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Editorial

This edition of NIU *Journal of Humanities* touches on Development Administration, Educational Psychology, Social Philosophy as well as Language and Literary Studies.

The first part of the Journal focuses on Development Administration. Analysing the impact of Foreign Direct Investment in Nigeria from 1980 to 2018, one of the papers in this section indicates that FDI is a significant measure of growth and that the determinants of foreign direct investment include infrastructural facilities, openness to trade, and exchange rate which are positively related and statistically significant to economic growth. The paper therefore, recommends that the government improve infrastructural facilities such as stable electricity supply, good roads, and a conducive environment to assure foreign expatriates about their safety and investment. This will boost investment inflow into society and reduce local investors' emigration.

One of the papers, in the second section on Educational Psychology, proves that cooperative learning, peer tutoring exerts a significant influence on students' achievement in Mathematics. Lastly, the joint effect of students' use of cooperative learning and peer tutoring towards Mathematics was significant on their academic achievement, when such effect accounted for 27.6% of the variance in the students' academic achievement; such significant effect emanated from the individual significant contribution or influence which the culture of using peer tutoring had on academic achievement, while the culture of using cooperative learning had no significant effect on academic achievement.. It is therefore, recommended among others that the Nigerian Government, Ministry of Education and all well-meaning education stakeholders should encourage the school teachers with financial aids or incentives in order to attend seminars and capacity building workshop in relation to best practices of using cooperative learning and peer tutoring to impart knowledge in mathematics, and that curriculum planners should replicate this research in order to authenticate the findings obtained.

In the third section on Social Philosophy, one of the papers reveals the influence of western culture has caused certain customs and beliefs to be discarded or modified, at the same time, it has caused others to be retained by one level of society while on another level new alternatives are being accepted and concludes that knowledge is crucial to human survival and flourishing, African culture is embedded in strong epistemic considerations. African epistemology is an important component of culture.

Papers in the last section deals with issues in Language and Literary Studies. Several literary works are examined in order to provide a useful contribution to how different worldview unites and differs in the human search to unravel 'truth'. Using Dell Hyme's *Ethnography of Communication* which explores the use of various means of communication among particular people, one of the papers in this section, examines the sociocultural elements of Yoruba traditional wedding songs and performance which has been neglected in earlier works.

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

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Part One

Development Administration



Impact of Foreign Direct Investment on Economic Growth in Nigeria (1980 - 2018)

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Abstract. Foreign Direct Investment (FDI) serves as a means through which developing economies earn overseas earnings through aid, business startups, and investments from developed nations. This study analyses the determinants of the inflows of FDI into Nigeria from 1991 – 2018 and its effect on the growth of the country. Data was obtained from different official sites such as the World Development Indicators (WDI), the National Bureau of Statistics (NBS), the Central Bank of Nigeria Bulletin (CBN), and the International Monetary Fund (IMF). Multivariate co-integration analysis (VAR) was employed to ascertain the relationship between the FDI and economic growth. After the first differencing, the variables became stationary at 0.05%. Johansen and Granger causality tests were conducted to check for causality between foreign direct investment and economic output. The outcome showed that openness to trade, exchange rate, and infrastructural facilities contributed to output. The result of the study indicated that FDI is a significant measure of growth. Employing the multivariate times series data, it was concluded that the determinants of foreign direct investment include infrastructural facilities, openness to trade, and exchange rate which are positively related and statistically significant to economic growth. This study recommends that the government improve infrastructural facilities such as stable electricity supply, good roads, and a conducive environment to assure foreign expatriates about their safety and investment. This will boost investment inflow into society and reduce local investors' emigration.

Keywords: Exchange rate, Foreign Direct Investment, Gross Domestic Product, Vector Autoregressive Methods

1. Introduction

Foreign direct investment is perceived to hold a beneficial effect on the growth of a host country via different intended and unintended avenues to boost home investment which is vital for the accomplishment of the country's growth and

development. However, the fast development for enthusiasm toward foreign direct investment (FDI), is on account of recognized chances deducible using this type of foreign capital infusion to the economy, which expands household reserve funds and thereby boosts investment advancement, particularly in developing economies (Rygh & Benito, 2018).

Foreign investment inflow specifically FDI is visualized as having a beneficial effect on the development of the host country using various direct and indirect avenues (McGaughey, Raimondos & Cour, 2020). Many countries especially developing economies depend on FDI inflows which is a crucial determinant of aggregate demand. Due to the great demand for products, services, and commodities, Nigeria has attracted foreign direct investment inflows into the nation through the years. FDI can be characterized as an investment ventured into by an establishment that can be entirely or usually not completely foreign-owned (Anyanwu 2017). The definition of foreign direct investment (FDI) in the Nigerian context stems from the Investment Code established by Decree No. 16 of 1995, which created the NIPC and the Foreign Exchange Monitoring and Miscellaneous Provisions Decree, also enacted in 1995, both of which fully support foreign direct investment in Nigeria (Ekhatior & Anyiwe, 2016).

Nthangu (2020) posited that the vitality of capital from expatriates for the growth of developing economies in Nigeria has contributed to the abundance of least developed countries (LDCs). The importance of foreign direct investment in boosting society most especially in developing countries is because it influences economic advancement by encouraging local investment, improving transfer of innovation, and increasing capital formation of the domestic country (Bermejo & Werner, 2018).

The studies on FDI and economic growth are vast and country-specific (Awa, 2021; Ciftci & Durusu-Ciftci 2022; Olofin, Aiyegbusi & Adebayo 2019; Oyegoke & Aras, 2021). These studies investigated the

significance of FDI on economic development and growth and especially means through which the economy can be enhanced. The outcomes of investigations conveyed in the correlation between foreign direct investment and Nigeria's economic growth are not consistent in their compliance. Taking into account the criticism of a practical review on how foreign direct investment affects the economic growth of Nigeria, there is a requirement to promote more investigations on the significance of FDI on Nigerian economic output after the financial crisis. This is so, given that foreign investment remains a way of economic growth. Given this fact, the assessment is based on the existing link between gross domestic product, exchange rate, and foreign direct investment. The effect of FDI on economic development is very combative in empirical over hypothetical reviews, subsequently, the compelling demand to scrutinize the significance between FDI and growth in distinctive economic disbursement. Thus, this study advances the current literature by exploring the impact of foreign direct investment on Nigeria's economic growth and identifying the key factors that influence foreign direct investment in the Nigerian economy.

1.1 Scope of the Study

This study employed the vector autoregressive method (VAR) econometric technique. The relationship between FDI and economic growth in Nigeria was analyzed as well as the sources of FDI in the economy. A time series of secondary data was sourced from the Central Bank of Nigeria, Statistical Bulletin, World Bank Development Indicators, and the National Bureau of Statistics with the period of analysis from 1981– 2018. The macroeconomic variables include Gross Domestic Product (GDP) being the dependent variable whereas the explanatory variables which include inflation rate (INF), infrastructural development (INFRA), level of openness (LVLOPN), foreign direct investment (FDI), and human capital (HMCAP). An augmented Dickey-Fuller test was conducted to avoid spurious estimation. This study examined potential issues related to the endogeneity of macroeconomic variables. The VAR analysis provided a framework to analyze the interdependence of these variables endogenously, acknowledging their mutual influence within the macroeconomic structure. The results showed that FDI in Nigeria is primarily influenced by political instability, stable macroeconomic policies, and infrastructure development, while inflation and openness to trade may not encourage FDI. Although FDI contributes to economic growth in Nigeria, its overall impact on growth may be negligible or insignificant, with the determinants of FDI showing significant positive

effects. Additionally, the findings revealed an indirect relationship between the rate of inflation and economic growth, as analyzed using the augmented growth rate model.

2. Empirical Review

This section reviewed empirical findings on the effects of foreign direct investment inflow on the economic growth in Nigeria. Various studies have explored the relationship between FDI and economic growth. FDI can be viewed as a significant determinant for the non-debt influx and hence its continuous expansion as a means of getting finance and also a method for achieving combative effectiveness through producing relevant worldwide interrelationships. In Nigeria, the performance of foreign direct investment has been poor due to the country's weak macroeconomic framework. Bermejo & Werner (2018) established the fact that foreign capital has minimal influence on economic growth and also that it is statistically insignificant. Appiah, Gyamfi, Adebayo & Bekun (2023) used the cointegrating test of Granger causality to check the causality of interconnection between FDI growth and economic growth. Yunus & Wahob (2021) state that the impact of spill-over can be recognized in the labor markets through learning and how it affects domestic investment of productivity. Emako, Nuru & Menza (2022) present evidence that FDI develops direct spillover for recipient countries although it is feeble. Even though the conceptual study on FDI pinpoints merits, hopefully, spillover could howbeit be minimal.

Iamsiraroj & Doucouliagos (2015) opine that FDI implies a direct significance on the development of a country although there may exist a limited level of benefit over which FDI possesses a direct and positive impact on growth. The reason for this is that few nations that have achieved a minimum standard of revenue can incorporate modernized innovations and gain more profits from FDI. Neoclassical economists contend that FDI inserts significance on the growth of an economy by expanding the measure per individual although, due to diminishing returns in capital, there is minimal or no impact on long-run economic growth. Ong'ondo (2018) concluded that foreign direct investment will be required to commit to the growth of the economy such as the provision of foreign capital in addition to crowding in additional domestic investment. Kahouli & Omri (2017) opine that there is a positive effect on the level of trade in products and services by FDI. Hussain, Bashir & Shahzad (2021) asserted that foreign investment influx had an encouraging impact on developing countries' economic growth. This

is because in developing countries, FDI solves socioeconomic issues e.g. balance of payment (BOP) deficits, unemployment, etc.

The use of multivariate VAR (Vector Auto regression) model was employed by Pradhan et al. (2017) which comprised output and foreign direct investment to analyze causative effects between the growth of an economic output and foreign direct investment in four Organisation for Economic Co-operation and Development (OECD) countries which were Finland, Denmark, Sweden, and Norway. They employed techniques designed by Yamada and Toda (1995) and Toda and Yamamoto (1998) in their analysis which found long-run uni-facial causality dynamic from foreign direct investment growth to gross domestic product expansion in Norway but flopped the discovery of causality between output growth and FDI. Gourgourinis (2023) contends that FDI functions as an incentive for incoming finance by integrating national assets and supplying a motion of certainty in investment contingencies. Otto and Ukpere (2014) investigated FDI and economic development in Nigeria for 41 years. Their analysis concluded that a significant connection existed between FDI and economic growth in Nigeria. This implied that policies are deserved and therefore, encourage the inflow of investments into the economy.

Karahan & Çolak (2024) examined the correlation between foreign direct investment and economic development employing time-series data for 31 years (1969-2000) for Chile, Malaysia, and Thailand. The research utilized Toda and Yamamoto's (1995) causality test method. Results of their investigation showed that GDP Granger causes FDI in Chile however, FDI does not Granger cause GDP giving us a unidirectional causality even though Thailand and Thailand depict solid proof bidirectional connection amongst the 2 macroeconomic variables (GDP and FDI). Agrawal (2015) investigated the causality link between the inflow of foreign direct investment and economic development in the five BRICS countries; Brazil, Russia, India, China, and South Africa for the timeframe of 1989 – 2012. Co-integration and unit root analysis were done. The evaluation revealed that FDI and economic development are cointegrated around the group stage, inferring the existence of a long-run equilibrium connection between growth and FDI. The outcome of the causality tests points out the presence of long-run causality moving from FDI to economic growth in the BRIC nations.

Emmanuel (2016), Seyoum, Wu & Lin (2015) investigated the significance of foreign direct

investment on the output of the Nigerian economy to solve the question of the determinants of foreign direct investment and how this affects the economy. OLS (Ordinary least square) regression approach was employed to test the data for a period of 37 years (1970–2007). Autocorrelation was done using Cochrane-Orcutt iterative and the model says there is a working relationship between the economic growth of Nigeria which is a proxy as real gross domestic product (RGDP) and FDI. The results did not show a great deal of backing for a firm connection between FDI and Nigeria's economic growth as implied by past reviews even though the outcome suggests FDI is unnecessary, it decreases the certainty in the theory that FDI has expended an independent progress result in Nigeria.

Muntah et al. (2015) investigated the significance of FDI on the development of Pakistan society for a duration of 16 years (1995–2011). They obtained data from Index Monde, Economic Survey of Pakistan, World Bank, and Economy of Pakistan Books. The regression method employed for this research showed that foreign direct investment expedites a positively significant effect on the economic growth of Pakistan. Mustafa (2019) analyzed the relationship between the rate of inflation and economic growth through FDI. This enforces a measure whereby the impact of inflation is indirectly conveyed in the growth of the economy for the progress of the countries. Ugonna (2022) also studied the impact of an influx of FDI on economic growth in Nigeria for 31 years (1990-2021). They found that FDI expedites a positive effect on economic growth in Nigeria although; the research resolved that the existence of FDI in least-developed countries especially Nigeria is not entirely beneficial.

Dalaseng, Xiongying & Srithilat (2022) examined the significance of FDI influx and level of trade openness to the economic development of developing economies inside the endogenous growth-theory framework. They employed cross-sectional data expressed in a case study of sixty-six developing counties for three decades. The results showed that foreign direct investment and openness to trade commit to promoting development and growth in developing economies and that FDI is often the major avenue via which ultramodern technology is transmitted to developing countries. The impact of FDI was also investigated by Uwubanmwun and Ogiemudia (2016) for a time frame of 2000-2020. They employed the use of VECM. The outcome showed that there is no causality between FDI and economic growth in the long run but that there exists an insignificant statistically contradictory impact on

society. However, there is an instantaneous and time lag effect of FDI in the society in the short run. Olatunji & Shahid (2015) analyzed determinants of FDI in Nigeria from 1970 – 2006 by employing the co-integrating analysis. The outcome of their analysis discovered that politics, exchange rate, and market size determined foreign direct investment especially when simulations are carried out utilizing variance decomposition of forecast error and impulse response functions (IRF) which the outcome did not consider trade loosening.

