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Editorial

This issue of NIU *Journal of Humanities* touches on Development Administration, Educational Psychology, Social Psychology as well as Peace and Conflict Studies.

The first part of the Journal addresses issues in Development Administration such as Fiscal Federalism, Preventive Health Care System, Deregulation of Educational Services and so on. One of the papers in this section argues that the issues and fundamentals of federalism in both constitutional and political theories should be approached from the *developmental perspective* and through this, it is hoped, federalism will restore its vitality where it has been battered and its direction where the focus appears uncertain, unclear and muddled-up.

Section two explores issues in Educational Psychology such as Teachers' Motivation, Learners' Attitudes and Pragmatism. Examining the counselling for teachers' motivation on academic performance of secondary school students in Abeokuta South Local Government Area of Ogun State, Nigeria, one of the papers in this section reveals a significant relationship between teachers' motivation and students' academic performance. It also shows a significant relationship between strategies used to motivate teachers and students' academic performance. Finally, the paper reveals a significant relationship between condition of service of teachers and academic performance and finally recommends that Government should ensure regular payment of teachers' salaries and prompt promotion as at when due.

In the Section on Social Psychology, one of the papers argues that the perception of job seekers will significantly affect the use of social network strategy amongst other advantages or outcomes. The study therefore, recommends the creating of awareness on the usefulness of social network in job search in a bid to reduce the negative perception of the populace on its effectiveness as a viable option for job search in Nigeria.

Papers in the last section are on Peace and Conflict Studies. It is postulated in one of the papers that concludes that there is no moral justification for terrorism, it is unethical because it is evil, it is a serious, heinous and nefarious crime, hence, we should all rise up for its utter condemnation. Another paper in this section also examines some war techniques that were demonstrated by the Boko Haram militants have been substantiated which were entirely new to the knowledge of the Nigerian military. The research paper at the end discusses way out to handle such problems in future by suggesting the total review of the military institution in terms of training, operation, discipline, professionalism, improvement in intelligence gathering and possession of modern warfare technology.

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

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Part One

Development Administration



The Allocation of Powers and Responsibilities in Federal Systems: Critical Issues in Constitutional and Political Theories

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Abstract. How are powers divided in federal systems? What are the indices and or parameters involved? To what extent do the indices and parameters constitute epistemological problems? What really are the fundamental problems of federalism, in both *theory* and *practice*? Furthermore, to what extent does the understanding of the problems constitute in themselves critical issues in constitutional and political theories of federalism? Answers to these questions remain the preoccupation of the paper. Drawing experiences largely from Nigeria and the United States of America, contrasting experiences of “high-tech” and low-tech” federal systems, the paper focuses on issues of theoretical construction that are significant to the dominant problem of allocation of powers, and seeks to provide penetrating insights into the understanding of what in literature is being referred to as “*the theory of federalism*”, Oyovbaire (1985), among others. The method of data collection is secondary and scattered in sources that are directly and indirectly related to the dominant questions and issues raised. The technique of data analysis is descriptive, philosophical and critical, all reinforcing the framework of thought in which the whole study is placed. The paper concludes that the issues and fundamentals of federalism in both constitutional and political theories should be approached from the *developmental perspective* and through this, it is hoped, federalism will restore its vitality where it has been battered and its direction where the focus appears uncertain, unclear and muddled-up.

Keywords: Federalism, Powers and Responsibilities, Power matrix, Constitutional and Political Theories.

“The problem which all federal states have to solve is how to secure an efficient central government, while allowing scope for the diversities, and free play to the authorities, of the units. It is, to adopt Bryce’s metaphor, to keep the centrifugal and centripetal

forces in equilibrium, so that neither the planet states shall fly off into space, nor the sun of the central government draw them into its consuming fires”
A.A. Appadorai, 1968.

1. Introduction

Federalism, it is here being argued, requires peculiarities of understanding for greater and in-depth theoretical amplifications. The peculiarities in which it is being studied have implications for its critical knowledge and theoretical analyses. Issues and problems in relation to the epistemology on federalism are the pivots that do help in the organization of research around its subject matter. These issues and problems, it must be further emphasized, require careful conceptual and analytical formulations in such a way and manner that the formulations in turn would help in the organization of research on the subject matter of federalism. The issues and problems, again, require that they be integrated with the knowledge of the situational peculiarities and circumstances for the emerging conceptualization and theorization to remain valid and dependable. These issues and problems therefore require an approach to knowledge that is objectively constructed and crafted to both reveal and capture the political fundamentals in which the practice of federalism is being defined especially in the federalizing societies of the Third World. Consequently, what are the critical and enduring issues of federalism and from which its theory have been formulated and developed? Further amplified, what are the fundamentals of federalism and to what extent have they formed the bedrocks of the design and crafting of its theory? To what extent can distinction (on the basis of logic of research and governmental practice) be made between ‘federal government’, ‘federal principle and or law’? What exactly are the essential characteristics of the federal system of government? To what extent do these

essential characteristics constitute problems in law and normative political theorizing? These, indeed, are fundamental questions in the study of federalism from the *perspective of law and politics*. Questions can be asked further, and more specifically, who exercises what power in a federal system and for what purpose? How are powers divided in federal systems and by what parameters? How is the division constitutionally protected? To what extent does the practice of politics tend to rubbish the constitutional arrangement? How are the excesses of the units regulated, and what specifically are the roles of courts in the regulation and settlement of disputes?

To be able to understand the substance and thrust of the paper better, it is as well important to ask the following critical questions. What is the reinforcing relationship between legal and political theories in the study of federalism and federal systems? What are the critical epistemological issues that they both share in the understanding of the subject matter of federalism? Which derives from which, and what is the implication for the construction of a broad theory of federalism? Are the issues of importance to emergent federal states and societies given the need to reject the received paradigm of the study of federalism? What does Africa, in particular Nigeria, Sudan and South Africa stand to gain from the study and analysis of these issues? The relationship between legal and political theories is considered relevant for the amplification of the knowledge of the subject matter of federalism. The relevance of the relationship to the knowledge and understanding of the subject matter reveals itself essentially from the perspective of the already existing relationship between law and politics. Law unarguably sets the requirements with which to define federalism, while politics helps in the appreciations of the extent to which the requirements are in themselves contradictory and time-tested. The argument can be further made that the understanding and knowledge of the issues and problems of federalism exist as issues and problems of law and politics shaping and influencing the context of federalism and its practice.

Beyond the relationship between law and politics especially as the knowledge framework for the understanding of federalism, what federalism further is, is in addition dependent on the level of development of society of practice. The sociological perspective consequently reveals not only the impacts of the society's attainment on the practice of federalism, it exposes as well the consequences and impacts of the competing centripetal and centrifugal forces and factors on both the practice and expectations of federalism. The intersection between the sociological and legal/political perspectives to the

understanding and knowledge of federalism creates and nurtures the idea in relation to its justification especially from the angle of the end and means analysis. End and means as framework of knowledge seeks the philosophical and moral bases of government as a human invention that is deliberately created to enable the realization and achievement of the objectives necessitating its formation and establishment. Federalism is therefore a means and an end as well. It is a means of attaining and sustaining political development in every society that has decided on its choice. This is an established fact all over the world. As no nation of the world has ever attained ultimate development, federalism, one can therefore argue, is both a process and outcome of development. How it develops, by what mechanisms, etc., are dependent on historical factors and local peculiarities. Federalism is useful in satisfying complex, competitive and variegated interests, it is here further noted and observed. It is interesting to emphasize that the specific form and or variety of federalism has impacted greatly on it without necessarily changing its accepted properties. The differences in constitutional operation, presidential or parliamentary, have not significantly affected the operations of federalism in the USA and Canada for example, to the extent of modifying the general idea of it. Accepted to the interpenetration between it and the environment, federalism still remains unique as the forces of the environment that exert pressure on it will consider it absolutely important to tinker it alongside its defining characteristics.

The established knowledge in the existing theory of federalism indicating the allocation and division of powers in federal systems into three between and among the composite units making the federation (exclusive, concurrent and residual) does not deserve any celebration at all. This is because (especially in federalizing societies) the idea has since remained contentious. This means in effect that the division of powers into three and the related authorities on the subject matters/functions/duties are far from being settled and should therefore be referred to as a standard of practice only with a sense of caution. Using same as basis for revenue allocation between and among the composite units should as well be referred to as a standard of practice with the same sense of caution. The contentions emanate from the problems that are associated with the division. These problems, one should note, are capable of threatening the efficient running of federal systems of government. It should be further noted and observed that the gravity and severity of these problems largely depend on the age (level of development) of the federal political system. These are problems relating

to taxation, foreign affairs and acquisition of property, trade and commerce, and understanding and interpretation of the fundamental provisions of the constitution. They therefore constitute unresolved issues in the political and legal theories of federalism. Relevant to the purpose of the paper, how can the federal process in Nigeria benefit from the ongoing analysis? One needs to present first, the inherent assumptions, propositions, and premises of federalism. This is section one of the paper. Section two addresses and examines the theoretical bases that informed the division of political powers in a federal set-up into three. A focus on this has become important for the purpose of appreciating the critical issues of taxation, foreign affairs, etc., that tend to tear federalism apart in federal systems and societies of the Third World. These critical issues and the extent to which they constitute problem for a theory of federalism occupy section three of the paper. Finally, section four provides the conclusion to the paper.

2. Core Values in the Federal Discourse: A Focus on the Assumptions, Propositions and Premises of Federalism

How should the appreciation of the issues and problems in the allocation of powers and responsibilities in federal arrangements and systems be situated? What framework of knowledge that should guide the option/approach that is chosen? How can the framework help in the illumination of the knowledge and understanding of the issues and problems? How can the experiences of federations help in the understanding and knowledge of the issues and problems? What thematic arrangements that should guide the appreciation of the issues and problems? How can the themes be adequately explored, examined and analyzed in such a way that the expected knowledge and understanding will be both detailed and comprehensive? The questions, individually and collectively, are of relevance to the paper. The section consequently provides answers to the questions by attempting to engage itself with the core values in the federal discourse. What therefore are the core values in which the discourse on federalism is being presented? Core values as an idea represent the collective identities in which federalism and in particular, its theory enjoys acceptable standards of discussion, examination and analysis. They broadly represent the standards of assessment that are useful for the organization of societies and systems of government along the path/framework of federalism. They individually and collectively present the prescriptions with which to gauge and measure federal parameters and indices that are in

turn relevant for reviews of the extent to which the parameters and indices in turn capture stark realities. Core values finally represent the assumptions, propositions and premises of federalism.

What therefore are the assumptions, propositions and premises of federalism, and to what extent do they give federalism its defining characteristics? The assumptions of federalism exist in some expectations with respect to its inherent advantages especially as a system of political organization that is essential for the accommodation of the fundamental differences that are both unique and special to heterogeneous settings. The assumptions are in addition based on the understanding that federalism provides the important framework for the discussion and exchange of ideas around the differences within the engendered conversations on the accommodation of diverse and conflicting interests politically speaking, and the advancement of the living conditions of citizens within an economic system of operations that allow for individual/private ownership and management of enterprises. The latter tend to suggest that the viability of federalism is pre-conditional and dependent on democracy and capitalism, and the existence of a constitution that is both written and rigid. For a profound appreciation of the premises and propositions of federalism, it has become imperative that we engage in some conceptual analyses and exploits. So, what is federalism? And to what extent does the definition capture its contained propositions and premises? The questions are not only vital to the appreciation of what federalism is, they are particularly important in building a systematic process of comprehending the critical issues that are contained in the allocation of powers in federally organized societies. What federalism is is no doubt influenced by the perspective in which one makes use of in defining it. Two perspectives exist in literature. They are the *legal* and the *sociological*. It is significant to note that none appears superior to the other. As an abstract phenomenon, the legal perspective seems to describe its nitty-gritty. However, when we consider the fact that federalism is better understood from the *context* of its operation, one cannot but recognize the place of sociological perspective. It is significant to again note that the two perspectives reinforce each other in the understanding of both the theory and practice of federalism.

From the legal or classical perspective, federalism is seen in terms of the division of powers among the composite units making a federation or the federal system. There is what we can call the Wheare's school of thought in the theory of federalism.

According to K.C. Wheare, federalism is "... the method of dividing powers so that general and regional governments are each, within a sphere, coordinate and independent" (cf. Jinadu, 1979: 15). This definition of federalism by K.C. Wheare is suggestive of so many things. Among others, it wants us to know that federalism is a method or system of political socialization, and being a method or system of political organization, it is primarily concerned with ensuring that the composite units are coordinate, yet independent and also, that every unit must work towards the elements as agreed upon. Not only that Wheare succeeded in defining federalism, he went further to put up its essential criteria. According to him: "I have put forward uncompromisingly a criterion of federal government and the delimited and coordinate division of governmental functions and I have implied that to the extent to which any system of government does not conform to this criterion, it has no claim to call itself federal" (cf. L.O. Dare, 1979: 27). The idea of 'federal principle' which K.C. Wheare used in defining federalism, according to L.O. Dare, (1979: 27), can be elaborated to include: (a) the division of powers among levels of government; (b) written constitution showing this division, and (c) coordinate supremacy of the two levels of government with regards to their respective functions. It is interesting to note that Wheare's formulation has been heavily criticized. The definition is, for instance, accused of being unnecessarily legalistic and formal. The greatest knock comes from scholars who employ the sociological perspective, the famous being Carl J. Friedrich (1968), William S. Livingston (1956), among others. However, L. Adele Jinadu (1979) has stoutly defended K.C. Wheare. According to him: Even granted that Wheare places too much emphasis on the legal dimension of federalism, there can be little doubt that federalism involves a legal constitutional arrangement which delimits, albeit vaguely or ambiguously, the legal and political competence of the levels of government" (Ibid: 16).

The sociological perspective looks at federalism differently. According to its leading light, Carl J. Friedrich (1964, 1968), "... federalism is a process other than a design" (cf. Jinadu, 1979: 17). He continues: "Any particular design or pattern of competencies or jurisdictions is merely a phase, a short-run view of a continually evolving political reality" (Ibid: 17). What is worthy of note about Friedrich's reformulation is that it asserts that federalism is a general principle of social organization and that the degree of federalism in a political system is a function of sociological and not legal criteria. He continues further: "The merit of

Friedrich's reformulation is that it is less restrictive than Wheare's. Federal instrumentalities, to borrow Livingstone's elegant terminology, can be found in several forms of political systems, ranging from centralized to decentralized, and also to a loose structure of supranational cooperation". (Ibid: 17). Again, to what extent do the varied definitions of federalism either contain or provide clue to its propositions, premises and assumptions? This is a solid question indeed. To be able to answer the question, we must immediately and urgently seek answer to this overwhelming question as well: What is the role of propositions, premises and assumptions in theoretical and analytical disquisitions in broad terms, and specifically in the discourse on federalism? We cannot answer the question without first and foremost knowing what premises and propositions are from the perspective of epistemology? From the viewpoint of the theory of knowledge (epistemology), premises, and propositions are the fundamentals or essential ingredients of the *hypothetico-deductive method*. Going by the element and process of social science research, the *hypothetico-deductive method* is that method of determining the acceptability or otherwise of hypothesis by ensuring that their logical consequences are consistent with the observed data. How, one asks, is this related to the ongoing study and analysis? To remind ourselves once again, what we are interested in is to be able to determine the extent to which the definitions of federalism tent to present or capture its premises and propositions. To the extent to which its preconditions are kept to, we can talk of a theory of federalism, one humbly submits.

The role of premises, assumptions and propositions in the theory of federalism, just like in every other theory, is to help develop the good basis for the theory to be able to perform its functions of description, explanation and prediction. When assumptions, premises and propositions are built, we then talk of the existence of preconditions that would allow the theory performs its role and more importantly, we are able to make our predictions. The assumptions, premises and propositions of federalism represent in themselves those things that will make for a true practice of federalism. The apposite question then is: What are these things? One of the assumptions and premises of federalism is democracy. In other words, federalism operates efficiently in a democratic setting. Of course, the type of democracy envisaged is the liberal or laissez faire variant. According to Oyovbaire (1985:19), "... the institutional indices of democracy are free election and a party system with its guarantee of a responsible

opposition, parliament and constitutional checks and balances, and because military rule lacks these, it is basically and conceptually incompatible with federalism". Another assumption upon which federalism is based is the supremacy of the constitution. The constitution is taken to be supreme (relying on the American Constitution) because it is a product of negotiations and consensus and therefore more technically described as "terms of agreement". To quote K.C. Wheare, "... the terms of agreement which establish the general and regional government and distribute powers between them must be (supreme and) binding upon these governments" (cf. Oyovbaire, 1985:19). The supremacy of the constitution is to be complimented with courts that are independent, in particular the existence of a Supreme Court vested with the power to resolve disputes among the composite units, and between these units and the central government and vice-versa. A further assumption is what is called "*substantial sphere of political action*". As a premise, federalism holds it strongly that the levels of government in it should be free enough to act politically – to be able to legislate and administer, especially that the State government be relatively free enough to be able to legislate on, and administer certain matters. Finally, federalism, it is posited, operates well in a liberal economic environment. But how do the assumptions, premises and propositions of federalism configure the division and classification of political powers? The answers to the questions shall form the preoccupation of the next section of the paper.

Federalism has further embedded in its understanding and knowledge the idea of powers and responsibilities. Consequently, what is the paper's understanding of the idea? Powers and responsibilities as an idea is used to refer to the specific duties and functions as prescribed by a federal constitution that are assigned to the composite units making the federation. Though broadly defined as exclusive, concurrent and residual, the idea of powers and responsibilities is in addition used in the paper from a comparative view point as providing the relevant knowledge and understanding for the making of the distinctions and differences between and among federal systems. The idea represents in the paper a formulation that is targeted at further amplification and explanation of the workings of federal experiments to enable the development of generalization on the subject matter of federalism. Instructive to a better understanding and knowledge of the idea is the related concept of power matrix. The latter is used to collectively define and describe the contending ideas and disputes with respect to the

appropriateness, capacity and capability of the composite units and tiers in federal systems of the Third World in particular to be able to efficiently and effectively discharge those functions and duties with overall positive results and effects on the citizens thus justifying the adoption of federalism and its inevitability in heterogeneous societies. Lastly, constitutional and political theories in relation to the argument of the paper is used to describe the whole body of ideas and thoughts in which the idea of allocation of powers and responsibilities are in turn expressed, discussed and amplified in extant literature on federalism as a subject matter of study. The ideas and thoughts further encompass the totality of both the normative and empirical construct that do help in the advancement of federalism as a subject matter from which prescriptions are in turn formulated as yardsticks to both assess and evaluate the extent to which a federal system of government for instance meets the global prescriptions as already advanced by K.C. Wheare.

3. The Theoretical Bases of the Division of Powers in Federal Systems

Basic to federal systems and or organizations is the division of powers into three as exclusive, concurrent and residual. The federal/national government is expected to legislate on exclusive legislative items such as currency, foreign policy, immigration, customs and excise, defense and territorial integrity, armed forces: navy, air and army, etc. Under the lists include: education, health, agriculture, infrastructural provision and development, etc. For the residual lists, only the States can so legislate. They include municipal institutions, hospitals, local public works, property and civil rights, local administration of justice, etc. Of course, there are differences in the interpretation and understanding of these powers as we move from one federal system to the other. Notwithstanding, it has become important to still ask the question: What is the underlying philosophical/theoretical basis that has informed the division of political powers into three in federal political systems? The answer to the question requires a deep probe into the Federalist's papers and the changing scenes of federal political experiences and circumstances. This further requires significant intellectual digging into the intentions of the federalists, their understanding of federalism, and the peculiar constitutional construction of federalism in the United States of America, the model federal system of the world.

Prior to the provocative piece of Martin Diamond titled: "The Federalists view of Federalism", first

published in 1962, students of federalism saw the collection on federalism, the *Federalist papers*, as the “intellectual foundation stones” of the study of federalism. But perhaps because the entire collections were either campaign documents than a rigorous “theory of federalism”, they were significantly presented as rhetoric. Indeed they were rhetoric in significant proportions, and this cannot be disputed. Martin Diamond (1962) had alleged confusion in the language of federalism. According to him, and commenting especially on Alexander Hamilton’s discussion of federalism in *Federalist 9*, Diamond argues that the terms “confederation” and “federal” were not distinguished and hence “... misleading of the *Federalist* is not how to be federal in a better way, but how to be better by being less federal” (Ibid:5). The attention which Diamond drew to the distinction between “*anti-federalist*” and “*true federalists*”, all within the *Federalist papers*, points direction to the futility in the “theory of federalism”. This is significant to the extent to which a true understanding of federalism is constrained, and as well assists in developing the argument that the appropriate meaning of federalism seems to depend on its practice and prevailing context. Going by the evaluations of Peterson (1985) and Vostrom (1985), the *Federalists* only concerned themselves with how to ensure that the various units which now make the present United States of America are secure and safe in the new arrangement which they now found themselves especially following the Philadelphia Convention of 1787. Federalism, it can therefore be argued, is a power sharing arrangement that is meant to “preserve unity in diversity” by ensuring that the composite units are independent and yet coordinate within the new spirit of the experience in federalism. One of the ways of ensuring the envisaged safety is the attendant division of political powers in its system of operation into three. What then is the philosophical/theoretical basis that has informed the division of powers as exclusive, concurrent and residual? The theoretical/philosophical basis can be located in the following events in the history of the organization of human beings into political communities. They are: (i) the experience of the American confederation, (ii) the experience and or failure of the Ancient Republics, and (iii) the hope which the new system of governmental arrangement is expected to provide.

The Experience of the American Confederation:

As this is not a study in American history per se, it is only sufficient to say here that America today is a product of the thirteen New England States that formed themselves into a confederation to begin with. The persecution which they faced in Europe (in

particular England) that led to the initial settlement in Plymouth in 1620 perhaps influenced the need to think of how to live in peace in the new found land. Quick at recognizing the limitless opportunities which they met, it was only appropriate to think of a governmental restructure and arrangement that should be able to galvanize the bountiful resources for common good and overall or joint development.

The Experience of the Ancient Republics:

James Madison and Alexander Hamilton were spectacular in the study of the reasons why the ancient republics especially that of Greece and Italy failed. In *Federalist 9*, Ostrom (1985:6) writes: “Hamilton recognizes that some of the resources of institutional failure in ancient republics had been somewhat ameliorated by improvements in the science of politics” which, in the words of Hamilton himself were either “... not known at all, or imperfectly known to the ancients” (Ibid: 6). Among these developments, according to Hamilton included: “The regular distribution of power into distinct departments – the introduction of legislative balances and checks – the institution of courts composed of judges, holding their offices during good behaviour – the representation of the people in the legislature by deputies of their own election (Ibid: 6).

The Hope of a Federal System of Government:

One of the reasons for the adoption of federalism is that it provided the inherent framework for the exchange of resources as differently endowed by the units making the federation. Consequently, the rich and the poor states will not only cohabitate, the welfare of their individual citizens and states will become paramount and of concern to the running of the federal experiment.

The division of power in the federal system, going by the American experience, is hence informed by certain theoretical bases. First, the saying that “power corrupts absolute and absolute power corrupts absolutely” greatly elaborated by Jean Bodin and Montesquieu in their expositions on the theory of separation of powers and the principle of checks and balances, was seen by the Federalists (given their trainings in law and the workings of the constitution) as a likely threat to the new arrangement that was then proposed- federalism. Clear distinct separation and or division of powers between the federal/national and state government was therefore seen as capable of protecting state interests from the likely overwhelming power of the federal government. This is confirmed by Hamilton when he noted in *Federalist 16*, that: “The government of the Union, like that of each State, must be able to address

itself immediately to the hopes and fears of individuals and to attract to its support, those passions, which have the strongest influence upon the human heart. It must in short, possess all the means and have a right to resort to all the methods of executing the powers, with which it is entrusted, that are possessed and exercised by the governments of the particular States (cf. Vincent Ostrom, 1985: 16). Second, is the principle of equality. The proponents of federalism were quick at noticing the wide disparity in the levels of development of the States. The tendency ordinarily is for rich States to wanting to exercise much power to the extent that the envisaged unity becomes threatened. While representation in the lower house of the national/federal legislature is usually based on population, that of the upper house is on the basis of equality. The very rich states are constitutionally vested with the same powers just as the not rich ones. The States of California and Delta in the United States and Nigeria are on the same constitutional footing as that of Arizona and Jigawa or Yobe in Northern Nigeria. The believe is that while the lower house of the national legislature is comprised of elements that are likely to threaten the federal arrangement, the upper house is expected to balance whatever forces of undue radicalism. The division of powers into three in federal political systems is therefore meant to preserve and protect the States and the rights of the citizens within the framework of the constitution. Also, mention is made of the existence of a written constitution, courts, bicameralism, democracy, etc., as the essential preconditions that are important in the proper functioning of a federal system of government.

4. The Allocation of Powers and Responsibilities in Federal Systems: Critical Issues in Constitutional and Political Theories

What are the embedded problems of theory in relation to the division and categorization of powers, duties and functions in federal arrangements, and to what extent do the problems exist as issues in the emerging constitutional and political theories on the subject matter? For the purpose of the paper, problems and issues, in relation to the ongoing analysis, are formulated to provide important intellectual basis for the understanding of an equally important matter in the theoretical discourse on the subject matter of federalism. Problems and issues within the ensuing context represent matters of intellectual and academic significance that do require appropriate engagement for clarity of the many contentions enveloping the subject matter of

federalism. Consequently, what are these problems and issues, and to what extent will their knowledge and understanding help the further theoretical amplification of federalism and the enhancement of the attendant discourse? What these problems and issues are require immediate categorization and arrangement for the purpose of detailed examination and analysis. They are here labelled as problems relating to: (1) the allocation of resources and revenues between and among the composite units, (2) the allocation of responsibilities in terms of which tier of government has the natural placement for efficiency and effectiveness of performance, and (3) the position of the third tier government, the local government, within the power equations as both defined and specified by the constitution*. While federal systems all over the world seem to pattern their political systems along the division of political powers into three, yet there are fundamental problems relating to the placement of political powers as items in exclusive, concurrent or residual lists. What are the specific items that are affected, and why and how do they constitute problems/issues in legal and political theories in relation to the knowledge and understanding of federalism? This section of the paper shall attempt to provide answers to the questions.

One major problem of federalism is in relation to the power to levy taxes. What taxes, instruments of collection, duration and jurisdictional competence, etc., in most cases, are clearly spelt-out in federal constitutions, especially between federal and state authorities. Usually, subject-areas that attract high taxes (and by extension high revenues) are usually enclosed in the exclusive legislative lists, perhaps for reasons that in turn relate to the magnitude of responsibility of the federal government such as territorial defense, among others. Notwithstanding the fact that this provision is ever clearly spelt-out in most federal constitutions, there are disputes as practically speaking, nearly all the taxation powers belong to the federal government since, where and when conflicts exist in the promulgation of taxation laws (as in every other law), the federal laws become supreme and therefore render that of the states void to the extent of the inconsistency. In the so-called federalizing societies, like Nigeria, the federal government exercises much taxation powers in critical sectors of the economy like oil and energy. In the petroleum sub-sector where Nigeria derives almost 90% of her revenue, the taxes are limitless right from the payment of signature bonuses through prospecting licenses to company taxes, among others. The abundance of these high revenue yielding potentials with other local factors perhaps explain the

call for resource control and the political solutions to the offshore-onshore dichotomy notwithstanding the Supreme Court judgment. Recognized also that the proceeds from the value added tax (VAT) are being shared by the three tiers of government, the position of Lagos state is either that Lagos be allowed to enjoy 15% derivation from VAT as in the case of oil proceeds or that Lagos, because of the neglect as a result of the movement of the seat of government to Abuja, be left alone to collect VAT or that each state in the federation collects its own VAT within its own territory. It is significant to put on record that over half of the proceeds of VAT are being generated in Lagos. With the release of the 2006 Population and Housing Census figures, and the dissatisfaction expressed by Lagos States government, the acrimonies surrounding VAT still remain unresolved.

What is the issue that is being raised in political and constitutional theories in relation to the understanding and knowledge of the subject matter of federalism? First, the fundamental assumptions and premises of the theory of federalism are questioned. It is not always correct, as it is usually made to believe, that the rich states have accepted to be the keepers of the poor states, and therefore are ever ready to allow their resources to be shared. The problem does not present an issue in legal theory with respect to the principle and practice of federalism, but a serious issue in normative political theory. For a good practice of federalism, it suggests thus that operators should constantly seek to know the point at which the citizens of the rich states would not want their resources (to their own detriment) be used to service the operations of the federal systems as the people of the Niger-Delta currently think about the development of Abuja in Nigeria, the Federal Capital Territory (FCT). Second, is the issue of land control as distinct from the contained mineral resources. In Nigeria for instance, while land is under the control of the state, the resources that are contained therein belong to the federal government. While the states as well have control over the inland waterways, the creeks and waters, the resources that are contained in them belong to the federal government. The logic of the principle of federalism perhaps teaches one that this is likely done so as to be able to increase the revenue and revenue potentials of the federal government. It however, constitutes serious problem especially in the application of the revenue derivable from these resources. Among others, how should such revenues be shared, and by what percentage and or criteria, etc., are instant problems. The issue in both constitutional and political theories is the appropriate ownership of land and the resources which it contains. If it is given to a tier of

government, how should other tiers be compensated, and by what equal amount of resources?

In the Nigerian experience of the practice of federalism, the Federal Capital Territory, Abuja has the status of the state. Consequently, all the lands in Abuja belong to the administration of the Federal Capital Territory. Interestingly, the Federal Capital Territory is being administered and supervised by a Minister in the Presidency, the administrative headquarters of the Federal Executive Council. The Federal Executive Council is effectively supervised, managed and controlled by the President who, going by the constitution, is both Executive and Commander-in-Chief of the Armed Forces. An issue in constitutional and political theory (which was least envisaged in the “theory of federalism”) is the fused relationship between the federal and state, which is the status of the federal capital territory. Easily, a President, who never liked a face, could order, through the Minister of the Federal Capital, that a Certificate of Occupancy be revoked, or a house be pulled down under the pretense that such a house has violated the Master Plan of the Federal Capital Territory and this has to be complied with.

There is as well what Engdahl (1974) calls “the commerce power”. According to him: “Even though it may be difficult or may seem unrealistic in certain cases to distinguish between interstate and intrastate activities, the distinction can make a crucial constitutional difference” (Ibid: 99). He continues: “If a matter is ‘in’ interstate commerce, the objective at which a federal regulation of that matter is aimed is immaterial to the regulation’s validity. The objective may be the effectuation of federal policy with regard to interstate commerce itself, federal policy with regard to defense or some other enumerated federal concern, or federal policy, with regard to public health or morals or any other extraneous matter” (Ibid: 99). On the other hand, he continues: “... if the matter being regulated is not ‘in’ interstate commerce the validity of any federal regulation of what matter is entirely contingent upon the finding of a telic relation between the particular regulation, as a means, and the effectuation of some federal policy with respect to interstate commerce itself (or some matter within another enumerated power), as an end” (ibid: 99). The issue in constitutional and political theories is simply that if indeed states are independent of the centre, in interstate relations, they should be free enough to determine how such relations be made beneficial and meaningful to both parties. Therefore, at what point should the federal government intervene, or what should be the acceptable limit of such intervention?

Put in another way, should the federal government be saddled with the responsibilities of managing inter-state relations even though it is less likely affected by the contract of such relations? Is it always the case that the federal will always decide in the overall interest of the composite units?

The final point to be considered has to do with the place or position of the local government in a federal arrangement. Treatises on the “theory of federalism” only focused on power sharing or allocation between the states and the federal or national government. In some federal constitutions like in Nigeria, what is common is that the states are empowered to make laws that would in turn determine the structure and operations of the local government. Arising from such a constitutional stipulation, especially in the Third World federal arrangements, local governments have become appendages of the states, to the extent that their political settings are disrupted most frequently. Closely linked to the issue is the idea of “local government autonomy”, especially from the instrumental grips of the states. Critical issues of constitutional and political theories thus arise. Is it proper for the constitution to allow the states to regulate the structure, operations and establishment of the local government, a tier of government in the federal arrangement? In other words, if indeed, the constitution is the source of powers in federal arrangements, can’t the same constitution be designed in such a way (beyond the mere spelling out of the functions of the local government) that the local government as well derives its powers from it?

5. Conclusion

The paper has focused itself on what it calls the critical, fundamental issues of federalism in both constitutional and political theories. Significant as the issues are, they either remain unattended to, or least, envisaged by the *Federalists* in their attempts to protect the varied interests that existed before and after the famous 1787 Philadelphia Convention in the United States. Accepted that the American system of federalism has passed through its stresses and strains, the outcome remains a blessing as the American environment of federalism is almost agreed to as the model of federalism throughout the world. But with respect to the “federalizing societies” or the “new experiments in federalism”, federalism is constantly challenged and its preconditions remain endangered as the federal principles are sidelined in the practice of politics. The direction of debate and research should most likely be the determination of the extent to which the uniquely, situational elements of federalism can assist not only in making the choice of

federalism enduring, but also in bringing about stability. The issues and fundamentals of federalism, in both constitutional and political theories, as the body of the paper has revealed, should be approached from developmental inclination and through this, it is hoped, federalism will restore its vitality where it has been battered and its direction and its direction where the focus appears uncertain, unclear, or muddled-up.

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An Enquiry into the Indigenous Model of Preventive Healthcare in Western Nigeria

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Abstract. The traditional model of preventive healthcare has remained a neglected theme in academic discourse in Nigeria despite the space it occupied in the health practices of the people. This is largely because the system operated with a cultic flavour that tended to defy scientific explanation. This study, focusing on western Nigeria, gives account of developments in this domain of medicine and therefore incorporates elements such as divination, use of amulets and traditional inoculation. The study also examines other preventive healthcare services such as sanitation, isolation of patients and the use of herbal decoctions and the associated taboos. The study relies largely on the information obtained from the national archives Ibadan, Nigeria and oral interviews with some orthodox and traditional healthcare professionals.

Keywords: Preventive healthcare, Western Nigeria, Infectious diseases, Herbs, Divination, Inoculation

1. Introduction

This study interrogates the character and history of the indigenous model of preventive healthcare in western Nigeria. Western Nigeria, as conceived in the study, is the geographical area in the south-western end of Nigeria, bounded by the Atlantic Ocean to the South, the River Niger to the East, Republic of Benin to the West and Kogi and Kwara States of Nigeria to the North. Although there were multiple ethnic groups such as the Yoruba, Bini, Esan, Urhobo, Isoko, Itsekiri, Owan, Etsako and Ijaw, colonial regional arrangements constituted the area into an administrative unit – the Western Region. The web of inter-community interaction, which dates back to the pre-colonial times, made this constituency delimitation feasible and a combination of geographical factors, patterns of interaction and

colonial policies shaped the medical history of the people.

Preventive healthcare as practised by Western Nigerian communities was a complex phenomenon. The mystery, superstition, obscurity and art that characterised therapeutic procedures were amplified in preventive healthcare, making it a difficult terrain that researchers have preferred to avoid. Therefore, only a limited number of studies are focused on the history of the traditional model of preventive healthcare which obtained in Western Nigeria. Adekunle Ajose's work, *Preventive Medicine and superstition in Nigeria*, typifies such studies, although it was restricted in scope to mostly the Yoruba area of the region (Ajose, 1957). Outside Yorubaland, he only made cursory reference to a form of traditional inoculation in Esanland, as we shall see. Similarly, Ajovi Scott-Emuakpor's work, *The Evolution of Health Care System in Nigeria: The Way Forward in the Twenty-First Century*, also made some light reference to the pre-colonial dimension of preventive healthcare in Nigeria (Scott-Emuakpor, 2010). Therefore, in studies on Nigerian medical history in Western Nigeria, there has been a lopsided focus on curative medicine in Yoruba area. This is also evident in the work of Una Maclean, *Magical Medicine: A Nigerian Case Study* (Maclean, 1971).

Available records indicate that the earliest documentation of traditional medical practices is clearly lopsided in favour of curative medicine. The pioneer documents recorded by British colonial officials reflected this bias, and influenced by Western values, they derided traditional medicine as fetish, "black" and superstitious. In tandem with this line of thought, F. G. Hopkins, a colonial Chief Medical Officer, Lagos (1900), stated that "as time goes on the natives will begin to see how very inefficient their modes of treatment are as compared

with European methods... some of their modes being most barbaric” (National Archives Ibadan (NAI, Lagos Annual Report, 1900-1901). With such comments, the British colonial officials drew attention to the limitations of traditional medicine without taking into cognizance, the intricate relationship between health, medicine and culture in the healthcare delivery system of the people. Western Nigerian communities, viewed health as an all-encompassing experience, transcending the mere absence of diseases, embracing the entire gamut of an individual’s life. In this worldview, the environment loomed large as an important determinant of the health status of an individual. The environment that had to be groomed to ensure good health was conceived in a broad spectrum of spheres including the physical, social and spiritual dimensions. Diseases were believed to occur when one faltered in the management of any or all of these. By implication, preventive healthcare measures were projections of the people’s perception of ailments as derivatives of physical and socio-spiritual variables.

The value of the physical environment, largely, was visible in its role as the dwelling place of the people and source of medicinal plants, animals, minerals and other resources such as streams, rocks and rivers. The way the environment was manipulated either marred or enhanced individual or community health. Rivers and streams were preferred to ponds as sources of water, while sweeping was done habitually. All the communities of Western Nigeria paid attention to environmental sanitation. Such community service was integrated into the age-grade system where the “junior grades furnished messengers...other executants of the royal [and community] will” (Ryder, 1980). In Benin, the *Igbama* were charged with the responsibility of sweeping and clearing public squares, market places and around rivers and streams in their localities (Interview with Agbonogieva, 2014). In Esanland, the *Egbonughe* played this role. Western Igbo communities assigned the role to the youthful *otu-okwalaghe* grade. In Urhobo, Ukwuani and Ijo land, it was *ivrawa*, *otuirre* and *gegenkalawoma* respectively while among the Yoruba it was the *alagbase* (Agubosim, 1997, Oral interview with Okoh, 2014, Afeniyi, 2015). However, the impetus for cleanliness, apart from the desire to keep away snakes, derived primarily from aesthetic considerations rather than the knowledge of the relationship between the physical environment and common diseases such as malaria and yaws. The existence and significance of microbes as causative agents of diseases was not known. Since they did not invent magnifying instruments, physical observation was limited to the normal, unaided range of visual

perception, which could not reveal pathogenic microorganisms. Therefore, preventive measures were not deliberately adopted to eliminate pathogens. The smallest organisms that were understood to be implicated in ailments were worms. Abdominal pain, toothache and itching were often attributed to worms. Yet their life circle was hardly investigated or known. Hermetic diseases (worm infections) although known, were hardly prevented through sanitation programmes and policy.

The pitfalls arising from a poor understanding of the role of worms and pathogens was further compounded by the people’s ignorance about the relationship between mosquitoes, flies, lice, rats and diseases. These environmental agents were hardly reckoned with in disease prevention schemes. They perceived insects and rats as mere irritants and pests and, therefore, of little moment in preventive healthcare considerations. Although the relationship between the environment and ailments was poorly understood and articulated, the former was the reservoir of the flora and fauna from which concoctions, ointments, amulets employed in traditional herbal medicine derived.

Apparently, the people reserved a more important position for the socio-spiritual environment, where the interplay of individual conduct and perceived spiritual forces determined the state of personal and community health. Western Nigerian communities believed that individual conduct and taboos had direct correlation with health to the extent that any infraction on them attracted some ailments as punishment from God, divinities or ancestors. For instance, the Edo and Yoruba people held the view that adultery on the part of a wife had disastrous consequences for the family by attracting ill-health and subsequently death to her children and husband. The Yoruba invented the *magun* to expose the male transgressor and adulterous wife and, thus, save the husband and children from collateral punishment in the form of ailment or even death (Oral interview with Ogunebanmi, 2014). Other ‘sins’ that supposedly, had adverse repercussion for health included incestuous relationship, murder, witchcraft, putrefying of sacred places and violation of taboos in general. Diseases attributed to these were ‘diagnosed’ by diviners whose suspicion was usually aroused by intractable diseases like madness and bloated stomach that defile herbal treatment. A health-conscious individual, therefore, was one who worked within the ambit of laid down traditions. If such an individual, in spite of obedience to law and traditions contracted a stigmatised disease, diviners blamed witches and wizards instead of ‘sin’.

2. Origin of Preventive Healthcare System in Western Nigeria

The origin of preventive healthcare among Western Nigerian communities is yet to receive historical and scholarly attention. The root of the practice, therefore, remains a puzzle, shrouded in obscurity. Information gap and obscure issues, which beg the question of when and how confront any enquirer who seeks a profound knowledge of the subject and how preventive healthcare originated in Western Nigeria. One model of explanation is exogenous. This model traces the origin of healthcare practices in Western Nigeria to Egypt and the Nok culture. Tariq Sawandi is an apostle of this school of thought, which believes that the Yoruba during antiquity, lived in ancient Egypt before migrating to the west-coast of present day Nigeria, equipped with some aspect of Egyptian religious belief, customs and medicine. (Sawandi, <https://planetherb.com>)

This view was amplified in his article, *Yorubic Medicine: The Art of Divine Herbology*, where he drew an analogy between the Egyptian medicine and Yoruba medical practices. He espoused the view that the Yoruba medicine derived from Egyptian and Memphite medical theories formulated during the reign of King Menes. In Memphite and Egyptian theology, every plant or animal has spiritual and mystical values that transcend their physical and culinary essence. A priest or magical physician could tap this inner essence for “contagion or healing” (Sawandi, <https://planetherb.com>)

Tariq Sawandi’s position could be summed up in his claim that early in its history and development, Nile valley civilization created a way of life that attracted teachers, priests and ideas from other parts of Africa to enrich the original composition of the area. He believed that by the time the Yoruba people made their journey, led by the mystical prophet, Orunmila, from the Nile valley, Egyptian priests had accumulated centuries of herbal and medical knowledge. The Yoruba drew from this chest of wisdom and incorporated it into their religion and customs. The key point in this argument is that Egyptian knowledge coupled with Nok influence produced the outcome of Yoruba traditional medicine.

Aligned with this supposed exogenous flow of ideas is the attempt to trace some elements of the Benin civilization to migrants from the Middle East, who sojourned through Yorubaland, acquiring elements of Yoruba religion, politics and medicine. Jacob Egharevba belongs to this school of thought.

According to him, the Benin people settled in Ile-Ife before their movement into their present abode (Egharevba, 1960). Viewed from this perspective, it would appear that the cultural affinity between the Yoruba and Edo speaking people and the similarities in preventive healthcare practices were by-products of this historical connection, only reinforced by the subsequent social-political and economic interaction between the people.

Stretched further, the exogenous model of explanation has been projected through Benin to the medical practices of other Edo speaking people - Esan, Etsako, Isoko, Urhobo and Owan as well as their Anioma neighbours such as Agbor, Asaba, Ogwashi-uku and Ibusa that came under its influence. This school of explanation tends to see the ubiquitous hand of Benin in the emergence and evolution of socio-political practices, including medical forms and practices among the said groups.

By implication, a road map that suits the exogenous model of explanation of the origin and spread of preventive healthcare in Western Nigeria begins from Egypt or somewhere in the Middle East, goes through the Nok culture, links Yorubaland, thereafter, ancient Benin and then the rest of Edoland and neighbouring Niger-Delta groups. The common origin of medical practices of these groups may also be inferred from the obvious common grounds in terminologies relating to the “supernatural power who pervades existence in the sustenance and destiny [and wellbeing] of each existing thing”. It is called *ehi* in Edoland, *ori* in Yorubaland, *chi* in Igboland, *eli* in Hebrew and *di* in Mesopotamia, *chi* in china, *ki* in Japan, *gi* in Korea . (Ejim. 2006)

While it is historically expedient to acknowledge the spread of healthcare methods from one place to another and from one generation to subsequent ones, the complementary role of indigenous inventions must also be appreciated. Health being a primary concern to any aggregation of humans challenged the human spirit and survival instinct, leading to independent evaluation and interpretation of ailments and development of preventive and therapeutic methods. This is the endogenous (indigenous development) model of explanation. Oral testimonies from informants such as D. Odion, A. Ovuehor, N. Oluo and E. Adeoye lopsidedly subscribed to this school of thought. This line of explanation is amplified in such oral accounts, an indispensable source of historical data on the subject. Such informant claimed that traditional healing and preventive healthcare were invented by eponymous ancestors who combined their understanding of

nature with inspirations from the spiritual realm. (Oral interviews with Odion, Ovuenhor, Oluo, Adeoye, 2014). This aligned with Idowu's view that traditional doctors "often claim that they are taught medicine by divinities or generally, in dreams or in trance or during meetings with spirits in the forest" (Idowu, 1973). Such 'gifted' ancestors were believed to have worked as mediums and servants of the 'gods' and could draw on esoteric inspirations to acquire the knowledge of herbs, healing and preventive methods. They generally credited a substantial part of preventive healthcare measures to previous generation of herbalists and diviners who through observation, experimentation and esoteric experience generated medical ideas; implying that the body of knowledge and methods encapsulated in the art of traditional preventive healthcare were indigenous to the people. Whereas the informants earlier highlighted were vociferous about the endogenous origin of medical practices, scholars such as Maclean and Iwu were silent about the subject in their study (Maclean, 1971).

The ability to prevent ailments was potentiated by initiation, family lessons and apprenticeship. Medicine men were often initiated into healing cults or into religious practices that had medical value in the traditional sense. By so doing, the power to heal and practice preventive medicine was believed to be transferred to a recipient, who concurrently was taught the appropriate incantations, herbs, animal parts and other paraphernalia of traditional medicine. The *babalawo* and the *onisegun* of Yorubaland played this role and worked in tandem with the deities (orisha). (Idowu, 1973) In Edoland, the traditional healers were called *oboh*. This tag was adopted by virtually all the peoples and dialects of Edoland, namely; Esan, Etsako, Owan and Urhobo. In Igboland, western of the River Niger, they were called *dibie*. The *oboh* and the *dibie* were master herbalists who could double as diviners. Traditional medicine was crafted in such a way that the potentials of the flora and fauna of every environment were tapped for preventive purposes and healing. Thus, traditional medicine was adapted to local conditions through herbal collection and divination. Often, they sought the intervention of the divinities and ancestors through divination, supposedly to acquire 'knowledge' about the therapeutic and prophylactic value of local plants, animal parts and minerals.

Although health craft was constructed locally, the invented methods easily spread from one town to another and from one culture area to the other. A traditional healer could be consulted by a patient from a neighbouring or distant community especially

if he was reputed to be a specialist in a particular medical domain. It was common to find a Benin or an Urhobo man consulting a herbalist in Esanland and *vice versa*. The Etsako, Owan and Esan people interacted with each other in a similar fashion, receiving and treating patient, irrespective of their place of abode. Inter-community interaction in divination and medicine also flourished in the Ogwashi-uku, Ubulu-Uku and Agbor axis of Igboland, west of the River Niger, as it was between Yoruba communities.

Even more potent in the spread of medical practices was the apprenticeship system, which enabled a traditional healer to receive apprentices from neighbouring communities. An apprentice was drilled for many years. Very often, they came into the household of their trainers as young lads, doubling as domestic servants. They were systematically exposed to the rituals, herbs, incantations and the art of healing and prevention of diseases, which, upon graduation, were taken back to their parent community. What the indigenous development model suggests, therefore, is that traditional medicine, preventive or therapeutic, evolved independently in the various culture groups of Western Nigeria. It acknowledges that there was interaction within and between the culture families and that local exigencies sometimes necessitated the borrowing and adapting of medical ideas to specific needs.

3. Nature and Factors of the Preventive Healthcare System in Pre-colonial Western Nigeria

Examined holistically, preventive healthcare had ample space in the consciousness of Western Nigerian communities as everyday living was conducted in alignment with the values and practices that were supposed to ensure good health. People made effort to harmonise their behaviour with the traditions of the land, which in their worldview represented the will of God, the divinities and the ancestors. Traditional preventive healthcare and religion, therefore, over-lapped in many spheres. The structure of the health system accommodated the deities. Priests, diviners and herbalists therefore, played a dual role of conducting religious rituals as well as prescribing preventive and therapeutic measures to maintain or restore good health.

The tag herbalist could only be used in a loose sense to describe medicine men because they often combined herbs with animal parts, earth or soil extracts and incantations. Three important factors shaped the course of preventive healthcare in

Western Nigeria. First was the cosmology of the various communities, which implicated the ancestors, the divinities, and accommodated spiritual exercises in community and individual health. The second was the absence of the “germ theory”, which would have implicated pathogens as causative agents of ailments such as dysentery, malaria and yellow fever. Curiously, Ebohon, a Benin priest has postulated that the Benin medicine man “believes in the germ theory” alongside the “supernatural theories of diseases” (Ebohon, 2010). The third factor was the mode of classification of ailments. Ailments that elicited feverish conditions without rashes and other visible conditions were generically categorized as fever irrespective of cause. Pains experienced in the thoracic region of the body were easily classified as chest pain without regards to the different organs encased within. A case of bloated stomach was usually thought to be inflicted on people by witches and wizards or by the divinities and ancestors as a retribution for “sins” and the violation of norms and values of society. In malignant cases affecting children, witchcraft attack, worms or the “accumulation of bad blood” in the body were suspected. (Oral interview with Ebosele, 2013) The general perception of the nature and factors of ailments determined the mode of preventive healthcare schemes.

4. Scope of Preventive Healthcare System in Western Nigeria

Preventive healthcare was administered through such means as herbal concoctions, inoculation, divination, amulets and the propitiation of spirits. Any or a combination of these could be used to manipulate the perceived factors of ailments to prevent their occurrence or reoccurrence. The people prepared concoctions from plants, animals or mineral products, as well as concocted ointments that they rubbed to ward of certain ailments or the evil forces that could attract them. They also practiced an indigenous form of inoculation. Traditional inoculation or cutaneous incision, derogatorily called scarification by British colonialists were made and laced with traditional inoculum as an antidote against some diseases.

Taboos were usually prescribed to enable people live aright and avoid the wrath of the gods and ancestors in the form of ailments. Where necessary, the appeasement of spirits and witches through propitiation rites was recommended by diviners. This procedure could be combined with the use of herbs.

Herbs were considered to be of significant medical value. Depending on their properties, the leaves, bark, stem or roots of their trees were used. Medicinal plants ranged from spices, shrubs and fruit trees found around homes to large forests trees. Spices were common biomedical products in virtually all Western Nigerian communities and were particularly useful in preventive healthcare. Spices and condiments bore a clear relationship with preventive healthcare and were thought to fortify the body against many ailments. The indigenous people, therefore, developed different methods of processing and administering them. Spices derive their flavour from essential oils (Encarta Encyclopaedia. 2009) But this was not understood in pre-colonial Western Nigeria and the processing of such plants did not include the identification and extraction of such oils for medical purposes (apart from palm kernel-oil and shea-butter) Rather the relevant parts such as leaves, roots, and seeds or a combination of all were used as ingredients. Any disease that was susceptible to treatment with spices could largely be prevented or minimised if such a spice was consumed as soup for prophylactic reasons.

According to B. C. Ndukwu and N. B. Ben-Nwadibia, “the indigenous people value the plants more for their ethno-medicinal uses than for spicing foods” (Ndukwu, Ben-Nwadiba, www.opensuic.lib.siu.edu) The spices that were commonly used among Western Nigerian communities could be classified into three namely: pepper, leaves and bulbs. Pepper came in various names, such as African pepper, Guinea pepper, Benin pepper, red pepper and alligator pepper. Leaves included “scent leaves” of various names, while onion and garlic were the main bulbs used. To ease analysis, the spices used and their medicinal nature are tabulated as follows:

Table I: Spices Used in Preventive Healthcare in Western Nigeria.

S/N	Scientific Name	Native Name	English Name	Use in Preventive Medicine
1	<i>Denniettia Tripetala</i>	Yoruba-Igberi, Igbo- Nmimi, Edo – Ako, (Urhobo-Imako)	Pepper Fruit	Leaves and fruits chewed to enhance appetite and prevent common cold, fever and worm infestation
2	<i>Xylopia Aethiopica</i>	Yoruba – Eeru, Igbo – Uda, Edo – Unien (Urhobo-Ureri)	Ethiopian Pepper,African Pepper,Guinea Pepper	Prevent wounds from becoming septic, enhances appetite, ward off abdominal pain and worm infestation. Occasional injection as soup is also thought to promote fertility and prevent post-partum hemorrhage
3	<i>Pargularia Doemia</i>	Igbo–Utazi, Yoruba– Teji, Esan-Urianene	Unknown	The stem, Leaves and root back are used to cure or help the body to deal with cough, fever, catarrh and diarrhea
4	<i>Ocimum Americanus</i>	Edo – Esewon, Igbo- Uchanwu, Yoruba – Effinruin-wewe, Esan-Ebalumonkho	Scent leave	The roots and leaves are used in a decoction believed to be a strengthening tonic.
5	<i>Ocimum Bacilicum</i>	Edo – Esewon, Igbo- Uchanwu, Yoruba, - Efirinpo or Efirijajija	Sweet basil, Harry Basil	The roots and leaves are used in a decoction believed to be a strengthening tonic.
6	<i>Ocimum Canum</i>	Edo – Esewon, Igbo- Uchanwu, Yoruba, - Efirinpo or Efirin-ajase	Scent Leave	The roots and leaves are used in a decoction believed to be a strengthening tonic.
7	<i>Ocimum Gratissimum</i>	Edo – Esewon, Igbo- Uchanwu, Yoruba, - Efirinpo or Efirin-gidi	Tea, Bush	strengthening music
8	<i>Tetrapleura Tetraptera</i>	Igbo – Oshosho, Yoruba – Aridan, Edo – (Benin-Ighimiakia, Esan – Ighirehimi)	Unknown	A pinch of burnt and ground pod taken from time to time was thought to prevent convulsion in children and flatulence especially in pregnant women and nursing mothers
9	<i>Allium Cepa</i>	Edo – Alubasa, Yoruba – Alubasa, Igbo - Yabasi	Onions	Often added to decoctions used in dealing with worm infestation
10	<i>Piper Guineensis</i>	Edo – Ebeahihin, (Urhobo-Uririe), Igbo – Oziza, Yoruba – Ata-iyere	Benin Pepper	Thought to cure or prevent intestinal worms and strengthen the body against fever, common cold
11	<i>Capsicum Annum</i>	Edo – Esin, Igbo – Ose, Yoruba – Ata-jije or Ata-eiye	Chilly, Red Pepper	Thought to cure or prevent intestinal worms and strengthen the body against fever, common cold.
12	<i>Capsicum Frutescens</i>	Yoruba – Ata-jije, Tatashie, Igbo – Ose-oyinbo, Edo – Isie	Red Pepper	Believed to cure or prevent intestinal worms and strengthen the body against fever, common cold.
13	<i>Aframomum Melegueta</i>	Edo - Esin-edo, (Urhobo - erhie)Yoruba – Oburo, Igbo – Ose-oji	Alligator Pepper, Grains Of Paradise, Guinea Grains	Thought to prevent or cure intestinal worms and strengthen the body against fever and common cold. Also features regularly in divination in Edoland.

Source: Adapted from Ndukwu, B. C., and Ben-Nwadiba, N. B., *Ethno-Medicinal Aspects of Plants used as Spices and Condiments in the Niger-Delta Area of Nigeria*. www.opensuic.lib.siu.edu

Ndukwu and Ben-Nwadibia's study was ethnographic rather historical. They did not historicise their study in time perspective but pointed out spices used in contemporary time that were unarguably inherited from the past – fragments of the surviving elements of the pre-colonial healthcare delivery system. Indeed, herbs including spices were used extensively as prophylaxis for common ailments. They were administered as general elixirs of life that enhanced resistance to common ailments, including “fever” and dysentery. Among the indigenous Western Nigerian groups, the use of spices and herbs for preventive and curative purposes, over-lapped. Drugs that were prepared for fever, dysentery, yaws and leprosy, for instance, were not only used for curative purposes. They became readily available and other members of the family could be given preventive shots. Virtually every ailment had alternative drugs, which were sometimes administered simultaneously. Such alternative drugs were sought and used when a hitherto recommended one failed. Archival records indicate that beyond spices, alternative herbs and materials used in pre-colonial Western Nigeria included the following:

Table II: Popular Plants and Materials used as Ingredients in Traditional Medicines.

S/N	Scientific Name	English Name	Native Name
1	<i>Kola Acuminata</i>	Kolanut	Igbo – <i>Oji</i> , Edo – <i>Ebhele</i> , Yoruba – <i>Obi</i>
2	<i>Carica papaya</i>	Pawpaw	
3	<i>Musa paradisiaca</i>	Plantain	Edo - <i>Oghede</i> , Yoruba – <i>Agbagbe</i> , Igbo – <i>Ogede jioko</i>
4	<i>Musa acuminata</i>	Banana	Yoruba – <i>Omini</i> , Edo - <i>Oghede</i> , Igbo – <i>Ogede</i>
5	<i>Ricinus communis</i>	Castor oil plant	
6	<i>Cucumis meloinodorus</i>	Casaba	Yoruba – <i>Gbaguda</i>
7	<i>Vernonia amygdalina</i>	Bitter leave	Igbo – <i>Onugbu</i> , Edo – <i>Oriwo</i> , Yoruba- <i>Oruwo</i> ,
8	<i>Citrus aurantifolia</i>	Lime	Yoruba – <i>Osan-wewe</i> , Edo – <i>Anumei-eguegue</i> , Igbo – <i>Olome-nkilisi</i>
9	<i>Baphia nitida</i>	Camwood	Yoruba – <i>Osun</i> , Edo – <i>Alo</i>
10	<i>Dirca palustris</i>	Leather Tree	Yoruba - <i>Igi awo</i> ,
11	<i>Potassium nitrate</i>	Luby or cooking potash	Yoruba – <i>Kaun</i> , Edo – <i>Akaun</i> , Igbo,- <i>Akanwu</i>
12	-	Honey	Igbo – <i>Nmanu-awun</i> , Edo – <i>Amelon</i> , Yoruba – <i>Oyin</i>
13	<i>Lagernaria siceraria</i>	Calabash Plant	Igbo – <i>Agbe</i> , Yoruba- <i>Igba</i> , Edo – <i>Uko</i>
14	<i>Gossypium</i>	Cotton Plant	Igbo – <i>Olulu</i> , Edo – <i>Olulu</i>
15	<i>Vitellaria paradoxa</i> ,	Shea Butter	Yoruba – <i>Ori</i> , Edo – <i>Orievo</i>
16	<i>Parkia biglobosa</i>	Locust Seed	Yoruba - <i>Iru</i> , Edo – <i>Ugbore</i> , Igbo - <i>Ogili</i>

Source: Compiled from information available on NAI. Lagos Annual Report. Medical Department. 1899 and NAI. Lagos Annual Report. Medical Department. 1900-1901 as well as Interview with Pa Agbonogieva Utekon Elder, 75years. Benin City. July 12. 2014 and Ogunbanmi Damisi, 60years, Ondo, February 4, 2014. and Nwankwo, Oluo. Traditional Healer. 69 years. Agbor. April 16. 2014.

With the aid of such plants, some common ailments such as fever, dysentery, yaws leprosy and smallpox that plagued pre-colonial Western Nigeria were managed.

The reports of British medical officer who served in Western Nigeria as far back as the 1899 provide documentary evidence of the indigenous mode of prevention and treatment of fever. According to Maquire's 1899 report, the root of bitter leave (*igi oruwo* in Yoruba, *onugbu* in Igbo and *oriwo* in Edo) was scrapped and boiled in water and palm- oil. The liquid was taken as a drink, about four ounces being taken in the morning. (NAI, Lagos Annual Report, 1899) In an alternative method recorded by Hopkins, lime-leaves were ground with cayenne pepper and salt. (NAI, Lagos Annual Report, 1899) Lime-leaves were also reported by H. MacDonald to have been used to produce a variant of anti-fever concoction. In this method, "lime-leaves, plenty of egg shell, soot obtained from roofs of houses were fire have been used and a good quantity of red and black pepper" were beaten up in a mortar and dispensed along with corn meal. (NAI, Lagos Annual Report, 1899). The use of lime leaves and roots of bitterleaf plant was also a common practice among the Edo, Delta and Igbo, west of the River Niger, groups. They were often ground together with red pepper or alligator pepper and taken as soup or drink. A decoction from lemon grass was also used in Edo, Delta Igbo and Yorubaland as panaceas against fever. Whenever available in a home, smaller measures of such medicines were administered as preventive shots to family members and even guests. The

practice was also applicable to drugs meant for other ailments like dysentery.

Dysentery was one of the prevalent diseases in pre-colonial and colonial Western Nigeria. Various concoctions were prepared and administered for preventive and curative purposes. One of the methods stated in C. Jerkins Lumpkin report of 1899 indicated that banana was sun-dried, pound and mixed with salt. (NAI, Lagos Annual, 1899). The resulting powder was green in colour and the dose was left to the caprice of the patient. MacDonald also reported another method, which involved the use of the seed of calabash plant that was mixed with locust seed ("*iru*" in Yoruba, *ogi* in Edo and *ogili* in Igbo), shea-butter and salt to produce a medicinal soup that was taken for two days to effect cure or taken casually to prevent dysentery. The same level of efficacy was attributed to a soup made out of shea-butter, *egusi* (melon seed) salt, okra and the scent leave. The use of such soups, cut across our area of study with slight local variations. However, a more common practice in Edo, delta and Western Igbo communities was the grinding of pepper and or alligator pepper with bitter leave and locust beans cake to form a paste, which was licked rather than drunk by a patient or even by a healthy person to prevent dysentery. (Oral interview with Agu, 2014)

One method was peculiar to the Yoruba, especially those of Ibadan extraction: the earth thrown up by the specie of earthworm called *ekolo* in Yoruba language was mixed with water and drunk as a remedy against dysentery. Colonial health officials, condemning this as an exercise in "geophagy", doubted its benefit.

(NAI, Lagos Annual Report, 1899) However, a recent study in Rockefeller University, led by Zachary Charlop-Powers, posits that the biosynthetic content of soil may be the source of the world's next generation of antibiotics. The study provides insight into the natural world, taking samples from all manner of soil even that "under your feet" to create what has been referred to as "drugs from dirt" (Sinha, 2015). The Yoruba practice could be investigated within this context for possible scientific benefit.

The Yoruba also dealt with yaws through a mixture of "*idi*" root, lime-leaves and honey, - boiled together and used the same day internally and externally on the eruptions on the skin. It could also be robbed prophylactically. Some parents preferred early occurrence of the disease in a child because they observed that it never reoccurred, although they had no explanation for it (NAI, Lagos Annual Report, 1899).

Similarly, there were herbal decoctions considered efficacious in the management of leprosy. In Yorubaland, an indigenous plant called "*fu*" was used. It was selected from the bush and the bark split off ritualistically on four sides - north, south, east and west. The herbalist placed four cowries on those sides and repeated an incantation. The essence of the cowries was to pay the plant for its service in healing. Slag from the blacksmiths furnace was then placed in the bottom of a pot and mixed with the compound. The urine of a young lad to which the ordinary blue-dye had been added was poured over this, along with small quantity of water. The mixture was covered and allowed to stand for seven days. The infested person then drank with his hand first and thereafter washed the leprosy spot with the compound (NAI, Lagos Annual Report, 1899). Apart from its contagious nature and its tendency to disfigure the patient, leprosy was looked upon as a curse from the gods or punishment for a dreadful offence that the patient may have committed. Many communities in Yorubaland and the Edo and Anioma axis also considered it hereditary. A case arising in a family could deter marriage to someone from that family. Therefore, families usually ostracised those with visible ulceration to save themselves from ridicule. A secondary reason was to prevent its possible spread to other members of the family. An ostracised leper usually set up a camp close to a farm land but was surreptitiously visited by family members, a habit that negated the desire to prevent the spread of the disease by seclusion. Another limitation of seclusion is that it was not rigidly enforced and there was no mechanism for detecting early stages of the disease, which were potentially as infectious as the large

ulceration stage. Syphilis also resulted in some form of ulceration in the genitals, differentiated but sometimes confused with leprosy.

As early as 1899, Macdonald had documented the treatment and management of gonorrhoea and syphilis by the natives. To deal with the former, young banana dried in the sun, alligator pepper, with about the same amount of bitter-cola, a good quantity of *potassium nitrate* were burnt in a pot and ground. The resulting powder was served with hot or cold corn meal - *agidi*. Alligator pepper, bitter-kola and potassium nitrate were also useful in the management of syphilis. They were mashed together with the stigmata of maize (corn silk), husk of locust-bean pod and a whole egg for ingestion and external application on the ulcer.

Smallpox was another disease with external eruptions. A native decoction was prepared for external application to heal smallpox rashes and prevent further attacks. It involved the grinding together of Indian corn, ripe banana, scent leaves; the product of which was mixed with plenty of oil, especially of palm-nut extraction and the excrement of bush cat (NAI, Lagos Annual Report, 1899). External application of clay or white chalk on the eruption and the drinking of palm wine were also encouraged in Edoland, Igbo area, West of the Niger, and the Urhobo of the Niger delta. (Oral interview with Ebosele, 2013)

Dropsy, also known as oedema also manifested externally, characterised by swelling of the feet. Locust-bean pod was boiled together with corn meal and iron filing and drunk. Occasional preventive shots were recommended for pregnant women. The decoction produced diarrhoea and diuresis. (NAI, Lagos Annual Report, 1899)

These medications, although primarily meant to effect cure had secondary application in preventive healthcare as smaller and irregular doses were dispensed for prophylactic purposes. There were no hard and fast rules about this. The extent of prophylactic use in a household was at the discretion of the parents or recipient. Discretion was also exercised in the choice of alternative preventive healthcare measures since disease prevention was expressed in other gamut of traditional medical practices such as divination, social etiquette, inoculation, and amulets, under the management of healers, priests and elders.

5. Divination

Divination expressed the people's belief in the influence of extraneous spiritual entities on individual and community health. To begin with, the very force that is responsible for creation is reckoned to be responsible for ecological equilibrium. In the people's perception, good health was predetermined by the assumed harmony in creation. Ill health was perceived as an aberration from the natural order, hence the recourse to preventive measures, restoration and replenishment. At times of distress or a mere anticipation of it, divination was resorted to as a leeway of reconnecting with the creator, the divinities and ancestors for spiritual intervention. Divination was also a way of taming malevolent spirits and witches who were thought to be capable of unleashing the venom of deadly diseases on people. Divination was expected to yield esoteric information on measures that could restore health at the individual and community level. Beyond this, it was a core component of preventive healthcare scheme in our area of study. It tapped on the wisdom, experience and insight of the diviner about the nature and factors of ailments. Their revelations were supposed to be infallible pieces of information from benevolent spirits by means of certain rituals, incantations and tossing of some ritual objects, which could be the shell of particular seeds, kola nuts, palm kernel and bones of prescribed animals such as crocodile. The paraphernalia of divination may also include calabash, effigies, chalk, pieces of red, white or black cloth, palm-nuts, the mystified regalia of the diviner and various drawings and mascots (Oral interview Adeoye, Agbonogieva, 2014)

As a health consultant, the diviner (Igbo – *idibia*, Yoruba – *babalawo*, Edo – *oboh*) was relied upon to prognosticate on any ailment, recommend preventive measures or predict impending diseases. During consultation, the client may make his worries known to the diviner directly. However, the latter, in order to inspire more confidence in the client, may request that the reason for the consultation be whispered or hushed over a medium (*uta* in Edo) which could be a cowrie, or palm-kernel or a piece of bone (NAI, Lagos Annual Report, 1900-1901). His mentor spirits were expected to decode the inaudible complaints, communicating same and possible remedy to the diviner. However, cynics, even in traditional circles, believe that the diviner trickily deciphered the inaudible complaints through a series of questions that indirectly gave him insight into the fears of the complainant. In relation to preventive healthcare and well-being, questions such as the following could be asked during consultation:

- Who or what is responsible for my illness?
- What do I do to avert premature death?
- Will I be poisoned or harmed if I visit a named person or place?
- Who are my enemies including witches and wizards?
- What are the plans of my enemies as regards my health?
- How do I ward off the attack of witches and wizards?
- How do I prevent the occurrence or reoccurrence of a particular disease? And
- Who are those working against my material progress and how do I stop them?

The response usually took the shape of an advice or prognostication that addressed the questions and fears expressed by a client. An amulet, charm or some sacrifice may be prescribed. Through such means, an individual, family, or an entire community may come to believe that they are fortified against certain ailments, accidents, poisons. In medical terms, divination is difficult to evaluate, save for the psychological relief that it provided and the occasional prescription of personal hygiene. Very often, prognosis from divination was misleading and counter-productive. Accordingly, prophylactic measures prescribed were sometimes hazardous to health, even when they were given a specialist and cultic flavour (Oral interview with Adeoye, 2015). The limitation of divination and cultic practices were exemplified by activities of the *shopono* cult of the Yoruba communities.

Literally, *onishopono* means the owner of smallpox or priest of the *shopono* cult. He resided in a small farm and was reclusive as smallpox patients went to him with money, palm-oil and ram. The ram was supposed to be used for propitiatory sacrifice for the patient's benefit but was in reality kept by the *onishopono* as a prerequisite for rendering his services. In an attempt to cure the patient, cowries were broken and added to a bowl of maize. The mixture was deposited in a street with the incantation "baba, help this person - your child who is sick... keep away evil spirits from the sick man" (NAI, Lagos Annual Report, Medical Department, 1899). Besides being perceived as a source of remedy, it was a popular belief that *shopono* spread smallpox by certain charms. In order to prevent this, patients visited the diviner with sacrificial gift and performed 'prophylactic' rituals. Those caught in the matrix of *shopono* belief system never stopped under a "shady tree in the heat of the day as the evil spirit of smallpox was supposed to reside there". (NAI, Lagos Annual Report, 1899)

It was also believed that smallpox patients should not eat fowl; if someone maliciously puts fowl in his food, he died, and if he puts the feather of a fowl in the fire the disease will spread to others. It was also thought that the disease could be prevented by drinking water into which a piece of crocodile bone (*cada*) had been placed (NAI, Lagos Annual Report, 1899). The *shopono* complex yielded a modicum of prophylactic effect from the practical steps taken to isolate patients with smallpox in the camp of the *shopono* priest who was also empowered to burn or confiscate the infected clothes of a patient. However, a *Shopono* priest could use such fomites to covertly infect some people so as “to enrich himself with their belongings” (Ajose, 1957). So, smallpox continued in epidemic proportions, assuming its most virulent dimension during the dry season, and especially the harmattan period.

In Esanland, smallpox was managed through a ritual dance, usually recommended by diviners in honour and pacification of *oje*, the divinity believed to be implicated in smallpox contagion, prevention and healing. Besides, Esan people also performed variolation on the children with cutaneous incision on the back of the left hand or forearm (Ajose, 1957). Therefore, the prevention of diseases was not only sought through divination but through inoculation as well.

6. Inoculation

The main character of traditional inoculation was the lacing of incisions with substances, which supposedly had prophylactic value. This practice has been derogatorily referred to as scarification as though the scar left behind was the *raison d'être* for the practice. The Western model of vaccination also, often, produces scars but was never denigrated as such. Most Western Nigerian communities believed that a broad spectrum of ailments, machete-cut, gun-shot, snake-bite, convulsion, and even accidents could be prevented by inoculation. The idea was to create a little opening on the skin to allow the introduction of an inoculum into the body. Such medicines were expected to interact with the human system and fortify it against the target condition. An informant, talking about the efficacy of anti-machete inoculation, related the following incident he witnessed:

As a result of boundary dispute between two communities in Esanland, a friend was cajoled into accepting traditional inoculation against machete-cut. After the exercise, the inoculator, brandishing a sharp machete invited him for a test blow. The latter took to his heels. He returned when he thought the

matter had been forgotten only for the inoculator to sneak in and strike him with the sharp machete that simply bounced off his body without a cut (Oral interview with Egbaze, 2014).

Ironically, the same medicine man behind this seeming successful anti-machete inoculation was tried and imprisoned for manslaughter after a trial gunshot killed a client as a result of the failure of the anti-gunshot inoculation he had administered (Oral interview with Egbaze, 2014). With this kind of incident and the secrecy that enveloped the business, the efficacy of traditional inoculation was difficult to determine. People did not openly associate themselves with the practice. Usually, it was a clandestine business between the practitioner and his client as no one wanted to be labeled or stigmatised as diabolical. However, Daniel Odion, a traditional healer explained that the secrecy involved did not derive from the fear of stigmatisation but from the attempt to conceal the act like “a protective under-vest” that should take an assailant by surprise. He explained further that if traditional inoculation was common knowledge, an assailant would come prepared with an antidote against the medicine and render the individual in question vulnerable (Oral interview with Odion, 2014).

A similar practice was the inoculation of people against snake venom. The inoculant was usually a powdery substance made out of snake parts, particularly the dry and pulverised skull (Oral interview with Agbonogieva, 2014). Inoculation against snakes was more popular among male adults especially farmers and hunters. The most feared snakes were the puff adder and the cobra. The efficacy of anti-snake inoculation is difficult to verify just as it was with anti-convulsion inoculation mostly practiced in Edoland.

Convulsion was seen as a harbinger of death commissioned by malevolent spirits or witches to kill a child. It was regarded as a principal factor in the very high level of infant mortality that was experienced among Western Nigerian communities. One preventive measure that pervaded the communities was to keep a child warm, where necessary, by the fire-side and not to expose him to excessive cold. Shivering was thought to be a precursor of convulsion. Keeping a convulsing child warm was not very effective preventive measure as an individual tended to suffer several attacks in his childhood. Alternative measures were sought. The Bini took the prevention of convulsion to the realm of traditional inoculation. Virtually every child had little incisions made on his cheeks, with an inoculum

rubbed in. Some incisions were made on either side of the cheek. This was usually a professional invasion of the body, which only trained hands were allowed to dabble into. The composition of the inoculum was usually the medicine man's secret and patronage was encouraged by the testimonies of previous beneficiaries. Anti-convulsion inoculation in Benin did not end as a pre-colonial enterprise; it remained popular throughout the colonial period. It is still a common practice today, in spite of the fact that its effectiveness is difficult to ascertain. Also difficult to verify was the efficacy of Amulets, a common component of preventive healthcare in Western Nigeria.

7. Amulets

Amulets were objects charged with prayers, chants, anointing or rituals by a medicine man to be worn or kept by a client, supposedly, to protect him against diseases, injury, poison, witchcraft or bad luck. They were either biogenic (derived from plants and animals) or inorganic. Extracts from sasswood, an iroko tree, the lock of a priest or priestess, cowries, tortoise shell, snail shell, palm frond and crocodile bones were among the biogenic material commonly fashioned into amulets. An amulet made of crocodile bone was popular in Yoruba land and employed as an antidote against smallpox. Tortoise shell and snail shell were usually fashioned into amulets to be worn in battle. Palm fronds knotted in a prescribed fashion, were hung somewhere in the house or the sentinel of a door to ward off evil and to attract good luck. Palm frond could stand alone but it was often combined with other resources. The sasswood, the iroko tree, the lock of a priest and priestess and ritual objects obtained from a shrine were woven onto amulets mostly to repel witchcraft attack and associated diseases (Oral interview with Adeoye, Agbonogieva, Oluo, 2014).

Inorganic materials, especially iron, brass and bronze, chalk were also associated with the craft of amulet making. They were commonly fashioned into rings, pendants, pegs, bells and beads. Special rings were usually worn for protection against accidents and assault and could empower an individual in self-defense. Pendants and beads were worn around the neck, waist or ankle and could also be attached to the hair for protection. The use of amulets had an esoteric content. The essence of the materials involved transcended their natural properties. They were believed to have mystical qualities. For instance, iron was associated with the divinity, *ogun*. In this worldview, appearance and essence were seen as two sides of the same coin, hence the materials

involved had to be manipulated physical and spiritually. Efficacy was, therefore, difficult to determine. Apart from reference to spiritual essence, verification and evaluation was difficult because there was no institutionalised body akin to the modern ministry of health that was charged with the duty of formulating policies, coordinating and setting standards for the use of amulets. It was, largely, left to the whims and caprices of preventive healthcare practitioners. The standard attained by any person was mostly a product of his talents, knowledge gained during training and on-the-job experience.

In spite of their modest contributions to healthcare, Nigerian traditional healers were often berated for being very secretive and unscientific. This denigration resonated in colonial records, crystallising in the belief that traditional medicine is characterised by supernatural causation, pre-scientific, and, therefore, irrational (Feuer, 1985). The critics of indigenous medicine have so far failed to realise that the so-called "black art" was a seed that had the potentials, like the folk medicine of Europe and Asia, of gradually acquiring a base in science. At its nascent stage of development, some of the basic principles, which constituted the foundation of modern science were already being applied to traditional medicine, which characteristically, reinforced medical know-how with ancestral experience. The practice of inoculation is an *exemplar gratia*. This was a practice in invasive 'medicine', aimed at fortifying the body against certain ailments. This procedure, as we have seen, was known in Western Nigeria long before vaccination was developed in Western medicine. The practice of using extracts from a snake to prepare anti-snake inoculum was only a step away from modern scientific approach where snake venom is used to create anti-snake venom. In Jorge Davalos' postulation, "any good anti-venom starts with its opposite" which is venom (Davalos, 2014)

Albert Onobhayedo and Augustine Nwaokocha have argued that traditional medicine also commonly called folk medicine was a "universal experience, representing the modest space given to health and illness in the culture of all the peoples of the world" (Onobhayedo, Nwaokocha, 2007). They stated that the primordial medical practices in Africa, Europe and Asia reflected the perception of the people about the nature of diseases and possible remedy. Such primordial health traditions harboured superstitious ideas and appealed to extraneous forces. Therefore, the Western Nigerian experience would be better understood within the context of the universal character of folk medicine. Along this line,

Onobhayedo and Nwaokocha argued that the secrecy associated with traditional medicine among Western Nigerian communities was a “subterfuge for a traditional patent system”, because some traditional healers perceived their discoveries as intellectual properties over which some patent right ought to be exercised. Patent protection was sought by a secretive and cultic mystification of certain discoveries, such that the knowledge was shared with the children of the herbalist and selected trainees only (Onobhayedo, Nwaokocha, 2007). Secrecy was more intense in the area of preventive healthcare, which accommodated divination and the use of charms and amulets. Upon their incursion into our area of study, the Europeans denigrated such indigenous medical practices, as misleading and unscientific. They, therefore, came along with the ideas that prevailed in Europe at that time, some of which (especially the treatment of malaria with limb bloodletting, emesis and purgation) did also fail the test of science and time.