Zekarias (2016) and Awolusi & Adeyeye (2016) analyzed the effect of foreign direct investment on growth and concluded that economic growth is not promoted by FDI. This usually occurs in SSA countries because the outcome of FDI can be insignificant, negative, or positive relying upon the factors of the host countries such as strength to accommodate innovations, climatic conditions, and institutional framework (Asamoah, Mensah & Bondzie 2019). It can be noted that previous research conducted to investigate the nexus between foreign direct investment and growth varies in different conclusions. This is because most investigations failed to capture in their analysis the fact that sixty percent of foreign investment influx is gotten from the oil sector (extractive part).

The review of the literature reveals that FDI impacts the economic growth of a country through domestic benefits and productivity. However, there have been different conclusions and results on foreign direct investment and investment some of which are positive while others are negative. Güngör & Ringim (2017) asserted that there was a significant linkage between inflows of foreign direct investment and the economic growth of Nigeria. Sahu (2021) presented evidence that FDI is positively related to GDP. He concluded that higher foreign direct investment inflow would allow for the country's greater economic performance. Employing the seemingly unrelated regressions (SUR) approach, Inyang & Bassey (2020) analyzed the impact of FDI on the growth of the Nigerian economy and discovered that FDI is negatively pro-import and pro-consumption connected to gross domestic investment. The effect of foreign direct investment on economic growth was investigated by Hlavacek and Bal-Domanska (2016) in Central and Eastern European countries namely Latvia, Slovenia, Poland, Estonia, Slovakia Lithuania, Hungary and Czech Republic during the period 2000- 2012. They employed the endogenous growth model which revealed that there is a statistically significant linkage between FDI, economic growth, and investment growth. The outcome also revealed that some of the

countries e.g. Poland had a lower influence of the FDI in their economy whilst the other countries e.g. Slovakia had a better incentive for FDI on the economic growth of their country.

Kashif and Muhammad (2013) estimated the effect of FDI on Pakistan society using a refined Auto Regressive Distributed lag (ARDL) model of analysis. They investigated the long-run association between the macroeconomic variables and discovered the non-appearance of a long-run association between FDI and economic growth. The effect of corporate components and macroeconomic variables on FDI was also analyzed by Matthews (2023) in thirty Sub-Saharan African (SSA) countries from 1995 through 2008. The outcome of their analysis showed that market size, improvement of facilities, and fiscal development aid are imperative components that quantify FDI inflows into SSA areas.

3. Data and Variables

Time series secondary data was sourced from the Central Bank of Nigeria Statistical Bulletin, World Bank Development Indicators, National Bureau of Statistics, and International Monetary Fund for the period of 38 years (1980–2018). Vector Autoregressive Methods (VAR) were used to ascertain the relationship between the FDI and economic growth. The relationship between FDI and economic growth in Nigeria were analyzed as well as the determinants of FDI in the economy. VAR analysis could be the reduced, recursive, or structural type according to Gouriéroux et al. (2017). According to Choi et al. (2024), there are two kinds of foreign investment which are market seeking investment (this deals with supplying the domestic economy) and non-market-seeking (this deals with the production of goods in the home country for foreign economies which will boost economy growth as a consequence of increase in productivity). Since we are examining the relationship between FDI and Economic growth and Nigeria is a beneficiary of the two kinds of FDI, the dependent variable will be GDP per capita which were obtained from the CBN Statistical bulletin and the explanatory variables were: human capital, infrastructural development, inflation rate, level of openness and exchange rate.

3.1 Model

The model employed is by Obiwona (2001) which follows the endogenous growth model which is defined as

$$Y = f(L, K, A)$$

Where Y = Output =Gross Domestic Product (GDP)

L = Employment

K = Capital stock

A = Total Factor Productivity (TFP) of growth in output, not accounting for increase in factor outputs (K and L). A refers to economic factors that are determined endogenously.

3.2 Methodology

The above model can be written as an empirical model of FDI on the economic growth of Nigeria following the augmented growth model of MRW:

GDP = F (FDI, HUMCAP, INFRA, INFLTN, LVLOPEN)

Where,

GDP = Gross domestic product which is the dependent variable and acts a proxy for economic growth

FDI = foreign direct investment defined as (FDI/GDP*100)

HUMCP = the level of human capital (ratio of high school and tertiary admission in the country)

INFRA = infrastructure facility development (electric per capita electricity consumption)

INFLTN = the rate of inflation which is a proxy for political instability

LVLOPN = openness of trade by the economy (export + import – GDP ratio)

The long-run model will then be

$GDP = \beta_0 + \beta_1 FDI + \beta_2 HUMCAP + \beta_3 INFRAC + \beta_4 INFL + \beta_5 OPEN + \varepsilon$

Where

ε is the error term β_0 = -intercept

$\beta_1 - \beta_5$ = regression coefficients

3.3 Cointegrating Test

Augmented Dickey-Fuller Test

The Augmented Dickey Fuller Test (ADF) was conducted to avoid spurious estimating and misinterpretation of results. This was done to check for stationary of our time series data. If we have non-stationary data, it means that they do not exhibit mean reversion and the data generating series does not evolve around zero (Granger 1969).

Null hypothesis of ADF test (unit root test) is that the series are non-stationary. The alternative hypothesis is that the series are stationary.

Johansen Cointegrating Test

The Johansen co-integrating technique was also conducted to check for the presence of long-run equilibrium among the series of the same order of integration through the forming of a co-integration equation and the lag-likelihood was done to check the selection criterion of the number of lags to be used.

The Johansen test was used because it is a better estimate when using multivariate time series. Based on [Johansen and Juselius (1990)], the test assumed a VAR due to the order of p which is given below:

$$Y_t = A_1 Y_{t-1} + A_p Y_{t-p} + Bx_t + e_t \quad (1)$$

Y_t = nonstationary I(1) variable vector x_t = deterministic variables vector

e_t = innovation vector.

Granger causality test

The granger causality test was also conducted to check for short run causality between the variables. Based on Granger (1969), Y is said to granger-cause X when and if only X is more forecasted employing the previous values of Y. We can have various forms of granger causality such that:

We will have a unidirectional causality if GDP the dependent variable causes any of the macroeconomic variables but the macroeconomic variable does not cause GDP.

We will have statistically independent variables if GDP does not cause FDI and FDI does not cause GDP as well.

We will have a relationship existing between the variables when GDP causes FDI and FDI causes GDP as well.

The Hypothesis will therefore be: H_0 : FDI does not granger cause GDP H_1 : FDI does granger cause GDP The model will therefore be:

$$GDP_t = A_1 * FDI_{t-1} + A_2 * GDP_{t-1} + u_{1t} \quad FDI_t = A_3 * FDI_{t-1} + A_4 * GDP_{t-1} + u_{2t}$$

4. Results and Discussions

Evaluation of the selection criterion to decide the number of lags to be picked. Based on Table 5 as shown in the Appendix, the LR criteria pick lag 4 so do the FPE, AIC, HQIC, and SBIC. This means that the best lag to use is lag 4 because all criteria choose this as the best when estimating our model. This is because all models are system equation models and the selection criteria model is also a system equation model.

Augmented dickey fuller result

The Augmented Dickey-Fuller test is first employed to examine the properties of the time series. When the variables are integrated of order one and non-stationary, we can say that they are co-integrated and would include long-term progression indicated by the number of cointegrating points that is ADF hypothesis will be:

The null hypothesis (H_0) of the above two unit root tests, state that there exist unit root and that all variables are non-stationary, whereas the alternative

hypothesis (H1) states that no unit root exists in the series and suppose the stationarity of all variables.

At level, all the macroeconomic variables were non-stationary but after the first differencing at 5%, as shown in Table 2 in the Appendix, they became stationary. This therefore makes our model good and it will not lead to spurious analysis as well as misinterpretation of results.

To confirm this, we ran the Johansen co-integration test which implies that the variables are integrated of the same order that is the variables are not stationary but when converted into the first difference, they become stationary which is the condition for Johansen co-integration that is, we convert one of the variables into first differencing to make the variables stationary which is the condition for Johansen test (Box and Jenkins 1976).

Null hypothesis (Ho): there is no co-integration

Alternative hypothesis (H1): there is co-integration

From table 3 in Appendix, there is the presence of cointegrating vectors in the structure of this country. Maximum statistics and trace statistics show 3 cointegration levels at 0.05% and therefore, we reject the null hypothesis and therefore accept the alternate hypothesis. Due to this, there is proof of long-run equilibrium from foreign direct investment and other variables which is in context with Dinh, Anh & Nguyen (2019). Therefore, we run the Vector Autoregressive Model (VAR). Due to the non-cointegrating variables, the unrestricted vector autoregressive model was estimated.

4.1 VAR Analysis Result

From the analysis, looking at GDP as the dependent variable, we see that GDP L4, opn L4, exr L4, and inf L4 are statistically significant and impact GDP but FDI L4 and infra L4 are not statistically significant (0.962) and (0.075) on gdp at 5%.

FDI as the dependent variable, Gdp L4, FDI L4, infra L4 and opn L4 are all statistically significant to explain the dependent variable FDI because the probability of each variable is small that is less than 5% and there is a short-run causality between the independent variables to FDI as the dependent variable but exr L4 and inf L4 are not statistically significant on fdi.

Infra as the dependent variable, gdp L4, opn L4 and exr L4 are all statistically significant to explain the dependent variable infra because the probability of each variable is very small that is less than 5% but fdi L4, infra L4 and inf L4 are not significant on infra.

Opn as the dependent variable, gdp L4, fdi L4 and inf L4 are all statistically significant to explain the

dependent variable opn because the probability of each

variable is very small that is less than 5% but ifra L4, opn L4 and exr L4 are not statistically significant on opn.

Exr as the dependent variable, fdi L4 and opn L4 are statistically significant to explain the dependent variable exr because the probability of each variable is very small that is less than 5% which shows us a short run causality but gdp L4, infra L4, exr L4 and inf L4 are not statistically significant on exr.

Inf as the dependent variable, gdp L4, fdi L4, infra L4, opn L4, exr L4 and inf L4 are not statistically significant on inf because the probability of each variable is high that is more than 5% and therefore there is no short run causality.

Granger causality test

The Granger causality test also known as the Wald test was done to check the causality of the variables.

Null Hypothesis (Ho): The independent variable does not Granger-cause the dependent variable.

Alternative Hypothesis (H1): The independent variable Granger-causes the dependent variable.

Decision criteria

We reject the null hypothesis of no granger causality if the p-value is lower or equal to

0.05. If the p-value is higher than 0.05, we accept the null hypothesis of no causality and reject the alternative hypothesis.

With GDP being the dependent variable, all the regressors such as FDI, INFRAC, OPN, EXR, and INF do not granger cause GDP as their p-value is higher than 0.05. Therefore, we cannot reject the null hypothesis.

The null hypothesis (H0) of the above granger causality tests, state that there is no causality between the independent and dependent variables, whereas the alternative hypothesis (H1) states that there exists a causality from the independent variable to the dependent one. When all variables are regressed together, we accept the null hypothesis and thus reject the alternative hypothesis. This is corroborated by Goh, Sam & McNown (2017) who avers that there is a unidirectional causality running from economic growth proxy by GDP to foreign direct investment rather than bidirectional causality as advised by Mahembe & Odhiambo (2016). By this, we can use previous data on the economic growth of a country to predict future information on FDI. The result recommends that the accomplishment of the host country grants incentives for the influx of FDI to the

society.

5. Conclusion and Recommendations

The objectives of this study were to analyze the effect of foreign direct investment on the economic growth of Nigeria and to examine its implications on the main determinants of foreign direct investment in the Nigerian economy. Data were obtained from various sources to analyze these objectives. Using multivariate time series data, the results demonstrated that foreign direct investment is positively related and statistically significant to economic growth, unlike other studies. The main determinants of foreign direct investment are exchange rate, openness to trade, and infrastructural facilities however the effect of infrastructural facilities is small. Continuous improvement of infrastructure in the economy will lower the expenses of engaging in ventures in Nigeria thereby increasing the number of investors in the economy, which boosts FDI inflows. The inflation rate is positively related but statistically insignificant to economic growth. It does not determine FDI in the economy. The Granger causality test showed that there exists a unidirectional causality between foreign direct investment and economic output. The conclusion of this study is for the Nigerian government and policymakers to adopt policies (such as authorizing concessional permits to investors) in which foreign direct investment is captivating to expatriates to boost economic output and growth. The study recommends adjusting inflation rates to boost FDI inflows into the economy. This study also shows that the effect of FDI becomes evident after a time lag of four years and recommends that, with a transparent government, good infrastructure including reliable electricity, quality roads, and a safe environment, to reassure expatriates about their security and investment prospects. These improvements will increase investment inflow into the country and help retain local investors, such policies could include granting. This study failed to analyze the effect of foreign direct investment in various sectors of the Nigerian economy, the percentage contribution of each sector to the country's economic growth, and policies adopted by the government in bringing in inflows of FDI into the country. This could be another research area that could be examined.

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A Preliminary Survey of the State and Society in Hausa Land on the eve of the Sokoto Jihad, Nigeria

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Abstract. This study presents a preliminary survey of the state and society in Hausaland on the eve of the Sokoto Jihad. It aims to provide a comprehensive overview of the political, social, and cultural landscape of the Hausa people during this critical period. Using primary and secondary sources, the study delves into the state of governance, societal structures, and religious practices in Hausa land. Through this analysis, we hope to shed light on the factors that led to the emergence of the Sokoto Caliphate and its impact on the Hausa society. This study is significant as it adds to the existing body of knowledge on pre-colonial Hausa society and provides a foundation for further research on the subject matter. By examining the state and society in Hausaland on the eve of the Sokoto Jihad, this study aims to deepen our understanding of this pivotal period in Hausa history. We have availed ourselves of the works of our predecessors, and other scholars, concerning this study that is both primary and secondary resources, the works have been of considerable assistance. We are indeed greatly indebted to the authors. There is perhaps, no better indication and acknowledgment of the great debt that we owe the authors of these works than our bibliography and notes.

Keywords: State, Hausa Land, Sokoto Jihad, Nigeria.

1. Introduction

The term Hausa land appears to be the geographical area inhabited by the Hausa-speaking people. It is more of a geographical than a political term because Hausaland existed for centuries, not under an old embracing political system. There were many states in Hausaland more or less independent of one another. Before the beginning of the 19th century, various Hausa States competed politically and economically for dominance. And in the remote past, Hausaland fell under the influence of first Songhai and second Borno.

In this paper, an attempt is made to examine the State and society in Hausaland on the eve of the 1804 Sokoto Jihad. In undertaking this work, one is not making any spectacular breakthrough but by gleaning through some of the major sources dealing with the subject matter, it is expected that an insight into pre-jihad Hausa society be presented. Issues on the political, social, racial and religious conditions in the area be raised and attempts be made to provide answers to them. Finally, the conclusion will attempt to draw some observations on the issues raised albeit in a tentative and fragmentary form.

Political Conditions in Hausaland on the Eve of the 1804 Jihad

First and foremost, we must address the issue of the nature of polities obtained in the Hausa States. In other words, we shall concern ourselves with the various states formed in the area, and their relative strength and to find out which one of them was leading in so far as military power is concerned.

One of the major themes in the History of Hausaland in the 17th and 18th centuries according to R.A. Adeleye, was the process of State formation and State building, a theme which was not limited to Hausaland in particular but indeed a dominant theme in the whole of Sub-Saharan Africa. The task of State formation among the various Hausa States naturally forced them to compete with each other for political dominance in the area; consequently, inter-state relations among the States were characterized by a series of incessant conflicts and wars perhaps arising over the control of boundaries, the desire to control trade and trade routes and over the possession and Usage of superior weapons on neighbours, etc.

The major Hausa States included Kebbi, Zamfara and Gobir located in North Western Hausaland also referred to as States on the Rima River System and the traditional Hausa States; Kano, Katsina, Zazzau,

Daura, Rano and Biram located on the plains and open Savannah of Hausaland of the States in the Rima River System, Kebbi, Zamfara and Gobir were the most prominent one's worthy of note.

Sources at our disposal indicate that during the first half of the 16th century and indeed up to the beginning of the 17th century, the dominant state in the area was Kebbi. The emergence of Kebbi to central position of power followed the decline of Songhai which hitherto threatened the Hausa States and brought them under her sway. Although the pre-eminence of Kebbi among the leading Hausa states in the period is widely acknowledged yet sources did indicate that Kebbi did not succeed in evolving an administrative machinery for a thorough integration of its dependences with its metropolitan provinces. What was obtained was that the Vassal States acknowledged the Kebbi's overlordship and accordingly paid tribute to the Kant, Kebbi, in essence, did not achieve a high degree of centralisation as perhaps obtained in Songhai under the Askias. During this period, Zaria and Nupe came under Kebbi, but with the death of Kafila, these southern dependents (Zaria and Nupe) and others regained their independence. A powerful Empire is supposed to have spread its dominance to all directions but from all indications, it seems, that Kebbi's imperialism was directed towards one direction to the South where Zaria and Nupe were tangentially incorporated into Its sphere of influence. This perhaps explains Kebbi's Imprecise degree of political control in the North though her influences were to an extent noticeable down to the middle of the 17th century. By the end of the 18th century, Kebbi lost political dominance to Zamfara. Zamfara, by this time, became the leading state on the Rima River system. While Kebbi's imperialism in the 16th and 17th centuries was limited, Zamfara's political dominance in the 18th century was short-lived as she was overthrown by the Gobirawa who had been pushing southwards from the North under TuareQ pressure from Ahir.

Zamfara's tenure as a leading power in Western Hausaland was uneasy and precarious. She raided Kano and Katsina without any tangible result. However, Gobir came under Zamfara during this period we can with some measure of confidence assert that Zamfara's effort in state-building did not result in the foundation of an Empire but in the end, it proved transient. Zamfara itself was soon to be eclipsed by the rising power of Gobir In the second half of the 18th century. Gobir sacked Birni Zamfara and established its capital at Alkalawa some 25 miles downstream from Birni Zamfara. Gobir raided Zaberma, Gurma and Katsina. Babar the ruler, raided Kano and Shira in Bomb territory. The weight of Gobir was felt by

neighbouring Zamfara and Katsina. Bawa Dan Gwarzo and Yakubu Dan Bawa attacked Katsina and its ally Zamfara By the end of the 18th century, however, Gobir itself had grown weak and under Natata (1796-1802) there was disaster. Zamfara was in revolt, Katsina was attacking and Kebbi's allegiance had become uncertain.¹⁰ It is reported that Gobir's expansionism into Katsina territory was more difficult as Katsina inflicted defeat on Gobir and carried away its iron gates which resulted in the move of the capital from Goron Rami Birnin Nay. Gobir's Wars launched in the 1750s on Katsina were unsuccessful.ⁱ As for Kano, Katsina and Zazzau, we are informed that in the 17th century, Kano recorded a victory over Katsina and Zaria but this was short-lived. In the second half of the 17th century, Katsina ascertained her superiority over Kano as she launched an offensive on Kano up to the gates of the city. At the end of the 17th century, Kano was under severe Katsina pressure. By the beginning of the 18th century Katsina had won the long struggle for control of the caravan routes from Hausaland to North Africa and for the rest of the century, she was to remain the leading commercial and cultural center of the western Sudan.

Katsina rose to its peak of political dominance in the 18th century despite attacks from Kebbi, Zamfara and Gobir. Zazzau is located to the South of Katsina and Kano and Its hegemony over territories to the South persisted to the 18th century. Zazzau districts such as Katab, Morwa, Kajuro, Kaura, Karigi, Kaye and Kagoro came under the overlordship of Zazzau as they paid tributes, and taxes to Sarkin Zazzau at Zaria. In the 17th and 18th centuries Hausaland, Kano, Katsina, Kebbi, Zamfara and Gobir had emerged as the dominant States.¹³ Daura, Rano and Birum were late developers among the traditional seven were of necessity out of the context. Thus, they remained in the backwaters of political and economic development.

As for Zazzau, as indicated earlier, her expansionism was limited to the South and she was relatively isolated from the rivalry of its sister States. Moreover, Zazzau as the gateway to the rich countries of the south was immune from the antagonism of Its northern neighbours.

At the end of the 18th century, It seems, Gobir was superficially the most powerful State In Hausaland but on a general note R.A. Adeleye asserted that:

"None of the connecting Hausa States ever possessed the power to impose its hegemony effectively over others"

This is as a result of the fact that:

"AS the technology of warfare was not advanced and the difference between the power of one State and

another was one of degree rather than absolute superiority in sophisticated weapons and military strategy, total defeat essential for the observation of one State by another was out of the question”.

That is why Adeleye Says:

“The recurrent theme of the history of Hausaland was frequent wars leading either to a stalemate or very transient dominance of one State over another”

He observed that victory in war by one State over another often resulted in the acquisition of war booties and minor adjustment of boundaries. This partly explains why despite the defeat of Kebbi by Zamfara and the defeat of Zamfara by Gobir, Kano by Katsina, etc, all of these States survived not only to the 19th century but beyond.

One major fundamental reason explaining the failure of the States to turn their victories into permanent gains is as a result of the fact that these States were militarily incapable of holding firmly and continuously on the conquered States and also the fact, they did not have the resources either human or economic to do Same. It is in this context that one can appreciate the inability of either Zamfara or even more notably Gobir to subdue Kano and Katsina in the 18th century. Katsina as a whole had the upper hand in its resistance to Gobir's onslaughts. Gobir's expansion in the late 18th century was already in decline and the jihadists seized the weak position of the State and successfully launched their jihad in 1804. In a strictly military sense, we can say that Gobir had a dominant military posture in Hausaland. Its domination in the area is however transient as indicated earlier at the beginning of this paper.

Social and Racial Condition in Hausaland on the Eve of the 1804 Jihad

To assess the social conditions in Hausa land on the eve of the 1804 jihad, it is perhaps necessary to start by discussing the social stratification in Hausa society. Ethnically, people in Hausa land were divided into two groups; Fulani and Hausa. The Fulani were nomads and settlers while the Hausa were predominantly found in settled communities.

Hausa society was divided between free persons and States. Free persons include the Sarakuna ruling classes and Talakawa commoners. The Talakawa were again subdivided into several social cadres according to achievement, wealth or occupation. The main inferior members of society were slaves.

Sarakuna / Sarauta System in Hausaland

The ruling class was the first major stratum made up of Masu Sarauta titleholders and their kin, children and

relatives. The second major social stratum was the commoners such as farmers, educated elements (Ulama), traders, cloth weavers and dyers, silversmiths, and Fulani cattle owners. At the bottom of the occupational Class were butchers, drummers, hunters, tanners, mat weavers and menial workers.

It is important to point out the level of interaction between these groups of society. For Instance, the Interests of the settled Hausa communities who were mainly peasants or farmers were fundamentally different from those of the nomads, while for the most part, relations between the two groups were peaceful, there was always a possibility of a dispute over grazing end Water. The Fulani and the Tuareg were the nomads found In Hausa land while the Hausa formed the farming class.

The Fulani and Tuareg nomads of Hausaland by our period were outside the peasant society and both groups despised it. In strict racial terms, the Fulani and Tuaregs felt themselves of a different and superior race rather than the Hausa. On this contempt of racial superiority, the Fulani and Tuareg agreed, and nomads shared a similar pattern of life. Though there was bound to be some competition over water, the grazing areas of both were generally Separated and this reduced tension between the two groups to the barest minimum.

Both the Hausa peasants and other settled communities as well as the Fulani and Tuareg nomads came under the oppression of the Sarakuna. Heavy taxation was imposed on all categories of workers, farmers and nomads. We can observe that the Fulani were aliens in the Hausa and other States in which they had lived for three or more centuries before the jihad. With a few exceptions, they had remained aliens, denied effective and direct participation in the government of their adopted homes.

As far as integration of the Fulani into the host community is concerned, the Fulani were outside the corridor of power as mentioned above. This, according to R.A. Adeleye was not a deliberate antagonism but a result of the difficulty of fitting into a system already solidified and conservative. Such a situation could nevertheless provide a fertile ground for fostering Fulani solidarity and separate identity.

More important than this factor was the outlook and way of life of the Fulani the bulk of whom were nomads and this preoccupation differentiated them from their host peoples who were mostly peasants and townsmen.

The basic animosity between nomads and townsmen completed the Fulani isolation and partly explained the tension between them and the indigenous people under whose rules they lived.

The learned among the Fulani (Ulama) did serve in the government of the Sarakuna of many if not all the States, sometimes in very high offices but not in their right as representatives of Fulani groups but on individual merits usually related to scholarship. However, being the most highly Islamised and learned group in these States they naturally assumed leadership of the cause of Islam.

The isolation of the Fulani as a group had, moreover, created cohesion among them which seems to have contributed to the widespread following which Usman Dan Fodio enjoyed and which in the end ensured the success of the jihad over a wide area. The learned Fulani opted for the art of government, scholarship and religion and Hausa in agriculture, industry and trade. The Fulani pastoralists on the other hand remained distinct from the Hausa agriculturalists at almost all levels of existence; language, ethnicity, cult, internal government stratification, ecology and kinship.

The Religious Conditions of Hausaland on the Eve of the 1804 Jihad

Hausaland accepted Islam in the 14th century. The religion was introduced by the Wangaruwa traders from Mali. By the 14th century, it was a religion of the court and by the 17th century, it became the religion of the masses.

But the type of Islam practised by the Sarakuna In the various courts In Hausa land was, to borrow a leaf from R.A. Adeleye, 's "official Islam" which emerged as a syncretic blending of the faith with traditional culture type. But the values of Islam are antithetical to the indigenous culture. In other words, pure Islam or an ideal Islamic society was not obtained in Hausa land before the jihad. The state of Islamization in Hausa land on the eve of the jihad Was a syncretic one as the Kings also accepted Islamic practice of the religion but did not make a basic departure from the traditional religions, and political and social structuring of their States In the direction of Islam. Therefore, by the late 18th century i.e. on the eve of the jihad: "*They belonged to a world in which Islam was marginally conditioning traditional cultures*". Hausa Kings were in addition to the above practices, charged with (A.Shirk), that is polytheism, the most antithetical stand to Islam. We can cite several unIslamic practices of Hausa Kings. For instance, the Dirki, the Qur'an turned into a fetish to which

sacrifices of cattle were offered was not destroyed in Kano until the reign of Alwali (1781-1807). Again, a Katsina talisman similar to the sacred Mune of Borno in the belief attached to it as guardian of state security was reportedly opened only towards the end of the 18th century. In addition, to the anti-Islamic practices of the Hausa Kings, Hausa society had many deities such as Uwadowa, the goddess of hunting, and Uwargona, the goddess of agriculture. They also offered sacrifices to their gods. Certain Hausa communities also believed in a water spirit, Sarkin Rafi sacrifices which seems to have required a virgin girl. In the same vein, other Hausa communities had their totems, there was widespread belief in deviational conjuring and black magic. So, in terms of strict compliance or observance of Islam, the practice was not tenable in Hausaland and it is these circumstances that led to tension in society which ultimately precipitated the jihad.