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Deregulation of Provision of Educational Services and Quality of Staff, Facilities for Effective Teaching and Learning in Nigerian Universities

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Abstract. This work is centered on Deregulation of provision of educational services and quality of staff, facilities for effective teaching and learning in Nigerian universities. The purpose of the study is to investigate the impact of the deregulation of provision of educational service and quality of staff in both public and private universities, standard of facilities available for effective teaching and learning. Two research questions and two hypotheses guided the study. Data were elicited based on the following variables as they relate to ensuring quality of staff, quality of facilities. The theoretical framework of the study is based on public interest theory of deregulation, the design of the study is ex-post facto while the population of the study is all academic administrators in both public and private universities in the study area, and the sample size is 714. Questionnaire titled: “Deregulation of provision of Provision of Educational Services and Quality Assurance in Nigerian Universities” is the main instrument used for generating data. The instrument was subjected to scrutiny by three experts. T-test statistic was used to test the two null hypotheses at 0.05 level of significance. The results show that there is a significant difference in the mean rating of academic administrators in public and private universities in deregulation of educational services on quality of staff and provision of educational services in quality of facilities for effective teaching and learning in Nigerian universities. This is to say that some have qualitative facilities while others have not. (especially public universities).

Keywords: Deregulation, Educational Services, Quality of Staff, Facilities for effective teaching and learning, Nigerian Universities.

1. Introduction

Education is widely acclaimed as the pivotal point on which the wheel of the development of any nation or society rests. This is largely due to the fact that education brings new knowledge that can be used in the development of the society, as well as, individual members of the society. Consequent upon this, it is asserted that the level of development of any country is dependent upon the level of development of its knowledge base. Informed by this, the Federal Republic of Nigeria (FRN) (2008) in her National Policy on Education referred to education as the most important instrument of change since any fundamental change in the intellectual and social outlook of any society has to be preceded by an educational revolution. In view of this, countries all over the world are investing much in the provision/funding of education. It is even seen as the basic right of every citizen. Nigeria is not an exception as concerted efforts are made to improve the quality of education provided.

Suffice here to say that, the history of western education in Nigeria, which is the type of education we are referring to, will be incomplete without mentioning the role of the Portuguese traders, missionaries and colonial masters or government. The missionaries, for instance, were the first to establish schools in Nigeria notably the Methodist, the Church Missionary Society, the American Baptist Mission, the Roman Catholic Mission etc. In 1842, the Methodist Mission opened a primary school in Badagry while the Christian Missionary Society (CMS) did the same in 1845, and in 1850, the American Baptist followed suit. In 1868, the Roman Catholic Mission joined the race for the establishment of schools by establishing a school in Lagos. Other religious sects followed later (like the

Qua Iboe of Northern Ireland who established schools at Eket and Uyo-Eworo (2004).

The management and financing of these schools were initially left to the whims and caprices of the various religious bodies by the Colonial Government. It was not until 1925 that the Colonial Government showed concrete interest in the development of education in Nigeria when the Education Ordinance was enacted (Fafunwa, 2004).

Furthermore, at the tertiary level, as Fafuwa (2004) puts it, the colonial government also showed interest in providing higher education for Nigerians with the setting up of Phelps Stroke Commission. According to him, January, 1934 marked the official commissioning of the first tertiary educational institution by Sir Donald Cameron. This was followed by the Elliot's Commission, specially set up for the purpose of higher education. This effort gave birth to the University College Ibadan in 1948 and accordingly the tempo for government's involvement in the control and funding of education increased from here. After independence, education continued to be in the exclusive legislative list until the beginning of the Civil War. In 1970, the military government announced the complete take over of schools from the missions.

Prior to the take-over of schools from their respective proprietors in the 1970s, education was owned and managed by various agencies – regional and state governments, local authorities, voluntary agencies and private proprietors as earlier noted. Most of these private, community and voluntary agency schools were indeed famous, competing favourably with the few ones owned and controlled by government. With the take-over of these schools, Nigeria's education system became over-centralised and characterised with unnecessary bureaucracy. This stand was concretized by government declaration as contained in the National Policy on Education with various editions (1977, 1981, 1998, 2004, 2008 and the latest 2014).

Unfortunately, in administration, there is a difference between policy formulation and implementation, and so the document could not provide the needed magic that could completely turn around the fortunes of the nation's education. Consequently, the system was marked with overcrowded students' hostels; classrooms without desks and seats for students, libraries and laboratories without necessary equipment or infrastructure; dilapidated buildings and absence of meaningful staff development programmes coupled with short supply of qualified staff and ill-equipped products that could not favourably compete with their counterparts from

other countries (Ejiogu, 2003). With this type of ugly picture, coupled with the Nigerians' criticism of the system of education, it was no longer worthwhile for the government to have complete monopoly of the education system. In furtherance of this, the government thought it wise to withdraw her monopoly and in turn decentralise the education sector. In the bid to carry out this decision, the policy of deregulation was introduced. The term deregulation simply put, means removal of control. It also implies di-vestment of monopolistic control over a system or an institution allowing the participation of corporate, non-corporate, governmental and non-governmental bodies. In strict economic parlance, the Wikipedia encyclopaedia defines deregulation as the process by which government remove selected regulations on business in order to (in theory) encourage the efficient operation of markets.

Deregulation therefore relieves the government of some responsibilities and allows them the opportunity to do the needful when appropriate. It breeds serious competition and also enhances the quality of services provided.

Applied to education, deregulation means that education would cease to be public good provided solely by government, but shall witness the involvement of interested individuals and corporate bodies (Danhassan & Abdulmumirie, 2005). In this context, deregulation means throwing the door open to encourage wider participation by individuals, groups and non-governmental organizations in the setting up, ownership and management of educational institutions and the provision of educational services. This view tallies with Ejide (2005:166) who avers that deregulation of education means "decentralizing the control of the educational system, freeing the schools from rules, mandates and government monopoly, and allowing the control of the educational system to revolve on local authorities nearer to the students". According to Ekpo and Anuna, (2005: 63), "Deregulation as a new applicable concept in education means government divesting its interest in it and encouraging private sector participation in the management of the education system for the achievement of the pre-determined objectives and goals of education".

As it applies this study, education deregulation is defined as divestment of monopolistic control of government over the provision of educational services thereby allowing corporate, non-corporate, private and non-governmental bodies to establish and manage educational institutions according to their whims and caprices.

In Nigerian context, the idea is traceable to the period when her public sector was being mismanaged leading to poor performance, thereby imposing more burden on government finance. This prompted the government into the idea of privatization and commercialization programme which consequently took off in 1988. The legal backing of this programme also saw the enactment and promulgation of decree number 25 on deregulation (precisely, July, 1988). The coming into force of this decree laid the foundation upon which the policy of deregulation was built upon. The essence of the evolution of deregulation was to create a synergy between the government and other agencies in rendering qualitative services in all facet of the economy (education inclusive). Deregulating the educational system also implies making the education sector autonomous, free from unnecessary interference by the government. By this fact, groups or person(s) is (are) free to enter into the business of providing education to the citizens. Among other reasons behind this lofty idea is to ensure quality assurance (Archibong, 2013).

Quality assurance as used in this sense refers to whether the current educational system in Nigeria placed side by side with educational systems of other countries can stand the test of time. Quality assurance also involves a systematic procedure of ensuring that education is meeting the specified conditions requisite to the actualisation of its goals. Ofojebe and Ezugoh (2010) supported this view by stating that quality assurance entails the quality of teaching personnel, quality of available instructional/teaching materials, equipment and facility, school environment and pupils, and quality education delivery. It embraces all functions and activities that will ensure that quality is maintained in the university system.

This can only be possible if they needed man power, infrastructure, facilities, and other necessities are put in place to ensure that the system work fine.

This is predicated on the fact that the teaching staff, for instance, are the pivotal point on which the wheel of the system revolves. The teaching staffs are the ones actually saddled with the responsibility of transforming the learners because as the adage goes, 'no one can give what he/she does not have'. Supporting this, the Federal Republic of Nigeria (2004:26) in her National Policy on Education (2004:26) also recognised that "no education system may rise above the quality of its teachers". Besides qualification, the staff strength must be increased to match the population of the students' enrolment. Constant retraining exercise is a condition

precedence for improvement. On the other hand, there might be enough qualified teachers to match students' population, but if there are no enough facilities, the teachers will be incapacitated. To accentuate and calibrate the teachers' potency, necessary teaching – learning materials are imperative. In order to ensure quality in our educational sector, teaching – learning facilities must be improved. Facilities as used here refers to the physical and spatial enablers of teaching – learning. They include classrooms, libraries, laboratories, workshops, playfield, hostels, staff offices, text books, projectors, flannel board, computers and others (UBE, 2000). These are all necessary to ensure quality. Both the teachers and students need current text books to make research, do assignment and have current information in their various fields. Library provision is needed to supplement teachers' effort and make it easier for learners to do assignment and researches. Also included in this list are well ventilated and spacious classrooms and theatres. Projectors, computers, flannel boards are sine qua non in this ICT era. The teacher as well as student need computer for browsing and typing of materials. Students need desks to sit on to receive lectures and write examinations. Wonah, (2002) avers that just as enough textbooks, building are essential ingredients or requirement for learning to take place, so also are desks, chairs and tables. To him, without the desks, the learner will not be comfortable in class, as well as the staff.

Ogarenren – osghae and Irabor (2012) did a research on the topic "Availability and adequacy of human and material Resources for Teaching and Learning of skill based courses in Nigerian public universities". The general purpose of the study was to assess the availability and adequacy of human and material resources for the teaching and learning of skilled based courses in Nigerian public universities. Specifically the study was designed to:

- Determine the availability of human resources in the teaching and learning of skill – based courses in Nigerian universities.
- Determine the availability material resources in the teaching and learning of skill based courses in Nigerian public universities.
- Ascertain the adequacy of available human and material resources using the minimum standard requirement of the national universities commission for the teaching and learning of skill – based courses in Nigerian public universities.

Three research questions and two hypotheses guided the study while the methodology adopted for the study was survey design. The population of the study was 175 (comprising 150 students and 25 lecturers) drawn from 10 public universities from north, east, west and southern parts of Nigeria. Stratified random sampling technique was used to select these public universities. Questionnaire titled “Availability and adequacy of human and material resources for the teaching and learning of skill – based courses in Nigeria universities (AAHAMRTALSACNU) was used as instrument for data collection. The mean statistics was used to analyze the number 1 and 2 research questions. For research question, a checklist was used as the research instrument while for the analysis. t–test for two independent samples was used to analyze the two hypotheses at 0.05 level of significance. The major finding of the study includes:

- There is inadequacy of human and material resources in public universities in Nigeria as perceived by academic staff and final year students of these institutions.
- The available human and material resource in the public universities did not meet the National Universities commission minimum standard requirement for the teaching and learning of skill based courses.

The study is relevant and very much aligned with the on – going research because it touches on the issues of availability and adequacy of both human and material resources in order to enhance quality assurance in higher education in Nigeria. However, a vacuum is created due to its non – inclusion of the concept of deregulation in its content scope. Moreover, it did not incorporate the private sector in its discussion.

Ezea (2007) carried out a study on the topic “A comparative study of private and public secondary schools within FCT Abuja”. The purpose of the study was to compare the quality of education offered in both public and private secondary schools in FCT Abuja in terms of facilities, quality of teachers and the quality of instruction. Five research questions guided the study while the design adopted for the study was descriptive survey. The population and the sample of the study consisted of 400 teachers randomly selected from 12 secondary schools in FCT Abuja (6 public and 6 private). Instrument for data collection was a structured questionnaire while method of data analysis was simple percentage. Findings from the study indicated a strong disparity in terms of the availability of facilities in both public and private secondary schools in the FCT. The results further showed that private schools are better equipped than the public ones. Moreso, the findings

shows a short fall in the number of teachers in private secondary schools compared to those in the public. In terms of qualification too, the finding reveals that private secondary schools have unqualified teachers under their employment (SSCE and TCCII) which spells doom for quality assurance.

The study is relevant to the present study because it seeks to know the calibre of teachers in both public and private secondary school which is a feeder stage to university education. Secondly, discussing about quality of facilities in schools is of uppermost importance to this study. However, there is a gap between the reviewed study and the present study in the sense that the reviewed study did not extend its content scope to cover tertiary education which is the main focus of the present study. Secondly, the geographical scope is too narrow since it is centered on FCT only.

Ojong, Atsu, and Ettah (2009) carried out a study research on the topic “Towards ensuring quality graduates output from Nigerian Universities in a Deregulated Education System”. The purpose of the study was to examine factors that ensure the production of qualitative graduates from Nigerian Universities. Five research questions and three hypotheses guided the study. Descriptive survey was the research design while the population of the study consisted of 400 respondents. Instrument for data collection was questionnaire. The major findings of the study were:

- To ensure the production of quality graduates’ output from Nigerian universities, there must be enough qualified lecturers as well as other supporting staff.
- There must be adequate infrastructure / facilities for effective teaching and learning.
- Admission process must be devoid of sharp practices, especially by private university managers, and should be strictly based on merit against other unethical practices. The National Universities Commission’s regulation on admission should be adhered to.

When all these, and other points not included here are followed, then can the system be sure of turning out qualitative products or graduates that will stand the test of time. The nexus between the reviewed study and the present study lies on the fact that some of the variables treated are also major variables under examination in the present study. Furthermore, it provided insight into the reason behind poor graduate performance in some of their workplace. However, a noticeable short – coming in the reviewed work or

study emanated from its – holistic approach to variables treated in the present study like calibre of students, quality of facilities, etc.

Achu (2010) undertook a study on the topic “University education in Nigeria, an examination of private participation and quality assurance”. The purpose of the study was to investigate the role of private individuals in provision of educational services in Nigeria. Secondly to ascertain whether the standard of education provided by these private universities is better than those in public. Four research questions and two hypotheses were formulated to guide the study while the design adopted for carrying out the study was ex – post facto. The targeted population was both lecturers and students and the sample size was 300 respondents that were randomly selected through stratified sampling technique. The instrument used to elicit responses from the respondents was a structural questionnaire captioned, “university Education in Nigeria, an Examination of Private participation and Quality Assurance Questionnaire (ENEPPQAQ). Mean score was used to answer the research questions while the hypotheses were tested using t – test at 0.05 level of significance. The major findings of the study include:

- Private individual’s participation in the provision of university education can enhance quality in the system due to improved facilities for teaching and learning.
- Guarantee qualitative calibre of products due to the absence of rampant strike as it is common with public universities and examination malpractice.
- Admission is not strictly based on merit in both public and private universities and often, some universities admit students more than their carrying capacity.

These findings are important to the present study because it touches on a number of variables under consideration by the present study such a quality of facilities, calibre of products (graduates) and admission criteria. However, the study did lack an in – depth comparison of the fact between public (state, federal) and private universities. This actually created a gap between it and the present study.

Statement of the problem

The management and provision of education in Nigeria has passed through many stages. Initially, it was in the hands of the missionaries without the colonial government showing interest. During this time, the standard of instruction and the quality of the products were adjudged to be alright. Later the

colonial government showed interest and joined in the provision and management of educational services. At this time, the management and provision of educational services became a joint venture between the government and the missionaries. The quality of staff and teaching facilities were seen to be alright and their products capable of defending their certificates.

After independence, the trend continued especially during the era of oil-boom when “money was not a problem but how to spend it.” But after the civil war, in 1970, the military government decided to take over the provision and management of the education services from the missions. This was short lived as there arose public outcry about the fallen standard of education (dilapidated buildings, poor infrastructural provision, near lack of teaching and learning facilities, incessant strikes leading to the production of half-baked graduates).

With the return to democratic rule, the door of the provision and management of education was once again thrown open. This time around, the policy of deregulation was introduced. This cut across all levels of the education sector (the University inclusive). The worrisome and unanswered question that gave impetus to the choice of this study is whether deregulation as a policy is a magic wand that will turn around the misfortune of the Nigerian education system especially at the university level. Put in question form, *will deregulation bring succour or quality of staff, facilities for effective teaching and learning in Nigerian universities?*

2. Theoretical Framework

This study is anchored on the following theory

2.1 Public interest theory of deregulation

The public interest theory of deregulation was propounded by Mcferidge and Lall in 1991. The public interest theory of regulation states that regulation exists to correct market failure, thus, regulation increases societal wealth.

The theory posits that natural monopoly, asymmetric information and externalities are sources of the market failure which regulation controls. The public interest theory of regulation predicts that deregulation would occur if market imperfection which necessitated regulation in the first place were to disappear, for example, change in technology which eliminated natural monopoly. The theory further predicts deregulation would occur if it were realized

that a regulatory regime which had been perceived to be in the public interest either never had been or no longer was. It may turn out that, in the light of experience, the cost of the regulatory apparatus or mechanism is, or has become greater than the loss resulting from the market imperfection it was designed to correct. The theory went on further to posit that regulation is one of the ways government can control the economy.

However, when regulation fails or becomes detrimental to government expectations, the government will be left with no option other than to deregulate. Thus, the theory of regulation becomes deregulation. At this point in time, the government either completely or partially withdraws from the control status it used to enjoy. The government becomes an umpire, watching situations.

Applied to the education, it implies that the government assumes a supervisory role in the provision and/or management of educational services. Private and corporate individuals and organisations then come in the provision and management of education. On this note lies the relevance of this theory to the present study that seeks to investigate the impact of the deregulation of educational services on quality assurance in Nigerian universities. The theory suggests that the government should be an umpire in order to guarantee quality in the system.

3. Purpose of the study

The general purpose of the study is to investigate the impact of the deregulation of educational services and quality of staff, facilities for effective teaching and learning in Nigerian universities. Specifically, the study sought to:

- Determine the impact of deregulation of provision of educational services on the quality of staff in public and private universities in Nigeria.
- Ascertain the impact of deregulation of provision of educational services in public and private universities in Nigeria on the standard of facilities available for effective teaching and learning in order to maintain quality assurance.

4. Research Methodology

4.1 Population of the study

The population of the study consists of 714 academic administrators in public and private Universities in

the south-south geo-political zone of Nigeria. There are six federal, six states and seven private universities, in the zone.

4.2 Sample

The sample size is 714 academic administrators drawn from all the public and private universities in the study area.

4.3 Research Questions

The following research questions were stated to guide the study:

- In what ways has deregulation of educational services affected the quality of staff in public and private universities in relation to quality assurance?
- In what ways has deregulation of educational services affected the provision of teaching and learning facilities in public and private universities in Nigeria for quality assurance to be maintained?

4.4 Research Hypotheses

The following null hypotheses were formulated and tested at 0.05 level of significance.

H0₁: There is no significant difference between the mean ratings of academic administrators in public and private universities on the impact of deregulation of provision of educational services on quality of staff.

H0₂: There is no significant difference between the mean ratings of academic administrators in public and private universities on the impact of deregulation of provision of educational services on quality of facilities for effective teaching and learning.

4.5 Data Analysis

The data in both variables were analysed using t-test statistics (independent), at 0.05 significant level and 712 degrees of freedom.

Hypothesis 1 there is no significant difference between the mean ratings of academic administrators in public and private universities on the impact of deregulation of provision of educational services on quality of staff.

To test this hypothesis, the academic administrators were grouped into public and private universities. The mean responses of the two categories were analyzed as shown in **Table 1**

Table 1: Summary of t-test for Hypothesis One

S/N	Groups	N	Mean	SD	t-cal	df	Sig.
1	Academic administrators in public universities	608	3.23	.49	12.6*	712	0.00
2	Academic administrators in private universities	106	2.56	.58			

*Significance of groups at p<05

Table1 presents the summary of t-test analysis on the mean ratings of academic administrators in public and private universities on the impact of deregulation of provision of educational services on quality of staff. The analysis shows a probability value 0.00 which is less than 0.05 at 712 degree of freedom, meaning that there is a significant difference in the responses of public and private academic administrators of universities on quality of staff. Therefore, hypothesis one was rejected, meaning that there is a significant difference in the mean rating of academic administrators in public and private universities in deregulation of educational services on quality of staff.

Hypothesis 2 there is no significant difference between the mean ratings of academic administrators in public and private universities on the impact of deregulation of provision of educational services in quality of facilities for effective teaching and learning. To test this hypothesis, the academic administrators were grouped into public and private universities. The mean responses of the two categories were analyzed as shown in Table 2

Table 2: Summary of t-test for Hypothesis Two

S/N	Groups	N	Mean	SD	t-cal	Df	Sig.
1	Academic administrators in public universities	608	3.21	.26	12.00*	712	0.00
2	Academic administrators in private universities	106	2.89	.20			

*Significance of groups at p<05

Table 2 shows the summary of t-test analysis on the mean ratings of academic administrators in public and private universities on the impact of deregulation of provision of educational services in quality of facilities for effective teaching and learning. The data reveals a probability value 0.00 which is less than .05 at 712 degree of freedom, meaning that there is significant different in the responses of public and private academic administrators of universities on quality of facilities for effective teaching and learning. Thus, hypothesis two was rejected, meaning that there is significant difference in the mean rating of academic administrators in public and private universities on the impact of deregulation of provision of educational services in quality of facilities for effective teaching and learning. This is to say that some have qualitative facilities while others have not. (especially public universities).

5. Discussion of findings

Deregulation of educational services and quality of staff in public and private universities in relation to quality assurance.

The result of the analysis in hypothesis one showed a probability value 0.00 which is less than 0.05 at 712 degree of freedom, meaning that there is significant difference in the responses of public and private academic administrators of universities on quality of

staff. Therefore, hypothesis one was rejected, meaning that there is significant difference in the mean rating of academic administrators in public and private universities in deregulation of educational services on quality of staff.

This finding is in line with Omoregie (2005) carried out a study on the topic “Teacher’s adequacy and deregulation of the education sector: comparative study of public and private secondary schools in Edo state”. The sole purpose of the study was to find out the quality of teachers in public and private secondary schools in the state. Five research questions were formulated to guide the study. The design of the study was descriptive survey. The population of the study were 797 respondents drawn from both public and private schools through simple random sampling technique. Instrument for data collection was questionnaire. The statistical tool used was simple percentage. The major finding of the study includes:

- Public schools have greater numbers of teachers than private schools.
- Private schools employed unqualified teachers.
- The teacher – students ratio is also higher for public schools (1:30), than private schools (1:19).

The relevance of this study to the present study stems from the fact that the criteria or qualification into the university is predicated on secondary school certificate. The secondary school is the bedrock for university education. Therefore, if unqualified staffs are used to prepare the students, it spells doom for the future of the students and the education system in the country. However, the gap created by the study under review is that the content scope is narrow compare to that of the present study. Secondly, the reviewed study is centered on secondary schools, and not university.

Deregulation of educational services and provision of teaching and learning facilities in public and public universities in Nigeria for quality assurance.

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- Ascertain the adequacy of available human and material resources using the minimum standard requirement of the national universities commission for the teaching and learning of skill – based courses in Nigerian public universities.

Three research questions and two hypotheses guided the study while the methodology adopted for the study was survey design. The population of the study was 175 (comprising 150 students and 25 lecturers) drawn from 10 public universities from north, east, west and southern parts of Nigeria. Stratified random sampling technique was used to select these public universities. Questionnaire titled “Availability and adequacy of human and material resources for the teaching and learning of skill – based courses in Nigeria universities (AAHAMRTALSACNU) was used as instrument for data collection. The mean statistics was used to analyze the number 1 and 2 research questions. For research question, a checklist was used as the research instrument while for the analysis. t–test for two independent samples was used to analyze the two hypotheses at 0.05 level of significance. The major finding of the study includes:

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The study is relevant and very much aligned with the on – going research because it touches on the issues of availability and adequacy of both human and material resources in order to enhance quality assurance in higher education in Nigeria. However, a vacuum is created due to its non – inclusion of the concept of deregulation in its content scope. Moreover, it did not incorporate the private sector in its discussion.

6. Conclusion

Sequel to the findings of the study, the following conclusions was reached by the researcher that:

There is a significant difference in the mean rating of academic administrators in public and private universities in deregulation of educational services on quality of staff.

There is a significant difference in the mean rating of academic administrators in public and private universities on the impact of deregulation of provision of educational services in quality of facilities for effective teaching and learning. This is to say that some have qualitative facilities while others have not. (especially public universities).

7. Recommendation

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

- Government and authorities concerned (especially the National Universities Commission (NUC) should ensure that adequate number of quality staff are available in both public and private universities to ensure quality in the system.
- Adequate and functional facilities for effective teaching and learning should be made available in both public and private universities especially ICT based equipment.

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ICT-Training Initiative and Workforce Productivity Re-Invention in Edo State Universal Basic Education Board (2016 – 2019)

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Abstract. Information Communication Technology (ICT) as one of the pillars of contemporary modernization has touched almost all areas of human endeavours. The rapid development of new technologies built around ICT initiatives has brought about organizational and behavioural change especially in the educational sector, where new technologies are deployed in the process of knowledge transfer. As a focal point in the process of knowledge transfer, teachers' capacity in ICT handling is paramount. With the *Edo Basic Education Sector Transformation* (EdoBEST) initiative, primary school teachers' handling of ICT facilities was addressed via compulsory training. In view of the above, the paper *examined the level of workforce engagement via ICT training for optimum productivity in EDO SUBEB, and also to investigate the barriers to effective workforce ICT training for maximum productivity in EDO SUBEB.* The paper adopted the qualitative research method via the medium of semi-structured interview in gathering relevant data for the study. The study discovered amongst others that, younger EdoBEST teachers were more open to the ICT training initiative, the study also noted that, new model of teaching was introduced to the teachers during the EdoBEST training for optimum productivity. The study thus recommends amongst others that, the training of EdoBEST teachers should be a continuous process in order to stay informed with modern educational practices.

Keywords: Workforce, ICT-training, productivity, EdoBEST, absenteeism, workers turnover.

1. Introduction

Workforce training in an organization (both public or private) is a very essential activity of Human Resource Management (HRM). It is geared towards an increase in the organisation's output. It was not until the aftermath of the second world war that the issue of training as a strategic tool and program for effective organizational performance began to take hold of management in the organization (Luo, 2000). According to Samwel (2018), workforce training is one of the vital tools that help to enhance effective organizational productivity and at the same time helps to promote the stability index of the organization. In order to perform a specialized function, a form of specialized education is needed which is meant to give the trainee a particular strategic knowledge, skill and improve attitude towards effective organizational performance (Nebo et al, 2015). Training involves the acquisition and changing of specific skills, knowledge, attitude and social behavior for the purpose of work engagement (Aroge, 2012). To Dennis and Griffin (2005), workforce training refers to the planned attempt by an organization to facilitate employee learning of job related knowledge, skills and behaviours. As humans evolve so also are the ways and modes of doing things. Advancement in science and technology has opened numerous angles to knowledge and skill acquisitions. Information, Communication Technology (ICT) is one of the numerous advancements in contemporary time.

ICT have become key tool and had a revolution impact on how we see the world and how we live. Today, the place of ICTs in education and the world in general cannot be undermined. Modern day

businesses are conducted and facilitated through the use of telephones, fax machines and computer communication networks through the internet (Ajayi and Ekundayo, 2009). This phenomenon has given birth to the contemporary e-commerce, e-government, e-medicine, e-banking and education among others. According to Bandele (2006), ICT is a revolution that involves the use of computers, internet and other tele - communication technology in every aspect of human endeavour. Ajayi and Ekundayo (2009) posited that ICT is simply about sharing and having access to data with ease. It is regarded as the super highway through which information is transmitted and shared by people all over the world.

The field of education has certainly been affected by the penetrating influence of ICT worldwide and developed countries in particular. ICT has made a very profound and remarkable impact on the quality and quantity of teaching, learning research in the educational institutions (Ofodu, 2007; Ajayi and Ekundayo, 2009). The United Nation Education Scientific and Cultural Organizations (UNESCO, 2004) stressed that ICT has turned from being a technology of communication and information alone, but to a curriculum creation and delivery system for educators and learners. For Schiller and Tillet (2004), ICT enhances possibility by providing what teachers are able to do, by providing an entry point into the content and enquiries that were not possible without the use of ICT, by extending what students are able to produce and as a result of their investigations and by providing teachers with the opportunities to become learners again. It has made it possible for complicated collaborative activities of teaching and learning by dividing it in space and time with seamless connectivity between them (Olelewe & Amaka, 2011).

The Nigerian National Policy for Information Communication and Technology (FRN, 2001) emphasizes the need for the implementation of ICT tools in education for three major objectives viz:

- to empower the students with ICT skills.
- to prepare the students for competitiveness in a global environment, integrating ICT into the mainstream of education and training.
- establishment of multifaceted ICT institutions as centres of excellence.

The document specifically noted the need for restructuring the educational system of all levels to respond effectively to the challenges of the 21st century where the global life is being digitalized. For the above listed objectives to be meaningfully

realized, it means that ICT tools must be properly and judiciously utilized in the teaching and learning processes in public schools (especially public primary schools in Edo State). Hence, the Edo Basic Education Sector Transformation (EdoBEST) initiative which is meant to develop skills in primary and junior secondary schools teachers via strategic ICT training. According to Wadi and Sonia (2004), proper and effectiveness of information and communication technology tools in Edo State public schools (primary and junior secondary) will definitely improve the quality of education in several ways such as increasing teachers' motivation and engagement, facilitating the acquisition of learner's basic knowledge and skills and also to enhance teachers training. Hence, this paper tends to address the issue of ICT - training initiative and workforce productivity re-invention in Edo State Universal Basic Education Board (EDO SUBEB) within the period (2016 - 2019).

1.1 Statement of the Problem

Today, workforce training especially in the public sector has been seen as a very important tool in enhancing engagement and productivity in a work environment. Every organization (both public and private) across the globe wants to make the best utilization of its human resources in order to achieve maximum productivity and gain competitive advantage. The employees who enhance their skills through training in this case ICT capacity building of public primary school teachers are more likely to engage fully in their work, because they derive satisfaction from mastering new tasks. ICT training of workforce in public primary schools is meant to provide a lot of benefits to the organization such as productivity, improved teaching quality, reduced employee turnover, reduced absenteeism, motivates and engage students in learning to help relate school experiences to work practices, strengthens teaching amongst others.

Ironically, despite the huge benefits of ICT in education especially basic education in Nigeria and the enormous financial resources budgeted for training of workforce in public primary schools each year, the level of workforce commitment and productivity remains at the ebb compared to other developing country's basic education system e.g. Ghana, South Africa and Rwanda. Drawing from the aforementioned, the following research questions becomes necessary; what is the level of workforce engagement via ICT training for optimum productivity in Edo SUBEB? What are the barriers to effective workforce ICT training for maximum productivity in Edo SUBEB? To what extent has ICT

training reversed the trend of lack of productivity amongst workers in Edo SUBEB?

1.2 Objectives of the Study

In a bid to appropriately navigate the course of this study, the following objectives are necessary:

- To investigate the barriers to effective workforce (teachers) ICT training for maximum productivity in Edo SUBEB.
- To examine the level of workforce engagement via ICT training for optimum productivity in Edo SUBEB.
- To examine the extent ICT training has reversed the trend of lack of productivity amongst workers in Edo SUBEB

1.3 Methodology

This paper employed the qualitative method of data gathering in evaluating the subject matter under investigation. A semi-structured interview was conducted amongst Edo Basic Education Sector Transformation (EdoBEST) primary and junior secondary school teachers in Edo state which has an estimated population of 13,000. And due to the covid19 pandemic, the researcher was able to interview a few number of teachers which includes the Chairman Edo SUBEB Board. The selection of the interviewed respondents was based on the non-probabilistic or convenience technique. A desk analysis was employed in analyzing information gotten from the respondents. Also, secondary data analysis was utilized. The secondary data source includes; journal articles, newspapers, magazines, government gazettes amongst others.

2. Conceptual Framework

2.1 Workforce Training

Workforce training can also be considered as a careful strategic undertaking by an organized institution to upgrade employee's knowledge on the job, behaviour, attitude and skills towards the organization goals and objectives (Dennis and Griffin, 2005). Oliseh (2005) also posited that, training is the development of the attitude and skills required by an individual in order to perform adequately a given task in a strategic and systematic pattern. According to Ogbu and Osanaiye (2017), organizations needs training to drive innovation and shift from conservative application of knowledge to more progressive styles leading to increased productivity and performance in terms of organizational output. Workforce training is also a

medium where organizations anticipate future events and plan for them through rigorous training of their staff or employees.

2.2 Information Communication Technology (ICT)

The national policy on information technology (FGN, 2001) defines ICT as any equipment or interconnected system of equipment used in the automatic acquisition, storage, manipulation, management, control, and transmission of information. In a related view ICT is conceptualized as communication in whatever form used, accessed, relayed and transmitted (Olorundare, 2006). ICT comprises a range of technologies and their applications, including all aspects of the use of computers, micro-electronic devices, satellite and communication technology (Commonwealth Secretariat, 1991). Thus, ICT are tools that comprise electronic devices that are utilized for the information needs of institutions, organizations, and individuals. The electronic devices include information machines for example, computer hard and soft wares, networking, telephones, video, multimedia and the internet (Ibara, 2010). ICT covers products of communication technology that stores, retrieves, manipulates, transmits or receives information electronically in a digital form (Ibara, 2010).

2.3 Technology Education

Technology education (ICT training) being the major focus of this work, hinges its thrust in the type of education a group of persons (teachers) receive to enable them become acquainted with the practical use of available technology (Okenjom, Oga, Bake and Eze-Anyim; 2016). It is a study of technology which provides an opportunity for teachers and students to learn about the processes and knowledge related to technologies that are needed to solve problems and extend human potential (International Technology Education Association (ITEA), 2000). Here, human ability is used to shape and change the physical world to meet needs by manipulating materials and tools with techniques.

The inculcation of this type of education to teachers will invariably revamp the fate of technology education in secondary schools as the right education that will be geared towards useful living among secondary school students will be given to them for functional development (Okenjom et al, 2016). Technology education develops interest and curiosity among the students. It provides not only theoretical knowledge to the students but also make them

professionally skilled in subject by providing practical knowledge (Okenjom et al, 2016).

2.4 Productivity

Ikeanyibe (2009) cited in Mustapha, Edegware and Onya (2018), posits that productivity is a measurement or calculation of input and output ratio. Inputs are the amount of resources such as human resources, money, time, physical, technology and effort spent working in the organization, while output are the results. If the inputs are equivalent to the outputs, the worker is considered productive. But this paper conceptualization of productivity takes a different turn from the input-output economist model. The paper look at productivity from the lens of public administration which has to do with the value received from public services in return from the utilization of public funds. Public sector productivity is mainly measured in labour productivity which connotes human resource involvement and commitment to ensuring the effective and efficient administration of public goods and prudent governance (Paula, et al, 2010). Productivity in this regard could include behavioural/attitudinal change, technological innovation, work ethics, amongst others.

3. Theoretical Framework

The Human Capital Theory (HCT) constitutes the theoretical construct for this study. The Human Capital Theory was propounded by Schultz (1961) and later expanded by Becker in 1993. This theory is deemed suitable for the study based on the fact that, humans are considered a resource and of most importance to organizational success and growth. Thus, with human capital viewed as a resource, the issue of competitive advantage being fostered by skilled and knowledge base employee is of crucial importance. Becker (1993) claims a foundation stone of human capital theory is its suggestion and drives towards education and training of workers or employees by optimally introducing new and tangible set of informative and knowledge which invariably have a positive effect in their organizational performance, productivity and salary structure.

Human capital theory sees training in an organization as a form of investment by management with a choice made on its process and which is predicated on its costs and benefits to the organization (Becker, 1993). Organizations also invest in training in its early stages and subsequent periods with a view to reaping its dividends at a later date in terms of optimum output productivity. Becker also views

human capital as synonymous to other means of production such as machineries and office buildings. He opined further that human capital can be invested on through the means of training, education, health care services amongst others, which has a great role to play in the determination of the organizational output and productivity. That is to say, human capital is viewed as a means of production which, if invested into diligently, will ultimately yield additional output for the organization. According to Tamkin (2005), relating the resource based conceptualization to training brings out the deduction that, training can usually be seen as crucial investment for organization, which provides the much-needed expertise in work environment and the addition of value to organizational performance thus giving a positive output to the organization.

4. Human Resource Management and Employee Training

Capacity building and staff development is underpinned in the area and jurisdiction of the human resource department which at its core is a pertinent element of human resource management (Weil and Woodall, 2005). As opined by Nadler “all human resource development activities are meant to improve performance of the present job of the individual, train new skills for new job or new position in the future and general growth for both individuals and organization, so as to be able to meet organization’s current and future objectives” (Nadler 1984:16).

Many scholars (Gordon, 1992; Beardwell, Holden and Claydon, 2004) acknowledged the fact that training which is an integral part of human resource management has a great advantage to both staff and the organizational growth and development. The proper, effective and coordinated management of employees in the environment of work is commonly acknowledged as human resource management (Armstrong, 1996).

As a main emphasis for analysis and intellectual review, human resource management has appeared to become an important element and instrument for modern organisations, thus, leading to strategic relationship between the variables - employees and the organization (Armstrong, 1996). Beer et al (1984), operationalized human resource management as the interrelatedness of all organizational management policies and programme that influences and the affiliation that exist between the employees and the organization. Buttressing their point of operationalization further, they argued that, the day to day decision and policies made by management of an

organization, set the precedent which tends to affect management and employees and in turn help create a viable mapping system for strategic human resources management engagement in the organization. This relationship according to them if properly harnessed can lead to achievement of organizational goals and objectives.

5. ICT Training and Teachers Productivity in Nigeria

One of the challenges in the application of ICT in Nigeria education system (that is, moving from the traditional way of educational application to modernized practices) is the poor knowledge of the teachers and instructors in using the systems gadgets (Oduma and Ile, 2014). Although ICT in Nigeria education systems is gradually attracting the attention of the government, institutions, teachers and learners, teachers' knowledge of application of system does not match the ovation. This is a critical handicap in the use of ICT in Nigeria education system. Richmond (2002) noted that ICT training or education implies learning about computer and the internet, and designed to popularize ICT literally among beneficiaries. ICT education also refers to the creation of human resources to meet the IT needs of the knowledge economy. This involves training of teachers on the knowledge of the tools and machines of ICT that is used in education. The essence of ICT education for teachers is to increase the number of ICT awareness amongst the teaching workforce. In Nigeria for instance, there are no enough manpower to handle and utilize the ICT systems in both the secondary and tertiary levels of our education system (Ololube, Ubogu and Ossai, 2011).

The teachers need to be re-skilled and re-branded in line with the technological skill and competencies required for effective use of ICT in teaching and learning. This strategic approach will definitely help educational institutions to have a pool of manpower to address educational needs and job opportunities in computer hardware and software (Oduma and Ila, 2014). Nigeria today, is among the many countries progressing towards the goal of education for all, but still struggling to achieve teacher quality for all especially in remote areas of the country (Kayode, 2010). Teachers therefore, should be properly groomed in the use of ICT in order to stress their relevance in the face of growing advances in Information Communication Technology. Interestingly, the Federal and State Ministries of Education have in recent times been acquiring new and outstanding instructional technologies that

impact human life. The most important of them is information technology (Kayode, 2010).

The Nigerian education system has been faced with lots of challenges. The increased number of pupil and students' enrolment, increase in the amount of educational activities being carried out easily through information and communication technologies, changes in the nature of teaching and learning becoming gradually web based, electronic journals, on-line sources of material are among the few challenges for Nigerian teachers (Blurton, 2002; Oduma and Ile, 2014). Above all, the role and responsibilities of the education system especially at the tertiary level include teaching, research and service to humanity and society.

The teaching role of the education system reflects their centrality in addressing the primary education mission. Precisely, the main aspect of education responsibilities through the teachers include: classroom teaching, course development, counselling, academic programme review, etc. In all these activities, the ICT has a very vital role to play either by influencing their content and structure or by providing important information to enrich the process and content (Blurton, 2002). If ICT tools are to enrich or improve educational institutions effectiveness and efficiency, it is obvious that ICT literacy for teachers in Nigeria education system be urgently given a priority attention.

6. ICT Training and EDO SUBEB Workforce Engagement Level

The introduction of ICT into Edo state public primary and junior secondary schools popularly known as Edo Basic Education Sector Transformation (EdoBEST) has signaled an innovative vision towards modernizing the educational sector in Edo state since its inauguration in 2018. As the contracted facilitator of the ICT training program, the Bridge International Academy (BIA), has trained over 12,000 teachers and 1200 headteachers out of the 15,000 government teachers in Edo state as at 2019 on the handling or usage of ICT facilities in reinventing productivity in the educational system in Edo state (BIA, 2020). The objectives of the Edo state government as regard EdoBEST according to BIA (2020) are:

- To enhance lesson delivery and teacher-pupil interaction using study guide.
- Checking on every child's learning, that is, helping those who are struggling with one-to-one guidance.

- Responding with feedback that accelerates learning.
- Motivating children towards good behaviours and academic effort.

In order to facilitate engagement and productivity amongst primary and junior secondary school teachers in Edo State, adequate training is paramount. For better understating of EdoBEST teachers' engagement via training in ICT for optimum productivity, a semi-structured interview process was conducted and will be discussed under the following sub-headings; *the need for training of EdoBEST teachers* and *the impact of ICT training and the extent it has reversed the trend of lack of productivity amongst EdoBEST teachers*.

The Need for Training of EdoBEST Teachers

With the objectives of EdoBEST as aforementioned, the need for training especially in ICT became necessary. Identifying training needs is very crucial in any organization especially in the education sector where teachers are supposed to be trained and retrained to meet required acceptable standards which the Human Capital Theory advocates. Identifying the gap between standard performance and actual performance defines the need for training. McConnell (2003) posits that training needs analysis is required when there are changes in the system or in the work, when new technology is introduced, when new government's standards are introduced, when there is decline in the quality of work or performance, when there is lack of skills and knowledge and when there is lack of motivation. In this case as outlined by McConnell is the issue of new technology introduction and lack of skills and knowledge in operating the new technology, hence the need for training and investment in development of workforce which is one of the corner stone of HCT.

Reacting to the training, the interview process made some interesting findings. It was discovered that, the notion of previous knowledge linkage to the new training is important. In the interviews conducted, most of the interviewees argued that majority of the younger EdoBEST teachers as opposed to the elderly teachers were more open and excited to the ideal of the training process. This according to them was due to the prior knowledge these younger teachers possess in ICT. Buttressing the aforementioned information further, Nwosu et al (2018) argued that in Nigeria, studies have shown that lack of ICT training prevented teachers from using ICT in teaching. In the same vein, Stephen (2013) argued that, both primary and secondary school teachers in

Nigeria did not use ICT in teaching because of lack of previous knowledge or basic knowledge. Scholars (Amuche and Iyekekpolor-Solomon, 2014; Nwosu et al, 2018) also argued that, one of the main factors that inhibit the use of ICT in teaching in Nigeria is lack of knowledge on how to use ICT tools among teachers. Thus, the study noted that the disposition of EdoBEST teachers in embracing ICT in the educational section in Edo state is primarily based on prior knowledge of ICT.

In analyzing the data obtained as regard the training content of EdoBEST teachers, the interview process shows a tremendous improvement and enhancement in the teachers' skills, knowledge, behaviours and experiences as explained by the Human Capital Theory. Buttressing the stand for human development, the Governor of Edo state Godwin Obaseki in one of the strategy meetings which the researcher was part of was of the opinion that, *“any politics that doesn't develop its human capacity is bad. Massive investment must be channeled toward a productive workforce especially training and retraining of teachers in order to reposition the state in the part of progress and development”*

In the light of the statement of intent of Governor Obaseki, the study discovered that, as one of the objectives of EdoBEST, teachers were trained in modern techniques of teaching and classroom management. Some of the new ideals in the technological driven model include, introduction of the *character board* which is utilized primarily for motivations of pupils and students via recognition measurements such as early resumption to school, answering of questions in class correctly amongst others. Applauding of pupils and students for answering questions correctly was also encouraged. Apart from the character board, teachers were also enlightened on educational songs and rhymes. Technologically, the teachers were trained on how to handle electronic tablets given to them for the purpose of marking attendance (teachers and pupils), receiving of teaching guides and sending of both test and examination scores back to central administration. Teachers were also trained on how to interact with pupils and students that are “behind” intellectually. Supporting the above information, one of the interviewees opined that,

“since the introduction of EdoBEST programme, teachers especially primary and junior secondary school teachers have been given the opportunity to develop their capacity in technology for the purpose of ensuring teaching performance. She argued further that, both teachers, pupils and students have

been affected positively by the initiative and its content”

The study therefore shows that, the training contents of EdoBEST teachers were focused on the four objectives of the programme.

The Impact of ICT Training amongst EdoBEST Teachers

The impact of training describes results that contains an organization's ability to learn, alter, and improve in agreement with its specified objectives (McNamara, Joyce and O'hara, 2010). 'So how has the training impacted EdoBEST teachers? In assessing the degree to which the training programme has affected and reversed the trend of lack of productivity amongst EdoBEST teachers in terms of behavioural and attitudinal change which is one of the nuances of the Human Capital Theory, the study discovered that the interviewees were quick to mention *punctuality* as paramount in the behavioural change pyramid. With the e-register of teachers' attendance to class, absenteeism in EdoBEST public primary schools has been reduced to the barest minimum, thus improving the punctuality level towards a positive behavioural change of EdoBEST teachers. Speaking on the issue of teachers' punctuality an interviewee argued that:

“with the EdoBEST initiative, teachers are scared of losing their jobs because of the e-attendance register and constant supervision. She further said that, there is no longer room for absenteeism resulting from flimsy excuses”

Another noticeable change is the reduction and “near” total elimination of “corporal” punishment of pupils and students of EdoBEST. The traditional model was tilted towards corporal punishment but the new modernized technological model is tilted towards more enlightened punishment like *detention* - which is based on extra-lesson activities. The change also affects teachers interaction with the pupils and students. This behavioural change involves the teachers awareness about their pupils and students via the e-attendance register, hence creating a familiar teacher - pupils relationship.

Also, absenteeism of teachers is now a thing of the past, due to strategic supervision and monitoring. On both short and long term, pupils' supervision by teachers have also improved. This could be captured in a media briefing with the Edo state governor where the Chairman Edo SUBEB board Dr. Joan Osa Oviawe opined that,

“astute supervision of pupils even down to their homes has led to the repatriation of a pupil allegedly married out to a man in the Northern part of Nigeria, after a diplomatic engagement between the governor

of Edo state and the Northerner state governor, thus leading to the continued education of the pupil in the state”.

Modern styles and techniques have also been noticed. Teachers are more open to motivate their pupils via the utilization of the character board. Teachers' ability to handle ICT facilities has improved greatly, which could be noticed in the area of e-study guide to assist pupils' parents with smart phones and gadgets in teaching their children during the Covid 19 pandemic lockdown. According to one of the interviewees,

“...many teachers that undergo the EdoBEST training programme have been able to put their new skills and knowledge into practice during the Covid19 pandemic lockdown, thereby justifying the success of the initiative so far”

In a nutshell, EdoBEST teachers have been more productive in utilizing modernized model of teaching as compared to the traditional model and training of workforce can be attributed to the success of EdoBEST.

7. Conclusion

Organisational and behavioural change via the medium of training as one of the nuances of Human Capital theory is paramount for the technological advancement in the educational system in Nigeria, and Edo state in particular. With the introduction of EdoBEST initiative in Edo SUBEB which invariably led to organization and behavioural change amongst management and teachers, the study thus concludes that, EdoBEST initiative has re-invented productivity which was hitherto hampered by unproductive parameters such as absenteeism, lack of commitment, amongst other unproductive behaviours. Furthermore, productivity amongst teachers and management of EdoBEST according to respondents interviewed and experiences of parents can be said to have been re-invented to a large extent as a result of the introduction of ICT facilities.

8. Recommendations

With the findings and conclusions of this investigation, the paper thus recommends the following;

- For optimum productivity to be achieved in Edo SUBEB, the concept of sustainability of the EdoBEST initiative must be upheld irrespective of regime change.

- The training of EdoBEST teachers should be a continuous process in order to stay informed with modern educational practices.
- Continuous maintenance and upgrade of ICT facilities at Edo SUBEB is needed and paramount to ensuring productivity amongst EdoBEST teachers and administrators.
- Rural areas should also be included in EdoBEST initiative so as to have an all-inclusive developmental educational system in Edo state.

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Part Two

Educational Psychology



Counselling for Teachers' Motivation on Academic Performance of Secondary School Students in Abeokuta South Local Government Area, Ogun State, Nigeria

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Abstract. This study examined the counselling for teachers' motivation on academic performance of secondary school students in Abeokuta South Local Government Area of Ogun State, Nigeria. The study adopted a descriptive survey research design; three hypotheses were postulated to guide the study. The study used samples of 15 teachers and 180 students; data collected for the study was through questionnaire tagged "Teachers Motivation and Students' Academic Performance Inventory (TMSAPI)". And was used to test the hypotheses using Pearson Correlation Coefficient and tested at 0.05 level of significance. The result of this study reveals a significant relationship between teachers' motivation and students' academic performance. Also, the result shows a significant relationship between strategies used to motivate teachers and students' academic performance. Finally, the result reveals a significant relationship between condition of service of teachers and academic performance. The result recommended that Government should ensure regular payment of teachers' salaries and prompt promotion as at when due.

Keywords: Teachers' Motivation, Academic Performance, Counselling, Condition of service

1. Introduction

Teachers are fundamentals in shaping teaching and learning environment activities; they have the singular task to motivate students to learn. Teachers are expected to differ in the way in which they motivate students to learn and their motivational strategies vary from person to person (Hornstra, Major & Peetsma, 2017). Teachers were accorded due respect among other professions during the era of quality education in 1950s and late 1960s. However,

Imo (2013) observed that in our contemporary Nigeria, teachers have not been given adequate priority in motivation as stipulated in the National Policy of Education.

Generally, motivation is of two types; extrinsic and intrinsic. Meadows-Fernandez (2018) explains extrinsic motivation as reward-driven behaviour in which rewards or other incentives such as praise, fame or money are used as motivation for specific activities. Fernandez explained further that extrinsic motivation includes all the external ways teachers are encouraged to work; this involve rewards, directives, teacher evaluations, and prompt payment of salary. Cherry (2019) defines intrinsic motivation as a behaviour that is driven by internal rewards. In other words, the motivation to engage in behaviour arises from within the individual. This type of motivation comes from within the teacher. Williamson and Blackburn (2017) stated that extrinsic rewards often yield temporary results, but to achieve a long-term impact, leaders must help teachers activate their intrinsic motivation in order to serve students effectively. This is because teachers who are intrinsically motivated appreciate teaching and make a difference in terms of student learning.

When teachers are well-motivated teacher, the management would provide them with working incentives, good working conditions and adequate remuneration. This will make them to be dedicated to their job. From the foregoing, Archibong (2013) argues that quality education does not just occur on the platter of gold but can be achieved through continuous and improved efforts by the stakeholders to motivate teachers through several welfare packages such as pay, condition of service, promotion, bonuses, and other type of reward to

encourage and enhancing teachers' performance. If the aforesaid welfare packages are well harnessed, teachers would be motivated to prepare adequately for their lessons, go to school regularly and punctually, teach the students with the right instructional materials and carry out other functions both within and outside their respective schools. Thus, students' academic performances are largely dependent on how well the teacher is motivated or how discouraging the teacher feels about his job.

Going further, teachers at all levels of education system should be adequately trained, respected, remunerated, and allowed to participate in making decisions that affect their professional lives and teaching environments. Thus, when teachers are enabled to do their jobs effectively, their students are enabled to learn effectively. Teachers' motivations occupy a unique place in the entire education system and it becomes absolutely expedient to give it prominent attention. According to Han and Yin (2016), teachers are not motivated to work as they are subjected to unfavourable working environment, bad administration, inadequate career structures, teaching repetitiveness, low extrinsic values such as low salaries and less opportunities to do research. When teachers are not well motivated, it will have negative consequences on the education standard of the society. Kihara, Kimiti and James (2018) confirmed that lack of motivation has a negative effect on the standard of education in a school. And that as students are being deprived of the knowledge needed for academic achievement, they would be less motivated. The problems associated with negative attitude towards teachers' motivation result to students' school dropout. Students that suffered from school dropout may have problems securing employment and also engage in crime and other social vices such as armed robbery, cultism, cyber-crimes, prostitution, drug addiction and many others.

There are different strategies to motivate teacher for effective performance. Ibok (2020) states that motivation strategies such as regular payment of teachers' salaries, and regular promotion ensure teaching effectiveness and also leads to improved students' academic performance. Belyh (2020) explains regular promotion as the movement of an employee from one rank to the other. And also a process through which an employee of an organisation is given a higher share of duties, a higher pay-scale or both and how regular this takes place depends on certain factors as deemed fit by the employer such as performance, length of service (seniority), merit and ability, educational/ technical qualifications and so on. Belyh concludes that regular

promotion is a positive way employers use to motivate employees. Findings from Ndijuye and Tandika (2019) revealed that the achievement of students' holistic development is the primary responsibility of teachers and this solely depend on timely promotion and other motivational factors. Udoh (2013) and Egbe (2014) also pointed that regular payment of teachers' salary is the best way of stimulating the interest of those teachers.

There is a continuous quest to improve the conditions of service in the teaching profession which has over the decades are not reflecting the present socio-economic reality. Teachers' condition of service are over the years obsessed with heavy work overload, poor pay and low perception of teachers by the society, low vocational and occupational status, poor working and living conditions all affect teachers' job performance. Although, Williamson and Blackburn, (2017) opines that what makes a job satisfying or dissatisfying does not depend only on the nature of the job. It depends also on workers' motivation, which of course is the reason for the employee's engagement on the job. However, Adamu, Bello, and Badamasi (2019) found a significant relationship between conditions of service and teachers' job performance.

2. Statement of the problem

Teachers are important instrument in education. Teaching makes learning take place and the teacher determines the quality of learning/instructions that will be given to learners. This is the more reason why they should be motivated properly for effectiveness and efficiency in the educational and school system. They can either positively or negatively influence the teaching and learning outcomes because they determine the quality of instructional delivery. However, in Nigeria, the status of teachers remains very low compare with other public servants. Teachers who are the trainer of the future leaders are uncared for and denied basic needs of life. With all these nasty experiences, it will become difficult for teachers to remain committed to their official assignments in the various schools and without efficient and effective teachers in the education industry, qualitative learning outcomes cannot be achieved. And this is affecting academic performance of students not only in internal examinations but also in national and international examinations such as NECO and WAEC. Since teachers' motivation strategies determine students' academic performance hence this study examined counselling for teachers' motivation on academic performance of secondary

school students in Abeokuta South Local Government Area, Ogun State, Nigeria

3. Hypotheses

Three hypotheses were postulated to guide the study:

H₀₁: There is no significant relationship between teachers’ motivation and academic Performance.

H₀₂: There is no significant relationship between strategies used to motivate teachers and academic performance.

H₀₃: There is no significant relationship between condition of service of teachers and academic performance.

4. Methodology

The study made use of descriptive survey research design. This research design is appropriate for this study because it is the most suitable tool to use when the research is aimed at identifying characteristics, frequencies, trends and categories. McCombes (2019) confirms this where he states that descriptive research aims to accurately and systematically describe a population, situation or phenomenon.

The population of the study comprised all public Senior Secondary Schools (SSS) 3 students and teachers in Abeokuta South Local Government Area of Ogun State, Nigeria. The samples for this study comprised 15 economic teachers and 180 students from selected public SSS 3 students in Abeokuta South Local Government Area of Ogun State, Nigeria. The study used multi-stage sampling method to select samples for the study. Firstly, simple random sampling technique was used to select public senior secondary schools used for this study. Out of

5. Results

H₀₁: There is no significant relationship between teachers’ motivation and academic performance in secondary schools in Abeokuta Local Government Area in Ogun State.

Table 1 showing descriptive statistics and correlation matrix of adequate motivation and academic performance

Variable	N	Mean	Std. Deviation	r – value	Significant Value
Adequate Motivation	15	10.87	3.543		
Academic Performance	148	4.72	1.982	.184	.001

The table 1 above shows an r – value (.184) which is positive and low value. It follows then that there exist a low positive relationship between the two variables. The level of significant (.001) which is less than .05, indicate that the relationship is significant.

each selected schools, simple random sampling technique was also used to select eighteen (18) students and 2 economics teachers each making the total samples to 180 students and 20 teachers.

The instrument used for the study was self-designed questionnaire titled “Teachers Motivation and Students’ Academic Performance Inventory” (TMSAPI) which has three (3) sections. Section 'A' comprised personal data of the respondents (teachers); section 'B' comprised five items each from the variables of the hypotheses. The response patterns was structured in a-4 Likert format of Strongly Agree (SA), Agreed (A), Disagreed (D), and Strongly Disagreed (SD) while the scoring patterns were Strongly Agreed (SA) = 4 points, Agree (A)=3 points, Disagree (D)=2 points and Strongly Disagree (SD)=1point. Section 'C' comprised of the students’ personal data followed by twenty multiple choice questions which were selected from the syllabus of SSS3 Economics textbooks. Economics is a general subject for senior secondary school students. For section ‘C’, the responses were labelled A-D with each correct answer amounting to 1 point, making total score 20marks per respondent.

The face and content validity was ascertained while test retest method was to check the reliability of the instrument and the result was 0.87.

To administer the questionnaire, the researcher and two research assistants engaged in this

The data collected through the questionnaire was analysed using Pearson Moment Correlation Coefficient to test the hypotheses and tested at 0.05 level of significance. The computation was done using Statistical Package for the Social Sciences (SPSS) 26.0 statistical package.

H₀₂: There is no significant relationship between strategies used to motivate teachers and academic performance in secondary schools in Abeokuta Local Government Area in Ogun State.

Table showing Descriptive Statistics and Correlation matrix of Strategies used to motivate teachers and Academic Performance

Variable	N	Mean	Std. Deviation	r - value	Significant Value
Strategies used to motivate teachers	15	15.33	3.244		
Academic Performance	148	4.72	1.982	.312	.002

The table 2 above shows an r – value (.312) which is positive and low value. It follows then that there exist a low positive relationship between the two variables. The level of significant (.002) which is less than .05, indicate that the relationship is significant.

H₀₃: There is no significant relationship between condition of service of teachers and academic performance in secondary schools in Abeokuta Local Government Area in Ogun State.

Table 3 showing Descriptive Statistics and Correlation matrix of condition of service of teachers and Academic Performance

Variable	N	Mean	Std. Deviation	r – value	Significant Value
Condition of service of teachers	15	15.80	3.005		
Academic Performance	148	4.72	1.982	.543	.000

The table 3 above shows an r – value (.543) which is positive and moderate value. It follows then that there exist a moderate positive relationship between the two variables. The level of significant (.000) which is less than .05, indicate that the relationship is significant.

6. Discussion of findings

The result rejected the hypothesis one; we therefore, uphold the alternate hypothesis which states that there is significant relationship between teachers’ adequate motivation and academic performance. This result corroborates the earlier finding of Akande (2014) whose finding showed significant relationships between prompt payment of salary, promotion, fringe benefits, staff development and staff job performance. Also, the result agrees with Ombuya (2015); Laurent (2016); and Oba-Adenuga (2018) who found that motivation was crucial in enhancing teachers’ commitment to job performance. However, the result disagrees with the findings of Laurent (2016) who found that the performance of teachers was high despite their low payment. Also, this finding negates the results of Matoke, Okibo and Nyamongo (2015) who revealed that teachers’ motivation were as a result of the developmental factors and recommended that school managers to sponsor teachers to workshops and seminars in order to motivate them.

The result also rejected the hypothesis two and therefore upholds the alternate hypothesis which

states that there is significant relationship between strategies used to motivate teachers and academic performance in secondary schools in Abeokuta Local Government Area in Ogun State. The result agrees with the finding of Uyanne, Badmus and Abdulraasq (2020) whose findings revealed that teachers’ effectiveness was due to the strategies used by their employers to motivate them. Also, the result corroborates the finding of Nwosu (2016); Asif, Fakrah, Tahir and Shabbir (2016) and Arnold (2018). They found that work situational factors significantly affect teacher motivation in public secondary schools. Nwosu (2016) indicated further that reward system, professional training and development, work situational factors accounted significantly in the motivation of teachers in public secondary schools. In addition, the result also supports the finding of Ekpenyong (2016) who reveals a significant influence of regular payment of salaries on teachers’ job performance. Also, Ndijuye and Tandika (2019) findings agree that the art of involving teachers in decision making, showing appreciation from employer, and good working conditions are potent strategies to motivate teachers in carrying out effective work performance which impact high students’ academic performance.

The result equally rejected the hypothesis three and therefore upholds the alternate hypothesis which states that there is significant relationship between condition of service of teachers and academic performance. The result agrees with the finding of

Owoeye and Yara (2011) and Gbadegesin, Kemi and Adu (2017) who found that teachers' conditions of service significantly affect their work performance.

7. Conclusion

Teachers' task of shaping children minds is a big responsibility and inspiring their students to work harder and to actualize personal and societal aspirations cannot be underestimated. For teachers to achieve these, they work to curb bullying, aggression, or fighting behaviours among their students. They deal with issues in students' home life, puberty or personal growth, abuse, and neglect. They are also concern with grades, studies, and coursework. Therefore, adequate motivation of teachers should be the main priority of the government and all stakeholders in education. Since the result of this study affirms the significant relationship of teachers' motivation on students' academic performance, it can be concluded that the method and strategies to motivate teachers for high performance should be prudently selected and administer equitably and timely. Also, the condition of service of teachers should be reviewed justly, timely and administer judiciously.

8. Recommendations

Based on the results of this study, the following recommendations were made:

- Government should ensure regular payment of teachers' salaries and prompt promotion as at when due as this will ensure teachers' teaching effectiveness for improve students' academic performance.
- Government should ensure that teachers' condition of service is review and improved to accommodate teachers' welfare such as leave bonus, health insurance, staff accommodation, housing, furniture and vehicle loans. These should cut across among the teachers as this would increase their morale to teach.
- Government should ensure that the policies put in place to train teachers are implemented to the letter.

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Attitude of Learners towards English and Kiswahili in Tanzania

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Abstract. Tanzania is a multilingual country like most other African countries with over 120 languages. It is one of the few African countries where indigenous language (Kiswahili) is sole medium of instruction (MoI) throughout primary schools, while English takes over secondary and tertiary education. The importance of these two languages can never be over-emphasised and attitude of learners towards the languages are ambivalent. The study assesses the use of English and Kiswahili in all imaginable communication contexts in the school environment, and extends the assessment to the frequency with which the respondents use English and Kiswahili. This work is part of larger study conducted in Mwanza region, Tanzania. The data for the study were collected from both primary and secondary sources. The primary data for the study were collected by means of questionnaire, interviews, focus group discussions, and observation. The secondary source includes previously published materials related to English and Kiswahili usage in Tanzania schools. The result of this study reveals that more than 85% of the respondents use English either always or often in the classrooms. However, the figure changes when it comes to the language use outside the classroom; Kiswahili dominates virtually in all contexts because it is the only dominant language in and outside the school environments. The study also reveals that the socio-linguistic factor of Tanzania justifies the fact that Kiswahili is the preferred language for majority in different contexts and the only language by which many people interact with a wide range of people from different ethnic groups. The study proposes the use of the two languages in education on the ground that the two

languages are important to Tanzanian and the use should be simultaneously.

Keywords: Medium of instruction, attitude, Kiswahili, language preference, Tanzania, education.

1. Introduction

Tanzania is an east African country with more than 120 languages including English and Kiswahili (Senkoro, 2005). The two languages are co-official languages in Tanzania. While Kiswahili has the status of national language, English is an important language for interaction with outsiders and it is used in commerce and trade. Tanzania is a case where the state grants prestige status to Kiswahili, and its citizens' full rights to acquire the language. Kiswahili is a medium of instruction (MoI) at the pre-primary and primary levels (United Republic of Tanzania, 1995). It is also taught as one of the subjects at the primary level from Standard I through VII. From Standard III through VII, both Kiswahili and English are allocated six periods of 40 minutes each a week (Tibategeza, 2009). The real boost for Kiswahili came when the Tanzania state embarked on a massive campaign of nation-building in the mid-1960s. This nation-building campaign was an attempt towards establishing socialist hegemony, and Kiswahili was given a crucial role in this. While Kiswahili was defined as the language of African-socialist ideas, English was seen as the language of imperialism, capitalism and oppression (Bamgbose, 2000). Kiswahili plays a major role in the integration of the East African diverse communities. There is an evolving social-cultural matrix unique to East Africa. This culture finds its expression in Kiswahili, which

is a popular lingua franca in the region. This lingua franca enjoys goodwill not just as a communication tool but also as a symbol of regional identity and integration of the East African peoples and cultures. Tanzania is one of the few African countries, along with Somalia and Ethiopia that promotes the use of an indigenous African language as MoI throughout the primary education. However, in secondary schools, English is the sole MoI while Kiswahili is taught as compulsory subject (United Republic of Tanzania, 1995). Kiswahili is spoken by more than 90% of Tanzania population (Roy-Campbell, 1995:24). It is also used as a language of instruction in some teachers' colleges (i.e. Certificate programme - where teachers are trained to teach in primary schools; United Republic of Tanzania, 1995). Kiswahili is the language of the parliament and of the government as well as language in primary courts. In addition, most of the newspapers in Tanzania are published in Kiswahili. The use of the language extends to village meetings in most remote villages. According to Malekela (2006), over 80% of Tanzanians are rural, meaning that Kiswahili to the majority of Tanzanians is a second language. Kiswahili was used by Tanganyika African National Union (TANU) leaders as a weapon to unite the people from different ethnolinguistic backgrounds.

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nglish cannot be claimed to be a mother tongue to any of the Tanzanians as one grows up speaking either Kiswahili or other indigenous languages. Even in homes where both parents are fluent in English, rarely is English used to warrant a claim for it to be a mother tongue to their children. It would be considered arrogance if Tanzanians were to visit a home of other Tanzanians who speak English rather than Kiswahili or any other home languages to their children. However, English is generally associated with prestige, power and better opportunities which are the motivation and driving force for many parents in Tanzania who can afford to send their children to private primary schools where English is a sole MoI. In other words, English provides educational, political and better economic opportunities. According to Tibategeza (2009), English is the language of prestige and power and even people who do not understand English admire those who speak the language. The status of English globally, and the use of English as sole MoI from first year of secondary education are among the reasons why the language has more prestige than any other language in Tanzania.

The issue of language and education is one of the most difficult issues facing a multilingual nation. In Tanzania, like in most other multilingual countries,

there are three classes of languages: the official and dominant language (Kiswahili), the official but minority language (English) and other non-official languages. The positions occupied by these languages constitutionally empower or marginalise their development and wide usage, as well as fuel the attitude towards them. According to Senkoro (2005), English is spoken by less than 5% of Tanzanian population.

In secondary schools, the official language of teaching and learning is English as stipulated in Education and Training Policy of 1995. Kiswahili is a national and official language, a sole language of instruction in primary schools and a compulsory subject in secondary schools. The government of Tanzania insisted on the use of Kiswahili in government business through the directive from the Prime Minister's office. Due to this Kiswahili was to be used in all the correspondence except the one involving foreign countries (Tibategeza, 2009). Regardless of official status of Kiswahili, students are expected to speak only English, and they are often punished when they use Kiswahili or their native language. This 'English only' policy is to facilitate students' acquisition and mastery the use of English. Nevertheless, proficiency in English has continued to be a common problem for students. Also, some studies (such as Tibategeza, 2009; Qorro, 2005; Rubagumya, 1991; and Rubanza, 1996) have revealed lack of English proficiency on the part of teachers as well. The importance of English and Kiswahili prompts the study of attitude towards the languages which are the two major languages in Tanzania. English is termed major here not in term of number of speakers but its position as a language of education, diplomacy and high court.

1.1 Previous Studies

Based on the problem encountered by learners in post-primary schools with regard to the use of English as MoI, many scholars (such as Brock-Utne, 2005; Qorro, 2008; Tibategeza, 2009; and Vuzo, 2005) have written extensively on MoI in different levels of education in Tanzania. The problem regarding language-in-education planning in Tanzania particularly on the appropriate language(s) of teaching and learning in all levels of education continues to attract scholars to indulge themselves in conducting studies to solve the problem relating to language issues in schools. Some studies (such as Qorro, 2008) have pointed out that students find it difficult to cope with instructions carried out in English and indicated the consequences related to the current language-in-education policy. Also, Tibategeza (2009) has indicated that teachers are not

the model to their students when it comes to mastery of English as a MoI.

Mosha (2014) investigated the factors affecting students' performance in English language subject in Zanzibar Secondary Schools of Tanzania. Data of the study were collected using interviews, classroom observation, questionnaire and documentary review. The results reveal that students' performance was affected by shortage of English language teachers and absence of teaching and learning materials. Also, the study shows that presence of untrained and under-qualified teachers in schools results in these teachers skipping to teach some difficult topics in the syllabus. The study also revealed that students' infrequent use of English language at school and home, large class size, teachers' responsibilities, poor conducive teaching and learning environment in the classrooms, limited home support environment and poverty were contributing factors for students' poor performance in English language.

As part of a research project, Brock-Utne (2006) compares learning through Kiswahili and learning through English in Tanzania. She made two weeks class observations, where she followed two Biology and Geography teachers teaching in Kiswahili and the same teachers teaching in English. The study reveals that the observed teachers while teaching in English used a strategy in the literature called "safe-talk" (Rubagumya, 2003) and finished almost every sentence with, *Are we together? Or Do you understand?* According to Brock-Utne, there is no way the teachers could find out from the chorus answers whether every pupil understood what she tried to teach. Accepting the chorus answer was "safe" both for her as a teacher and for her students as their level of English proficiency were low. The *Yes* from the students was almost the only talk heard during the lesson from the students. The students learn to obey, be quiet, to become indifferent and apathetic. However, *Safe talk* is hardly found in classes taught in Kiswahili. All of the teachers observed were more relaxed when they taught in Kiswahili, they joked and smiled. The students bring their own experiences to the learning process, they challenge the teacher, they are critical and lively, and they pose many questions themselves. However, in the classrooms taught through the medium of English, there appear the secret reading of textbooks and notes to be able to answer the questions from the teacher. This study by Brock-Utne reveals that teaching and learning in English is a big challenge, as the proficiency in the language is poor.

In another study, Malekela (2005) assessed secondary school students' view on the MoI in Tanzania secondary and tertiary institutions. Questionnaire was used to source for the responses of learners from Iringa, Kagera, Manyara and Zanzibar. A total of seven hundred and forty-eight learners were involved from Form I to VI. The results of the study reveal that 78.2% learnt with some difficulty when subjects were taught in English, showing that there are problems in grasping the subject matter for the majority of the students at whatever level (Form I - VI). However, 78.4% stated that they learn with great ease when teachers switch to Kiswahili compared to 17.4% that learn with great ease when the subjects were taught in English. Inasmuch as the students say that they learn better if they are taught in Kiswahili than English, Malekela's study reveals that 92% would prefer to be taught only in English.

The academic performance of learners towards English and Kiswahili in Tanzania primary schools were assessed by Malekela (2006). According to her, there are two major examinations at national level in primary school. The first one is done in Standard IV, which measures the acquisition of basic skills in writing, reading and numeracy. Those who fail in this examination are normally required to repeat the grade. For example, in 2002 and 2003, 70.8% and 88.7% respectively of the pupils who sat for this examination passed (Ministry of Education and Culture, 2004: 33). The examination questions are set in Kiswahili. The second national examination is done in Standard VII. This examination is officially known as the Primary School Leaving Examination (PSLE). Until 2002, pupils sat for three papers: Mathematics, General Knowledge and Language within a day. The language paper comprised both Kiswahili and English items. As a result, one could not tell in which of the two subjects, students had faced more difficulty than in the other. Since 2003, Standard VII pupils have been sitting for two separate papers in their PSLE, Kiswahili and English. In the analysis, the study compared pupils' performance in the two subjects. According to Malekela, the findings show that pupils perform much better in Kiswahili than in English. For example, an overall of 81.8% of the pupils passed in the Kiswahili paper in 2004, while 33.7% only passed in English.

Qorro (2006) conducted a test to establish the level of English language competence among students who had just made a transit to secondary schools. The study was conducted in selected primary and secondary schools both from urban and rural settings of Tanzania. The test was designed using Form I

English Language Syllabus for Secondary Schools and its format was taken from past test papers. The selected schools were visited to explore the teaching and learning environment generally and that of English language teaching in particular. Research instruments used in selected primary schools were questionnaires for English language teachers and head masters/ headmistresses, a checklist of teaching and learning materials, and unstructured interviews. The study revealed that students' performance in English is very poor. For example, 296 out of 388 scored grade D and below and thus failed the test. However, the students' performance in Kiswahili from the Primary School Leaving Examination shows that students perform very well in Kiswahili. For example, in the English examination, 1.7% scored "A" grade and another 8.8% scored "B" grade, while 47.1% scored "D" grade for Iringa region of Tanzania in the year 2004. In the same year, 20.4% scored "A" grade, 39.7% scored "B" grade in the same examination for Kiswahili subject. The study confirmed the earlier studies from Roy-Campbell & Qorro (1987), and Mwinsheikhe (2002), that in Tanzania, secondary school students perform much better when taught in Kiswahili compared to when taught in English. Her study revealed that most Tanzania secondary school students have extremely low level proficiency as they cannot understand anything in English language but learn everything by heart, which makes quality education to be impossible (Qorro, 2008).

Tibategeza (2009) assessed language-in-education planning in Tanzaniarom pre-colonial times to the present day. The study reveals that education stakeholders are divided into three with regard to language of teaching and learning. They are those who are in favour of: the use of English as sole MoI, Kiswahili as only MoI, and the last category is undecided on a particular language provided Kiswahili or English is used in education but not both. Tibategeza developed a model for implementing strong bilingual education in Tanzania which is 50-50 Dual Language Model where both Kiswahili and English are to be used as languages of education in primary and secondary education.

Mtallo (2019) explores the factors for the choice of English language as a MoI in Tanzanian secondary schools with focus on Dodoma Municipality. The study also assessed the students' perceptions/attitudes on the use of English language as a MoI. The data obtained from the study shows that English language has been chosen as a MoI on the ground that English is recognised as an international language. In the question posed to students on whether English should

be retained as a MoI, 68.4% of the respondents disagree with the statement (that English should not be used as a MoI), While only 5.8% of the respondents are still in favour of English language use. However, 75.8% of the respondents are in favour of the statement that English and Kiswahili should be used concurrently.

With the status of English locally and internationally, there are three principle functions that English serve in Tanzania; it is a language of international communication, a language of commerce, and a language of education (Trappes-Lomax, 1985). However, Kiswahili is widely spoken, a national language and sole MoI in primary school, there is need to assess the contexts of English and Kiswahili usage.

2. Methodology and Area of the Study

Five research instruments were employed in the collection of data for the study. They are: questionnaire, interview (face to face), focus group discussions, observation and review of relevant documents. According to Patton (1990), a combination of different methods provides a cross-data validity checks and therefore reduce errors that can be experienced when one particular method is used.

The population of the study is all secondary school teachers, secondary school learners, head of secondary schools and district education officers, including teacher trainees and their tutors, as well as the school administrators. The sample was drawn randomly from Nyamagana district which is under Mwanza region of Tanzania. The sample was drawn from 15 secondary schools, three teachers' colleges (two private colleges and one government established college) and one university. Secondary schools were grouped into three: public old secondary schools (which are schools established before 1990) and public new secondary schools (established from 1990 to date) and private schools. Five schools were randomly selected from each group.

A total number of 863 people participated in the questionnaire. In each secondary school, ten teachers and 25 students were selected for the questionnaires, while the heads of schools were interviewed. In all, the participants for the questionnaire includes: 150 secondary school teachers, 375 secondary school students, 19 college tutors, 14 university lecturers and 305 teacher trainees (205 college teacher trainees, 100 final year university students (which comprise of 25 students from each department in the Faculty of

Education), as well as twelve lecturers in the Faculty of Education (three lecturers from each of the four identified departments). However, a total of forty-five (45) people were interviewed: fifteen Heads of secondary school, four Heads of departments (from the sampled university), three College Principals, three college tutors, seven university lecturers (those who taught Basic English Language), five college class representatives, four university course representatives, the Dean Faculty of Education, as well as three education officers. Questionnaire and interview were used to find out the frequency of Kiswahili and English language use, and attitude of the respondents towards the languages.