Centres of Islamic Learning in Hausland on the Eve of the Sokoto Jihad

As earlier indicated, Islam reached Hausaland by the 14th century. It was the Wangarawa and other foreign savants and traders who were responsible for its introduction and spread in the land. One of the basic pillars for the introduction and spread of Islam in the area was the established centres of Islamic learning.

The geographical location of Hausaland which serves as a crossroads between North Africa to the North and Kanem-Borno to the West put it at a convenient point receptive to new ideas, trade and foreign influences from across the Sahara and the Middle East for quite a long time. Notable Islamic centres in the area were found in Katsina and Kano. In addition, there were numerous settlements and villages, which grew around famous Savants. These Mallam settlements became strong outposts of Islamic learning to which students from far and wide resorted and this is seen as a most crucial factor In the Islamization of Hausaland.

Bivar and Hiskett have drawn attention to several 17th-century authors of Northern Nigeria. Among these were the famous scholars from Katsina Muhammad Al-Kashinawl al-Sabbagh, better known to history as Dan Marina and his pupil Abu Abdullahi Muhammad B. Masanih who became a celebrity in his own right to both of them, 11 works on various subjects have been credited. Again, some six authors are mentioned to have lived in various Hausa States in the 1st century. Even before this period, we must point out the fact that the role of the Al-Maghili was the Islamization of the court. He is credited. to have written the first Islamic constitution for the Hausa Sarakuna of Katsina, Kano,

and Zazzau. The jihad leaders who came after him appreciated his work.

We may assume that there was frequent contact between the Ulama of Hausaland and other centres of Islamic learning in the Central Bilad al-Sudan and perhaps even beyond. R.A. Adeleye informs us that by the second half of the 12th century, the Jama'a existed in the whole of Northern Nigeria and that regular contacts with the heartland of Islam Mecca and Medina and the Middle East generally through the annual pilgrimage and regular commercial connection across the Sahara provided scholars with access to books, new ideas and materials for writing.

In central Sudan, the leading local seats or centres of Islamic learning were Birnin Gazargamo, Agades, Katsina, and Kano. Kulumfardo, a renowned centre of Islamic learning located in Borno, was regularly visited by scholars from Hausaland and beyond. Bala Usman, relying on R.A. Adeleye tells us that out of 21 renowned Mallams found in Hausaland in the second half of the 18th century, seven were Fulani and out of this number, Buba Yero, Modibbo, Adama and Goni Mukhtar were educated at Birnin Gazargamo and then returned to Gombe, Adamawa and Shira areas to proselytize. Palmer records that Mallam Umar leader of a Muslim community of Kulumfardo in Borno visited Nupe during the 1680s. Based on the above, we can suggest that there was regular contact and close interaction between the Ulama of Hausaland and other foreign centres of Islamic learning found in Borno, Mali, Agades and the Middle East.

Islam is not a new religion in Hausaland having been introduced in the 14th century. Hausaland served as a corridor for Muslim Mallam traders who brought new ideas and books with them for the consumption of the Ulama. Scholars of international fame visited and stayed in the various courts, taught the religion and caused its spread among the teeming masses. Hausa society, by the end of the 18th century, was practising an adulterated Islam. It was the need to purify Islam among the Ulama, which brought about the outbreak of the jihad and subsequent establishment of the caliphate in 19th century Hausaland.

Conclusion

In conclusion, we can say that politically several Hausa States attempted to rule Hausaland but there was no Hausa Empire which ruled the land until the outbreak of the jihad and the establishment of the Sokoto Caliphate. Gobir in terms of political dominance was the leading power in Hausaland on the eve of the Sokoto jihad. There had been oppression,

corruption, misrule, injustice, blatant economic exploitation, oppression of women, orphans, slaves, destitute and of course nomadic Fulbe and Tuaregs; meted out by the Sarakuna on the Talakawa. Despite the several centers of Islamic learning in Hausaland, Islam, was not strictly practiced as it was compromised with the customs of the land. Islam therefore did not become the governing basis of society. This situation naturally prompted the Ulama whose duty it was to reform Islam to take up arms against the Hausa (Habe) Kings, overthrow them and replace the former with the jihad leaders who ushered in a new society based on the Qur'an and the Sunnah, the Ijma and the Qiyas. The Ijma and the Qiyas are essentially opinions and consensus of the Muslim Umma which forms the basis of governing the Muslims in the Umma that is Community.

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Interrogating the Right to Self-Determination Under the African Charter and its Enforcement in Nigeria

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Abstract. Since the end of colonialism, the quest for self-determination has remained a phenomenon across African states, especially Nigeria. In Nigeria, while the 1999 Constitution lacks any express or implied support for exercising the right to self-determination, agitators have justified their claims on Article 20 of the African Charter to which Nigeria is a signatory. This paper interrogated the right to self-determination under the African Charter and its enforcement in Nigeria. Further to this, the judicial attitude of the African Court and ECOWAS court to the enforcement of the right to self-determination under the African Charter formed part of the central focus of this study. The study found that having domesticated the African Charter, it is enforceable in Nigeria. It equates to any other Act validly made by the legislative arm except the Nigerian Constitution. Thus, any provision of the African Charter inconsistent with the Constitution is null and void. The paper concluded that, though Nigeria has domesticated the African Charter which recognises the right to self-determination, the exercise and pursuit of this right in any manner as to dissolve Nigeria is inconsistent with the 1999 Constitution thus null and void.

Keywords: Self-Determination; African Charter; Secession; Inalienable Right; Territorial Integrity

1. Introduction

In the realm of international law, the right to self-determination is an inalienable right that is available to all peoples (Aidonjio et al, 2021). It is the right of a people to determine their destiny and the legal right of a particular ethnic or indigenous people to choose their purpose under international order (Emerson, 2017; Medina, 2020; Olomojobi, 2016). The right to self-determination is highly contested in international law considering the uncertainties surrounding its nature, scope, content, and enforceability, especially within a domestic sovereign state (Ikubanni and Alabi, 2024; Iguh and Alita, 2022; Cass, 1992; Hannum,

1998). Self-Determination was first a principle rather than right around the 19th century but more particularly during the American and French revolutions towards the end of the 18th century. It was regarded as a principle that guaranteed democratic consent within the emerging state entities (Franck, 1992). The upsurge in the popularity of the concept of self-determination was witnessed in the 20th century due to the works of early writers such as Woodrow Wilson who opined that with the free will of the people and through a democratic process, self-determination is exercisable (Sterio, 2009). This is often regarded as the first phase of the historical trajectory of the right to self-determination.

The second phase began with the incorporation of self-determination into major international instruments such as the United Nations Charter, 1945, International Covenant on Civil and Political Rights, 1966, International Covenant on Economic, Social, and Cultural Rights, 1966, Declaration of Principles of International Law concerning Friendly Relations and Co-operation Among States of 1970, and regional laws such as the African Charter on Human and People's Rights, 1981 was the beginning of the recognition of self-determination as a right rather a principle (Ikubanni and Alabi, 2024). These international laws recognise the right to self-determination as a collective right belong to the people. Thus, an exercise of this right by individuals cannot be made (Hannum, 1998). More importantly, scholars agreed that the right to self-determination has both internal and external dimensions (Saul, 2011).

The internal dimension refers to the right of a people to realise their aspiration, interest, and sovereignty within a sovereign state (McCorquodale, 1994; Szpak, 2018). This also connotes the right of the people to determine and choose their political destiny within a sovereign state without necessarily existing the state to create a new one. According to Sterio, internal self-determination is when people who have the right to

political autonomy, self-government, and cultural, religious, and linguistic freedoms co-exist within a larger central state provided the mother state is willing to allow such people to exercise such rights internally (Sterio, 2009; Senaratne, 2013). It is worthy of note that the idea of internal self-determination gives a people existing within a sovereign state the opportunity to continue to exist within that sovereign state while possessing its constitution, and government, and exerting total control within its territory in the form of democratic governance. Little wonder internal self-determination is considered a 'right to democracy' (Pentassuglia, 2002).

External dimension on the other hand grants peoples the authority to make decisions that influence the borders of their territories and gives them the freedom to decide on the type of territorial autonomy or external political standing they want to have (Beran, 1998; Anghie, 2008). McCorquodale opines that external self-determination may occur either through the emergence of an independent state, integration with an independent state, or free association with an independent state (McCorquodale, 1994). It often affects the territorial borders of a sovereign such as division, enlargement, or change of the territory of a state on one hand and its relationship internationally with other states (McCorquodale, 1994). It seems to be the position that the basic difference between internal and external self-determination is that the former does not affect the territory of the state while the latter usually affects the state territory (Weldehaimanot, 2012).

Over the decades, the African continent has been faced with a series of agitation by different groups for self-determination (Pain, 2019). The speedy creation of artificial borders by colonial powers at the end of colonialism without any engagement from or consideration regarding what the African peoples who might have been affected might have wished (Gimba, 2018). The resultant effect is therefore the desire of people to secede from a country where they do not have a sense of belonging (Bamfo, 2012). Though several such struggles have failed, the cases of Eritrea and South Sudan were the two examples of successful secession in the African continent (Waal, 2021; Atinafu, 2014). The self-determination agitation of Eritrea and South Sudan had opposition from the parent states which resulted in the violence of unprecedented levels (Lee and Lee, 2023). before eventual secession. This is usually the hurdle that any indigenous group seeking to secede from a sovereign state would have to face.

In Nigeria, though not a recent development, there has been agitations from different ethnic group for self-determination (Nwefuru, 2010; Olasupo et al, 2017). Unfortunately, the Nigerian government has always resorted to the use of force, threat, and militarisation to quell this self-determination pursuit (Oluyemi, 2022). The justification for this approach is that the right to self-determination violates the territorial integrity of the country and contravenes the provision of Section 2 of the 1999 Constitution of the Federal Republic of Nigeria. The agitators argue that the recognition of the right to self-determination under the African Charter, a regional law treaty to which Nigeria is a signatory confers legality and enforceability on the right to self-determination in Nigeria notwithstanding its conspicuous absence in the Nigerian Constitution.

This paper interrogates the right to self-determination under the African Charter and determine its enforceability in Nigeria. The justification for this study is the necessity ascertain the validity of the claim of the self-determination agitators that the recognition of the right to self-determination in the African Charter renders the right exercisable in Nigeria even though the 1999 Constitution of Nigeria has no express provision on self-determination. Furthermore, the paper will examine the judicial responses of the two major African regional courts i.e the African Court of Human Rights and ECOWAS court in the interpretation and enforcement of the right to self-determination under the African Charter.

2. Right to Self-Determination Under the African Charter

This is arguably the most vital instrument in Africa that touches on Human Rights. The African Charter on Human and Peoples' Rights (also known as Banjul Charter) herein called "the Charter" or ACHPR was adopted by the Organisation of African Unity (OAU) now called African Union (AU) in 1986. It is a major regional instrument that adequately reflects the history, traditions and values of Africa. The Charter enhances the development of Africa through the entrenchment of basic human rights values. The Charter has been lauded for the promotion of not just universally acknowledged individual rights but also for declaring collective rights and individual duties and fusing African ideals with international rules. It is observed that the African Charter in many respects possesses some fundamental attributes whose inspiration is derivable solely from Africa's colonial history, philosophy of law and conception of man.

Article 20(1) of the African Charter recognises the right to self-determination as 'unquestionable and

inalienable' right by which people can freely determine their political status and economic and social development. By Article 20(2), the right to self-determination is available for two categories of people-*colonised and oppressed* though some scholars have argued that Article 20 applies also to those who desire to exercise their right to self-determination within the confinement of their state (Shelton,2011). According to Hill and Lee C Bucheit, Article 20(2) of the African Charter expands the scope of the right to self-determination from its decolonization construct to the post-colonial construct since the right is available to colonized and oppressed peoples (Hill, 1995; Bucheit, 1978). The erudite scholars state that a government that oppresses its people is a colonial government, therefore, such oppressed people have the right to secede from such an independent state. Ekeke and Lubisi buttressed this position when he says that under the African Charter, people who are undergoing oppression and domination in their state can exercise their right to secession (Ekeke and Lubisi, 2020).

3. Response of African Human Right Courts and ECOWAS Court to Right to Self-Determination

There are a few numbers of regional courts in Africa, however, this paper focuses on the African Commission on Human and Peoples' Right, a quasi-judicial body to the African Court and the Economic Communities of West African State Court of Justice (Helfer, 2018). These courts have at various times adjudicated over disputes arising from Article 20(1) of the African Charter and they have direct jurisdiction over Nigeria. The African Commission in the *People of Southern Cameroon in Kevin Mgwanga Gunme v. Cameroon* considered the applicant's quest for secession as a means of achieving their right to self-determination under Article 20(1) of the African Charter. According to the Commission, the grant of right to secession endangers the territorial integrity of the Republic of Cameroon (Para. 189) though it agreed that the Charter permits the exercise of autonomy inside a sovereign state in the context of self-government, confederacy, or federation as long as a state party's geographical integrity is preserved (Para. 190). Furthermore, the Commission notes the implied acknowledgment in the response of the Respondent's State that the Complainants may exercise their right to self-determination if they can show instances of severe human rights breaches or denial of participation in public affairs (Para. 190).

The Commission held further that the Complainants were unable to prove evidence of violations of

fundamental human rights enough to require that the territorial integrity of a state be questioned. The Commission in its words states thus:

The Commission has so far found that the Respondent has violated Articles 2, 4, 5, 6, 7, 11, and 19 of the Charter. It is the view of the Commission, however that, in order for such violations to constitute the basis for the exercise of the right to self-determination under the African Charter, they must meet the test set out in the Katanga case, that is, there must be: "concrete evidence of violations of human rights to the point that the territorial integrity of the State Party should be called to question, coupled with the denial of the people, their right to participate in the government as guaranteed by Article 13 (1) (Para. 194).

It states further that:

"The Commission is not convinced that the Respondent State violated Article 20 of the Charter. The Commission holds the view that when a Complainant seeks to invoke Article 20 of the African Charter, it must satisfy the Commission that the two conditions under Article 20(2), namely oppression and domination have been met (Para. 197). The Complainants have not demonstrated if these conditions have been met to warrant invoking the right to self-determination (Para. 198).

Furthermore, in the case of the *People of Katanga in Katangese Peoples' Congress v. Zaire*, the Commission while rejecting the Katanga people's application for secession noted that though Article 20(1) of the African Charter recognises the claim, self-determination may be exercised in any of the following ways: independence, self-government, local government, federalism, confederalism, unitarism or any form of relations that accords with the wishes of the people but fully cognisant of other recognised principles such as sovereignty and territorial integrity. Furthermore, the Commission held that the right to the secession of the people of Kantaga is denied on the basis that the Complainant was unable to prove concrete evidence of violations of human rights to the point that the territorial integrity of the State Party should be called to question, coupled with the denial of the people, their right to participate in the government as guaranteed by Article 13 (1). The Commission amplified this position thus:

In the absence of concrete evidence of violations of human rights to the point that the territorial integrity of Zaire should be called to question and in the absence of evidence that the people of Katanga are denied the right to participate in Government as guaranteed by Article 13(1) of the African Charter, the Commission holds the view that Katanga is obliged to exercise a variant of self-determination that is compatible with

the sovereignty and territorial integrity of Zaire (Para. 7).

Clearly, from the findings of the Commission, the principle of territorial integrity and sovereignty of a state prevails over the right to self-determination whether internal or external. The Commission made it clear when it considered that it is obliged to protect the territorial integrity and sovereignty of the state (Mhango, 2012). Though the African Charter states that the right to self-determination is an inalienable and undeniable human right, the Commission prioritises territoriality over self-determination. It, however, appears that secessionists can only enjoy the blessings of the Commission if they are able to prove “concrete evidence of violations of human rights to the point that the territorial integrity of the State Party should be called to question, coupled with the denial of the people, their right to participate in the government as guaranteed by Article 13 (1)” (Para. 194).

The ECOWAS Court of Justice (ECJ) in *Nosa Ehanire Osaghae & 3 Ors v Federal Republic of Nigeria* (2017) CCJELR considered the complaint brought on behalf of the Niger Delta People against the federal government of Nigeria for their perceived marginalization that culminated into the violation of their human rights recognised under the African Charter and the ICCPR and ICESCR. The plaintiff relied on Articles 1, 2, 4, 16, 21, 22, and 24 of the African Charter and consequently prayed the court to order the respondent to conduct a referendum for the exercise of their right to self-determination. The ECJ held that the suit having being filed on behalf of the Niger Delta people requires the evidence of consent of the Niger Delta people obtained except the violations complained against serious or grave as indicated under Section 58 of the African Charter.

The ECOWAS court of Justice however stated that where the applicant is a Non- governmental Organisation (NGO) such consent is not needed as decided in the case of *Serap v Federal Republic of Nigeria* (2012) CCJELR., The ECOWAS Court of Justice therefore held that the applicant lacked locus standi to file the action on behalf of the Niger Delta people. On the substantive claim, the court relied on the case of *Kemi Penheiro San V. Republic of Ghana* ECW/CCJ/JUD/11/12 (2012) (Unreported) when it held that the right to self-determination is a collective right belonging to people not an individual right. Therefore, for the court to ascertain the violation of Article 19- 24 of the African Charter, the applicant must establish evidence of violation because he that asserts must proof (*Petrostar (Nigeria) Limited V.*

Blackberry Nigeria Limited & 1 Or. 2011). The ECJ, therefore, held that the plaintiff failed to establish evidence of violation of human rights under the African Charter. The decision of the ECJ in this case established the principle that the applicant in a suit seeking enforcement of their right to self-determination must have locus through securing the consent of the people whose rights human rights were violated. Secondly, the burden of proof lies on the applicant to establish the human rights violations alleged against the member state.

In the case of *Risqat Badmus & 3 Ors. v Federal Republic of Nigeria* CW/CCJ/APP/08/22 (Unreported). the applicant on behalf of the Yoruba people sought to enforce their right to self-determination under Article 20 of the African Charter. The alleged the inadequacy of the 1999 constitution to administer the territory of the Yoruba people as well as that the 1914 amalgamation by the British failed to take cognizance of the social, cultural, religious, and ethnic configuration of the country. They prayed the court to rule over the self-determination of Yoruba people and persuade the respondent to organize referendum for the exit of the Yoruba people. However, the court held that as individuals the applicant failed to prove that they can act as bearers of the right to self-determination on behalf of the Yoruba people. More so, the applicant failed to show that they have the right to represent the Yoruba people. The court, therefore, stated that representative action is the most appropriate to institute an action on the right to self-determination.

The ECJ’s attitude to the enjoyment of the right to self-determination indicates that it is a collective right rather than individual’s that is personal. Therefore, an applicant seeking the intervention of the ICEJ on the enforcement of the right must institute the action in representative capacity, obtain the consent of the victims whose human rights have been violated, and must prove the alleged human rights violation. Importantly, the necessity for obtaining consent would not be required where the applicant is an NGO or the human right violation is serious or grave as provided under Article 58 of the African Charter.

4. Enforcement of the Right to Self-Determination Under African Charter in Nigeria

Essentially, regional treaties such as the African Charter are agreements between states that require them to uphold their sovereign borders (Garner, 2009; Shaw, 2003). Though there exists a relationship between regional and domestic laws, it has been

difficult to determine how these two legal systems should interact on a domestic level (Brownlie, 2008; Nwaguri, 2011). Regrettably, individual state parties' execution of regional treaties poses a significant obstacle to their effectiveness. This is so because treaties do not impose direct duty and enforceable rights on individual people. Thus, citizens cannot benefit from a treaty through the execution of its provisions unless the state actively works to domesticate the same instrument (Alabi, 2008). According to Alabi,

Generally, international treaties are compact among states and bind the state parties only, with no direct effect application to individual and corporate bodies. This means treaties cannot ordinarily confer enforceable rights and obligations on individual citizens except positive actions have been taken by the state Parties to domesticate such laws (Alabi, 2008).

The principle of sovereignty justifies the necessity for regional and international treaties to be domesticated within a state before they become enforceable (Anushiem and Ehujuo, 2017). Thus, once domesticated, domestic courts have the power to interpret any provision of the domesticated treaty in the determination of any issue before it. This is so given that the operation of the international system is largely determined also by the performance of the domestic courts (Sloss, 2009). The application and enforcement of regional treaties within a domestic state are based on some basic theories. These theories are briefly examined as follows:

5. The Monism, Dualism, and Harmonization Theories

Several theories abound in the determination of the relationship between regional and domestic laws on the one part and the legal status of regional laws within a domestic state on the other part. The most important of these theories are dualism, monism, and harmonization theories (Onomrerhinor, 2016). According to the dualists, regional law just like international law and domestic law are two distinct systems of law that do not override each other in superiority (Onomrerhinor, 2016). Regional laws are only recognized as applicable in domestic courts based on the reception of regional laws as forming part of domestic law in a sovereign state but not because of the dominance of the former over the latter (Bazuaye and Enabulele, 2016).

Dualism stemmed from the positivist belief that international law is established by states' consent (Alabi, 2008). Thus, for any international or regional law to be enforceable within a domestic state, it must

transform considering that it is within the overall power of a state to either integrate or isolate the principles (Oppenheim, 1955; Alabi, 2008; Slomanson, 2000). The respect for the sovereignty of a state remains the justification for the dualist approach. Regional and international law cannot apply directly in the state unless such state exercises its sovereign power to transform the international law in her legal system. Spaak summarized the dualism theory thus:

There are at least two important legal consequences of the choice between monism and dualism. First, under dualism, but not under monism, a state will not be bound by international law, unless it has recognized it. Secondly, a state that accepts dualism, but not a state that accepts monism, will have to transform the norms of international law into state law by means of state legislation – if no such transformation has taken place, the national courts will not be (legally) able to give effect to the relevant norms of international law (Spaak, 2013)

The monism theory founded on Kantian philosophy dismissed the dualism theory (Umozurike, 2005). The monists believe that both domestic and international laws including regional law are part of a universal set of principles that apply to all people (Umozurike, 2005). The monists opine that a cohesive legal system whereby international law and regional law are applicable in conflict situations results from the intrinsic relationship between international law and domestic law (Rigaux, 1998). According to Kelsen, international law just like regional law and municipal law is to be considered as a fused system of law (Kelson, 1992) and this fusion is such that both international including regional law and domestic law cannot be separated (Kelson, 1945). However, the overall goal of international law (regional law) and domestic laws remains the welfare of the people (Nwaguri, 2011).

Generally speaking, the monist school of thought holds that domestic and international (regional) laws are parts of a single, all-encompassing legal system. Because they are a part of the same legal system and do not clash with one another, ratified treaties are immediately incorporated into municipal law and are enforceable there (Nwaguri, 2011). The debate amongst the monists on the superiority between international (regional) laws and domestic law ushered in inverted monism (another form of monism). Bergbohm argued that domestic law overrides international (regional) law because international (regional) law impetuously limits the sovereign will of a state whereas a state is superior to the international

community and it is the only law-making entity (Umuzurike, 2005).

The monist and dualist schools of thought have the methodology for the domestic recognition of international treaties. The incorporation technique is used by monists, meaning that after they are signed, international treaties are instantly binding on the state and its citizens and are not subject to legislative domestication. Dualists, on the other hand, adopt the transformation methodology which implies that the bindingness of an international treaty on a state is dependent on the legislative effort of the state party to first domesticate the said treaty and clothe it with the garment of a municipal law before it attains its potency within a sovereign state (Umuzurike, 2005). Ben Nwabueze while affirming this submission asserts that:

It may be noted that the question to be considered under this head does not arise where the method of transformation is used, since when a treaty is transformed, its stipulations lose their character as treaty stipulations and become transformed into ordinary statutory or legislative provisions. The transformation statute is entirely at par with other statutes enacted by the same legislature (Nwabueze, 2003)

In the case of *Trendtex Trading Corporation Ltd v. Central Bank of Nigeria* (1977) QB 529 (C.A) 553-554, Lord Denning dichotomized transformation and incorporation when he stated that:

when we talk about incorporation the rules of International Law have incorporated into English Law automatically and are considered to be English Law unless they are in conflict with the Act of Parliament” while in the case of transformation “the rules of International Law are not to be considered as part of English Law except so far as they have been already adopted and made part of our law by the decisions of judges or by Act of Parliament, or by established custom...Under the doctrine of incorporation, when the rules of International Law change, the English changes with them. But under the doctrine of transformation, the English Law does not change. It is bound by precedent.

The Monist and Dualist theories are rejected by the Harmonisation theory because they are unable to explain how international (regional) law and domestic law relate to one another. Advocates of this idea put up the argument that similar to state and federal laws, international law and municipal law coexist in a wider sense (O’Connell, 1965; Webber, 2012). These laws cooperate to control human conflict even if their purviews vary in that they govern various facets of

behaviour. Since the goal is to further the welfare of humanity, municipal courts have the authority to apply international law in legal matters and vice versa (Umuzurike, 2005).

Nigeria adopts the dualist framework that prevents the application and incorporation of international agreements—especially those relating to human rights—directly into the country's legal system unless legislative activity codifies them into national law. (Egede, 2007; Enabulele, 2009). Affirming this position, the Court of Appeal in the case of *Mhwun v Minister of Health & Productivity & Ors* [2005] 17 NWLR (Pt. 953) 120, Muntaka- Coomassie JCA ruled on the status of the International Labour Convention in Nigeria that:

There is no evidence before the court that the ILO Convention, even though signed by the Nigerian Government, has been enacted into law by the National Assembly. In so far as the ILO convention has not been enacted into law by the National Assembly, it has no force of law in Nigeria and it cannot possibly apply....Where, however, the treaty is enacted into law by the National Assembly as was the case with the African Charter which is incorporated into our municipal (i.e. domestic) law by the African Charter on Human and People’s Rights (Ratification and Enforcement) Act, Cap. 10, Laws of the Federation of Nigeria 1990, it becomes binding and our courts must give effect to it like all other laws falling within the judicial powers of the Courts.

Ogundare, JSC emphasized this position in the case of *Abacha v Fawehinmi* (2000) 6 NWLR (Pt. 660) 228 that the international treaty which the Nigerian government has entered into cannot have a binding effect unless the National Assembly has re-enacted it into law (Nwapi, 2011; Dada, 2012; Okeke, 2015). This position is anchored on the provision of Section 12 (1) of the Constitution of the Federal Republic of Nigeria, 1999 states very explicitly that no treaty between the Federation and any other country shall have the force of law except to the extent to which any such treaty has been enacted into law by the National Assembly. Apparently, the provision of Section 12(1) of the 1999 Constitution is a deliberate attempt by the drafters of the Constitution to reiterate the supremacy of the Nigerian Constitution and the sovereignty of Nigeria. Onomrerhinor opines that the said provision is not to hinder Nigerians from benefitting a right under international law but to safeguard the territorial integrity of the country (Onomrerhinor, 2016).