For focus group discussion, a total of nine group interviews were organised, with participants numbering fifty-one college students. Each college had between two to four groups. The first and second groups were first and second year students' class representatives respectively. The third group involved college elected prefects, while the last group was selected members of English club. Each group had between four and eleven participants. The time for each group discussion lasted between forty-five minutes to two and half hours. Group interviews were used to assess the attitude of the teacher trainees towards the use of English language, as well as different contexts where they use English. The method provided an avenue for cross-checking the information earlier gathered from the questionnaire responses and observation as well as documentary reviews.

Observation was used to assess the linguistic landscape within secondary schools and the teacher training colleges and to establish whether the language of instruction is reflected on the signposts. The assessment includes written notices pasted on notice-boards, the language use in the school

4. Languages Use in Different Contexts

On languages use in different contexts, the results of the study are presented in the table below:

Table 1: Languages Use in Different Contexts

Contexts	Swahili	English	K & E	NR
1 with Head of the school	16.5%	45.0%	38.5%	.0%
2 During interaction in the class	28.4%	24.8%	45.9%	.0%
3 During interaction outside the class	67.0%	18.5%	14.5%	.0%
4 with education officials	50.0%	21.7%	28.3%	.0%
5 during extra-curricular activities	36.4%	21.8%	40.0%	1.8%
6 During consultation	15.7%	46.3%	38.0%	.0%
7 with school medical staff	71.3%	12.8%	16.0%	.0%
8 with non-academic staff	88.1%	4.6%	7.3%	.0%
9 With visitors	77.5%	10.0%	12.5%	.0%
10 in making spoken announcements	1.9%	64.5%	33.6%	.0%
11 in making written announcements	3.7%	81.3%	15.0%	.0%

signboards, names of buildings, classes, offices, kitchens, and toilets.

3. Results

On the preferred language as MoI, majority of the learners (55%) prefer the use of English. They gave reasons for their English language preference as indicated below:

- Mastering English will assist one in global market and employment opportunities as language will not be a barrier
- English is a unifying language for people from different linguistic backgrounds
- Most companies advertising jobs have English as a major requirement for the jobs.
- Many developed countries use English
- Thirty-four percent (34%) of the respondents prefer the use of Kiswahili as language of instruction. The reasons for Kiswahili language preference includes:
- Kiswahili is well developed and is currently an international language
- All languages contents can be written in the language
- Kiswahili is the language understood by majority of both learners and teachers
- Students learn better in a language they understand
- Using Kiswahili as language of instruction is a sign of loyalty to the national language.

However, 11% of the respondents prefer the two languages to be used in education. They argue that the two languages (English and Kiswahili) should be used simultaneously. Their major reasons for preference of the use of the two languages are to allow the learners use familiar language in learning and at the same time understand English which is the global language.

12	in giving instructions	10.2%	59.3%	30.6%	.0%
13	During prayers	42.0%	30.0%	28.0%	.0%
14	during school meetings	30.8%	27.1%	42.1%	.0%
15	during disciplinary hearings	40.6%	27.4%	32.1%	.0%
16	during religious gatherings	73.1%	9.6%	17.3%	.0%
17	in asking questions in the class	.9%	83.3%	15.7%	.0%
18	in answering questions in the class	.9%	76.9%	22.2%	.0%

K & E (Kiswahili & English); NR = No Response

The results show that Kiswahili is used more with medical staff (71.3%), in religious context (73.1%), and with non-academic staff (88.1%). However, English language usage is more with students in the class (56.9%), in making spoken and written announcements (64.5% and 81.3% respectively), and during asking and answering questions in the class (83.3% and 76.9% respectively).

Frequency of English Language Usage in Different Contexts

The results gathered for language the respondents use in different contexts are presented in the table 2 below:

Table 2 Frequency of English Usage in Different Contexts

	Frequency of English Use	Always	Often	ST	Rarely	Never	NR
1	With head of schools	21.6%	13.7%	34.3%	20.6%	9.8%	.0%
2	During interaction in class	34.0%	35.0%	21.4%	8.7%	1.0%	.0%
3	During interaction outside the class	15.2%	25.7%	33.3%	22.9%	2.9%	.0%
4	with education officials	21.6%	13.7%	34.3%	20.6%	9.8%	.0%
5	during extra-curricular activities	16.2%	21.9%	25.7%	25.7%	10.5%	.0%
6	During consultations	8.0%	36.5%	50.0%	3.8%	1.7%	.0%
7	with medical staff	8.4%	10.5%	26.3%	23.2%	31.6%	.0%
8	with non-academic staff	4.9%	2.0%	9.8%	35.3%	47.1%	1.0%
9	Interaction with visitors	2.8%	77.0%	17.2%	1.3	1.7%	.0%
10	when making spoken announcements	54.7%	22.6%	17.9%	4.7%	.0%	.0%
11	when making written announcement	60.2%	16.5%	18.4%	4.9%	.0%	.0%
12	when giving instructions to students	50.0%	22.6%	23.6%	2.8%	.9%	.0%
13	During Prayers	59.4%	19.5%	15.6	4.5%	.0%	1.0%
14	During school Meetings	46.3%	23.1%	22.2%	6.5%	1.9%	.0%
15	during disciplinary hearings	19.8%	12.3%	34.9%	17.9%	15.1%	.0%
16	during religious gatherings	9.8%	11.8%	30.4%	24.5%	23.5%	.0%
17	to ask questions in class	63.6%	29.9%	6.5%	.0%	.0%	.0%
18	to answer questions in class	67.0%	30.2%	2.8%	.0%	.0%	.0%

ST= Sometimes; NR: No Response

From the results above, over 60% of the respondents claim that they always use English to ask and answer questions in the classroom, interact in the classroom, and when making written announcements. On the contrary, 35% and 47% claimed that they rarely and never use English with non-academic staff respectively. Also, 24.5% and 23.5% rarely and never use English during religious gatherings respectively.

Following the perception of Kiswahili as a unifying language, one would expect positive attitude towards the language by Tanzanians. However, the results reveal that majority of the respondents prefer the use of English in different contexts, confirming the study by Tibategeza (2009).

Table 3: Frequency of Kiswahili Usage in different Contexts

	Frequency of Kiswahili Use	Always	Often	ST	Rarely	Never	NR
1	with Head of the school	63.1%	11.4%	14.3%	8.4%	2.3%	0.5%
2	During interaction in the class	44.6%	25.0%	19.4%	9.8%	1.2%	.0%
3	During interaction outside class	51.3%	22.7%	13.3%	11.6%	1.1%	.0%
4	with education officials	33.3%	47.1%	16.5%	1.0%	2.1%	.0%
5	during extra-curricular activities	49.0%	36.4%	13.0%	1.0%	.0%	.0%
6	During consultation	14.4%	46.7%	28.3%	7.6%	2.5%	.5%
7	with school medical staff	54.3%	31.2%	13.5%	1.0%	0%	.0%
8	with non-academic staff	67.6%	20.5%	8.3%	3.6%	.0%	.0%
9	Interacting with visitors	25.4%	22.2%	40.8%	7.4%	4.2%	.0%
10	in making spoken announcements	26.5%	58.0%	9.8%	5.7%	.0%	.0%
11	in making written announcements	34.5%	48.0%	14.4%	0.0%	0.0%	.0%

12	in giving instructions	42.6%	30.2%	17.4%	2.5%	6.9%	.0%
13	During prayers	55.2%	22.6%	17.5%	4.7%	.0%	.0%
14	During school meetings	40.8%	28.5%	18.3%	10.9%	1.5%	.0%
15	during disciplinary hearings	18.4%	23.4%	37.5%	19.2%	1.0%	.5%
16	during religious gatherings	50.8%	39.9%	4.6%	2.3%	1.4%	1.0%
17	in asking questions in the class	19.8%	22.7%	42.1%	9.7%	5.2%	.5%
18	in answering questions in the class	18.5%	28.3%	41.6%	7.1%	3.5%	1.0%

ST= Sometimes; NR= No Response

The data presented on Table 3 shows that most of the respondents always or often use Kiswahili in virtually all the available contexts. For example more than 70% of the respondents use Kiswahili either always or often with head of the school, non-academic staff, during prayer and during extra-curricular activities. Also more than 69% of the respondents either always or often use Kiswahili during interactions in and outside the class, with educational officials as well as during school meetings.

Assessing the responses, the study observes contradictory response with regards to the frequency with the use of English and Kiswahili. For example, more that 75% of the respondent use English as well as Kiswahili either always or often in making spoken and written announcement, and also during prayer. One of the respondents during focus group discussion stated that the choice of language by the student depends on the teacher or prefect on duty. According to the students, if the teacher or prefect on duty is the one enforcing the use of English language only, they automatically use only English to avoid being punished.

Focus group discussion was administered to teacher trainees to probe the issues of English language and Kiswahili usage in colleges. During the discussion, one of the students stated that, “Our teachers use Kiswahili in all contexts even when teaching different subjects in the class including the teaching of English language”. All the respondents affirmed the same which was confirmed during the interview. The students emphasised that the teachers do not adhere to the formal MoI (which is English) and no punishment is given to them and it seems normal as students copy them. The study also reveals that teachers sometimes punish the students for doing exactly what they (as teachers) do. One of the respondents stated that, “Parents, students and teachers view English as a language of power and upward advancement, but those who speak English are often ridiculed. To them the use of English is evidence of being proud and not acknowledging Kiswahili which is the national and uniting language”.

Observations were conducted by surveying the linguistic landscape within the premises of the secondary schools and teacher training colleges with the purpose of identifying the language(s) on the sign posts. This reflects the attitude of both the government and the school managers towards the two major languages in education. Out of 258 signposts observed in 15 different secondary schools, one hundred and eighty eight (73%) were written in English while seventy (27%) were in Kiswahili. However, in the three colleges assessed 62% (representing 49) of the signposts were in English while 38% (representing 30) were in Kiswahili. Most of the notices on the school “notice board” (91%) were in English language while the remaining one was in Kiswahili.

On class observation, the study reveals that in all the classes observed in secondary schools where English was MoI there were little or no interaction among the students themselves when “Speak only English” is enforced, teacher-students interactions were very minimal. Despite encouragement from teachers to speak, students remained silent because of their poor mastery of English and lack of confidence to use the language. For example, the lessons observed the teacher often asked, “Do you understand? Or Are you with me? With these kinds of questions, the response was always chorus answer, “Yes”. When a question was directed to individual students, many students did not attempt the questions; the ones that attempted the questions either used one word or few words. However, when the teacher asked questions using Kiswahili, many students raised their hands and the answers given were long. From the observation, one will be quick to conclude that the students were not used to teaching with English only but the presence of the researchers compelled them to use more English as (probably) they are used to.

5. Discussion

The high status of foreign language in African schools in general place African languages to the periphery and the attitude towards African languages in education is often negative which can be seen from the results of the present study. For example, the students perform better in Kiswahili, use the

language in most contexts but prefer English as MoI. The factors that promote the ascendancy of English in different education ordinances that makes teaching of English imperative because of the colonial government's desire to train clerks, messengers, and other auxiliary staff to assist the colonial administration (Tibategeza, 2009). In Tanzania, English has continued to be used as a MoI to keep the legacies of the past administration. The privileges and high status given to English in Tanzania education system make many parents prefer sending their children to private schools where the MoI is only English from pre-school through university. According to Igboanusi (2008: 724), "the association of English with prestige, power and opportunities has been the driving force for the preference of many parents to wish education in that language for their children".

In most African countries, the choice of MoI is often a foreign language, which extends to Tanzania. The choice misses the opportunity to build quality education on familiar language of most of the learners, but relegates African languages to the background because they are seen by learners as having little or no role to play in their upward mobility (Ideh, 2012). For example, only 34% of the respondents prefer the use of Kiswahili as MoI. The attitude towards English language leaves the acquisition of knowledge and building a country on the potential of the minority (who understand this foreign language) rather than on majority of the populace (that understands and speaks Kiswahili). For example, only 5% of Tanzania population speaks English, yet, English is the sole MoI in post-primary education in the country (United Republic of Tanzania, 1995). Not only that, majority of the learners perform better in Kiswahili, yet the attitude towards the choice of Kiswahili as MoI is on the negative side (Malekela (2005).

Education cannot be "quality" without the transfer of knowledge in a language which is accessible to learners. The study reveals that majority of our respondents use English and Kiswahili in varied contexts and some of the contexts overlap; for example the use of English and Kiswahili during prayer, extra-curricular activities and school meetings. However the choice of either English or Kiswahili in varied contexts, majority (55%) our respondents prefer English to be used as MoI. The choice of English in Tanzania as a preferred language of teaching and learning is done on the ground that English language opens economic, political and social doors. With these advantages in mind, Tanzania learners struggle to achieve a minimum level of pass in education which many cannot

because of their lack of proficiency in the MoI. Learners are therefore more focused on acquiring English language, rather than acquiring new knowledge of a specific field. This is because English is seen by many learners as the dominant language of trade, industry, and upward mobility. According to Qorro (2008), the early use of foreign language as the MoI seems to make the learning of English more important than education itself. And this, according to her, has shifted the focus of school policy from how best to offer education to how best to learn/teach the English language. It is however ironic that English language which is spoken by the minority is not only regarded as MoI but the preferred one. Despite this discrepancy, English is seen as an important resource for self-enhancement, social, economic and political empowerment (Igboanusi, 2008); the same also applied in education where the language is for the elites. According to Fabunmi & Salawu (2005:395), "there are numerous advanced economies in the world today where their mother tongues are still thriving; such countries include Japan and China". The negligible use of Kiswahili as well as lack of interest to the study and development of this language as a discipline affects the growth and development of the language and the attitude of both the learners, parents, and the teachers towards the language. Here we can also compare the rise of Afrikaans in South Africa, which today is used in education from pre-primary up to the university. According to Harrell (2005:1), "Attitude is everything", our attitude towards a language determines if the language will develop or not.

With regard to negative language attitudes towards African languages, Wolff (2006: 42) points out that the post-colonial African elite are defined by their linguistic behaviour of preferring the use of ex-colonial language(s). The reason of this is because they have succeeded in a foreign language based education system in which the colonial language was the dominant language of instruction. Judging from their own educational experience which shows success through using colonial languages, the idea of using indigenous African languages in education tends to meet strong opposition from such political elites. Bamgbose (2000) points out that there is widespread negative attitude to African languages among Africans themselves of all walks of life. According to Owino (2002), "the African future in using the indigenous languages in education has a lot to do with linguistic attitudes of the elite ruling class which favours the use of western languages". However, Wolff stresses that their success cannot guarantee efficiency of the system today. Many of such elite have come to accept the fallacy that real

education can only be obtained in a world language such as English, French or German.

From the present study, we can propose the use of the two languages (English and Kiswahili) in education on the ground that the two languages are important to the people of Tanzania and the use should be simultaneously as earlier propose by Tibategeza (2010). This is because the use of English according to Brock-Utne (2006) and Mtallo (2015) as a MoI in Tanzania is still an uphill task for the Tanzania learners to achieve learning objectives. For Clegg (2007), it is high time Africans stopped teaching through European languages alone and introduce bilingual education, where learning will take place in two languages throughout schooling. It is obvious from previous study that Tanzania learners understand and perform better in Kiswahili and that is what education is all about (understanding what is taught and performing well in examinations). Clegg (ibid) stresses that an African language in which a learner feels comfortable should be used alongside English or any European language in education. According to him, it is lower than the overall cost of ineffective second language medium education.

One will expect the learners' choice of language as MoI to be the Kiswahili (they understand better), but reverse is the case from the present study. In other words the learners still think that English should be maintained as the MoI in schools. Explaining this discrepancy, Wolff (2006: 186) asserts, "Decades and centuries of marginalisation have created deep-rooted negative prejudice in the minds of many Africans towards their own indigenous languages which stems from traumatic experiences during colonial times". Education stakeholders in Tanzania such as parents, teachers, students and policy makers have the impression that home languages do not enhance the performance of pupils in their examinations and their ultimate success in education. This explains why parents who can afford it take their children to schools where instruction is carried out in English as early as possible (Tibategeza, 2009).

Looking at the language policy in Tanzania, Swilla (2009) points out three key contradictions arising between ideology, language policy and actual implementation of language of instruction. Firstly, while the government statements maintain that Kiswahili is the MoI of primary education, English has been legalised as MoI in private primary schools. The majority of students in English medium schools are Tanzanians. Secondly, the Ministry of Education offers the English version of the primary school syllabus for use in English medium schools.

Government primary schools use a Kiswahili version of the syllabus. Thirdly, since 2000 the government administers the English version of the national Primary School Leaving Examinations (PSLE) in English medium schools unlike in the past when the examinations were only provided in Kiswahili in such schools. This reflects the attitude of government towards the use, growth and development of Kiswahili. In addition, Swilla (2009: 7) faults a mismatch which appears in the government documents, the Education and Training Policy and the Cultural Policy of 1995 and 1997 respectively in connection with language of instruction in the educational system. According to Swilla (ibid), having legalised private primary schools and the use of English as MoI in such schools, the government was not ready to state openly that English had also become MoI in primary schools. She associates the current language policy and practices as elite closure, a social mobilisation strategy by which people in power establishes and maintains their powers and privileges. Due to various language policy contradictions pointed out in her article, Swilla (2009) proposes that it is high time the government states in its education policies and related documents that both English and Kiswahili are to be languages of education.

In a related study on stakeholders' views on the use of English as MoI, Senkoro's (2005) findings indicate that students learn with ease when Kiswahili is used in class unlike English. Senkoro indicates that, despite this fact, most of the teachers when required to say which language they would prefer as MoI, the majority were for the continued use of English. He is therefore of the view that this can be attributed to a problem of attitude among teachers, the problem which also extends to parents and even students. Due to this attitude, Senkoro submits that there is a general attitudinal fear among students, teachers and parents that using Kiswahili as MoI at post-primary level would imply mastery of English language to be so remote in the education system (Tibategeza, 2009: 168). One can master any language if it is well taught without using it as a MoI. For the purpose of learning, most Tanzanian children stand better chance of learning in a more meaningful way if they were taught in Kiswahili rather than in English as MoI.

6. Conclusion

The varying position occupied by African languages and its foreign counterparts affect the perceptions and attitude towards each of the languages. African languages from pre-colonial to date are often defined

on the basis of numerous taxonomies which are often negative in comparison with their foreign counterparts such as dialect, vernaculars, mother tongues, primitives, unrefined, tribal, and local languages. With negative attitude towards African languages, attempts have been made to replace the former colonial languages in many areas of activities. However, its success is yet to be a reality as only few countries have achieved partial success with regard to promotion of indigenous languages beyond three years of primary education. For example, Kiswahili is the national and official language in Tanzania, and spoken by about 95% of the populace but only used as MoI throughout primary school, then, English takes over. Kiswahili is also spoken in Kenya and Uganda, and Mozambique, Rwanda, Burundi and parts of Somalia, Malawi and Zambia. But, it is sad to note that upon this wide spread and its status, it is yet to be recognised and accepted as MoI in post-primary school in any African countries, especially in Tanzania. This however is evidence that African languages' status and that of their foreign counterpart are not rated equally leading to poor or lack of interest in its study and negative attitude towards its use as MoI.

African languages usage as the MoI for the first few years of schooling was as a result of the 1953 UNESCO policy on mother tongue education (UNESCO, 1953). However, after almost seventy years, mother tongue education in African countries continue to mean only a few years of using indigenous languages as MoI rather than throughout the entire educational system (Roy-Campbell, 2003:88). In some countries where the majority of its populace speak one language (e.g. Tanzania, Somalia, Lesotho, Rwanda and Botswana), one would expect the MoI to be the widely used and understood African languages but that is not the case.

Although foreign languages are beneficial in that they are international and serve as the means of transferring modern science and technology (Hamseso, 1997), they are not the best MoI especially for majority who do not possess proficiency in them. The foreignness of language of instruction has been a major force in making education a culturally alienating process, whereas, language supposed to help in bringing education closer to the people, and thereby motivating learners to invest energy and time in the intrinsic excitement and self-regenerating dynamo of learning (Hamseso, *ibid*). However, what a foreign language does is to marginalise African languages, block accessibility of knowledge and education and making learners fail in acquiring the desired knowledge.

Having assessed the status of English and Kiswahili in Tanzania, including different pronouncements concerning the two languages, the attitude of learners towards the use of English and Kiswahili, the study proposes the use of the two languages in education (simultaneously) on the ground that the two languages are important to the people of Tanzania. In other words, students receive half of their instruction in Kiswahili, and the other half in English. The reason being that the previous studies have shown that learning through English medium only is still an uphill task for the learners to achieve learning objectives; while learning through Kiswahili led to more success rate.

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Undergraduate Business Education E-Learning Delivery in Covid-19 Pandemic Era

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Abstract. E-learning is the process of utilizing electronic technologies and resources to access teaching and learning with or without physical classroom. This paper examined how business education students access e-learning in covid-19 era. The historical development of covid-19 with its various variants, concept of business education and business education delivery before the covid-19 pandemic era. process of e-learning permit accessibility to learning with physical infrastructure and does not require face to face contact between the teacher and learners irrespective of the distance The state of the business education classrooms before and after the covid-19 pandemic, students, teacher and institutions preparedness were equally discussed and teacher. Historical method was adopted for this study. Vital documents and literature were utilized in the course of the study. The paper concluded that even though there are numerous advantages associated with the adoption of e-learning in business education programme, several issues that need to be addressed and put in place to achieve the maximum benefits. It was recommended that stake holders in education should provide facilities such as good and strong internet, stable electricity, and good working computers among others for students, teachers and institutions to be able to teaching and learning using e-learning delivery.

Keywords: E-Learning Delivery, Covid-19 and Pandemic Era

1. Introduction

Technology has been seen as a tool or instrument for educational improvement and achievements. In recognition of its importance, the Federal Government of Nigeria (FGN 2014) in its Educational Policy objective on Information and

Communication Technology (Computer Education), affirmed that students at all levels of educational system should utilize ICT to enable them complete their education and successfully transit into the labour market after graduation. One aspect of Technology through which any educational policy statement objective can be used for actualization of students' educational goal is e-learning.

At present, the educational sector around the world is moving from face to face classroom to e-learning classroom. Business education cannot be left out. This paper therefore examined undergraduate business education e-learning delivery in the era of COVID 19 pandemic under the following sub-headings:

1.1 Concept of E-learning

E-learning refers to the use of Internet technologies to deliver a broad array of solutions that enhance knowledge and performance (Al-Hujran, Aloudat, Al-Hannawi & Ismail (2013). In another broader view, e-learning is defined as the delivery of information for purposes of education or knowledge management via electronic media, such as the Internet, Intranets, Extranets, satellite broadcast, audio/video tapes, interactive TVs and CD-ROMs, (Selim in Al-Hujran et al (2013).

Internet offers numerous advantages compared with other mass media as it provides access to a large amount of information previously known only to individual specialists. It is flexible; permitting the use of images or video, and it allows linkage to Web sites on a specific subject, thus contributing to further expand knowledge. In the context of this paper, e-learning is the process of utilizing electronic technologies to access educational classroom to

which courses or programmes are generally based online. While teaching can be based in or out of the classroom, the use of computers and the Internet form the components of e-learning. Furthermore, e-learning is attractive and motivates students to study more than the normal learning (Dornyei in Al-Jardani (2020). This can be due to the type of materials used and the way teachers communicate with their students.

Using e-learning facilities for knowledge acquisition, learners or trainees do not have to be physically in the school environment or necessarily involve them in face to face contact. Teaching and learning can place irrespective of the distance. It can also be cost effective where trainees live far from the school, quick access to knowledge delivery, accessibility of instructional facilities the learner and trainee's convenience among other numerous advantages. Thus, it became imperative to adopt e-learning facilities during bad weather or clement to avoid outbreak of serious illness such as 'Corona Virus' otherwise known as COVID 19 pandemic. This ensures knowledge, skills and instructions continue during the period when trainees are on lockdown.

1.2 Emergence of Covid-19 Pandemic

COVID is communicable respiratory disease caused by a new strain of corona virus (<https://africacdc.org/covid-19>). COVID is also defined as a potentially severe, infectious and primarily respiratory illness caused by a corona virus. It is characterized by fever, cough, and shortness of breath. In some cases, the disease also damages major organs such as the heart or kidneys (Jibril,2020). COVID-19 is known internationally by scientific and medical professionals and their related organizations which correspond with the American Convention of capitalizing an acronym such as AIDs (Acquired Immune deficiency Syndrome) or SARS (Species Severe Acute Respiratory Syndrome) - related Virus of the Genus Betaco Resources.

COVID – 19 is a highly infectious respiratory disease discovered in China in December 2019 and then spread around the World, causing an unprecedented public health crisis. For health, safety, and medical emergencies during this period, many countries adopted distance learning programme such as e-learning in their programmes at all levels of education, including undergraduate business education. According to Maatuk, Elberkawi, Aljawarneh, Rashaideh, Hadeal, and Alharbi (2021), the unexpected closure of educational institutions as a result of the emergence of COVID 19 prompted the

authorities of many countries to suggest adopting alternatives to traditional learning methods in emergencies to ensure that students are not left without studying and to prevent the epidemic from spreading. The authors further stated that the traditional educational methods were replaced by e-learning when the COVID 19 virus appeared because social gathering in educational institutions are considered an opportunity for the virus to spread.

E-learning therefore, became the best option available to ensure that the epidemic does not spread as wide fire. E-learning guarantees spatial distancing despite the challenges, it became the best option to arrest the menace. Actual some studies indicated that students are less likely to benefit from the type of e-learning as against face to face contact learning (Lizcano, Lara & White (2020). However, the adoption of e-learning approach in educational deliveries in COVID 19 pandemic era will definitely be better than students not accessing knowledge at all levels and in particular to Business Education students.

1.3 Concept of Business Education

Okoli (2010) described business education as an important part of the general education which emphasizes on skills and competencies acquisition for use in offices and business-related occupations. In the view of Onajite (2016), business education encompasses education programme for business, office occupation, economic understanding, entrepreneurship and it seeks to develop in the learners basic skills for personal use in the future.. Business education is often times described as education for and about business whose primary purpose is to prepare individuals for gainful employment in business occupations. Business education is an educational programme that equips individual with functional and sustainable knowledge, skills, attitudes and values that would enable them operate effectively in the economic environment which they find themselves. Business education with regards to this paper is an all-encompassing education such that the trainees on graduation can function in office occupations, business teachings, business administrations and other business related areas. The trainees can be self-reliant or an employee, this will bring about economic development and sustainability.

Business education offer the recipients the ability to cope with emerging changes in education and in business where he/she is expected to manifest all the skills acquired while in training. Therefore, business

education is planned programme for training, exposing and developing recipients in the fields of business and other related professions. It consequently expand the way of imparting competences for economic development of the individual and the society at large.

1.4 Business Education Delivery before COVID 19 Pandemic

A course delivery method is the way in which educational content is conveyed from instructor to students. Business education delivery in higher institutions in Nigeria has been of great concern to many stake holders. It had been a far reaching outcome which called for repositioning. In recent times graduates from the nation's tertiary institutions of learning including business education graduates have been plagued by the inability to get jobs both in corporate industries and companies, hence the high rate of unemployment in the country. This however, can be related to the quality of training received by these graduates. For instance, business education programme in most tertiary institutions has for a long time been taught theoretically. Apparently, this could be due to lack of equipment or as a result of insufficient funds to purchase the necessary required practical teaching equipment and instructional facilities for teaching and learning. Consequently, the students continue to lack the expected skills that would equip them for productive work life or become employers of labour. The failure of the education offered in most tertiary institutions especially in the area of business education skill has rendered many graduates jobless because there is skill gap between labour market and the training received from training institutions. Furthermore, literature has shown that there is poor quality in the programmes of various higher institutions in Nigeria due to poor delivery which are seemingly below expectations. This has been due to lack of modern facilities for teaching and learning and poor skills among the teachers.

The problem of how to effectively structure the classroom to achieve the laudable goals of business education under the e-learning approach has become a major concern to both educators and students in the programme especially in the era of information and communication in a globalized economy (Ojeaga and Igbinedion (2012). Globally, there is a paradigm shift from the traditional approach of teacher-centeredness to student centred approach where ICT plays a significant role, hence business education cannot be exempted. In view of the foregoing, there is need to suggest the integration of alternative method of teaching business education such as e-

learning to help students focus and achieve the set out objectives of the programme in the automated world of today.

2. E-learning to the Rescue of Education all over the World

In response to the unprecedented health crisis that has affected the world and the associated restrictions, many universities were faced with the difficult decision on whether to shut down and suspend teaching. Some schools were indeed shut down. The other option was to proactively change the approach to teaching and learning using online delivering and streaming. This was gradually being introduced in some technologically advanced countries of the world to enhance teaching and learning. The emergence of e-learning therefore, has assisted so much in the growth in student enrolments, and accessibility to high-speed Internet and home-based computers.

The improved digital technology enables virtual classrooms and considerably changed the delivery of undergraduate teaching. However, it should be noted that such changes were not completely adopted in many undergraduate business education, science, and medical programs as they require a "hands-on" aspect. For instance, in undergraduate business education programme, learning is often centered on practical classes, which are often peer - or group-based in nature. This exposure to practical enables the trainees to acquire skills for work place survival. However, in the interim, e-learning generally appears to be poorly utilized in Nigerian Tertiary Institutions. As a result, business education students in many institutions appears not have access to e-learning facilities, being able to access facilities that aid e-learning seems to pose big challenge to both students and educators. Many lecturers lack adequate skills to utilize e-learning platforms and where the skills are adequate the environment inhibits e-learning. E-learning utilization is influenced by the students' computer operating skills, strong internet accessibility, good electricity and other facilities that enhance e-learning. It seems many business educators and trainees do not have these facilities needed to effectively and efficiently learning using e-learning approaches. In other words, corona virus pandemic era has exposed the huge socio-economic inequalities in the Nigeria education system. Many wealthy families in Nigeria have to send their children to private schools leaving the poor resources and facilities in many public schools in Nigeria. These might make business education undergraduate students in public schools to experience great deal or

absolute disruption to their learning. This may be so, because many private universities where business education programme exist are apparently not well equipped with ICT infrastructures and so may ordinarily not afford remote learning using e-learning facilities. It therefore, left for business education undergraduate students, especially those from vulnerable and disadvantaged communities, without access to computers and other devices outside school, struggling without access to learn.

3. Types of Resource/Facilities for E-learning

To carry out distance or e-learning activities there is the need to provide training resources for teachers and students especially with regards to tools for the use and management of Information and Communication Technologies (UNESCO 2020). In other words, for there to be a successful teaching and learning using e-learning in business education to achieve its major objectives, the use of instructional resource facilities cannot be overstressed. Ukata, Wechie, and Nnehille (2017) asserted that technologies for learning put the learner in control of the instructional process to allow for student centered learning. In other words, the provision of devices like laptops or tablets, e-mail, cellphone, internet, intranet, extranet, interactive CDs, Satellite TV, Video phone system, power point, and video conferencing is not negotiable.

Jegbefume, Utebor, and Kifordu, (2014) equally stated that the new technologies components have played vital role in educational process, especially as it is relates to teaching and learning business education content. In the context of this article, resources for e-learning delivery can be found in a host of devices, software applications, computers and connectivity. Other resource facilities include assessing the Internet, local networking, teleconferencing, video and audio conferencing, digital collaboration, satellite broadcasting, CDROMS, mobile technology, Interactive TV and Web based technologies among others (Bennink in Ojeaga & Igbiniedion (2012).

In the same vein, Oluwalola and Awodiji (2019) in more comprehensive approach identified the following as e-learning facilities that can be utilized for effective teaching and learning of management and business courses. These include - Modem, Printers, Flash drive, Memory Cards, Video Conferencing, Projectors, Computers, Personal Digital Assistants, Hard disk drives, Ipad, SMART, Interactive Whiteboard, Mega Phone, Audio Tapes, Video/video Tapes. Others are Virtual Classroom,

Network, Exe, Flexible learning toolbox, Respondus, Voice over Internet, Local Area Network, Software packages, Internet facilities, Virtual library, Wi-Fi, Email, E-book readers, YouTube, ILearn and Podcasting.

The use or application of programme instruction in the teaching of business education content is a remarkable reference of new technologies and relevance to business education process. Infact, these technologies motivate and encourage students to be independent learners. In addition, technologies allow students to have control over their learning environment and to act as self-directed leanings and thereby promoting more active learning.

4. Ways of improving e-learning in covid-19 pandemic era

The following ways can be used to improve e-learning in covid-19 pandemic era:

5.1 Lesson notes can be uploaded and recorded

Lesson can be recorded so that when there is challenge with internet during classes such as incompatible software, poor network, power failure are other, the students can still access the notes at their convenience. There are several benefits when lesson are recorded, example students who are sick or otherwise unable to attend class, for instance, can watch the video later. Those who attended the class can also re-watch parts of it to refresh or update their notes for better understanding. Some educators have even made recordings an essential part of e-learning experience. Students watch the recording outside of class and then spend their time in class asking questions and doing homework

5.2 Make presentation as brief as possible

Most people can only pay attention for few minutes if the lesson is not physical. They tend to get bored or distracted when lessons get long. Students' attention span sometimes gets shortens with younger learners, especially those who are learning by way e-learning. The teacher should break the lessons into small bits such as 10-minutes lecture followed by a five-minute activity.

5.3 Make information available to student in divers' ways

In a traditional classroom experience, students can ask the teacher to explain something or ask for more context. This may not be possible in the e-learning experience. Information should be

presented in different ways to enable learners with different abilities understand the lesson. Also, the lessons should be made available in different formats. This could be as simple as downloading the text or notes of each lesson. The teacher can equally share his/her PowerPoint, as additional resources to students to learn more.

5.4 Ensure students do assignments virtually

Some assignments may not translate well in virtual classroom. The teacher should think of a better way to get the work done because some videos can actually be too complicated or require resources that students do not have. If the teacher is not sure about the workability of the assignment, he/she should test it out with another teachers before using it. **Collect feedback from students and parents** Even if you develop unique virtual lesson plans and take steps to lead your classroom better than you ever thought you could, there will always be room for improvement. Keep an open mind always, and listen to what students have to say about the lesson.

5. Advantages of E-learning in Business Education:

There are numerous advantages of e-learning to business education students which will enhance their, skill acquisition, programme understanding and development. At such a time, when learners are required to grapple with immense volume of information on a daily basis, it becomes extremely important to understand why e-learning in higher education is currently being preferred over the tried and tested, more conventional methodologies (Hurix (2020). The following advantages of e-learning as they relate to business education programme include: **Greater Access to information and flexibility:** One of the greatest advantages of e-learning to business education students in higher institutions is that it transcends geographical boundaries. In other words, it allows students benefit from classes if when they are not physically available that is access classes irrespective of their physical location and time.

Saves Time and Money: E-learning enables business education trainees save a great deal of time and money. In this regard, they may not incur any form of expenditure in terms of transportation cost, hiring instructors, purchasing equipment and many others. Rather, they can use these saved up resources to improve the quality of the overall learning process.

Lectures can referred many time and better retention: The use of e-learning will no doubt improve business education undergraduate

productivities, augment their focus and thereby, provide better academic results. Knowledge can be saved to be referred to at a future date. Going over recorded teaching will invariably aid better knowledge retention.

Cost Effectiveness: E-learning serves cost as against traditional form of learning. This is because learning through this mode happens quickly and easily. A lot of training time is reduced with respect to trainer and trainees travel, course materials and accommodation. However, in the long run, these economical rates empower students to give their professional careers a tremendous boost.

Quick Lesson Delivery: As compared to traditional method, e-learning can be said to be much more sophisticated, dynamic and quick; as most e-learning lessons are put together within a single academic session. **Personalization:** Customized Course Structure, Instant Up skilling and helps to Expand students' capabilities,

6. Level of Preparedness for E-Learning

Preparedness can be seen to mean the extent which one read to tackle a task given or assigned. In this study preparedness is taken to mean how ready the institutions, lecturers and student to use e-learning for teaching and learning. What question will be what are the facilities needed to do inline class, to what extent are this facilities in place to ensure effective utilization of various technological strategies that will help students acquire the desired knowledge where contact with people is reduced as much as possible because of COVID-19 that is terrorizing the world at large. The educational sector has experienced explosive change which has transformed teaching and learning from traditional face to face teaching to e-learning that is gradually becoming the new trend in the field of education. Technology use in educational institutions dates back to 19th century when Skinner, an American Psychologist and a behaviourist developed educational media resource that profoundly influenced learning. The level of preparedness for e-learning utilization among business education student and lecturers, preparedness by teacher/lecturers, students and the institutions will be treated under three subheading, the institution's preparedness, students' preparedness and teachers/lecturers' preparedness.

A good number of tertiary institutions are seriously advocating that teaching should be done using e-learning. Notes and other teaching materials should be put online for students to access, assignment and test should be done using e-learning. With the realities of the time, many institutions are now

embracing e-learning as a way out of the predicament of shortness of time to cover enough ground as a result of the effect of COVID-19 pandemic. For e-learning to yield the desired result, the institutions have a major role to play. Facilities such as internet services, constant power supply, computers and other accessories must be on ground. According to Nwagwu (2019) e-learning preparedness refers to the state of mental, physical and material readiness of stakeholders of an e-learning project for fruitful learning experience and action. To utilize e-learning institutions should provide adequate environmental, technological and other facilities. providing the necessary environment.

Enemali, Aliyu, & Bulam (2016) posited that absence of opinions of these significant players in e-learning could result to continuous recycling and implementation of e-learning strategies that might not yield the desired results. Availability of electronic materials is a major success factor in e-learning utilization for teaching and learning. Unfortunately many of the institutions in Nigeria especially the public institutions are clamouring for e-learning but are not prepared in terms of investment in e-learning facilities. Most institutions do not have stable and working internet with which students can connect to e-learning. Most institutions do not have enough computers where they have they are either not adequate or not in good working condition for e-learning.

Students also are not well prepared to embrace e-learning in most institutions offering business education programme before COVID -19 outbreak. Many do not have personal laptops, a few do not have smart phone and where there have, they do not have access internet with which to connect to e-learning. Only those who can afford data or have Wi-Fi around the institution. In institutions where there is internet connectivity, network may not be strong enough to sustain the e-learning. At times the e-class is distorted as a result of poor network unlike other developed world where e-learning is very functional.

In addition some Lecturers also seem not to be prepared for e-learning utilization in business education programme. As a good number of lecturers were trained before the 21st century to use the conventional or traditional methods, and as such switching over to new technology appears not too easy. Others are faced with the challenges such as poor power supply, lack of internet facilities and others. It becomes challenging to introduce new technologies if the target audience are not ready to absorb the information presented by new methods;

students need some preparedness before they can learn effectively in an electronic environment. New technologies are only useful if teachers see how these technologies can improve the quality of the learning process (Renda dos Santos, Okazaki, 2015)

7. Conclusion

Based on the available related literature reviewed, it was concluded that though there are numerous advantages that are accrued to business education programme if e-learning is integrated or fully adopted into the teaching and learning of business education. However, there are also several foreseen challenges that need to be addressed and put in place for the realization or achievement of the maximum benefits associated with teaching and learning of business education using e-learning technology.

8. Recommendations

From the literature reviewed the following recommendations are put forth for policy options:

- Business educators should be adequate and continually trained to be able them deliver lectures and impart skills through e-learning delivery
- The curriculum of business education programme should be structured in a way to lend credence to distance learning delivery system;
- Educational facilities that will enhance e-learning should be provided by Government and other stake holder in education for efficient and effective implementation of e-learning delivery.
- Private public partner should be encouraged to provide good internet facilities and make them accessible to both students and lecturers in universities where business education programme is offered.
- Organizations that produce and/or import the necessary internet-enabled electronic devices should be encouraged to establish in Nigeria so that the cost of acquiring the devices will be reduced both to the individuals, educational institutions and organizations.

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Effects of Two Instructional Strategies on Students' Engagement in Biology Classes

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Abstract. Biology has a wide area of application which includes clothing & textiles, food & beverages, bio- entrepreneur, protecting oneself and educating others. Additionally, Engagement of students in the instructional process is expedient if their interest and attention are to be sustained. Despite the importance, students are not properly engaged in classes. Thus, this study examined the effects of two instructional strategies (Enhanced Inquiry and 5Es Model) on students' engagement in Biology classes. Mental ability and gender were incorporated as moderator variables. The theory of constructivism guided the study. Three hypotheses were tested at 0.05 level of significance. The research adopted the pretest, post-test non-equivalent control group, quasi experimental design. A total of 345 students in six intact classes and six Biology teachers were involved in the study. Data were collected using Classroom Engagement Inventory (CEI) and Mental Ability Test (MAT). ANCOVA as an inferential statistics was used to test the hypotheses. The results revealed that treatment had a significant effect on students' engagement. However, Enhanced Inquiry instructional strategy had the most significant effect on students' engagement. There was no significant effect of mental ability/ gender preference on students' engagement in Biology classes. It can therefore be inferred that enhanced inquiry is an effective strategy. Mental ability and gender are not prerequisites for being engaged in classes. Recommendation included that teachers should embrace Enhanced Inquiry strategy during the instructional process in order to foster student engagement. In addition, both male and female students should be treated equally with no preference for one.

Keywords: Enhanced inquiry, 5Es model, mental ability, gender, engagement

1. Introduction

Student engagement involves interaction between time, exertion and other vital resources devoted by both students and schools with the drive of improving student's experience and increasing their learning outcomes and improvement. Fredericks, Blumenfeld & Paris (2004), showed three dimensions to student engagement namely: behavioural, emotional and cognitive engagement. Emotional engagement can be described as students' affective reactions to classroom activities, (i.e. students are enjoying the lessons; Van Uden, Ritzen, and Pieters 2014). Students are seen as being behaviourally engaged when they participate in observable behaviour directly linked to the learning process (Skinner 2016). Nguyen, Cannata, and Miller (2018) divided behavioural engagement into passive behavioural engagement (e.g. paying attention in class) and active behavioural engagement (e.g. asking questions, putting effort into assignments). Cognitively engaged students know the benefit of their education (i.e. formulate their own learning goals; Distinguishing these different aspects of student engagement does not mean, however, that they are independent or exclusive (Van Uden, Ritzen, and Pieters 2014). For students to enjoy the lesson (emotional engagement), they also have to pay attention (behavioural engagement).

Engaging students during the learning process has been shown in literature to raise their attention and focus, inspire them to practice higher level critical thinking skills and stimulate meaningful learning experiences (Ruglin Anisa, S. & Zalizan, 2014; Brennan, 2017; Ahmad, Ardy, & Rosnainis, 2017). Engaged students are seen as taking possession for their own learning (Velden, 2013). Also, students'

engagement is an essential requirement for excellent learning (Barkoukis et al 2014, Skinner, 2016).

According to Programme for International Students' Assessment (PISA), the assessment of science literacy revolves around students' capacity to engage with science-related matters, and with the thoughts of science, as an insightful citizen. In 2018, PISA result indicates that there was a decline in the average science literacy scores as compared to a previous cycle. Out of the 53 education systems that took part in both 2006 & 2018, only 19 education systems showed an increase in science literacy scores while 34 education systems showed a decrease in science literacy scores. It therefore implies that there was a decline in students' engagement in science. Additionally, the West African Examinations Council (WAEC) statistics indicated that the percentage of credit pass in Biology was below 40% from 2007-2012 while there was increment from 2013-2016 because the percentage of credit pass was significantly over 50% however, 2018 witnessed a drastic reduction to 49.9% of credit pass compared to 59.21% of 2017. This can be linked to a decrease in students' engagement during instructional processes.

The importance of student engagement as a predictor of academic success has been reported in literature. (Rodgers, 2008, Roberts & McNeese, 2010). Researchers discovered that effectively performing an activity can positively impact subsequent engagement (Schunk & Mullen, 2012). The 21st Century students, are intensely social and interactive learners. The students sampled by Willins, Fresen & Milton (2009) showed that students wanted to interact with people both within and beyond the classroom and school environment. Today's learners want to connect and communicate constantly and want an environment to support these connections. In addition, it is discovered that students who were formerly enthusiastic are becoming disengaged with science education as they move through the mandatory school system (CBI, 2015). This problem has been associated with the manner science is taught in primary and secondary schools. (Archer et al 2012). It therefore implies that instructional strategy has a role to play in students' engagement during classes.

2. Instructional Strategy and teaching of Biology

Instructional strategy is a method used in teaching and learning process which assists to induce students' curiosity about a topic, engage students in learning and explore critical thinking skills for comprehension of the content taught. Different strategies such as animated media instructional strategies, collaborative learning strategy, problematic analogy strategy of instruction have been used in teaching Biology. Specifically, in biology, according to Jeronen, Palmberg and Yli-Panula (2016) who reviewed selected articles published in peer-reviewed scientific journals from 2006 – 2016 on teaching biology found twenty-two different teaching methods used in teaching biology. The most frequently used were fieldwork, interactive, experiential and experimental methods.

Jeromes et al (2016) emphasized that teaching methods are context and subject depended. So, it cannot be arranged in order of least effective or most efficacious. They however, give ideas of how to utilize the methods for increasing sustainability areas in teaching. They also reiterated the importance of inductive teaching methods with student centered approaches. Likewise, problem-based activities were emphasized as requirements for promoting students' interest in and knowledge of sustainability. The results of their analysis highlighted the necessity of research on comparison of different teaching methods.

Researchers have consistently compared different teaching methods in order to highlight their strengths and weaknesses. Among these researchers are Ajaja (2013), Abdullahi and Duyilemi (2013), Shamsuddeen & Amina (2016) and Amusa (2016). In recent times, research has shifted from comparing methods to integrating methods in order to enhance learning. It is in view of this that this research work is carried out and 5Es is integrated into inquiry to form enhanced inquiry. This is now tested in this research work in order to determine its efficacy.

2.1 The 5Es Model

The 5Es Instructional Model was developed by Roger Bybee (1997) and situated on constructivist-learning theory.

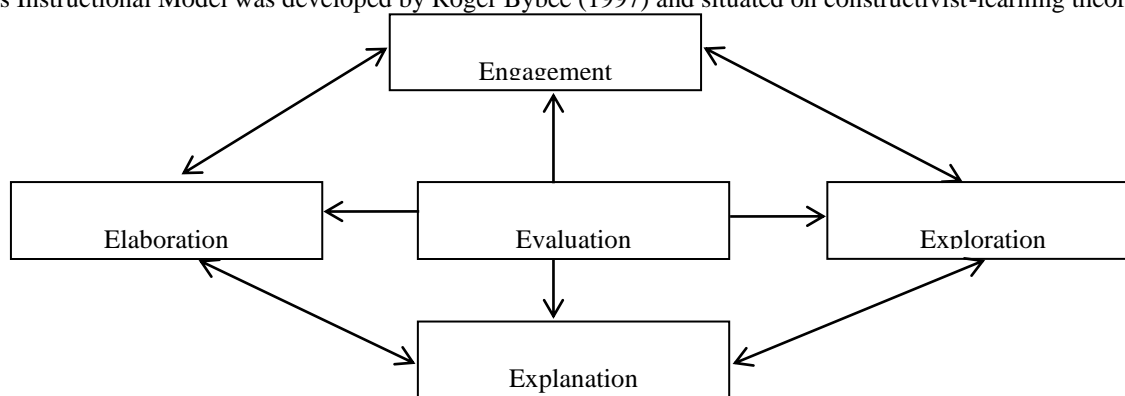


Figure 1: The 5Es Instructional Model

Source: Science Education Review

Engagement: This is the first phase where teacher identifies student prior knowledge and misconceptions. It is a student-centered phase. It can allow for the development of interest in learning of the new topic by the students.

Exploration: This is the phase that provides students with a usual, valid knowledge acquired. It is also a student-centered phase that integrates functional search. Students are motivated to put in process skills. The teacher acts as a facilitator

Explanation: This is the phase that allows students to explain their comprehension and be interrogated about the concepts they have been examining. The students explain their own ideas first before the teacher tries to give explanations. This phase allows student misconceptions that may emerge during the engagement or exploration phases to be clarified.

Elaboration: This phase is filled with activities which should motivate students to make use of their new comprehension of concepts, while strengthening new skills. Students are motivated to scrutinize their comprehension with their peers. They are also motivated to plan new experiments or models as a result of the updated skills or concepts they have gotten.

Evaluation: This phase is different from the assessment done in traditional science lesson. The assessment here includes both formal and informal. Portfolios, physical models, journal logs, concept maps can be used and might be evidence that students are learning. Students can also self-assess or peer assess. The evaluation could also be a summative one such as quiz or exam.

Research has been carried out on the use of 5Es among the researchers are Ezugwu (2019) who carried out a research on the comparative analysis of the impact of 5Es constructivist instructional and lecture methods on students' achievement in biology. Findings from this study showed that 5Es Constructivist Instructional Method had significant effect on students' achievement than the conventional lecture method. Also, Nwagbo and Obiekwe (2010) investigated the effects of constructivist instructional approach on students' achievement in basic ecological concept in Biology. The result revealed that constructivist instructional approach was more effective in facilitating students' achievement in ecological concepts. Ibe (2017) ascertained the effects of engaging learners with Constructivist-Based Instructional Model (CBIM) for achievement and self-concept in Biology in a learner-centered Science classroom. The constructivist instructional approach used here is the 5Es. Students taught with constructivist method show evidences of knowledge retention than those taught with lecture method. Most of the researches carried out using 5Es is to determine its effectiveness on students' achievement. It is expedient to explore its effect on students' engagement as students' engagement is also an important variable that must be studied as it also determines students' present and future success.

2.2 Enhanced Inquiry

Enhanced inquiry as it is being used in this study entails integrating 5Es with inquiry. Inquiry used in this study involved the following:

Use of Pictures and Materials

Pictures allow for quick absorption of great amounts of data. A photograph is valued like a thousand words through which a complex idea can be transferred with just a single still image. Pictures make it possible to absorb large amounts of data quickly. Alenizi(2015) worked on the use of photography to support the learning process of science teachers and established that visual media such as images and photographs allow students to grasp some concepts of science subjects, precisely biology, physics, and chemistry. He therefore, advocated for the inclusion of visual media in the curriculum. Quillin & Thomas (2015) opined that it is challenging to imagine teaching, learning, or doing biology without the use of pictorial representations. They emphasized that as in other STEM disciplines, the three-dimensional and time-based dimensions of biology span many orders of enormosity and involve difficulty that dares the confines of human understanding. Pictorial representations are potent tools, because they help to make the unnoticed seen and the difficult simple.

Reflection and Students Personal Journal

Reflection involves considering, examining and thinking about the content of the lesson. Students' personal journal refers to a place for personal ideas, where students record their thoughts, actions and outcomes in the process of building their knowledge. Awodun(2020) in his study on reflective teaching strategy found that the students taught using this strategy produced better achievement. Scharmann, & Butler, (2015) in their study found that students' journaling helps in assessing their learning and it assisted students' to shift from the level of not informed to being informed. Al-Rawahi& Al-Balushi(2015) discovered in their study that students reflective journal writing allows better performance in their self-regulated learning strategies

Class Project and Small Group Discussion

Project based learning is a student-centered pedagogy that requires a changing classroom approach. Project based learning (PBL) centres education on the students, not the curriculum a shift directed by the global world, which rewards intangible assets such as drive, passion, creativity, empathy and resiliency. Hugerat (2016) worked on project based learning strategies and how it affects the classroom learning environment. He discovered that students who learnt science by project based learning strategies observed their learning environment as being enjoyable with more teacher supportiveness and teacher-student interactions as expressively more progressive.

Small group discussions renew thoughts and find answers to problems. A small group is an operational method used by diverse schools with anticipated learning results Meo (2013). There is no set number for an ideal small group. We usually define a small group as 8–12 learners facilitated by a teacher. It is a student-centered method where all students connect with each other in an unrestricted discussion on a specific topic and participate in dynamic learning. It stimulates interrelated worldview, relations among disciplines and presents an extended opinion of subject matter (Kingston, 2018). Anammalia, Manivel & Palanisamy(2015) worked on a research titled “Small group discussion: Students perspectives” and found that small group discussion was collaborating, pleasant, and bridged the gap between the teacher and student. The student's communication abilities were also enhanced.

Hugerat (2016) worked on project based learning strategies and how it affects the classroom learning environment. He discovered that students who learnt science by project based learning strategies observed their learning environment as being enjoyable with more teacher supportiveness and teacher-student interactions as expressively more progressive. For this study, the strategies stated above were combined and 5Es integrated into it to form enhanced inquiry. Its effect on students' engagement was now explored.

Gender And Mental Ability

Gender in this study was used as a moderator variable. Gender is the state of being male or female in relation to the social and cultural roles. One of the millennium development goals (MDGs) is gender equality. Odagboyi & Fatokun (2011) observed that in most societies, the roles of women are knocked to the floor preventing them from participating in development efforts. They also discovered that subjects like science and mathematics are branded as masculine while home economics, secretarial studies are branded as feminine. Nwona & Akogun(2015) also noted imbalance against women in science, technology and mathematics.

Gender differences in academic achievement of students have been examined. Gender is one factor that has effect on students' academic performance especially in science. Olasehinde & Olatoye (2014) indicated that there was no significant difference in achievements between male and female students in their various science subject.

In Nigeria, it is a belief that male students are at the forefront in comparison to their female counterparts (Adigun, Onuhunwa Inunokhai, Soda and Adesina, 2015). However, educational statistics and worldwide media have reported a clear gender gap in academic

achievement between males and females with boys lagging behind girls (Van Zanden & Parker, 2018). Majzub & Rain (2010) found that girls were outperforming boys in almost all subject whether they were science majors or not. In addition, mental ability is also a moderator variable in this study. Mental ability refers to the power to learn or retain knowledge. It is also referred to as the possession of the qualities required to do something or get something done.

Mental ability is manifested through intelligent behavior of an individual. The person with normal intellectual ability will be able to observe, understand, learn, think, remember and deal with situations effectively. Onabayo (2007) states that mental ability is related to mental perception, ability for abstract thinking and capacity to identify patterns in things. It is also related to sequence and order in nature and ability to do logic and interpret data, resulting in the generation of important information. Sangodoyin (2011) found students' mental ability to have significant effect on achievement in Biology as students with high mental ability performed better than those with low mental ability.

2. Statement of the Problem

In 2018, PISA result indicated that there was a decline in the average science literacy scores as compared to a previous cycle. Out of the 53 education systems that took part in both 2006 & 2018, only 19 education systems showed an increase in science literacy scores while 34 education systems showed a decrease in science literacy scores. It therefore implies that there was a decline in students' engagement in science. WAEC statistics of students' performance in biology also showed a decline. Students who were formerly enthusiastic are becoming disengaged with science education as they move through the mandatory school system (CBI, 2015). This problem has been associated with the manner science is taught in primary and secondary schools (Archer et al 2012). Instructional strategy therefore plays an important role in determining how students are engaged in biology classes and have

been identified to be critical in students learning. Also, the 21st Century workforce demands that learners should have acquired certain skills such as; collaborative, critical thinking, imaginative, and valiant innovative in order to function effectively at job places and imbibe lifelong learning. Therefore, there is the quest for instructional strategies that can support these features. It is against this backdrop, that this study sought to examine the effect of enhanced inquiry and 5Es model instructional strategies on students' engagement in biology classes.

3. Purpose of the Study

The main purpose of the study was to examine the effects of enhanced and 5Es instructional strategies on students' engagement in Biology classes. Specifically the study sought to:

- Determine the effect of enhanced inquiry and 5Es model instructional strategies on student' engagement in Biology classes
- Determine the effect of gender on students' engagement in Biology classes
- Examine the effect of mental ability on students' engagement in Biology classes

4. Research Hypotheses

The following hypotheses were postulated to guide the study:

H01: There is no significant main effect of enhanced inquiry and 5Es model on students' engagement in Biology classes.

H02: There is no significant main effect of gender on students' engagement in Biology classes.

H03: There is no significant main effect of mental ability on students' engagement in Biology classes.

5. Methodology

The research design adopted for this study was the pretest, post-test non-equivalent control group, quasi experimental design. The study employed the 3x2x3 factorial design to match the independent and moderator variables.

Table 1: 3x2x3Factorial Matrix of the Study

Instructional strategies	Gender	Mental ability		
		High	Medium	Low
Enhanced inquiry (Treatment)	Male Female			
5Es (Treatment)	(1) Male (2) Female			
Lecture method (Control)	(1) Male (2) Female			

The study specifically involved all SS II Biology students in six public co-educational secondary schools. The class was chosen because the topics to be treated in the study are in SS 2 syllabus and because they are not writing any public examination such as WAEC, NECO and JAMB as this will not interfere with the study. The six schools that were selected are co-educational schools because gender effect was investigated in this study.

Multi stage sampling technique was used to select the samples for the study.

For this study, two stages of multistage sampling technique were used to select the samples.

Stage 1: Random sampling technique was used to select two educational districts out of the six districts in Lagos State.

Stage 2: Stratified random sampling was used to select six co-educational schools out of the two educational districts selected for the study. The strata used were districts, local governments, co-educational schools and teachers' qualification.

This was done by selecting three schools from each educational district making a total of six schools that were utilized for the study. Random sampling was used to select two schools for each experimental and control group. Two schools for 1st experimental group, 2nd experimental group and the control group that is the three groups utilized two schools each. Six intact classes in these schools were used for all the streams. A total of 345 students and six teachers were involved in the study.

6. Data collection

The pretreatment was administered for one week and it involved the administration of classroom engagement inventory (CEI) and mental ability test (MAT) to both the experimental and control groups. The use of treatment was implemented over a period of 8 weeks to SS 2 Biology students in the two treatment groups while the control group was exposed to lecture method. During engage phase of enhanced inquiry the students observe the pictures and material given to them, reflect on these and give idea of what they already know or think about them. Exploring phase involves the use of personal science journal and reflection where the students construct their understanding of the topic being taught. During explanation, students are involved in small group discussion, where students connect their previous experiences with current learning, make conceptual change of the main ideas.

In addition, Elaboration here involves applying the experiences gained/knowledge acquired to work on the class project. Also here, the students will see how what has been taught could help in the project which is a new situation. Evaluation here involves oral knowledge of the concept taught.

The 5ES treatment involves engagement, exploration, explanation, elaboration and evaluation phases. Classroom engagement inventory was also given to each student after the intervention period to determine the effect of each strategy on their engagement in class. The data collected using these instruments was therefore analyzed using descriptive and inferential statistics. The descriptive statistics used was mean. The inferential statistics tool used was ANCOVA precisely for testing the hypotheses which was rejected at a probability value less than or equal to 0.05 (5% alpha level). It was used because a covariate was involved.

7. Results

The descriptive table for the pre and posttest mean scores of students' engagement based on independent and moderator variables can be found below:

Table 2: Pre and Post-test Mean Scores of Students Engagement in various groups

Variable	Category	N	Pre-test mean Engagement	Post-test mean Engagement	Mean Difference
Treatment	Enhanced Inquiry	345	5.155	5.931	0.776
	5ES model	345	4.432	4.844	0.412
	Control	345	3.5137	4.094	0.581
Gender	Male	192	4.343	4.874	0.531
	Female	153	4.235	4.869	0.634
Mental ability	High	41	4.446	5.084	0.639
	Medium	75	4.439	5.024	0.585
	Low	229	4.202	4.763	0.561

Testing of Hypothesis

Table 3: Summary of Analysis of Covariance (ANCOVA) of Engagements by Treatment, Gender and Mental Ability

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	212.832	24	8.868	20.255	.000	.565
Intercept	142.246	1	142.246	324.892	.000	.464
Pre Engagement	.000	1	.000	.001	.980	.000
Treatment	67.474	3	22.491	51.370	.000	.291
Gender	.048	1	.048	.109	.742	.000
Mentalability	.863	2	.432	.986	.374	.005
Treatment * Gender	1.009	3	.336	.769	.512	.006
Treatment * Mentalability	1.332	6	.222	.507	.803	.008
Gender * Mentalability	.058	2	.029	.066	.936	.000
Treatment * Gender * Mentalability	5.957	6	.993	2.268	.037	.035
Error	164.184	375	.438			
Total	9870.271	400				
Corrected Total	377.016	399				

Table 4: Parameter Estimates of Treatments for Engagements

Parameter	B	Std. Error	T	Sig.	95% Confidence Interval		Partial Eta Squared
					Lower Bound	Upper Bound	
Intercept	4.157	.220	18.872	.000	3.724	4.591	.474
Pre Engagement	-.018	.061	-.297	.767	-.137	.101	.000
5Es	.766	.103	7.439	.000*	.564	.969	.123
Enhanced Inquiry	1.866	.132	14.189	.000*	1.608	2.125	.338
Control	0 ^a						

a. This parameter is set to zero because it is redundant (Control). Dependent Variable: Post Achievement.

* Main effect is significant at 5% level.

Table 5: Post-Hoc Tests: Pairwise Comparisons of Means for Engagements

Dependent Variable: Post Engagement

(I) Treatment	(J) Treatment	Mean Difference (I-J)	Std. Error	Sig. ^b	95% Confidence Interval for Difference ^b	
					Lower Bound	Upper Bound
5Es	Enhanced Inquiry	-1.100*	.104	.000	-1.375	-.825
	Control	.766*	.103	.000	.493	1.039
Enhanced Inquiry	5Es	1.100*	.104	.000	.825	1.375
	Control	1.866*	.132	.000	1.518	2.215
Control	5Es	-.766*	.103	.000	-1.039	-.493
	Enhanced Inquiry	-1.866*	.132	.000	-2.215	-1.518

Based on estimated marginal means

*. The mean difference is significant at the .05 level.

b. Adjustment for multiple comparisons: Bonferroni.

H₀₁: There is no significant main effect of enhanced inquiry and 5Es model on students' engagement in Biology.

The test for significant main effect of treatment on students' classroom engagements in Biology is determined using analysis of covariance (ANCOVA). The results in Table 4.72 revealed a significant main effect of treatment on students' classroom engagements in Biology at $F_{(3,375)} = 51.37$, $p = 0.000$ ($p < 0.05$). Hence, there is significant main effect of treatment on students' classroom engagements in Biology. Therefore, hypothesis 1 is

rejected. The most significant treatment effect is determined using parameter estimation.

The parameter estimates results revealed that enhanced inquiry has the most significant main effect on students' classroom engagement at $t = 14.189$ ($p < 0.05$), followed by 5Es at $t = 7.439$ ($p < 0.05$). Further, enhanced inquiry and 5Es treatment methods are 0.338 (33.8%) and 0.123 (12.3%) times more likely to increase students' classroom engagement than lecture method (control) respectively. Also, a unit increase in enhanced inquiry and 5Es will increase students' classroom engagement by 1.866,

and 0.766 respectively. The results are further supported using pairwise comparison of main effects (post-hoc analysis).

The pairwise comparison results indicated that enhanced inquiry is the most effective teaching method which significantly influences students' classroom engagements, since there is significance mean difference compared to other teaching methods at 5% level.

H0₂: There is no significant main effect of gender on students' engagement in Biology.

The test for significant main effect of gender on students' classroom engagement in Biology is determined using analysis of covariance (ANCOVA). The summary of ANCOVA from table 4.72 results indicated that gender had no significant main effect on students' engagement in Biology after controlling for the effect of pretest engagement scores $F_{(1,375)} = 0.11$, $p = 0.74$ ($P > 0.05$). Therefore, hypothesis 2 is accepted. Hence, there is no significant main effect of gender on students' classroom engagement in Biology. Consequently, there is no gender preference on students' classroom engagement in Biology.

H0₃: There is no significant main effect of mental ability on students' engagement in Biology.

The test for significant main effect of mental ability on students' classroom engagement in Biology is determined using analysis of covariance (ANCOVA) from table 4.72. The summary results indicated that mental ability has no significant main effect on students' engagement in Biology $F_{(2,375)} = 0.99$, $p = 0.374$ ($p > 0.05$). Therefore, the hypothesis is accepted. Hence, there is no significant main effect of mental ability on students' classroom engagement in Biology. Further, there is no mental ability preference on students' classroom engagement in Biology.

8. Discussion and Conclusion

The test of hypotheses indicated that there was significant effect of treatment on students' engagement. The enhanced inquiry was significantly effective in enhancing students' engagement better than the 5Es model. This may be as a result of various activities, learn more sessions, class projects among others incorporated into enhanced inquiry. This will increase students' enthusiasm towards learning and they see themselves as being involved in their learning activities. Enhanced inquiry involved small group discussion where students can learn how to respect each other's view. During the class project students learned how to cooperate with others in

order to accomplish task given. The discussion improved students understanding of a particular concept and even benefit more than what a textbook can offer. Both class project and discussion helped in developing students' inquiry, interpersonal and creative skills. Students' use of personal science journal assisted in the development of their thinking skills. Students who were shy penned down their ideas in their personal science journal at first and were encouraged to contribute their ideas as the lesson went on. Furthermore, reflection done by students allows them to learn something new.

The finding in this study is in consonance with the work of Kennedy et al. (2018) in which inquiry method allowed students to be more engaged, focused and on task, discover, draw conclusions and report their findings, reasoning and problem solving abilities indicating the positive effect of inquiry on students' engagement. Similarly, Brennan (2017) found that inquiry method promoted students' engagement and skills in discourse and argumentation increased indicating the positive effect of inquiry on students' engagement'. Wheatley (2018) also found that there was a positive shift in students strongly agreeing with being more on task, enjoying the lesson and becoming more curious.

The study also revealed that gender had no significant effect on students' engagement. It therefore indicates that gender should not be a determinant of students' engagement in classes as both male and female students could be engaged in class with no preferential treatment. This result is in agreement with the work of Kulitu (2014) who found that there was no statistically significant difference between male and female students in academic engagement. However, it is contrary with the study of Ronel (2016) who found that boys showed a more maladaptive profile in terms of engagement. Udeani and Odogwu (2011), Udeani (2012) have shown that girls appear to lose interest in STEM subjects with age and Ahmad et al (2017) study revealed that girls were significantly better than boys in affecting cognitive and behavioural engagement.

Irude & Elsa (2019) discovered in their study that female student were more behaviourally engaged than male students. This result is in disagreement with the present study.

In addition, the test of hypotheses indicated that mental ability had no significant main effect on students' engagement. It can therefore be deduced that students' mental ability does not determine their engagement in Biology classes as everyone has equal

chance of being engaged in class. Mental ability is not a prerequisite for being engaged in classes as students can be engaged irrespective of their mental ability level

This is in disagreement with the study of Mariam & Intan (2012) who found that mental ability levels may affect emotional engagement of those with low mental ability levels. Also, they found that cognitive engagement could be determined through the level of mental ability.

In addition, the study by Roger et al (2015) indicated that intellectual engagement (cognitive engagement) was significantly associated with level of cognitive performance (mental ability). This study is in disagreement with the present study in that mental ability had no significant effect on students' engagement.

Enhanced inquiry and 5Es instructional strategies utilized in this study have been found to affect students' engagement positively. However, enhanced inquiry had the most significant effect on students' engagement. The study indicated that enhanced inquiry is an effective strategy in enhancing students' engagement in biology classes. In addition, mental ability did not meddle with students' engagement. Also, gender did not affect students' engagement.

9. Recommendations

- Biology teachers should embrace enhanced inquiry in order to improve students' engagement in Biology classes.
- Gender did not affect the engagement of student therefore both female and male students should be treated equally by the teachers with no preference for one.
- Teachers should ensure that during group discussion, values such as listening to opinion of other students, not ignoring other students' views/ claims, evaluation of claim presented, judging the claims scientifically and accepting the claim that is superior and reaching a consensus must be adhered to.
- Enhanced inquiry should be included in the curriculum of teacher's education. Teacher Educators should be trained and professionally advised on the use of enhanced inquiry so that teachers-in-training in turn become acquainted with the strategy before they graduate from schools.

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Applicability of Pragmatism in the Implementation of the 9-3-4 System of Education in Nigeria

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Abstract. The study closely examined the historical purview of the concept of pragmatism, discussed the central ideas inherent in this school of thought, x-rayed the evolution of the present system of education in Nigeria, and presented in a nutshell the relevance of pragmatism in this system. Finally, the study suggested further measures for the appropriate applicability of this school of thought towards the improvement of the overall educational system and societal advancement.

1. Introduction

Philosophy has long been acclaimed as the mother of all subjects. This is as a result of its divergent nature, cutting across all facets of human endeavor and other disciplines. Even in education, philosophical principles and theories are used in solving problems. Thus, education and philosophy are closely inter-related. Dominant philosophies invariably influence educational policy, practice and theory. In view of this, the Nigeria government fashioned out what she calls the “Philosophy of Nigerian education” as enunciated in the National policy on education with so many versions now. In this document, (2008 Edition) it stated unequivocally that a Nigeria’s Philosophy of education is the following set of beliefs:

- Education is an instrument for national development and change
- Education is vital for the promotion of a progressive and united Nigeria
- Education maximizes the creative potentials and skills of the individual for self-fulfillment and general development of the society
- Education is to be qualitative, comprehensive, functional and relevant to the needs of the society.

This philosophy is based on the development of the individual into a sound and effective citizen and the provision of equal opportunities for all citizens of the nation at the basic, secondary and tertiary levels both inside and outside the formal school system.

The worrisome and unanswered questions that gave impetus to the choice of this work is? Can all these lofty ideas be achieved without the application of the appropriate philosophical school or schools of thought? Can pragmatism as one of the schools of thought be applied the Nigeria educational system especially 9-3-4 system? Or put in another way; is pragmatism relevant to the 9-3-4 system of education in Nigeria?

Pragmatism as a philosophical school of thought is characterized by its functionality, practicability and scientific methodology. In a situation whereby any educational system finds solace in this school of thought, it becomes very necessary to borrow a leaf from its wealth of postulations. That is what this study sets out to do.

The study shall closely examine the historical purview of the concept, the central ideas inherent in the school of thought, the evolution of the present educational system in Nigeria popularly referred to as the 9-3-4 system, and the relevance of pragmatism to the system. The article ends with a summary and a conclusion.

2. What is Pragmatism?

It has become a tradition amongst educationalists the world over as well as philosophers to have the meaning of particular concepts explained in order to avoid ambiguity. Consequently, it is pertinent to explain the concept “pragmatism”, but before doing that, a brief excursion into how the word evolved is presented.

Evidently, it has been asserted that modern pragmatism emanated in America. According to Gail (1950:105), pragmatism has generally been recognized as the first indigenous movement of philosophical thought to develop in the United States. The emergence of this movement was as a result of the kind of wind that was blowing over Europe and needed a change. Through the bad effect of slave trade and concomitant wave of industrial revolution, change became imminent, if not pertinent. In Moore's (1961:265) words:

The emergence of such philosophical movement represents the development of the cultural self-consciousness of a society... it is true that within a brief period a number of movements arose that were explicitly committed to the development of an American national (life) style...

It was in line with the foregoing that pragmatism emerged to change the life style of the American. This new wave change started through the industrial Revolution. Okafor (2004) avers that:

The scientific revolution changed the economic and political world and set perceptible tremors through the foundations of human attitudes and human values. It opened new vistas and extended the possibilities of human action and human achievement. It brought to question attitudes, value, conceptions, rooted in tradition. The old philosophies had to be reconciled in the light of these new variables in human existence and any new Philosophies cannot but be influenced by the same factors. PRAGMATISM is such a new philosophy.

From here, pragmatism came to stand out as a distinctive school of thought.

The word Pragmatism is etymologically coined from the Greek root "Pragme" which, when literarily translated, means "work or action". Even the founding fathers are in agreement with this explication. Hence, James (1907:43) wrote that the term is derived from the same Greek word "Tipayi (Pragme)" meaning "action" from which our words "practice" and "Practical" came from. The implication of this is that, pragmatism is concerned with the practical aspect of human life and every action of man is to be interpreted in terms of its practicability. In the light of this, Gove and Webster (2004:1781) describes it as:

American movement in philosophy founded by Peirce and James and marked by the doctrines that the meaning of conceptions is to be sought in their practical bearings, that the function of thought is as a guide to action, and that the truth is prominently to be tested by the practical consequences of belief.

Thus, because of its actions and practical consequences, pragmatism is otherwise referred to as

"functionalism" "instrumentalism" "experimentalism" "Conventionalism" etc. Suffice here to say that the concept was first used by Peirce in a philosophy lecture hall, but it was not until 1902 that the actual word "Pragmatism" was used. What is the cardinal point, emphasis or tenets of the concept?

3. Historical Purview

To some scholars, pragmatism is of the eighteenth century. This may not be quite true because some traces of pragmatism could be found in the postulations of the ancient or classical philosophers. This assertion can be substantiated by what Sharma and Hyland (1991:51) according to whom philosophers "such as Heraclitus, Parmenides and Democritus introduced empirical considerations into man's speculation about the world". These were not the only philosophers among the ancient Greeks that had pragmatic inclinations. Protagoras, for instance, in discussing knowledge, talked of sense perception which revolves around man and ended up in his popular axiom: "Man is the measured of all things" (Dictum of Humo Measua).

In the sixteenth century, an aspect of this school of thought was re-echoed by Francis Bacon in his introduction of inductive logic to scientific method. Even in the early nineteenth century, this mode of thought, apart from those regarded as the founding fathers, was in the discussions of some philosophers. For example, Auguste Comte, who pioneered positivistic thinking, traced "the development of human thought from its theological and metaphysical stages to its positive stage characterised by the systematic methodology of modern science" (Obot, 2015). Pragmatism is thus as old as the ancient Greek philosophers, only that it was given special attention by the following who are today regarded as its founding fathers:

Charles Sander Peirce (1839-1914): This is an American philosopher who lived between 1839-1914. During his life time, he wrote many philosophical articles which were used for publications after his death. One of these articles deal with pragmatism and was captioned "How to make our idea clear". In this work, he opined that our beliefs are really rules for actions.

William James (1842-1910): He and his father were Americans of Irish origin. He studied Art, Chemistry, Anatomy and Psychology. He was religious like his father, a great teacher, and noted for his establishment of the first laboratory in America. Though a Christian, perhaps because of his association with Peirce, he became more interested in

philosophy and eventually became closely associated with two doctrines, namely, radical empiricism and pragmatism. He published many books among which are: "Pragmatism and four Essays from the meaning of truth" (1909).

John Dewey (1859-1952): was born in Burlington, Vermont in 1859. He attended the university of Vermont and graduated in 1879 and John Hopkins University for post-graduate programme. While in the latter, he came in contact with Peirce and became captivated by Peirce's work on pragmatism though initially he was interested in Hegelian philosophy. His first philosophical work was titled the metaphysical assumption of materialism. Having looked at events as the unfold in America and attendant implications to education and the social life of Americans, he published the book titled "democracy and education" in 1916. John Dewey firmly believed that education should make its product functional member of the society.

4. Tenets

One of the commonest criticisms levied against philosophers is their emphasis on the meaning of meanings-what a word stands for. Bacon was aware of this and asserted that no one can claim to be the master of any word. Same is also applicable to the concept of pragmatism. It was in view of this that the foremost founder started with the concept of "How to make our ideas clear". Invariably, the point he is trying to clarify is that the meaning of any term culminates in our ideas of the ways we would act and the sensory experiences we would expect from one object to which we apply the term. This is to say that if an individual conjures a term, translates the term into his sensory experience, what is translated is what will make practical sense to such an individual. For example, if "I" act toward "Y" in manner "T", then, "I" would expect sensory experience "A". As an illustration, if object "Y" is an object to which "I" would apply the term "Man", then, the pragmatic definition of the term "Man" would be made up of a statement such as: if "I" touch object "Y" then "I" will have the sensory experience of limbs, etc. In view of this, the first tenet of pragmatism is that every term or issue must have a practical consequence. Conforming to this, Gove and Webster (1991:1781) thus define Pragmatism as an "emphasis" in Philosophical thought on the application of ideas or the practical bearings of conceptions and beliefs. "The new age encyclopedia (1977:584) defines it as the doctrine that the meaning of an idea consists of the sum of all its practical consequences". This is why one of the proponents, Dewey (1925:44) wrote that "all realities influence

our practice, and that influence is their meaning to us". In essence, pragmatism is of the opinion that reality should be viewed in terms of its experiential and verifiable dimensions.

Another tenet within the orbit of pragmatism is that the environment and man works in harmonious rapport to constitute reality. The translation of these realities into concrete phenomenon is referred to as society which in turn is progressive. The society as it were is dynamic and subject to change. This stand finds anchor in Heraclitus' aphorism that "we cannot step on running water twice". Equating this with the society, it means the society is ever in the state of flux or progress. It is in this light that Egbeke (1991:65) writes that

The pragmatist believes that we must always be prepared to alter the way we do things. The ends and means of human endeavor must be flexible and open to continual revision. They must be pursued rationally and scientifically.

A further tenet of pragmatism is in the area of truth. According to Peirce, truth is the opinion which is fated to be ultimately agreed to by all who investigate. What he seems to be saying here is that truth is what is accepted so far as the investigation continues. For James (1907), in Lacy (1979:168) truth is agreement with reality, but this means that it is what works or satisfies us.

Last but not the least is that "Pragmatism" holds that the ends and areas of education should be flexible and should be open to constant revision (Egbeke, 2016). Nigeria can be said to have borrowed a leaf from 6-5-2 to 6-3-3-4, and from 6-3-3-4 to 9-3-4 systems. Thus, pragmatism opposes any pre-determined aims and objectives in the school curriculum.

Although this section may never be exhaustively treated as the tents are variously interpreted, a final point within the limitation of this work is that pragmatism emphasizes a scientific method in solving life's problems hence its relatively to our current educational system cum policy. This even formed the bedrock of Dewey theorization, as far as this topic is concerned. Ayer (1968:125) thus opines that To a marked degree, pragmatism provided Dewey with a philosophical rationale for the consistent adoption of scientific inquiry as the single methodology to be used in solving all problematic situations. This is why for an ardent pragmatist, every problem of life should be interpreted in terms of its workability based on its practical application.