To demonstrate the commitment of the Nigeria government to abide by the provisions of the African Charter, on the 17th of March 1983, the African

Charter on Human and Peoples' Rights was domesticated in Nigeria through the African Charter on Human and Peoples Rights (Ratification and Enforcement) Act Cap. A9, Laws of the Federation of Nigeria, 2004 which is referred to as the African Charter Act. Nigeria is noted to have been the first African country to domesticate the African Charter (Viljeon, 2012). The domestication of the African Charter in Nigeria puts the Act on the same level as other domestic legislations in Nigeria. However, there is an obvious conflict between the 1999 Constitution and the African Charter Act on the status of the right to self-determination in Nigeria. The African Charter Act, particularly Article 20 provides for the right to self-determination as an unquestionable and inalienable right. However, self-determination is not mentioned at all in the 1999 Constitution. It is therefore imperative to determine the enforceability of the right to self-determination under the African Charter domesticated as the African Charter (Ratification and Enforcement) Act when the 1999 Constitution of Nigeria does not recognise the right. Thus, the exercise of the right to self-determination in Article 20 of the African Charter Act will be dependent largely on which of the African Charter Act and 1999 Constitution takes superiority over the other.

In resolving this puzzle, the Supreme Court in the case of *General Sani Abacha v. Chief Gani Fawehinmi* (2000) 6 NWLR (Part 660) 228, carefully interpreted the provision of Section 12(1) of the 1979 Constitution to the effect that international treaty remains unenforceable in Nigeria unless enacted into law. Per Ejigunmi, JSC in the said case held that:

It is, therefore, manifest that no matter how beneficial to the country or the citizenry an international treaty to which Nigeria has become a signatory maybe it remains unenforceable if it is not enacted into the law of the country by the National Assembly.

Furthermore, the Supreme Court embarked on the community reading of Sections 12 (1), Sections 1(1), (2), and (3) of the 1999 Constitution on the supremacy of the Constitution to come to the unanimous conclusion that the 1999 Constitution supersedes or prevails over any other law or domesticated treaty in Nigeria. For clarity, Section 1 sub-section 3 of the 1999 Constitution provides that:

If any other law is inconsistent with the provisions of this Constitution, this Constitution shall prevail, and that other law shall, to the extent of the inconsistency, be void". Therefore, if there is any conflict between the provision of the 1999 Constitution and the African Charter Act, the Constitution shall prevail (Egede, 2007).

Flowing from the above, the provision of the African Charter Act is valid only to the extent to which it is consistent with the 1999 Constitution by virtue of Section 1 sub-section 3 of the Constitution. Therefore, since the right to self-determination recognized in Article 20 of the African Charter Act is not recognized by the 1999 Constitution, the logical conclusion to be drawn in the light of the combined effect of the decision in *Abacha v Fawehinmi* and Section 1 sub-section 3 of the 1999 Constitution is that the Yoruba nation cannot enforce Article 20 of the African Charter Act in a Nigerian court for being inconsistent with the 1999 Constitution of Nigeria.

Lugard et al assert that though the African Charter is domesticated in Nigeria, its provisions do not override that of the Nigerian Constitution (Lugard et al, 2015). These writers state that the unilateral secession or declaration of sovereignty of a people in Nigeria under the guise of the domestication of the African Charter is grossly unconstitutional. They, therefore, postulate that any arrangement short of secession such as autonomy would be permissible. This agrees with Weller's observation that the alternative way to secession by which a group may settle a claim is through self-government, regionalism, autonomy, federalisation, or union with confirmation of territorial units (Weller 2009; Mnyongani, 2008). Buttressing this position further but from a different perspective, the African Charter recognizes the right to self-determination but does not recognise the exercise or enforcement of the right to self-determination outside its decolonisation concept unless a people seeking to secede can establish a gross violation of their right by the sovereign state. Therefore, the right to self-determination under the African Charter Act cannot be exercised because Nigeria is no longer under colonization (Mrabure, 2015).

6. Conclusion

The right to self-determination is a recognised right under the African Charter to which Nigeria is a signatory. It is a settled principle of law that while the African Charter Act equates with any Act validly passed by the National Assembly of Nigeria, its provision does not override the Nigeria Constitution. Thus, judicial decisions and the community reading of Sections 1(3) and 2 of the Constitution of Nigeria indicate that if any provision of the African Charter though domesticated is inconsistent with any provision of the Nigerian Constitution, such provision shall be null and void. The African Charter recognises the right to self-determination whereas the Nigerian constitution states that Nigeria is an indissoluble and indivisible state. Unless the Nigerian constitution is

amended to introduce the right to self-determination, its enforcement is a mirage. In Africa, the decisions of the Commission examined show that the historical experiences of African States during colonialism have formed the basis upon which African states conceive the idea of the right to self-determination. This research has shown that though the right to self-determination is an inalienable right in African Charter, it is only recognised in its decolonisation concept, similar to the United Nations Charter. African states disallow any exercise of a right that will disturb, distort or disrupt its territorial integrity and sovereignty.

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Evaluation of Fire Disaster Preparedness in Selected Universities in Osun State Nigeria: A Qualitative Study

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Abstract. Buildings are susceptible to fire disasters all over the world, university buildings are frequently used by lots of students, staff and faculty members, this is in addition to the volume of combustible materials in the classes, offices, laboratories and students' hostels. This makes the buildings prone to fire incidents. This study investigated fire disaster preparedness in selected university buildings in Osun state, Nigeria. The study assessed firefighting equipment and facilities, training/education of building users, awareness of fire disaster preparedness, availability of water for firefighting, supply of firefighting equipment and facilities, introduction of new technology and firefighting operations, evacuation drills for building users, availability of evacuation plans, fire doors, consideration of fire disaster preparedness during the design and post-construction stages of the buildings and factors influencing fire disaster preparedness. The research adopted the qualitative method, using in-depth interview (IDI) to collect data from 15 interviewees. Manual thematic analysis was used in analysing the data. Findings revealed that fire disaster preparedness was low in the selected university buildings in Osun state, Nigeria. The study concluded that there were inadequate firefighting equipment and facilities, unavailability of evacuation plans, inadequate training of building users, low awareness, lack of new technology and firefighting operations, lack of fire doors in the buildings. The study suggested that more firefighting equipment and facilities should be provided in the buildings, inclusion of fire doors and fire exit doors, evacuation plans in the buildings, increase awareness and training of users of buildings in universities, introduce new technology in firefighting operations.

Keywords: Fire disaster preparedness, evacuation, interviewees, firefighting, thematic analysis

1. Introduction

From time immemorial, buildings have suffered from fire disasters all over the world, buildings are now being designed and built with increased complexity and with modern gadgets to aid fire prevention, fire protection, detection, suppression and evacuation from the buildings (Pu & Zlatanova, 2005). Although fire disasters are inevitable, the level of preparedness will determine the severity of the fire disaster. In spite of a lot of plans put in place for preparedness and recovery, fire still causes a lot of economic and social destruction to the fabric of the society (Nasimiyu *et al.*, 2017). The materials and technology used in constructing buildings have changed over the years. Buildings should be safe for all users whether they are designed and built with prescriptive fire codes or performance- based codes (Larusdottir & Dederichs, 2011).

University buildings are one of the type of buildings that are highly populated, possess much electrical equipment with complicated wiring and circuits, a high fire load which leaves students, staff, visitors in an arduous evacuation in case of a fire incident (Mufeng *et al.*, 2022). Universities produce professionals and specialists in different disciplines and are regarded throughout the globe to be crucial to both personal and community's aspirations. (Oyenuga *et al.*, 2012 & Subhi, 2017). The buildings depict the cultural inheritance and values of the people, host community and these buildings are used by lots of visitors, students, staff and faculty members (Xiao *et al.*, 2021).

Ogunleye & Olusola (2019) stated that FDP is a methodical process of using administrative actions, rules, effective skills and knowledge to apply techniques, laws and enhanced capacities in order to reduce detrimental effects of accidents and diminish the chances for starting a fire outbreak in institutions. Preparedness is pivotal in effective disaster mitigation and it entails appropriate planning, earmarking resources, and simulation of disaster response exercises.

Lessons from previous fire incidents have shown that the best plans against fire disasters are useless if the building users are not prepared to accept, understand and practice them. FDP is a crucial factor in averting fires in University buildings, and to make sure the University carries out its core functions, firefighting equipment and facilities help in preventing fire from spreading thereby curbing damages to the buildings and outbreaks. It is therefore important to have functional firefighting equipment and facilities in these buildings (Tozun *et al.*, 2022).

Universities are also involved in community services, apart from their regular teaching and research mandates, they bring about core partnerships for their host communities, so any fire incident will also affect the communities. It is essential for universities to invest in and also develop a fire disaster preparedness plan in order to increase their readiness in case of a fire outbreak (Kapucu & Khosa, 2015).

The University of Nottingham experienced a fire disaster in September 2014, at the £20m GlaxoSmithKline Carbon Neutral Laboratory for Sustainable Chemistry (British Broadcasting Corporation, 2015). In April, 2021, a massive wildfire spread to the University of Cape Town, South Africa, destroying the Institution's library and other buildings (Wroughton, 2021). In Nigeria, 3 fire incidents occurred in Obafemi Awolowo University (OAU), Ile-Ife, Osun State in the year 2018 (Olufemi, 2018). These indicate a lack of adequate FDP in the institutions, which presents a challenge. Obasa *et al.* (2020) and Adeleye *et al.* (2020) studied FDP in commercial buildings in Imo state and Oyo state respectively, Nimlyat *et al.* (2017) worked on fire safety in high-rise buildings in Jos, there is a dearth of studies on FDP in Nigerian Universities, against this backdrop, this study will investigate fire disaster preparedness in Universities in Osun State, Nigeria.

2. Literature Review

Fire disaster happens to be one of the global, widespread, calamitous disasters. It has been a

worrisome challenge to curb in developing nations (Nimlyat *et al.*, 2017). If fire is not carefully controlled, it can turn out to be noxious to the building users, the building itself and the environmental fabric at large, fire incidents in buildings have caused irreparable losses to assets and population (Moushtakim *et al.*, 2018).

Firefighting equipment and facilities like fire extinguishers, fire hydrants, fire hose reel system, automatic fire sprinkler system, fire sand buckets, wet risers, dry risers, smoke, flame, thermal, gas detectors and alarm systems, firefighting drones and robots, fire blankets, drenchers are necessary in a building. New technology like AI and inventions like firefighting sticks, fire extinguishing balls and firestop used in preventing fire from spreading between ducts, pipes, ceilings, walls and floors in buildings are very important in compartmentalising the building and fighting fire in the building are also needed (Ulu & Sahin, 2021; Okon & Njoku, 2018; Moushtakim *et al.*, 2018; Babatunde *et al.*, 2020; Dong & Lin, 2017; Gan *et al.*, 2021 & Vasanthkumar *et al.*, 2021).

Fire statistics in University buildings, particularly in students' hostels all over world is frightening and should be given rapt attention. These high fire risk facilities portray harm and expose students to grave danger (Shittu *et al.*, 2016). This is partly due to the students' low level of resilience/maturity and culture of preparedness, the high risk can also be attributed to the nature of fire load available in student's rooms (books, mattresses, shelves, cupboards, gas cookers, hot plates), inadequate means of fire emergency evacuation, cooking equipment capable of causing fire, increase in student population and the nonchalant attitude of some students regarding fire safety (Tanner & Doberstein, 2015; Shittu *et al.*, 2016 & Asigri *et al.*, 2021).

For instance, an average of 4,100 fires were reported in students' hostels in the USA between 2011 and 2015 resulting in an annual average of 35 injuries and \$14,000,000 loss in assets. In China, a postdoctoral researcher died from an explosion that happened in a University Laboratory in 2015, another 3 students lost their lives in another explosion in 2018 (Engelhardt *et al.*, 2013; Asigri *et al.*, 2021 & Zhang *et al.*, 2022).

In Nigeria, Obafemi Awolowo University, Ile-Ife, Usman Dan Fodio University, Sokoto, Rivers State University, Port Harcourt, University of Calabar, Calabar, University of Maiduguri, Maiduguri, University of Lagos, Akoka, University of Nigeria, Nsukka and the University of Uyo, Uyo have experienced fire incidents in their hostels (Tijani,

2014; Joseph, 2015; Odu, 2015; Olufemi, 2018; Oby, 2021; Bitrus, 2021 & Okafor, 2022). On the 10th of December, 2021, a student of Taraba State University lost her life in a fire outbreak in the female hostel of the Institution, the fire was caused by a spark from an electrical socket (Mohammed, 2021).

The rates and levels at which fire outbreaks have affected tertiary institutions vary. It was reported that 3 fire incidents occurred in Obafemi Awolowo University (OAU), Ile-Ife in the year 2018 (Olufemi, 2018), also 3 fire incidents were also recorded at the University of Nigeria, Nsukka in 2015 (Joseph, 2015). In the same vein, the University of Calabar witnessed 3 fire outbreaks in 2022 (Okafor, 2022). In the University of Lagos, 2 fire incidents were recorded in 2014 (Tijani, 2014). The level of fire disaster preparedness as recorded by Ogunleye & Olusola (2019) shows that more than half of the students surveyed in the research showed that they had never been taught anything regarding FDP. Awareness is not made about FDP and in order for awareness to be increased, we need to tell people about FDP in order to increase their level of knowledge. Results from Ogunleye & Olusola (2019) revealed that many of the students indicated that they didn't know what to do when there is a fire outbreak, meaning that students are still ignorant and FDP is low, fire drills which are supposed to be part of school activities are not done at all.