5. The 9-3-4 System of Education in Nigeria

The educational system in Nigeria has witnessed so many changes. Before Nigeria became a sovereign nation, her educational system was a reflection of the British System that is, 6 years of primary education and 5 years of secondary and 2 years of higher level/A levels.

After independence, agitation from Nigerian elites forced a change. The 1969 curriculum conference is very prominent in this regard. This conference gave birth to an indigenous blue print on education that metamorphosed into the National Policy on Education which today has witnessed so many editions and versions. For record purpose, the first edition was in 1982. An important aspect of this document is the fashioning of an Educational that is akin to Nigeria situation, and a change from purely rote learning to a more practical and technologically oriented curriculum as reflective of the 6-3-3-4 system of education. This system was also as a result of the quest for the provision of education to all Nigerian children of school going age and was tagged “Universal Primary Education”.

In 2006, in order to meet the requirement of Millennium Development Goals (MGDS) a new basic education policy emerged, the six years of primary education and three years of Junior Secondary Education as a basic education, three years of senior secondary education and at least 4 years of Tertiary education replaced the 6-3-3-4 system of education and the 9-3-4 system was given birth to. The beneficiary of this system of education is expected to have a mandatory 9 years of basic education upto junior secondary school 3,3 years of senior secondary school, and another minimum of 4 years in the tertiary school. The essence of the first 9 years is to minimize the rate of children dropping out after Primary school education and to provide them with enough skills for early professional career development (Osokoya, 2011).

Just like the 6-3-3-4 system that emphasis academic and pre-vocational curriculum, the 9-3-4 system does the same. And since the emanation of this system was a response to global demand, it has also both core and elective courses or subjects. The core subjects are Basic Science and Technological oriented, pre-vocational and then electives. With this excursion into the evolution of the 9-3-4 system of education, it becomes imperative to examine closely whether there is any correlation between pragmatism and 9-3-4 system of education in Nigeria.

6. Relevance of Pragmatism to the 9-3-4 System

To the pragmatist, education is a necessity of life and can help to broaden man’s horizon and dispose him to face problems he may encounter. This is why an educational system should be such that can help in the transmission of cultural values from generation to generation. Denga (1986:234) stresses this point saying.

Dewey therefore feels that’s education should not be seen as a mere acquisition of academic subject-matter but as a part of life. The individual needs society as a necessary part of his learning experiences and we must not treat the subject matter as if it is separate from life itself.

In the same vein, the National Policy on education (2012:8) Section 1 sub-section 5, article 4 demands that the acquisition of appropriate skills, abilities and competences both mental and physical as equipment for individual to live in and contribute to the development of his society shall be inculcated in the child. In tandem with this, Nigeria educational system must be open to innovation and improvement in line with global best practice.

Secondly, pragmatism emphasizes science education and adds that one of the ways of acquiring true knowledge is through scientific method. On this, Okafor (2004:8) explains that the pragmatists’ approach to human knowledge is different. Pragmatism holds that man attains knowledge through the scientific method. This as it were, is borne out of the fact that pragmatism believes in the practical aspect of whatever man is doing, hence its christening as functionalism, instrumentalism or experimentalism. The 9-3-4 system in the same view stresses the need for education to be functional and makes the learner a functional member of the society. This is implied in Section 1, Sub-section 7, Article 6 of the NPE(2014:8) which says that “efforts will be made to relate education to the overall community needs”.

Pragmatism as a school of thought recognizes the individuality of every learner and says that education should be learner (child) centered. An individual is a unique being, so special attention should be given to every child. The role of the teacher should be that of an adviser. The National Policy on Education (2008:8) recognizes this and states unequivocally in Section 1, Sub-section 7, Article 4 that “educational activity will be centered on the learner for maximum

self-development and fulfillment". Idam(1997:109) thus posits that:

In the new policy on education, emphasis is now placed on training Nigerian youths and adults to acquire skills, knowledge and attitude necessary for gainful employment, which will enable them contribute meaningfully to the development of the nation.

How can this be done? An attempt to answer this question, makes pragmatic principles to implicitly become very pertinent. Pragmatism holds that man by nature is capable of understanding and being responsible for what he does. The purpose of education can only be fulfilled if our educational system promotes this and the school provides a conducive environment for learner to develop his reasoning abilities. This is why the National Policy on Education (2004:8), Section 1, Sub-section 7, Articles (2) and (9), stipulates that; "life-long education will be the basis for the nation's educational policies;... the education system will be structured to develop the practice of self-learning".

Judging from the foregoing, the relevance of Pragmatism to the 9-3-4 system of education is enormous.

7. Defects of Pragmatism

Having examined some of the relevance of Pragmatism, it is worthwhile to mention that it is not without some defects. Some of the inherent defects include the following:

The exaltation of practice over theory, action or functionality over contemplation, and experimental inquiry over speculations, is realistically untenable. It is not in all situations that these may be applicable because ideas are the bedrock of any action, so we cannot say that an idea which is the basis of action is not important. This is why Okafor (2004:77) says that experimental reality is only a fraction or not the whole of reality.

Another weakness of pragmatism is on the bases of workability. If anything that works is applaudable, vices like cheating in an examination, rigging of election etc. should be encouraged.

Furthermore, pragmatism in denying the metaphysical and supernatural dimensions of reality makes man's life to be too mechanic. Instances abound that most of the problems that confront us in our day-to-day activities are anchored in the spiritual.

The Pragmatist over-emphasised change. It is not everything in life that is subject to change. Eternal

truths for instance are not in the state of flux. (Ategwu, 2004).

The principle of education being child-centered is not the best because experience has shown that what the child may desire is not always in his best interest.

Pragmatism as a school of thought in philosophy over-emphasized psychomotor domain to the detriment of others like affective and cognitive which renders the learner's educational quality incomplete because after graduation, the graduate should be found worthy in character and learning.

8. Summary/Conclusion

Any development of a nation, whether politically, socially, economically, etc., depends on the type of education her citizens are given. For any good educational system to achieve the above goals or objectives it must evolve from a good philosophical foundation.

In realization of this fact, the Nigerian Government brought a different policy on education whose aim is to make every product of the system a functional citizen. Judging with unalloyed serenity, the philosophical school of thought best suited for the workability of the system is pragmatism.

Pragmatism from its conceptions implies "work" or "action" which tantamount to its being referred to as functionalism, instrumentalism or experimentalism. Broadly speaking, as a philosophical school of thought, it has the following tenets (Nwabusi, 1986):

- Change is real (the society is progressive)
- Man by nature is essentially a biological and social being
- Values are relative, thus, nothing is ultimate, and finally, knowledge or education is a means to other ends.

Consequent upon the above, the 9-3-4 system can work efficaciously with the help of Pragmatic principles, which directly apply to the 9-3-4 system in the following ways:

- Education is a necessity of life as such it should be given all the needed attentions
- Scientific methods should be employed in the teaching and learning process.
- The center of every educative process should be the child, and finally man is a
- Thinking being and if oriented properly, he can contribute to the development of the society.

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Part Three
Social Psychology



The Effect of Job Seekers' Perception on Social Network Strategy in Nigeria

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Abstract. The job applicants' perception on the use of Social Network Strategy (SNS) for job search and other related activities has been tilted towards solving the problem of unemployment. The study examines the above subject with the objective of enhancing the use of SNS for job search in Nigeria. The study adopted a descriptive survey research design using questionnaire to elicit information from the respondents. Purposive sampling technique was employed in selecting the organisations while the Systematic random sampling technique was used in selecting the respondents. A sample size of 188 was used from a population of 477 subjects and determined through Taro Yamane formula. The hypothesis was tested through the application of ANOVA statistics. The result shows that the mean differences between the different categories of social network users was significantly different along the level of usage ($F_{3, 183} = 21.153, p < 0.05$). The study indicated that the perception of job seekers has significant effect on the use of social network strategy. The study therefore, concluded that the perception of job seekers will significantly affect the use of social network strategy amongst other advantages or outcomes. The study therefore, recommended the creating of awareness on the usefulness of social network in job search in a bid to reduce the negative perception of the populace on its effectiveness as a viable option for job search in Nigeria.

Keywords: Job Seekers, Perception, Social network, Job search, Applicants

1. Introduction

The understanding of the negative experience and perception of job seekers about the use of social

media strategy as a source of recruitment and selection by the employers appears to be imperious to actors in labour market and this significantly exert influence on the choice of potential applicants employer may decide to engage (Priyadarshini, Kumar & Jha, 2017). The other controvertible issue is ascertaining the extent to which many job seekers perceive the use of social network as a means of finding job in the global world. The consideration of age as a factor in determining job seekers' perception has been an on-going discussion. The function of age with regards to perception on the use of network has been examined by many scholars. Also, many scholars have theorized and classified two kinds of job search method; formal and informal sources (Saks, 2006). Blömer (2015) linked the concept of age with the methods of formal and informal job search and played down the gap between the influences of age on job search. Blomer (2015)'s findings demonstrated that younger workers make more use of this job search media in finding a new job and this includes the use of formal job search method. On the other hand, older workers appear to make more use of the informal job search method by developing a network and clinging to it. In other words, older workers make more use of informal job search method.

Saks (2006) suggests that organisation should make use of public intermediaries as formal job search methods: advertisements, employment agencies, and campus placements. However, the adoption of formal job search may take different forms. Saks (2006) posits that formal job search behaviour or activities include submitting application to employment offices/ agents, responding to radio advert and probably tapping information from social relations and other methods (Nikolaou, 2014; Hoyer et al.,

2008). The reading of newspapers, internet postings or other publications could also be a part of the formal job search (Kanfer et al., 2001).

The informal job source may be dependent on private intermediaries (Saks, 2006). This job search method may be through the use of social relations network such as family connections, friends, relatives, and network of friends that has link with many organizations. The use of social networking websites could be seen as informal search behaviour and this may probably be linked with the aim of creating social networking websites.

Indeed, social network could play a significant role in day to day lives of the workers in socializing, finding jobs, building relationships and group networking; however, many job applicants appear to have negative perceptions of the SNS. They seem to have reservations on the use of social network and are extremely cautious about what they send or post on social media that may be detrimental to their employment aspiration/employability. These reservations may likely affect their attitude and constitute obstacles towards exploring social networks for job search and consequently, they may likely prefer informal job search portals and newspapers in the quest of securing employment. Brown and Vaughn (2011) stated that the present threats associated with “informal SNS searches include perceptions of invasion of applicant privacy, lack of clearly identifiable theoretical constructs used in the screening process, and the absence of data to ascertain that the information used in screening is job relevant”. Another debatable issue in the use of SNS is the unpredictability notion and the amount of information that is open and may be easily available and accessed when information is needed about the job seeker. The challenge to job search may be to bridge the labour market information gap through SNS by means of contact between employers and potential applicants. Pathetically, there are huge army of miserably unemployed youths and job seekers scavenging for job but many of them have no information and access to either the current and existing vacancies in different organisations. Many of these applicants after long search have become discouraged and frustrated; some have gone into crime and vices simply because they have no access to where the jobs are. Therefore, it seems necessary to enhance job applicants’ perception on the use of SNS by creating awareness on the practical use of social network for job search and other related activities for this multitude of unemployed persons in the country. The undertaking of training to impart knowledge and skills without access to gainful

employment to sustaining livelihood for the school graduates is tantamount to a fruitless exercise and a sheer waste of resources. This study therefore, intends to objectively ascertain how positive perception of SNS can play a significant role in aiding job seekers to realise the goals of having access to gainful employment.

2. Literature Review and Theoretical Framework

2.1 Theory of Planned Behaviour

This theory was propounded by Ajen (1991). The tenet of this theory is that planned behaviour is the basic function of one’s intention to perform the behaviour. The author identifies some variables that determine behaviour intention and actual behaviour and these are attitude, subjective norms, and perceived behaviour control. Thus, he infers that behavioural intention is a function of one’s attitude and their subjective norm to take action (Saedi and Nguyen, 2011). However, he posited that whether behaviour is favourable or unfavourable, it determines the attitude of a person. Certain factors appear to be very fundamental for decision making and this might be based on people perception (Kondalka 2007). Job seekers may need or want enough information to be at their disposal to enable them make informed decision. Notably, the IT age has availed a lot of information through the use of computers; nevertheless, it is of diminutive significance. Consequently, the information available is very critical to facilitate decisions. The quantity of information available to decision makers could be of positive or negative effect as Kondalka (2007) observed that “inadequate information is as dangerous as too much of information and every individual’s decision is highly affected by value attitudes and beliefs”. Individuals do have preconceived ideas about an issue, and accept what they want, and throw away information which is not acceptable to them. The implication of planned behaviour theory is that the job seekers’ need adequate information on the inherent advantage that SNS portends. SNSs appear to be of a vital significance in establishing a linkage between potential job applicants and employers which otherwise would have found it difficult to access job opportunities. The foregoing knowledge will influence the social perception of job seekers towards the usage of social network in search of gainful employment.

3. Conceptual Review

3.1 Perception

Perception is defined as “a process by which individuals organise and interpret their sensory impressions in order to give meaning to their environment (Robbins, 2011). What one perceives may be different from objective reality. Perception may be dependent on the attitude of the individual job seeker. Personalities may differ in the way they see a particular event or observe an object or a situation due the individual differences and what makes up the individual personality (Kondalka, 2007). Perception is a process of interpretation of sensory impressions of the environment (Robbins & George, 2009). A person tends to react to situations differently as people may likely behave differently in different situations. The work setting and social setting are significant in perception because there are both internal and external factor that influence human behaviour. These factors are related to distinctiveness, consensus and consistency (Costello, Zalkind & Hamchek, 1962). However, the authors cautioned on what they regard as fundamental attribution error which is the tendency to underestimate the influence of external factors and overestimate the influence of internal factors (Costello, Zalkind & Hamchek, 1962). Finally, the authors concluded that personality and perception are closely related.

The study of perception seems to be vital in SNS because if people perceive object rightly irrespective of their age/status and they perceive each of the situations as close to the real fact, it helps them to interpret issues correctly. Accordingly, Taylor and Dunnette (1974) view impression and perception as complex phenomenon. Perception may be outcome of impression and is much wider in its nature. The impression applicants have about the social network appears to determine the extent to which they apply it in their quest for job search. Perception will enable job seekers to gather and organize information based on experience and the personality of the perceiver which are very important (Taylor and Dunnette, 1974). This appears to be the reason why two individuals can perceive an object in the same way but interpret it in different manner. One evaluates it and sees it as efficient and effective while to the other, it may not be helpful or useful.

Although, SNSs are playing significant part in our daily lives, making socialization, job search and interaction with others people easier, however, a lot of people have different perception of SNSs and tend to be very careful in its usage because of the belief that it could affect employers’ decision which might

be detrimental to their opportunity to get employment (Donthi&Nagaraju, 2018). Another concern is the perceived barrier which stems from the use of network sites which create exhaustion on the part of the users and consequently, develop preference for the use of formal job search; newspapers and job portals in finding employment. Brown and Vaughn (2011) argued that the perception of threat associated with the job seekers usage of SNS may be that of intrusion into the applicants’ privacy and many believe that there is no principle governing the way the job applicants are screened. Furthermore, and of equal concern is the variability in type and amount of information publicly available across an applicant pool and also, job seekers information might be distorted. Costello, Zalkind (1962) and Hamacheck (1971) have found very close relationship between personality and perception. CIPD, (2005) noted that lack of confidence by many applicants in the usage of SNSs have made many organizations to find it very difficult in short listing potential applicants to proceed to the next level of the recruitment process since online application has no geographical barriers. The weeding of unqualified candidates is time consuming and this tends to make employers think that the process of selecting and sorting out unqualified applicants through to online recruitment are less advantageous because of the time invested on it which could have been used for other tasks (Galanaki, 2002; Barber, 2006). There are also other risks that affect the perception of the use of social network; these may involve discrimination in the recruitment process (Doherty, 2010) also, the unethical practices associated with handling online profiles appear to pose a challenge. Wright (2011) and ACAS(2012) stated that legal issues like discrimination in terms of gender, race are perceived to be the major barrier to using SNSs as a recruitment method. There are issues like social exclusion because every one might not have access to SNSs tools (ACAS, 2012). The organizations may have or lose some of the good hands as the recruitment process is impersonal without face to face interaction (Pin, Laorden, & Sàez-Diez, 2001; Barber, 2006). Consequently, several qualified applicants are believed to have been eliminated from the recruitment method based on procedures (Pin et al., 2001). Therefore, ACAS (2012) pointed out that using informal methods of search by organizations may help to ameliorate this deficiency.

Bullock (2013) also noted that the use professionals are mostly required in the use of online process to search for job vacancies. His study and findings on the perception of applicants on the social network as a tool for job search indicated that the majority of

respondents considered social networking as of little importance when searching for a job vacancy. He concluded that although, the respondents may use or consider using social media sites when searching for a job, it may be seen as less important when compared to other job search websites. Huizing (2007) corroborated the foregoing viewpoint as he opined that job seekers use social networking sites as a second preference when intensifying their search for employment opportunities. Therefore, it becomes necessary for organizations to critically evaluate and enhance the use of SNSs as a method or strategy for recruitment (Lewis, Thomas & James, 2015). The decision to use social network site will be contingent on the choice of decision makers which need to factor relationship, age, gender, experience, level of intelligence and motivation, less time spent in using SNSs tool in job search. These factors appear to be very imperative in making decisions (Taylor & Dunnette, 1974). The authors finally concluded that the availability of correct information, individual personal bias and perception, the risk and time available are of equal importance in decision making. In other words, social network users may need adequate information, perceived advantages, and job opportunities available through social network in arriving at their final decision.

3.2 Social Network

The concept of social network is not new. Human interaction inherently promotes the formation of networks through social contacts (Tapscott & Williams, 2007). Collaborations used to take place on a much smaller scale between relatives, friends and associates in households and communities. The present situation has changed substantially and today one rarely comes across an organisation that functions without group collaboration and accordingly, it applies ICT in its collaboration space. In this space, social networking technology, for example, allows members to create personal profiles and network with other members, as well as with other organisations. Members network by adding other members as 'friends', posting public and private messages, participating in discussion forums and engaging in other forms of digitally media and social interactions (Veer, 2008). Social networking is a common human behaviour, but the question that arises is: Do social networks add value to organisations when it comes to issues that relates to 'productivity'?

Social networking is an interconnected system through which alliances are formed, help is obtained, information is transmitted, and actions taken to

achieve certain results. Social networks are systems where (a) users are first class entities with a semi-public profile, (b) users can create explicit links to other users or content items, and (c) users can navigate the social network by browsing the links and profiles of other users. This definition is consistent with **the one** used in previous studies (Boyd & Ellison, 2007). Social networks serve a number of purposes, but three primary roles stand out as common across all sites. First, social networks are used to maintain and strengthen existing social ties, or make new social connections. The sites allow users to articulate and make visible their social networks, thereby communicating with people who are already a part of their extended social network. Second, online social networks are used by each member to upload her own content. It might **be** good to note that the content shared often varies from site to site, and sometimes **it** is only the user's profile itself. Third, online social networks are used to find new, interesting content by filtering, recommending, and organising the content uploaded by users (Boyd & Ellison, 2007).

Social networking is a way in which many individuals come together to form different types of groups. These groups may be big, small, formal, informal, intentional or unintentional. From the organised method through which groups are formed, help is acquired, information is conveyed, and actions are taken to achieve certain outcomes. When it comes to online social networking, sites are commonly used. These sites are known as Social Networking Sites. Social networking sites have led to fundamental changes in the ways people interact **as** both the employee and the organisation (Martensen, Borgmann & Bick, 2011). New media of communication such as e-mail, forum and chat applications have altered the entire process chains (Picot & Neuburger, 2000). It **is** argued that social networking in particular have had a profound effect by changing the nature of efficiency of communication processes in both business and private life (Beck, 2007). Any activities where humans share stories and influence others can be considered as social networking (Nicholson, 2011).

In broad terms, Social Networking Sites do use a special computer-generated platform through which social relations are characterised and enacted from a user's approach. It can be defined as web-based services that allow employee to: (i) construct a public or semi-public profile within a bounded system, (ii) articulate a list of other users with whom they share a connection, and (iii) view and traverse their list of

connections and those made by others within the system (Boyd & Ellison, 2008).

4. Research Methodology

This study adopted a descriptive survey research design using questionnaire to elicit responses from the respondents. The research used primary data. The population of study was taken from two organisations located in Ogun State, Nigeria. Total population of staffers was (290) and (287) from both organisations respectively and the total is 477 staff.

The study adopts purposive and random sampling techniques. Purposive sampling technique was used to select the organisations and systematic random sampling technique was used to select the respondents. Two hundred and eighteen (218) questionnaires were administered on the respondents and 188 were completed and returned. The sample size of 218 was determined using Taro Yamane (1973) formula with 95% confidence level. The study adopted a structured questionnaire to gather information from the respondents. The questionnaire captured all the research questions and was divided into sections A and B. Section A focused on demographic information while section B dealt with the major variables in the research work. The research instrument was evaluated and validated by experts and colleagues and finally adjusted and modified before it was administered on the respondents. A pilot study was conducted with comparable or similar organisation to determine the reliability coefficient. The data collected were analysed with Cronbach Alpha coefficient which yielded a Cronbach Alpha coefficient above 0.70 which is an accepted value (Malhotra, 2007).

The researchers administered the instrument on the selected respondents with the help of five research assistants. After approval was obtained from the management of the organizations used, the questionnaires were administered on the respondents. A good number of the respondents completed the questionnaire instantly and same were collected immediately. Those who could not finish the same

day completed their questionnaires and submitted few days later. However, not all the questionnaires were retrieved as some of the respondents were not on seat when the investigators visited the organisations to retrieve the instrument. All the respondents were briefed on the purpose of the study and they were given assurance that their responses will remain anonymous and also be treated in strict confidence.

4.1 Method of Data Analysis

Data gathered on demographic information was analysed using descriptive statistics such as frequency counts, simple percentages and bar charts while the hypothesis was tested using multiple regression method of analysis. The equation for multiple regression analysis formulated for this study was:

$$y = x_1 + b$$

Where;

y= the dependent variable of the regression equation

x₁ = independent variable of the regression equation

b = constant of the equation

Therefore;

y = job search = dependent variable

x₁ = Social Network Strategy = independent variable of the regression equation.

4.2 Hypothesis

H₀: Perception of job seeker will not significantly affect the use of social network strategy.

H₁: Perception of job seeker will significantly affect the use of social network strategy.

4.3 Data Presentation, Analysis and Interpretation

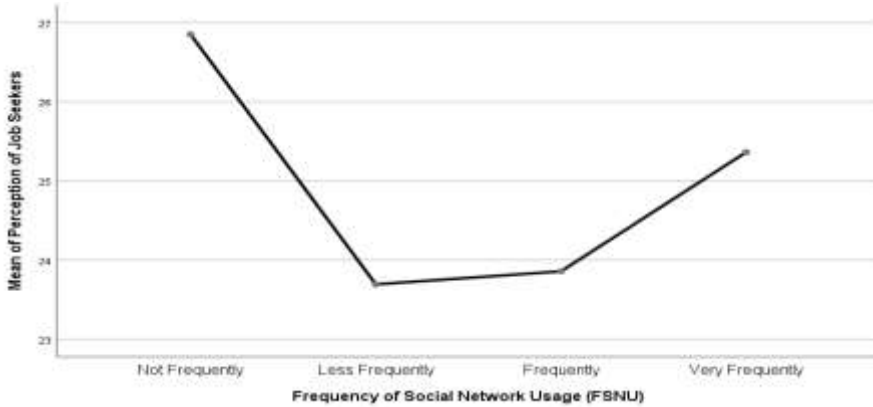
The data presented and analysed were those collected in the course of the study. The perception of job seeker and its effect on the use of social network strategy was tested with the One Way Analysis of Variance (ANOVA) procedure which categorizes the data into four categories to determine whether or not perception affects usage. The results are presented in the tables that follow:

Table 4.1a: Descriptive Statistics
Perception of Job Seekers

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum	Between-Component Variance
					Lower Bound	Upper Bound			
Not Frequently	27	26.85	1.167	.225	26.39	27.31	22	28	
Less Frequently	13	23.69	2.359	.654	22.27	25.12	20	29	
Frequently	70	23.86	1.859	.222	23.41	24.30	19	28	
Very Frequently	77	25.36	1.912	.218	24.93	25.80	21	29	
Total	187	24.90	2.116	.155	24.59	25.20	19	29	

Model	Fixed Effects		1.839	.134	24.63	25.16			
	Random Effects			.755	22.50	27.30			1.644

Source: Author's Computation August, 2020



Source: Author's Computation August, 2020.

Table 4.1a and the chart present the descriptive statistics of the ANOVA test. It shows that 27 of the 187 participants do not use social media networks frequently with a mean score of 26.85 and a standard deviation of 1.167, which shows that the responses were not far removed from the mean. Thirteen (13) of the respondents use social network less frequently, 70 use it frequently, and 77 use it very frequently with means of 23.69, 23.86, and 25.36 respectively. The standard deviations also ranged from 1.1 to 2.36 indicating varying levels of dispersion from the means but none is far flung.

Perception of Job Seekers					
	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	214.503	3	71.501	21.153	.000
Within Groups	618.566	183	3.380		
Total	833.070	186			

Source: Author's Computation August, 2020

Table 4.1b presents the ANOVA statistics which shows that the mean differences between the different categories of social network users is significantly different along the level of usage ($F_{3, 183} = 21.153, p < 0.05$). However, table 4.1c shows the specific groups that differ and the level or magnitude.

Dependent Variable: Perception of Job Seekers							
Tukey HSD							
(I) Frequency of Social Network Usage (FSNU)	(J) Frequency of Social Network Usage (FSNU)	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval		
					Lower Bound	Upper Bound	
Not Frequently	Less Frequently	3.160*	.621	.000	1.55	4.77	
	Frequently	2.995*	.417	.000	1.91	4.07	
	Very Frequently	1.488*	.411	.002	.42	2.55	
Less Frequently	Not Frequently	-3.160*	.621	.000	-4.77	-1.55	
	Frequently	-.165	.555	.991	-1.60	1.27	
	Very Frequently	-1.671*	.551	.015	-3.10	-.24	
Frequently	Not Frequently	-2.995*	.417	.000	-4.07	-1.91	
	Less Frequently	.165	.555	.991	-1.27	1.60	
	Very Frequently	-1.506*	.304	.000	-2.29	-.72	
Very Frequently	Not Frequently	-1.488*	.411	.002	-2.55	-.42	
	Less Frequently	1.671*	.551	.015	.24	3.10	
	Frequently	1.506*	.304	.000	.72	2.29	

*. The mean difference is significant at the 0.05 level.

Source: Author's Computation August, 2020

Table 4.1c above presents the Tukey post hoc test of the different group(s). It shows that except for only two 'within groups' namely: 'Frequently' within the 'Less frequently' group, and vice-versa, which were not statistically significant ($p > 0.05$), all other within groups were statistically and significantly different ($p < 0.05$). The study therefore, concludes that based on the above results, perception of job seeker will significantly affect the use of social network strategy.

5. Discussion of Finding

The inferential statistics result of formulated hypothesis shows that Perception of job seeker will not significantly affect the use of social network strategy. Table 4.1b presents the ANOVA statistics which shows that the mean differences between the different categories of social network users is significantly different along usage rate ($F_{3, 183} = 21.153$, $p < 0.05$). The study therefore, concluded that based on the above results, perception of job seeker will significantly affect the use of social network strategy. This is in consonance with Priyadarshini, Kumar & Jha (2017) findings that the subjective experience and perception of job seekers about the extensive use of social media strategy as a source of recruitment and selection by the employers and its influence on the overall employer attractiveness will affect job search. The findings also show that low awareness of positive use of social network in job search was fundamentally responsible for negative and subjective perception of the job applicants on the effective use of social network as a modern labour market tool for accessing job vacancies in the organisations.

From experience, the institutions of higher learning in some countries lack in their curriculum practical skills and knowledge on the use information technology to face the challenges of modern and global environment. It is not sufficient to educate people without arming them with tools that will ensure the consummation of the knowledge acquired. Knowledge without the application of practical skills is of no relevance to the school graduates and the society. To address the problem will necessitate dealing with other obstacles that appear to defacilitate the use of SNSs. The critical factors apart from inadequate knowledge include; exhaustions, intrusion into the applicants' privacy and fairness which undermine the confidence of job applicants. These have been identified as the perceived barriers, concerns and threats associated with the job seekers' usage of SNSs (Donthi & Nagaraju, 2018; Brown and Vaughn, 2011). Therefore, there is the need to change the perception of job seekers towards understanding

the positive utilisation of social network instrument in their quest for job search and also in a bid to minimise unemployment problems particularly in the developing countries.

6. Conclusion

The study therefore concluded that perception of job seeker will significantly affect the use of social network strategy, the subjective experience and perception of job seekers about the broad use of social media strategy will affect their decision to adopt social network in job search. Many applicants arising from their personal experience and lack of adequate information about the advantage of SNSs have developed negative perceptions towards using social network. In equal vein, many job applicants have taken advantage of social network to achieve their career goals and aspirations. Although, there might be some shortcomings, but the study had shown that the merits are much more encompassing and do encourage job seekers to acquaint themselves with broad knowledge and usage of SNSs as it could put them in vantage position at getting lucrative jobs in today competitive labour market.

We therefore would conclude that, based on the perception of the prospective applicants, social network strategy will significantly facilitate contact between potential applicants and employers; social networks serve a number of purposes that maintains and strengthen existing social ties, or build new social connections between potential applicants and employers in the present era labour market.

7. Recommendations

From the study, we recommend as follows:

- That developing countries should create awareness about the usefulness of SNSs in reducing negative perception held by applicants on the effective use of SNS for viable and lucrative employment; and
- That institution of higher learning should build into their curriculum practical skills and knowledge on the use information technology and SNSs for job search and other related activities that could make the use of IT imperative.

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Youths and Alcoholism in Contemporary African Society: A Socio-Religious Therapy

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Abstract. Alcoholism is the excessive intake of alcohol into the body system which is hazardous to health and its functionality. Alcoholism is rendering African youths useless and unproductive on daily basis through mental disorder or psychological problem. Youths are majorly the workforce of any community and nation that enhance development and progress. The challenge of excessive intake of alcohol affects and drastically reduces their productive force in African society. It makes our youths constitute nuisance to our environment as they engage in social vices. In this research, focus is placed on factors that enhances African youths engagement in alcoholism, effects of alcoholism on contemporary African youths, churches positions on alcoholism, some biblical perceptives on alcoholism, Islamic perception of alcoholism, reasons for Muslims abstinence from alcohol, African traditional religious views on alcohol, religious rehabilitation as therapy to alcoholic addiction. This research made use of analytical method with the utilization of books, journals, internet sources, etc. It recommends that youths should urgently flee from alcoholism and change their attitudes to become useful to themselves and society.

Keywords: Youths, Alcoholism, African Society, Socio-Religious Therapy

1. Introduction

The future of Africans lies in the hands of the youths who are full of strength, wisdom and multiple talents. However, some are being threatened by the excessive in-take of alcohol that has drastically altered their vision and destiny negatively. In defining the youth,

it is obvious that they are those who are either children or adults. The National Youth Policy of 1983 (cited in Mabogunje, 1998) defined youth as those in the age of 12 and 30 years. According to Lyke (2006), those between 18 and 40 are defined as youths. It is worthy of note that while the criteria of age is important, youthfulness is basically of the mind. Somebody who though, old in numerical age, may consider himself as a youth and may even behave as one. Generally, it is not an understatement in viewing that youth is adventurous, proactive and resourceful in the pursuit of objectives that they subscribe to.

Rockville, (2016) opines that “Alcoholism is the most severe form of alcohol abuse and involves the inability to manage drinking habits. It is also commonly referred to as alcohol use disorder”. Alcohol use disorder is organized into three categories: mild, moderate and severe. Each category has various symptoms and can cause harmful side effects. If left untreated, any type of alcohol abuse can spiral out of control. Individuals struggling with alcoholism often feel as though they cannot function normally without alcohol. This can lead to a wide range of issues and impact professional goals, personal matters, relationships and overall health. Over time, the serious side effects of consistent alcohol abuse can worsen and produce damaging complications.

Religion is the belief in the existence of a god or gods and the activities that are connected with the worship of them. It is a fundamental set of beliefs and practices generally agreed upon by a group of people. These set of beliefs concern the cause, nature, and

purpose of the universe, and involve devotional and ritual observances. They also often contain a moral code governing the conduct of human affairs. Religion is the belief in Spiritual Beings. *National Institute on Alcohol Abuse and Alcoholism* (2013) states that “we understand a propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life”. *World Health Organization* (2014), posits that “Religion is the feelings, acts, and experiences of individual men in their solitude; so far as they apprehend themselves to stand in relation to whatever they may consider the divine.” Another way of defining religion is to say that it is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden – beliefs and practices which unite into one single moral community. Sibani and Tasie (2015), see religion as man seeking for a higher power and force which he can reverence, worship and derive his protection.

Alcohol has many and contrasting associations. A glass of wine with a meal can symbolize love, friendship, relaxation and enjoyment of a special occasion. It can represent romance, coming of age, success, beginnings and endings, good news and good company. At a Christian Eucharist or Jewish Passover, where wine is also shared, thanks are given to God for divine salvation from all that enslaves, restricts and condemns. In drinking the wine, Christians participate with the first disciples in their last supper with Christ, and Jews participate with the ancient Hebrews in their exodus from enslavement in Egypt. But sadly, the sacredness and redeeming act of these occasions contrasts with the associations of alcohol with drunken violence in our towns and cities, cirrhosis of the liver on our medical wards, debt in families, and death on our roads. It contrasts also, and more especially, with the enslavement that is alcoholism, or alcohol addiction.

2. Factors that Enhances African Youths Engagement in Alcoholism

Many factors can increase the risk of alcohol abuse. Youths may turn to alcohol for one reason and gradually develop a dependency on drinking. For example, drinking during difficult times – a death in the family or job loss – can potentially trigger long-term alcohol abuse. While there are various reasons as to why people start drinking, some of the most common are as follows:

Genetic Factor: Scientists have debated whether alcohol abuse is genetic, this stems from a medical perspective which asserts that parents pass their

genes down to their children. Cloninger (1981) opines that 50 percent of underlying reason for alcohol use disorder emanates from genetics.

To Relieve Stress: Relying on alcohol to reduce daily life stressors can impact the likelihood of developing alcoholism. Since alcohol is a depressant and a sedative, drinking produces feelings of pleasure. However, frequent drinking builds tolerance, requiring one to consume more alcohol in order to achieve the same effects.

Due to Peer Pressure: This is the influence one feel from others to do something you otherwise would not. A peer could be a friend, co-worker, classmate, acquaintance or anyone you admire. Some African youths are pressured to take alcohol in party and so on and they become vulnerable to alcoholism.

For Values and Customs: According to McCord and McCord (1960:44), “ethnic and cultural background is significance in relation to alcoholism”. Wilson (1966:66) states that “the values and customs of the community influence attitude towards drinking”. In a community where the beverage is considered as food and is served mainly as meals, and drinking is a proof of manhood then the consumption attitude will be unrestricted.

To Feel Good: “Consuming alcohol can provide some people a break from reality. It offers a sense of relief from underlying issues their mind may be trying to escape from” as stated by Sacks, Gonzales, Bouchery, Tomedi and Brewer (2015). However, continual alcohol use to get through the day or week can turn into a serious drinking problem.

To Cope With Loss: Losing a family member or friend can take a toll on youths emotionally, physically and mentally. Alcohol can ease the grief one are feeling and is used to get through difficult times. Depending on alcohol even temporarily can spiral into a drinking problem.

To Overcome Anxiety: Some people are naturally anxious, causing them to perpetually worry. “Drinking lowers an individual’s inhibitions and makes them more comfortable in social situations. Over time though, this can lead to addictive behaviors” (U.S. Department of Health and Human Services and U.S. Department of Agriculture, 2015).

Lack of Connection: Many people drink because they don’t feel adequately connected to others. They believe that alcohol will either fill the void or possibly make it easier for them to forge new bonds. However, the opposite typically ends up being true.

To Deal with Shame: Shame is one of the most difficult emotions for many to cope with, and it is also one of the most traumatic. While alcohol can temporarily mask shame with false feelings, it also causes many individuals to engage in reckless or foolish behaviors that can later cause them to feel

even greater shame, which can cause a downward spiral.

Anger and Frustration: Ullman and Krasner (1976) state that if a mother pampers and anxiously over protects a child, it may lead the child to remain dependant at adult stage. When his needs are not met or frustrated, he becomes angry and aggressive. He ends up drinking heavily to reduce the impulse.

Trauma: “Alcoholism treatment experts are seeing some types of trauma in virtually every patient that they treat”, as stated by American Psychiatric Association (2013). There are many forms of trauma, but they are all painful events where the victim did not have an empathetic witness. For many, treating unresolved trauma is the key to their recovery.

Climate Structure: In Nigeria, the rate of consumption of alcohol on South-South is very high, twice the consumption rate in the North. The reason for this is climate structure. Etuk (2003) says that their high alcoholic consumption and drunkenness is due to their habitation closeness to river.

3. Effects of Alcoholism on Contemporary African Youths

Health Effects: Obviously, the impacts of alcoholism on human health are very enormous. Scott and Taylor (2007:34) posit that “long term alcohol abuse produces change in the brain’s structure and chemistry such as tolerance and physical dependence”. These changes make it very difficult for the person to stop drinking and results in alcohol withdrawal syndrome if the person stops. Drinking too much – on a single occasion or long-term – can take a serious toll on your health. “Some effects of alcohol may have a minor effect on your health, while others can be severe or life-threatening” as opined by Rehm (2015). Short-term effects of alcohol abuse can be just as dangerous as long-term effects. For instance, drinking can impact your reaction time, causing you to have slow reflexes and coordination. That is drinking and driving is extremely dangerous. Getting behind the wheel of a car can alter your perception of speed and distance, putting yourself and others at risk. Several short-term effects of alcohol abuse may produce: slow reaction time, poor reflexes, reduce brain activity, lowered inhibitions, blurry vision, difficulty breathing, and restlessness.

National Survey on Drug Use and Health, (2016:78) avers that “In 2013, 45.8 percent of liver disease deaths among Americans ages 12 and older involved alcohol” Alcohol abuse increases the risk of developing cancers of the mouth, esophagus, liver and breast. Excessive drinking negatively impacts heart health. Heart disease is currently one of the

leading causes of death for alcoholics. Consuming too much alcohol can affect long-term health with some side effects which may lay dormant for years before they surface. Because of this, professional medical care is required for proper diagnosis and treatment. Here are some of the long-term health conditions caused by alcohol: Brain defects, liver disease, diabetes complications, heart problems, increased risk of cancer, vision damage and bone loss. Karrol (2002:13) added that “heavy drinking over time has been found to have a negative effect on the reproductive functioning in women. These causes reproductive dysfunction such as non-ovulation, decrease ovarian mass, problems of irregularity of the menstrual cycle and early menopause”

Psychological Effects: Some Common Adverse Consequential Effect of Alcohol Abuse are: Signs of physical deterioration: One of the most common consequences of alcohol abuse is that it leads to physical deterioration of the individual’s body like memory losses, short attention, and difficulty in concentration. Poor physical coordination: This can lead to slurred or incoherent speeches, unhealthy appearances, bloody or dilated eye. Change in behavior pattern: It should be noted that alcoholism can lead to the following side effects: Downward performance at schools, changes of friends, increase absence during schools, increase hostility, irritability and secretiveness. Major depression disorder resulting from alcoholism results in diver’s mental disorder and psychiatric challenges. Cosci and Abrams (2007:664) state that “excessive alcohol usage causes damage to brain function and psychological health can be increasing affected over time”. Paschal (2017:457) says that “schizophrenia is characterized with hallucination, self-inflicted wounds, frustration and suicide mind which is common with alcoholism”.

Social Effects: Alcohol misuse also is a recognized risk factor for numerous large-scale social problems for which social workers provide assessment, prevention and treatment intervention, programs, and policy recommendations. Examples include the perpetration of intimate partner violence, parental child maltreatment, human trafficking, intentional and non-intentional injury, gambling problem, school failure, community-level distress, housing insecurity/homelessness, criminal justice system involvement, sexual risk and unintended pregnancy, sexual assault and suicidality. Rice (1990:335) opines that “on-the-job drinking and heavy drinking outside of work are associated with frequency of absenteeism, arriving late to work or leaving early, doing poor work, doing less work and arguing with co-workers”

Economic Effects: The cost of alcohol abuse and consumption relation to its health impact high is very enormous. Rice (1990) calculated the high cost for treatment of the medical consequences of alcohol abuse, treatment of alcohol dependence in all ramifications and in addition supports cost which includes training of medical staff, and concluded that such can build a firm that will employ about fifty workers. Heien (1989:64) avers “estimate of the economic costs of alcohol abuse attempt to assess in monetary terms the damage that results from the misuse of alcohol. The cost includes expenditure on alcohol-related problems and opportunities that are lost because of alcohol”. Apparently, people spend highly on alcohol in drinking joints, bars, clubs, parties etc on daily bases. For example, if one consumes twelve bottles of beer or more at the cost of two hundred and fifty naira only at a sitting (#250.00), daily, then it is called addiction and a problem. Some spend as much as twenty five thousand naira only (#25,000.00) per bottle of higher grade of alcohol on daily bases, what a loss of economy.

4. Churches Positions on Alcoholism

The Roman Catholic Church Response: Clement of Alexander (cited in Okpor, 2018) posits he admires the young and the old who abstain wholly from drink, who adopt an austere life and flee as far as possible from wine, shunning it as they would the danger of fire. He said that wine is the symbol of Jesus’ blood and taking a little wine as medicine is acceptable, least it makes the health worse. Even those who are moored by reason and time such that they aren’t as much tempted by drunkenness after a day’s work, he still encouraged to mix as much water as possible in with the wine to inhibit inebriation. For at all hours let them keep their reason unwavering, their memory active, and their body unmoved and unshaken by wine. The Catholic Church reprimands drunkenness but however, she continues to support alcohol consumption in moderation. For centuries, monks have brewed beer to support their monasteries. The Church even has patron of saints of beer, wine, hangovers and alcoholics (St. Augustine, St. Urban, St. Bibiana, and St. Monica respectively).

Methodism Response: John Wesley, the founder of Methodist Church warned against and totally condemned the intake of alcohol. Wesley (1735) states, “You see the wine when it sparkles in the cup, and are going to drink of it. I tell you there is poison in it and therefore, beg you to throw it away” He rejected the sales of alcohol for money, the buying of it, the drinking of it and the giving of it out. He deployed distilled beverages such as brandy and

whisky when they were used non-medically, and he said the many distillers who sold indiscriminately to anyone were nothing more than poisoners and murderers accused by God. Jackson (1999:50) avers that in 1744, the Wesleys gave direction to the Methodist band societies (small groups of Methodists intended to support living a holy life) and required of them “to taste no spirituous distilled liquor, unless prescribed by a physician”. The early advocacy for abstentionism in America arose in 1780 where the Methodist Episcopal Church Conference in Baltimore opposed distilled liquors and were determined to “disown those who would not renounce the practice” of producing it.

Anglicanism Response: The Anglican Church held moderationists position with respect to alcohol. Keith (2000:30-31) state that moderationism argues that in line with biblical and traditional witness thus:

(1) Alcohol is a good gift from God that is rightly used in the Eucharist and for making of heart merry, and (2) while its dangers are real, it may be used wisely and moderately rather than being shunned or prohibited because of potential abuse.

Anglican Church maintains that temperance (that is, moderation or self-control) in one’s behaviour, not abstinence, is the biblical norm but reprimands drunkenness.

Lutheranism and Other Protestant Churches: Martin Luther (1522:246) employs a reduction formula that “we must reject or condemn anything because it is abused; wine and women bring man to misery and makes a fool of him, so we would need to kill all the women and pour out all the wine”. He maintained that in dealing with drunkenness at the love feast in Corinth, St. Paul does not require total abstinence from drink but love for one another that would express itself in moderate, selfless behaviour.

The Baptists, Pentecostals, Nazarene, Methodists, and other evangelicals and Protestant groups including the Salvation Army advocate for total abstinence from alcohol. Reasons for abstinence are as follows: (1) Proverbs 31:4-5 warns that Kings and rulers might “forget what is decreed, and pervert the right of all the afflicted”. (2) Christian must be sensitive to the weaker brethren that are the Christian who believes imbibing to be a sin. (3) Christian should make a public statement against drunkenness because of the negative consequences it can have on individuals, families, and society. Some abstentionists believe that their witness as persons of moral character is also enhanced by this choice.

5. Some Biblical Perceptive on Alcoholism

Proverbs 32: 29 -35 posits:

Who has woe? Who has sorrow? Who has strife? Who has complaints? Who has needless bruises? Who has bloodshot eyes? Those who linger over wine, who go to sample bowls of mixed wine. Do not gaze at wine when it is red, when it sparkles in the cup, when it goes down smoothly! In the end it bites like a snake and poisons like a viper. Your eyes will see strange sights and your mind imagine confusing things. You will be like one sleeping on the high seas, lying on top of the rigging. They hit me, you will say, "but I'm not hurt! They beat me, but I don't feel it! When will I wake up so I can find another drink?

Obviously, alcohol turns the eyes reddish, produces anger, as well as makes one become economically bankrupt. There is a serious warning for responsible individual to avoid the enticing nature of wine because it makes people sleep on the streets.

Leviticus 10: 9-10 has it that:

You and your sons are not to drink wine or other fermented drink whenever you go into the Tent of Meeting, or you will die. This is a lasting ordinance for the generations to come. You must distinguish between the holy and the common, between the unclean and the clean.

Purity before God is very pertinent especially for the Priests and Levites who attend to the altar on daily basis. Now Christians are seen as royal priesthood (1 Peter 2:9), this implies that they are to be pure and holy to God without being contaminated or polluted as living examples to the world.

Genesis 9: 20-27

Noah, a man of the soil, proceeded to plant a vineyard. When he drank some of its wine, he became drunk and lay uncovered inside his tent. Ham, the father of Canaan, saw his father naked and told his two brothers outside. But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father's naked body. Their faces were turned the other way so that they would not see their father naked. When Noah awoke from his wine and found out what his youngest son had done to him, he said, Cursed be Canaan! The lowest of slaves will he be to his brothers. He also said, Praise be to the Lord, the God of Shem! May Canaan be the slave of Shem. May God extend Japheth's territory; may Japheth live in the tents of Shem, and may Canaan be the slave of Japheth.

The effect of alcohol that stupefied Noah with nakedness made him an object of ridicule before Ham, one of his sons. This propelled him to place a curse on Ham who did not cover him up in secrecy. Genesis 19: 30 – 38 holds that:

Lot and his two daughters left Zoar and settled in the mountains, for he was afraid to stay in Zoar. He and his two daughters lived in a cave. One day the older daughter said to the younger, Our father is old, and there is no man around here to give us children—as is the custom all over the earth. Let's get our father to drink wine and then sleep with him and preserve our family line through our father. That night they got their father to drink wine, and the older daughter went in and slept with him. He was not aware of it when she lay down or when she got up. The next day the older daughter said to the younger, Last night I slept with my father. Let's get him to drink wine again tonight, and you go in and sleep with him so we can preserve our family line through our father. So they got their father to drink wine that night also, and the younger daughter went in and slept with him. Again he was not aware of it when she lay down or when she got up. So both of Lot's daughters became pregnant by their father. The older daughter had a son, and she named him Moab; he is the father of the Moabites of today. The younger daughter also had a son, and she named him Ben-Ammi; he is the father of the Ammonites of today.

Incest is a serious offence before God. Lot had sex with his two daughters under the influence of alcohol. Promiscuity is associated with alcoholism. Some indulge in rape and filthy things that are termed abominable due to alcohol. Lot in his normal sagacity would not have been caught in this ridiculous web. In 1 Timothy 5: 23, "Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses", Apostle Paul suggested that wine be taken for medicinal purpose. He did not encourage the copious practice of alcoholism, although, so many has misinterpreted this concept to mean that alcohol was highly recommended by St Paul.

6. Islamic Perception of Alcoholism

Islam takes a different view. It considers anything that interferes with the normal working of the mind, numbs our senses, thereby reducing our level of shame or responsibility, or clouds our perception as harmful (this includes alcohol as well as other drugs altering the mind). In recognizing that different people react quite differently to the same stimulant, it does not leave the judgment, as how much is acceptable to them. Too many people thought they had control over their drinking habits, yet ended up having one glass too many. "Islam categorically states that if a substance can destroy the clarity of the mind in large quantities, it is harmful even in minute quantities" as stated by Chibuike (2010). Islam, therefore, advocates total prohibition of narcotic

drugs, including alcohol. It forbids the use, not just the abuse of these substances.

As God is aware of human nature, Islam acknowledges how entrenched such habits can be in people and that they cannot be changed overnight. The gradual prohibition of alcohol has to go hand in hand with an educational campaign to build a moral awareness and spiritual identity in our society. When Islam was first established over fourteen centuries ago in Arabia, continuing the Judeo-Christian tradition of prophet from Abraham over Moses, Jesus to Muhammad – peace be upon them all, the harm that alcohol caused was well recognized but it was not immediately eradicated. In a first revelation, the Quran, the Holy Book of Muslims, acknowledged the benefits of alcohol (for example its medical applications), but pointed out that its harm outweighed those benefits by far. Next, it forbade believers from praying whilst under the influence of alcohol, thus making it clear that spirituality and drunkenness do not mix. Finally, many years later, was altogether prohibited as the handiwork of the devil. By then the early Muslims who had lived through the spiritual and moral teachings of the prophet Muhammad – peace be upon him – had realised the harms of the drugs as well as the benefits of the Islamic system of values as the foundation of a strong and caring society. They happily spilled whatever alcoholic beverage was left in their possession, and the streets of Medinah were reported as having been awash with the stuff.

According to McCully (2004:34), “It is a well-known fact that Muslims don’t drink alcohol. It is "haraam," forbidden. They don’t eat foods with ethanol, they don’t wear perfumes containing alcoholic ingredients and they stay away from all forms of intoxicating substances.” For most Muslims, alcohol is "haraam," or forbidden. Muslims abstain from alcohol because the Prophet Muhammad, to whom Muslims believe the word of God was revealed in the Qur’an, spoke against it. Though Muhammad said alcohol may have some medicinal value, as recorded in the Qur’an, he believed its potential for sin was "far greater" than its benefits. Muhammad also forbade Muslims from consuming other intoxicants, including hashish, believing the substances would cloud judgment and lead to unlawful behavior in the same way as alcohol.

Khamr (Arabic for “wine”), is alcohol derived from grapes. This is what is prohibited by specific texts of the Quran (see 5:90). Therefore alcohol is categorically unlawful (haraam) and considered impure (najis). Consuming any amount is unlawful, even if it doesn’t create any drunken effects. The

Prophet Muhammad of Islam said, “Intoxicants are from these two trees,” while pointing to grapevines and date-palms. Alcohol derived from dates or raisins is also prohibited, again regardless of the amount consumed. At first, a general warning was given to forbid Muslims from attending prayers while in a drunken state (Quran, 4:43). Then a later verse was revealed to Prophet Muhammad which said that while specifically alcohol had some medicinal benefits, the negative effects of it outweighed the good (Quran, 2:219). Finally, “intoxicants and gambling” were called “abominations of Satan’s handiwork,” which warned people with self-consciousness to not turn away from God and forget about prayer, and Muslims were ordered to abstain (Quran, 5:90-91). The Prophet Muhammad also instructed his companions to avoid any intoxicating substances (paraphrased), “if it intoxicates in a large amount, it is forbidden even in a small amount.” For this reason, most observant Muslims avoid alcohol in any form, even small amounts that are sometimes used in cooking.

7. Reasons for Muslims Abstinence from Alcohol

There are several reasons why Muslims believe in total abstinence as postulated by Isralowitz (2004):

Alcohol and prayer do not mix: Prayer (salat) is a fundamental part of the Muslim lifestyle, an obligatory call to God five times a day. A ritual eco “wudhu” (woo-dhoo) is necessary before the prayer which involves a water saving ablution to spiritually connect to environment, health and creation. The presence of alcohol in the same room does not affect the prayer, according to Islamic scholars, but anyone who drinks alcohol cannot pray for a month, unless he or she repents.

It’s addictive: Even when the early Muslims recognized alcohol for its medicinal uses, Prophet Muhammad likened the drink to a “disease”, saying there is no cure in things that God has forbidden. Like the first puff of a cigarette, it is up to individual will-power to continue or stop drinking.

Liquor clouds the intellect: Khamr also describes how alcohol consumption makes it difficult to differentiate between right and wrong. Muslim faith is founded on the intellect, rational thought and good judgment. Anything that could jeopardise this behaviour is forbidden.

Sitting in a restaurant where alcohol is served is not the same as drinking it: This is why Islamic law has the flexibility to say if someone needs to sit in such a restaurant for a work meeting or because no other diners are available, he/she can, but should not

sit at a table where alcohol is served. Bars and environments where alcohol is served could lead to drinking and in the presence of children, it could teach them to explore drinking. Mature Muslim adults are role models and carry a message that you don't have to drink to have a good time, to work or to socialize.

Alcohol makes one forget: Any intoxicating substance, whether it's wine, beer, gin, whiskey or drugs, affects a person's faculties and behaviour. The result is the same, and the Quran outlines that it is the intoxication which makes one forgetful of God and prayer that is harmful.

Alcohol can lead to criminality: Although a controversial statement in Islam states that alcohol is viewed as the "key to every evil" (hadith), because of its close relation to creating or making criminal behaviour easier to commit. That isn't an omission of the medicinal uses of alcohol, but to say that prevention is better than a cure. Thus, the Quran explains, "in alcohol there is a great sin, and (some) benefits, but the sin outweighs its benefit" (2:219)

African Traditional Religious Views on Alcohol

The African Traditional Religion does not discriminate against alcohol. What it discriminate against is the abusive use of it. It should be noted that alcohol plays major role in major feasts of the African Traditional Religion. Alcohol speaks volumes in marriages, death, child birth, naming ceremony, installation of a King or Chief, ushering in a new season like farming (planting) and harvest season.

Alcohol is used to appease the gods of the African traditional worshippers. Alcohol is one of the most important symbolisms for the feasts of the traditional religious worshippers. It plays significant role during war and at a time peace-seeking. The priest, heads of family who are custodians of shrines make use of alcohol for communication with the ancestors, divinities and as well as the Supreme Being. What is not permitted in this religion is the abusive use of alcohol which is alcoholism and drunkenness.

8. Religious Rehabilitation as Therapy to Alcoholic Addiction

Religious Recovery Center: A religious recovery center is a special kind of very specific and very well put together drug rehab and recovery facility that essentially approaches the problem of addiction from a spiritual point of view first and foremost, and from a physical point of view second. It is basically believed that a person tends to turn to addictive behavior to try to fill the void left by a lack of spirituality in his or her life. In fact, this is often the consensus at rehab centers that don't even have

a faith-based track. Getting in touch with one's spiritual side and tapping into the power of religion and spirituality and the kind of help that religion and faith can provide a person has an enormous potential for lowering the risk of substance abuse among teens and adults. Koob and Volkow (2016:765) view that "Nine times out of ten, addiction comes about because someone is trying to fill a void due to lack of personal beliefs, religion, goals, aspirations, plans, dreams, integrity, passion, zeal, and so on" The theory behind addiction programs of a more religious nature thought is that the adding of God or another higher power into the individual's life will basically fill that void and remove the need for addictive behavior in the person's life. Spiritual recovery programs are quite successful and they are needed and wanted now more than ever. According to Goldman, Oroszi, and Ducci, (2005)

In one study in fact, it was found that according to the National Center on Addiction and Substance Abuse at Columbia University that no less than a full eighty percent of Americans believe that faith is able to help addicted people recover from their addictions. This is logic at its best.

Faith Based Principle: Faith helps people with lots of things all the time even making them sober. In this age, God, religion, and spirituality in general regardless of specific faith are very key factors for many individuals in the attempted prevention and the specific treatment of substance abuse in general and in continuing recovery for their addiction habits as said by Rockville (2016). Drabble, Midanik and Trocki (2006:117)

Adults and teens who considered religion to be very important and who attended religious services weekly or more were far less likely to smoke, drink or use illicit drugs. Individuals who, in addition to receiving treatment, attended spiritually based support programs, such as the 12-step programs Alcoholics Anonymous and Narcotics Anonymous, were more likely to maintain sobriety. Individuals in successful recovery often showed greater levels of faith and spirituality than did those who had relapsed.

The Alcoholics should have greater levels of faith than those who fell into relapse after completing an addiction and religion recovery program. Combining faith, (it can be any kind of faith), and recovery certainly is successful and beneficial. Now more than ever those who struggle and suffer with addiction need to reach deep down inside and find their faith, and whatever it is that they want to believe and then

find a rehab center that will help them forward that belief.

Prayer/Exorcise: With the weapon of prayer, a victim of alcohol could be redeemed. The habit of drunkenness and alcoholism can be changed through the efficacy of consistent prayer for the victim. It is obvious that drunkenness is spiritual and pastors are involved in casting out the spirit behind this act.

Conducting of Seminar: Seminars on alcohol and addiction is very necessary for the Church to organized as well as public campaign to inform the youths and victims of the dangers of alcohol on their person and health. Also, this seminar is necessary for the avoidance of stigmatization.

Counseling: Proper counseling is needed to liberate the alcoholic from the quagmire of drunkenness. The pastors and other religious faithful who totally condemns alcoholism should as a matter of urgency talk to those helpless alcoholics for a better life.

Provision of Employment: Due frustration and joblessness, so many people who are idle tend to end up drinking and become drunk to forget their pain. When they are engaged in doing some jobs that occupies them, there is hope to redeem them from further drinking and make them responsible.

9. Conclusion

The cosmic environs of Africa are faced with the challenge of alcoholism and religious faith. This has drastically affected the youths, families and personalities in the society as today; alcohol ridicules those that are victims in all ramifications. Though many religions abstain from alcohol, others believe drinking is a personal decision between themselves and God. Some wealthy people drink to show their affluence, culture and status. Some even believe it's acceptable to drink alcohol made from something other than dates and grapes. Nonetheless, a majority of religious bodies believe drinking is morally wrong. Alcohol is found in all the food we take on daily basis. Alcoholism should be discouraged by all due to its health risk it causes and the reproach it brings on any victim. Religion remains a panacea to this problem and the African youths should change their attitudes and be useful.

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Attitude Towards Witchcraft in Africa: The Role of the Church

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Abstract. In African societies, witches are perceived as enemies of the society causing ill-health, bad luck and all sorts of misfortunes. Hence, any inhuman treatment directed to them is seen as an act to rid the society of its enemies. In an attempt to carry out this “moral imperative”, many have suffered for what they did not do due to false accusations while some have suffered unnecessarily just because their relatives were accused of witchcraft. Also, many whose cause of failure is not traceable to any force, go about attributing it to witches and some churches are involved in this act of abuse of human right. As a descriptive study, this paper explores the role of the church in influencing the attitude of Africans toward the perceived witches. It argues that attitude towards so called witches in Africa, is rooted in the people’s worldview and any solution to witchcraft accusation that does not take this worldview into consideration may not yield the expected results. So, the church has a role to play in this direction. It therefore recommends that among other things, the church should engage the Bible to deal with the fears and needs associated with the worldview about witchcraft, formulate a Bible based theology of suffering, revert to the message of salvation and join other NGOS to address the issues associated with human right abuse in witchcraft matters.

Keywords: Witchcraft Accusation, Church, Africa, Belief, Attitude

1. Introduction

In African societies, it is believed that witches are enemies of the society causing ill-health, bad luck and all sorts of misfortunes. Hence, the attitudes of Africans to witches are characterized by fear, hatred, suspicion, cruelty among others. The belief that witches’ activities are against the joy, prosperity and progress of the society explains the level of hatred, inhuman treatment, violence and cruelty that are

visited by individuals and the society, on anyone who confesses to or is accused of witchcraft in African societies. The perpetrators of such violence see their activities towards so called witches as their ‘sincere’ contributions to attempts to rid the society of evil so that joy and prosperity can be restored.

It has however been discovered that the treatment given to so called witches in recent times, has gone beyond the attempt to rid the society of evil. It seems other factors have crept into it. These factors include: strained relationship at work, in the family and society, socio-economic problems, selfishness, hatred and others. People are now being forced to confess to witchcraft, while many are falsely accused by their neighbours. Unimaginable abuses of human rights now characterize the way the so called witches are detected and are made to confess. Many old women, wives and children are forced to confess to what they do not know anything about, while many of them are stigmatized and abandoned by their children/parents and therefore left to suffer untold hardships, many are killed in the process.

The most disturbing part is that, many revivalist/Pentecostal churches, that are supposed to give hope to the hopeless, are accomplices in these inhuman activities. Many prophets in that strand of Christianity claim to have been called by God to detect witches and deliver them and in the process, cause more hatred, suspicion, violence in the society. The fact that witchcraft is part of the worldview of the African people, the assignment of the church in the world which among others, is to give hope to the hopeless, and the involvement of some churches in promoting human rights abuses toward so called witches, make it imperative for the Church to play active role in addressing the inhuman attitudes towards the victims, by influencing attitude towards so called witches. How then can the church achieve this? This is the focus of this paper. The paper sets

out to examine attitudes toward witchcraft in Africa and the role of the church in influencing these attitudes. To achieve this, the paper investigates the reality of witchcraft belief in Africa. It then examines witchcraft accusations and its effects on individuals and society. It concludes by finding out what should be the roles of the church in influencing attitudes towards witchcraft in Africa.

2. The Reality of Witchcraft Belief in Africa

Witchcraft belief is a reality in Africa. Belief in witchcraft may sound absurd and illogical or be denied by the 21st century scientific man, especially considering the human rights abuses that have characterized it. To the African who has witnessed cases attributed to witchcraft operations and confessions, witchcraft belief is not merely a result of socio-economic or psychological problems as some would view it. According to Mbiti (1969:202), the belief in witchcraft is there in every African village and it is part of the religious corpus of beliefs.

Belief in witchcraft is based on the idea that some human beings can control events through supernatural means and harm others with or without physical contact. In other words, that the spirits of human beings can be sent out on errands of doing havoc to other persons in body, mind and estate (Tasie, 2012:4). A “witch” is usually thought to have become possessed by evil spirit which will force them to cause harm to other family and community members (Secker, 2012:24). There is a thin line between the ideas of evil spirit, magic, sorcery, spell casting, and the idea of witches or witchcraft in any African society. All of those who are involved in these belong to the category of evil doers who are given the general name *aye* (the world) by the Yoruba. The “world” (*aye*) in this context is the concentration of the powers of evil in the world (Idowu, 1991: 173 Sanou, 2020: 145). In most African societies, it is believed that witches are inherently wicked. Hence, the African takes measures to protect himself against their attacks, seek healing for those who are believed to be attacked by them and attempts to check their operations.

Gbule and Odili (2015) record that discussions about witchcraft are polarized within the framework of Western and African scholarship. According to them, Western scholars like Pritchard (1937), Field in Parrinder (1949), Anne Marie (1968), Parinder (1963) and Donoran (1992), give a disoriented and distorted view of the reality of witchcraft. On the other hand, African scholars like Idowu (1976), Awolalu in Ilega (2001), Offiong (1991), Talbot

(1968) among others argue that witchcraft is a reality. The reactions of Africans to the question of witchcraft show that witchcraft is real to them. Some do not even like to mention the word “witch” or talk about it in the night for fear of being heard and later attacked by witches. Many African Christians are so afraid of the phenomenon that they lose sight of the potency ascendancy of the power in the name of Jesus over evil. No wonder Idowu asserts that, it is idle talk asking the question of whether witches exist or not, because it is an urgent reality (1976). Awolalu in Ilega (2001:1) also argues that there is no belief more profoundly ingrained in the Africans generally than that of the existence of witchcraft. Omoyajowo (2006: 1)) tolls the same line when he asserts that witchcraft belief ‘is real not only in Africa but even in Europe’.

Most African societies categorize witches into white and black. Black witches (*aje dudu* among the Yoruba) are believed to be wicked and diabolic. Their birds are black. They can inflict problem on any one or cause misfortunes in their society. White witches (*aje funfun*) on the other hand, are humane and more powerful than black ones. It is so because they stand for justice and light which Yoruba believe will always prevail over evil. It is this type of witches that normally raise good families. Their husbands and children always succeed in their endeavours. It is however believed that they help their family members at the expense of others. Gbule and Odili (2015) record that in Emu, Ukwuaniland, it is believed that, while transferring the success or good luck of another person to their families, white witches would blow evil winds against their victims’ affairs. This shows that white witches are not totally good. White witches also use their powers for the good of their society and to neutralize the powers of black witches. They are called *aje olomo* (witches who raise successful children) among the Yoruba. They are always at loggerheads with black witches (Olusakin, 2013). Thomas in Gbule and Odili (2015:103) classifies good witches as cunning folk and bad ones as malevolent folk.

Ilega records that the tradition is strong among the Urhobo that white witches are found among many medicine men, witch doctors and some, including women who are believed to have raised a successful family (2001:7). Unlike what obtains among the Urhobo where white and black witches hold meeting together, the Yoruba believe that the two do not have their meetings together. It is normally said that light and darkness do not meet (2001). Among the Gbagyi in central Nigeria, witchcraft is not inherently evil: it can be used for good or evil depending on the

enterprise to which the witch puts its power (Adedayo, 2016).

Awolalu and Dopamu (1997:248) note that though witches operate in guilds, they sometimes operate singly. It is believed that they are highly organized in their guild. The leader is always a woman while the executioner is always a man (called a wizard). Apart from the leader, there are other officers and messengers. Promotion is based on merit and the most important criteria are the number of relations donated for feasting and the number converted just like the Urhobo witches (Ilega, 2001:7). It is believed that witches operate in the secret. They hold meetings mostly at midnight around 12:00 to 2:00am. Such meetings are spiritual because they go there with spiritual bodies leaving their physical bodies at home. If a person sleeps with one leg on the wall and the other on the bed or mat, it is believed among the Yoruba that, the person has gone to witchcraft meeting. It is also believed that witches meet in places like river banks, on top or at the feet of trees like Iroko, Bamboo, silk, cotton, market square, mountain, hill, in between plantain or banana trees and crossroads.

Further, it is believed that witches paddle to their covens by using agents like broomsticks and empty shell of groundnuts. They can even turn themselves to animal familiars like birds, owl, bat or black cat. Birds are believed to be their common agents. That is why they are called the possessor of bird-*eleye* among the Yoruba. Among the Yoruba, the witches are collectively referred to as *awon eleye* (owners of birds). They can transform into different kinds of birds under different circumstances. The Yoruba also call them *yeye mi oniye abami* meaning “my mother of mysterious feathers” (Elebuibon, 2013). It is also believed among the Yoruba that witches can fly during the day especially the most powerful ones.

Alana (2000:121) records that witches can kill their victims at once or gradually and that they can share the parts of their victims while the person still walks about physically. Most African societies, it is believed that witches turn to animals like lion, bears, grass-cutters among others, and kill human beings or destroy crops like cassava, yam, corn among others (Ilega, 2001:8). Elebuibon records that among the Yoruba, it is believed that witches use the following methods and means to manifest their powers. They are: persistent talk or importunity (*agogo enu*), looking without blinking (*awopa aje*), shooting a witchcraft arrow (*ofa-ajenina*), sacred calabash (*igbawiwa*), vital forces (*ase*), and the power stored in the crevice of the cervix (*omusuaje*) (2013:54-57).

Witches are believed to donate members of their families alone. If there is need for them to go to other family, it will be after due consultation with the witches in such family. Most of the times, the people they donate are their husbands and children. Witchcraft is believed to be common among women, though some men are said to be involved too. Parrinder recording about witchcraft among the Nupe says that ‘though men are in their coven, women are always the leader and that the men witches are not as violent as women (1969:167). Recently, children are also being suspected as members of the guild.

3. Acquisition of Witchcraft

Among the Urhobo, witchcraft could be transmitted or transferred from parents or grandparents to children or grandchildren. The intention may be to fortify them against witchcraft attack or for the child to take over after the mother or grandmother may have died. Witchcraft may also be bought by people who feel they are being tormented by witches and feel if they possess same, it will stop the harassment. Moreover, witchcraft could be picked unknowingly through food or gifts (Ilega 2001:5, Agbanusi, 2016). Elebuibon notes that among the Yoruba, a woman is believed to be a witch only after being initiated into the secret of the cult, but witchcraft could be inherited and sometimes acquired through deliberate quest (2013)

In most African societies, it is believed that there are some persons who cannot be initiated by witches nor harmed by them. This is because the head (Ori or Chi) of such persons is strong: it is divinely fortified. Also, it is believed that some people can be witches and not know. Some of these, it is believed, are among those who dream but do not remember when they wake up. Psychologists may give explanation to such, but Africans believe that it is witches who have initiated such people and make them forget their dreams so that they do not remember the places they went to in the dream and the wicked things they joined witches to do. It is also believed that certain individuals do refuse witchcraft initiation, but witches will make life unbearable for them. They can kill their beloved children, plague them with sickness or use their face to do evil at night (Olusakin, 2013).

4. Wicked Activities of Witches

In African societies, stories and myths abound about the existence, exploits and experiences of witchcraft. The stories which are passed down from one generation to the next tell of how witches fly at night (some in the day time), demonstrate out of body

experiences, possess animal familiarity, exhibit the ability to mutate, consume their victims and wreak havoc. The position of anthropologists that the phenomenon of witchcraft accusation is used as “a channel by which people can deal with hatred, frustration, jealousy and guilt and use socially acceptable opportunities for aggression, vengeance and gaining prestige and attention” is debatable (Onongha, 2017:47).

In most cases, witches are believed to be the cause of misfortunes like mysterious death, drowning, miscarriage, still birth, failure, stagnancy, demotion at work to which no divine/natural cause can be attributed. It is believed that they can retard the progress of their families and community. It is also believed that old witches can use the blood of their victims to prolong their lifespan or exchange the life of a younger person for their own. Agbanusi (2016:117) records the experience of a university undergraduate student from Igala in Benue state. According to the student, anytime his paternal grandmother was ill, his own father would send message across to him not to come home, until the old woman would be well. The woman was believed to be a witch and that whenever she was seriously ill, she would swap her life span with that of any young person around, and become well again, while the young person would become sick and eventually die. Stories related to this abound in African villages on wicked activities of witches, though some of them are mere speculations borne out of fear, hatred, and suspicion. It must be noted that, this belief about the evil activities of witches makes Africans see any inhuman activities meted out to any witch as moral imperative.

5. Witchcraft Detection / Accusations in Africa

In Africa, witchcraft is seen as diabolical and wrong, not because Christianity speaks ill of it, but because it is believed that its operations are against the most central precept of African life which is preservation of life (Mogoola, 2012:99). Hence, it is regarded by Africans as anti-social. Witchcraft is so hated that right from the time a person is accused of it, she or he is not safe. As Mogoola puts it, witchcraft accusations like accusation of child molestation in the West is not taken lightly. In such a situation, people are not treated innocent until found guilty, they remain guilty until proven innocent. Even if one is proven innocent, the fact that he/she was once accused remains in the society's consciousness and once accused often means always accused (2012: 101, cf Eboiyehi, 2017:247).

Witchcraft accusation has been from time immemorial. In traditional Yoruba society, it was believed that witches could confess to their evil activities under certain conditions, for example, if she kills twins *ibeji*; if she kills a person in the category of those that are believed to have white blood *eleje funfun*; or if she eats a concoction made with palm kernel oil (*adin*), if she eats *adie asa*, the bark of obo tree and snail prepared properly. It is equally believed that eating this concoction can protect someone against witchcraft attack. A witch can also confess if she goes against the rules of the guild and is thereby dispossessed of her power (Elebuibon, 2013:73).

If suspected of witchcraft, a person can be brought to *Aya Ile* (this is a place in every family compound among the Yoruba where the family members assemble and invoke the spirit of their ancestors and ask them for help if the need be). If a person who is believed to be a witch is brought to *aya ile* but he/she refuses to confess, the elders in the family would ask the ancestors to take charge of the judgement. Also, there were deities and cults that exposed witches in traditional African society. Among the Yoruba, these include Orunmila, Ayelala among the people of Ilaje Ese Odo in Ondo State and Ijebu in Ogun State, Egungun masquerades, including Mohuru in Oyo and Dariagbon in Kisi, and cults like Atinga among the Yoruba and Egbe among the Urhobo (Elebuibon, 2013:73-84, cf Ilega, 2001). It is believed that in most cases, these methods of exposing witches were void of partiality and errors.

However, the way detection, confession and accusation of witches are carried out in recent time leave much to be desired. It seems many people are falsely accused as a result of jealousy, and other factors. Also, it seems it is only certain sets of people that are now victims of witchcraft accusation. People who are accused of witchcraft share particular characteristics such as female gender, old age, poor health, red or yellow eyes, wrinkle skin, missing teeth, a great wealth. Children accused of witchcraft include children with certain characteristics like mental and physical abnormalities and disabilities such as albinos, down syndrome, autism, swollen belly, orphans, who live with their step-parents and extended families, children whose birth is abnormal (premature children, children in awkward position during delivery (cf.2020:28, Sanou, 2020:146).

It is quite unfortunate to note that across Africa, many women are said to have been “burned, buried alive, hanged to pieces and tortured to death” (Eboiyehi, 2017:248). In Tanzania between 2004 and 2009, more than 2,585 elderly women were

reportedly killed. Between 2010 and 2011, more than 20 elderly women were said to have been hanged to death in Zimbabwe. Also in Zimbabwe, President Mugabe sacked his deputy, Mrs Joy Mujuru (who was over sixty years old) over the accusation that she was a witch who wanted to assassinate him. Reports of witchcraft accusations and the humiliation that follows abound in Ghana, Burkina Faso, Cameroun, among others (Eboiyehi 2017:248). Safe child africa (2020) notes that in Europe in the 1600s, suspicion fell often on elderly women, but in recent time, suspicion has started falling on children. Hence, in the last 20 years, children have been the victims of witchcraft accusations in most societies in the world. Witchcraft accusations against children have been reported from over 300 countries all around the world in Africa, Asia, South America, Central America, the Middle East and Europe.

While it is a fact that the accusations of people as witches may not necessarily mean they are, many factors have been advanced as reasons behind witchcraft accusations and its resurgence in recent time. These include, the emergence of African Pentecostalism, movie industry, the emergence of diseases like HIV/AIDS and even the most recent coronavirus and the current fall in the quality of public health services, which has made traditional witch doctors to be famous again, and the emergence of the global economic crisis with its attendant socio-political and economic inequalities among people and groups in Africa. Others are tragedy, socio-economic hardships, strained relationship at work, business place, church, family and among community members, struggles for properties, land and wealth. Also, it may be a result of the power that people within a family may have over their members especially over women, to take their landed properties and in the case of widows to rip them of their belongings and other properties after the death of their husband's (Bello, 2020:21-26, Sanou, 2020:146). Sanou, (2020: 145) posits that, 'Most cases of witchcraft accusations are based on suspicion, rumours or gossip that circulates within the community whenever its members are faced with a tragedy', while many who have confessed to witchcraft may have done so under coercion. All these however do not rule out the reality of witches and their evil activities in African cosmology.

6. The Effects of Witchcraft Accusations in Africa

Witchcraft accusation has a lot of effects on the individual and the society. Some of the effects are discussed below. It leads to long term stigmatization

and the marginalization of women or the accused. It leads to the displacement and in the worse scenario, the killing of the accused. In the northern part of Ghana, women accused of witchcraft are taken to designated camps where they are isolated from the wider community (Bello, 2020:33). Also, it affects interpersonal relationship in the family, among neighbours and community members as people suspect each other in cases of misfortune. It also leads to a situation where the accused and the children are denied their fundamental human rights by being prevented from mingling with people in public places, community centers, recreational areas and parks. In some instances, the children of the accused may be denied access to schools, health facilities and even church as they may be thought to have inherited the spirit from their mother (Bello, 2020:34).

Economically, the accused are adversely affected. They may be forced in some instances to relocate their homes and leave their properties behind including their farmlands. In some cases, their belongings are burned and destroyed. Also, witchcraft accusations can retard the progress individuals can make in their economic development and productivity. The stigma attached to witchcraft accusations affects the goods and services that could be rendered by the accused to better their lives economically. Also, people who are not very active economically and socially use witchcraft accusations to undermine the active people in progressing and making economic developments impacts. Hence, women who take up roles that are considered to be for men, and progress or make huge economic impact in them, are seen by some people as witches. The fear of being branded a witch may make some women refrain from taking up challenging tasks and works that can enhance their economic development (Bello, 2020:35).

Moreover, witchcraft accusations affect economic productivity. In traditional Africa, parents were leaving their children with elderly women to take care of them to enable them work in the farm. Even in contemporary time, these old women take up the roles of caring for kids of their children, to allow the parents of those kids go out and participate actively in economic activities and yield income for the family. However, in the families where the old woman is accused of witchcraft, she is either taken out of the homes and the society or not allowed to play that role again for fear of bewitching the children. This situation may force the mother of the kids to stay back at home or be involved in less demanding and productive activities to be able to

care for the kids. In some cases, the kids may be taken to Creche where the parents pay heavily. This takes its toll on the social and economic productivity of the family (Bello, 2020:36, Eboiyehi, 2017).

Furthermore, the economy of many societies has experienced a serious retrogression due to the belief in the operation of witches. Sons and daughters of some societies who live abroad have refused to go home and develop their towns for fear of being killed by witches. Instead of developing their towns, they invest in other towns, where they feel they are safe. Many women who suffered a lot to raise their children have been left to suffer until death by such children due to false accusation. Many children have claimed to have seen their mothers in the dream with cutlass wanting to kill them, and because of this, have refused to help their mothers or give them money for fear of such mothers (now seen as witch) using the help or money as a point of contact to attack them.

Although, like the African man, Nigerians believe in other causes of misfortunes. There is this idea of attributing every calamity to the operation of witches in the people's minds. Many fail in business today, because of laziness, reckless spending, lack of planning and vision, among others, likewise the problems many students face are self-inflicted, but they are quick to find the reason for their suffering/failure in witchcraft operations. In fact, in some quarters, witches are seen as one of the agents that spread HIV/AIDs pandemic. The implication of this is that, medicine men, diviners and spiritual churches have become more popular. The generality of the people who patronize spiritual churches do so because, they believe witches are after them. In another dimension, witchcraft belief has scattered many homes. Many, who are supposed to render help to other members of the family, are far away from each other due to witchcraft belief. Many wives have been abandoned by their one time caring husband due to this belief. Their children are also scattered and are suspicious of each other. Homes where love, care, brotherliness, and help used to reign have turned to arena of chaos because of false accusations.

May be a positive effect, Ilega opines that at least the belief in witchcraft exerts some pressure on men and women to observe the social virtues and to feel the right sentiments lest they be suspected of being witches (2001:12). Also, it serves some socio-economic purpose. For example, among the Navaho, Klukhom and Leighton (cited in Gbule and Odili, 2015:107) record that witchcraft belief helps to balance the economic differences or imbalance in society. To quell the suspicion that the rich man gains

his riches through witchcraft, he redistributes his wealth among relatives. In another dimension, the belief that if elderly ones in the family are not cared for, they can turn into a witch and bewitch their people demands that the Navaho treat the aged ones with proper care. Also, witchcraft accusations make people conform to societal norms out of the fear of being accused of witchcraft because they stand out from the others (Onongha, 2017:47).

Though witchcraft belief exists in almost every society, the position that witchcraft accusations are common in societies where misfortune or evil is believed to have human cause and where the concept of mystical causality holds sway, cannot be totally thrown away. The concept of mystical causality holds that occurrences in the physical realms are orchestrated by spiritual forces. This belief finds expression in Africa due to its religious worldview. A worldview that believes in a symbiotic relationship between the physical and the spiritual, where every misfortune has a causal agent be it human or spiritual forces. Misfortune in Africa is blamed on forces like malevolent spirits, neglected ancestors, enemies who collide with sorcerers or witches who possess inherent powers to wreak havoc (Onongha, 2017:47). The negative effects of witchcraft belief in Africa demands that the church plays a significant role in relation to witchcraft belief.

7. The Role of the Church in Africa in Relation to Witchcraft Belief

The history of the church is replete with roles she has played in relation to witchcraft belief and accusations whether the role has been positive or not. The view that witchcraft is diabolical and anti-social did not just start in the modern world; it was a well-grounded belief in traditional Africa and in the medieval Europe. In Europe, the persecution of witches occurred during the latter Middle Ages as well as the early modern period and reached its height between the 15th and the 17th centuries. About 110,000 men and women were tried as witches across European nations and American colonies between 1450 and 1750 and about 60,000 of them were executed (Climenhaga, 119). In Medieval Europe, magic was used to describe individuals or group that did not subscribe to the perceived societal norms of the Christian community. In this category were Jews, heretics and the principle Other. There were common elements in stories surrounding the Jews, heretics and witches. This belief according to Climenhaga, paved way to the mass persecution of witches and the perception that witches were of diabolical Other

within the medieval Christian thought (Climenhaga,119).

The periods in European society during which there was gradual shift in Christian thought surrounding the idea of magic was divided into 3 periods. The first called conversion stage was between 300 to 1100 AD and it was during this period that the image of diabolical Order formed. During the second period which was in the 12th century, the image was solidified and the third period which was between the late 14th and early 15th centuries was the time of the outbreak of 'witch craze' (Climenhaga, 120). For Climenhaga, during the conversion period, there were few charges of purely witchcraft. The concept of *magia*, (the early form of magic) was related to pagan and the Roman state religion, while that of *superstitio* was related to the idea of false religion and beliefs. As of 107 CE, sources like the Ignatius of Antioch linked witchcraft and heresy to form a pact with Satan. This was also seen in the episode between Simon Magus and Paul in Acts. To form a pact with Satan was believed to be close to devil worship and during this period witches were believed to be seduced by the devil.

Since the Medieval period believed devils and witches were virtually the same, the church embarked on an all-out attack crusade to stamp them out by exterminating all convicted witches. Many condemned women were tortured and burnt by the church as witches. Sprenger and Kraemer in Umoh note that 'it is women who are chiefly addicted to evil superstitions ... all witchcraft comes from carnal lust, which is in women, insatiable' (2018:60). The Pope Innocent viii papal bull promulgated in 1486, set forth rules for identification, persecution and punishment of witches. Many accused witches were rounded up and exterminated during the inquisition. In Europe alone, hundreds of thousands of women were tried and condemned in the 1600s (Umoh,2018:60)

In Massachusetts, the war against witches came to a climax in the unpopular Salem witch trials of 1692. The execution of the accused was said to have begun in May and by July, the jails were full of those suspected of witchcraft. According to Umoh, about fifty repented and were subsequently freed, by September, twenty –two witches had been hanged (2018:61, cf Bello, 2020). It was later realized through recantations that much innocent blood had been shed. This led to the observance of a day of fast on Jan. 14, 1697 called "Official Day of Humiliation" proclaimed throughout Massachusetts and the magistrates issued a public apology. Traditional

witchcraft dissipated at the close of 1600s and did not emerge again until the 20th century (Umoh, 2018:61).

Onongha notes that the missionaries who came to Africa, through their denial of the reality of witchcraft only succeeded in suppressing the belief, their parishioners still secretly held the belief. Many of them still secretly visited medicine men and others to protect themselves against witches. The belief later resurfaced in the 1970s which incidentally was about the time Pentecostal churches began to proliferate across Africa. Onongha therefore sees a close relationship between the emergence of African Pentecostal churches and the resurgence of witchcraft belief and accusations in modern Africa. He argues that this was possible because of the similarities between traditional African belief system and Pentecostal teachings (2017:48). These similarities according to Onongha (2017:48-49), include pragmatism, animism (belief in the existence of malevolent spirits from which man should seek protection), dynamism (belief that certain objects possess inherent power with which other phenomena can be controlled, divination (ability to discern the future, answer questions of causation and provision of guidance in life decision making) and deliverance (freedom from evil spirit possession, demonic harassment and from witchcraft and the promise of a better life and materialism (the quest for better life now). Pentecostalism is said to have provided a worldview where misfortunes, evil, among others are blamed on witchcraft powers, marine powers, spiritual spouses among others (cf Sanou, 2020:145).

It is pathetic to note that instead of some churches to learn from the mistake of the past and handle issues related to witchcraft belief with caution, the church in Africa especially, African Indigenous Churches is a major crusader in the persecution of perceived witches. Many of the churches and their leaders claim to be specialists in detecting witches and delivering those who are possessed by witchcraft spirit. Hence, they serve as haven for many who go there for protection against and deliverance from witchcraft attacks. In most cases the prophet uses his 'gift of revelation' to confirm the accusation levied against "a witch" by his/her relatives or the community. In the process of detecting and delivering the witches, a lot of human right issues come into play. Many old women, widows and children have become victims in these churches. What is going on in many churches in Africa is reminiscent of the 'witch craze' of the early modern history in Europe. These acts perpetrated by Pentecostal churches is worrisome.

Though not peculiar to Africa, the issue of witchcraft is a sensitive one because it is embedded in the people's worldview. So, any solution proffered, that focuses only on socio-economic factor without tackling it from the cosmological perspective of the African people, may not totally eradicate witchcraft accusations experienced in many societies today. Therefore, the role of the church in this direction is important both in addressing the worldview that underlies the belief in witchcraft and in influencing the attitude of Africans toward any confessed, suspected or accused witch. Generally, the churches in Africa have either openly denied the reality of witchcraft or have taken the belief to the extreme, perpetrating many forms of criminality in the name of casting out demons.

The fact that some have denied its reality or have condemned the way it is being handled is an indication that witchcraft matter is a serious problem for the church in modern Africa. Recently, an academic conference on witchcraft was organized at the University of Nigeria Nsukka, the reaction of ecumenical bodies like Christian Association of Nigeria (CAN) showed that the church needs to address witchcraft issue in Africa. Majority of the Christians in Nigeria thought the conference was planned to ensure the meeting of witches all over the world, at UNN. In fact, some declared some days of serious fasting and prayer to stop the Conference from holding. Unfortunately for those who fasted against it, the Conference held and it was a success.

Hierbert, Shaw and Tienou in Onongha suggest three processes in dealing with witchcraft belief in Africa. They are: witchcraft belief and accusations should be taken seriously; the church and its agencies should speak against evil witchcraft causes; and the church and its leaders must stand up to defend those wrongly accused and the church must develop processes to diffuse hostilities and demonstrate true unity and love among its members (2017:49). This implies that one, the African people see witchcraft as a real phenomenon. Two, as Umoh argues, a lot of human right issues have entered into the accusation, trial and punishment of the accused. Three, it is true that misfortunes are real in people's life and in a worldview that holds to the concept of mystical causality, an outsider is the cause of any misfortune that befalls a person even when it is glaringly clear that the misfortune is self-caused. The church therefore has an important role to play. How then should the church in Africa deal with witchcraft issues? This researcher agrees with Onongha that in tackling the problem, the church must deal with the issue of the reality of witchcraft

from the Biblical point of view. The scripture must be engaged to deal with the issue. The church needs to devise how to respond to the fears and needs associated with the worldview. According to Wyk (2004), the early church used Exodus 22:18 and Deut. 18:10 as the scriptures to argue for her stand against the witches. However, critical readings of these texts show that they have been mistranslated or taken out of context. In the two texts, the participle of the verb *kisheph* denotes "to practice magical art" The phrase *'ishshaba'alath-'obh* in 1 Samuel 28:7 means "a woman that has a familiar spirit" or "who practices necromancy". The church needs to confirm the reality of African concept of witchcraft in the Bible especially as her exegetes, theologians and missiologists decipher the meaning of the texts that purportedly declare death sentence on witches. In the NT, there seems to be no scripture referring to witchcraft, but the church especially (Pentecostal churches) has built its theology against witches around the issue of demonic possession and exorcism in the NT. Unfortunately, witchcraft has been syncretized in the church by untrained pastors who have little or no knowledge of the original intended meaning of Biblical texts and only fuse the Christian concept of demon possession with traditional belief in witchcraft to create "a witch demonology" (safe child africa, 2020, Onongha, 2017).

A Bible based theology of suffering should be formulated by Bible scholars and missiologists. People must be made to know that while satanic agents could cause suffering (like the case of Job), suffering could also result from poor human choices. They must also be made to know that the sovereign power of God over evil and suffering can transform adversity and pain to purpose and praise (Onongha, 2017:52). Further, the status of believers in Christ need to be taught to enable them dispel the fear that witchcraft belief causes. Christians need to be made to know their position in Christ. There is no place in the scripture where it is recorded that Christians should fear witches or workers of darkness. Christianity/salvation does not place Christians under Satan, rather above him (Eph 6:10ff). The knowledge of the truth about the position of believers in Christ will help to prepare them for adequate and focused warfare to dispel darkness

The power of God to protect, deliver and keep his own despite the existence of evil needs to be thoroughly taught by the church. Biblical deliverance needs to be encouraged. This is the one according to Onongha, that engages "Three Encounters" for conversion and advocated by Charles Kraft which are truth encounter, power encounter and allegiance

encounter (2017: 52). Power encounter according to him demonstrates the supremacy of Christ over the forces of evil. Allegiance encounter leads captives from the camp of Satan, break their old connection, destroy tokens of their past affiliations and make them recognize Christ alone as their master. While truth encounter enables members to know the truth about the nature of their new identity in Christ which does not give Satan and evil final say over them.

The church needs to revert to the message of salvation and shun the message of condemnation. It is quite alarming to see that there is now a shift in the focus of sermons of the modern day clergy from pure salvation message to prosperity preaching. Nothing dispels darkness like light, also, nothing dispels falsehood like the truth. Most clergy waste precious forty-five minutes on the pulpit condemning other clergy or Christian groups instead of using this precious time to preach salvation which holds more weight than the gospel of condemnation.

While matters of worldview and beliefs are sensitive and must not be toiled with because they are deep rooted phenomena, it is important to point out that cases of human rights abuse that go with witchcraft belief in Africa should be discouraged by the church. In witchcraft matters in Africa, Umoh (2018) rightly observes that from the process of accusation to trial and punishment, the right of the accused is not always considered. The procedure for detection is crude, while the trials are in most cases one sided. Also, the way the churches that claim to have specialized in catching witches go about it is questionable. Many charlatans have seen witchcraft deliverance as an avenue to make money. While everyone has the right to believe whatever they hold dear to them, that right should not be used to legitimize the abuse of other persons' right.

The church needs to join forces with other FBOs, NGOs both at the local, national and international levels to enact laws that will make witchcraft related violence a hate crime punishable under the law (Horowitz, 2020). Also, measures can be put in place to discourage a situation where exorcisms will lead to abuse of human rights and profit making. The ecumenical bodies in Africa have a lot to do in this direction. At the local level, the church can embark on teaching people about the natural causes of illness, poverty, death and others that are often blamed on witches. She can follow the footsteps of the churches in Papua, New Guinea where some of the Catholic faith have started teaching their congregants about the natural causes of death and illness (which are most common triggers for anti-witch attacks) and are

providing shelter for accused witches while denying the sacraments to those who accuse others of sorcery (Horowitz, 2020).

8. Conclusion and Observations

This paper has examined the reality of witchcraft as it relates to various Nigerian societies. Witchcraft accusations, its effects on the society and the role of the church in influencing attitude towards witchcraft are also examined. It is hoped that as the socio economic condition of the people is further improved, accusation that stems from socio-economic factor will reduce. Also, it is hoped that if various religious organizations emphasize more on love of humanity, forgiveness, peace, progress, discourage oppression and discrimination against women and the eternal consequence of evil, there would be change in people's attitude towards so called witches. Churches need to emphasize hard work, modesty and victory over darkness and evils, in their teachings. Even if witchcraft is considered an evil spirit, it should be borne in mind that Jesus did not kill those he delivered from evil spirits, neither did he charge them money. The church should therefore desist from any act of abuse of human right and extortion regarding witchcraft.

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Trials Of Civilians Before Military Courts: Subversion Of Justice

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Abstract. The use of military courts to try civilians contravenes international law. This paper examines the major concerns about military court's jurisdiction over civilians. It is the argument of the paper that military courts sometimes are used to prosecute or determine the rights of civilians thereby allowing for procedures that deviate from standards applied by regular civilian courts. Furthermore, the paper argues that civilians tried before military courts have their rights routinely violated. The paper concludes that there is international consensus that trials of civilians by military courts contravenes the non-derogable right to a fair trial by a competent, independent and impartial court to the extent that they violate rights guaranteed by universal declaration of human rights and the United Nations International Covenant on Civil and Political Rights.

Keywords: civilians, court-martial, fair trial, military courts, military tribunals, justice, military justice, rights

1. Introduction

Many states have established military courts to deal with offences committed by members of the armed forces. The allocation of jurisdiction between such courts and ordinary civilian courts can be precarious. Constitutional law exercise as the reason for creating military courts has often been the desire to place a premium on military expediency at the expense of fair trial rights, particularly problematic has been the choice made by some states to subject civilians under some circumstances to the jurisdiction of military courts. As a result of the trial before the military courts, there have been catalogue of abuses, including abduction and unlawful detention even before being referred to the military prosecution, held incommunicado for up to period of time in circumstances akin to enforced disappearance, being

beaten, threatened and water boarded, at times, some civilians are forced to sign "confessions" to crimes they did not commit. Ordinarily, judges should always be independent and impartial. However, certain characteristics of military courts are likely to raise doubts as to their independence and impartiality. For example, military judges are subject to military discipline. Once appointed, they are incorporated into the army and given ranks. In view of this, military courts cannot be regarded as equivalent to the ordinary court. The end result has been that the civilians have been convicted by courts that did not meet international standards of competence, independence, and impartiality. Military courts have also routinely violated fundamental human rights such as the right to present a defence, the right against self-incrimination and the prohibition of the use of evidence procured by torture.

This paper therefore examines the major concerns about military courts' jurisdiction over civilians, drawing on treaties and other instruments, comments and jurisprudence of international courts and treaty bodies. For the intention of this study, civilians mean all those who are not fighters and are not members of the armed forces. To achieve this aim, this paper is divided into six parts: the first part is the introduction. The second part deals with conceptual clarification which provides a short conceptual clarification of military court system and military justice system. Part three briefly discusses the violation of fair trial guarantees in prosecuting civilians before the military courts. Part four provides for the regional human rights and military courts. Part five explores the international law on civilians before military courts. Part six demonstrates that the use of military courts in prosecuting civilians is subject to judicial review to ensure that the civilians' human rights are not violated. Part seven is the conclusion

while recommendations form the last part of the paper.

2. Conceptual Clarification

2.1 Military Court System

In the military court system, a court martial is the equivalent of being charged with and being made to answer for an accusation of a criminal offence in civilian court. There are several types of courts-martial, each with a different level of severity. Military court-martial is a mechanism by the military for the control, discipline and punishment of its personnel. It is primarily concerned with the discipline and control of troops. Although it is not yet an independent instrument of justice, court-martial remains to a significant degree, a specialized part of the overall mechanism by which military discipline is preserved. It is a military court that is assembled by a commander to try personnel within his command who are alleged to have committed offences. In *Maclaughry v. Denning*, the court maintained that it is a creature of statute and as a tribunal, it must be convened and constituted in entire conformity with the provisions of statutes or else, it is without jurisdiction. Thus, according to Abubakar, a court-martial is a judicial body and thus all its affairs, from the convening of the court, the jurisdiction of the court, arraignment and calling of witnesses must conform to law otherwise the entire court proceedings could be quashed on appeal. Courts-martial are generally found in all nations with military judges to try military personnel who commit offences. In addition, courts-martial might be used to try enemy prisoners of war who are on trial for war crimes.

Black's law dictionary defines a court-martial as an *ad hoc* military court convened under military authority to try someone, particularly a member of the armed forces, accused of violating the UCMJ. According to the New Zealand Armed Forces Discipline Act, (AFDA) courts-martial are defined as military courts established by senior military officers to determine the most serious allegations of misconduct by members of the armed forces and, in limited circumstances, non-military persons. Courts-martial are special courts which are established under the Armed Forces Act (AFA) (Nigeria). Hambali (2005) maintained that it is convened when the need arises and stands dissolved once the trial for which it has been conveyed is concluded. It gives binding and enforceable decisions, exclusively of criminal or quasi-criminal nature. Punishment or sentence includes committal to prison for a term of years.

Appeals against its decisions lie to the court of appeal.

In Nigeria, courts-martial are akin to civilian criminal justice system. Section 143 of AFA states that court-martial have the similarity of a judge, a prosecutor, and are bound by the rules of evidence applicable at civilian criminal trials. However, courts-martial and civilian courts differ greatly in the method adopted in the selection and appointments of the latter are members. Contrary to what obtains under civilian legal system, neither the prosecutor nor the defence counsel contributes to the selection of members of the court-martial as the selection is done by the convening authority alone. In addition, AFA provides that determinations are made in private conference with the judge advocate, to the exclusion of the accused and prosecutor and without giving reasons.

Despite classifying court-martial as a judicial body, in Nigeria it is not part of the judiciary. The court-martial is empanelling of appropriate military officers of appropriate rank by an appropriate officer to perform an administrative job of a quasi-judicial nature. Any attempt therefore to bequeath on it the status of an arm of the judiciary would not only negate the concept of judicialism but would indeed vitiate the concept of separation of powers entrenched in our constitution. Despite this assertion, it should be pointed out that separation of powers appears not to operate any legal restriction on power but it provides the basis for important principles which the law protects such as the independence of the judiciary. Hence, regarding the court-martial as an arm of the judiciary could not negate the principle of separation of powers.

2.2 The Concept of Military Justice

According to Ladan, "the term 'military justice' can be defined as the impartial, fair and non-discriminatory application of the law to which military officers/armed forces personnel are subject to".

Military and justice seem to be an oxymoron as it cannot be fashioned or imagined that military as a concept that deals with force or authority can also be associated with justice. this has been vividly summed up by Yemi Akinseye-George (2009) thus:

The concept of 'military justice' appears to be contradictory in terms. if the idea being conveyed is the application of law to military personnel, then we should rather talk of 'justice in the military' rather than 'military justice'. the word military connotes the use of weapons or arms. When used in conjunction with the word, 'justice' it neutralizes the notion of

fairness and equality which is what justice is all about.

Despite the above observation, military justice can be said to be body of laws and procedures governing armed forces personnel. It is the fundamental legal enforcement tool of the armed services. It is similar to but different from the civilian criminal justice system. In Nigeria, the Armed Forces Act, 2004 is the major body of laws promulgated by the national assembly in governing the conduct of service personnel. Many countries have distinct and prominent systems of law that guide the behavior conduct of their armed forces personnel.

in the united states, military justice is enforced through the court-martial process, which ensures a fair trial for all enlistees while enforcing the laws contained in the statutes, while in Nigeria, the AFA provides for two types of trials, summary trial and court-martial. military justice system encompasses all matters relating to the investigation of crimes, summary trial, court-martial trials including appointment of members and the judge advocate, calling of witness etc., post-trial action and extra regimental appeals to superior courts of records i.e. from the court of appeal to the supreme court.

According to Garner (2004), military justice is a structure of punitive measures designed to foster order, morale and discipline within the military. Garner maintained that military law and justice does not derogate from or prejudice the subjection of military personnel to the ordinary laws of the land. To this end, the Armed Forces Act, incorporates civil offences into the act. These include assault, manslaughter, murder, robbery, extortion, burglary, house-breaking, arson, forgery, cheating and other civil offences as provided for under section 114.

The section provides that:

A person subject to service law under this act who commits any other civil offence, whether or not listed under the act or committed in Nigeria or elsewhere is guilty of an offence under this section

Military justice is only one part of military law. Mukhtar (2009) has vividly put military justice in the following perspective thus:

Military justice administration is carried out on a platform modeled to suit its hierarchical command structure which has been adjudged necessary for the effective performance and delivery of its constitutional mandate. An adequate and fair system of military justice has always been essential to the maintenance of discipline and morale in any military command. Military justice system provides safeguards within the framework of established order

or command. Those safeguards are unique but at the same time appropriate for the effective discharge of justice. The evolution of military justice has necessarily involved balancing of two basic interests: war fighting and the desire for an efficient, but fair system for maintaining good order and discipline.

The prevalent law on military justice in Nigeria is the AFA. Section 218(4) (b) of the constitution of the Federal Republic of Nigeria, 1999 brought into existence AFA. It regulates the conduct of military justice in Nigeria. The act is made up of 282 sections and 4 schedules. Section 217 of AFA provides for the establishment and composition of the armed forces, its administration, offences, punishment, trial procedures, court-martial proceedings and other sundry issues.

The notion of justice under military law in Nigeria is not different from the one developed by the supreme court in *Josiah v. the State* where it stated that justice is three way traffic- to the accused person, to the victim and to the society at large. in the same manner, justice as conceived by the supreme court in the case of *Salawu Ajide v. Kadiri Kelani* where it stated that justice is much more than a game of hide and seek, it is attempt to discover the truth, human imperfection notwithstanding aligns with military justice. Contrary to the notion of military justice by Hugo I. Black in *Reid v. Covert* that military justice must of necessity be a rough form of justice, emphasizing summary procedure, speedy convictions and stern penalties. Justice cannot be roughed nor can justice be rushed and should not occasion a miscarriage of justice with resultant consequence of denial of fundamental human rights as was stated in the supreme court matter of *Osassona v. Ajayi*.

3. Violating Fair Trial Guarantees in Prosecuting Civilians before Military Courts

The continuing prosecution of civilians before military courts requires urgent resolution, partly due to the numerous human rights violations that occur, as well as their gravity, which may endanger the right to life or result in unlawful detention for some period of time. The procedures of military trials violate international law and standards. among the fair trial guarantees that are being routinely violated when civilians are prosecuted before military courts are:

3.1 The Right to be tried before a competent, impartial, and an independent court

The military is part of the executive branch of government. Matters before the military courts are

investigated by military prosecutors and trials are heard by a single military judge. Under military law, commanders decide, in many instances, whether an allegation of wrongdoing is to be investigated at all, and whether to send that allegation to military law enforcement for investigation. The president of the court-martial is appointed by the convening authority. Military courts are a division of armed services and are thus part of the executive branch of government and are not part of the independent judicial branch of government. In addition, the composition of military courts with the high command appointing active military officers as judges and acting as convening authority deprive military courts of the necessary independence and impartiality that human rights law requires. Moreover, the lack of legal qualifications of some of the military court panel members seriously compromises their competence to try serious offences.

The prescribed right to a public trial under article 14 of the ICCPR, provisions under principle 5 of the UN basic principles on independence of the judiciary and also relevant provisions under the African Charter on Human and Peoples' Rights have been violated.

3.2 The right to adequate time and facilities for the preparation of a defence and to be tried without undue delay

Contrary to the provisions of article 14 of the iccpr, military courts have frequently failed to ensure that defendants have access to the relevant case processes before the commencement of trial. In some cases, the authorities do not provide defence lawyers with the details of the charges until the trial commences.

Article 14 of the ICCPR that states as follows:

In the determination of any criminal charge against him, everyone shall be entitled to the following minimum guarantees, in full equality...(b) to have adequate time and facilities for the own choosing. Preparation of his defence and to communicate with counsel of his choosing

3.3 The right not to have any statement made as a result of torture used as evidence

The use of torture and other forms of ill-treatment on defendants that appear before military courts to obtain confessional statements is very common. Despite this pattern, it has been observed that courts often fail to investigate defendants' allegations of torture and other ill-treatment fully and to ensure that "confessions" or other incriminating statements were freely given". Accordingly, courts have repeatedly sentenced defendants to death or lengthy prison terms on the basis of confessions and other statements that

defendants alleged were extracted from them using torture or other ill-treatment, while they were held incommunicado in pre-trial detention. This is certainly against the un convention against torture as it places an obligation on the state to ensure that a prompt and impartial investigation is initiated wherever there are reasonable grounds to believe that torture or other ill-treatment has been committed.

3.4 The imposition of death penalty/the use of the death penalty

The un safeguards guaranteeing protection of the rights of those facing the death penalty state that capital punishment may only be carried out pursuant to a final judgment rendered by a competent court after legal process which gives all possible safeguards to ensure a fair trial, at least equal to those contained in article 14 of the international covenant on civil and political rights. The Amnesty International considers the death penalty to be a violation of the right to life and the ultimate cruel, inhuman and degrading punishment. For instance, in Uganda, military courts have convicted and sentenced civilians to death, despite the 2006 Constitutional Ruling. For example, on September 8, 2010, the third Division Court Martial (DCM) sentenced one Judith Koryang, a 20 year old civilian, to death for murdering her husband. She was charged with murder under section 188 of the penal code act.

In view of the above, the human rights watch states that "military court proceedings are not in line with international law requirements, that individual be tried by a competent, independent and impartial tribunal". Accordingly, human rights watch strongly opposes "any trial trials of civilians before military courts, where the proceedings do not protect basic due process rights and do not satisfy the requirements of independence and impartiality of courts of law".

4. Regional Human Rights Systems and Military Courts

4.1 African Union: The African Human Rights System

The African Commission of Human and Peoples' Rights (ACHR) examined the issue of trial of civilians by courts-martial, in accordance with articles 7 and 26 of the African Commission of Human and Peoples' Rights that pertain the right to a fair trial and the obligation to ensure that courts are independent. ACHPR has taken the view that a military tribunal per se is not offensive to the rights in the charter nor does it imply an unfair or unjust

process. however, the point must be made that military tribunals must be subject to the same requirements of fairness, openness, and justice, independence, and due process as any other process. What causes offence is failure to observe basic and fundamental standards that would ensure fairness but under the principles and guidelines on the right to a fair trial and legal assistance in Africa, it has expressed its opposition to the trial of civilians by military courts. The guidelines state the fundamental principles governing the extent of personal and material jurisdiction of the military courts, as well as the procedures to be followed by these courts. They are:

- The only purpose of military courts shall be to determine offences of a purely military nature committed by military personnel;
- while exercising this function, military courts are required to respect fair trial standards enunciated in the African charter and in these regulations; and
- Military courts should not in any circumstances have jurisdictions over civilians. Similarly, special tribunals shall not try offences that fall within the jurisdiction of regular courts.
- The African Charter guarantees the right to a fair trial under article 7 and the associated right to judicial independence in article 26.

The prohibition against the trial of civilians is also reflected in the commission's principles and guidelines, which state that "the only purpose of military courts shall be to determine offences of a purely military nature committed by military personnel." To underscore the exclusivity of military court jurisdiction over military personnel, the principles and guidelines further affirm that military courts should not have jurisdiction over civilians "in any circumstances."

In view of the above, the African Commission previously established that the African charter prohibits the trial of civilians by military courts. Thus, in *Suleiman v. Sudan*, the commission held that "civilians appearing before and being tried by a military presided over by active military officers who are still under military regulations violates the fundamental principles of fair trial." The commission referred to the resolution on the right to a fair trial and legal aid in Africa, which adopted the Dakar declaration and recommendations. The commission had further noted that "the purpose of military courts is to determine offences of a pure military nature committed by pure military personnel." The

commission in addition stated that military courts should "in no case try civilians."

Also, in *Media Rights Agenda v. Nigeria*, the commission determined that the arraignment, trial and conviction of a civilian by a special military tribunal presided over by serving military officers, violated the basic principles of fair hearing guaranteed by article 7 of the charter, as well as the duty to guarantee the independence of the courts under article 26. Citing its resolution on the right to a fair trial and legal aid in Africa, the commission stated that military courts "should not, in any circumstances whatsoever, have jurisdiction over civilians. Similarly, special tribunals should not try offences that fall within the jurisdiction of regular courts."

The prohibition against the trial of civilians by military courts is also reflected in the commission's principles and guidelines, which state that "the only purpose of military courts shall be to determine offences of purely military nature committed by military personnel."

The commission's judgments above aligned itself with the growing international consensus on the prohibition of the use of military tribunals to try civilians for offences not related to the functions of the military. Both the inter-american court on human rights, in the case of *Durand and Ugarte v. Peru* and the European Court on Human Rights, in *Ergin v. Turkey*, have argued against the extension of military criminal jurisdiction to try civilians where there is no nexus to the military.

4.2 European Union: The European Human Rights System

The European Court of Human Right (ECTHR) emphasises article 6 of the European Convention for the Protection of Human Rights and Fundamental Freedoms (ECHR), which states as follows:

Everyone has the right to liberty and security of person. No one shall be deprived of his liberty save in the following cases and in accordance with a procedure prescribed by law;...right to a fair trial: in the determination of his civil rights and obligations or of any criminal charge against him, everyone is entitled to a fair and public hearing within a reasonable time by an independent and impartial tribunal established by law.

The ECTHR has confirmed in several cases including *Ocalan v. Turkey* in 2003 thus:

The ECTHR points out that in several previous judgments...it noted that certain aspects of the status

of military judges sitting in the state security courts that had convicted the applicants in those cases raised doubts as to the independence and impartiality of the courts concerned. The applicants in those cases had had legitimate cause to fear that the presence of a military judge on the bench might have resulted in the courts allowing themselves to be unduly influenced by considerations that were not relevant to the nature of the case.

4.3 American Convention on Human Rights

Articles 8 and 9 of the American Convention on Human Rights, which came into force in 1969 expands the fair trial rights guaranteed by the ICCPR. Equally, the strongest support for draft principle 5 can be found in the inter-American system. Hence, the inter-American court and commission have taken an unambiguous position that the trial of civilians by military court is incompatible with the American convention on human rights. The inter-American Commission of Human Rights in its 1998 Annual Report, reminded all member states that:

Their citizens must be judged pursuant to ordinary law and justice and by their natural judges. Thus, civilians should not be subject to military tribunals. Military justice has merely a disciplinary nature and can only be used to try armed forces personnel in active service for misdemeanors or offences pertaining to their function.

Thus, in Castillo Petruzzi, the court explicitly picked up the commission's line of reasoning, holding that 'allowing military courts to try civilians accused of treason, means that the natural judge is precluded from hearing the cases. In addition, mention should be made of an *obiter dictum* in *Durand and Ugarte*, a case that dealt with military jurisdiction over common crimes committed by service members. The court stated that:

In a democratic government of laws the penal military jurisdiction shall have a restrictive and exceptional scope and shall lead to the protection of special juridical interests, related to the functions assigned by law to the military forces. Consequently, civilians must be excluded from the military jurisdiction scope and only the military shall be judged by commission of crime or offences that by its own nature attempt against legally protected interests of military order.

5. International Law on Civilians prosecuted by Military Courts

International legal standards deem the trial of civilians in military courts, in principle, to be incompatible with the right to fair trial, and in

particular the right to be tried before an independent and impartial tribunal. Trials before military courts are often incompatible with international standards due to the lack of independence of judges, who tend to be serving members of the military who remain in the military chain command. While International Law does not prohibit limited use of military courts to try civilians in times of armed conflict, the United Nations Human Rights Committee, the expert body that monitors state compliance with the ICCPR, has held that "as certain elements of the right to a fair trial are explicitly guaranteed under international humanitarian law during armed conflict, the committee finds no justification for derogation from these guarantees during other emergency situations." In addition, a number of instruments and statements of international principles prohibit trials of civilians in tribunals other than ordinary courts. For example, the basic principles on the independence of the judiciary, endorsed by the UN General Assembly in 1985, affirm in principle 5 that:

Everyone has the right to be tried by ordinary courts or tribunals using established legal procedures. Tribunals that do not use the duly established procedures of the legal process shall not be created to displace the jurisdiction belonging to the ordinary courts or judicial tribunals

The Paris minimum standards of human rights norms in a state of emergency (Paris standards) article 16, paragraph 4, provides that even in a state of emergency provides that:

Civil courts shall have jurisdiction over all trials of civilians for security or related offences; initiation of any such proceedings before or their transfer to a military court or tribunal shall be prohibited. The creation of special courts or tribunals with punitive jurisdiction for trial of offences which are in substance of a political nature is a contravention of the rule of law in a state of emergency.

In July 2014, the United Nations Working Group on Arbitrary Detention (WGAD) asked the Human Rights Council to deliberate the adoption of a set of principles to be applied to military courts. In its report, the WGAD set out the following "minimum guarantees":

- Military tribunals should only be competent to try military personnel for military offences; if civilians have also been indicted in a case, military tribunals should not try military personnel;
- Military courts should not try military personnel if any of the victims are civilians;
- Military tribunals should not be competent to consider cases of rebellion, the sedition or

attacks against a democratic regime, since in those cases the victims are all citizens of the country concerned; and

- Military tribunals should never be competent to impose the death penalty.

According to Rowe (2007), “treaty bodies have been particularly critical about the prosecution of civilians before military courts that raises the awkward question whether and, if so, why the independence and impartiality assessment changes depending upon whether the accused is a service member or a civilian. However, the insufficiently articulated concern of human rights treaty bodies in this respect appears to be that trying certain civilians before military courts, even if those courts meet the due process requirements, discriminates against them compared to other civilians.

Indeed, over past decades, human rights organizations are concerned about the prosecution of civilians before military courts. As early as 1984, the human rights committee stated that the “existence in many countries, of military or special courts which try civilians” has presented grave problems concerning the equitable, impartial and independent administration of military justice. Frequently, the rationale for establishing such courts is to enable uncommon procedures be adopted that are contrary to normal standards of justice. While the covenant does not prohibit such categories of courts, nevertheless the conditions which it lays down clearly indicate that the trying of civilians by such courts should be very exceptional and take place under conditions which genuinely afford the full guarantees stipulated in article 14 of the ICCPR of 1966. The basic principles on the independence of the judiciary stipulates that “everyone shall have the right to be tried by ordinary courts or tribunals using established legal procedures and those tribunals that do not use the duly established procedures of the legal process shall not be created to displace the jurisdiction belonging to the ordinary courts or judicial tribunals”.

Accordingly, principle 5 of the draft principles governing the administration of justice through military tribunals states that “military courts should, in principle, have no jurisdiction to try civilians and that, in all circumstances, the state shall ensure that civilians accused of a criminal offence of any nature are tried by civilians”. Commentary to the principle, states that “the practice of trying civilians in military tribunals presents serious problems as far as the equitable, impartial and independent administration of justice is concerned, and is often justified by the

need to enable exceptional procedures that do not comply with normal standards of justice”. In addition, principle no. 8 that deals with functional authority of military courts states as follows: “the jurisprudence of military courts should be limited to offences of a strictly military nature committed by military personnel...military courts may try persons treated as military personnel for infractions strictly related to their military status.” Also, the set of principles for the protection of human rights through action to combat impunity, presented before the former United Nations Human Rights Commission in 2005, states that:

The jurisdiction of military tribunals must be restricted solely to specifically military offences committed by military personnel, to the exclusion of human rights violations, which shall come under the jurisdiction of the ordinary domestic courts or, where appropriate, in the case of serious crimes under international law, of an international or internationalized criminal court.

In addition, in the draft principles on military justice adopted by the former United Nations Human Rights Commission in 2006, Principle No. 9 states that:

In all circumstances, the jurisdiction of military courts should be set aside in favour of the jurisdiction of the ordinary courts to conduct inquiries into serious human rights violations such as extrajudicial executions, enforced disappearances and torture, and to prosecute and try persons accused of such crimes.

Furthermore, the International Commission of Jurists (ICJ) recently declared that “the trial of civilians by military courts is a glaring surrender of human rights and fundamental freedoms”. In its briefing paper, the ICJ documented serious fair trial violations in the operation of military courts, including the denial of the right to counsel of choice, failure to disclose the charges against the accused, denial of public hearing; failure to give convicts copies of a judgment with evidence and reasons for the verdict, and a very high number of convictions; more than 97 per cent on confessions without adequate safeguards against torture and ill treatment.

It is important to note that in certain circumstances, international law might demand states to have military tribunals exercise jurisdiction over civilians. the various circumstances are as follows:

The first of these relates to the prisoner of war status determination tribunals required by article 5 of Geneva Convention III. Certain categories of civilians specified in paragraphs 4, 5 and 6 of article 4 of Geneva Convention III are persons who

accompany the armed forces without actually being members thereof, members of crews of the merchant marine or of civil aircraft, and inhabitants of a non-occupied territory who on the approach of the enemy spontaneously take up arms to resist invading forces. And they are, pursuant to article 5, entitled to have their status determined by a competent tribunal, which will almost inevitably be a form of military tribunal.

Second, in respect of the duties of an occupying power under Geneva Convention IV, pursuant to article 66 of that convention, in the case of a breach of the penal provisions applying to civilians in the occupied territory promulgated by it by virtue of article 64(2), the occupying power may hand over the accused to its properly constituted, non-political military courts, on condition that the said court sit in the occupied country.

Third, article 84 of Geneva Convention III provides that a prisoner of war shall be tried only by a court, unless the existing laws of the detaining power expressly permit the civil courts to try a member of the armed forces of the detaining power in respect of the particular offence alleged to have been committed by the prisoner of war.

Also, International Humanitarian Law explicitly allows for the trial of civilians by military courts in certain circumstances and given the need to ensure accountability, especially the Decaux Principles, the Yale Draft Principles for governing administration of justice through military tribunals provides: “military courts have no jurisdiction to try civilians except where there are very exceptional circumstances and compelling reasons based on a clear and foreseeable legal basis, made as a matter of record, justifying such a military trial”. Those circumstances only exist, where:

- Such a trial is explicitly permitted or required by international humanitarian law;
- The civilian in serving with or accompanying a force deployed outside the territory of the sending state and there is no appropriate civilian court available; or
- The civilian who is no longer subject to military law is to be tried in respect of an offence allegedly committed while he or she was serving as a uniformed member of the armed forces or he or she was a civilian subject to military law under paragraph (b).
- The repercussion of these provisions of international humanitarian law is that “the adoption of principle no. 5 of the draft principles as it is currently proposed by the

special rapporteur would be contrary to existing internal law”.

6. Application of the Right to a Remedy

International human rights bodies have continuously held that the appropriate remedy for an individual being unlawfully deprived of their liberty is their “immediate release.” Thus, in constitutional rights *Project v. Nigeria*, the African Commission instructed that the remedy for seven civilians detained following conviction before a military tribunal was their release. The commission found that the seven men, who had been tried under the Nigerian Robbery and Firearms (Special Provision) Act before a military tribunal, had their rights to be tried before an independent and impartial court or tribunal violated and should be freed. Further, in *Assandze v. Georgia*, the European Court of Human Rights (ECHR), having found a violation of a fair trial and that the applicant was being detained in violation of human rights norms, ordered Georgia to put an end to the violation and that the government must secure the applicant’s release at the earliest possible date.

The initial remedy to which all those detained pursuant to military courts martial are entitled is the dropping of pending charges or voiding of the conviction, and release from detention. This is done by:

- Guaranteeing that all wrongfully detained civilians have systematic access to habeas corpus proceedings to contest the lawfulness of their detention; or
- Initiating proceedings in their cases to have their convictions set aside or voided for lack of jurisdiction.

Any remedy should be effective, timely, and implemented in a manner that respects and complies with international law. To be effective, a remedy must be accessible. The African commission on human and peoples’ rights has stated that a remedy “must be available, effective and sufficient” to satisfy the African Charter. A remedy is considered available if the victim “can pursue it without impediment.” To be sufficient, the remedy must be capable of rectifying the violation of rights that has occurred. An available or accessible remedy in the context of the systematic prosecution and detention of civilians pursuant to an unlawful exercise of military jurisdiction should mean:

The remedy is not dependent solely on the initiative of a victim taking legal action to secure an end to their unlawful detention or to avoid their unlawful

conviction. Any barrier that effectively deprives a victim of a meaningful opportunity to avail themselves of the remedy, such as financial barriers or onerous bureaucratic or administrative requirements, would render the remedy ineffective.

It is in view of the above that on the 29 June 2018, the court of justice for the economic community of West African states decided in the case of *Gabriel Inyang & another v. Federal Republic of Nigeria* that has placed clear constraints on the use of military tribunals by states to prosecute civilians for non-military offences. The facts are briefly stated as follows: the appellants in the case were citizens of Nigeria who, at the time of instituting proceedings were on death row. They were originally charged with armed robbery and had been tried and convicted in 1995 by a special military tribunal (military tribunal) established pursuant to section 8 of Nigeria's robbery and firearms (special provisions) act, 1990. the applicants lodged claims before the ECOWAS Court, arguing that their trial by military tribunal constituted a violation of the right to fair trial under article 7 of the African Charter on human and peoples' rights (ACPHR). Specifically, the applicants argued that they were unable to appeal the military tribunal's decision in violation of article 7 (1) (a) ACHPR, which guarantees the right of an appeal to competent national organs. the applicants also argued that, by virtue of its composition, the military tribunal could not be classified as impartial as is required by article 7(1) (d) of ACPHR. The court held inter alia that the composition of the tribunal violates article 7 (1) (d) of ACPHR and that the trial of the applicants by military tribunal violates article 7(1)(a) and (d) of ACHPR.

7. Conclusion

This article has examined trials of civilians before military courts. It has also shown that justice has been subverted during the process of prosecuting civilians before the military courts. Every attempt by the executive branch to extend the use of military courts beyond members of the armed forces has been resisted by the judicial branch as a potential encroachment on the jurisdiction of the civilian courts and a deprivation of the constitutional guarantees of trial by military courts.

As demonstrated throughout this article, the unchecked use of military courts to try and punish civilians apprehended in the name of committing civilian offences threatens their rights.

8. Recommendations

Based on the forgoing analyses, this study recommends as follows:

The trends should be towards more independence to judges. There should be standing courts, rather military courts that are established on *ad hoc* basis. In addition, increased right to elect trial instead of summary procedures be emphasised. Furthermore, increased right to legal representation be resorted to. In cases where the person has not been convicted, all pending charges should be dropped, and the review unit should determine whether the evidence warrants a recommendation to pursue a criminal prosecution in the civilian courts. If so, civilian prosecutors can bring fresh charges before civilian courts. Since military courts lack the competence to try civilians, implementing the death penalty against a civilian in any case tried by court martial would be a grave violation of the right to life as protected under international law. Therefore any case in which military courts sentenced a civilian to death should be identified as a matter of urgency, and the case referred to the competent judicial authority to have the sentence immediately set aside.

There should be civilianization of military justice as an alternative to military courts. Hence, whether by rule, statute or judicial decision, more and more procedural protections be added to the military justice system, until it increasingly begins to resemble the civilian justice. Hence, the tendency is to shift from military to civilian jurisdiction. Consequently, there have been numerous changes in a large number of national military justice systems in recent years or decades. for instance, Denmark, France, Guinea, Norway, Sweden, Germany, Slovenia, Estonia, the Netherlands, and the Czech Republic have entailed placing restraints on the exercise of military jurisdiction over civilians.

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A Needle in a Haystack: Relationship between Procedural Justice and Turnover Intention of Bank Workers in Nigeria

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Abstract. The recent global pandemic has caused a lot of unprecedented changes in work-life and organisational policies. The banking industry was one of the hardest hit, with several employees laid off and some branches closing. The survivors' work lives and well-being matter to the overall effectiveness of the banking industry and the growth of the Nigerian economy. The researchers examine how procedural justice and turnover intention are related among bank workers. A total of one hundred and sixty-two staff members of First City Monumental Bank constituted the sample size for the study. A battery of standardised questionnaires was used for the survey. The two generated hypotheses showed that procedural justice and demographic variables are significantly, independently, and jointly influenced turnover intention among bankers in Nigeria. It was also found that procedural justice had a positive significant relationship with turnover intention among bank workers in Nigerian bank. It was suggested that the fairer the workers perceived the downsizing process, the better their reasoning with their management in coasting along with the downsizing process. Such positive feelings would lower turnover intention and jerk up the profit matrix of the banks.

Keywords: Bankers, Procedural Justice, Sex, Turnover Intention.

1. Introduction

As a result of the global pandemic that crippled social and economic activities, every sphere of human endeavour suffered significantly. Private establishments have little or no choice but to downsize to meet the economic reality that has

confounded the world. The developing countries of the world are the worst hit. Aside from the general high death rates, there has never been a time in Nigeria's history when the exchange rate has gone this high. There is a clear economic meltdown and the value of money has been reduced drastically.

Within a spate of two years (from 2019 to 2020), the total number of bank workers was reduced from 51,350 to 47,596 with United Bank of Africa, First Bank Plc, and First City Monumental Bank leading the banks that laid off significant portions of their staff in order to break even and still remain in business (Bank Financial, 2021). As is typical of such processes, such a scaled-down exercise has resulted in social, economic, and, most importantly, psychological consequences for bank employees. This may have taken a toll on their job functions, job involvement (Ogunyemi, Fasanmi & Adesoye, 2020), work attitude (Ogunyemi, Fasanmi, & Okunnu, 2018; Fasanmi, 2018), turnover intention (Fasanmi, 2018), and organisational citizenship behaviour (Fasanmi, 2018), depending on their social characteristics such as gender, job status, marital status, and religion (Fasanmi & Awosusi, 2016; Fasanmi, 2016).

It leaves no one in doubt that bank workers whose organisations have downsized become victims of fear of being sacked, anxiety of involuntary layoffs, retrenchments, early retirement, or even closure of branches, as experienced by most Nigerian banks during the bank consolidation exercises in 2013 (Fasanmi, 2014; Fasanmi, 2018, Gandolfi, 2007). No doubt, downsizing process brings a mammoth of survivors and a rise in voluntary turnover among such class of people is usually a dysfunctional adventure to an organization. Thus, managerial

understanding of survivors' reactions and turnover propensity are vital to minimising the damaging costs of downsizing. This is the crux of this research.

Turnover intention can be defined as an employee's perceived willingness to quit his or her job position whenever there are job opportunities or job alternatives (Fasanmi, 2018). When an employee is battling turnover, it is almost certain that he or she does not give his or her all to the organisation. However, such a disposition is usually detrimental to efficiency and productivity. Profit maximisation thus suffers significantly. However, it is easier for employers to rapidly identify their employees' intentions to quit and take preventive efforts to prevent them from quitting. Therefore, this study focused on their intention to quit rather than actual turnover behaviour.

The concept of procedural justice has its roots in the legal system. For a trial's results to be fair, the technique used must be fair (for example, laws relating to testimonies). The concept is also often used in the workplace. It has to do with perceived fairness in corporate decision-making. Procedural justice investigates how much weight people place on how choices are made. People in organisations are concerned about making fair decisions, and they also want others to believe their decisions are fair. The emphasis in procedural justice is on the process/way in which the judgement was reached, rather than the outcome of the decision (the extent of sharing in the decision, transparency, bias, attention, understanding). The subjective aspects (how a given procedure is perceived) and the objective aspects (how a specific method is carried out) make up procedural justice (the way in which a specific procedure is carried out de facto). Procedural justice bothers on the perception of fairness as well as the manner in which choices regarding resource allocation are made (Leventhal, 1980; Folgar & Corpanzano, 1998).

Based on the foregoing, it would matter in no small measure how the process of downsizing is spelt out to workers, how such a sensitive exercise is carried out, and how the workers who survive the process feel after the exercise was over. The social exchange theory (Blau, 1964), which argues that continuing participation is one of the ways that people use to repay the favourable benefits and treatment from their organisation, the present research thus hypothesised the influence of procedural justice on turnover intent among survivors in Nigeria bank.

Whenever the issue of voluntary turnover is at the front burner in Nigeria, bankers are usually the worse hit. The banking industry seems to be too fragile that it bows to the dictates of the pull and push forces of the economy. The banks' immediate survival strategy is usually to retrench their staff, thus making the survivors in the sector very high-turnover. If the turnover is predicated on poor performance, it is a win for the organisation. However, there is umpteenth literature that documents the consequences that come with the turnover intention of workers. Workers turnover tend to affect service quality and job productivity; it reduces the strength in a work team, and lowers workers innovation and efficiency (Wagner, 2010, Fasanmi, 2014, Fasanmi 2018).

It is thus no surprise that this area of study has attracted so much interest from researchers in the field of organisational behaviour. Such researchers are poised to alleviate the psychological consequences that accompany turnover intentions, thereby providing a psychological cushion to the employees and employers, and improving the economic matrix of the organisation. This present study added methodical advancement by factoring in the extraneous variables in the hierarchical regression equation to clearly know the variance of the exogenous variable of procedural justice on the endogenous variable of turnover intention. Thus, the researcher therefore answered the call for more empirical research on bank employees by investigating the influence of procedural justice on turnover intent among survivors in consolidated banks.

2. Literature Review

2.1 Social Exchange Theory and Turnover Intent

Employees' intention to remain and be committed to an organisation can be explained within the context of social exchange theory. The theory was introduced by Blau (1964). According to Wat & Shaffer (2005), social exchange theory is originally an economic model of human behavior, in which all interactions among organisational members or between individuals and the organisation are depicted as exchanges, and individuals seek to maximise benefits and minimise losses through exchanges. The theory suggests that the relationship of the staff and their managers in an organisation is like an informal exchange based on a mental contract. When the organisations meet the expectations of their staff, the employees try to fulfill organisational goals in return. Every employee expects to be treated fairly by the

employer. In that case, he/she tries to compensate by more job involvement and higher performance as a return (Saks, 2006).

The notion of reciprocity according to Gouldner, (1960) implies that employees and their organisation are interdependent. Their combined efforts lead to ultimate outcomes. Gergen (1969) pointed out if one party supplies a benefit, the other receiving party should respond in kind. Therefore, if an organisation wishes to have committed employees, the organisation itself should make the commitment to its employees as well.

Blau (1964) placed exchanges on a continuum from economic to social. In addition to concerns about self-interest, equity, and personal control in organisational processes and decisions, people also exchange economic and social-emotional outcomes and benefits with other organisational members, sub-groups and the organisation as a whole through fulfilling their roles and responsibilities. Blau (1960) thus characterised economic exchange relationships of short-term and social exchange relationship as long-term. The quality and the maintenance of the exchange relationships depend on fair treatment for each of the entities involved. When the exchanges are regarded as fair over time, the perception of organisational justice will prevail among organisational members and the coherence of the organisation will be enhanced.

Contemporary social exchange researchers view social exchanges as a type of relationship between the involved parties (Organ, 1988, 1990; Shore, Tetrick, Lynch, & Barksdale, 2000). The social exchange relationship is based on reciprocity. That is, each party fulfills the clearly delineated responsibilities to repay the rewards or outcomes they receive from other social entities in the organisation (Cook & Emerson, 1987).

According to this theory, a banker enters into a psychological contract immediately he/she was given his/her appointment letter. The psychological contract is the unwritten aspect of the job that bothers on the expectations of both the banker and the bank. It is to be noted that the economic exchanges in form of salaries and other severance packages are short time in nature. The social exchange relationships which are mostly behavioural in nature and cover the unwritten aspect of the job are long term in nature.

Since exchanges are on a continuum from economic to social, banks would do well to look beyond the economic exchanges and concentrate on social

exchanges. The quality and the maintenance of the exchange relationships depend on fair treatment for each of the entities involved. In a consolidated bank, when the exchanges between the survivors and the managers are regarded as fair over time, the perception of organisational justice will prevail among organisational members, the coherence of the organisation will be enhanced and turnover intent will be low while organisational citizenship behaviour will be high (Fasanmi, 2014)

The exchanges in the level of commitment, procedural justice and psychological empowerment between the survivors and management in a consolidated bank must transcend beyond minimum, if performance is the ultimate target from the bank. Performance in this situation could be a product of workers showing very passionate organisational citizenship behaviour with their turnover intent at a nadir.

It is proposed that an individual's relationship with the organisation is based on the social exchange framework, which will continue until unfairness is evidenced, at which point the individual will reinterpret the relationship as fundamentally economic rather than social (Organ, 1990).

2.2 Procedural Justice and Turnover Intent

Samad (2006) noted that procedural justice would result in stronger attachment to the organisation, particularly for those who experience being respected by the organisation. Loi, Hang -Yue., & Foley (2006) proved that there is a strong positive relationship between procedural justice and effective commitment and this is significantly related to turnover intentions.

Ponnu and Chuah (2010) perceived that procedural justice was negatively related to turnover. Hassan (2002) found that procedural justice was an important predictor of organisational commitment and trust in the evaluation of an organisation and its representatives by an employee. Voluntary turnover of employees is costly to an organisation because of the time and money invested in those employees and the time and money that would have to be invested to replace those who leave (Spreitzer & Mishra, 2002).

Tsai, (2012) rightly observed that previous research has done little regarding the direct impact of organisational justice on employees' turnover intention. Based on the social exchange theory (Blau, 1964), which argues that continuing participation is one of the ways that people use to repay the favorable benefits and treatment from their organisation, the

present research thus hypothesised the influence of procedural justice on turnover intent among survivors in Nigeria bank.

3. Research Methodology

3.1 Research Design

The research is an ex-post facto design. The research population included all staff members of First City Monumental Bank Plc. The population consists about two thousand eight hundred (2,800) employees working for the First City Monumental Bank Plc within seven divisions, which consisted of, FCMB Capital Markets Limited; FCMB (UK) Limited; CSL Stockbrokers Limited; CSL Registrars Limited; Legacy Pension Fund Administrators (PFA); Credit Direct Limited, and Credit Direct Limited (CDL).

3.2 Participants

One hundred and sixty-two (162) participants randomly selected from various branches of First City Monumental Bank Plc across the thirty six States in Nigeria and Federal Capital Territory participated in the study. 52.0% (84) were male while 48.0% (78) were female. Participants who had less than one year work experience with FCMB were not sampled for the study.

3.3 Sampling Techniques

A multi-stage sampling technique deployed for the study. The researcher opted for a purposive sampling technique in selecting First City Monumental Bank Plc out of 18 banks in Nigeria. The prior research experience of the researcher in related studies on procedural justice, turnover intention, and related work attitude variables (Fasanmi, 2014, Fasanmi, 2016; Fasanmi, 2018) gave an insight into the peculiarity of the management of the First City Monumental Bank Plc in innudating their staff in the downsizing process attracted the interest of the researcher. It was an online survey. 325 employees responded to the survey and all even numbers were selected for the study.

3.4 Research Instruments

A questionnaire comprising three sections (Section A-C) was used for the study in gathering the needed information. Section A has the biographic characteristics of the participants, section B had the Procedural Justice Scale (PJS), while section C had Turnover Intent Scale (TIS) scale. The 9-item procedural justice scale rated on a 1 (strongly

disagree) to 5 (strongly agree) scale and designed by Tyler (2006) was used. A reliability coefficient of 0.67 was reported for the scale by the Tyler. However, the author got a new reliability coefficient of 0.63. Fasanmi, (2014) earlier reported a reliability coefficient of 0,41 for the instrument. A 3-item Turnover Intention Scale (TIS) developed by Camman, Fischman, Jenkins and Klesh (1983) was used for the study. They reported a Cronbach alpha of .78. A new reliability coefficient alpha of 0.63 is reported. Fasanmi (2014) had earlier reported a reliability coefficient of 0.52 for the scale.

3.5 Procedure for Data Collection

The researcher sought for permission from the management of the Fsamed bank. All ethical procedures were carefully followed and the informed consent of the particiapnt was taken with uptomst priority. The respondents were also given assurance of the confidentiality of their information.

3.6 Method of Statistical Analysis

Hypotheses were tested using stepwise regression analysis was used to test the second hypotheses. However, Pearson Product Moment Correlation was used to know the relationship among the variables.

4. Results

Two hypotheses were generated in line with the objectives of this study. Hypothesis one stated that academic qualification work experience, sex, age, banking job experience and procedural justice will significantly, independently and jointly influence turnover intent among bank survivors. However, academic qualification had no significant independent prediction on turnover intent and thus was excluded naturally by the regression processes. Summary of analysis of this hypothesis is shown in Table I.

Table 1 showed that hierarchical regression analyses were performed with stepwise (forward criterion) inclusion of predictor variables. The demographic variables of sex, age, academic qualification, work experience and banking job experience, were used as control variables, followed by the predictor variable. The proportion of variance explained by job work experience in equation I ($\beta = .404, P < .01$) is 16% ($P < .01$). In equation II, the introduction of sex ($\beta = -.164, P < .05$) accounted for an increase in variance by $R^2 - \text{change} = .24 (P < .01)$. The negative value of the beta weight implies that the male (coded 1) are higher on their intention to leave the organisation than their female counterparts (coded 2). In equation

III, the introduction of age ($\beta = -.186, P < .05$) accounted for an increase in variance by $R^2 - \text{change} = .16 (P < .01)$. In equation 4, the addition of banking experience ($\beta = .409, P < .01$) increased the variance explained by small portion of $R^2 - \text{change} = .03, (P < .01)$. In equation 5, the addition of procedural justice ($\beta = -.149, P < .01$) increased the variance explained the $R^2 - \text{change} = .20, (P < .01)$. The negative value of the beta weight implies that the lower the perceived procedural justice among bankers, the more their intention to leave the organisation. Thus,

hypothesis one which states that work experience, sex, age, banking job experience and procedural justice will significantly, independently and jointly influence turnover intent among bank survivors is confirmed. Hypothesis two revealed that there is a significant negative relationship between procedural justice and turnover intent among bankers ($\beta = -.149, P < .01$). Thus, hypothesis two which stated that there will be a significant negative relationship between procedural justice and turnover intent among bankers is confirmed.

Table 1: Beta Value, R^2 and F Ratios for Independent Variables predicting turnover intent among bankers

Variables	Equation I	Equation II	Equation III	Equation IV	Equation V
Work experience	0.404	.363	.487	.486	.450
Sex		-.164	-.195	-.538	-.495
Age			-.186	.115	-.061
Banking experience				.409	.393
Procedural justice					-.149
R^2	.163	.187	.203	.206	.226
F	172.729**	102.685**	75.906**	58.273**	52.703**

5. Discussion and Conclusion

Hypothesis one revealed that age, sex, banking experience, work experience, and procedural justice had significant independent predictions on turnover intent among bankers in Nigeria. This is in line with the findings of Laschinger (2011) and Fasanmi & Awosusi (2016), who assert that older employees have higher turnover intentions than younger employees, stating that new graduate nurses in their first and second years of practise were positive about their working conditions and had no turnover intention, unlike older employees. In line with the findings of this study, researchers and writers examining age differences have noted a variety of younger employees' characteristics. Compared to older employees, younger employees are said to be more collaborative or accustomed to working in teams, better educated, less hierarchical, more entrepreneurial, more technologically skilled, and likely to move more from one job to another (Burke, 1994; Fasanmi, 2017), and mostly under thirty-five years old (McShane & VonGlinow, 2000).

It was also found out that working experience had a significant independent prediction on turnover intent. This agrees with the findings of Medina (2012), who in a related study found that a person who has spent four years on their current job will be more likely to increase arithmetically in their level of turnover intention compared to someone who has spent five years at their current job. She opined that any additional year a person spends with their employer likely corresponds with increased income, better

retirement benefits, more specialised institutional knowledge and skillset, and greater social status.

Hypothesis two revealed that there was a significant negative relationship between procedural justice turnover intent among bankers ($\beta = -.149, P < .01$) Results revealed that the fairer a procedure is perceived by bankers, the lower their intent to leave the bank. It also implied that if the bankers perceived the downsizing procedure as not fair, their intent to leave would be high. Based on the findings of this study, the justice perceptions can be viewed from Adams' (1965) equity theory and Blau's (1964) social exchange theory. Both theories explain how individuals assess fairness by comparing their input-outcome ratios relative to that of comparable others. As a result of this comparison, they feel obligated to repay favourable benefits or treatment offered by their organisations. Fasanmi (2014) in a related study also found out that a high level of procedural justice may cause individuals to perceive their jobs as more enriched, which in turn may reduce their turnover intentions. Samad (2006) noted that procedural justice would result in stronger attachment to the organisation, particularly for those who experience being respected by the organisation. Fasanmi and Awosusi (2016) point out that there is a strong positive relationship between procedural justice and effective commitment, and this is significantly related to turnover intentions.

Management must ensure absolute fairness in the downsizing procedures. This study has shown that procedural justice influenced turnover intent among bankers. If the workers perceive the downsizing

process to be fair, they tend to think along with the management, support the management, and coast along with the process rather than increasing their turnover intent, which will eventually drastically reduce the profitability matrix which the banks desire so desperately.

Since turnover intention has been strongly associated with actual turnover, this could lead to a shortage of good hands in the banking industry in the future. Esop, (2012) observed that as a result, negative effects on the banks in terms of increased workload for the remaining staff members, disruption of work flows, and replacement costs associated with recruitment and training are likely to occur. Other flow-on effects would include ill-health for the workers, which can be costly for the individual and the organisation in terms of medical costs and a drop in performance due to sick leave. The general implication is that banking ethics could be compromised, resulting in customer dissatisfaction, which in turn might affect the bank's profit index.

In light of these arguments, it is incumbent on the bank to understand the causes of employee turnover, because it is known to have a direct link with organisational success. Nigeria banks should understand the turnover process and consider factors that lead to turnover intention and turnover.

This research has some limitations. Firstly, the use of one bank across the length and breadth of Nigeria might have sounded good, but the uniformity in the culture of the bank is a major challenge to the generalisation of the results of this study. Organisational culture varies across Nigeria's banks; policies also differ. Thus, the downsizing which cuts across Nigeria's banks has different shades as a result of cultural diversity. Thus, the process emits different behavioural responses. Thus, generalisation of the findings of this study among bankers is difficult.

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Investigating the Influence of Work-Life Balance Strategies on Work Behaviour among Employees of selected Broadcasting Firm, Ibadan, Nigeria

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Abstract. Balancing a successful career with personal and family life can be challenging as it has impact on work behaviour and personal life's roles. Many employees often experienced difficulties in attempting to balance employment responsibilities with their social life due to the shortfall of positive strategies emplaced in organisations. This study attempts to investigate the work life balance strategies and its influence on employee behaviour among employees in radio Nigeria. Study adopted a descriptive survey research design with social exchange theory giving a conceptual guide to the study. *Taro Yamane's* formula for sample size determination was engaged to select 200 participants from the population of 500 as stratified random sampling technique was further deployed. The study is a mixed method as semi-structured instrument and in-depth interview guide was used in gathering both quantitative and qualitative data. The findings of this study revealed that work life balance had a significant influence on job involvement of employees ($r = .386^{**}$, $N= 200$, $P < .05$). It was concluded that there is a significant relationship between work life balance and job involvement. Therefore study further established the significant influence between work life balance and job engagement among employees in the selected study organisation. The study however recommended that organization should ensure they formulate, modify and implement work life balance model as a corporate culture to drive higher employee performance and engagement. Hence to achieve competitive advantage, work life balance must be a continuum and constantly evaluated for possible modification.

Keywords: Work-Life Balance, Work Behaviour, Job Engagement, Human Resource Management, Job Involvement.

1. Background to the Study

Employee behaviour is key determinant in the achievement of organizational goals in the current world of work. To this effect, high performing organizations are consistently navigating strategies that boost greater workforce motivation for optimum productivity and sustainable competitive advantage (Akinbo, 2019; Pathak and Deepak, 2019). Prevalent among these initiative is work life balance as it is revealed that employees undergo certain dilemma both physical, mental and emotional constraints in trying to balance their work role, personal life role and family obligation. However more pressure has been added as work structure and processes are redefined due to complexities imposed by the advent of globalisation, industrialisation and the digital work space. The trajectory of work life balance can be traced to the 1980s as more women were seen taking up paid employment with dependent children thereby exposing them to real-time challenges (Yadav and Rani, 2015). Work life balance (WLB) involves creating a healthy and inclusive work environment that permits employees to strike a balance between personal and career responsibility (Fajana, 2006; Mittal, 2017; Wolor, Destria, Zahra and Martono, 2020). It is a state of self-employee satisfaction as dual roles of job and domestic are not conflicting but balanced to drive for individual and organisational performance. Work life balance is a concept for engaging prioritization between family, spiritual, career, ambition and lifestyle aspirations.

Many Nigerian communication sector organisations are known for long hour work culture, and work overload on employees. Hence, the absence of work flexibility, work pressure and longer working hours are identified as stressors reducing employee levels of job engagement and satisfaction causing separations in marriage in extreme cases. These realities have created complications on both domestic and professional sphere of the employees. In

extension, organisations are not excluded from this menace resulting from imbalances as negative outcomes of poor morale, employee dissatisfaction, absenteeism, labour turnover continues to plague business goals. Hence, this increasing demand in the workplace coupled with multiple obligations outside the work environment has placed responsibility on managers of to find ways to balance the priorities of their employees. Balancing employees priorities is initiating models that fosters employee involvement for higher degree of productivity.

Employee involvement is referred to personal engagement, where people bring their personal selves to perform their work roles. Employees who are involved express their authentic selves through physical involvement, cognitive awareness and emotional connections (Ogunsanya, 2017). Conversely, disengaged employees distance themselves from their roles, and suppress their personal involvement in the physical, cognitive and emotional aspects of their work. If such a situation is prolonged and no drastic action is taken to address the issue of work life balance, it could lead to high turnover intention and job-hopping among employees (Kumara and Fasana, 2018).

Work life balance is significant to employees in both private and public sector. It goes beyond prioritizing work role and employees personal life; it extends to social, psychological, economical and mental well-being of an individual. All of these jointly reflect in the output of the individual, which consequently influence employee job performance in the work place on the long run (Azeem and Akhtar, 2014). Instantiating the above, competition for market leadership may drive managers to assigning employees with excessive work load for the purpose of meeting deadlines. These employees engage their capacities to be rewarded and ultimately retained at detriment of their personal life. All these have been found to affect the upbringing of children, lead to broken and unhappy homes, ill health and poor social life (Ako, 2020).

1.1 Statement of the Problem

The ability to balance between workplace's needs and personal life's needs is perceived as an important issue among workers globally. Many employees often have difficulties in attempting to balance employment responsibilities with their social life. This assertion was empirically supported by a survey of Strategic Human Resource Management (SHRM) as 70% employees reported an unhealthy balance between their careers and personal priorities as they

ranked family as priority to them (Rife and Halla, 2015). Conversely, family and work are the most important domains of life for most adults. Globally, the modern economy and the related social changes like technological advancement and increasing number of dual-earner families, has presented pressure on harmonizing personal, family and work life. Work-life balance is especially important when the organizations have to manage highly technical and professional jobs because their high commitment and loyalty is needed for the success of the organization.

Previous study have investigated the impact of work-life balance on employees productivity such as studies conducted by Fapohunda, 2015; Falola, Omoniyi and Olokunun, 2016; some took an institutional perspective, emphasising on the policy of legislation, regulation and implementations in the area of work flexibility and structures (Ovuorie, 2013; Adisa, 2016; Nwagbara, 2020). Others viewed work life balance from a gender approach, assessing the experiences of women and the minority in balancing career and their care giving obligations at home (Otobo, 2006; Turner, 2017). However none of these studies investigated the influence of work life balance on the employee job engagement in the communication sector that is, radio Nigeria, Ibadan, Oyo State.

1.2 Research Question

- What are the work life balance strategies in the selected study organization?
- Are there link between work life balance and employees work behaviour (job involvement and job engagement) in the study organization?

1.3 Aim and Objectives of the Study

The broad objective of the study is to investigate the influence of work life balance on employee's behaviour in some selected organizations in Ibadan.

The following specific objectives were set out to achieve the above:

- To find out the work life balance strategies adopted in the selected study organization.
- Investigate the link between work life balance and employees work behaviour (job involvement and job engagement) in the selected study organization.

1.4 Significance of the Study

To the policy makers, this study provides useful information for government legislative frameworks for establishment and policy statements for the implementation of work life balance programs. This study will be strategic for human resource professionals to design an inclusive work life balance model which will support employees to balance their job life and family life. At the end, organizations will enjoy competitive advantage through higher levels of job involvement and engagement of their employees.

In addition, research institutions would find this empirical evidence resourceful as a new approach of working flexibly which leads to job optimum and productive work behaviours of employees. To the employer, the study would be an invaluable source of material and a broad knowledge on employee behaviours. Furthermore, scholars globally with similar research problem would also find this study useful in sourcing for empirical literature.

1.5 Scope of the Study

The study focuses on assessment of the influence of work life balance on employee behaviour (job involvement and job engagement) in Radio Nigeria in Oyo State, Nigeria. The geographical scope of the study is in South West part of Nigeria. South West Nigeria is one of the six Geo- Political Zones of Nigeria which consists of six states namely Ekiti, Lagos, Ogun, Ondo, Osun and Oyo. The categories of employees sampled are low level, admin managers, supervisors and top management. However, the variables for the study are work-life balance which is the independent variable (X) and job involvement as the dependent variable (Y).

1.6 Operationalization of Terms

Employees: Persons who are engaged to perform certain roles in an organisation under a defined contract of employment.

Employees' Behaviour: This refers to employee's reaction to a particular situation at their workplace which could either enhance their productivity or affect it.

Human Resource Management: It is an effective and efficient utilization of the workforce for higher performance

Job Involvement: This is used to depict an employee state of psychological identification with their work or the degree to which a job role in the organization is central to an employee's identity.

Job Engagement: It is the extent to which employees feel passionate about their jobs.

Work life balance: This is used to refer to lack of opposition between work roles and other personal life roles.

2. Conceptual Clarifications

2.1 Concept of Work-Life Balance

The term work-life balance (WLB) has become more prevalent in public debate. It is a concept widely used in organisations, particularly multinationals; and it is viewed to be at the centre of corporate welfare and responsibilities. The Work-Life Balance (WLB) principle seeks to foster predictability of employment and professional tenure and is often intertwined with stress (Paryani, 2015). Assertion from previous studies revealed that the corporate WLB concept incorporate educational programmes and time management while its many implications such as domestic stress, job fatigue and depression have effect on employees work behaviour. To them, job stress result from direct labour demands, negative interactions with colleagues as well as from non-work interests that have consequences of ill health, drug abuse, suicide and premature death (Biron and Burke, 2018).

The crux for endorsing these management practices is often associated to the assumption that there is a correlation between employee work-life balance and organizational effectiveness and workplace dynamism. Work-life balance can also be perceived as applying to the degree to which employees can manage their mental, behavioural and time pressures of paid jobs, family and personal duties concurrently. In the absence of generalisation, work-life balance remains a broad and dynamic phenomenon where work-life balance is most generally defined as "the degree to which a person is equally engaged – and equally satisfied with his or her position in career and family relationships" (Singh, 2018).

2.2 Employee Engagement

Employee engagement is the subject of the Human Resource agenda and a key element of current high-performance work activities (Jegan, 2015). Schaufeli (2013) emphasized that organisation's longevity is heavily dependent on workers with specialized psychological skills. To him, commitment is seen as a desired state for employees and a vital component of effective organisations working in a highly

competitive climate. According to data obtained from the high dedication of HR consulting companies, this translates into enhanced income, improved profitability, retention levels, constructive attitudes and customer loyalty. The term employee engagement was introduced by the Gallup Organization to consult firms in the 1990s. According to Schaufeli, employee engagement and work engagement are used interchangeably, but the first is more popularized by firms and policy makers in companies with the latter widely used in the academia. Other authors popularized this concept widely in literature perceiving involvement at work as "the harnessing of members of the organization to their work roles. In engagement, employees engage and express themselves physically, emotionally and cognitively during task performance" (Khan, 2019). It is worth of mentioning that, there is no universal definition or dominant theoretical framework of constructs of job engagement. However, Attridge (2019) reviewed 213 publications differentiating four approaches to job engagement: The Burnout Antithesis Approach, Needs-Satisfying Approach, Satisfaction Engagement Approach and the Multidimensional Approach

2.3 Work-life balance and Employee Engagement

Organizations that are more aware of the needs of individual workers provide a greater understanding of organizational diversity issues in terms of age, gender etc. They also have a better scope for designing and strengthening WLB policies and practices that involve all groups within the organization. Study argues that the degree of commitment is significantly diminished by increased work-domestic conflict by employees responding to e-mails and also by telephoning out of working hours and weekend jobs (Nwagbara, 2020). Many contemporary organisation navigating the ladder of competitive advantage acknowledge that the advantages of working labour

translate into retention, high efficiency, improved profitability and top-class quality when work is fit with employees personal life.

2.4 Social Exchange Theory

Sequel to the early studies by Homans, Blau, and Emerson⁷³⁻⁷⁶, exchange theory became one of the significant intellectual domains in industrial and social psychology. This cognitive orientation is based on previous metaphysical and psychological orientations emanating, on from utilitarianism and behaviorism perspectives. The vestiges of these scientific roots remains a reality in today's iterations of trade theory. His main purpose was to clarify basic social behavioral factors (power, ideology, rank, leadership, and justice) from the ground up. Homans assert that there was few occurrence in social networks that could not be clarified by ideas regarding people as persons, along with the disorder they are confronted with. All through his attempt to accept this type of reductionism he developed an overview of the "emerging" properties of social systems into his philosophy of social exchange and social structure. Homans described social exchange as the exchanging of action, measurable or intangible, and more or less rewarding.

The philosophy of social exchange states that mutual transactions are predicated on the costs and advantages involved in the transaction. Socio-economic transactions usually include a job arrangement and social transfers are also reciprocal acts and can be facilitated by the care provided to employees by a company and the presumption of reciprocity. These are explained by Settoon, Bennett & Liden as: 'Positive, beneficial behavior targeted at employees by the organisation leading to the creation of high-quality reciprocal relationships that generate expectations for employees to reciprocate in a productive way.

Conceptual Framework

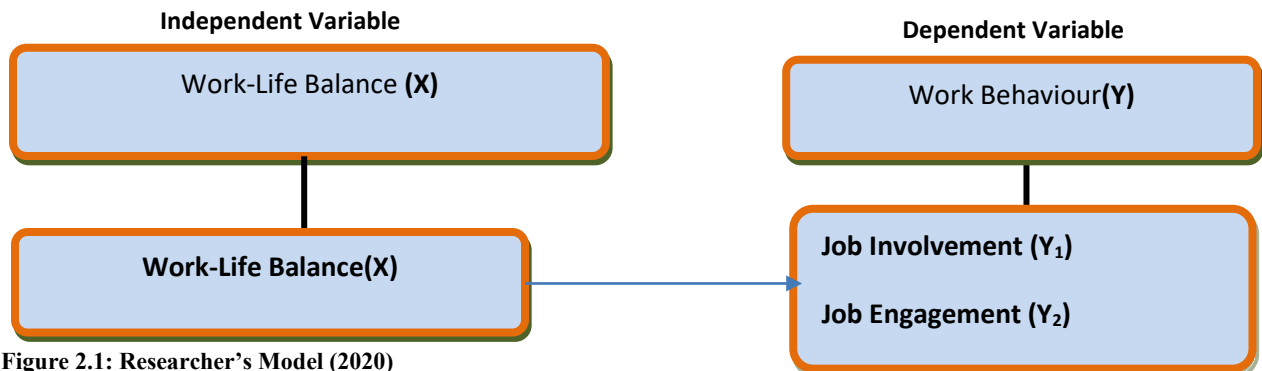


Figure 2.1: Researcher’s Model (2020)

The model shows the independent variable, that is, work-life balance. Thus, employee behaviour is the dependent variable which includes (job involvement and job engagement) which could be as a result of the independent variable. This employee behaviour could be in direction and sometimes negative depending on the structure and policies of the organization. In addition, it is believed that, an organization that has good policies and structure is likely to influence employees' behaviour positively. Thus, the workers in such organization are likely to be motivated and committed to the organization. This translates to the fact that any modification on the independent variable will have a significant influence on the employee behaviour.