Mugamu (2018) studied the level of FDP in South Africa and found that schools were unprepared for fire disaster. Schools do not carry out simulated fire drills as stipulated by South African Laws and some staff in school were unaware of fire preventive methods necessary to protect students in the event of a fire. The unpreparedness for fire outbreaks is as a result of their low level of fire risk perception. The school administration has, however, partly attributed their unpreparedness to insufficient funds as finances are not allocated for FDP.

The work of Zakaria *et al.* (2019) showed high level of awareness for firefighting equipment and facilities by students in Malaysian Universities. The low level of skills to combat fire by students in Universities were documented by Gong (2019); Hasan and Younos (2020); Aidoo *et al.* (2020) and Zhang *et al.* (2022) in China, Bangladesh, Ghana and the Republic of Korea respectively.

FDP in Universities can prevent, protect, detect, suppress fires, and reduce the damages, injuries and deaths likely to be caused by fire disasters. This can be achieved by ensuring necessary equipment and facilities are provided in the University buildings

(Nestory, 2017). Ayonga (2016); Agyekum *et al.* (2016); Ogunleye & Olusola (2019); defined FDP as pre-fire disaster measures adopted to fortify the building and its occupants against fire. These measures and activities aim to reduce the impact of fire disasters by preparing and responding adequately. To buttress this, Njuru (2015); Ayonga (2016) and Agyekum *et al.* (2016) averred that FDP is the continuous process of planning, integrating, educating, supplying, operating, appraising and updating techniques to ensure efficacious collaboration and improvement of skills to respond to, recover from and alleviate the effects of fire disasters. It is the ability to be well prepared for, respond to, and equally reduce the harmful effects of a fire outbreak.

Agyekum *et al.* (2016) stated that FDP is aimed at increasing willingness and enhancing operating capacity for responding to fire disaster. Preparedness is very critical because the level of preparedness will go a long way to determine the capability of the institution to forestall and lessen the implication of fire disasters on the staff, students, resources, equipment, facilities and infrastructure. Ayong *et al.* (2015); Ugwuanyi *et al.* (2015) described FDP as a document that is meticulously prepared which contains practices and procedures explicitly designed to prevent and prepare for fire disasters and respond to, recover from and palliate fire disaster when it happens. This document should be made available for all students and staff to read and assimilate and each institution must have their unique plan which will be influenced by the geographical location of the institution, size of the institution and nature of the buildings had.

Fire suppression, prevention, detection and protection systems are very important in dealing with fires (Ugwuanyi *et al.*, 2015). FDP enables various stakeholders to react properly and swiftly in terms of recovery. FDP requires making sure that the needed plans, apparatus, expertise and wherewithal for attending adequately to a fire disaster are readily available. FDP also envelopes coping when the fire disaster is over, in order to properly recover and surmount challenges after the fire disaster (Stikova, 2016; Wanjala & Onyango, 2018).

Current trends on FDP includes using Artificial Intelligence (AI), Building Information Modelling (BIM) and Internet of Things (IoT), these smart technologies are applied in FDP (fire detection, fire protection, fire prevention, fire suppression and evacuation) in buildings, as well as fire safety design, firefighters training, maintenance of firefighting equipment and facilities (Wehbe & Shahrour, 2021; Zhu *et al.*, 2020 & Perera *et al.*, 2022).

3. Methodology

This study investigated fire disaster preparedness in selected university buildings in Osun state. Qualitative research design was used in this study. Three universities were selected in Osun state, they are; Obafemi Awolowo University, Ile-Ife (federal government owned), Osun State University, Osogbo (state government owned) and Adeleke University, Ede (privately owned). Two buildings (classes/offices and hostels) in each of the universities were selected for the study, making a total of 6 buildings. In OAU, Awolowo Hall (Block 1) and Humanities II building were selected. In OSU, Science, Engineering and Technology (SET) building and Amorit hostel were selected. In AU, the Male hostel and the Faculty of Engineering were selected. These buildings were purposively selected because they were some of the oldest structures in these universities and based on their regular rate of use. The population of this study comprises students and academic staff using these buildings.

Purposive sampling was used to draw samples from the buildings selected from the universities. Purposive sampling was used because it helps in getting information from a subset of a population that share certain similar characteristics (students using a faculty building or hostel block, academic staff using classrooms, labs), purposive sampling also aims at

increasing the depth of understanding the subject under investigation (Campbell *et al.*, 2020). For this study, students in their final years were considered because they have been using these buildings for a few years and can adequately provide the needed information for the study. The qualitative data was collected via interview from 15 participants (staff and final year students) in the selected three universities. Five (5) interviews were conducted in each university. The in-depth interview was conducted in English language. The interviews were recorded using a phone and the average duration of the interviews was 12 minutes. Thematic analysis was used to analyse the interviews conducted.

4. Results and Discussion of Findings

This section presents the findings of the collected qualitative data through interviews. Table 4.1 shows the background characteristics of the interviewees. Results indicated that eleven of the interviewees were male, while four were female. It can as well be observed that nine of the interviewees were within the age range 21 to 30 years, three of them were within the age range 31 to 40 years, and two still belonged to age group 51 years and above, while only one person was within age group 41 to 50 years. Additionally, OSU, OAU and AU produced five interviewees each, and out of the 15 interviewees, 6 were staff and 9 were students.

Table 4.1 Background Characteristics of the Interviewees

Interviewees	Age	Sex	Institution
1	21-30 years	Male	Obafemi Awolowo University
2	21-30 years	Male	Obafemi Awolowo University
3	21-30 years	Male	Obafemi Awolowo University
4	51 years and above	Male	Obafemi Awolowo University
5	51 years and above	Male	Obafemi Awolowo University
6	21-30 years	Female	Osun State University
7	21-30 years	Male	Osun State University
8	21-30 years	Male	Osun State University
9	31-40 years	Male	Osun State University
10	31-40 years	Male	Osun State University
11	41-50 years	Male	Adeleke University
12	21-30 years	Male	Adeleke University
13	21-30 years	Female	Adeleke University
14	21-30 years	Male	Adeleke University
15	31-40 years	Female	Adeleke University

4.1 Firefighting Facilities or Equipment

73.3% of the interviewees had at least one or more of firefighting facilities or equipment provided in their buildings. Three of the interviewees reported that no firefighting facilities and equipment were available in their buildings. Out of the eleven interviewees who had at least one or more of firefighting facilities or equipment provided in their buildings, nine of them

reported they had sand bucket provided in their buildings. All the eleven interviewees who indicated that they had one or more facilities available in their buildings had fire extinguishers. Also, five of the eleven interviewees had fire hose reels available in their buildings, while five had fire alarms as well. Other available firefighting facilities listed by some of the interviewees included smoke detectors and fire blankets. In addition, six of the interviewees had about

three firefighting facilities provided in their buildings; three had four firefighting facilities, while only an interviewee had about five of firefighting facilities and equipment provided in his building. One of the interviewees who had no firefighting facilities gave the following response:

"There are no firefighting equipment and facilities in this building; it is as if there has not been any equipment or facility in this building as regards to fire. There is nothing here at all, if there is a fire incident here, there will be a serious problem."

One may not be able to say that having about three or more firefighting facilities in one's building are sufficient enough to put off a fire in case of fire outbreak. However, it should help to a reasonable extent in putting out a fire in case of any outbreak. One of the interviewees put it thus:

"Yes, there are fire extinguishers, fire sand buckets, hose reels in this building, I think the firefighting equipment and facilities are okay."

4.2 Training (drills) or education organised for building users

The skills of the respondents were determined by the training or education organised for the interviewees, a good number of them have not had any training or drills on FDP. A very few of the interviewees only referred back to the theoretical orientation always given to new students when they came into the institutions. One of the interviewees commented thus:

"There is no training or seminar being done here, nothing has happened apart from the orientation about fire safety which took place in my first year. No drill, seminar or training is organised for us here. I believe the school can do more about creating awareness, the training should be intensified and not just for first year students"

Another interviewee put it this way:

"Apart from the orientation for the new students about fire disaster preparedness, nothing new, or nothing else, the orientation was just theoretical, not practical."

Although, two of the interviewees still referred to the few instructions being given to them as students in their science laboratories about fire. This differed from the orientation given generally to all part-one students. Another interviewee responded thus:

"No training is done, apart from the orientation in year one and the training or I instruction we get at the laboratory about fire, nothing else."

However, two of the interviewees who happened to be staff consented with the fact that they received trainings or education regarding fire disaster. One of them put it like this:

"There was a training in 2018 and there was another training in 2021. The 2018 training was organised by the Federal Fire Service. It was theoretical and practical, and for staff in works, maintenance and planning, and also academic and other non-academic staff. The 2021 training was planned and organised by the Osun State Fire Service, for staff and students. It was both practical and theoretical. Year 1 students were trained."

4.3 Awareness about Fire Disaster Preparedness

Awareness about FDP is very critical in fire safety. However, many of the interviewees reported no form of awareness was created to intimate them, the users of their buildings about fire disaster preparedness. One of the interviewees gave the following response:

"No awareness about preparedness for fire, there has never been any since I was here, no training about fire disaster preparedness, maybe they believe fire can't happen here."

Supportively, another interviewee responded thus:

"Awareness isn't created about fire disaster preparedness in this building. Awareness is zero here."

Several of the interviewees who accepted the fact that awareness about fire disaster preparedness was created talked about the orientation programme they had when they came in as new students. They revealed that the orientation programme encompassed awareness about fire disaster preparedness. One of them said:

"Awareness, yes, but not so much, during the orientation in year 1, awareness was created, I believed so, after that, nothing else."

4.4 Availability of water for firefighting

Almost all the interviewees reported that water was always available in enough quantity to attack any fire outbreak. Availability of water seems or appeared not to be a main challenge. Although, there was one or two exceptions to the above. One interviewee said:

"The water is not always available in this building, but outside this building, there is a reservoir we can get to fetch water with buckets."

4.5 Frequency of supply of firefighting equipment and facilities

A good number of the interviewees revealed that supply of firefighting equipment and facilities to their buildings were not always done. Few were of the opinion that a supply of firefighting equipment or facilities could be made when the need arise or when the former ones got damaged. An interviewee said:

"No firefighting equipment has been supplied here since I've been here. Nothing at all, maybe there was before I got here, but since I came around, nothing at all."

4.6 Introduction of new technology and operations

Concerning the introduction of new technology and operations to aid building users in case of fire disasters, none of the interviewees said there was anything new. This means that no new technology, equipment or operations had been introduced to support the interviewees regarding their buildings in case of fire outbreak. One of the interviewees spoke out thus:

"No new technology or gadgets in firefighting or firefighting operations, nothing like that. No updating on the gadgets here."

4.7 Organisation of evacuation drills or training for building users

Virtually all the interviewees had never witnessed any evacuation drills or training organised for them in their buildings. One of the interviewees said thus:

"No training on evacuation in this building, there are exit routes but no training on evacuation processes."

However, only one of the interviewees reported to had witnessed such as he put it thus:

"Yes, during the fire safety trainings in 2018 and 2021, evacuation drills were covered and it was done, but I believe more can be done. Additionally, ensuring that water is always available, dialing the emergency number, and evacuating the building immediately."

4.8 Availability of evacuation plans

The importance of evacuation plans in a building in case of fire disaster cannot be over emphasized. All of the interviewees revealed that no evacuation plans was available in their buildings. This implies that the level of evacuation plans for the buildings of the interviewees was at zero level. One of the interviewees expressed himself thus:

"There are no evacuation plans in this building, nothing to indicate or show the movement of the building users during a fire outbreak. We are told to leave the building during any fire incident. But there is no plan."

4.9 Availability of fire doors

Level of availability of fire doors in the buildings of the interviewees is at zero level because none of them

reported to have it in his or building. An interviewee said:

"Fire doors are not available in this building; we have glass door, wooden doors, pvc doors. There are no fire doors here."

4.10 Consideration of fire disaster preparedness during the design and post-construction stages

This part addressed the second objective of this study which was evaluating the extent of preparedness for fire disaster in the design and post construction stages of the buildings in the study area. Consideration of fire disaster preparedness during the design and post-construction stages of buildings are very pertinent to the safety of the users and relevant properties. Almost all the interviewees reported that FDP was not given utmost consideration in both design and post-construction stages of their buildings. In terms of frequency, eleven out of the fifteen interviewees revealed that FDP was considered during the design and post-construction stages of their buildings. However, a lot still needs to be done in this aspect. One of the interviewees had reported that:

"Yes there is consideration for fire disaster preparedness in the design stage and in the post-construction; the availability of these equipment and facilities (hose reels and extinguishers) is a proof of that. But we need other equipment like detectors and alarms"

Another interviewee said:

"I believed fire disaster preparedness was considered in the design and in the post-construction stages of the buildings. It is considered; you can see that from the equipment and facilities available, the pipes providing water to the hose reels."

However, two of the interviewees believed that fire disaster preparedness was only considered in the stage of the design of their buildings and not in the post-construction stage. One of the two interviewees with this opinion said that:

"I believed fire safety or fire disaster preparedness was considered during the design of this building because we can see corridors and staircases to escape or leave the building during an emergency. But in the post construction stage, there is nothing at all, no equipment or facilities to fight fires."

In addition, only one of the interviewees opted for the fact that fire disaster preparedness was never considered in the design and post-construction stages of his building.

4.11 Factors influencing fire disaster preparedness

The level of FDP of any user of a building mainly lingered on the factors influencing it. All of the

interviewees had highlighted one or more factors affecting FDP in their buildings. The factors mentioned by the interviewees are explained under the following themes.

Negligence and nonchalant attitude of the management and building users

Several of the interviewees reported that the level of nonchalant attitude of the management towards FDP is high. One of the interviewees put it thus:

“Nonchalant attitude of the management, may be because they think a fire outbreak can’t occur here. That is why there are no facilities here.”