3. Research Design

The research design engaged in this study is the descriptive survey. Descriptive survey design attempt to provide an accurate description of a particular situation or phenomenon at one or more points in time. It requires systematic and scientific collection of data or information from the population or sample of the population, through the use of personal interview or scale opinion questionnaire (Popoola, 2012). It helps to describe the extent of the problem to be investigated and indicates it widespread. Additionally, surveys are also vehicles for measuring attitudes and orientations in large population. Thus, the descriptive survey is appropriate for this study because the study seeks to examine the influence of work life balance on employee behaviour in Radio Nigeria, Ibadan.

3.1 Study Population

The study population consists of 500 employees at Radio Nigeria in Oyo State. Federal Radio Corporation of Nigeria is a public service organization that has the mandate to provide an impartial radio broadcasting services within Nigeria for the purpose of informing, educating and entertaining the public through up-to-date and well researched news and programmes. Hence the need to investigate how the employees get their job and family lives balanced.

3.2 Sample Size

A sample size of 220 respondents is proposed for this study. This sample size is proposed in the light of the constraint of time and resources needed for the study. Also, a sample size of 220 respondents is considered a fairly adequate number, large enough to give a representative fraction of the population, from which

inference can be made about the general population. The sample size is determined by the *Taro Yamane's* formula with $n = N/(1+Ne^2)$.

Where (n) is the sample size given, the (N) as the population size and a margin error. $e =$ Confidence level to be set at 95 percent (an alpha level of 0.05). In this study, 95 percent is the confidence level with a population size of 500. $n = N/(1+Ne^2) = 500/(1+500*0.05^2) = 222.222$. Approximately = 220

3.3 Sample and Sampling Technique

Stratified random sampling technique was used to categorize the samples in strata as each strata has unique characteristics that are relevant to the research objectives. Each stratum understood the items in the scale and responded appropriately.

3.4 Validity of the Instrument

In order to measure the extent to which the survey instrument has been able to achieve its aims, the process of content validity was adopted using cross-examination and verification by supervisor and experts in the field of industrial sociology and psychology. The knowledge gained from other investigations, literature review, theoretical framework and the research method helps in validating the content of the instrument. These brought about the opportunity to check and test the items as the work progresses.

3.5 Reliability of the Instrument

Reliability deals with the consistency in the outcome of the instrument as prescribed and investigated by the researcher. The reliability of the instrument was reported after the pilot study had been completed; a split half reliability was used to report the alpha coefficient. This was done among 22 employees of Splash FM.

4. Data Analysis

The data obtained from this research was analyzed using the Statistical Package for the Social Sciences (SPSS), version 23.0. Descriptive statistics such as frequency, mean, standard deviation and variance were carried out to summarize the demographic characteristics of respondents. The internal consistency for each scale was obtained using Cronbach's alpha, the justification for this is that the

scales were non-right or wrong scale. Lastly, inferential statistics was used to test all hypotheses

Table 4.1 Distribution of Respondents by Gender

Frequency	Percent
Male	11557.5
Female	8542.5
Total	200100.0

Source: Field Survey (2020)

Table 4.1 shows the distribution of the respondents by their gender as 57.5% of the respondents were male and 42.5% were female. This reveals that male are still dominating the work space; this corroborate with the findings of Fajana (2008) that the women are often limited in paid employment due to their care-giving roles.

Table 4.2 Distribution of Respondents by Age

Frequency	Percent
31 – 35 years	28 14.0
36 – 40 years	57 28.5
41 – 45 years	58 29.0
46 – 50 years	57 28.5
Total	200 100.0

Source: Field Survey (2020)

Table 4.2 above reveals the age distribution of the study participants where 14% were within the age range of 31 – 35 years, 28.5% were within 36 – 40 years, 29% were within 41 – 45 years of age and 28% were persons who are 46 – 50 years. This implies that, majority of the study participants were within the age range of 41 – 45 years. It is interesting to note that the younger generation are few in the study organisation. However this may have implication for effective succession plan.

Table 4.3: A correlation table showing the relationship between Work life balance and job involvement of employees.

Variable	Mean	Std. Dev.	N	R	P	Remark
Work Life Balance	36.3800	9.39505	200	.386**	.000	Sig.
Job Involvement	44.4550	9.87754				

Source: Field Survey (2020)

5. Discussion of findings

The findings of this study showed that there is significant influence of work life balance and job involvement among employees. When employees are able to strike a balance between their work roles in the organization and their life roles (social, spiritually and psychologically), such an employees will be more involved with their job.

Poor work life balance has far reaching negative consequences on employees’ health and wellbeing, as well as organizations’ effectiveness. This corroborates with the findings of Ako (2019) that an imbalance between work and personal life causes higher stress that might lead to greater turnover intention among employees, as well. As such, employees’ ability to achieve WLB with organizational support would lead to higher levels of job engagement, greater commitment and better job effectiveness. Furthermore, the findings was also consistent with field surveys by Biron and Burke (2018) that personal engagement occurs when people bring their personal selves to performing their work roles. Engaged employees express their authentic selves through physical involvement, cognitive awareness and emotional connections.

Disengaged employees distance themselves from their roles, and suppress their personal involvement in the physical, cognitive and emotional aspects of their work. It is also in line with the findings of Kumara and Fasana that if such a situation is prolonged and no drastic action is taken to address the issue of WLB, it could lead to high turnover intention and job-hopping among employees.

This further corroborates the findings of Boyi that organizations in this type of environment, who seek optimum performance from employees must not jeopardize their employees’ work-life balance. This is because employees' have varying roles to play; at-work, at-school and at-home and they must effectively manage these roles, in other not to lead to employee burnout. In all, findings aligned with the assumptions of social exchange theory that mutual transactions are predicated on the costs and advantages involved in the transaction. These socio-economic transactions often include a job arrangement and prevailing situations that also define work context.

6. Summary and Conclusion

The study examined work life balance and employee behaviour (job involvement and engagement) in Radio Nigeria. From the data analyzed, work life balance had a significant influence on job involvement and engagement of employees in the study organisation. In addition, the study revealed further that there are strategies put in place by organization to help foster effectiveness among employees. These strategies include the resumption time slated for 8 hours during the working days and 40 hours a week as well as annual leave, study leave with pay among others.

7. Recommendations

On the basis of the findings and conclusion drawn from the study, the following recommendations were made based to the management, employees and policy makers:

- Organization should ensure they formulate and implement strategies on work life incentive that will encourage employees to be more engaged and productive in their job performance. Also, managers of these organizations should encourage their employee to fix their leave at their convenience period after performing all their work related duties. Activities that improve employee leisure time such as sport activities, social circles, get together for employees with their families. Also management of organizations should provide child care assistance such as creche, day care and after school childcare services.
- Employee should endeavour to balance their work roles in organizations with their family roles, as when this is achieved, employees will be able to perform optimally in the organization. In addition employees are advised to make the very best use of their annual leave for personal development. While task that involve high level of stress must be handled systematically in the organization.
- Policies on welfare for families should be initiated to encourage care for dependent as well as the emergency unit. Also, paternity leave should also be granted for the father of the newly born child, as this period often present task that might affect the social functioning of the man thereby impacting his performance at work.

8. Contribution to Knowledge

This study will contribute to knowledge on how effective work life balance could influence employee behaviour in the organization. Furthermore, it will serve as background upon which further study could be built on while considering a government owned organization. Also it will further contribute to surveys on employee job involvement and engagement while examining the elements of work life balance. Employee behaviour of job involvement and job engagement has revealed several dimension of relevance through the study.

9. Area of further study

- Future studies should endeavor to collect data from other non-public organizations with a view to generate the findings among private sector employee.
- Further studies could also explore the influence of work life balance on employee behaviour while considering turnover, retention and other indices.

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Colour, Colour Modulation and Contextualization in NCDC Covid 19 Sensitization Posts: A Multi-Modal Socio Semiotic Approach

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Abstract. This paper examines the structure of selected Covid 19 sensitization pictorial post designs on Facebook; disseminated by the Nigeria Centre for Disease Control (NCDC). This is done in order to establish the intention and significance of design choices. Posts used for this investigation are composite texts with ‘low modality’, purposefully selected to depict how colour modulation, colour representation, and contextualization reflect the cognitive and cultural aspects of the image producer and the (implied) viewer. The socio semiotic framework proposed by Kress & Van Leeuwen (2006) is used to describe how the use of low modality images (based on a scale ranging from ‘naturalistic’ to ‘abstract’), as a motivated semiotic resource, reflects how posts impact the viewer. The analysis of the data shows that these composite texts are used by NCDC to sensitize the general public and are deliberately crafted for different categories of viewers. It also demonstrates that the producer’s intentions are geared toward making messages visually attractive, easy to comprehend and less technical through the use of explicit features. Findings reveal that such composite texts which engage the use of techniques vis-à-vis complementary text modes persuade viewers to comply with Covid 19 safety guidelines and policies.

Keywords: Covid 19, NCDC, Socio Semiotics, Colour Modulation, Multimodal Discourse Analysis (MDA)

1. Introduction

The rising use of digital technological resources as a means of expression is reflected in the type of information we consume today and has more or less redefined the representation and significance of language in general. We are living in an age where

the multiplicity of semiotic resources is the focus and concept multimodality is moving into the centre of practical communicative action (Kress & Van Leeuwen 2001). Due to digital technological advancement, the multimodal nature of communication in general has been made more visible. Several digital materials that we consume today combine different semiotic modes (colour, images, layout, font, gestures and voice) in crafting messages. The question however, is why? Why do these text producers see the need to combine modes in varying ways in order to pass a message across? The answer to this question lies in the principle that guides the socio-semiotic framework proposed by Kress & Van Leeuwen (2006). They posit that “signs made are always a motivated conjunction of form and meaning” (p. 10). This means that every single sign produced by an addresser is not arbitrary but is meant to serve a specific purpose because “at the point of making it, the sign maker considers it the most apt and plausible in terms of representational mode” (Kress & Leeuwen, 2001, p.7). The use of multimodes therefore has a communicative value which the image producer intentionally makes manifest to serve specific motivated purposes.

Consequent upon these facts, this paper aims to use this same principle to account for how messages in selected Nigeria Centre for Diseases Control (NCDC) Facebook posts are consumed and interpreted. Selected posts for this study are thus, composite texts; a combination of images, writings and other graphic elements.

1.1 Corona Virus Disease (Covid 19) and the NCDC

The spread of SARS-CoV-2 virus resulted in the COVID-19 pandemic. “The globalization of the outbreak of this disease has its root cause in the mutation of SARS-CoV-2; which was first reported

in Wuhan, China and has increased in its transmissibility” (Platto et al, 2021, p.14). The outbreak has been detrimental to both the socio-economic and educational systems of countries all over the world.

With the vulnerabilities of African healthcare facilities, there was the need for agencies in charge of disease control to ramp up its sensitization campaigns in order to curtail the spread and prevent Africa from becoming the next epicentre. To this end, African Union member states set up measures to sensitize the general public with Covid-19 information through scientific and public health updates in form of weekly/daily press briefings by the Presidential Task Force (PTF), distribution of safety guidelines and policies on Covid-19, road-walks, community outreaches and awareness campaigns. In Nigeria specifically, NCDC, established in the year 2018 in response to public health emergencies, engaged in sensitization activities via the main-stream media coverage and the social media platforms so as to reach out to citizens regarding safety and precautionary measures. Such sensitization activities carried out all over the nation include the distribution of handbills, hanging up of banners in every health care facility and public spaces and the ‘take responsibility campaigns in cities, towns and communities.

With over 2.4 million followers, NCDC official FB page was created on the 17 of January 2016 for the purpose of public sensitization and education on Covid-19 and other infectious diseases. NCDC provides unbiased and accurate information about adhering to precautionary measures against infectious diseases such as Covid-19, the vaccination programme and daily case-updates through a series of animated videos, records of daily briefings, events and sensitization campaigns including the upload of diverse multimodal information. Various social media networking platforms such as WhatsApp, Instagram, Twitter and Facebook connect millions of people daily and are therefore crucial to facilitating the propagation of vital communication as it is one of the best technological innovations for the dissemination of information concerning infectious diseases such as Covid-19 (Anyim, 2012, p. 43). Thus, NCDC Facebook regular mobile and timeline uploads of multimodal information (textual, visual and temporal) regarding Covid-19 case-updates, FAQs and answers on Covid-19 vaccination, self-isolation/quarantines, isolation centres, lockdowns, testing, use of face masks, the 20minutes hand washing exercise, travel restrictions, social distancing amongst others reaches over 2million citizens within

a very short time span. Such multimodal imaging and communication strategies serve as an effective linguistic resource for the dissemination of Covid-19 related information.

2. Literature Review

Studies on social semiotic multimodality have been carried out in areas regarding the application of multiple modes in meaning interpretation. Researchers have proposed that meaning can be framed through the interactions of socially organized semiotic resources. Studies examined in this section are interrelated with our research. But then again, differences lie between studies reviewed this study in terms of methodical and theoretic procedures.

Huang (2009) discusses the development of sequence images and use of semiotic resources in creating visual narratives; manga (Japan comics). By examining visual displays and representational resources, Huang questions the “logocentric bias in narrative tradition” (p. 1). Employing the multimodal social semiotics, Huang demonstrates that there are differences between manga and Western comic’s vis-à-vis socio-cultural practices obtainable in the Western and Eastern parts of the world. Findings reveal the inclination of traditional narratives towards verbal modes rather than non-verbal modes and that incorporating all the representational resources in manga helps in generating meaning. Semiotic resources and their affordances; the influence of socio cultural practices on manga conventions and the use of a metalanguage to explore storyboarding were all examined as part of the implication of the study. That is, working within the tenets of multimodality, Huang highlights the implication of the use of metalanguage in interpreting the different forms of meaning in visual narratives. Just like this current study, working within the tenets of multimodality, there is a demonstration of how the semiotic modes or components operate simultaneously to establish meaning in specific social contexts.

In an interdisciplinary study, Chu & Coffey (2015) examine the concept of multimodality in the characterisation and structuring of two autobiographical graphic narratives featuring two Asian female travellers. Using Fairclough’s three-dimensional critical discourse analytical tool as a theoretical frame work, their objective is to decipher the intricacies concerning the production and circulation of graphic novels in South East Asia. Their study therefore examines how these tools namely discursive events (micro), discursive

practices (meso) and social structure (macro) are interconnected aspects of a communicative experience. They submit that “the use of multimodal ways like integrating time and space into comic, graphic and textual semiotic modes, graphic novels are used to depict travel narratives across South East Asia” (p.145) and that the authors of both novels successfully create “identities and narratives in a textual and multimodal manner” (p. 158). Their study is therefore seen as a reflection of how the different modes in a multi-layered communicative process interact in socio-cultural interpretations. This study echoes Xu’s (2012) social semiotic analysis of multimodal advertisement where he explains how visual and verbal semiotic modes complement and supplement each other to reveal both the denotative and connotative meanings embedded in the text. Using Fairclough’s three dimensional frame work, Ferreira & Heberle (2013) carry out a critical discourse analysis on a magazine advertisement in order to reveal how textimage and other communicative modes form “a multifaceted problem-solution structure that echo the qualities of art and poetry and create a need-problem for a product-solution” (p. 131). In their analysis, which is theoretically influenced by social semiotics, they submit that the magazine advert identifies several modern day “social issues and question the extent to which the educated target audience is aware of the messages in the advertisement or just believes that they are” (p. 131).

Obi-Ani et al (2020) question the roles (positive or negative) played by social media platforms in sensitizing or desensitizing the public about the spread of Covid-19 pandemic in Nigeria in particular. Their research hypotheses state whether religious practices, government policies and technological innovations do or do not significantly affect social polarization/interactions and the spread of Covid-19 real or fake messages to the general public. Basing their investigation on these three hypotheses, their study reveals the usage of these outlets to inform and misinform the Nigerian populace through the spread of unverified information or assumptions. They advise that individuals should either conduct personal research from verifiable internet sources like the World Health Organization (WHO) or the NCDC which are health institutions. This present study analysis the intentions of NCDC Covid-19 multimodal sensitization Facebook documents. Thus, attention is placed on how meaning is framed through incorporating written, visual, gestural and spatial modes within a single domain. That is, how a multimodal design framework is used to demonstrate

the interplay between different socio semiotic modes during the communication process

3. Theoretical Framework

In this study, the social semiotic framework for studying Multimodal Discourse provides a background for which motivated signs and their functions are accounted for. This approach is adapted from Michael Halliday’s *Language as Social Semiotic* (1978). Kress & Van Leeuwen (2006) developed it further to become a social semiotic approach to studying other sign systems such as image with the aim of showing how semiotic resources shape individuals and society. So, they focus on the social actions that multimodal texts are used to perform. For them, ‘signs’ are never arbitrary. They are motivated and are produced to serve a social function or a specific need in society. This means that when people produce text, they use the most apt means for materialising their rhetorical assessment of the environment into a design likely to meet his/her political aims (Kress & Van Leeuwen, p. 4).

Just like words, texts with visual designs; images are a motivated blend of form and meaning used to represent concepts, thoughts, ideas and feelings. Kress & Van Leeuwen’s (2006) approach therefore provides a framework with which images can be analysed –image grammar (p. 20). They opine that images are not just expressive and aesthetic but also have structured political and communicative dimensions (p. 20). According to them, “visual communication is always coded. It seems transparent only because we know the code already, at least implicitly – but without knowing what it is we know, without having the means for talking about what it is we do when we read images” (p. 32). Their framework recognises culturally produced regularities that are received, produced and exchanged by people in society and use them as yardsticks for generalising interpretations. The fact that regularities can be observed shows that each representation has its own unique significance and deserves attention.

The framework which they propose for understanding the underlying structure of image presentation is referred to as the socio-semiotic theory of communication and as earlier stated, it adopts the theoretical notion of *metafunctions* from the work of Halliday (1978) to explain how these regularities perform different social functions:

- The ideational or representational
- The interpersonal or interactive
- The textual or compositional

The three social functions above form the heuristic context upon which the structures underlying visual communication are conceived by Kress & Van Leeuwen (2006).

The *ideational* or *representational* social function captures how the semiotic mode has to be able to represent aspects of the world and the internal state of mind of the producer of the image. The *interpersonal* or *interactive* social function projects the relationship between the producer, the viewer and the object represented. Lastly, the *textual* or *compositional* social functions show how the image coheres both internally and externally with the context in which it is used.

Modality is an aspect of image reading which examines how true to life representations are. They can be less real, real or more than real, depending on the validity markers used to identify the domain in which they are used. For example, if a photograph of a girl lacks necessary textural details like hair strands, varying skin tones, etc. it can be said to be less real. If it captures all these as a human would see them in real life, it can be said to have high modality. If on the other hand it begins to look too ‘fantastic’ (beyond normal and almost ethereal), modality dips again. The validity markers associated with naturalistic images (images that depict natural phenomena such as humans, vegetation, etc.), are always on a scale ranging from low to high. In this paper, we have selected colour modulation, representation and contextualization. This is because they are the lexical markers seen to be relevant for the description of our choice of data. Concerning colour modulation, the greater the abstraction from saturation, differentiation and modulation, the lower the modality. For representation, the less textural details shown, such as creases on clothes, hair strands, skin pores/defects, etc. the lower the modality. And for contextualization, the absence of, or the less detailed a background is, the lower the modality. All three informs the classification of the images in the selected data as low modality images.

In order to carry out the analyses, the technique is to describe exactly how the presentations of low modality in selected NCDC Covid 19 sensitization images on FB are effectively utilized to carry out the ideational, interpersonal and textual functions of multimodal communication.

4. Research Methodology

The samples for analysis are acquired from the official Facebook account of NCDC. They comprise

multimodal posts in which many are composite (combine images and verbal [written] captions). Some combine naturalistic images and verbal information, while others combine comic-like images (images with low modality). These are selected in order to determine the communicative value of such design choices by the image producer(s). Out of thirty-five (35) multimodal posts, seventeen (17) are considered most suitable for the study and are thus, purposively selected to describe how colour; colour modulation and representation, and contextualization (elements that determine modality) enable the modes complement each other and by so doing, influence the way viewers consume the texts.

5. Analysis and Discussion

The texts used for this analysis are composite in the sense that they combine images and verbal captions/information on Covid 19 in passing messages across to viewers. Composite feature is found in all the selected texts for this study. This section therefore accounts for how this intersemiosis impacts interpretation and also explains the socio semiotic significance of their use.

The composite texts are represented in such a way that the modes mutually complement each other. The colour modulation, which is represented in low modality, guarantees that only the necessary components of the image that help complement the verbal mode should remain the focus. Unnecessary details, such as colour shades and texture, as is common with naturalistic images are completely left out or greatly minimised as they tend to distract viewers from paying attention to the message. Representation allows the viewer adequately identify only relevant features of the participants, that help reinforce the verbal mode. Contextualization commits the viewer towards interpreting every single visual clue presented in the text because they are perceived as intentional, and thus relevant.

5.1. Colour modulation, Colour, and Representation

As previously stated, the colour modulation has low modality as they are basically solid flat colours like what is obtainable in comic strips. As opined by Kress & Van Leeuwen (2001), “colour, functions as a formal semiotic device to provide cohesion and cohesion” (p. 58). The aim is to make them match up more closely with their accompanying verbal captions and decontextualized backgrounds which are also generally flat solid colours. This marks some form of convergence between the modes; so that they

all blend in together and form a more integrated composite. Representation (a scale ranging from fine-grained to minimal textural details) on the other hand, uses colour and textural details to indicate low modality and also has varying significance. Most of the posts are placed on white or off white backgrounds which makes any other colour pop. Apart from this, because the images have low modality, the image producer is also able to use colours as semiotic signs where needed to signify entities. As such, the textural details represented range from low modality naturalistic image presentation to sensory textural coding.

Fig. 1.1



As a means of identification, colour is used as a tool to differentiate participants (both written captions and images). For instance, in Fig. 1.1, only colour is used to differentiate human participants. Why is it necessary to differentiate human participants who are otherwise, exactly alike? Suggestively, colour serves a purpose. Diversity of colour not only tricks the viewer into viewing the participants as separate individuals, it also makes the text a lot more visually attractive. The participants are only differentiated by the colour of their clothing. This way, texts appear less monotonous and can engage the viewer more.

The use of low modality colour modulation ensures that images, signs and verbal captions are easily observable and differentiated. This is especially important because the representational, interactive and compositional meanings which the visual modes present are crucial to the meaning of the verbal or written details and the overall message of the posts. For example, in Fig. 1.2 below, the participants are seen exchanging a handshake. Information value of placement and salience make them the first elements the viewer pays attention to in the post. Generally, in terms of information value, items on the left are regarded as ‘Given’ information, while those on the ‘right’, as ‘New’ information. Space is used as a frame to accentuate the difference in information content. At the interactive meaning level, they are equals or contemporaries. This is not ‘New’ information; people exchange handshakes. At the interactive level, it indicates that they are familiar with one another. However, this can cloud their judgment about the health risk of such a gesture, angle of presentation presents an ‘offer’ meaning, which offers the participants as entities to be observed. This allows the viewer act as an observer on the side-line. As an observer, the viewer is made to take into account, the meaning of the zoomed image representing a ‘beyond what the eye can see’ version of what a handshake from a seemingly healthy looking person might mean. The verbal text elaborates this by providing ‘New’ information about the nature of the image. Colour ties both modes in this image and it is used to show that a handshake may contain ‘more than what meets the eye’. It is presented in a blue circular shape as a means of identification.



Fig. 1.2

The accompanying verbal or written information complements this visual information by partly repeating the content of the image by implying that one of the participants may be infected and not show symptoms, thereby, infecting others.



Signs such as  and  are used in Fig. 1.3 below to indicate that a phenomenon is positive or negative respectively. Symbolically, green is associated with life and growth, while red is associated with death and danger. Consider Figure 1.3 below



Fig. 1.3

The word ‘precautions’ is captured by the images with the green positive symbols as against those with the red negative symbols. As such, the images with the green positive symbols are the prescribed ones that indicate that one should be aware of the necessity of ‘taking precautions’. This is further complemented by green colour they both share.

In Fig. 1.4, the image producer uses colours to capture sensory coding orientations. In the ‘offer’ angle of presentation, the red pigmentation around the head of the represented human participant is an attribute associated with fever, while three ash lines are used to visualize the almost invisible but present cough droplets which may contain the virus. We do not usually see fever but we can *feel* ones temperature in order to identify it. Also, we may not see cough droplets, but we *feel* or *hear* it. Colour has been manipulated in this low modality images to capture these ‘beyond the visual’ symptoms of Covid 19 such as cough, fever, and general distress. In terms of information value, it presents what may be labelled as ‘New’ information. That is, cough, fever and general distress are part of the symptoms that often accompany the respiratory illness; Covid 19 which the viewer should be aware of.

In Fig. 1.5, the three wriggly ash coloured lines also capture the *sound* and *vibratory effect* of sneezing which is one of the symptoms of Covid 19 indicating that one is unwell.



Fig. 1.4

Fig. 1.5

The images, like many others presented in an ‘offer’ angle allows the viewer observe them closely in order to understand the information their use provides. The visual-sensory colour techniques are used to make the texts easy to comprehend by making the human participants to partly repeat the directives specified through the verbal or written components of the texts.

In terms of *representation*, the colours and textural details are used to mark off or differentiate represented participants. Representations of textural details varies but are greatly simplified in the sense that they allow the viewer identify and differentiate objects and human participants. The intended African audience forms the basis of

the textural details used to represent most of the human participants. Many of the represented participants have brown skin and dark hair. As minimal as the textural details are, they make the classification a lot more generic to represent a typical African. It serves a dual purpose; to present a conceptual/generic pattern of the addressee(s), and in spite of the generic presentation, to represent a level of closeness through frontal and/or close-up shots where necessary. This means that in as much as the minimum use of naturalistic texture makes the images represent the Nigerian audience in particular, a frontal and/or close-up shot could also be presented in such a way that captures a ‘demand’ address, demanding that the addressee (s) establish an imaginary relation with the represented participant.



Fig. 1.6



Fig. 1.7

In the fig. 1.6, the human participants represent the implied Nigerian viewer and at the same time, establish a close relation by ‘demanding’ to be imitated by the viewer. The directive to ‘wear a mask’ is therefore directed at the implied (Nigerian) viewer. In Fig 1.7, textual detail captured by the brown skin colour and dark hair plays a similar interpersonal role. However, in addition to this, as a result of its placement on the right angle of presentation (‘New’ information zone), the new added feature of personal address is presented. That is to say, “I am talking to you”. The textural details on the leaves in Fig. 1.8, even though significantly still low, is important for identifying the kind of leave as its significance is important in the text.



Fig. 1.8

The green leaves and the red embedded in the gift wrappers in Fig.1.8 are symbolically associated with Christmas because over the years, these colours have been the traditional colours associated with this festive season. This representation of colours as semiotic modes is therefore complementary of the social and cultural concept of Christmas. Hence, at the textual level, there is a link between the “notions of ‘colour schemes’ and ‘colour harmony’ into the social and cultural concept of [for instance] grammar in the more traditional sense” (Kress & Van Leeuwen, 2002, P. 344). The presence of only the gifts might have been ambiguous without proper identification of the leaves due to clearness of textural details. As such, the meaning of the post might have been impacted. ‘This season’ in the verbal text is thus lexically modulated by the symbolic meaning of the combination of the leaves and gift packs.

The human participants both have white and grey hair, indicating their age group and by implication, their vulnerability regarding the high risk of contracting Covid 19. Both colour modes are representative of maturity, minimalism and conservativeness. Again, the accompanying verbal information (*Love protects*. So, avoid the risk of travelling and getting your elderly family infected) complements this visual information. In other words, love and protect the elderly, who may have underlying conditions and are more likely to get severely sick with Covid 19.

Contextualization

The images are represented within minimal or low modality contexts (settings). Any material that does not add any significance to the setting is simply omitted. This is because only that which is necessary to serve the

communicative purpose of the design is that which is represented. According to Kress and Van Leeuwen (2006), “by being ‘decontextualized’, shown in a void, represented participants become generic, a ‘typical example’ rather than particular, and connected with a particular location and a specific moment in time.” (p. 161). To say that an image is presented in low modality, the image also has to be presented with none or minimal background information that informs setting.

In terms of framing, almost all the texts share the same background in different posts. No extreme sharp line separates them. Instead, space is mostly used to differentiate the items in the texts. This way, they tend to be perceived more as a whole than as separate entities. However, the presentation of information gives some clues about the contexts in which the images or verbal information can be infused. This is referred to as ‘Information Value’. It signifies how the placement of elements in a text endows them with the specific informational values attached to the various ‘zones’ of the visual composition: left and right, top and bottom, centre and margin (Kress & Van Leeuwen, 2006, p. 177). In terms of salience, most of the posts give equal or near equal space to both modes, which again suggests that they are meant to complement each other. Some however, integrate both modes in a fashion that suggests that one mode is recognised first before the other. For example, we have the left vs. right and top vs. bottom arrangements of the visual and verbal information in the texts. (See Kress & Leeuwen 2006 and 2011 for further reading).

In instances where the image comes first, either top or left, the image provides a point of departure from which context can be infused (this is because English conventions commit us to reading from left to right and top to bottom). The item on the left occupies the position for ‘Given’ information “presented a something the viewer already knows as a familiar and agree-upon point of departure for the message” (Kress & Van Leeuwen, 2006, p. 187). The right, on the other hand is occupied by the ‘New’ information which is something not yet known, or perhaps not yet agreed upon by the viewer, hence as something to which the viewer must pay special attention” (p. 187). In Fig 1.9 below, the image presents one ‘New’ information, which is that in spite of taking precautions (as informed by the use of a mask by the human participant) all non-essential travels should be limited. In addition to this, as a provider of context, the information on the right provides context for the image, so that the image is infused with a generic context of ‘non-essential travel’.



Fig. 1.9

In Fig 1.10 below, this structure is used between two images. The first represents a small group of three. This number might be taken for granted as ‘Given’ information but then, it goes on to imply (using an arrow) that just three can give rise to a ‘flood’ of people. This new ‘New’, then becomes the ‘Given’ for the next ‘New’ on the extreme right. It provides the information that should be taken seriously; that a ‘few’ can give rise to ‘several’ and then, most importantly, that the virus spreads very easily. All the components of the text, in this way, reinforce each other as if in a sequential order.

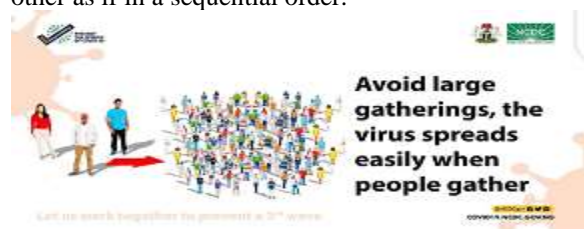


Fig. 1.10

In other instances where the image forms a departure point for a verbal information directly for left vs. right presentation, the image also tends contribute to the contextualization of the verbal information on the right.

A top-down vs. vertical presentation performs a similar function. The significance of such presentation of information is however slightly different. Kress and van Leeuwen (2006) suggest that the item at the top tends to make some kind of emotive appeal and show us ‘what might be’, the lower section tends to be more informative and practical, showing us ‘what is’; differentiating between ‘the ideal’ and ‘the Real’ (p. 191.) In Fig. 1.11 below, the images at the top suggest an ideal travel or vacation situation. This is contrasted with the ‘Real’ situation on ground in the form of a directive which discourages such venture by warning people to avoid non-essential travels so as not to put their loved ones at risk.



Fig. 1.11

Similarly, a centre margin presentation links the information at the marginal zones to the entity at the middle. This central entity contextualizes the entities at the margins. In Fig. 1.11, the image producer integrates both image and verbal information in such a way that information value places the central image as the context from which the entities at the marginal zones could be interpreted.

For example, Fig. 1.12 uses the colour blue that circles the human participant to create or suggest a ‘clean zone’, where cleanliness is enhanced by the important role of water in the prevention of Covid 19, opposed to the exterior. The image suggests that the act of hand washing indicates cleanliness and membership in the clean zone. In terms of composition (centre –margin composition), the outer layer encircles the inner layer, making the inner zone appear like its core. This makes the visual activities of the human participants the key idea in the text, to which ‘running water’, ‘soap’, hand sanitizer’ and ‘hand washing facilities’ in schools are associated. It tacitly persuades the implied viewer (students, judging from their classificatory attributes such as clothing and backpacks) to frequently engage in the act of hand washing.



Fig 1.12

A similar post is seen below (Fig. 1.13), where contextualization of both the items in the marginal zones and the verbal information is associated with the meaning of the item in the centre/core. Only a hand is seen, abstracted from further details. It is however linked with the images that appear in the marginal zones. All verbal information which have been illustrated visually are linked back to the act of ‘hand washing’

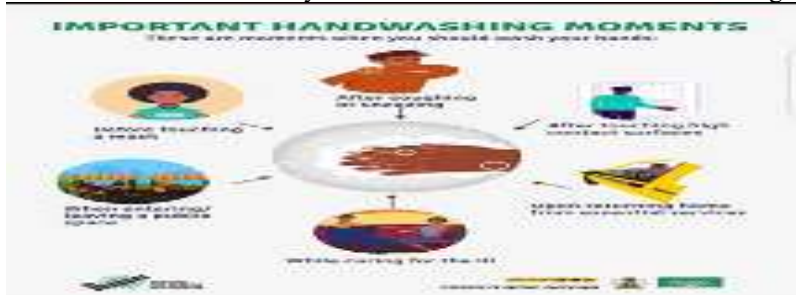


Fig. 1.13

As low modality texts, the few which are not represented in voids, or which do not have placement of information value, determine context, and have minimal details to capture the setting. For example, the backgrounds in Figs 5.2, 5.5, and 5.6 above all have floating colored symbols which have become conventionally associated as a representation of with Covid19 virus. It is made very salient because the background basically abstracts from details. This is not only used to suggest that Covid 19 floats in the air, but to also contextualize the texts in which they appear. In each of the texts, the reader is made to feel like the virus saturates the atmosphere in which the human participants and verbal information are represented, and is thereby also tacitly persuaded to take necessary precautionary measures like the wearing masks.

Certain symbols have also been used to indicate setting or create a concrete context for the verbal information. For example, the symbols of the cross in fig 1.11, used to symbolize Easter and the pine leaves and gift packs used to symbolize Christmas in Fig 1.8 above. In addition to this, we should not forget the significance of the national logos attached to each of the texts (see Fig. 1.14 below). The coat of arm, representing the country’s government and the NCDC logo are used to indicate that the government fully endorses the circulation of these messages. In this way, its context acquires an official quality



Fig 1.14

To reinforce this relation between the images and the verbal information, a set of posts are also observed to combine images and verbal captions in such a way that the meaning of one is incomplete without the other. The verbal information appeared first but could only be fully articulated by simply naming the image. This strategy playfully engages the viewer while simultaneously hoping to enlighten them. In terms of salience, the intersemiosis of the two modes takes up most of the space and even though the meanings of the combinations are restated below the images, the font size renders them almost insignificant. Figs 1.15-1.17 thus read, ‘cover up’ nose and mouth; ‘safeguard’ public places like restaurants by wearing masks, and ‘limit’ traveling during the Christmas festive season.



Fig.1.15



Fig 1.16



Fig 1.17

6. Conclusion

In this study, analysing data used by NCDC to sensitize the general public about precautionary and safety guidelines against contracting Covid 19 indicates that the intersemiosis between the different modes enhances textural coherence, thereby making the images uncomplicated and easy to comprehend. As mentioned earlier, the utilisation of such multimodes therefore has a communicative value which the image producer intentionally makes manifest in order to serve specific motivated purposes.

The multiplicity of semiotic resources makes these texts visually attractive, more concrete, more eye-catching and consequently, more memorable. The producer makes all of these achievable by using flat solid colours and minimal colour modulations which map or represent the images more closely with the their accompanying visual information. Also, low modality representation which ensures that only relevant and less distracting textural details remain, acts as a motivated semiotic resource and reflects how selected NCDC FB Covid 19 sensitization posts impact the viewer. Data analysed in this paper typifies the fact that certain elements determine modality levels; that is the concept of contextualization. In other words, how minimal

background details make relevant components salient and how the identification of information value is enhanced is appropriately demonstrated.

Interpreting the information embedded in selected NCDC Covid 19 sensitization posts contributes to the existing body of knowledge regarding the curtailing the spread of the virus, in that it creates more public awareness about self-adherence to stipulated governmental precautionary measures and guidelines. In terms of contributing to knowledge vis-à-vis the area of MDA, this study draws attention to the fact that the messages behind these striking, but yet simple posts have semiotic modes whose embedded cultural references can systematically be decoded by the viewer. Accordingly, this investigation offers greater opportunities for meaning making in subsequent NCDC Covid 19 sensitization FB posts. Finally, the role and significance of this study to viewers of such posts is that it gives insights to ways an individual can unravel the meaning behind the multiplicity of semiotic resources employed by the producer. Interpreting embedded messages will in turn serve as a distraction to a plethora of unsubstantiated and unreliable social media posts that promote conspiracy theories.

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Part Four

Peace and Conflict Studies



Terrorism and the Question of Moral Justification: A Bioethical Point of View

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Abstract. There have been cases of violent and horrific acts on the international scene that have been referred to as terrorism. People have been discussing terrorism mostly in relation to diverse issues such as the abduction of Terry Waite (an envoy of the Church of England) in Lebanon in January 1989, the bombing of the Pan African Jumbo Jet which killed 270 people on 21st December, 1988, the suicide flights into New York's World Trade Towers on 11th September, 2001, the various bombings in Iraq, India and very recently, in London and other gory attacks on individuals, institutions and communities in different parts of the world. Given this, the poignant questions are: who are terrorists? Are they criminals or liberation fighters? What is the moral justification for terrorism? Who are they fighting for? Can terrorism be made a way of life? In other words, can it be made a way of addressing grievances? What are full consequences of terrorism on property and human lives? Do terrorists have a better way of addressing their grievances? Do we have any reason to support terrorism? In order to achieve its intended objective, the paper discusses meaning and definitions of terrorism, nature, sources, dimensions, types, causes, effects and proposed solutions to the problem of terrorism. The paper concludes that there is no moral justification for terrorism, it is unethical because it is evil, it is a serious, heinous and nefarious crime, hence, we should all rise up for its utter condemnation.

Keywords: Terrorism, loss of lives and property, violence, moral justification.

1. Introduction

Terrorism in its classic form refers to acts of violence by clandestine groups, involving acts of sabotage of public installations and the destruction of precious lives and property. Those involved are united by political ideology or extremist beliefs carefully plan

such attacks well in advance, and often select their target using explosives to make a great impact, attract attention or spread grief, horror and intimidation. One can rightly say that it is an unconventional war against the society or an establishment, but resented order.

The history of terrorism dates back to the days of the "Red Terror" during the French revolution in the 18th Century. Terrorism consequently spread to the rest of Europe and then USA and Russia, often in the service of nationalist and anarchic goals. But it will suffice to note that in the 20th Century, terrorism became more sophisticated and spread throughout the world. In Europe, groups like the Red Brigade, the Basque Separatist ETA, the Red Army and The Provisional Irish Republican Army used terror tactics to pursue ideological and national ends. While the Palestinian struggle threw up some groups including the Black September that abducted and murdered Israeli athletes during the 1972 Olympic Games, other groups such as Aum Shinrikyo were believed to be active in Japan. It was also believed that terrorist groups were active in the US, and were involved in the World Trade Center and Oklahoma bombings in the 1990s. Since September 11, 2001, it appears that the search for terrorist groups in the war of terror has uncovered the existence of such groups across the world. Such groups have been found in Indonesia and the Philippines and other parts of Asia (Olukoju and Falaiye, 2008:116).

Due to the transformation that the world is undergoing, terrorists' networks involve many individuals, have also become more sophisticated in their operations, more mobile and transnational in moving resources, recruiting operatives, planning and coordinating their operations across the world. They also engage in complex opaque operations, avoiding detection, and inventing unconventional as well as conventional weapons. Apart from the use of

conventional civilian aeroplanes in the tragic September 11, 2001 attacks, terrorists have also used dangerous chemicals and gases such as Sarin in Tokyo subway attacks, used suicide bombers, and biological weapons such as anthrax elsewhere. Increasingly, they have targeted civilians-tourists, bus and train commuters, public buildings, and air travelers, while avoiding to a large extent, military installations and infrastructure. It would appear that the strategy of terror is to now strike at the infrastructure of globalization or “soft targets” usually civilians, as a way of spreading fear among the populace and intimidating the “enemy”. However, it should be noted that a lot depends on who has the power to define terrorism, and the ends that such a definition serves.

2. Meaning and Definitions of Terrorism

From the outset, it is imperative to note that terrorism is difficult to define. Like “beauty” “terrorism” is in the eye of the beholder. One man’s freedom fighter, is another man’s terrorist. It must be equally be noted that terrorism has these appellations such as: freedom fighter, guerilla, insurgent and revolutionary. According to Adeniran, (2007:246) the term is traceable to the French word *terrorisme*, derived from the Latin word *terrere* (to frighten or cause to tremble) and was commonly used in the last decade of the 18th Century when the use of the guillotine was extensive. From the latter part of the 20th Century to the present century, it has become more widespread, involving greater sophistication and networking, and inspiring greater horror than ever before.

In practical terms, terrorism is a compulsive strategy often employed by those who consider themselves relatively disadvantages and weak, and who seek reversal of authority or opportunity by forcing the powerful into compromise or concessionary terms. In the process of applying terror, people are eliminated and structures demolished in order to create fear and force those who are the targets of the acts to do things they would normally not do. The terrorist is indifferent to the immediate and of course, remote consequences of his act to both himself and his victims. Terrorism can be viewed as a theatrical warfare whose drama involves threats of use, or actually the use of some violent act on the person or group against whom the violent act has been targeted. The ultimate aim is to compel a relevant authority to act in a particular manner as dictated by the perpetrators of the reign of terror.

The UN General Assembly Resolution 49/60 (adopted on December 9, 1994), titled “Measure to

Eliminate International Terrorism,” contains a provision describing terrorism:

Criminal acts intended or calculated to provoke a state of terror in general public, a group of persons or particular persons for political purposes are in any circumstances unjustifiable, whatever the consideration of a political, philosophical, ideological, racial, ethnic, religious or any other nature that may be invoked to justify them.

The Arab Convention for the Suppression of Terrorism was adopted by the Council of Arab Ministers of the Interior and the Council of Arab Ministers of Justice in Cairo, Egypt 1998. Terrorism was defined in the convention as:

Any act or threat of violence, whatever its motives or purposes, that occurs in the advancement of an individual or collective criminal agenda and seeking to sow panic among people, causing fear by harming them, or placing their lives, liberty or security in danger, or seeking to cause damage to the environment or to the public or private installations or property or to occupying or seizing them, or seeking to jeopardize national resources.

UN Security Council Resolution 1566 (2004) gives a definition:

Criminal acts, including against civilians, committed with the intent to cause death or serious bodily injury, or taking of hostages, with the purpose to provoke a state of terror in the general public or in a group of persons or particular persons, intimidating a population or compel a government or an international organization to do or abstain from doing any act.

A UN panel, on March 17, 2005 described terrorism as any act “intended to cause death or serious bodily harm to civilians or non-combatants with the purpose of intimidating a population or compelling a government or an international organization to do or abstain from doing an act”. The European Union defines terrorism for legal/official purpose in Act. 1 of the **Framework Decision on Combating Terrorism (2002)**. This provides that terrorist offences are certain criminal offences set out in a list comprised largely of serious offences against persons and property which:

Given their nature or content, may seriously damage a country or an international organization committed with the aim of: serious intimidating a population; or unduly compelling a government or international organization to perform or abstain from performing an act; or seriously destabilizing or destroying the fundamental political, constitutional, economic or social structures of a country or an international organization.

The United States has defined terrorism under the **Federal Criminal Code**. "... activities that involve violent... or life-threatening acts... that are a violation of the criminal laws of the United States or any state and ... appear to be intended (i) to intimidate or coerce a civilian population; (ii) to influence the policy of a government by intimidation or coercion; or (iii) to affect the conduct of a government by mass destruction, assassination, or kidnapping; and ...(iv) occur primarily within the territorial jurisdiction of the United States..."

US Patriot Act of 2001: terrorist activities include:

- Threatening, conspiring or attempting to hijack airplanes, boats, buses or other vehicles.
- Threatening, conspiring or attempting to commit acts of violence on any "protected" persons, such as government officials.
- Any crime committed with "the use of any weapon or dangerous device," when the intent of the crime is determined to be endangerment of public safety or substantial property damage rather than for mere personal monetary gain.

Federal Bureau Investigation (FBI) definition of terrorism: The unlawful use of force or violence against a persons or property to intimidate or coerce a government, the civilian population, or any segment thereof, in furtherance of political or social objectives. **U.S. Army Manual** defines terrorism as the "calculated use of unlawful violence or threat of unlawful violence to inculcate fear. It is intended to coerce or intimidate governments or societies ... (to attain) political, religious, or ideological goals."

3. Nature, Sources and Targets of Terrorism

Terrorism manifests in violence. It is a brutish tactic that thrives in the use of violence, generally in an indiscriminate way to harm, cause distress and inflict fear upon a population. International terrorism is either inspired by, or have implications or impacts on certain factors across international borders. These factors include politics, religion, race, ethnicity and material gains. The perpetrators of such dastardly acts are considered as terrorists, revolutionaries, militants, guerrillas, rebels, separatists, etc.

In the past, the zones of terror were always limited to predictable spheres. First, we could always determine the instigating, the inhibiting as well as the situational factors which impact upon the behaviour of the terrorist. Second, we could predict the form and potency of the terror. Today, not only has modern technology expanded the zones of terror, the human

condition and aspirations as well as the nature and levels of global interactions now compound the motivational factors, the situational factors and the inhibiting factors which conspire to create fertile grounds for the spread of terrorism. These have consequences for the sources and targets of terrorism.

The present situation in which terror is employed to achieve specific goals was no doubt anticipated by Aristotle, Polybus and Machiavelli whose analyses betray a seemingly covert perspective that presents violence as a means employed in bringing about intended situations based largely on political motives and calculations. These political analysts appeared to be mindful, in particular, of the types of terrorism which associated with political agitation and political repression and other categories of terrorism which can be classified as revolutionary, sub-revolutionary, counter-revolutionary, etc. the zones are determined by the objectives, while the targets are prescribed by the intended goals of the terrorists (Adeniran, 2007:246-247).

In spite of the Machiavellian analysis in terms of nature, source and potential dimensions of terrorism, the phenomenon has evolved in stages and developed into different types. We now have about six (6) types- three of which were identified by Gerald Holton (1978:265-274) as follows:

Type I: Terrorism which consists of acts that attempt to impose terror by individuals or small groups on other individuals or small groups and, through them, indirectly on their governments.

Type II: Terrorism imposed by governments on individuals or on groups of local or foreign populations, e.g. the use of atomic weapons, poison gas, Nazi camp genocide, etc.

Type III: Terrorism which results from states disseminating high-level technology. The type presupposes that targets, such as nations, will not have open to them the conventional responses and will have to devise new methods.

To the foregoing types must now be added three others, thereby bringing the categorization to six, to conform with the contemporary dimensions of terrorism. These will be regarded as types IV, V, and VI with the following characteristics:

Type IV: Terrorism carried out by individuals or groups using paleotechnic means of technology against governments.

Type V: State (i.e. government) terrorism against another state using non-state actors.

Type VI: Programmed state terrorism carried out through policies of selective reprobation and instrumental violence (Ibid).

The spread, modes and dimensions of terrorism is proportionally linked to the increasing potentialities of man's control, or lack of it, over the aspirations of others and the rate of increase of such potentials depends on whether or not realization or attempted fulfillment of the aspirations by some people can endanger the liberties of others. Terrorism has therefore become, within the complexity of human development process, an instrument for achieving desired goals which, in some cases, could entail self-defense or self-assertion. But, since the dread it inflicts as well as its modes and dimensions are very often irrational, it has become dressed up in the character of evil. The range of perspectives on terrorism is summarized by Horowitz (1977:29)

... a belief that it is the only possible means to bring about social change to a view of terror as the last refuge of scoundrels. Terrorists themselves are seen either as authentic heroes in a notable heroic mission or as petty criminals who coat their venal arts with their ideological gloss...

This confirms the diverse views on terrorism. But whether the terrorist is eccentric, mystical, mad or revolutionary as many have tried to portray terrorist of different persuasions, the point is that, at any given point, the impact of terrorism is devastating on the human psyche and on the society. Since terrorism involves, largely, the coercion of leaders or entire population through fear, dread or traumatization, the impacts are felt more severely, especially since the modern forms of terrorism have come to depend largely on technology. The technologically capabilities recently acquired by man have increased the potentials of terrorism, particularly with regard to the scale of damage that can be done. In any circumstance, terrorism succeeds depending upon the target and the method.

In addition to the technology at the disposal of the terrorists, such factors as the state of mind, the values of the victims of terror as well as the international environment or the political situation in which the victim and the victimizer operate, history, culture or common aspirations; are forces that could impact on the target. The type of terrorism that is manifest within a country has sources that are different, or could be different, from the type perpetrated at international levels. In other words, territorial terrorism and extra-territorial terrorism have different targets or goals and their sources could also be different.

In analyzing the sources and targets of terror, there is the temptation to erroneously focus exclusively on explicit signals. Unfortunately, absence of explicit

indicators does not necessary mean that incipient terrorism is less devastating or potentially less destructive, but because it is more subtle, more programmatic and more policy-related. It is perpetuated by way of projection of force with the instrumentality of programmes, policies, ad hoc actions, etc. the manifestations are to be found in a complex of inter-state and intra-state interactions and in a way authorities relate to the public.

While implicit violence is invariably a product of institutional policy (of government and corporate bodies), explicit violence is an act of the individual or group of individuals or group of individuals operating under the sponsorship of cooperate and non-cooperate bodies. The two distinct categories of foreign based operatives, homofighters and xenofighters, derive motivation for the perpetration of violence from diverse sources. Homofighters are presumably engaged in domestic political struggle against the government or a rival political organization and often enjoy foreign support or sponsorship in their insurgency. With regard to the xenofighters, these are extra-national forces that could be engaged in activities against nationals, their government and organizations.

There is a third group that does not subject itself to precise categorization. In this category are the Popular Front for the Liberation of Palestine (PFLP), the United Red Army (URA) of Japan, the Hezbollah, etc. Their motivation could be explained beyond ideological perspectives, while the targets of their assaults could be determined by geographical, socio-political, economic and technological factors.

In societies that are in a state of underdevelopment or decay, state terror is a political weapon, used to establish authority and compel obedience; while in territories or societies seeking freedom, terrorism is used to secure that goal. In this regard, it is a product of frustration and disenchantment since guerilla warfare is no longer an attractive choice and convectional military option offers very little promise. In all cases, the element of tension is constant. The cause for which a disgruntled or dedicated and determined individual or group resorts to executive kidnapping, bombing (of airports, city centers, leisure facilities, transport systems), hijacking, etc. usually stems from a sense of deprivation of very basic needs or conditions of life (Adeniran, 2007: 249).

4. Dimensions of Terrorism

There is hardly any distinct line of demarcation between the so-called national terrorism and the so-called international terrorism. However, since what can be regarded as national terrorism is capable of snow-balling into the international arena, it is necessary to touch on the state-bound terrorism before examining the other side of the coin for what can pass for international terrorism.

4.1 Territorial Terrorism

The psycho-dynamic of terrorism at national and international levels (the territorial and the extra-territorial) are basically the same. When force is used to produce fear, the victim who is target, and the perpetrator of the act are at two different ends of a conflict continuum; and the terrorists themselves, the targets, the victims and the audience are all affected one way or the another by the impacts of the dastardly act. Moreover, the responses or reactions received by the act usually have some bearing upon the success or otherwise of the terrorists' act (Ibid: 250).

Sometimes, factors responsible for internal domestic terrorism coincide with those which encourage terrorism at the international level. At the national level, for instance, relative deprivation with regard to the allocation of some fundamental necessities of life, poverty or political frustration can fuel terrorist activities. Religious intolerance or fanaticisms are also potential terrorist incendiaries. Whatever the cause, the result is always instrumental (or goal-directed) violence resulting from the terrorist's conviction that he must impose some fear or inflict some damage on certain individuals or group of individuals. A striking characteristic of terror is its domino property. This is embedded on the logical deduction that a set of terrorist acts in some way or another, usually relates to some other acts of terror.

In societies where there is a lot of inequality, terror assumes the status of a political symbol and, at some point, it becomes widely perceived either as an act of self-defense or a liberation strategy rather than a mere act of horror, relying on brute force. When fear is instilled by the exercise and use of violence by the terrorist, it either threatens some established norms or shakes some belief systems leading to defensive measures or counter-terror. While the goal of the terrorists is always to change the status quo, based on the fatalistic belief that there is nothing too much to sacrifice in order to achieve the set goal, the strategy sometimes alienates some believers in the means to the detriment of attaining the goal.

When domestic (state-bound) terrorism is countered, the result is either positive or negative. The result is negative if it ends up as abortive acts; that is, for instance, if the counter-attack only succeeds in presenting the terrorists as heroes or martyrs.

Alternatively, if there is effective internal counter-attack which makes it unattractive to continue with original acts of micro terrorism, the terrorists will suffer a set-back and the counter-measures are said to be successful. The acts of the Symbionese Liberation Army (SLA) connected with the Patty Hearse Case in the United States and similar acts of terrorism in the 1970s are clear cases of micro terrorism. These cases are in the tradition of traumatic violence, but are in a different mode from that displayed by Sirhan-Sirhan in the assassination of Robert Kennedy, or in the attempt on the life of Pope John Paul II (Ibid: 251).

A review of the types of terrorism that occur within the nation-state shows that the individual terrorist has undergone some mental dysfunction, living in a different world where personal responsibility is attached to the need to bring about or create an unusual situation that invokes terror. It also suggests that it is a problem that relates to policy goals of nations. If we take, for example, the countries where terrorists activities have been prevalent, such as Italy and Lebanon, we see that the terrorists, the target and the victims are participants in the political process. The terrorists aim for certain political results by arousing acute social anxieties. Their strategy is to achieve an objective through what Harold Lasswell has identified as the symbolic enhancement of instrument or procedure of destruction which facilitates the consolidation of a terror regime as was the case in Nigeria during the (1993-1998) regime of Sanni Abacha (Harold Lasswell, 1978:255).

In the cases of Italy and Lebanon referred to earlier on, terrorism is not new. What became alarming some years ago was the social chaos and economic destruction that the nation-based terrorism in the country was creating and many instances of such a scenario were recorded during the last three decades of the 20th century. The activities of the Red Brigade in the late 1970s, to the abduction and murder of Aldo Moro in 1978, were instances of terrorists' acts which compounded problems of understanding the complex dimensions of terrorism.

The Maitatsine rioters of the 1980s in Nigeria, the murder of some promising Nigerian politicians since the beginning of the 21st century and similar incidents are indicative of terror at the micro level in Nigeria. There is a catalogue of different categories

of terrorism all over the African region- from Sudan to Liberia – the greater percentage being institutional. One can also recall the cases of Ireland, Iraq or the Congo, etc. However, the various acts of terror within national boundaries include selective or mass murder, or attempts at murder, homicide, robberies, extortions, dynamiting as well as both short-term and long-term kidnapping. Some are political, while others are not.

The storm of nation-bound terrorism witnessed in the past few years throughout the world seems lay credence to the following hypotheses:

- that a tradition of political extremism promotes extremist tendencies and programmes which readily encourage terrorism;
- that unfulfilled expectations and the torment of uncertain future stimulate terrorism;
- that loss of confidence or lack of faith in a country's ability to respond to justice increases the chances of the country's leaders and institutions becoming targets of terrorism;
- that extremist ideologies feed on individual prejudices and fears and promote terrorism;
- that terrorism results from frustration and serves either to accentuate resentment for the existing order or challenge prevailing implicit or explicit terrorism of the dominant group (Ibid: 252).

What is amazing is the increasing utility values of explosives and incendiary bombs in the spread of terrorism. In the last decade of the 20th century, the ease with which fire bombs were constructed and used, coupled with the extensive damage they created, made them attractive in spite of their crude nature. For instance, with a Molotov cocktail or a glass bottle filled with an inflammable mixture (petrol with thickening additives such as motor oil), and a fuse attached to the bottle designed to ignite the flammable mixture when the bottle is shattered against the target, the terrorist is ready for his hit-and-run or suicidal operation. The crises in Iraq, Afghanistan, etc. have popularized suicide bombing. Today, in the theatre of terror, the production of the time-delayed fused and barometric bombs are being improved upon, with serious consequence for personal and national security. But, far more dangerous weapons of terror are the Precision-Guided munitions (PGMs), nuclear explosives, chemical, biological and radioactive weapons the use of which the world should pray against (Ibid: 253).

From some of the hypotheses discussed earlier, we can now infer that at the national level, assassination

or the likelihood of it, decreases as the level of political unrest diminishes along with increased satisfaction of the basic needs and aspirations of the people. From the first recorded cases of terrorism, including the assassination of Julius Caesar in 44B.C. through the Robespierre, Saint-Just and Couthon of the French reign of terror (1793-1794); to the cruelty and ruthlessness of recent years in which Ruth First of South Africa, Kudirat Abiola of Nigeria, Saje Ghandi of India, Hariri of Lebanon, etc., were eliminated, there is sufficient evidence to suggest that that the level of risk of assassination or the propensity to resort to terror is proportionate to either the levels of desperation of potential terrorists or the levels of vulnerability of potential victims or targets (Ibid:253).

4.2 Terrorism Across National Boundaries

The foregoing suggests that territorial terrorism, no doubt, poses a great challenge to national security. The nature of most states makes each of them insecure and potentially under constant threat of terrorism. Extra-territorial terrorism could, however, be more devastating since, in addition to kidnapping or political assassination and other forms of political violence, it entails economic destruction, social dislocation, etc.

Moreover, whereas at the national level of the source of violent acts can be easily traced and solutions to the problems found (such as in cases of kidnapping, acid attack, etc.) at extra-territorial plane, terrorism does not subject itself to easy scrutiny, and therefore, proffering solutions is more difficult. It is difficult to identify the actual sources of terror across national boundaries and, even when identified, it is impossible to deal with it without the collaboration of all relevant actors within the international system. Unfortunately, it is often difficult for nations to act independently and successfully against cross-border insurgency, because of different approaches adopted by different countries in responding to terror, often dictated by their political and ideological orientations and towards current events within the international system.

Terrorism across national boundaries indeed makes it difficult for nations to act independently or with absolute certainty of success in view of the fact that nation-states react differently to terror in accordance with their particular ideological orientations and the political situation within the existing international system.

Furthermore, when preference is given to violence as a means of settling scores at the national level, the

urge to inflict damage replaces the option for articulation of shared values or the type of rationality that produces consensual politics, and cross-border terror becomes an instrument used in securing compliance or achieving goals and objectives that are in consonance with the values of the terrorists. The incidence of terrorism, whether organized or spontaneous, which can attract prompt counter-measure by government at national levels through increased security checks, police surveillance, intensified search and seizures, and the introduction of new legal codes; usually assume different dimensions when moved into extra-territorial levels, thereby defying most counter-measures. The operation of Al-Qaeda, said to have enjoyed enormous support from the Taliban in Afghanistan and patronage of other governments, attest to this. To deal with this type of situation, relevant measures have to be taken at three levels; the national level, the sub-regional or regional level, and the international level.

There are, in a broad sense, two categories of international terrorism: conventional and nuclear. Both could be perpetrated by different groups of people-especially the youth, including even women. A fifteen year old youth was among the group, alleged to have been inspired by Pakistan that attacked the Indian High Commission in London on 20 February, 1973, while kidnapping of Peter Lorenz, leader of the Christian Democrat Union of West Germany, was staged in February 1975 by a group which included a 31-year old German woman. These and many more, including hijackings by the Moro National Liberation Front Supporters and the Croatia Nationalists, fall within the conventional type of terrorism. And so are the late 1990s air attack on Kabul, Afghanistan, the killing of eight applicants queuing for casual work outside a factory site in Johannesburg on 29 January 1996, the abduction of seventeen French tourists by some Al-Aslam tribesmen in Yemen early 1996 and the mass suicide bombings in Iraq since the crises which followed the overthrow of Saddam Hussein's regime (Ibid: 254).

Although, many of these instances of terrorism were localized, they were directed at foreign nationals. The terror in Yemen was also aimed at securing the release of Zebnallah Duman, the terrorists' fellow tribesman jailed for abducting a United States national in September 1995. Other acts of terror which readily come to mind include the Munich massacre of Israeli Olympic athletes in 1972, the bombing of Air India flight 182, the bombing of American Embassy in Kenya and Tanzania on 7 August, 1998, the Bali bombing, the Beslam school

siege in Russia in 2005 and the 7 July and 21 July, 2005, bombings in London. The regular tactic commonly used by terrorists is that very often they enter host countries legally and at other times, they enter surreptitiously with questionable passports and visas. In most cases, they set up a fairly complex intelligence network through which recruitment, induction and operation are carried out (Ibid, 255).

In the past, it was generally felt that a nuclear dimension in terrorism was unthinkable, but with rampart detonation of explosives at important places of human assembly- airport, railway stations, shopping centers etc., needs have arisen for extra caution aimed at discouraging accessibility of terrorists to nuclear technologies. Some decades ago, Dimitry Rotow testified before the American Senate that it thought it was "highly unlikely that any terrorists group would ever have the technical sophistication to actually produce a thermonuclear device". Current events within terrorist enclaves seem to suggest otherwise.

The first nuclear terror alarm sounded when a twenty year old Massachusetts Institute of Technology undergraduate (USA) created an accurate technical design for a fission explosive. This development was documented in the Nova science series on public television on 9 March 1975. Before then, the feminist Majority Report had published in the 'Handy Women Guide: HA piece on how to Build Your Own Atomic Bomb and Strike A Balance Of Power With The Patriarchy.' Several informal but successful efforts at the design and manufacture of nuclear weapons have pointed the way to future dangers. Many people have contended that the success recorded by terrorists in producing fission explosives would not guarantee them easy access to of pure fission explosives technology because of the high costs of acquiring this device, and because nuclear devices do not require fission trigger to initiate explosion of thermonuclear reactions in very light hydrogen isotopes such as deuterium and tritium. However, these arguments seem to have provided insufficient information on the extent to which the technology can be manipulated (Ibid: 256).

The nuclear age certainly does not seem to leave much room for comfort in the face of raging terrorism. A mere sabotage of nuclear reactor facilities can pose potent enough danger. The recent past experience of the former Soviet Union's Chernobil disaster and the 'fry experience' of the Koko ports waste in Nigeria, are examples of the possible devastation which toxic and nuclear misuse can create. The situation becomes more frightening when viewed against a background of cooperation

and collaboration among terrorists. The notorious route (US-Canada-France-Lebanon-Paris-Italy-Israel) associated with the complex operation of the Japanese United Red Army gunmen who carried out the mass murders at Tel Aviv's Lod airport in 1972, the network of Venezuelan Illich Ramirez Sanchez (Carlos the jackal) and the financial and military support which the secret agents of some governments give to terrorists attest to the real dangers posed by inter-terrorists-gang cooperation (Ibid: 256).

5. Causes of Terrorism

Some of the causes of terrorism are unwillingness to explore peaceful means of seeking redress such as consultation, dialogue and compromise; failure of peaceful means of redressing grievances; instinct of aggression and domination; proliferation of weapons of mass destruction; incompatibility of conflicting ideologies; subjugation, oppression and exploitation; social inequalities; frustration; instinct of self-preservation; and instinct of vengeance. In addition, the nature of the opposing party may be such that will make the exploration of a peaceful settlement futile. Besides, frustration can serve as an influential factor. (Opafola, 2008:17)

Instinct of aggression and domination can propel terrorism. Among other things, this instinct sometimes fuels the desire for territorial expansion. The existence of weapons of mass destruction gives impetus to the instinct. Even if terrorism is not a product of the instinct, the proliferation of weapons of mass destruction is a causal factor. Any country, institution, group or person who has control over these weapons may not only be tempted to use them, but may also indeed use them to terrorize others. It should not surprise anyone that those who have these weapons are not interested in destroying them, while those who do not have them are making efforts to acquire them.

Terrorism can result from the incompatibility of competing ideologies (www.terrorism.com) (www.en.wikipedia.org/wiki/terrorism). Consider for instance, the ideological conflict between the former Union of Soviet Socialist Republics (U.S.S.R) and the West especially the United States of American and their respective allies. The difference between socialist ideology and capitalist ideology was responsible for the conflicts usually referred to as the cold war. It appears the expression "cold war" is a euphemism. The two blocs engaged in terrorist acts. Examples are the American attack on Cuba and Soviet's assault on Vietnam.

Terrorism can also be driven by subjugation, oppression and exploitation. Generally, a distinction can be drawn between economically and advanced countries and economically backward ones. (Opafola, 1997:1-38) (Opafola, 2000:201-218). Similarly, each country – especially in Africa – parades a class of the rich and a class of the poor. In most cases, the rich nations subjugate, oppress and exploit the poor ones. Many, if not all the rich people usually subject majority of the poor to similar conditions. In some cases, the oppressed have adopted terrorism in a bid to free themselves. Some of the oppressors have resorted to counter-terrorism. In the Philippines and the Romania, for example, terrorist acts graduated into popular uprisings which culminated in the eventual overthrow of President Ferdinand Marcos and President Nicola Ceacesque respectively. Current events in Afghanistan, Iraq, Israel and Lebanon partly illustrate the ideas of terrorism and counter-terrorism. (Ibid; 18)

Subjugation, oppression and exploitation breed and perpetuate social inequalities. Pervasive and unchecked social inequalities may produce frustration. Frustration can serve as the pivot of the instinct of self-preservation and the instinct of vengeance. The case of a frustrated person is like that of a drowning man or woman. To a drowning person, any life buoy is useful. Whether he or she will eventually be saved is a secondary issue. What is primary is the possibility of avoiding death through the use of a life-saver. In an attempt to restore hope and preserve his or her life, a frustrated person may resort to terrorism. This may be an attractive option especially when "other avenues for change including economic campaigns, protest, public appeal, and standard warfare hold no hope" (www.terrorism.com) (www.en.wikipedia.org/wiki/terrorism). When a person or group fights back, it is not necessarily with a view to preserving life – personal life or lives of members of the group. The action might have been influenced by the instinct of vengeance, the desire to retaliate. Suicide bombers belong to this category of terrorists. Furthermore, frustration may stand on other sociological and psychological platforms. Some of the sociological factors are poverty, discontent with own community, political instability, and discontent with society. Psychological factors include loneliness, crisis-ridden personal life and stress (www.terrorism.com) (www.en.wikipedia.org/wiki/terrorism). Antecedents usually have consequences. Having discussed some of the causes of terrorism, it is imperative that we consider some of its effects.

6. Effects of Terrorism

Terrorism has the following effects, among others: provocation, ill-treatment of people; killing of people; destruction of property; wastage of scarce resources; disruption of existing social and, or, political order; and insecurity. Terrorism acts are, by nature, provocative acts. The objects of such actions usually do not take things lying low. Human targets usually do not take things lying low. The cycle seems to continue *ad infinitum*. Attacks and counter-attacks between Israel security forces and Palestinian separatist forces partly illustrate the point that terrorism generates and fuels conflicts.

Ill-treatment of people is also a by-product of terrorism. Subjugation, oppression, exploitation, kidnapping, coercion, intimidation, inculcation of fear, torture, rape, and maiming of people, among other things, amount to ill-treatment. Directly or indirectly, ill-treatment sometimes graduate into loss of life or lives. Unbridled subjugation, oppression, and exploitation of the people of economically backward nations directly by their own rulers or indirectly by some of the economically advanced countries have resulted in abject poverty and mass misery in the poor states. In those countries, inability to meet basic necessities of life is one of the factors responsible for infant mortality in particular and low life expectancy in general. Furthermore, some hostages have been tortured to death while some rape victims are either killed by their assailants or to die later as a result of wounds sustained. Some people may even prefer suicide to being raped. Intensive and extensive coercion, intimidation and fear may eventually lead to loss of lives. High degree maiming may also lead to death. It is probable that terrorists do not anticipate the above-stated instances of death in undertaking their actions. However, that they are responsible for the ill-treatment from which the deaths proceed may be beyond dispute.

If the charge of attempted murder is a weak plank on which to nail terrorists, that of premeditated killing of people is strong enough to spell doom for them. Some terrorists deliberately kill human targets. They usually kill hostages and or, civilians. In some cases, the murder is expressed in the following forms, among others: assassination, massacre, and genocide.

Another effect of terrorism is destruction of property, public and private. In this respect, terrorists can be described as arsonists. Occasionally, the willful plunder extends to villages, towns and cities and is usually accompanied by destruction of lives. By so doing, terrorists waste human material, financial and other resources. In addition, they try to disrupt and in some cases, indeed disorganize existing social and

political order. General insecurity then follows. In this regard, we submit that terrorism can produce insecurity of lives and property, social dislocations and political instability, among others things. This claim is illustrated by the September 11, 2001 terrorist attacks on World Trade Center and the Pentagon in U.S.A; July 7, 2004 terrorist attacks in London, Britain; the attacks of the allied forces on Afghanistan and Iraq and their consequences; attacks and counter-attacks between Palestinian separatist forces and Israeli forces etc.

7. Proposed Solutions

We believe that terrorism can be drastically curtailed and eventually stopped through sincere and concerted efforts. It is towards this end that we make the suggestions below. The spirit of regarding human beings as ends and not as means to an end should be cultivated by all. Terrorist attacks on fellow human being erode human dignity. In spiritual terms, the attackers and the victims suffer as they are reflections of one another. The moral burden of the offender reflects the agony of the offended. A balance scale is needed.

One of the ways of achieving this balance is to respect human rights and freedom especially as stated in the relevant United Nations Organization's (U.N.O) Charter. It is important to emphasize the need to respect the freedom of thought, speech, association and religious worship. An impartial observer of certain global trends will recognize that some countries are now using the fight against terrorism as a smoke screen not only for promoting selfish national interests, but also for checking the spread of an opposing religion. How such agenda can be successfully pursued remains to be seen. As implied in some of the above-stated instances of international terrorism, one of the antidotes of terrorism is respect for the territorial integrity and sovereignty of nations.

Terrorism can also be checked through the enthronement of democracy and faithful implementation of democratic principles. Each country should be free to choose any type of democracy (or similar forms of government): Liberal democracy, majoritarian (parliamentary or presidential) democracy, non-partisan or no party democracy, consensus democracy, deliberative democracy, socialist democracy, etc. Apart from nations, groups, societies, and institutions (especially international ones like the U.N.O.) should also be fully democratic in composition and operations. It is democratically imperative that the use of veto power by certain members of the U.N.O.'s General

Assembly should stop soonest in order to pave way for lasting global solutions to terrorism. Committed members of the U.N.O. should always respect the organization's resolutions. National and international laws should be obeyed appropriately.

Furthermore, state-sponsors of terrorists acts should be held responsible and properly sanctioned. The following observations are relevant: when proof of state sponsorship of a terrorist act is obtained, the response may include economic sanctions. Sometimes, state-sponsors are forced to back down by offering incentives. An example is that of Pakistan, which is supported by the Taliban until it was forced to sever its links after pressure from U.S. (www.terrorism.com) (www.en.wikipedia.org/wiki/terrorism).

Generally, justice demands that terrorists should be punished while aggrieved individuals, groups, institutions, societies and countries should be compensated. At the international level, war crimes Tribunals in The Hague, Netherlands, Rwanda and Sierra-Leone and the International Criminal Court can handle the dispensation of justice (Iyoho, 2004:204). In addition, nations which are objects of terrorists acts, may establish special courts to try terrorists.

Concerted efforts currently being made world-wide to reduce drastically abject poverty and mass misery should be increased. These efforts include the resolutions of the group of eight industrialized nations, the granting of debt relief, cancellation of debts, award of grants (or aids), granting of loans with little interest or no interests, and New Partnership for Africa's Development (N.E.P.A.D). The "donors" should act in good faith and the "recipients" should judiciously apply the "incentives". Nationally and internationally, efforts should also be made to ensure economic growth translates into economic and social progress. Specifically, economically backward countries should utilize part of their foreign reserves to turn their economies around and improve the living conditions of their citizens. Social security should be given the attention that it deserves especially in economically backward nations. Unlike the rich nations, most of the poor countries are lagging behind in the provision of social security measures. The latter should pay greater attention to this.

Again, surveillance activities by governments should be on increase. At airports, x-ray scanners should be erected while searches by security personnel must be conducted at random. Appropriate machineries must be established for the expression of political,

economic and social grievances while government must employ the least coercive means of social control available at all times and in all circumstances. There should be international collaboration at tackling the menace of terrorism. Also, there must be a new approach in the detection and prioritization of terror threats: surveillance and information sharing among states.

Again, individuals, groups, institutions, societies and nations should cultivate the spirit of consultation, dialogue and compromise. These strategies, among others, are essential to the peaceful management and resolution of disputes. The above mentioned and related strategies will partly facilitate and promote peaceful and enduring solutions.

Besides, that networking among terrorists groups across the world has increased hence, the need for countries to close ranks and unite against threats posed by their activities.

Moreover, collaboration with terrorists must be condemned and discouraged.

In addition, there is the need to establish a new world order which would as a matter of urgency address the disturbing issue of injustices wherever they may exist. Today, this appears to be the soundest basis for bringing about cultural stability and global peace.

Furthermore, we need to find a lasting solution to the Middle East problem which has been aptly described as a family squabble.

This is not all, we dare say that the world peace cannot be guaranteed until peace returns to the Middle East. The apparent displacement of priorities which has characterized the world's pursuit of peace has made Madunagu to describe the war against global terror as unwinnable until: *exploitation, oppression big-power, violence, humiliation, improvisation (sic) and gross inequality – the root causes of terrorism – are banished from the face of the earth.* (The Guardian, 2005:65).

One cannot agree less with Madunagu because we have left undone those things we ought to have done and we have done those things which we ought to have done. And now there is no peace on earth. This is not all, the financial and military supports being enjoyed or given to terrorists must be thoroughly investigated and discouraged.

Imposing the most punishing diplomatic, economic and military sanctions on all terrorist states. To this must be added these measures:

- Freeze Financial assets in the West of terrorist regions and organizations
- Surveillance against organizations inciting violence cum terrorism.
- Training of Special Forces to fight terror.
- Strict and severe impositions of heavy sanctions, on supplies of nuclear technology to terrorist states.
- Concerted efforts must be made to end all state support for and complicity with terror.
- Iran, Iraq, and others must be prevented from developing nuclear weapons and to disarm them of their weapons of mass destruction. This mission must be vigorously and continuously pursued. The mission must not be watered down.

8. Conclusion

Having explained what is meant by terrorism, its nature, dimensions, causes, effects and proposed solutions, I want to conclude that if all the proposed solutions are taken care of by the government, and terrorism which poses great political, economic and diplomatic challenges to our society will be reduced if not totally curbed. Again, it must be stated that terrorism has no moral justification; hence, we should all rise up and call for its total condemnation. Terrorism, by all known standards has devastating effects on human psyche and on the society at large. On a final note, Balogun's (2006:30), submission on world peace is very crucial to this paper. The search for world peace should not be left in the hands of the proverbial four people, namely, everybody, somebody, anybody and nobody. We are told that there was an important job to be done and everybody was sure that somebody would do it. Anybody could have done it, but nobody did it. Somebody got angry about that because it was everybody's job. Everybody thought anybody could do it, but nobody realized that everybody wouldn't do it. Finally, everybody blamed somebody when nobody did what anybody could have done. The important job we are referring to here today is world peace. This job is beyond the capability of the opposing forces in the Middle East. Nor is it the sole responsibility of the United Nations serving us with resolutions. It is the West that created the chaos around the world and it is the West that must take on the responsibility of restoring peace. The world peace is a task that must be accomplished by all.

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A Micro Analysis of the Activities of Boko-Haram in North-Eastern Nigeria: A Case Study of Adamawa State, 2009-2015

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Abstract. Since the emergence of *Jamā'atu Ahl al-Sunnah Li Adda'awat wal Jihad* alias, Boko Haram and its activities in 2009, scholars have tried to study it as a phenomenon by documenting its various aspects ranging from its history, ideology, radical approach, methods of recruitment, war strategies to suicide bombing. Though a commendable effort however, most of the pioneer studies on Boko Haram seem to be more generic than specific. It is on this basis therefore that this paper attempts a more in-depth study, using micro-analysis of Boko Haram and its activities in Adamawa State, as well as its influence socially and economically. The study is based on both primary and secondary sources. Data are obtained from field work in form of interviews and archival materials, which are corroborated with secondary sources. Perspectives of specialists in security studies were adopted by this research in arriving at its conclusions. The paper finds that though Adamawa State of North-Eastern Nigeria is not the most affected area, it seems to have also recorded significant losses from the Boko Haram insurgency in terms of lives and properties.

Keywords: Boko Haram, Adamawa State, insurgency, micro-analysis.

1. Introduction

The Boko Haram phenomenon has attracted the attention of writers from different fields. This couples with the large number works written on the subject. Most of these works however, focus mainly on the origin, message and ideology of Boko Haram even though the few that focus on case studies tend to use broader scope like, "Nigeria, Northern Nigeria, North

East" which, in most cases are not supported with sufficient empirical evidence, which made their analysis a bit generalised (Higazi, A. et al, 2008; Portia, 2009; Mantzikos, 2010; Jackson and Sinclair, 2012; Brinkel and Ait-Hida, 2012; Barkindo, 2013; Freedom, 2014; Kyari, 2014; Chukwura, et al, 2015; Zenn, 2017; Thurston, 2018). Most importantly, a lot of what is known about Boko Haram activities in Adamawa State for instance, are mainly in newspapers and reports. It is within this context that this paper is conceived, in order to bridge the gap in knowledge with regards to the micro analysis of the Boko Haram Phenomenon.

The aim of this paper therefore is to provide a narrative that reflects the peculiar experience of the people of Adamawa State about Boko Haram from 2009 to 2015. This is a significant period in the evolution of the group; it was the period of transformation for the group from guerrilla to a full scale war. The paper attempts to examine and quantify the impact of Boko Haram insurgency on the lives and properties of the people of Adamawa State. In this regards, currency is given to housing, water supply facilities, electricity installations, roads and schools.

2. The Origin of Boko Haram in Adamawa State

The narratives on the emergence of *Jamā'atu Ahl al-Sunnah Li Adda'awat wal Jihad*, popularly known as Boko Haram is shrouded with a lot of controversies (Aondoawase, 2015; Comolli, 2017). For instance, Hansen (2016) argues that the group has its root from the Maitatsine saga. Scholars like Gwadabe (2014)

assumes that the emergence of the group can be linked to the introduction of the Izala movement in Nigeria even though it has not been intellectually ascertained. Freedom on the other hand opines that the root of Boko Haram can be traced back to 1995, when Abubakar Lawan established the *Ahl al-Sunnah wal jamā'ah al-hijrah* or *al-Shabāb* (A Muslim Youth Organisation) in Maiduguri, Borno State (Freedom, 2014). In spite of the disagreement among scholars on the remote links to Boko Haram, there is a high level of consensus on its recent origin.

Kyari (2014) for instance, provides a plausible narrative on this closer link. According to him, the group was first noticed when it withdrew from Maiduguri, the capital of Borno State, to a rural area called Kanama (Present day Yobe State) in 2003, where they lunched attacks on Police stations and government buildings while terrorizing in the surrounding towns of Borno and Yobe States. Kyari (2014) maintains that, there are three phases in the evolution of Boko Haram. The first phase according to him was the Kanama phase (2003-2005), when a militant jihadist group called the Nigerian Taliban waged war on the Nigerian state, but was repelled with serious casualties on government operatives. This group was led by one Muhammad Ali. The second phase began with the collapse of the Kanama group. This period, was called the *da'awah* (propagation) phase, which was devoted for intensive proselytization, recruitment, indoctrination, and radicalisation of its members. The phase involved extensive criticism of secular system, debates with opposing *Ulama* (Islamic scholars) on the legality or otherwise of Western education, Westernisation, democracy, secularism and criticism of the corruption and bad governance under Governor Ali Modu Sheriff (2003-2011) of Borno State, as well as the conspicuous opulence of the elite in the midst of poverty.

The third phase according to Kyari (2014) began with the 2009 suppression of the movement and the unjustifiable killing of its leader by the Nigerian police. This made Boko Haram to go underground, re-organised, and resurfaced in 2010 with a bloody vengeance. This time, they did not only target their perceived opponents, but indiscriminately attacked security officials, politicians associated with the ruling All Nigeria Peoples Party (ANPP) government in Borno State. They also resorted to bombing high profile targets in Abuja such as the Nigerian Police Headquarters, as well as UN offices, in June and August, 2011, respectively (Kyari, 2014). It should be noted that it was in the third phase that the group first addressed itself as *Jamā'atu Ahl al-Sunnah Li*

Adda'awati wal Jihad after the Bauchi prison break in September, 2010.

The evidence of the Boko Haram's presence in Adamawa State can be traced to the *Da'awa* phase between 2007 and 2008. Informants from Mubi North, Mubi South and Madagali Local Government Areas agreed with this date. Though specific date could not be given, it coincided with Muhammed Yusuf's visits to Mubi, Shuwa and Duhu districts before they launched the Jihad, where he preached to his followers. According to the informants, Muhammed Yusuf preached at *Masallacin Bola* and *Masallacin Shagari* Low Cost. Between 2008 and 2009, he was also reported to have visited Mubi more than ten times. These visits must have paid off for him as he attracted a large number of followers to the extent that some of them had burnt their certificates and others left their trade to follow the group. It was said that the group had members in almost all the neighbourhoods in Mubi (Muhammad, 2020). It must be mentioned that one Sani Jangal and Alhaji Adamu America were allegedly regarded as the major Boko Haram known financiers in Mubi. The former was said to have donated his house to the group, which was used as Markaz (centre) (Yakamata, 2020). In Mubi for instance, it was revealed that most of those who joined the group were mostly tailors, mechanics, bakers, businessmen, among others.

Usman (2020), a former member of the group in Shuwa District, revealed that their members were drivers, tailors, and businessmen, and they were mostly youths of 25 to 28 years of age. He added revealed that Muhammed Yusuf usually preached in three areas of the town, around the neighbourhood of Mallam Idrisu, a former commissioner in the Second Republic and in Wuro Fulbe (Usman, 2020). It should be noted that Mubi North and Mubi South, as well as Madagali Local Government Areas were the main bases of the group from where they planned and mobilised their operations.

3. Ideology

There is no much dispute regarding the ideology of the group. Scholars have linked their ideology to either Ibn Taymiyya's philosophy on political authority or to Salafism more broadly though Boko Haram seems to have derailed completely from the former. For instance, Kyari had described Ibn Taymiyya as a puritan Salafi scholar (Kyari, 2014). According to Barkindo (2013), Taymiyya's political philosophy on political authority is only legitimate when it is in agreement with the law of Allah. The implication is that it runs contrary to the principles of

democracy. This is because the philosophy propagates theocracy while most modern states practice democracy. Most importantly, Davis (2007), Freedom (2014) and Fourman (2014), identify one important tenet of the Salafism, which is the purging of Islam of outside influence and to strive for a return to a puritan Islam as practiced by the pious ancestors of the Prophet (P.b.u.h) and the use of force when need be to achieve such change.

Interestingly, it is this ideological factor that seems to motivate Boko Haram as they misperceived it, as well as the concept of political authority in Islam. This ideology has also encouraged political violence and extremism in the name of Islam. Mamdani (2004) has perhaps made this point clearer in his book *Good Muslim, Bad Muslim* where he refers to contemporary terrorism as political Islam (extremist), which is distinct from the mainstream Islam (moderates). Muhammed (2001) also draws the distinction of the different Islamic trends in Northern Nigeria, which he describes in terms of traditionalism, modernism, and fundamentalism. He also argues that each trend can be associated with a different educational background and a different political orientation.

The above points clearly demystify the claim that Boko Haram is a continuation of the Usman Dan Fodio's Jihad of 1804 as claimed by writers such as Last (Ebiam, 2013; Ezombi and Nasidi, 2018). In fact, the historical contexts of the emergence of the two phenomena were different. While in the former Islam was adopted as a state religion by the Hausa rulers, in the latter, Nigeria is a secular state and not an Islamic state. It will be ahistorical to assume that Boko Haram is the continuation of the Sokoto Jihad. Besides, during the Sokoto Jihad, innocent civilians among which were children, women and elderly people were not attacked unlike the murderous approach of Boko Haram. In fact the two have different understanding of Islam. Perhaps the only similarity between Sokoto Jihad and Boko Haram is the term "Jihad", but its usage and intent are quite different.

This is how the Boko Haram fiasco is mostly uncritically and monolithically described out of context. Boko Haram ideologically opposed the Nigerian governments, conventional taxation, constitution and western education, which according to them amounted to religious derailment (Ladan, 2014; Kah, 2017). It was this idea that gave them the appellation 'Boko Haram', literally translated to mean western education is forbidden. Here, two points have to be made clear. First, the name 'Boko Haram' was given to the group based on their belief

that western education is forbidden. Second, they have stated clearly that they are against western education (Freedom, 2014). This second point is in line with Mamdani (2004), who claims that, al-Qā'idah rose to challenge the USA after the end of the Cold War as a protest against Western dominance (imperialism) as reflected in developing countries, especially in Muslim dominated countries forged out an environment of impunity created by state terror.

Similarly, the adherents of the group were convinced that the government of Ali Modu Sheriff (the then Governor of Borno State) was full of impunity and social vices, and that this could only be resolved through the establishment of an Islamic society devoid of political corruption and moral deprivation. From the foregoing, it can be construed that Salafism explains the rising wave of radical Islamism, perhaps with little modification to fit social circumstances and historical contexts in which such groups emerged.

4. Methods of Recruitment

According to James (2013), membership of Boko Haram is multinational in composition, as members are drawn not only from Nigeria, but also from Niger, Cameroon, Chad, Sudan, Mali and Libya, largely as a result of the long historical ties between them. Most importantly, too, is the protocol of the free movement of persons of the Economic Community of West Africa States (ECOWAS). In the same way, membership is drawn from diverse socio-economic backgrounds ranging from the unemployed, illiterates, graduates, businessmen to artisans, among others (James, 2013).

Conversely, some scholars have associated the membership of the group solely to poor socio-economic background, especially the *almajirai* (pupils of traditional Islamic school) in the affected areas. For instance, Hoechner (2014) observes, that, "many have jumped to the conclusion that the Islamic sect find easy recruits in traditional Quranic Schools" citing a position in an article credited to Soyinka in the Newsweek Magazine where he states that Boko Haram:

(Have) been deliberately bred, nurtured, sheltered, and rendered pliant obedient to only one line of command, ready to be unleashed at the rest of the society. They were bred in Madrassas and are known as the almajiris. From knives and machetes, bows and poisoned arrows they have graduated to AK-47s, homemade bombs, and explosives-packed vehicles (Hoechner, 2014).

On the contrary however, Hoechner maintains that other authors have also used the *almajirai's* deprived

living conditions as a basis for their claims, using the position of a former Minister of Education, Aishatu Jibrin Dukku when she said “most of those children, because of the harsh realities they found themselves in, end up becoming juvenile delinquents and, subsequently, adults’ criminals” Hoecher concludes that even though some *almajirai* may probably be amongst the followers of Boko Haram, there are still no systematic evidences to support these false and baseless assertions. According to her, available empirical evidence refutes ‘Simplistic application of Economic Deprivation Theory’. She maintains that, many conveniently accused the *almajirai* because they often do not have social superiors to speak for them, and ‘blaming them carries little risk of stepping on toes of powerful protector, which makes it convenient scapegoats’. Hoecher also submits that, it will be uncritical and problematic to offload the blame for violence and militancy, and the challenges facing Nigeria as a nation today on the shoulders of *almajirai* alone because of their background and conservatism. Such blame risks obscuring the widespread inequality, poverty and alienation of ‘modern’ Nigeria. In addition, membership of the group cuts across different socio-economic backgrounds as seen in several reports on how people abandoned their jobs, burnt their certificates, sold their assets to contribute or donate their assets to the group, which by no means suggests that the *almajirai* are the sole potential recruits to the group.

Some scholars have identified the reasons for the vulnerability of potential recruits of the sects (Fisseha, 2016). Most of them favoured poverty, illiteracy, unemployment, poor upbringing, social injustice, poor knowledge of religion to mention a few. Hansen et al (2016), for instance, have argued that the bulk of Boko Haram adherents came from the destitute, dispossessed, disinherited and semi-urban underclass. In the same way, a report by Nigeria Stabilization and Reconciliation Project (NSRP) titled “Life Histories of JAS members” (Boko Haram) provided empirical data with regards to the group’s class composition, gathered from relatives of the group members. According to the report, 76% of the respondents accepted that their relatives were very poor (Hansen, 2016). Again, another NSRP study by Hashin and Walker on Radicalization and De-radicalization of one-time *almajiri*, still identified poverty, illiteracy and unemployment as a source of recruitment. The study also observes that de-radicalization remain ‘locked in place’ when conditioned that caused poverty, illiteracy and unemployment are unchanged (Hansen, 2016). Thus, the study concludes that former *almajirai* are less likely than members of other male youth networks to

join radical, religious and ethnic insurrection and criminal gangs.

The reasons for the enrolment of people into Boko Haram in Adamwa State are not different, but akin to the foregoing. The disparity however, lays on the peculiar reasons that motivated individual recruit. While there are those who joined as a result of socio-economic reasons. For instance, Mallam Sanusi Bauchi Bulama, an ex-member of the sect, testified that, most of them joined not because of their economic status or for religious purpose (because they hardly pray five times a day and that many could not recite the Qur’an), but to be seen as brave, and to be freed from harassment by people in authority (Innocent, 2016). Adamu America, a popular member in Mubi, said that he joined because of the love he had for the sermons of Muhammed Yusuf (Innocent, 2016).

It can be observed that there is variance in terms of motivation in joining the group on one hand and the methods used in recruiting members in pre-2009 and post 2009 that is before and after the death of Muhammed Yusuf on the other. The pre-2009 recruits were considered to be “ideological”, while post 2009 are seen to be “opportunistic”. Those coming in before the murder of Yusuf in 2009 and the simultaneous military razing of the Boko Haram compound with nearly 1,000 deaths of family members were more driven by religious beliefs and principles. Post-2009 Boko Haram became factionalized, and received guidance from Abubakar Shekau’s leadership, which has been characterized by indiscriminate hyper-violence and criminality.

Scholars have identified a number of methods used in the recruitment of members. They include: radicalization (internet and sermons), financial inducement, conscription and prison breaks. The first two methods were mostly used before 2009, while the others were used in the post-2009 period. In Adamawa State for instance, there are testimonies and evidence, which shows how some people were recruited through these methods, especially in Mubi North and Mubi South, Madagali, and Michika Local Government Areas.

It has been shown above how some members were radicalized through the sermons of Muhammed Yusuf. According to Mallam Mustapha Mohammed Sanusi, the District Head of Duhu in Madagali L. G. A., some were said to have joined because they were induced financially, as they were given loans, a method, which most informants agreed with. According to an Imam in Mubi, Imam Bello, when *Yan daba* (street thugs) are given as little as five-ten thousand naira, they got interested and joined the

group (Hansen, 2016). There was no specific amount given to the prospective recruits. Moreover, prison break is another way used by the group to recruit members. Reports abound on prison breaks credited to the groups. For instance, on 7th September, 2010, the group broke into the Bauchi prison where about 700 inmates were set free by the insurgents, including 100 of its members (Ori, 2013). In Adamawa State, the first prison break was in Yola on 22nd April, 2011 where 14 prisoners were freed (Bazza, 2014). Again, on 29th October, 2014 there was a prison break in Mubi, where all the prisoners escaped. According to one of the inmates, as revealed by an informant, members of the group asked inmates to either join them, or leave, and a lot of inmates joined them, especially criminals. There were similar incidences in Ganye and Maiha. It can be argued that, in all the cases of prison break, the group was able to free their members, and recruit inmates that had nowhere to go to, or something to do. There were also reports of how Boko Haram kidnaps people after attacking villages and towns. The Chibok and Dapchi Schools were classic examples. For example, Baba Bapson, a former member as narrated by Innocent (2016), has revealed that he could recall a time when in a raid, they whisked away 30 young men in Madagali L. G. A.

5. Methods of Operations

Evidence of Boko Haram operations abound. Its tactics and methods of operation perhaps are similar to other global terrorist groups (Maiangwa, 2012). Basically, their *modus operandi* is partly one of the distinctive elements used for the periodization of the phenomenon. Interestingly, there are scholars who see the whole process as a seamless event, without any change or phase. To them, the Boko Haram phenomenon is still unfolding (Umar, 2013). The point to make here is that, all the happenings were within the context of time and space. For example, according to Kyari, the group started as a fringe group under the leadership of Mallam Mohammed Yusuf, a fiery scholar resident in Maiduguri. The group was not committed to violence before 2009. But, through subtle and open harassment, the group was goaded into an open confrontation with the

Nigerian state, which was violently suppressed in July, 2009. Thereafter, it went underground, rebuilt, and resurfaced in October, 2010, and changed its tactics to targeted assassinations, drive-by shootings, suicide bombings, and massive deployment of improvised explosive devices (IEDs), kidnapping and hostage taking, occupying territories as from 2014, and losing of these territories between 2014 and 2015 (Kyari, 2014). It will not be out of place to say that, there are four distinctive periods that could be identified, from the foregoing: Pre-2009, 2010-2012 they became violent, 2012-2014 started kidnapping and hostage-taking and 2014-2015 occupying territories.

Evidence abounds on the operation of Boko Haram in Adamawa State, like in Borno and Yobe states where the operation of the group is higher. The four Local Government Areas in Northern Adamawa that were the worst hit are Madagali, Michika and Mubi North/Mubi South. These areas experienced prison breaks, assassinations, suicide bombings, and attacks (on towns and villages where banks, bridges, electric installations, schools, hospitals, churches and mosques were destroyed).

The first reported case of attack on a town in Adamawa State was on the 25th of August, 2011, when the group attacked two banks and two police stations leaving at least 16 persons dead in Gombi L.G.A (Reinert and Lou, 2014). After this, there were series of attacks, both reported and un-reported to the extent that a state of emergency was declared in Adamawa state in 2011. The climax of all the attacks was 23rd August to 15th November, 2014, when the whole of Northern Adamawa fell to Boko Haram, in the following succession: on 23rd, August Madagali fell, on 8th October, Michika followed and Mubi (north and south) on 29th October, the Capital of “Caliphate” named “Madinatul Islam” (The City of Islam). Then in the month of November, the following important and strategic towns also fell in rapid succession: Maiha on 10th and on the 15th both Hong and Gombi fell to Boko Haram (Abba, 2019). The table below gives a summary estimation of the total destruction on public infrastructure in Adamawa State between 2009 and 2015.

Table II: Table Showing Summary Estimation of Public Infrastructure Destroyed in Adamawa State by Boko Haram

INFRASTRUCTURE	ESTIMATED AMOUNT(In Naira)
HOUSING	16,594,125,000.00
WATER SUPPLY FACILITIES	68,779,000.00
ELECTRICITY INSTALLATIONS	273,157,477
WORKS	4,779,381,265.00
SUB TOTAL	21,711,848,000.00
GRAND TOTAL	23,883,032,872.00

Source: Field Work, by Douglas Barnabas, 2019.

The above table shows the estimated destruction of public infrastructure in Adamawa State as a result of Boko Haram operations. The estimate covers schools, hospitals, primary health care centres, banks, market, government offices, bridges, culverts, prisons, police stations, churches, mosques among others. This excludes the destructions of private properties. From the table, the destructions on housing alone is more than 90% of the total destructions in the state, followed by works, which were less than 5%, such as water supply facilities and electricity installations. These figures reflect the situation on ground. For instance, in Madagali Local Government Area alone, 19 secondary schools, 32 primary schools, 45 hospitals (including clinics and primary health care centers) and six markets were destroyed in Gulak, Shuwa, Hyabula, Kirchinga and Madagali district of the area (Sukur, 2017; Madugu, 2017). Evidence from filed work however, showed that the total of 1, 452 private buildings, 20 churches and 3 mosques were destroyed in Sukur, Madagali, Kirchinga, Duhu and Gulak districts (ADSEMA, 2015).

Similarly, in Michika L.G.A. 1,803 houses, 23 churches, one mosque, one hospital, 34 vehicle, 69 motorcycles and 78 bicycles, 58 business premises were destroyed or burnt/looted. In the same way, 684 bags of maize, 436 bags of rice, 864 bags of beans, 431 bags of guinea corn, 2 bags of bambaranut, 485 goats, 47 cattle and 282 birds were either looted or burnt. It should be added that in Bazza district alone, it was reported that 70 persons lost their lives (ADSEMA, 2019).

In addition to that, there are displaced persons from Borno and Yobe of Michika origin whose businesses were vandalised and destroyed, which include; over 300 bakeries, more than 700 shops, over 500 people were said to have lost their lives with 196 persons missing (ADSEMA, 2019). In the case of Mubi North, 560 houses were burnt, while 446 were burgled, 14 shops were burnt while 110 were burgled. Also, 189 herd of cattle and 41 vehicles were missing. Besides, 40 churches and one mosque were burnt while, 310 bags of maize, 1, 184 birds were stolen, and 43 people were killed (ADSEMA, 2019). Furthermore, 290 houses and 72 churches were looted and burnt, while 7 banks, 3 shops, one hotel, 2 secondary schools and 11 farms were looted and destroyed. Likewise, 6 vehicles, 110 herds of cattle were looted and 45 people lost their lives in Mubi South Local Government Area.

It should be known that the estimation covers the period between June, 2014 and February, 2015, and does not represent a comprehensive estimate of the total damages between 2007 and 2015. This is

because many a victim could not be reached and a lot of household items were not captured. Also, these are estimations for four of the 7 Local Government Areas that were affected. They are used just to provide evidence of Boko Haram operations in the state and not to show that they were the most affected ones.

6. Conclusion

From the foregoing, the paper has attempted to move away from the conventional themes and ways the Boko Haram phenomenon have been studied by providing a concrete micro study rather than the dominant macro study of the phenomenon that may be shrouded in generalizations and conjectures. Using evidence of the sect operations in Adamawa State, the paper presented a narrative that is peculiar, and best explained the people's experiences. The paper discussed some salient events that have shaped the history of the sect's activities in the state, like Mohammed Yusuf's visits, recruitments, operations and the resultant outcomes.

The paper equally traced the historical evolution of Boko Haram and its transformational stages, ranging from proselytization, radicalisation to terrorism with advertent effects on Northern Nigeria though with particular reference to Adamawa State. It also examined the message, ideology and methods of Boko Haram recruitment of fighters, as well as the planning and execution of various deadly attacks in some Local Government Areas of Adamawa. Other important issues discussed include the consequences of Boko Haram insurgency in Adamawa State such as the destruction of lives and properties.

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Nigerian Military, Guerrilla Warfare and Cost of Fighting Terrorism: An Assessment of the Fight against North-East Insurgency 2012-2019

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Abstract. This paper discusses the general performance of the Nigerian military in their war against the insurgency in north-eastern Nigeria. Apart from the methodology applied which was both primary and secondary source, background of the Nigerian military was discussed as to their participation in the previous operations. The central argument here is how fighting guerilla war has become so difficult for them because of either the first experience or lack of technical know-how to approach it. The fighting took Nigerian Soldiers more than one decade as such this research discovered some of the problems associated to this prolong and devastated war. Among them include the problem of corruption which the military institution is being accused. Funds meant for the operation were diverted and several examples of this have been revealed in the paper. General operation of the war and the assessment of Nigerian soldiers' performance are critically examined. In this regard, the counter-insurgency was faced with serious resistance from the insurgents who appeared very top to the Nigerian security. In this work, some war techniques that were demonstrated by the Boko Haram militants have been substantiated which were entirely new to the knowledge of the Nigerian military. The research at the end discusses way out to handle such problems in future by suggesting the total review of the military institution in terms of training, operation, discipline, professionalism, improvement in intelligence gathering and possession of modern warfare technology.

Keynotes: Military, Operation, War, Terrorism, Insurgency, Boko Haram.

1. Introduction

In 2009, an Islamic militants called Yusufiyya movement clashed with Nigerian security personnel known as operation flush. The situation led to the outbreak of an endless insurgency called Boko Haram fight. Out of the desire to contain the lawlessness and rampant killings of innocent citizens, a Joint Task Force under the leadership of Nigerian military was established in 2013. What seemed to be a mere civilian or religious crisis, turned out to become a full scale war. Within the eight years of this operation, attacks and counter-attacks, Bomb and suicide bombing at maximum level have been witnessed. Never in the history of the country or Nigerian armed forces such fight was been fought. Generally war is an armed conflict between two or more sides (nations or groups) in which both combatants try to inflict damage on another. The aim is to compel the weak to succumb to the supremacy of the stronger opponent. War can also happen within a country if a group of some disenchanted elements picks up arms against the existing authority, like that of the Boko Haram war. Such and its type are classified as internal conflicts, insurgency or civil wars.

War is an organized and often prolonged armed conflict that is carried out by states and/or non-state actors – is characterized by extreme violence, social disruption, and economic destruction. However, this paper intends to examine one of the devastated operation that consumed Nigeria army in its history. Although most of the war fought were conventional, but the one under discussion which is Boko Haram war has been one of the exceptional war because of its nature and dimension. The modus operandi of the Boko Haram war and the unconventional method of

attack has compelled the Nigerian army and the government in general to review the whole approach to the fight. Military budget was therefore reviewed to the highest level with the aim to combat the crisis. The major questions to ask are: to what extent was the financial commitments achieved its aim? What was the outcome of the huge expenses incurred by government in the fight against Boko Haram? While this study intends to establish a ground with regard to success or otherwise of this political and economic war. Answers shall be given however little to the questions that were posed. Experts have it that, Nigeria army have been engaged in a war with faceless enemy who choose to apply Guerilla warfare in its entirety. This type of war is basically unknown to many men of the Nigeria army because it is a war that demand an exceptional training and expertise to face the enemy. What appeared to have been very irritating was the style of attack carried by the Boko Haram militants which is believed, were given a special training by war experts.

This work therefore shall also look into the major challenges faced by the Nigerian Military in the course of their operation in the North-East with emphasis on the attack and counter attacks which had exposed the weaknesses and strength of the soldiers and, where necessary identify some of the major areas that the institutions needs to be reviewed in the process of their future operations. The research shall also bring out some of the techniques applied by the enemy which was successful on the N. A. and analyzed to see whether it was a new war tactics unknown to the N. A. or it was just a negligence.

2. Research Methodology

This paper had use two different cities Maiduguri and Damaturu as a case study for this research. There were three different methods applied in the course of collecting data for the work. The first method used as a primary source in this work, was the oral interview with relevant stakeholders within the security cycle including some men of the Nigeria army that retired in the course of the crisis. A total of 35 persons were interviewed and about 89% of the data collected were analyzed in this research paper. Second method was direct and indirect observation methods which was a very clear method of getting all the necessary information by first coming into contact with an informant who is a permanent resident of the area and who had direct contact with the event, and the later was an active participation of the researcher to empirically observe the situation and at the end compiled his data. And finally, is also the use of

written materials both published and unpublished relevant materials to the research topic.

3. Brief Historical Background of the Nigeria Army and their Various Operations both Domestic and Foreign

Nigerian Army (N.A.) which was formed date back to the era of West African Frontier Force established in 1900, had officially recognized and became a sovereign institution by 1960 with the attainment of political independence. By 2016 the strength of NA had reached about 200,000 soldiers. There were six different divisions but with advent of the Boko Haram insurgency, 7 division was created in order to bring sanity and to end the crisis in the region. Since then, this defensive body with the primary assignment to protect the territorial integrity of the nation have been engaged in both national and international operations with objective to maintain peace and political stability. However, according to ministry of Defence information unit, the function of the Nigerian military include maintaining the land sea and air of the country by the armed forces, to formulate and execute National Defence Policy and to contribute and keep peace in Africa and wider World through the guidelines of United Nations Organisation among others. One of the protracted domestic war they fought was the thirty months civil war which ended in 1970. Later they participated in several internal conflicts operations. But upon all, none of the domestic conflicts has been so top like that of the current insurgency in the country. Internationally, they were engaged in numerous operations at various times and under different regime or governments. Among the few examples include: Operations participated in Liberia (1990, 2003), Sierra Leone (1999), Mali (2013), Gambia, Darfur (2004), Yugoslavia (1998), DR Congo (2004), Rwanda (1993), and Somalia (2007).

Nigeria army institution is being govern by Nigeria Army Council (NAC) led by the Chief of Army Staff (CAS). From 1960 to date, there had been a total number of 30 different CAS including the current one. (J. Peter: 1997). The operation in the North-East started with of Joint Task Force to bring an end to the revolt. Soldiers were redeployed to Maiduguri and different formations were formed to counter-attack the Islamic militants who have gained firm root in Maiduguri, Borno state capital and later the whole North-East region of the country. The JTF was decentralized into various Sectors. Each sector was headed by a Colonel in Nigerian Army. Under the Sector were various sub-Sectors that were headed by a rank of Major and sometimes even Captain. The

Sectors more or less became the justice ground of suspected BokoHaram members. Unfortunately many innocent were wasted at the Sector level. The major concern of this paper is to review the performance of the NA in this operation, and to find out why so many attacks could not be repelled despite huge amount of money spent to purchase weapons capable of destroying the insurgents. It is believed a lot of financial commitments was involved in the war which had attracted criticism as to whether the arms were really purchased or not.

4. Cost Implication and Causalities of the War

According to Transparency International report (2018), the Nigerian Defence and Security had

reported that from 2012 the security votes total around \$670million annually. However with the increase in the terror activities in the country and looking at the type of weapons at the disposal of the insurgents, the Defense budget had gone higher. I was discovered that sophisticated weapons such as Ak 47 rifles, fusil Automatic le’ger, (FAL), Self-loading rifle, rocket launcher R.G.P., improvised explosive device (IED) and several Bombs has compelled the Nigeria Army to re-visit their level of arms. (Abraham L: 2015)

Thus, 2018 also, New Informate reported about \$1bn was approved to buy military equipment. Below is a clear example of the annual budget for the Ministry of Defence from 2008 to 2017 which cover the substantial period of Boko Haram fight.

Table 1. Military expenditure (2008-2017)

Serial No.	Year	Personnel N billion	Overhead N billion	Recurrent N billion	Capital N billion	Total N billion
1	2008	NA	NA	NA	NA	192
2	2009	132.3	43.9	176.2	46.8	223
3	2010	155..3	37.3	192.6	39.4	232
4	2011	NA	NA	309.8	38.2	348
5	2012	254.8	41.6	296.4	35.9	332
6	2013	300.4	NA	NA	64	364
7	2014	273.8	40.5	314.3	35.4	350
8	2015	289.3	49.5	338.8	36.7	376
9	2016	278.4	33.8	312.2	130.9	443
10	2017	285.5	40	325.5	140	465

Source: www.budgetoffice.gov.ng

The implication of such terrorist activities in the country is how unfortunately it affects the smooth development of the society. Looking at the above budget except one or two years 2012 and 2014, almost all the subsequent years the budget kept going further because of the insecurity challenges. In reality, all the billions spent on the arms and other logistics, are amount that should be judiciously spend on the quality lives of the citizens such as Education, Health, Water, Technology, Power and other development aspects. What many experts believed caused the inability of the Nigerian Army to succeed over the Boko Haram militant in this over a decade war, was the corruption involved in the operation. For instance, in 2014, when Boko Haram was having an upper hand in the fight, killing innocent people including substantial number of the men of Nigerian army, the military was busy spending over N7 billion in tours. According to United Nations Office for the Co-ordination of Humanitarian Affairs(14/3/2021), not fewer than 30,000 innocent lives were killed, 4000 soldiers and about 3million people displaced. In Maimalari Barracks Cemetery this researcher identify a cenotaph with names of fallen Heroes of 1,307

etched from 2013 that is almost eight years ago. How many were killed from that period to 2020 has to be fidgety number. Also related to this clear intrigues of the NA in the fight against insurgency was an estimated 600 soldiers killed within six months by ISWAP fighters in 2018 when they overran the army’s forward operating base in JiJi, Gaidam area of Yobe State. No wonder, the latest data from Global Terrorism Index (2019) rank Nigeria as third worst nation prone to terrorism with no improvement since 2017. The NA thus, a terrible experience in the fight. Is corruption therefore a solid ground for the failure to overcome the enemies or bring an end to the crisis?

5. Nigerian Army and Corruption in the fight against Boko Haram.

Corruption is broadly defined as a deliberate violations, for gainful ends, of standard of conducts legally, professionally, or even ethically, established, in private and public affairs. These gains may be in cash, or kind, or, it may even bepsychological, or, political, but, they are made from the violation of

the integrity of an entity and involves the subversion of its quality and capacity. (Y. B. Usman: 1995)

One serious case study was arm deal by the former security adviser to the Jonathan administration Rtd Col Sambo Dasuki who up to the time of compiling this research is still languishing in detention on charges of corruption related to the money meant to acquire weapons to fight Boko Haram. Dasuki's case as perceived by many stand as a clear example of how country's defense sector leaves room for exploitation. In fact corruption in the defense sector, is a major threat to Nigeria's internal security and political stability. This paper further confirmed, Sambo was said to have been involved in \$2bn deal contract for a refurbished helicopters to a company owned by a friend and financier of former President Goodluck Jonathan (L J Tahir 2019).

The delivered helicopters were not suitable for combat and have never been deployed. Much of this money is said to have disappeared through kickbacks, payment to "ghost soldiers" who don't exist, or via no-bid contract resulting in inflated spending that benefited politically-connected contractors.

The Transparency International reported in 2016 further, corruption issue is largely unaddressed in the insurgency operation, and shall continue to weaken Nigerian counterterrorism capacity whilst strengthening Boko Haram. Among the terrible situation identified with corruption within the cycle of Nigerian military particularly related to Boko Haram fight, was the evidence discovered by the previous probes which was found in the office of the former Military Chiefs, using dozens of companies, stole as much as US \$15 Billion an amount many experts believe could have wipe out Boko Haram insurgency, had it been it was properly utilized. (Katherine, D: 2017)

Corruption thus, is said to have worsened the Boko Haram conflict, and it's a big driver of insecurity in the country at large. This has been a clear illustration how over the last 10 years, corrupt elites have been profiting from the conflict in the northeast and driven Nigeriato a crisis point.

Another open and empirical evidence of military corruption was the attack by some aggrieved soldiers on their senior officers on the ground that their allowances were not being paid for a very long time. All over the media it caught the daily caption: "SOLDIERS OPEN FIRE ON THEIR SENIOR OFFICERS". This was taken to be a topic of discussion of quite sometimes on the public and private media all over the country. (BBC news and

National Dailies 14th May, 2014) The newspaper said:

"Major-general Ahmed Mohammed escaped unhurt after soldiers shot at his car at the Maimalari barracks. The soldiers blamed him for the killing of their colleagues by suspected Boko Haram insurgents."

One more example of this mess in the army institution was the caption by B. Monguno, Security adviser to the President: NO MONEY! NO ARMS! According this source, funds running into Billions of Naira amounting to \$2.51 meant for the purchase of arms and ammunition under the past Service Chiefs were unaccounted for. In fact money budgeted for that purpose has been misappropriated. (Premium Times: 2020).

The pathetic side of this work is how Nigerian military authority reported that some soldiers were selling arms to Boko Haram. (L. Irabor: 2016). However series of examples of corruption in the military operation have been there to buttress as far as this research is concern. The last point was the case of Alex Badeh who was fired from his post as Chief of Defense Staff (CDS) for alleged to have stolen equivalent to \$24 million budgeted for soldiers salary. (VOA Africa: 2016).

Other corruption case similar to the above was the agitation civil society group demanding the investigation of properties worth \$1.5million in Dubai allegedly bought by former CAS Lt Gen Y. Burutai. Also among the cases of corruption within the military institution are repeated expenses which have been done deliberately in order to inflate the contracts. For instance M.M. Duruji, Idowu and Favour glaringly cited an example with the case of rehabilitation of National War Museum Umuahia, Abia State and that of Armed Forces Physical Health School and Games Village Esa-Oke, Osun State. For instance, the N.W.M. contract which was initially awarded at the cost of N24million by ministry of Defence in 2013 end to have consumed N172.7million in 2017.

This research pose the question: how can one single contract be awarded and re-awarded about five times?

However despite all the above analyses regarding cost and expenses incurred in the course of fighting the insurgents, there was huge casualties in terms of weapons destructions and loss of lives, including grievous injuries that rendered most of the soldiers disabled. The irony is how can such operation be

successful with such devious corruption allegation? The issue of discussion is how the militant had inflicted serious injuries through many series of attacks, which ration probably is unknown to the Nigeria army or an over sight or was a negligence? Below part of this research come up with two examples of Boko Haram war tactics which had succeeded in inflicting grave damage to the Nigeria soldiers.

6. General Operation

In most cases, especially in the midst of Boko Haram climax, Nigeria military usually carried out a general operation in search of Boko Haram militants. Once there is problem related to the Boko Haram attack, soldiers usually condoned the area in totality to carry out an operation or searching with no exception. The manner in which this operation is carried out is what many human right activists could not really understand. Almost all the people around would be brutally subjected to all inhuman treatment before arrested and taken to military Barracks or what they popularly called Guantanamo. (Military cell) this attitude had subjected many soldiers to court marshaled.

7. Boko Haram: Training, Skills and Weapons

Boko Haram members fought Nigerian security agents for almost ten years is a serious issue of concern to both scholars and security experts in the world. There were a lot of speculations that the Boko Haram fighters have been trained outside the country. Apart from evidence realized through the assistance give to them by foreign rebels mostly from Mali and Chad, which was seen in the dead bodies of their soldiers, there were different methods of war displayed in the course of their attacks.(L Tahir: 2019, S Garba 2020). The first point compounded by this research is the presence of foreign soldiers within the insurgents. In several occasions, when a fight took place, among the casualties found, were foreign fighters mostly of Malians or Chadians identifications. Beside this empirical evidence, in many instances, Al-Qaeda, the leading Islamic Militants organization in the world had recognized Boko Haram as its extension. Even though this issue is still a subject of scholarly debate among security

experts and scholars, many facts have proven that. According to 2015 Transparency International report, Osama Bin Laden had invested \$3 million in northern Nigeria with the view to promote this movement. It was also learnt that the group main spoke man Abu Qaqa publically said in January 2012 as reported by T. I., that Boko Haram is a “spiritual follower” of Al-Qaeda. He further added:

“...Al-Qaeda are our brothers...our leader travelled to Saudi Arabia and met Al-Qaeda there. We enjoy financial and technical support from them. Anything we want from them, we ask”.

Also in the same report:

“In August 2013, Boko Haram leaders participated in a secret conference call that included 20 top Al-Qaeda operatives, including Ayman Al-Zawahiri.”

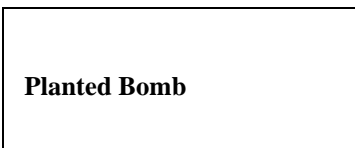
In 2013 U.S. State Department insisted on the issue of international connection of the movement. They raised alarm to the world that Nigerian Boko Haram has been dealing with international terrorist cells particularly Al-Qaeda and other Magreb States organizations such as Al-Shabab of Somalia. It is therefore relevant that this research has developed some “WAR STRATEGIES” vividly demonstrated by Boko Haram at different times against the Nigerian army in order to justify the above assertion.

7.1 Inbox Bomb Attack

This is a method of attack carried out by the Boko Haram against Nigerian Army several times before it was realized. In this context, a Bomb will be buried within a few meters of the target. When it is successfully buried, then a line will be drawn in form of a box to surround the main point where the bomb is buried. The bomber shall then sit few meters away from the area with remote controlling the timing of the Bomb explosion. The moment their target either a car or person entered the surrounding of that box being drawn, that person will press the remote and immediately before the target move outside the box, he will be destroyed by the explosion. Several military personnel and their vehicles were destroyed through this method until much later when it was realized. Both in the bush and within the metropolis a lot of such method were used which claimed hundreds of lives. Below is the example of the attack.

ENEMY(Watching the movement of the target to enter the box with bomb control)

(Main Road)
 TARGET
 (N.A.)



7.2 Disguised as a dead body to attack

This is a strategy applied by the Boko Haram fighters in Damaturu. Even if there is such kind of tactical bombing method militarily, most the people writing on the war and warfare especially dealing with terrorist insurgency have not seen such disaster. It was during one of their attacks in Damaturu when they succeeded in killing hundreds of people, including some senior army and police officers. It was the attack attention of the security personnel was drawn to evacuate the remains of those officers. Unknown to security personnel, the Boko Haram militants have disguised as part of the dead bodies with their gun aside pretending they were killed. Immediately with the arrival of the security personnel who were inspecting the level of the casualties, Boko Haram opened fire and clear almost all the people there including deputy commissioner of police. That tactics had devastated the minds of the security personnel as to how and where Boko Haram got all these training. More than 70 people killed including 15 soldiers and 10 sanitation workers (L J Tahir; 2019)

7.3 Attack using dead bodies

Another developed war tactics discovered by this research is how the insurgents used dead bodies to bomb their enemies after attack. For instance in the same Damaturu town in 2015, after inflicting casualties on both the civilian and security personnel, they attached bomb to several dead bodies. When security and environmental health workers came to clear the dead bodies, they detonated the bomb and further killed several innocent health workers and military personnel who came to take their wasted colleagues. This is also another war strategy not really known by either Nigerian military or any war experts, and if at all they are aware of it how did they get in that trapped?

7.4 Suicide bomb attack

This is a very common method of war used by terrorists all over the world. A suicide bomber is someone who sacrifices his life and carried an attack on a specific target, living many innocent into pieces. Not fewer than 50 different suicide bomb attacked was carried out between Damaturu and Maiduguri

from 2013 to 2015 by Boko Haram fighters. (CJTF record:2018) But the new approach and method introduced by these terrible insurgents was the use of small girls or old women. Many at the beginning have no idea that a small girl shall be attached with an explosive device. A lot of people were attacked and killed by those small teenagers who usually dressed in Hijab. (Islamic code of dress) It was much later after serious casualties this method was surmounted by the security agents with the help of general public.

However, from the above four different war methods clarified, there were substantial evidence that Nigerian army had demonstrated ignorance of Guerilla warfare or had shown lack of war consciousness which caused grievous consequences on substantial number of their soldiers. Other weakness or shortcomings of the NA during their operation in the North-East include:

- Reckless womanizing and sometimes incessant rape of young girls, which had provoked the general public to see them as worse enemies than Boko Haram.
- Engaged in other social activities at the war front like playing football which caused them great loss in Gaidam Local government of Yobe state in 2018.
- Relating with young boys as their errands which turned out to be informants of Boko Haram and that had significantly gave their enemies chance to attack them.
- Open corruption along the high way which entangle them into suspicion and loss confidence from the commercial drivers and their passengers along the way.
- Rampant mingling and social interactions with civilian and other unknown faces, many of them were wasted by Boko Haram at the beginning of the fight.
- Inability to differentiate between enemies and their colleagues in so many combats.
- Ability to control their aggressiveness towards their relationship with civilian in the midst of the crisis.

From the above few points identified, it is pertinent for the Nigeria army to know that serious challenges are facing the institutions. Global nations are in competition or rat race to reach advance stage of

militarization in order to extent its external influence. A nation in such formidable situation to handle its domestic crisis is really having top time to articulate development vision no matter the attempts. All most all African countries have security challenges, particularly West African sub-region. But the level of commitments in tackling internal crisis is higher in other land compare to Nigeria. And the equally the level of mess within the military institution is higher compare to other countries. This work therefore concludes its research with the below findings.

- Corruption has eaten deeply into the fiber of army institution and it has to be aggressively tackled. Otherwise there will be serious damage in future more than the current one.
- There is blatant indiscipline at the war front and such attitude had caused a lot of setback in the war.
- There is serious need for advance and modern guerrilla warfare training to be given to men of the Nigerian army either nationally or internationally. This requires special unit in thousands to handle such insecurity in future.
- Politicization of military institution is the last hope of any nation. Provided Nigeria wants to restore the integrity and professionalism of Nigeria army, it has to be wash out of the national dirty politics.
- The level of intelligence gathering is still low and outdated.
- Arms and ammunitions in use were outdated, sub-standard and irrelevant as far terrorism and guerilla wars are concern.
- Allowances and other financial commitments of the soldiers on field must be improved and reviewed to enable them have the zeal to fight wholeheartedly.
- Intelligence report was inadequate as vital information has become difficult for the Military to obtain.

8. Conclusion

From the above analysis on the involvement of Nigerian military in North-Eastern Nigerian insurgency, it is very clear to grasp that there were so many lapses as to why the fight has been prolong for more than one decade. Looking at the nature of the fight and the unconventional approach by the militants, the inability of the NA to understand the Guerilla warfare at the beginning of the fight, corruption and other unprofessional attitude have all combined to contribute towards the failure to tackle the situation in time. The work has succeeded to

outline some of the clear examples of financial scandal within the institution and come up with suggested areas identified as some way out for the challenges ahead of the NA in the fight against insurgency in the country.

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ECOWAS Regional Security Architecture for Counterterrorism and Counter Insurgency in West Africa: A Discussion of Case Studies and Challenges

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Abstract. The study examines the security architecture for counterinsurgency and counterterrorism of the Economic Community of West African States (ECOWAS). It argues that the security architecture of the organisation when it was formed, did not envisage the change in the nature of warfare from preponderantly interstate to intrastate. As a result, when new threats to peace in the sub-region emerged, the security architecture was either too old to grapple them or not existing at all. However, the findings of the study reveal that despite its shortcomings, ECOWAS was able to intervene and, to a very large extent, manage the conflicts in the sub-region without much external interference. It further reveals that it was the change in the nature of the conflict that forced the organisation to review its security architecture. With reference to some examples, the study shows that the organisation has not totally overcome some of its challenges; it is now better equipped to handle the security challenges in the region. But there is the need to constantly review the security architecture in line with emerging security challenges. The study concludes that, though ECOWAS is yet to overcome the security threats bedeviling the sub-region, the security architecture put in place is now better than how it was when the organisation was formed.

Keywords: ECOWAS, Security architecture, Security Threats, ECOMOG.

1. Introduction

Security architecture amongst nations is not a new phenomenon. Even before organised societies evolved, man has always developed ways to protect himself, family, and property. With the emergence of nation-states, organised structures sprang up and assumed territorial control and sovereignty. It is the idea of territorial control and sovereignty that nation-

states do not want to compromise which led to the development of security structures, treaties and pacts within the framework of diplomatic ties with other nations in the course of external relations and some structures such as the establishment of standing armies and other security organisations internally to contain both internal and external threats to their territories and sovereignty. The League of Nations, and subsequently, the United Nations, which were established after World Wars I and II, all failed to guarantee world peace and conflicts as its core mandates.

In Africa, old and new conflict has reinforced further the need for a more robust and assertive peace and security architecture. Though this approach has been in place for several years now in the form of sub-regional military peacekeeping intervention and other forms of conflict management, it has failed in its core mandate also to ensure peace and security in West Africa because new forms of conflicts and insecurity continue to emerge across West African region, prominent of which is insurgency and terrorism. There is comprehensive cooperation between the U.N. and A.U. or regional organisations on conflict prevention, management, resolution, and peace building, especially after the 9/11 attack in America, when the American president declared war on global terror. These groupings are to intervene in regional crisis more flexible and less dependent on the U.N. but mutual support in diplomatic and operational deployments activities. (Francis, 2005; 143). This would encourage the sharing of responsibilities and information.

Terrorism and insurgency, which are part of the new nature of warfare in West Africa, have been very devastating with a high degree of brutality, especially in Nigeria and Mali, and many parts of West Africa and the intensity of these crises are further

exacerbated by globalisation and technological advancement. The crisis of African states became more apparent in the Post-Cold War era as they experienced terrorist and insurgent attacks, which could be referred to as a brand of new security threats. Some of these crises took place in Liberia (1989) Sierra Leone (1991) Guinea Bissau (1998) Mali (2013) Rwanda, (1994) Cote d'Ivoire (2002), represents both low and high-intensity armed conflict ranging from identity-based wars instigated by ethnic, religion and nationalism to conflict over resources (Kaldor,1999). The West Africa sub-region have in this period, experienced declining patronage from international organisations and former colonial powers because of limited funds for humanitarian support and military aid and support as their degree of intervention waned. The development led to the establishment of security architectures to contain and or manage the escalation of crises, conflicts, and other regional security challenges. Prominent amongst these in the African region and sub-region are African Union (A.U.) and an economic grouping, Economic Community of West African States (ECOWAS). The later stands as a collective force for the unity and cooperation among the member states to ensure the security of the state, individual, goods and services within the sub-region (**Adeji, 2002:15**). This study examines the security architecture of the Economic Community of West African States (ECOWAS) before the emergence of new forms of security threats in the region and during conflicts period. It further examines how these new forms of security threats compelled the regional organisation to jettison or amend its security architecture in response to new security challenges as well as the challenges of ECOWAS in tackling security challenges in West Africa.

2. Emergent Security Threats in Africa of the Post Cold War Era

Emergent security threats in Africa of the Post-Cold War era changed the perception of security from the traditional conception of security, which focuses on national security interest and power with the state as the primary reference. These new threats have generated widespread wars and conflicts that attracted the attention of states, regions and the international system because these crises have led to atrocities and violation of human rights, loss of lives and properties with a large number of the people as refugees and internally displaced peoples (IDPs). The ECOMOG as a sub-regional security group in West Africa, intervened in these crises on humanitarian grounds to prevent further atrocities. However, the attempts by states to exert their sovereignty have led

to a lot of human rights violations. These violations are mainly because states in Africa are yet to come to terms with the asymmetric nature of these emergent threats especially, insurgency, terrorism, kidnappings, and many more. As usual, states in Africa use the “sledgehammer” approach even to manage what could be described as “minor security infractions.”

Over the years, it is has become evident that the nature of warfare has changed from preponderantly inter-state to intra-state which affected some West African States like Liberia, Sierra-Leone, Guinea Bissau, Nigeria, Central African Republic (CAR) and many more countries showing signs of becoming victims of such wars. With the increase of this nature of warfare in many West African States, it has become clear that the existing security architecture is either too old or unsophisticated to grapple with the new challenges or is not in existence at all. This development has further necessitated the need by African countries to redraw old security architectures, defence agreements and pacts or even jettison existing ones for others as they could not guarantee or enforce peace and stability of the affected countries. In fact, the type of security and the existing security architecture maintained was more or less to ensure regional security and survival because Heads of States in the region used it to protect themselves against internal and external threats (Francis, 2005:163). This arrangement could not take up the regional security challenges, especially with the Liberian crisis (1990) which came up at a time the West African Peace and security architecture was too frail in design and execution. This new and almost unprecedented nature of warfare in West Africa has compelled West African leaders to think of new mechanism which they found in the Economic Community of West African States Monitoring Group (ECOMOG) which is the focus of this study. ECOMOG has played an active role to enforce and maintain security in the region. ECOMOG has been involved in the management of the internal crisis in Liberia, Sierra Leone, Guinea, Mali, among others and has contributed troops under ASPA and the U.N. to enforce and maintain peace in Darfur, the Central African Republic (CAR) e.t.c. Nigeria, which is a Hegemon in West Africa sub-region and major financier in the ECOWAS is the main sponsor of ECOMOG which has stood the test of time in security enforcement and maintenance in the West African sub-region.

Nigeria has always played the role of a hegemon in West Africa because of her human and material resources. However, arguments in government have

always been that it is a way to project Nigeria's relevance and image as a "big brother" abroad and the quest for a permanent seat in the United Nations (U.N.). The over-stretch of Nigeria in its domestic and international security and peacekeeping engagements especially with the advent *Boko Haram* insurgency further exposed the strengths and weaknesses of ECOWAS security architecture. Nigeria has continued to play a leadership role in the West African region to which some Nigerian critics have argued that it is a waste of resources. Despite these arguments, Nigeria continued in the path of a hegemon in the region despite the intervention of some former colonial powers in some crises situations in the region, for example, Ivory Coast where France intervened before ECOWAS because of the existing defence pact with France as Ivory Coast's former colonial master.

The insecurity in the African region has devastating consequences on the socio-economic and political development of the region. There has been war-induced hunger, poverty and displacement of people.

The new nature of warfare denominated by insurgency and terrorism is unprecedented in the West African region. In response to this, countries of the ECOWAS had to muster efforts and resources to contain it with the establishment of a Multi-National Joint Task Force (MNJTF) in addition to other multi-national attempts at peacekeeping collaborations with the United Nations (U.N.), African Union (A.U.). Despite these efforts, they have not been able to run down the threshold of the insurgents, especially Nigeria's *Boko Haram* terrorists.

Despite the advantages of collectivism in the protection of regional interest, the operation of an ECOWAS regional security architecture and the execution of its mandate revolves around key daunting challenges such as the multi-dimensionality nature of the structure, coordination and cooperation between the member states, capacity-related issues in terms of personnel, planning, Standard Operation Procedures (SOPs), logistics and equipment, finance among others. Also, all the countries lack the capacity to effectively monitor the borders and porous boundary lines and un-governed spaces. A typical example is the long stretched *Sambisa* Forest in Nigeria's northeast which that the terrorist groups exploited or could exploit to establish training bases for their members and to transport and distribute weapons across the sub-region (GIABA Inter-Governmental Action Group, 2013). If these problems are not checked, it will destabilise the West African region's security architecture.

3. Conceptual Clarifications

3.1 Concept of Terrorism

The concept of terrorism is a multi-dimensional concept with no commonly accepted definition and has been used synonymously or mistakenly as conflict, guerrilla war, revolutionary war, low-intensity conflict, and insurgency (Jalata, 2008). For Neumann (2008), terrorism is a set of tactics, a form of fighting that can intrinsically be employed by any belligerent actor, be it state or non-state actor in any type of conflict. He reiterated that terrorism is not a weapon of the weak or non-state actors, as argued by some literature on the subject. Hoffman (2006) argued that terrorism is the deliberate creation and exploitation of fear through violence or the threat of violence in the pursuit of political change. This definition is specific on the non-state terrorism, which does not abide by or observe war rules or code of conduct in warfare. However, even states that should abide by these rules also violate them in a war situation.

Jalata (2013) submits that terrorism is a systematic governmental or organisational policy through which lethal violence is practised openly or covertly to impose terror on a given population group and their institution or symbols or their representative members to change their behaviour of political resistance to domination or their behaviour to domination for political and economic gains or other reasons. From his definition, state and non-state actors participate in terrorism. It is employed by the state to maintain state power while the terrorist groups use it to resist state operative policies. He argued that the state engages in more high-level terrorism than the guerrillas because the government have all the resources of the state as its disposal, but with the advancement of technology, the intensity, and danger of terrorism and genocide have increased especially in the hands of terrorist groups with human and material resources to perpetuate terrorism at the global level, e.g., Al Qaeda among others he argued. In a further analysis of the definition given above, Badey (2008) stated that for political violence to be terrorism, there must be an identifiable organisation. An individual is unable to carry out the action, reach the target audience, and present the political demands for the changes that are necessary to end the violence. An effective campaign to create change also requires enough actions to be credible, an effort beyond a single individual overtime.

3.2 Counter-Terrorism

In an interview with Zamba (2017), Counter-Terrorism (C.T.) involves the instruments, structures, policies, actions put in place by a state to militate against factors that are likely to lead to acts of insurgency. For instance, the lack of good governance, provision of an equitable society, monetary policies, structures like health care delivery education, amenities, security, justice and fairness, visible equity, lack of inclusiveness, fair representation among others structures will engender discontent, agitation, militancy and thus leads to terrorism. Therefore, the absence of anti-terrorism related components will invariably provide a platform for threats of insurgency to subsist.

3.3 Insurgency

This concept refers to the acts of disgruntled individuals or groups who would illegally take up arms against a state to bring it down. They agitate for self-rule as a result of perceived marginalisation, exclusion resulting in mass discontent, dissatisfied that their yearnings are not met. Hence, they resort to arms activities against the state. Their support or strength could be internal or external or both. Metz (2004:2) posits that insurgency is a strategy used by groups that cannot realise their political aims through conventional means of political procedures of acquiring political power. Insurgency is primarily characterised by continued asymmetric violence, the ambiguity of tactics, the use of complex terrain (jungles, mountains, and urban areas), psychological warfare, and political mobilisation which are designed to protect the insurgents and eventually affect the balance of power in their favour. It may attempt to capture power and replace the existing government, or they may have more limited objectives such as separation, independence, or alteration of a specific policy. They avoid battle places where they are weakest and focus on those areas where they can operate on more asymmetric advantages. They try to postpone decisive action on the part of government by feigning negotiations, ceasefires with the aim to regroup, recruit and re-strategise to avoid defeat, sustain themselves, expand their support, and hope that, over time, the power balance changes in their favour.

Insurgencies (Herman 2010:678) argued, are to be considered in the present-day faces of battle. They fight from hideouts and are on the move in small scale operations. The Insurgents will always avoid engaging in large scale battle. They also try to neutralise their opponent's superiority by turning to

hit and run action to inflict as much damage and instil as much fear as possible, when this has been achieved, they disappear before the massive weight of technology is used on them. Insurgency seeks to overthrow an existing order with one that is commensurate with its political, economic, ideological, or religious goals. According to Kilcullen (2006:112), insurgency is a struggle to control a contested political space, between a state (or a group of states or occupying powers) and one or more popularly based, non-state challengers.

Liolio (2013:340) explained that while insurgency shares some similarities with terrorism and conventional war to achieve more often than not political ends, they are not the same. He argues that the difference between insurgency and terrorism lies in the scope and magnitude of violence. While terrorism rarely brings about political change on its own, insurgency attempts to bring about change through force of arms. Similarly, terrorists often apply a wide range of damage when compared to insurgents.

3.4 Counter Insurgency

Nagl (2005) argues that there are two approaches to counterinsurgency: the direct and indirect approach. The direct approach focuses primarily on defeating the enemy with military force. The indirect approach, on the other hand, involving a battle for the hearts and minds, focuses on a more population-centric strategy. It involves denying the insurgency the support of the local population while at the same time attacking the insurgency with military force. The primary goal of both the insurgent and the counterinsurgent is promoting good governance and winning legitimacy in the eyes of the local population. This framework for their defeat has been the primary focus of American counterinsurgency operations in Iraq and Afghanistan. As a consequence, General Petraeus's declaratory strategy of containment through manoeuvres approach has also been emulated by other affected countries, and it also forms the basis for ECOWAS security architecture for counterinsurgency and terrorism.

4. Strategies for Recruitment and Radicalisation into Insurgency and Terrorism

For sometimes now some countries in West Africa have experienced some levels of Islamic radicalisation and extremism, particularly in Mali and Nigeria. These activities have cross border security threats in the West African region. Many factors

deduced for the cause of radicalisation range from economic, religion, exclusion, poverty, political and social expressions etc., which have contributed to the mobilisation of people to the growth of Islamic groups. Recruitment for members takes different forms. It could be from the mosque, through preaching and incitement, after which they are sent to training camps within or outside the country for the required skills to accomplish missions. Aside from this, international events, especially as they concern Islam, like the publication of a Danish cartoon, which was seen as a desecration of the prophet (SAW), the need to propagate Islam and fight against the infidels have boosted recruitment. Also, Hinds (2013) asserted that the perception by most Islamic countries of Israel's role in the Middle East, especially Palestine and Syria, have been an important unifying factor for radicalism.

The emergent security threats, namely, terrorism and insurgency, have become so daring and vicarious to the extent that the less endowed nations prefer to commit scarce resources to regional peace and security than socio-economic development. A case in point relative to the above assertion is when President Muhammadu Buhari of Nigeria upon swearing-in on 29th May 2015 announced a whopping amount of \$80 million as Nigeria's contribution to the Multinational Joint Task Force (MJTF) as part of his takeoff financial requirement and other logistics to combat the menace of Boko Haram terrorist group on the flanks of Nigeria's Northeast region. The security threat in West Africa is not only limited to war and armed conflict but also intra-communal violence, ethno-religious violence, the proliferation of small arms and light weapons.

5. ECOWAS Mandate and Regional Security Threat

ECOWAS has been hailed as the best regional grouping as against all others with a similar mandate in Africa because it appears to be stable and developed. The ECOWAS, as a regional organisation was formed on 28th May 1975 with the noble objective of economic cooperation anchored on common customs, regional market, and economic integration to achieve overall regional cooperation. The pursuit of regional integration in West Africa has, more to do with the impact of the proposed markets and other economic integration schemes considered at the 7th session of the U.N. economic commission for Africa (ECA) held in Nairobi, Kenya in 1965 during which resolutions 142 (VIII) and 145 (VII) recommended that member states of the commission should establish as soon as possible sub-regional inter-governmental machinery for

harmonising their economic and social development (Johnson, 1995:34). The efforts towards a regional wide economic community was slow and difficult, but Nigeria, which looked beyond her boarder and participated in regional affairs, made this possible because of her economic power supported by her enormous human and material resources. The treaty pronouncing the formation of ECOWAS was hailed as a breakthrough in the series of efforts to institute a regional integration body and a bold step towards integration and improvement of the well-being of the people of the region. In essence, ECOWAS is not peculiar to the Francophone, Anglophone, or Lusophone countries but represents all of them ((Ezenwe, 1988:11).

At inception, the regional body comprises of 16 states, after which Mauritania left in 2000 to join the Maghreb states of North Africa, citing the reasons of cultural and religious affiliations but has, however, indicated interest to return. Morocco, a North African state have indicated an interest in joining the ECOWAS while Tunisia seeks an observer status. The West African region is endowed with human and material resources accounting for about 32% of Africa's total population (Francis, 2005:146). Many West African states are agricultural producers and major exporters of crops like cocoa, cotton, particularly Burkina Faso, which is rich in cotton, Cote d'Ivoire, and Ghana in cocoa. Some countries like Nigeria, Ghana, and Niger, for instance, have deposits of liquefied gas and oil, which they have used as a source for economic development. Some others have large deposits of diamond, uranium, gold, etc. but not explored in large quantities to provide the needed growth and economic development for these countries. The underdeveloped nature of these countries made them dependent on the developed world and non-state actors like the world bank U.N., United Nations, WTO, etc. for their needed assistance.

Though issues of regional security is not a major reason for the creation of ECOWAS, it has been envisaged by series of security challenges which includes military coup'd'etat, civil wars, border skirmishes, etc., some of which were backed by extra-regional intervention and mercenaries like in the case of Benin Republic, Guinea Bissau, Cape Verde, Nigeria. These external intrusions made these countries insecure and have also heightened the security threats experienced in these countries and the region as a whole and made the leaders sign the ECOWAS protocol on non-aggression adopted on the 28 of April.

History has shown that each era has a peculiar challenge or challenges it grapples with. The nature of the challenge determines whether status-quo should be maintained or new measures should be taken. When ECOWAS was formed in 1975, the prevailing situation at the period was more of an interstate crisis with very little heard of terrorism and intra-state ceases. When ECOWAS was formed; it called on all member states as a matter of urgency to give special attention in their relationships with other members state to the provisions of the protocols on non-Intervention which they have pledged, among other things to refrain from committing, encouraging or condoning acts of subversion, hostilities or aggression against the territorial integrity of political independence of the other member state” (the official journal of ECOWAS, 1992, Vol 21).

In addition to this was the 1981 protocol on mutual assistance in defense. The essence of these agreements were summarised in the submission of Leopold Sedar Senghor of Senegal when he argued that “development cannot be secured in a climate of insecurity and hence it is imperative that we must among ourselves establish a genuine West Africa solidarity Pact to guard against external aggression (Adebi, 2002). The Francophone west African community (CEAO) had in 1977 proposed that if economic integration and cooperation are to be meaningful, then they had to be accompanied by a defense and security arrangement, this idea led to the establishment of the Francophone Mutual Defence Pact (Francis, 2005:146) which was to Maintain peaceful coexistence and cooperation in the region.

6. ECOWAS Peace and Security Architecture for Counter-Terrorism and Counter Insurgency

Security and its application is not a new phenomenon in West Africa and Africa in general. In the spirit of Pan-Africanism, the newly independent states in Africa sought unity and security as a solution for survival. Depending on the perspective being considered, the coming together of independent African states for the common good of their citizens is seen as a step towards strengthening their social and economic security. Meanwhile, some of these steps were faulty and, therefore, could not much achieve some of the desired objectives. In the 1960s, for instance, the Heads of State of the independent states formed the Organization of African Unity (OAU). Some of the guiding principles of the OAU charter include, according to Schraeder (2013:258):

- The inviolability of frontiers inherited from the colonial era.

- Non-interferences in the internal affairs of member states.
- The peaceful settlement of all disputes via negotiation, mediation, conciliation, or arbitration.

These provisions which should be a source of security was faulty and precipitated challenges that affected the effective operation of the organisation as member states were not their brother’s keeper, and the organisation was not able to contain crisis like coup d’état, inter and intra-state wars, crisis associated with nationalism among others. Rather it functioned as a club of presidents engaged in a tacit policy of not inquiring into each other’s practices (Welch, 1991:537) and welcomed whoever is in power in a state, not minding how the person got in there, even a junta that has illegally deposed their civilian counterpart was allowed to maintain their OAU seats. The security mechanism could not achieve much because of the strict adherence to the principle of non-interference in the internal affairs of member states; also, there was no standing mediation organ or regional framework.

The new realities that emerged in Africa in the 1990s were devastating and demanded a review of the institutional structures for the maintenance of peace and security in the continent. With the establishment of the African Union in 2001, the non-interference clause became invalid, and the transition brought about a new peace and security mechanism that will enable Africa to meet the emerging security challenges. There is no implicit definition of security architecture, but knowing the nature of security in the region will determine the character of the security arrangement, how counter insecurity measures are positioned and how they relate to the overall system. Security architecture is interpreted very differently from organisation to organisation. Traditionally security architecture is a document, which specifies which security services are provided how and where, why, and the mechanisms used to provide them (ISSS, 2017).

6.1 The ECOWAS Conflict Prevention Framework

The ECOWAS Conflict Prevention Framework (ECPF) was developed in January 2008 to inform and guide the organisation’s conflict prevention efforts. It aims to provide a strong conceptual understanding of conflict prevention, strengthen ECOWAS’ conflict prevention capacity, and integrate existing initiatives of ECOWAS institutions and mechanisms responsible for conflict prevention and peacebuilding. These aims are to be achieved through

a set of 14 components covering a broad spectrum of areas that enhance human security, namely; Early Warning, Preventive Diplomacy, Democracy, and Political Governance, Human Rights and the Rule of Law, Natural Resource Governance, Cross-Border Initiatives, Security Governance, Practical Disarmament, Women, Peace and Security, Youth Empowerment, ECOWAS Standby Force, Humanitarian Assistance and Peace Education. To enable its implementation, the ECPF calls for increased advocacy and communication of the goals and activities of ECOWAS, resource mobilisation to support peace and security efforts, cooperation with the A.U., U.N., member states and civil society and participative monitoring and evaluation. The ECPF is a very comprehensive framework document that addresses a fundamental limitation of earlier security mechanisms – the failure of coordination amongst various departments and institutions within ECOWAS and member states responsible for peace and security programming.

6.2 ECOWAS and Civil Society

Another important feature of the emerging peace and security architecture of ECOWAS is its engagement with civil society groups. This reflects the new ECOWAS vision of moving from ‘an ECOWAS of States to an ECOWAS of peoples.’ In this respect, ECOWAS, with the help of local and international NGOs, created the West African Civil Society Forum in 2003 to act as a platform for civil society interaction with ECOWAS policymakers. This new person-centered approach has in information gathering and analysis for the implementation of ECOWARN, who is generally very active, in a partnership which is unique among African early warning systems already resulted in civil society playing an active role in matters of regional peace and security including helping to develop the region’s small arms control convention, the ECPF and working alongside ECOWARN to enhance ECOWAS early warning capacity. Organisations such as the West African Network for Peacebuilding (WANEP) and the West African Network on Small Arms (WANSAs) are notable in this regard. However, critics have accused ECOWAS of only working with selected organisations that have the capacity to access the ECOWAS Commission (Ekiyor, 2008) and have been criticised for lack of Early Warning Capacity as information sharing is not prompt and well-coordinated. Thus for ECOWAS to be considered serious with its people-centered approach, it must seek to work with a broader set of civil society actors and organisations and increase representation

6.3 De-radicalization Efforts as a Strategy

This is one of the approaches to CT-COIN in Nigeria. The Nigerian government has made efforts to counter radicalism and violent extremism in the North East. De-radicalization as CT-COIN is to change the extremist interpretation, distance individual extremist groups, and help to reintegrate the individual back into normal society Funso (2009:1) also through the provision of economic incentive, and this program will reduce their appeal to terrorist ideology. The West African peace architecture has shown some exemplary features that made it stand out as the best among the other regional groupings. Despite these lofty arrangements, the organisation has some fundamental problems.

7. Case Studies in the ECOWAS Regional Security Architecture

Since the formation of ECOWAS and following its revised mandate to include ensuring the security, peace, and stability of the West African sub-region, several cases have tested the security mandate of the organisation. This aspect of the paper attempts a discussion of some of these case scenarios and examines how ECOWAS intervention in these resulted in their resolution or otherwise.

7.1 ECOWAS and the Liberian Crisis

It was the Liberian crisis that exposed the weaknesses of the security architecture of the Economic Community of the West African States. The Liberian crisis, which started in 1989, occurred when the International community started withdrawing from African conflicts without anything on the ground to protect the people. The escalation of the Liberian crisis, which reverberated to the neighbouring states and with no known assistance coming from outside, ECOWAS was forced to fend for herself by establishing Standing Mediation Committee (SMC) in May 1990, a kind of ad hoc security mechanism to manage the situation. Going by THE existing ECOWAS protocols and agreements, ECOWAS had no serious security mechanism with which to intervene in the Liberian crisis. The effort to establish the SMC was due to the commitment of the leaders and also due to the obvious consequences of staying aloof.

Meanwhile, with the establishment of the SMC, the intended peace was not achieved partly because Samuel Doe refused to resign. Charles Taylor and other warlords who were having upper hand in the war were more interested in gaining political power

than in the peaceful resolution of the conflict. ECOWAS, in such a desperate and pitiable situation, took a bolder step despite the discordant voices from some member states to establish and deploy the ceasefire monitoring group ECOMOG.

Like most African leaders of the undemocratic era, the style of leadership adopted by Samuel Doe disenchanting the people of Liberia, and this led to an attempted coup against him in 1985 by Thomas Quiwonkpa, but this did not stop his discriminatory policy against some ethnic groups like the Mano and Gio. If ECOWAS has improved systematically in her security architecture, it was the experience gathered in Liberia that taught the great lesson to the organisation. Between 1990 and 1996, ECOWAS initiated about 11 of either talks, agreements, agreements and accords with different warring groups in Liberia. These according to Omede (2012:2) include:

The Banjul Communiqué and the ECOWAS Peace Plan of 7 August 1990; The Bamako Cease-fire of 28 November 1990; the Banjul Joint Statement of 21 December 1990; the Lomé Agreement of 13 February 1991; The Yamoussoukro Accords I - IV of June to October 1991; the Geneva Cease-fire of 17 July 1993; the Cotonou Accord of 25 July 1993; the Akosombo Agreement of 12 September 1994; the Accra Clarification of 12 December 1994; the Abuja Accord of 26 August 1995 and the supplement to the Abuja Accord of 17 August 1996.

Liberian crisis started when Charles Taylor, on 24 December 1989 with his group, taking up arms against the government of Liberia. The rebel group was so powerful that by late January 1990, they had already taken hold of Nimba Country in north-central Liberia. By late January 1990, Taylor's motley supporters had advanced from the border, and by June of the same year, they had got to Monrovia, the capital city of Liberia. It was at this juncture that several warlords emerged and the country was engulfed in a Civil War.

As a result, on August 23, 1990, ECOMOG troops comprising of 3,500 soldiers from Nigeria, Ghana, Guinea, Sierra Leone, and the Gambia were deployed to Liberia. Meanwhile, some scholars argue that ECOWAS had no legal backing to intervene in the Liberian crisis, but the fact that the organisation in such a jumbled ambiguous situation dabbled into the crisis and came out some notable success is a testimony that the security architecture of the organisation will be perfect if it is constantly amended in line with new challenges. In fact, President Doe, who appealed to the organisation to

intervene in the crisis, made a fundamental mistake or rather, was confused as to the right person to address the letter to. He stated in his letter the addressee was to "assist in finding a constitutional and reasonable resolution of the crisis in our country (Liberia) ... it would seem expedient at this time to introduce an ECOWAS peacekeeping force into Liberia to forestall increasing terror and tension and to assure a peaceful transition environment" (Bundu 1997 cited in Omede 2012).

The letter was addressed to the Chairman of the Members of the Ministerial Committee of the SMC and not to the Chairman and members of the Authority. The ambiguity of the letter notwithstanding, the intervention of ECOWAS in the conflict brought the restoration of normalcy in Liberia. When the rebel group led by Charles Taylor was having the upper hand in the crisis, he rejected every peace move made by ECOWAS. However, when the tide turned against him, he accepted the Cotonou accord of July 25, 1993, and the Geneva agreement of 17th July 1993. Both accords agreed on arrangements for a transitional government, another ceasefire from 1 August 1993, and a general amnesty, among others. ECOMOG was active in the affairs of Liberia until a general election was conducted on July 19, 1997, and a new government led by Charles Ghankay Taylor was inaugurated on August 1997.

7.2 ECOWAS and Security in Cote d'Ivoire (Ivory Coast)

Although Africa is one of the continents of the world known for political instability, especially during the era of military rule but during this period, Cote d'Ivoire enjoyed a wave of relative peace. Meanwhile, the death of the pioneer president of Cote d'Ivoire, Houphouët-Boigny, in December 1993 exposed Cote d'Ivoire to political challenges unknown in the country for the over three decades he presided as the number one citizen of that country. However, this crisis was not totally unconnected to the long stay in power of his political party. But the crisis was due largely to the political behaviour of his successor, Konan Bedie who wanted to elbow away his key political opponents including Alassane Ouattara of the Rally for Republicans (RDR) in pursuance of his policy of d'Ivoirité which put some sections of the country on a political vantage position over others as the policy distinguishes what may be called true Ivoirians from those who had one or both parents born outside of Cote d'Ivoire. The uncontrolled political intrigue led to the intervention of the military led by General Robert Guei in 1999, but he was also numbed by the crisis as there were a

series of protests against his emergence and policies. The emergence of President Laurent Gbagbo did not help matters as he failed in his rescue mission, which aggravated the already horrible condition. His policy, which favoured the concept of Ivoirite triggered a series of crises in the country. Some members of the national army who were demobilised in 2002 and who were core loyalists of General Gueirevolted (Addo, 2005:49). As it is often said, the only thing certain is the beginning of the conflict, the end is always uncertain. In the crises that followed the breakdown of law and order, different rebel groups emerged, and the country was in a mess.

7.2.1 ECOWAS Intervention in the Ivorian Crises

At the time crises erupted in Cote d'Ivoire, it could be argued that West African states were no longer greenhorns in conflict management, having learned much from the experience of Liberia. Therefore, the sub-region decided to activate the protocol relating to the Mechanism for Conflict Prevention, Management, Resolution, Peacekeeping, and Security in 1999 (otherwise known as the mechanism) instead of the protocol on non-aggression or the Protocol on Mutual Assistance on Defence and Other Norms which were more active during the 1970s and 80's when inter-state conflicts were dominant (Kode, 2016:12).

The terms of the protocol were unambiguous, especially on the area that states that crises in any state have ways of reverberating in other states if the neighbouring countries take no serious step in the sub-region. Although France intervened to stabilise the situation by increasing the number of her troops stationed in the country, it was the intervention by ECOWAS that brought the tensed and intractable situation to a more manageable one. The first attempt by ECOWAS to intervene in the crises was on 29 September 2002 in Accra, Ghana, under the auspices of the Senegalese president. Others in attendance were ten other Heads of States and Governments in the sub-region and the representatives of other four West African countries. It was in this meeting that a contact group comprised of six West African countries of Nigeria, Ghana, Guinea-Bissau, Mali, Niger, and Togo, in conjunction with the African Union, was set. The group was charged with the responsibility of reaching out to both the rebels and the government to eschew brinkmanship.

Because ECOWAS at this point was better equipped to handle conflicts in the sub-region, ECOWAS, through its Secretary-General Mohammed Ibn Chambers, condemned the coup attempted by some

members of the armed forces because it was a violation of the protocol on Democracy and Good Governance. It was this contact group that developed the framework for the resolution of the crisis and initiated contact between the rebels and the Ivorian government. It was this meeting of September 29 that led to what later came to be known as Accra 1 Agreement (Kode, 2016). ECOWAS quickly deployed a contingent of soldiers under the name of ECOWAS mission in Cote d'Ivoire named ECOMICI. With the substantial assistance of the French government, the West ECOWAS was able to broker a peace to a very appreciable extent and brought the two belligerent parties to sign series of ceasefire agreements with the first in Lomé, Togo on 13 January 2003, 2003, and the Linas-Marcoussis agreement in Paris, France of 24 January. The agreement was quite precise as it stipulated that all parties must respect the ceasefire agreement, maintains the territorial integrity of the country and even called on the sub-region, France and United Nations to prepare to manage the warring parties including disarmament (Gberie and Addo 2008) With the help of African Union and the United Nations, ECOWAS was able to manage the crisis until 2011.

8. Challenges of ECOWAS Regional Architecture for Counter-Terrorism and Counter-Insurgency in West Africa

One of the greatest security challenges of the contemporary world is how to manage terrorism and insurgency, which are on the increase. Some of these insurgents groups have transcended national boundaries, and some of the renowned ones like ISIS and al-Qaeda have overtaken the leadership of the local ones by demanding or accepting their allegiance and in turn, training and retraining them in their modus operandi which make them to constitute global terror. The proximity of West African States with its attendant porous borders coupled with ECOWAS free movement of people and goods policy have made it easy for movement of small arms and light weapons. This, in turn, has made it stress-free for the emergence and spread of terrorism and why counter-terrorism is a herculean task in the sub-region. Despite the shortcomings of the ECOWAS security architecture, there appears to be synergy between and among the ECOWAS states to combat terrorism and other activities of the armed groups in the region. In pursuance of this objective, ECOWAS Commission President Kadre Desire Ouedraog at the 15th International Forum on Africa held in Berlin, Germany, promised that West Africa will cooperate with the rest of the world in meeting the African

dream of making Africa a crisis-free state (ECOWAS Counter-Terrorism Strategy Tracker Report, 2015).

In pursuance of effective counter-terrorism strategy, ECOWAS Chief of Defence Staff met in September 2015 in Dakar, where they deliberated over regional security. In that meeting, which happened to be the 35 edition of the ordinary meeting of the Chief of Defence Staff (CDS) two major things occupied their attention, viz, the new structure of the ECOWAS Standby Force (ESF) and Peace Support Operation Division (PSOD) (Ibid). The periodic meetings of the Defence Chiefs of member states, the creation of ECOWAS standby force, the establishment of the West African Police Chiefs Committees (WAPCCO), the creation of the Moratorium against the Importation and Exportation of Small Arms and Light Weapons in 1998, the adoption of Conflict Prevention Framework in 2008 and many more are all steps to tackle terrorism and insurgency in the region. Other measures include the Trans-Sahara Counter-Terrorism Initiative (TSCTI) in countries like Tunisia, Ghana, Algeria, Senegal, and Morocco. At the national level, individual states have legislated anti-terrorist acts. Some of these countries include the Nigeria Counter-Terrorism Bill 2010 and the Anti-Money Laundering Bill 2004, Niger Titre VI du Terrorisme et du Financement du Terrorisme (2003), Senegal Loi Modifiant le Code de procedure Penale et Relative à la lutte Contre les Actes de Terrorisme (2007), Ghana Anti-Terrorism Bill (2005) and the Anti-Money Laundering Bill (2007) (Adigbue 2014:49) etc all anti-terrorism and insurgency architecture.

However, it would not be out of place to argue that the ECOWAS approach to counter-terrorism in the sub-region was somehow lackadaisical until February 2013 when in its 66 ordinary sessions in Yamoussoukro, Cote d'Ivoire, the Authority of Heads of States adopted the ECOWAS counter-terrorism strategy. According to Adigbue (2014), "the principal purpose of the Declaration and Strategy is to prevent and eradicate terrorism and related criminal acts in West Africa, intending to create conditions conducive to sound economic development and ensure the well-being of all ECOWAS citizens." Although the implementation of this strategy to the core will be quite instrumental to its workability but its adoption are enough signals to ECOWAS preparedness to stamp out insurgency and terrorism in West Africa. Marin A. Ewi put it thus "While the Strategy may not be a complete answer to the problem of terrorism in West Africa, it certainly does provide a robust and proactive framework for containing the threat of terrorism."

9. Challenges of ECOWAS Counter-Terrorism and Counter-Insurgency Move

Despite the gains made by ECOWAS in restoring peace in war-torn areas and its effort to stamp out terrorism in the region, it is apparent that the organisation still has a lot to do to counter terrorism and other unlawful activities in the region. Some factors had and are still playing an active role in inhibiting the performances of ECOWAS. In a workshop organised by the government of Nigeria and the United Nations Counter-Terrorism Implementation Task Force (CTITF) on 31st October to 1st November 2013 in Abuja, participants repeatedly cited porous border as a serious challenge in the region. Even at manned border posts, the capacity to reliably process people and goods is often missing.

Terrorism in one Member State can reverberate to other States. Terrorists and other armed groups exploit conditions of poverty, political instability, bad governance, corruption, and the absence of the rule of law to recruit, plan and train their members and even raise money for their nefarious activities. The point being made here is that since the borders of the countries of West Africa remain porous and poorly manned, ECOWAS efforts at countering terrorism and insurgency would always be challenged.

Again terrorism cannot be tackled by military means alone. It requires a broad range of policy responses, including the promotion of human rights and good governance. As long as the harbingers of terrorism, which include among others, poverty, corruption, unemployment, illiteracy, and other incubators of terrorism are not perfectly managed, ECOWAS aim of eradicating terrorism and insurgency in the sub-region will remain a noble dream. Although ECOWAS is making remarkable efforts to promote democracy in West Africa, available evidence would tend to suggest the intertwined relationship between good governance and anti-terrorism has not been perfectly understood by the governments of the West African States.

ECOWAS counter-terrorism portfolio within the ECOWAS commission is assigned to the office of the Political Affairs, Peace, and Security, but it has not created a dedicated office within the unit to deal with counter-terrorism (12). WAPCCO and other networks of security officials are too narrow in their substantive focus and composition and do not adequately address the needs of a sub-regional counter-terrorism network. (Ipe, Cokanye, and Millar, 2010).

Although it would appear as if ECOWAS has now overcome the hitherto distrust between the Anglophone and Francophone countries, in the past, the mistrust between these groups hindered the performances of ECOWAS in its effort to stamp out terrorism and other civil unrest in the region. This mutual distrust was further exacerbated by Nigerians role as a regional hegemon. Some of the neighbouring countries, especially the Francophone states, did not believe that Nigeria was not making plans to dominate them. All these and many more acted in concert to reduce the efficacy of the ECOWAS security architecture.

In line with the Organisation of African Unity (OAU) thought, which saw the intervention of member states as anathema, the Economic Community of West African States (ECOWAS), when it was formed, maintained the policy of non-intervention. This policy of non-intervention was also pursued at different degrees by different regional organisations due to the fact that the Cold War restrained them to a very large extent from resolving regional conflicts. Meanwhile, the collapse of the Cold War in 1989 and the change in the nature of warfare from inter-state to intra-states coerced most of these regional bodies to have a re-think, develop other strategies to deal with the situation on the ground. The dominance of political and security issues makes it inevitable for the sub-regional organisation to review its mandate because without securing the sub-region politically, even the economic relations, which is the core mandate of ECOWAS, will be unachievable. This period also coincided with the period of “democratic inauguration in Africa” as most African states left one-party politics for multi-party politics and which marked the turn from military rule to democracy.

In pursuance of democratic rule or instead, because of it, many African states amended their constitution to accommodate good governance and the rule of law. At this point, the body language of the United Nations (U.N.) changed. For instance, in the “U.N. Agenda for Peace,” the then Secretary-General of the Organisation Boutros-Ghali argued in favour of regional organisations that they have a greater role in preventing and resolving conflicts in their sub-regions, which would, in turn, reduce the burden of the U.N. Meanwhile, the massive return to democracy by West African states created its own brand of problem as contested electoral results, and manipulation of the constitution became one of the major causes of insecurity in the sub-region.

As a result of this, coupled with the experiences of the past, ECOWAS member states decided to

strengthen their intervention in a more justified manner. On December 10, 1999, in a summit in the Togolese capital, Lomé, the organisation adopted a “constitution” on collective security when they adopted a protocol relating to the Mechanism for Conflict Prevention, Management, Resolution, Peacekeeping and Security (Essuman 2009:419). Because of the role ECOWAS through the sub-regional monitoring group ECOMOG played in restoring peace in different parts of West Africa from 1990s, ECOWAS, it could be argued, have contributed immensely to international peace and stability.

From the available evidence, the most remarkable step taken by ECOWAS towards the establishment of permanent mechanism security, conflict resolution, and management was in 1993 when the ECOWAS treaty was revised. Although critics see the ECOWAS 1978 Non-aggression protocol as mere window dressing as it did not provide, in the case of any breach, an institutionalised mechanism, it was this protocol, it could be argued, that made the organisation to sign the Mutual Assistance on Defence (MAD) in 1981 which provided the member states with the power to assist each other in the case of any armed threat and to consider it as an attack to all. One primary reason why most of the protocols of the 1970s and 1980s never worked was the suspicions among the West African States. The majority of the States in the region are Francophone states that feared the possible domination of Nigeria as a regional hegemon. One of the undoing’s of the protocol was the recommendation of the withdrawal of foreign troops from West Africa, even though it was evident that Francophone states have serious military ties with France. Again, following the boundary dispute between Mali and Burkina Faso, the Francophone states signed in 1977 the Accord de Non-Aggression et d’Assistance en matière de Défense (ANAD) which was seeing MAD as a rival (Kabia, 2011). Over time, however, ECOWAS was able to rise above some of these challenges and could now effectively intervene in the crisis in the region without the over-reliance on the United Nations.

10. Conclusion

ECOWAS, when it was formed, was essential as the name implied an organisation that was formed to enhance the economic needs of the countries in West Africa. The major security concern of the founding fathers was how to protect their regimes and not the people. Due to the nature of warfare during the period, which was more of inter-state than intra-state, there was no provision for the intervention of

regional powers into the affairs of the member states. It was the Liberian crises that forced ECOWAS to jettison the old protocol, which did not give enough room for the resolution of conflicts in the sub-region. However, given the challenges the organisation faced during its intervention in the Liberian crises, it made bolder steps to strengthen the security architecture of the organisation. Although the organisation still has so many challenges, ranging from finance, interferences from former colonial masters in security matters, especially those former France colonies and sufficient personnel to consummate the security architecture, it is however now more than ever, better equipped and strategic in focus to handle the modern security challenges of insurgency and terrorism than before in the West African sub-region.

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An Inquest into the Impacts of Population Pressure on the Natural Environment and Human Society

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Abstract. The effect of population pressure on the environment has increasingly become a subject of intensive scholarly debate globally. This focus stems largely from the existential questions that attend environmental degradation and the scarcity of resources arising therefrom. History is replete with instances where an imbalance in the ratio of population to environmental resources resulted in cataclysmic dislocations in societal well-being. This study interrogates this phenomenon philosophically, albeit with copious reference to historical examples such as the 18th century *Mfecane* in Southern Africa, the collapse of Mycenaean Greece, Easter Island, the Classic Lowland Maya civilization, Angkor Wat in Cambodia, Great Zimbabwe in Africa, Norse of Greenland and the Indus valley civilization. Population pressure could precipitate pollution, poverty, war, land-hunger, deforestation, desertification, extinction of species, scarcity of fresh water, a decline of fish and game stocks and biodiversity. The collapse of an entire civilization becomes possible when these problems are ignored as humans exploit environmental resources to meet their needs. Therefore, this study posits that overpopulation has multifaceted destructive consequences for the environment, *mutatis mutandis*, humans and their societies and debunks the postulation, which John Zeaman noted, and increasingly referred to as the "Netherlands fallacy". The position of this fallacy is that we have nothing to fear from high population because the Netherlands enjoy a high standard of living, despite its high population density. The study draws attention to the need for population control, relative to available resources and human needs. The study adopts the philosophical methods of conceptual and critical analyses.

Keywords: Overpopulation, Ecological degradation, Resource depletion, Resource Scarcity, Population

pressure, Social disorder, Netherlands fallacy, Eco-balance,

1. Introduction

Everything is affected by its environment. Living things, including humans, adapt to their environment to survive. But unlike other biological entities, man has demonstrated the capacity to adapt to his environment to meet his needs. Therefore, man changes the natural world based on his needs and capacities. But two factors have turned such changes into a significant public policy issue. First, the population of the world has grown rapidly during the past several centuries, and this has greatly amplified humanity's impact on the environment. Second, the technological advances of the industrial revolution, which began in the 19th century, have increased our ability to modify our surroundings, with new kinds of effect that, even today, we only partially understand. It follows that overpopulation interfaces with most other environmental problems created by man's attempts to utilise natural resources to meet his needs.

The various problems, which arise from the human attempt to make the resources of nature available for his needs include pollution, greenhouse effects, global warming, acid precipitation, war, poverty, cropland scarcity, deforestation, desertification, extinction of species, species invasion, overpopulation, migration, scarcity of fresh water, a decline of fish stocks, loss of biodiversity, and so on (Homer-Dixon, 1999, pp. 52-72; Asthana and Asthana, 2012). It is important to note that some of these problems intersect. The human factor in environmental problem is not limited to the present age; it has been with humanity since antiquity. Therefore, it may be correct to say that environmental problems are not new. On the contrary, what is new is the increase in the degree of exploitation of natural

resources, its resultant problems and the amount of attention that people are now willing to devote to them.

Pieter Glasbergen and Ron Corvers (1995, pp. 1-2) relate environmental problems in ancient Mesopotamia many centuries ago. Here, large-scale irrigation led to the salinization of fertile agricultural land. According to them, this occurrence was one of the factors, which ultimately brought about the decline of Mesopotamian civilization. They also write that in medieval times, many people living in towns and cities suffered greatly as a result of widespread smoke pollution and contaminated water supplies. Similarly, the industrial revolution, which started at the turn of the 19th century, had a dramatic effect on the quality of the physical environment, not only in terms of public health, but also in the disappearance of all sort of age-old natural features. Pieter Glasbergen and Ron Corvers argued that in these instances of environmental problems, certain changes took place in the physical environment, which were either difficult or impossible to reverse.

This implies that the human misuse of nature is not unique to modern times. William Cunningham and Mary Ann Cunningham assert that Plato lamented land degradation that denuded the hills of Greece in the fourth century B.C. Plato complained that Greece once was blessed with fertile soil and clothed with abundant forests of fine trees. As the trees were cut to build houses and ships, heavy rain washed the soil into the sea, leaving only a rocky "skeleton of a body wasted by disease. Springs and rivers dried up while farming became all but impossible" (Cunningham and Cunningham, 2012, p. 20). Cunningham and Cunningham write that many classical authors regarded the earth as a living being, vulnerable to aging, illness and even mortality. Periodic threats about the impending death of nature, as a result of human misuse, have persisted till our own time. They argue that "[a]lthough many earlier societies had negative impacts on their environments, recent technological innovations have greatly increased our impacts" (Cunningham and Cunningham, 2012, p. 20). Environmental problems can best be seen today as global issues and problems, greatly intensified by population and resource depletion. The problems of overpopulation and resource depletion reinforce each other.

2. Population Problem

Until a few hundred years ago, human population was small, compared to what we now have (Cunningham and Cunningham, 2012, pp. 133-134). Reproductive technology, gene therapy, improved

dietary system, medical breakthrough, social security, political stability, sanitation, provision of drugs, as well as genetic engineering, among others, have contributed to the increase in human population. Consequently, there is pressure on the resources available to meet human needs. When these available resources are no longer adequate in taking care of the available number of people in such area, we have what is commonly referred to as overpopulation. Thus, overpopulation results when human population exceeds the available natural resources needed for the people living in a given area. Put shortly, it is when the available resources are unable to meet the need of people or when people and their needs exceed available natural resources. Thus, population constitutes an environmental problem when the available resources in any given area are inadequate for the available number of people in such an area. The problems of environmental resources, *vis-a-vis* population growth, are cyclical and they fortify each other. While the availability of nature's resources for human use reinforces population increase, population increase intensifies the exploitation of nature's resources and the consequent negative environmental feedbacks.

The view of Han Fei Tzū, a Chinese philosopher and legalist of antiquity, between 300 and 200 B.C., indicates that the problem of population, against the backdrop of a world of limited resources, is not new. He traces the problems of scarcity, poverty, poor standard of living, hunger, and social vices to population increase. According to him, it is not human wickedness that is responsible for social ills but the inadequacy of the resources of nature to meet the need of an increasing human population. He presents his argument this way:

In the past when men did not plough, they had plenty of natural kernels and grains to eat. When women did not weave, they had plenty of furs and feathers to wear. Though not engaged in labour, they lived on rich food. All that was possible because men were few and things were many (italics ours). Therefore, there was no quarrel among the people. So it was that even without large rewards and heavy punishments, the people could be kept in peace. Now, suppose there is a man who has five sons, each of whom in turn has five. Then, even during the life of the grandfather, there are already twenty-five descendants. Suddenly, therefore, men are many and things few. The people, though they work hard, live on poor food. This leads to quarrels among the people.... Thus, the moderns strive against one another not because they are wicked but that things are few (Chai with Chai, 1961, p. 217; Creel, 1953, pp. 122-123).

From his submission, we can infer that Han Fei Tzū would blame some social ills of today, such as bribery, corruption, embezzlement, kidnapping, oil bunkering, and other similar ills of our time, on limited natural resources. This shows the evident connection between environmental scarcity and social disorder.

Tertullian's position also shows that the problem of population pressure over available resources is not new. As far back as A.D. 200, he holds that:

Most convincing as evidence of populousness, we men have... become a burden to the earth, the fruit of nature hardly suffice to sustain us, there is a general pressure of scarcity giving rise to complaints, since the earth can no longer support us. Need we be astonished that plague and famine, warfare and earthquake, come to be regarded as remedies, serving, as it were, to trim and prune the superfluity of population (Nisbet, 1980, p. 52; Bailey, 1993, p. 41, Hicks, 1975, p. 90).

Reverend Thomas Malthus thought along this line concerning the England of his time. He observed that while human population was growing in geometric proportion, food supply was growing in arithmetic proportion. He, therefore, feared that if this trend of diametrically opposed growth continued, people would run out of food and famine would ensue and people would face hunger, disease, and war. But most people criticized Malthus' position as a pessimistic and utopian prediction, by pointing out that a perpetual state of worldwide misery had never occurred and that, among others, it is possible to supply food to England from other nations. This criticism, however, is not tenable because, if the trend continues, with time, the supplying nations would also run out of food. They would, consequently, be faced with the problem that was originally England's. Besides, when the problem becomes globalized, there will be no succour from anywhere. Speaking pragmatically, the consequences of hunger, poverty, malnutrition, among others, and their associated problems of diseases, conflicts, wars, illiteracy are undeniably evident in most parts of the world. The fact that a perpetual state of worldwide misery had never occurred, does not mean it cannot and will not occur.

However, some people argue that the world can accommodate many more people. They point to the example of the Netherlands. John Zeaman writes in 2002 that:

[t]he Netherlands is a small country with a population density of 385 people per km² (that is 13 times the density of the United States and 128 times

the density of Canada). Yet it enjoys a very high standard of living. Most people have enough to eat, good housing, good jobs, leisure time, good medical care, and so on (Zeaman, 2002, p. 50).

From this premise, the sceptics of overpopulation argue that we have nothing to fear from a high population. This kind of optimism is what demographers call the 'Netherlands fallacy'. Demographers "point out that the Netherlands uses roughly seventeen times more land than there is within the country for food and energy alone. The Dutch are importing or *borrowing*, carrying capacity from someplace else." From this, they argue that "[i]f the rest of the world tried to live with 385per km², the way the Netherlands does, there would be no extra land for anybody to import from. In other words, the Netherlands can exceed the carrying capacity of its... land only because other countries are living below the carrying capacity of theirs" (Zeaman, 2002, pp. 49-50). This can be explained with another example.

According to the United Nations, America and Western Europe are the highest consumers in the world. They live many levels above the subsistence level. They constitute the world's richest people and a small per cent (1/6) of the world's total population, but consume 80 per cent of the world's resources, while the 5/6 (poorer countries) consume only 20 per cent. According to the United Nations, "if the entire population of the Earth were to consume as much as the average American or West Europeans, it would take three planets Earth to supply the necessary resources.... [T]he developed countries have so far been able to live the way they do because so much of the world does not live that way. But what happens when they do?" (Zeaman, 2002, pp. 55, 51). According to John Zeaman, the fact that we are rapidly using up some resources that will take thousands or hundreds of thousands of years to replace, alarms many scientists and environmentalists who believe we are overshooting the Earth's carrying capacity and squandering a precious inheritance.

In 1968, Paul Ehrlich, a biologist and the best known of the modern-day Malthusians, wrote *The Population Bomb*. Ehrlich holds fast to his Malthusian position that humanity is courting disaster and cannot expect to keep pulling new tricks out of its hat. Unlike Malthus, Ehrlich goes beyond the relationship between population and food supply, to examine the capacity of the entire planet, its ecological systems and all its resources to support its entire population (Ehrlich, 1975, pp. 16-25). In *The Population Bomb*, Paul Ehrlich describes a stark future for the planet with too many people, dwindling

resources, massive starvation, and environmental calamity.

Ehrlich argues that we have the biological urge, reinforced by culture, for more reproduction. He puts it summarily that the world's population will continue to grow as long as the birth rate exceeds the death rate. The basic problem, therefore, is that there is not enough food today. How much there will be tomorrow is open to debate. If the pessimists are correct, massive famines will occur soon. According to Ehrlich, so far, most of the evidence seems to be on the side of the pessimists. He, therefore, admonishes that we plan on the assumption that they are correct. Again, he argues that unless we take the "birth rate solution," in which we find ways to lower the birth rate, then, the "death rate solution," in which ways to raise the death rate – war, famine, pestilence – will find us (Ehrlich and Ehrlich, 2009, pp. 1-4; Ehrlich, and Ehrlich, 2008). This is a worse solution.

There are many issues raised against this book, concerning failures of predictions and the gloomy character of the book. But forty years after *The Population Bomb*, Paul Ehrlich and Anne Ehrlich published *The Dominant Animal: Human Evolution and the Environment* where they had the opportunity to revisit some of the claims made in *The Population Bomb*, respond to some criticisms, and project some other new views. This book is an examination of how humans today are creating the world of the humans of tomorrow, and what it will take for our civilization to survive. The central message of this book is that "[w]e, as the dominant animal, have so altered the environment and so damaged our life-support systems, that the stresses on the living world are similar to those produced by a meteor strike in many ways. We may be facing the same kind of massive extinctions and changes in climate that the Earth saw when dinosaurs were wiped out by an extra-terrestrial body" (Diamond, 2004, pp.10-11). In assessing the merit of *The Population Bomb*, and in response to some of the criticisms of the book, Paul Ehrlich holds that the book was too optimistic because there are many calamities which have occurred, and some dangers with which we are now faced, which he never predicted in that book. Ehrlich maintains his Malthusian position that humanity is courting disaster and cannot expect to keep on manipulating the situation or tricking nature successfully all the time. Some of the insistent problems which result from overpopulation over the centuries include famine, disease and war.

3. Resources Depletion

The depletion of natural resources is one of the major problems that humanity contends with today, to enable it to meet human needs. Most other environmental problems are connected with it in one way or the other. As a result of human interaction, the resources of nature, whether renewable or non-renewable, have been seriously tampered with. Due to overuse, most agricultural lands lose their fertility. Fields are overgrazed and forests turned into grassland; these excesses precipitate erosion and desertification. Besides, bushes are overhunted of animals and rivers overfished while chemical usages degrade the quality of land, water and air. There is also the problem of deforestation due to over-logging, bush burning, farming, grazing, urbanization, industrialization, and so on. Deforestation is a threat to tropical rain forests. The magnitude of these impacts make the environment to lose its resources and regenerative capacity, and, thus, unable to meet human needs. These depletions pose threat to human survival and environmental sustainability. Just like the population problem, the problems of resource depletion, which we are faced with today, are not new. Sometimes, resources are depleted mildly or excessively, either due to greed, negligence, ignorance or real human needs. In whatever ways they are excessively depleted, feedbacks are always devastating, leading to scarcity, violence, war, social disorder, and even the collapse of civilization.

Jared Diamond investigates the causes of the collapse of civilization, as a result of depletion of resources due to economic activities. This investigation by Diamond (2004, pp.12-14) is concerned with how the human impact on the environment has led to the collapse of past societies. According to him, there is overwhelming recent evidence from archaeology, and other disciplines, affirming that some mysterious collapses consisted of self-inflicted ecological suicides. Some societies that destroyed themselves in the past, because of their inability to master their environmental problems, include the societies of the Fertile Crescent, where agriculture and metal tools arose, Mycenaean Greece, Easter Island and some other Pacific Islands, the Western Roman Empire, Classic Lowland Maya civilization, Angkor Wat in Cambodia, Great Zimbabwe in Africa, Norse Greenland, Indus Valley civilization, and so on.

Diamond argues that the experience of these polities is relevant to the environmental problems that we face today. Some current environmental problems, many of which destroyed past societies, and which are the main threats to us today as Diamond noted, include water problems, problems of deforestation,

the impending end of the tropical rain forests, overfishing, soil erosion, soil salinization, global climate change, full utilization of the world's fresh water supplies, our approach to a photosynthetic ceiling, exhaustion of cheap energy resources, accumulation of toxic chemicals in water, food, and soil, increase in human population, and increase in the per capita impact of our population. Diamond focuses on deforestation, which is one of the major environmental threats that we face today as a case in point. He uses Easter Island in the Pacific Ocean, which was originally covered by a tropical forest, as an example of a society that did collapse because of inadvertent deforestation.

What is the ecological cause of the collapse of Easter Island society? According to Diamond (2004, p. 24), after their settlement in A.D. 800, the inhabitants of this Island cleared the forest for many reasons, such as farming, firewood, and big logs out of which to make their dugout canoes for fishing. They hunted for land and sea birds and cut palm trees for food. Palm trees were also used to transport statues. Roads were prepared to transport statues with wooden crossbeams and then dragged over the roads. Then, logs from the now-extinct forest were used to lever the statues into a vertical position. In short, they exhaust all other available resources for their purposeful activities. By the time Easter's population grew after its settlement in A.D. 800 until it reached between 15,000 and 30,000 people around 1620, all of the trees had been cut down and were extinct. Also, all of the birds were extinct, except only a species of the sea bird. The exhaustion of the forest resources made it practically impossible for the inhabitants to continue any usual and meaningful activities. People then started starving and socio-political instability set in. With the end of the availability of dolphins, as the largest animal edible on Easter Island, Easter Islanders turned to humans as the next largest animal available to them. According to Diamond, Easter Island society collapsed into an epidemic of cannibalism. Between 70 and 90 per cent of the population consequently died out. After the population had crashed, there was no possibility of rebuilding the society because the trees and the soil fertility that were the society's basis were completely depleted. This example shows the extent of the calamity to which mismanagement of natural resources, environmental degradation, famine and scarcity of natural resources can plunge humanity. We must care for our global environment if we must avoid a repeat of such a historical accident.

4. Lessons for the Present World

From this historical accident of Easter Island, Diamond attempts to impart a lesson for the present world. He begins this way. Easter Island was isolated in the Pacific Ocean. As the trees were cut down and people had no more canoes, they could not escape and there was nobody to come to their help since it was an extremely remote and isolated island. According to him, Easter Island, isolated in the Pacific Ocean, is seen as a metaphor for Planet Earth, isolated in the universe. If we too get into trouble, there is no place we can go, and nobody will come to help us. Therefore, we should learn from history lest we repeat history. Today, we run a big natural experiment, but it is a worldwide natural experiment. If we do not run it well, then, the entire world may end up like Easter Island. According to Diamond, there are six and a half billion people today, whereas there were only 15,000 Easter Islanders. Today, we have metal tools and nuclear power whereas the Easter Islanders had only stone chisels. This implies that we have much more potent destructive technology (Diamond, 2004, p. 25). But there is a difference. In the view of Diamond, *we have a great advantage over the Easter Islanders. Unlike the Easter Islanders, we have archaeologists, books, and television, and so we can see the environmental messes that are being made elsewhere in the world, and we can also see the environmental messes that have been made in the past. We thereby have the possibility of learning from other societies, a possibility that Easter Islanders did not. We can learn which environments are fragile and where you have to be more careful, and that turns out to be rather complicated. We can learn why it is that societies may make mistakes, and so we can alert ourselves to the risks of unsuccessful group decision making. That's a hopeful sign* (Diamond, 2004, p.25).

Speaking philosophically, if past societies collapsed due to environmental problems and challenges, if the same problems that led to their fall are the same challenges we are faced with today, and if we have at our disposals more destructive instruments of intervention with nature than they had, the implication is that we and our environment are more prone to collapse, particularly due to the disruptive instruments at our disposal, unless we use them wisely. The fact and the knowledge that some societies have collapsed put us not only on alert that our society is not immune to collapse; more importantly, they also puts us on guard against what we have learned from their examples, particularly that we ought to use with prudence the interactive means at our disposal.

5. The Interface between Overpopulation and Resource Depletion

Scarcity of resources can seriously undermine human well-being. Thomas Homer-Dixon (1999, pp. 13-103) makes detailed connections between the environment, scarcity, and violent conflicts by showing how scarcity of resources can induce conflicts. He argues that the expected population in the future and the rapid growth of global economy will spur demand for natural resources. The world will consequently face growing scarcities of vital renewable resources. These environmental scarcities will have profound social consequences, such as violence in different faces. These environmental scarcities, according to Homer-Dixon, will arise from the degradation and depletion of renewable resources, and the increased demand for these resources, among others. In his opinion, scarcity will lead to deepened poverty, sharp social cleavages, and weakened social institutions. Violence will result from these social effects. Although he believes that human ingenuity can reduce the likelihood of conflicts, he argues that the violent consequences of scarcity should not be underestimated, especially because about half of the world's population depends directly on local renewables for their day-to-day well-being. He opines that in the near future, growing scarcities will affect billions of people with unprecedented severity and at an unparalleled scale and pace. This is because scarcities of renewable resources will be worsened in many parts of the developing world. Population growth, rising resources demand, and inequalities in resource access, will make scarcity affect many environmentally sensitive regions, with unprecedented severity, speed and scale (Homer-Dixon, 1999, p. 181). What these portend is that human-induced environmental pressure will affect the socio-physical and biological future. For example, the loss of biodiversity from deforestation will limit the opportunities of future generations to create new crops and medicine. Scarcity may lead to war, terrorism, and so on, among people and nations.

According to Homer-Dixon, “[p]reliminary research indicates that scarcity of critical environmental resources – especially of cropland, freshwater, and forests – contribute to violence in many parts of the world” (Homer-Dixon, 1999, p. 12). The complex causes of environmental scarcity are “the depletion and degradation of a resource..., the size of the resource-consuming population, and the technologies and practices this population uses in its consumption behaviour” (Homer-Dixon, 1999, p. 14). This shows that ecological imbalance can lead to social problems of a high magnitude. Violent conflict may aggravate

existing environmental scarcity because some of these resources may be destroyed or further degraded in the course of the violence.

Most environmental problems are anthropogenic, with moral, social and political implications. History is replete with conflicts and wars (with devastating consequences) that were caused by overpopulation. For instance, 18th century Southern Africa was marked by an explosive population expansion, which exerted tremendous strain on available resources. Hitherto, available land adequately supported agriculture especially cattle rearing, which was the mainstay of the economy. The semi-arid environment ensured enough grazing-land until it was overstretched by population explosion. This triggered a wave of migration among the indigenous Bantu groups such as the Ngoni and the Zulus, which brought them in collision with one another. This culminated in general instability and a series of wars, which in Sotho language is called the *Mfecane*, meaning crushing or hammering. The wars were not only protracted, they destroyed several polities and the economy of the region. As a result of displacement from their relatively well-organised production processes, many individuals resort to begging, which crystallised in the *finjo* (meaning begging) culture, in order to survive (Mashingaidze, pp. 125-143; Omer-Cooper, 1866). In this case, over-population, exacerbated other non-human factors such as low rainfall and insufficient grazing land, which were also implicated in the crisis.

6. Some Non-human Interactive Factors

The various human interactive activities explained above have variously altered, and are still altering the course of nature. It is important to note that non-human natural agents also have impacts on the environment, which, however, do not portend danger near those emanating from human interaction. Animals, plants, and even non-living things, just like humans, in the process of interacting with nature, alter its course. These affect eco-balance. Some of these occurrences are inimical to human well-being. But the impacts resulting from non-human agents are less threatening compared to those, which result from human activities. They can hardly, without complementary anthropogenic degradation, alter the course of nature significantly as to warrant the danger of human extinction and the extinction of the globe. In this case, nature, with an inbuilt regenerative capacity, may be able to replenish itself or regenerate what has been destroyed. Today, we cannot say the same concerning the effects which result from human interaction. According to Frederick Engels (Marx and

Engels, 1968, pp. 352-353), human alone has so succeeded in implanting his stamp on nature that the consequences of his action can disappear only with the general extinction of the terrestrial globe. This means that the effects of man's interaction with nature are indelible.

Overpopulation encourages excessive exploitation of natural resources; the resultant changes are, at times, unpredictable. According to John R. Vallentyne, “[t]he only certain prediction that can be made about the future is that it will be increasingly unpredictable” (Vallentyne, 1972, p. 194). This is more so as not much is being done to control world population, especially in the developing countries. Population growth has correspondingly increased human activities. In line with this, E.K. Fedorov argues that we have entered a unique and very important stage of our interaction with the natural environment of our planet. According to him, “the scale of society’s activity has grown so that it has become necessary to take into account the quantities *and qualities* – [*italics mine*] of all our planet’s elements” (Fedorov, 1983, p. 79). He continues: “Man...is constantly changing, extending, and perfecting the modes and forms of his interaction with nature, and in spite of the many negative consequences (for man himself) of anthropogenic actions on nature, on the whole, it must be noted, its development is increasing the effectiveness of the use of natural resources and properties of the environment” (Fedorov, 1983, pp. 80-81). This has led to the degradation of the environment.

7. Conclusion

This study attempted to analyse the problems of human population, resources depletion and limited resources, and how environmental resources depletion due to human intervention and human overpopulation impinges on and reinforces each other. Although the human original intention for interacting with the natural environment was to meet his needs, this interaction has led to some unintended consequences. Today, man intention for interaction has grown beyond the satisfaction of his need to his greed. With the tools at his disposal, he attempts to conquer nature to maximise his pleasure and minimise his labour and pain. This has led to intensive disruption and consequent dilapidation of natural resources, both renewable and non-renewable. On the one hand, the comfort, which results from interaction, has helped to raise human population. On the other hand, the rise in population has led to more impartation on nature to meet the needs of the rising population. This relation and reinforcement is non-

proportional. Hence mankind is faced with an inverse problem that can put its survival in danger.

This study is replete with examples in history of how some philosophers and other thinkers have been noting, and drawing attention to the social, moral, economic and political problems resulting from the imbalance of overpopulation over inadequate resources due to human impacts, and of the collapse of civilization or human population due to resource shortage or exhaustion. If we must not repeat history or make history to repeat itself in an uncomfortable, uncongenial, catastrophic and cataclysmic manner, we must learn from the unpalatable experiences of past generations to enable us sustain ourselves meaningfully at present and bequeath a meaningful and sustainable environment and its resources to future people who are our progeny for their survival. To succeed in this task, we must eschew greed and the spirit of consumerism, especially as it characterised the developed world, and imbibe the ethical principle of altruism or enlightened self-interest. We must relate with nature with care and love, without instrumentalizing it. We must make conscious efforts to control human population prudently and balance it with available resources to ensure sustainable development. Besides, humans must curtail excesses, take only what they need and not what they want from nature, because nature provides only according to our need and not according to our greed.

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Musical Analysis of Egungun Eyo and Aladoko in South Western Nigeria

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Abstract. The study traced the origin and development of Eyo and Aladoko Masquerades as well as their musical components. It assessed, through analysis, performance techniques of each of the masquerade's music as resource material for African Arts Music. Finally, it also examined the socio-cultural context in which each of the masquerades existed. This was done with a view to explicating the functions of music in the performances of Eyo and Aladoko among the people of Lagos and Ado-Ekiti respectively. The study employed both primary and secondary sources of data collection. Primary source included in-depth oral interviews conducted with 14 purposively selected persons comprising the Odolofin of Ado-Ekiti, Akinshiku of Lagos and other prominent historians in Ado-Ekiti and Lagos. In addition, participant observation method was employed during the performances of Eyo masquerade in Lagos Island and Aladoko masquerade in Ado-Ekiti. During the performances, audio-visual recording was carried out camcorder, digital camera and digital sound devices. Secondary source included books, journal articles, newspapers and the Internet. The collected data were transcribed and analysed within the ethnomusicological framework. The results showed that while the origin of Egungun Eyo was traced to the colonial period in Nigeria that of Egungun Aladoko was traced to the pre-colonial era. The results also showed that while the performance of music ushered in a time of prayer in Egungun Eyo play, it was used to correct the ills of the society in the case of Egungun Aladoko. It was also revealed that while Egungun Eyo employed a group singing technique, Egungun Aladoko was exclusively a solo performance. Furthermore, it was revealed that the performance of music in the two Egungun was done in motion. The results also showed that the music in the two Egungun were performed in the ritualistic context albeit with some elements of entertainment. The study concluded that music played significant

roles in the performances of Eyo and Aladoko among the people of Lagos and Ado-Ekiti respectively.

1. Introduction

In the continent of Africa, there are various musical practices, different cultures, traditions and ethnic groups. The cultural and social life are so complex that one finds music as inevitable as part of the living and the way music is seen in African society is more complex than what a non-African would ever think of. Music plays a diverse role in our daily activities and this is highly pronounced in the performance of *Egungun*.

Attempting to define the term *Egungun*, Webster dictionary states that: *Egungun* really means "bone", hence "skeleton", and *Egungun* himself is supposed to be a man risen from the dead. The part is acted by a man disguised in a long robe, usually made of clothes, grass or raffias and a mask made of wood, which generally represent a hideous human face, with a long-pointed nose and thin lips, but sometimes the head of an animal. *Egungun* appears in the streets by day or night indifferently, leaping, dancing or walking grotesquely and uttering loud cries. He is supposed to have returned from the land of the dead in order to ascertain what is going on in the land of the living and his function is to carry away those persons who are troublesome to their neighbours. He may thus be considered a kind of supernatural inquisitor who appears from time to time to inquire into the general domestic conduct of people, particularly of women and to punish misdeeds.

From the above citation, *Egungun's* role, their mode of dressing and their other functions are vividly described by the dictionary. *Egungun* are said to be a man risen from the dead who visits his people on earth at a particular time of the year. According to the Moment Newspaper in its editorial of Saturday

September 18th, 2010, in the days of old, *Egungun* served as a link between the living and the dead, so they were held sacred and highly revered. Some big and others small, they appeared once in a year amidst pomp and pageantry for *Egungun* festival. In a similar vein, Jeje and Daramola in 'Awon Asa ati Orisa Ile Yoruba' states that Yoruba people refers to *Egungun* as *Ara-orun-kinkin* that is, heavenly being. Their believe about people is that their soul is not far from earth and that we can bring them back to earth. *Egungun* comes out any day is set aside to remember all heavenly souls. They would be brought back to earth by adorning a human being in *ago*-clothes or grass as the case may be, which now make them look like heavenly souls. The love for these heavenly souls always attracts some of the heavenly souls to come back to earth in the nature of *Egungun*. On the day heavenly souls are being remembered, they will bring *Egungun* to earth, according to them, their deserved respect and prayers will be offered to them as a deity that is very powerful to hear prayers.

According to Nketia (1979):

In traditional African societies, music making is generally organized as a social event, public performances, *therefore, take place on social occasions – that is, on occasions when members of a group or a community come together for the enjoyment of leisure, for recreational activities, or for the performance of a rite, ceremony, festival or any kind of collective activity.*

The above is apt about *Egungun* performance in Yoruba land and especially as regards *Egungun Eyo* and *Egungun Aladoko*. The performance of *Egungun* in Lagos is more of a social event laced with music however with the undertone in the sacred performances that are not open to all and sundry. *Egungun Eyo* is a public performance that affords members of Lagos community the opportunity of having a public performance of *Egungun* in a Carnival-like atmosphere. *Egungun Aladoko* on the other hand is a socio-cultural event that allows the *Ado-Ekiti* people to come together for the enjoyment of leisure and for recreational activities. The activity of *Egungun* goes beyond meet the eye because there are some things which they do that are not open to all.

In contemporary Nigerian society, musical expressions are part of *Egungun* performance among the Yoruba people. These musical traditions are both vocal and instrumental in *Egungun Eyo*'s performance but in the case of *Aladoko* it's mainly vocal. In the vocal performance, chanting (*Iwi* or *Esa Egungun*) feature prominently. It was revealed that

music plays a significant role in the performance of *Egungun Eyo* and the role of music in the performance of *Egungun Aladoko* can not be underestimated because of the use of poetry.

According to Afolabi Olabimtan; traditional oral poetry was performing the same role as the press and the radio, not only to inform, educate and entertain but also to express public opinion (Olabimtan 1981). From the above assertion of Olabimtan and what obtains in many communities in the South Western part of Nigeria, music is one of the effective means of socializing, communicating and educating young and old members of the society. People whose lives are devoted to music because of their social function, as in the case of the court of the kings of Dahomey (Nketia, 1974) musicians are the chroniclers of events in societies which have no written traditions. Their role on every important occasion is to recreate the history and culture of people, by means of long, declamatory recitations, which are either intoned or sung.

Egungun Eyo and *Egungun Aladoko* are believed to be a significant presentational religious art, which imagines the collective spirits of the ancestors and builds them out of overlapping or stitched segments of clothes. *Egungun Eyo* has a socio-cultural connotation but largely it can be referred to as "**All Soul's festival**" that brings people of diverse background and of race together in a carnival environment for people to be able to appreciate their culture. *Egungun Aladoko* is a socio-cultural performance that does not require any carnival, like that of *Eyo* but which affords the people the opportunity for recreational activities, leisure, enjoyment, a show of showmanship and games which they inculcated as part of their day-to-day live. Although it is very well known that *Egungun* is only a disguised man, yet it is popularly believed that to touch him, even by accident, causes death. Crowd always stands round watching at a respectable distance, the gambols of an *Egungun*, and one of the chief amusement of the performer is to rush suddenly towards the spectators, who fly before him in every direction in great disorder to avoid punishment with death, and women are forbidden for pain of death, to laugh at him, speak disparagingly of him, or say he is not the one who has returned from the dead. "*May Egungun cut you in pieces*" is an impression often heard.

1.2 Historical Background of Lagos

Traditionally, history has it that the first settlers on the island which was variously known as *Oko, Eko,*

Awani were the *Awori*, the children of *Olofin*, a small Yoruba group normally resident on the west bank of the River Ogun, beyond the lagoon. The *Olofin* (Chief) and his people first settled on the *iddo* Island. He divided Lagos among ten of his sons. His son Aromire, a fisherman was the first to take possession of his land. He grew vegetables and peppers and finally settled at the place of the present Oba's (king's) palace, *the Iga Iduganran* (meaning pepper palace). Later the other sons also took possession of their land. A petty quarrel developed between the *Olofin* people and a rich woman, Aina who was falsely accused of witchcraft. She called the king of Benin for help, and thus gave the king the opportunity to send army to Lagos. After many attempts, Benin won. Lagos became southern outpost of the Benin empire. Ashipa was made head war chief over the Benin warriors at *Iddo* Island. He was given men to assist him in his duties as governor of the town, he receives the royal *gbedu* drum which is one drum, usually beaten for the king of Lagos. All the kings of Lagos up to date are descendants of *Ashipa* family. King *Ado*, *Ashipa*'s son, continued to extract tributes from his subjects for the king of Benin. His men often harassed the *Olofin*'s children who therefore built a meeting hall on Aromire's pepper farm now the Oba's palace.

1.3 Historical Background of Ado-Ekiti

Ado-Ekiti dates back to the 15th century when it was made the capital of Ekiti. Ado-Ekiti is a city in South-West Nigeria, in the present day Ekiti State. The people of Ado-Ekiti are mainly of the Yoruba ethnic group. The expansion and growth of Ado-Ekiti and the kingdom of Ado lasted over 400 years. In the course of this expansion, Ado became associated with certain traits. Ado is the name of a political society, as a matter of fact, a kingdom, on account of its size and development was and is still the largest in Ekiti. In its heydays, the kingdom covered all the present-day Ado-Ekiti Local Government Area, Irepodun/Ifelodun and Aiyedire Local Government Area, Ogotun-Ekiti and part of Ido/Osi Local Government Area. Traditions assert that at the height of Ifa power in the 18th and 19th centuries, about 200 years ago, Ado kingdom consisted of 150 (*ewadojo*) communities. The metropolis of the kingdom was Ado-Ekiti, Ewi was the sovereign head, his palace was (and still is) situated in the chief city. All the high-chiefs lived in the city; these chiefs were patron chiefs or Dukes of all the subordinate towns and villages. Citizen of the kingdom in general and those of the mother town, Ado-Ekiti in particular were reputed for great attention to cleanliness. A popular lyrical description of Ado indigenes says;

“Ura ule Ado, m’etipise fifin seree”

1.4 Statement of the Problem

In Yoruba land, Egungun's performance is an important ritual and social tradition that has been in existence from the time immemorial and its transitions which has been jealously preserved. There is every need for scholars to research into the music associated with and that are used at different Egungun performance in order to save such music from going into extinction. Yoruba musical aesthetics is an important tradition in Yoruba land as it involves the total integration of the entire music, artist and non-musical or extra musical elements in each musical performance. As posited by Idolor (2002), peculiar patterns of odds and ends which may be permanent or persistent and which realize themselves in fuller measure as life goes on, explicitly or implicitly characterize any person(s) or society(ies), classes/groups of people in societies unite by the possession of these characteristic qualities, which are sensed and guarded jealously. In this vein, every kind of music possesses matrixes, which identify with a culture and represent a people with a common culture. Using sound matrix, it is therefore possible to discern the nativity of a piece of music even where the lyrics are drawn from different linguistic region structurally, the cultural elements can be identified in the scale when they are manipulated. The compositional techniques such as statement of themes and their development with sequences, repetitions, tonal shifts, orchestration, dynamic shadings, part singing, text, texture, rhythm and cadential formulae are all representative of a culture.

Notable works on indigenous music of Africa include Akpabot's work on Foundations of Nigerian Traditional Music (Akpabot, 1986), Euba's work on An Introduction to Music in Nigeria (Euba, 1977), Vidal's work on Traditions and History in Yoruba Music (Vidal, 1977), Vidal's work on Oriki: Praise-Chant of the Yoruba (Vidal, 1971), Adegbite's work on Oriki: A Study in Yoruba Musical and Social Perception (Adegbite, 1978), Orehle and Emeka's work on Thought System informing the Musical Arts (Elizabeth Orehle and Lawrence Emeka, 2003), Phillip's work on Yoruba Music-Fusion of Speech and Music (TKE Phillips, 1953), Olaniyan's work on The Compositional and Performance Techniques of Dundun-Sekere Music of South-Western Nigeria (Olaniyan, 1984), Ibitokun's work on Dance as Ritual Drama and Entertainment in the Gelede of the Ketu-Yoruba sub group in west Africa (Benedict M. Ibitokun, 1993). It has become so necessary that much more should be done on our traditional music.

The study into the musical analysis of the musical components of *Egungun Eyo* and *Egungun Aladoko* therefore becomes vital.

1.5 Objectives of the Study

The uniqueness in the instrumental and melodic features of *Egungun Eyo* and the performance techniques employed in the chant-song of *Egungun Aladoko* is of great importance to this study. It shows the institutionalized *Egungun Eyo* amongst the Lagos people and on the other hand brings to fore *Egungun Aladoko* as a recreational and social institution amongst Ekiti people generally and in particular Ado-Ekiti. The musical analysis of *Egungun Eyo* and *Egungun Aladoko* is the focus of this paper and for the neglect in the structural analysis of the music, this study was carried out to explore in details the concept of the aggregate of music employed for the *Egungun Eyo* and the musical components as well as the vocal style used in the performance of *Egungun Aladoko* in Ado-Ekiti.

The specific objectives of this study are to:

- Trace the origin and development of *Egungun Eyo* and *Agungun Aladoko* as well as their musical components
- Examine socio-cultural contexts in which each of them exists; and
- Analyse and compare the performance techniques of *Eyo* and *Aladoko* music

The study also examined *Eyo*'s ritualistic and *Aladoko*'s socio-cultural context in which they both exist and lastly it analyzed the aggregate of music of people of Lagos Island that are associated with *Eyo* performance and vocal music used by *Egungun Aladoko* in order to reveal forms and functions as well as the pre-eminent roles they both play in the cause of their musical performances.

1.6 Scope of the Study

The scope of this thesis covers only the musical components of *Egungun Eyo* in Lagos State and *Egungun Aladoko* of Ado-Ekiti people in Ekiti State. Although there are different *Egungun* across Yoruba land. The *Egungun Aladoko* under focus in this thesis make use of clothes, some raffias or palm fronds and some even make use of both, however in the case of *Egungun Eyo*, they make use of *aropale*, *iboju*, *Opambata* and *Aga*. Their costume is simply because they are regarded as heavenly souls – *ara orun*. Although it is very well known that *Egungun* is only a disguised man, yet it is popularly believed that to touch him, even by accident may cause death. Their

costumes are carefully sewn with a lot of stitched segment to hide the real identity of the person behind the mask. Some make use of hand gloves and stockings for a total coverage of their body.

1.7 Theoretical Framework

The theoretical framework adopted for the study is “Ethnomusicological Approach” according to Ajewole it is concerned with the usage of music in Yoruba culture. It further deals with music in oral tradition. It also reveals the practice of music in Lagos and Ado-Ekiti. The commemoration of the dead in the *Egungun* performance and its successive funeral rights are remarkable assemblage of *Egungun* who came out to dance, to astound the viewers, correct them if need be and offer blessings from the spiritual world they inhabit. Although *Egungun* have individual names in communities in which they operate. According to Daramola and Jejein their book, *Awon Asa ati Orisa Ile Yoruba*, they describe the different type of *Egungun* found in different Yoruba communities. In Ibadan in South West Nigeria, there is *Egungun Alapansanpa* and *Oloolu*, In Egba, there is *Gelede*, *Elegbodo*, *Awuru*, *Ijeba*, in Oyo there is *Ajobiwe* and *Ajofoyinbo*, in Ekiti land there are *Epa*, *Ako Egungun*, *Egungun Aje*, *Egungun Okotorojo*, *Egungun Ede*, *Osasa* and *Yalawi*. *Egungun* are believed to be the spirit of those individuals who are prominent in the past, the energy they embody is corporate and diachronic: that of the lineage recycling itself through time by the way of paying their people a visit. According to Olayiwola in Ajewole, the concept of identity played an important role in problematizing the received definition ethnomusicology as;

The study of music in cultural context and also played a crucial role as an analytical linchpin between music and culture. Identity can be seen in many ways such as national identity, political identity, religious identity, ethnic identity, cultural identity, etc

The study provides more information on existing musical components of both instrumental and vocal music used in *Egungun Eyo* as well as the vocal-praise poetry employed in the performances of *Egungun Aladoko*. The illustration of the musical idioms in *Egungun Eyo* and *Egungun Aladoko* and as transcribed will make the musical components a unique one which in turn would interest music researchers, musicologists, music educators and others that would want to make use of this work. According to Akpabot (1986), one of the chief characteristics of African traditional music is its

association with social and ritual ceremonies, but whilst this is generally true, it would be correct to say that all African music follows this pattern as there are many aspects of it totally unrelated to any traditional ceremony. However, Euba while commenting on the social context of traditional music in his article “An Introduction to Music in Nigeria” he aptly points out that:

As is customary in other parts of Africa, much of the traditional music of Nigeria is realized within the context of social ceremonies. This is not to say that music is never performed for its own sake. The player of the hand piano (Ubo) might perform purely for his own enjoyment and without reference to any ceremony. So also might an *Ijala* artiste, chant portions of *Ijala* to himself. Nevertheless, the most prominent use to which music is put in traditional culture is in the celebration, whether as an embellishment or as an integral part of social ceremonies. As has been clearly demonstrated by Babalola, *Ijala* is performed mainly on occasions “connected with the worship of Ogun and the activities of the hunter’s guild.” Other occupational groups such as blacksmiths, farmers and weavers also sometimes have their own types of music and dance.

As *Ijala* is synonymous to the performance of hunters’ play so is *iwi* or *esa* is synonymous to *Egungun* performance. There are general information about *Egungun* among the Yoruba people, but it is considered to be of great importance to conduct an in-depth research into the musical types, performance style, musical practices and musical components found among the *Egungun Eyo* (*Adamu Orisa*) and *Egungun Aladoko* in other to understand the facts about them.

1.8 Methodology

The methods employed in carrying out this study are diverse and they include:

Field investigation method includes the oral interviews as its primary source of information in

other to give voice to African music; this include personal interviews with itinerant and participants of *Egungun Eyo* and *Egungun Aladoko*. Also interviewed were chiefs and traditional historians. Survey method investigated the origin, history and development of musical components of *Egungun Eyo* and *Egungun Aladoko*. The National library in Yaba Lagos and other research centers were visited for the collection of information. Observation method of both *Egungun Eyo* and *Egungun Aladoko* were observed during which there were recordings of performances by means of audio and video tape recorders. Bibliography method where written literatures relating to the subject matter were examined in order to establish the extent of research that has been carried out. Relevant to this study are a no considerable number of materials such as music and Yoruba text books, magazines, music dictionaries, serials, journals, newspapers, publications on music; educating seminars, lectures, long essays, paper presented by scholars and electronic library were revised for the purpose of this study. The laboratory method focused on transcription of recorded music and the structural analysis. Other materials collected were collated, organized, described and codified. Data collected were transcribed and analyzed within the ethnomusicological framework.

2. The Origin of *Egungun Eyo*

The Adimu Orisa Play - Eyo Anthem

Eyo o, E! eyo o,
Eyo baba n t’awa
T’o n fi goolu sere,
Awa o le sanwo onibode
O dile.

Translated as:

Our own Eyo is peak
We toy with gold in our affluence
We won’t pay duties or royalties
We run our routes free.

The image shows musical notation for two pieces. The first is titled "EYO O" and consists of two staves of music. The lyrics are: "E-yo o, Ehi E-yo of E-yo o, Ehi E-yo of E-yo". The second staff continues with: "ba-han ta wa, ton fi goo-tu se re, A-wa o no sanwo o-ni-bo-de, o d'le!". The second piece is titled "ATABA-TIBI (CHANT)" and consists of one staff of music with the lyrics: "A-ta-ba-ti-bi, A-ti-bi-ta-ba".

Eko, Lagos is the only place that is known with two names and if any other is so called, it has not come to fore. Lagos is the commercial capital of Nigeria, the gateway to Nigeria. So vast in breadth and length.

Eko akete, a romi sa legbe legbe

I'm sorry, akete is fa-fetched

The other half speaks of its marine's endlessness of the two symbols on this rich land; one is water which surround the Island. The other is *Eyo, Adamu Orisa* where culture cuddles modernity in a carnival. If there was an Eyo outing before the one staged for the late Oba Akintoye in 1854, it was not recorded and there was a stretch of twenty years before the next *Adamu Orisa* play was staged in 1875. *Eyo Ekunremi, Iya Oba Dosunmu*, 13th April. In 1889, *Eyo Esubi Okepopo* was held. Few and far between as the enumerated events might be, a time could come again when *Eyo* comes quite frequently. In 1895, it happened three times in a year. *Eletu Ijebu* on the 4th February, Idowu Ojo on the 3rd of June and just three days later on the 6th of June 1895, for Jose Idunmagbo. This period was however recorded as the history of Lagos Island. Many similarities dot the distance in the *Egungun* and *Eyo* instance, they are of strong cult-hood. Both filled and formed mainly of manhood. The elders however said that *Egungun* was not of earth made unlike Imole, *Egungun* descended from heaven with other frontline gods who sought earth's haven. Five are the original *Eyos* who from *Orisa* received favours to guard the *Orisa* in her walk, they came to share *Orisa's* entire world. *Adamu Orisa* peaks the pack. This is the nucleus of *Awe-Adimu* stack. A circle of the *Adamu Orisa* cult, where *Orisas Adimu* and *Ogunran* hold court.

Kaa bo o, ka abo (2xce)

Omo a bile soro

Omo a bile soro kile lanu

Ka abo o

Welcome back (2xce)

She, whose voice the ground obeys

This is a popular song which is *Adamu's* special anthem every time she came back from an outing. *Ologun Agan* brought *Adimu* from Benin, an *Orisa* masquerade which possessed blessing in ita being. It appeared on Abo oja, that's Saturday blessing good and scolding evil back in the day. Oba Dosunmu was to order relaxation from *Adimu's* nursery stage on an occasion, in *okepa* where the spirit sprang to his palace on the Lagos Island. This was where panageric came from

Omo afinju w'oja, o rin geerege

Omo Oba w'oja pa shio shio

We clean and trendy walks the market majestically
The filthy and sloppy's feet are tentative

In the days when *Orisa Adamu* walked alone, many came in throngs just to touch and be whole but the soon appointed guards so perchance the god be rushed and the headgear falls. The play takes place only on the street of Lagos Island and does not extend beyond the boundaries of (Eko carter entrance and Macgregor canal) of Lagos Island. It is forbidden to stage the play beyond these boundaries. The *Adamu Orisa*, in whose name the play is staged, *Orisa Ogunran Adimu* were originally brought to Lagos by *Alase Odu*, Chief *Olorogun Agan* while *Elegba Opopo* was brought by *Sagbeni*, Chief *Olorogun Igbesodi* from Benin during the reign of *Oba Ado*, over 350 years ago. While *Orisa Ogunran* was a male while *Adamu* on the other hand was a female. Both Chief *Olorogun Agan* and Chief *Olorogun Igbesodi* settled at *Oju-Olokun* street, Chief *Olorogun Agan* towards the water side and Chief *Olorogun Igbesodi* at the beginning of *Oju-Olokun* street, which is today known as *Abegede*, where the *Elegba Opopo's* shrine is installed.

Whenever the *Adamu Orisa* play is to be staged, both the people of *Ita-Ado* and the people of *Agbedemust* come together for arranging and effectuating the staging of the play. Only these two families of *Olorogun-Agan* and *Olorogun igbesodi* are the sole authority on the performance of an *Eyo* play from the time immemorial and the announcement is made by the reigning "Akinshiku od Lagos" who is by right and tradition the head of *ADIMU CULT*. The name *Adamu ORISA* rings much bells to the hearing of people than the name *OGUNRAN* which is relatively unknown to many, this is so because the *Orisa Ogunran* is too powerful and too expensive to stage as a play (RITUAL): hence the *Orisa* only comes out seldomly. It must be noted however, that when *Adamu Orisa* was brought from *Bening* in 1630, the *Orisa* was settled at *Okepa* with the consent of *Oba Ado* of Lagos. It was at this *Okepa* that the *Oba* of Lagos and his chiefs would go and witness the performance of the *Adimu Orisa*; but the venue changed during the reign of *Oba Ologuntere* of Lagos because he (*Ologuntere*) did not support the idea of the *Oba* of Lagos and his chief leaving the Island of Lagos to watch the performance of the *Adamu Orisa*. He therefore decreed that the *Adamu Orisa* be brought down to Island. With his order, Chief *Olorogun Agan IV* in 1772 brought down the *Adimu Orisa* to *DUNMOJOKUN* otherwise known as *ITA ADO* where the *AWE ADIMU* (the conclave) has remained ever since. The performance of the *Adamu Orisa* is traditionally called the "EYO PLAY". *Eyo* was introduced into it to make it more glamorous.



3. Adamu Orisa Play

The origin of *Adamu Orisa* play according to findings showed that the genesis of *Egungun Eyo's* public performance must be rooted in legend. It was also gathered that origin of *Egungun Eyo* could be traced to two areas in the south-western part of the country. The people of Iperu in Ogun state claim that *Egungun Eyo* originated from their town, the people of Apa, a coastal area in Lagos on the other hand also lay claim to the fact that *Eyo* originated from them. The supreme head of all *Eyo*, *Adimu (Orisa Baba nla mila)* has its uniqueness among other orisa groups of *Eyo*. According to Prince Iyanda Bashua in Awe Adimu, the Bashua of Lagos then, he said *Adamu Orisa* play is the traditional play of Lagos that is staged for the commemoration of the final burial obsequies of an Oba and sometimes it is done in the memory of a deceased person who had contributed to the progress and development of Lagos while alive. He stated further that the people do not have to recite *Aro-Eyo* to participate in *Eyo*. In *Awe Adimu*, only children of *Adamu* cult or somebody that is introduced by an eminent personality in the society are registered for *Eyo Adimu*. He reiterated further that majority members of *Eyo Adimu* are eminent personalities who are professionals in different fields in the society and these are Doctors, Lawyers, Justices, Broadcasters etal. In his words, "miscreants are not allowed into the fold.

Any person or family that can afford the expenses of staging an *Adamu Orisa* play, or any family that wants *Egungun Eyo* in the name of their house, must first consult the families of *Olorogun Agan* and *Olorogun Igbesodi* to formally inform them of such a desire. Thereafter the two families will then direct the person or family to the reigning Oba of Lagos; whom is believed to be in a better position to know who and who has contributed to the growth of Lagos; hence the play (*Adamu Orisa* play) is not stage for less an important person or family. The Oba will then direct the person or family, who can afford the expenses of staging an *Adamu Orisa* play to the traditional

owners of *Adimu Orisa* play, that is the *Olorogun Agan* and *Olorogun Igbesodi* families at *AWE-ADIMU*, situated at Ita-Ado, Isale-Eko, Lagos. The person or family will then be led to the *Awe-Adimu* with the king's official staff (*Opa-Oba*). *Suku*, and accompanied by two white capped chiefs. At the *Awe-Adimu*, such a person or family will be issued with *IKARO* (all the articles and cash requirements for providing certain things for the obsequies etc). Until all the *IKARO* agreed upon are supplied to and accepted at the *Awe-Adimu*, the *Adamu Orisa* play or *Eyo* play will not be publicly announced or staged.

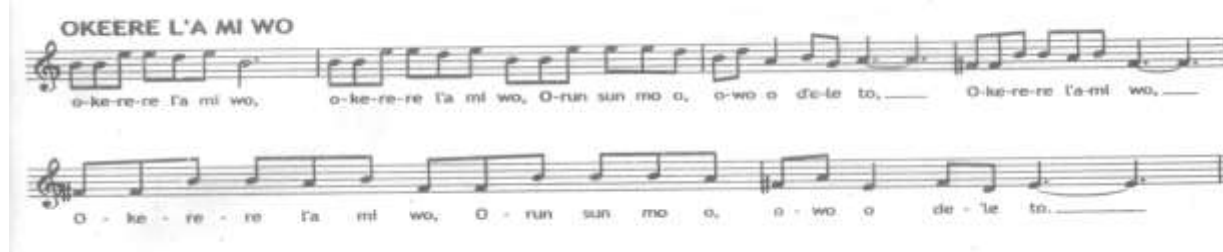
It is pertinent to note that no other family is or allowed to be present at the presentation of the *IKARO* to *AWE-ADIMU* by the family or person wanting to stage *Adamu Orisa* play, than the two families of *Olorogun Agan* and *Olorogun Igbesodi*, that is *Ita-Ado* and *Abegede* families. No other *Orisa* family or *Eyo Iga* family than the two aforementioned. Meanwhile, each *Orisa* of *Eyo* has traditional functions that are connected with the staging of the play and which must be perform and directed by the supreme head of all the *Orisas*, the *Orisa Adimu*.

4. Announcement

The *Awe-Adimu* is solely responsible for announcing the date of performance: after consulting the *Ifa* oracle and all other rituals performed, permit to stage the play would be obtained from the Lagos State Government. After the *Ikaro* has been accepted, the *Ifa* oracle consulted and a date assured, the elders of *Awe-Adimu* will send message to the other four groups of *Eyo*. These are the head of red cap *Eyo* (*Olori Eyo Onilaba* or *Alakete Pupa*), the head of family of *Orisa oniko* (*Raffia*), the head of family of *Orisa ologede* (*Banana*) and *Olori Eyo Agere* (*stilt*). It must also be noted that only two out of the four groups are known to have *Orisa*. They are *Orisa oniko* (*Raffia*) and *Orisa ologede* (*Banana*) which means that we have only three in the *Adamu Orisa* play or *Eyo* play.



Eyo Alakete pupa or Okolaba is not an Orisain anyway, but they are known and referred to as Eyo Olori Eyo. The person who is chosen by any reigning Oba to lead the Eyo onilaba or alakete pupa is known as (Olori Eyo Onilaba) which means, that the Egungun following their leader. The bag, made of skin, hung on somebody among the followers of Egungun Onilaba or Egungun Alakete pupa (red capped) is called LABA. The Laba is symbolic bag, symbolizing them (the Eyo onilaba) that they are from the Oba. The symbolic bag, otherwise known as Laba is the property of any reigning Oba of Lagos; and this Laba is rotational amongst the different houses; for it is not stable to any house or person, but it is given out according to the wish of the reigning Oba, after Laba must have been blessed by the elders of Awe-Adimu. Agere (stilt) too is not an Orisa, but mere fancy (they are called fancy Eyo). He is only recognized for the jewelries he is putting on, with his dancing on a long stick. The only Orisa we have as the traditional supreme head and leader of all Orisa is the Orisa Adimu followed by Orisa oniko (Raffia) and Orisa ologede (Banana). The Eyo onilaba or alakete pupa is placed second in row, simply because of any reigning Oba whose symbol they are putting on; as the Oba are known to be second in command to Orisas, (Oba Alase igba keji Orisa).



Eyo Groups

Among the Eyo groups that featured in the processions are the five Orisas as the heads of all, Adimu ('risa baba nla mila): Okunlaba Ekun (Alakete Pupa), the Olopa Eyo: Eyo Orisa oniko (Abara Yewu), Eyo Orisa ologede and Eyo Orisa Agere. Others that are not Orisas are Asogbon, Sueua, Bashua, Egbe, Erelu Kuti, Shaasi, Asajon, Eletu Odibo, Aromire, Oloto, Obanikoro, Oshodi-Bukku, Onisiwo, Bajulaiye, Onilado, Akogun, Olofin, Olorogun Adodo, Onimole, Bajulu, Olumegbon, Eletu Iwashe, Akitoye, Arobadade, Ogunmade, Onikoyi, Jakande, Etti, Oshodi, Ajiwe Forisha, Onisiwo, Salawe, Faji, Kakawa, Sogunro and Taiwo Olowo.

Eyo Onilaba (Eyo Oba)

Eyo Laba or Alakete pupa is referred to as LABA EKUN. This one belongs to the royal coronet; they bear a bag of famed potency. They are also known as Eyo's constabulary. Laba Ekun has no Orisa, they prepare the raffia mat called Para. This is done on the

eve of outing, in the raffia enclosure only is ARIGO beaten – The special drum translates eyos into the realm of spirit. They function as the “police” of the Orisa Adimu administration. They also ensure and maintain maximum discipline among the Eyo groups. They must ensure that the Eyo groups keep to the rules and regulations of Adamu Orisa play. They take directives from Awe-Adimu and maintain regular contact with Awe Adimu throughout the preparation period and Adamu Orisa play day. Other major function of Eyo Laba is to construct the AGODO, an enclosure constructed with palm fronds on the eve of Adamu Orisa play along Enu-Owa street, now Iga Idunganran street to house drummers, on the instruction of the elders of Awe-Adimu. They are among the Eyo groups to lead “Opa processions” for the announcement of Adamu Orisa play day.

Orisa Oniko

Opa omo re ki I se
Erelu gbayi, O gbola
Omo Olugbani ni

Her Child's staff never breaks
 Erelu is imbued with honour
 Child of Olugbani

The outing of this Orisa during the midnight or early morning of Adamu Orisa play day is to ensure that the devil and other evil spirits are driven away from the town. The Orisa must choose some of his followers, who are believed, would be taking part in the Adamu Orisa play, to lead "Opa Procession" for the announcement of Adamu Orisa play day.

Orisa Ologede

The above mentioned of Orisa Oniko must be performed within different time of the early morning of Adamu Orisa play day. The purposes of Orisa Ologede's outing at this time is to ensure peace, tranquility and safety to the performance of the day. The followers of Orisa Ologede also lead "Opa

processions for the announcement of Adamu Orisa play day.
 Oniko and Ologede
 Opa omo re ki I se
 Erelu gbayi
 Omo Olugbani ni
 Her Child's staff never breaks
 Erelu is imbued with honour
 Child of Olugbani

That was how Oba Ado's queen was praised. On Efunyemi's account were the two Eyo's raised, when Efunyemi died, her brothers buried her, wrapped in Eyo ceremony and that was how it stuck. Eyo is only for burials as earlier stated and not for events where people would wed. However, its been done to honour important personality who has done well for the city of Lagos.



5. The Origin of Aladoko

It was said that Ewi and Aremo were siblings and they were on their way back from Oba of Benin in Ile-Ife, when they got to Supare-Akoko, they got the knowledge of Eegun. They were so impressed with the performance of the Egungun at Supare which was never in existence in Ado Ekiti before they went on their trip. On getting back to Ado-Ekiti, they now established the performance of Eegun in the town. There are different types of Egunguns in Oyo, Ibadan, Ilesa and a thing of note is that there are lots of difference between all these Egunguns and Eegun Ado. The ones in Oyo dresses in clothes from head to toe but the ones in Ado-Ekiti make use of both clothes and raffias (iko) which make them to be a different brand of Egungun entirely from other ones found in other areas in Yorubaland. There are different amongst Ado-Ekiti people and they are; Eegun Ire, Eegun Onimo and Eegun Ede.

Eegun-Ire (Eegun Ire wears clothe all through)

Eegun Ire does not come out on a yearly basis and it does not use cane to beat onlookers like other Egunguns do, the only thing it does is to dance and collect money and then in turn pronounce blessings on the people.

Eegun Onimo (Raffia)

Eegun Onimo amongst the Ekiti people are the type of Egungun that make use of raffias. They can be likening to the group of the Orisa Oniko in the Adamu Orisa clan. Because of the way they dresses themselves with the raffias, they are sometimes called (Orisa Oko). In the group of Eegun Onimo, we have Owi or Esisin.

Eegun Ede

Ede are groups of three Egunguns which comprises of Adoko, Amulekun and Obun: All Egungun that speaks are referred to as Ede. A point of note is that

not all Egungun speaks, some Egunguns only dance to collect money and they come out on a yearly basis and amongst these groups are Owi or Esisin

Ado Chiefs and their Egungun

Almost all traditional Chiefs and quarters in Ado-Ekiti have their own Egungun. The Egunguns come out every nine (9) days from these quarters:

Ajofoyinbo belongs to Ireemo street

Aye is performed in two (2) quarters in the town and this are Olusomoka and Oke Ila. In Idemo, it is known as Eegun Edemo and in Oke-Ila, it is referred to as Eegun Alarerin.

Sasere belongs to Igbehin street and the chief in charge is Chief Sasere

Ogboo belongs to Ilaro street and the chief in charge there is Chief Aro.

Adoko Group

The speaking Egunguns come out any time of the year. They go to anywhere for their performance which means their performance is not restricted to their immediate environment. They go to places like Lagos, Ibadan and so many other Yoruba towns to perform and they are always referred to as Eegun Ado like Alamuju from Igbemo-Ekiti. Their performance is not institutionalized because they only go to places where they have indigene of Ado to perform for them, remind them of the happenings at home and telling them not to forget their places of birth. All these they do in a proverbial manner and in a language (dialect) that is understood by the people they are performing for.

Aladoko as a Poet

Aladoko, when performing assumes the role of an orator, where they prophesy into the future of their host(s) or that of the onlookers and this may not even come to pass almost immediately but until years later. Most times they are referred to and seen as prophets amongst their people, and this is simply because of the way they go about with future-telling, praise-chanting and poetic recitation which are done beautifully with what is referred to as *Ohun Adoko* (the sonorous voice of Adoko). When they use their voice of Adoko to sing the praise-chant of their host or that of an onlooker, the host or the onlooker would be so moved that he would part with some money.

Aladoko and Magical Powers

Aladoko are believed to possess great magical powers that make them to put up an excellent performance any day anywhere. It is believed that such magical powers allow them to see into the future of individuals and for them to say things that will come to pass at a later date or time. They are said to

possess great charms and a situation that happened between Aladoko and Alamuju several decades ago was given by Papa Asefon:

The Eegun Aladoko was coming from a performance and on the other side of the road was Egungun Alamuju. Alamuju gave a shout out to the Aladoko and in all fairness, Adoko did not hear his call. In fury, the Egungun Alamuju pronounced a curse on the Adoko, that he will never speak again and it happened there and then. Pleas were made to the Alamuju but he never bulged. What's more of an Adoko when he can no longer speak? Because speaking is the trade and the trade is speaking. That particular Adoko died years later and he was unable to speak until he breathe his last.

Another description of their future-telling was in Papa Asefon's world underneath:

When an Egungun Adoko was leaving Ado-Ekiti around 1920's, he said in a performance of his that, by the time he returns to Ado, he wouldn't need to go to popular stream where Ado people fetches water from but that he would be getting tap water at the back of his house. What he said did not come to pass immediately but it happened about fifteen (15) years later, civilization got to Ado few years later and there was pipe borne water almost everywhere. By the time the Egungun Adoko returned around 1940, there was a tap water running at the back of his house.

There are evidence of the mystical power they possessed which may not be common to other Egungun in other clime. Aladoko is a socio-cultural performance where multiple musical performances feature prominently. The people of Ado-Ekiti see it as a kind of entertainment-based music which is performed simultaneously with other non-music activity. They organize a show of contest to discover who is the most versatile in the use of oral poetry (afiroworo) between two contesting Adoko. A contest may be organized between an Eegun Adoko from Ado-Ekiti and another from Igbemo or Ikole. Above all, they see it as a hobby which they now turn into a competition. The performance of Adoko encourages collective responsibility of achieving the common goals of serving as unifying factor amongst the participants and even onlookers. New friends would be made and foes would become friends. When a level of perfection has been attained by way of rehearsals, a day for grand performance is fixed. Relatives, friends and well-wishers from far and near are invited to grace the occasion of performance - an opportunity to re-unite extended families, community neighbourhood and the resolution of disputes and controversies.

Aladoko and Poetic Words (Afiroworo)

Poetic words such as the following which are in form of proverb are use in the course of their performance:

Orisa oke ni fun Ado leegun, Irunmole lo f'oba Ado se egbe Oba

Translated as:

It is the divine deity that gave Eegun Ado, that makes four hundred (400) deities the emissary of Oba

Another one is thus:

Obo ni m'obirin jiya, iya onigi obi la ba fi j'oba Igbemo

Translated as:

If not for the women's private part that made them to suffer, it is the woman that owns the kolanut tree that would have become the king of Igbemo

6. Comparism between Egungun Eyo and Egungun Aladoko

There are some elements that look alike in Egungun Eyo and Egungun Aladoko. However, it must be clearly stated that their performance differs outrightly and one can not be interchanged for another. The two Egungun(s) look alike in the mode of their dressing which is not entirely total because there are some things that are part of the costume of Eyo that are not found in Aladoko. Egungun Eyo make use of white robes that are called aropale, iboju (veil), aga (a hat), opambata (a wand or stick). On the other hand, Egungun Aladoko make use of Iko (raffias) to cover part of his body and the parts are covered with clothes and they make use of a very big round hat that looks like that of the Eyo but which is totally different because it is designed with beautiful feathers of different colours. On the clothes of Aladoko, there is always a mirror at the back and front. The raffias they use make people to refer to them as Orisa Oko and they move from one place to the other like a minstrel. Their performance is not condition to a particular place unlike the institutionalized Eyo play in Lagos that does not go beyond Lagos Island. In the performance of Eyo, there are arrays of Eyo's which are literarily referred to as mammoth crowd or best be describe as group of choirs numbering between (300 and 500) three hundred and five hundred. As stated earlier, Adoko does not have the luxury of parading so many performers at the same time which in turn place and cast on the Egungun Aladoko as solo performance.

7. Summary and Conclusion

In the foregoing, effort was made to trace and discuss the history surrounding the emergence and existence of Egungun Eyo in Lagos and Egungun Aladoko in

Ado-Ekiti respectively. Musical analysis of both Eyo and Aladoko were looked into. It has also been stated that Eyo is not a festival as it has also been erroneously believed be, but a play (Adamu Orisa play) that is, an immemorial pageant or a kind or a kind of funeral obsequies. This is only performed for an illustrious son of Lagos who has contributed in no small measure to the growth and development of Lagos when he was alive. It is the second and final burial rite for an illustrious son of Lagos. It is also established that the play does not hold like any other festivals in Nigeria that has fixed date for their annual celebration. Eyo play is not an annual event but it comes up in a year a times more than once and there have been times when Eyo was not celebrated in the spate of ten years. Aladoko on the other hand is a social play where Yoruba oral play in Ekiti dialect is employ at its best for eulogies which is done for whoever they are performing for. This performance is also done to prophesy of a sort into the lives and future of the people they are performing for and this is always laced with beautiful renditions. Another high point in Aladoko's performance is the music when it's associated with the burial of an initiate which are always sonorous (ohun adoko) and only accompanied with metal gong. Aladoko is primarily an oral poetry play which sometimes show how oratory an Aladoko is and on many occasions they lend to outshine themselves in a play of show of poetry and oratory which they do with all the might and charms they possess.

Music is part of Adamu-Orisa play and Aladoko's performance and a lot of the people who are practitioners are regarded as the living archives and custodians of the histories about the Egungun Eyo and Egungun Aladoko in their respective community. A lot of effort has been made in this work to document through description and analysis of the many activities involving the musical analysis of the musical components of both Egungun Eyo and Egungun Aladoko and these traditions are re-enacted and transmitted to the coming generations as well for posterity. Musical components of both Egungun Eyo and Aladoko deserves to be promoted and externalized as a sample of tradition which in spite of encroachment of western traditional values on Yoruba culture and traditions, remains basically unchanged. Egungun traditions in Nigeria and especially amongst the Yoruba remain largely unexplored by ethnomusicologist. The study of such music traditions within and across cultures will give lots of information that will be useful in ethnomusicology.

8. Recommendations

Based on the conclusions made, firstly, researchers should be more encouraged to do a lot more research into different traditional music in their different communities; there are quite a number of things to be discovered and improved upon. There are so many good music that is performed by locals and these needs not to be allowed to just be in the confines of where it is being performed alone, but also for the purpose of proper documentation and archiving. Secondly the local traditional musicians should be encouraged to move closer to academia so as to learn more and they should also make their music available to the yearning public, even if possible, the 'ritual music'. Finally, there should be a professional training for traditional musicians who are willing to be trained.

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