Also, negligence or lackadaisical behaviour of the users of the buildings needed to be checked. Many students have poor attitude in terms of level of preparedness towards fire disaster. Both the management and building users (students) have strong role to play regarding their attitude or behaviour towards FDP. Another interviewee reiterated:

“The Nigerian culture of ‘I don’t care’ or nonchalant attitude is a factor influencing fire disaster preparedness, and it is really affecting us negatively.”

This factor explained above was one major factor influencing FDP expressed in different forms by the interviewees.

Lack of awareness and knowledge

Lack of awareness was also second main factor influencing FDP highlighted by the interviewees. Many of the building users were not aware of the available firefighting facilities or equipment in their buildings, or lack enough knowledge about the usage. An interviewee gave the following response:

“Some users of the building are not knowledgeable about the use of the equipment and facilities.”

III Finance and corruption

Paucity of funds to purchase adequate firefighting equipment or facilities, and the misappropriation of the available funds meant for the upkeep and financing or catering for fire disaster preparedness in terms of skills and facilities accumulation, were third major factors noted by some of the interviewees. One of the interviewees said the following in response to the issue of finance:

“Finance, may be finance reason why there is no equipment and facilities here. It is an important factor”

IV. Poor maintenance culture

Few of the interviewees noted that several of the building users and university management lacked good maintenance culture. Some of the building users

vandalize the available facilities and faulty, old and worn out firefighting facilities or equipment are not replaced. One interviewee responded that:

“Lack of maintenance culture in Nigeria, maybe there were facilities and equipment and the building users vandalized them or misused them. However, even the bad ones here are not replaced”

Other factors revealed by one of the interviewees as factors influencing fire disaster preparedness included lack of firefighting equipment and facilities in buildings, cost of firefighting equipment and facilities, unavailability of trained fire personnel. In addition, one other interviewee mentioned religion as a factor influencing fire disaster preparedness. He further stated that *“you hear, God forbid, God won’t allow it”* from building users even when main firefighting equipment or facilities are not available in their buildings.

In this study, FDP was evaluated in selected universities in Osun state, Nigeria. Interviews from the building users depicts that FDP was ill-prepared for in the buildings studied across the 3 universities, this study corroborates Ekong et al. (2024) who studied FDP in residential buildings in Lagos and Akwa Ibom states and discovered lack of preparedness for a fire incident. These results imply that, should a fire outbreak occur, loss of lives and properties cannot be avoided.

5. Conclusion and Recommendations

This article focused on fire disaster preparedness in university buildings in Osun State, Nigeria. Using IDI, the paper assessed firefighting equipment and facilities, training/education of building users, awareness of fire disaster preparedness, availability of water for firefighting, supply of firefighting equipment and facilities, introduction of new technology and firefighting operations, evacuation drills for building users, availability of evacuation plans, fire doors, consideration of fire disaster preparedness during the design and post-construction stages of the buildings and factors influencing fire disaster preparedness. Findings revealed that fire disaster preparedness is low in the buildings surveyed. Firefighting equipment and facilities are inadequate, no evacuation plans, fire doors in the buildings, little or no training of building users. Poor maintenance culture, finance and corruption, lack of awareness and knowledge, negligence and nonchalant attitude of the management and building users are the factors identified to be influencing fire disaster preparedness in the study area. The findings of this study also have implications for the safety of the building users across the three campuses, the lack of preparedness also puts the

building at risk in the event of a fire incident. The study recommended that the universities should come up with a policy on maintenance of available firefighting equipment and facilities, retrofitting the buildings with fire doors, provision of more firefighting equipment and facilities in university buildings, introducing new technology and operations like firefighting sticks, fire extinguishing balls, and firestop used in preventing fire from spreading between ducts, pipes, ceilings, walls and floors in buildings.

This study is limited to buildings in three universities in Osun state, Nigeria. Future studies can examine more universities. Future studies can also consider a study of more than one type of building (public buildings, residential buildings, industrial buildings).

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Obafemi Awolowo's Socialist Principle as a Panacea to Underdevelopment in Nigeria

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Abstract. This article on “Obafemi Awolowo’s Socialist principle: A panacea for underdevelopment in Nigeria” is an effort at synthesizing Awolowo’s socio-political ideas and problems of underdevelopment through socialist principles. This effort is informed by the choice of a suitable model of development to lift Africa out of the shackles of underdevelopment. Nigeria as a third world country lags behind as a result of institutional and structural decay amplified by high level of poverty, ignorance superstitious, underutilizing of resources, low life expectancy, low real per capital income, inequality, experience from the pre-colonial, colonial and contemporary post- colonial era. Using Nigeria as a major actor struggling to navigate out of the problems of underdevelopment, the paper through historical, conceptual clarifications and evaluation systematically emphasises on the adoption and implementation of Awolowo’s socialist principles as a remedy to the problem of underdevelopment. The findings shows that emphasis should be placed on education because it plays a vital role towards Nigeria quest for development. It is through mass education that the ethnic and cultural barriers can be broken down. To address the ill characterized by underdevelopment, the paper recommends Awolowo’s democratic socialism an ideological basis for development drive Nigeria through which a return to the Nigeria people indigenous ways of life under which political leadership and rulership were people oriented. Also, the wellbeing of the citizens and brotherhood of nations should be pursued vigorously which will eventually lead to egalitarianism.

Keywords: Obafemi Awolowo, Development, Underdevelopment, Socialism, Socialist principles.

1. Introduction

A common fact about contemporary social existence is by recounting the legacies of ancient ideas across the continent, intellectuals recounted and revisit historical ideas, philosophies and practice of stages and early thinkers for different reason. For instance, Ionians philosophers such as Thales, Anaximenes and Anaximander on their search for a primordial stuff as the underlying element of things in the universe laid the foundation for today’s research in the field of physical science. Also, the philosophical inquiry on man and society by Socrates, Plato, Aristotle tends to develop further investigation in the area of philosophy, psychology, anthropology and sociology. These early thinkers asked fundamental questions such as what is man? What is the role of state? What is the aim of political life? How man ought to live in the state? Why should man obey state.

From above, it is clear that the aim of philosophy is to examine perennial problem and issues that arise within the universe especially the problems or conditions that confront man in his concrete existence.

Currently, Nigeria is confronted with socio political, religious and economic crises which are multi-dimensional in nature. The factor responsible for the deplorable condition in Nigeria could be viewed from internal and external factors. The internal factors include poor leadership, bad governance, civil war, insurgency, kidnapping, Boko Haram, corruption, poverty, flood, religious and ethnicity crisis, inflation low standard of education. While external factors include: imperialism, slavery, colonialism, foreign aids, neo liberalism, globalization.

Nigeria is currently divided into six geopolitical zones, these zones constitute the organizing principles of the country’s national political and such reflects the

common interest based on religious, ethnic and historical unity. Despite the federal arrangement, no zone is free from crisis such as how to share wealth, power and status among individuals and groups. However, Nigeria is richly blessed with human and natural resources but in the midst of these abundance, the country is still rated as third world country due to uncivilized practices, brain drain (known as 'Japa' syndrome) inferiority complex, high illiteracy, unemployment etc. shows that Nigeria is retrogressive in terms of development which has turn out to be incurable disease despite various diagnosis.

Thus, in alleviating Nigeria underdevelopment, there is need to establish adequate ideology. It is against this backdrop that revisiting socio-political ideas of foremost Nigeria nationalist leader, Obafemi Awolowo is appropriate in safe driving Nigeria on the path to national development.

2. Conceptual Clarifications

2.1 Development

Development is the difference between what used to happen in the society in the past and what is currently happening Anamgba (2011) Okereke and Ekpe (2002) defined development as the qualitative improvement in the living standard of members of a society. According to them, for development to take place there must be improvement in the quality of life of the people measured by indicators such as high literacy level, employment rate, availability of decent housing, low poverty level, regular supply of electricity, availability of good drinking water, adequate medical facility. From the liberal school angle, development is capacity of the national economy whose initial economy condition has been more or less static to generate and sustain an annual increase in its GNP at rate of five to seven percent or more Okereke and Ekpo (2002).

Esuabanga and Atang (2014) opines that development is not just the maximisation of nations GNP and accumulation of wealth, it rather includes the ideal of modernisation as arise in productivity, social and economic equalization, modern technical know-how, improved institution and attitude as well as rationally co-ordinate policy apparatus and education and a reduced poverty level of the people. This was why Rodney (1971) maintained that development in the society is a many-sided process, at the individual level it implies increased skill and capacity greater freedom, creativity, self-discipline, responsibility and material well-being at the social group level, it implies increasing capacity to regulate both internal and external relations. At the environmental level it relates

to the quality of people, air, water and soil. At the political level, it relates to the political system and freedom afforded by the place.

From the foregoing, development is a process that creates growth brings in progress and positive change. It is a process of economic and social advancement in terms of quality of human life. Development cannot take cannot take place unless there is an increment or additional to the existing conditions. It is a qualitative change that is always value positive. It does ensure good quality of life to all people in terms of happiness, harmony and satisfactions of essential needs.

2.2 Underdevelopment

Underdevelopment refers to the low level of development characterized by low real per capital income, widespread poverty, lower level of literacy, low life expectancy and underutilization of resources etc. The state in underdeveloped economy fails to provide acceptable levels of living to a large fraction of its population, thus resulting into misery and material deprivation. It is very important to state here that underdevelopment is a relative concept that sustains absolute poverty. Absolute poverty refers to the state of poverty whereby people fail to fulfill their basic needs in terms of food, clothing and shelter. As a matter of fact, they are a class of people who are always striving to survive.

However, it is difficult to find an under develop countries representing all the representative characteristics of underdevelopment. While most of them are poor in nature, they have diverse physical and human resources, socio political conditions and culture. Some of the common characteristic displayed by most of the underdeveloped countries include low per capital income, slow growth rate of per capital formation, backward techniques of production, high growth rate of population, dependency of burden, low productivity of labour, under-urbanisation of natural resources, large scale of unemployment, dominance of agriculture, infrastructure backwardness, low volume of foreign trade. Thus, most of the above characteristics are caused by internal and external factors. Internal factors diseases, wars, corruption and embezzlement while external factors include: globalization, slave trade, imperialism, colonialism. These are contributing factors for African underdevelopment.

2.3 Socialism

Socialism can be described as a "form of society in which men and women are not divided into opposing

economic classes but live together under conditions of approximate social and economic equality using in common the means that lie to their hands of promoting social welfare” (Azikwe 1980:63)

To Durkheim (1975:78) “socialism is not a science, a sociology in miniature- it is a cry of grief, sometimes of anger, uttered by men who feel most keenly our collective malaise. Socialism is to the facts which produce it what the Groans of a sick man are to the illness with which it is afflicted to the need that torment him”.

According to Awolowo (1978) socialism is a socio-economic system which has emerged as strong reaction to the evil inherited in capitalism. The evil of capitalism consists in exaggerated individualism or the selfish and sole gratification of the individual through exploitation of others. Socialism in awolowo’s thought, is the title alternative socio-economic system which has historically emerged to check the evils of capitalism within the society, and which postulates the overall welfare of society as it’s cardinal principle and goal

Moreso, Dickson (2024) sees socialism as an economic organization of society in which the material means of production are owned by the whole community and operated by organs representative and responsible to the community according to a general economic plan, all member of the community being entitled to benefit from the results of such socialised planned production on the basis of equal rights. To him, socialism means closely connected features:

- a human fellowship which derives and expels distinction of class
- a social system in which no one is so much richer or poorer than his neighbours as to be unable to mix with them on equal term
- the common ownership and use of all the vital instruments of production
- an obligation on all citizens to serve one another according to their capacities in promoting the common well-being”.

Essentially, socialism is socio-economic system based on social ownership of the means of production in the form of public and co-operative ownership and on collective labour, free from exploitation, put in by equal members of the society.

3. A Critical Analysis of Obafemi Awolowo’s Socialist Principles

Principles of Democratic Socialism: This is a political philosophy targeted to liberate emerging

Africa state from shackles of underdevelopment. Its sole purpose is to see that wealth is distributed in society such that there is a balance between the haves and haves-not (Awolowo, 1968) he believes that once socialism is adopted in a democratic set up, selfish person tries to oppose it will find themselves in conflict with forces of the transcendental universal law of justice. Evil can never prevail for a long time over good. In the end good will always triumph over evil Omoregbe (1999). Even though, there are similarities with the ideas of Marx, Awolowo distances himself from the socialism of Karl Marx. In his own words, he counters Marx on the grounds that the only way society can change from capitalism to socialism is through peaceful change. Awolowo (1968) believes that peaceful change is possible through democratic and legal process if the people make peaceful change possible. Awolowo rejects Karl Marx theory of the dictatorship of the proletariat as well as his idea stateless society at the communist state as unrealistic. Omoregbe (1999) on the contrary Awolowo differs from Marx on the grounds that there will never be a time when a man will not need the state. It is only within the state that man can enjoy personal freedom and happiness Awolowo choice of socialism is a special brand that is different to other forms of socialism which is as a result of a combination of two factors namely natural inclination or personal idiosyncrasy and rational collective conviction. While he describes Marxist state of socialism as Godlessness’, his own side of democratic socialism is rich in Christian background. To him, socialism does not have to depend on self-imposition, shed blood in realizing its goals and objectives or use of force. Thus, socialist state can be achieved by peaceful democratic process. To him,

“I am and most of my colleagues in the action group party are democrats by nature and socialist by conviction we believe in the democratic way of life; equality under the law, respect for the fundamental rights of individual citizens and existence of independent and impartial tribunals where these rights could be forced. We believe that the generality of the people should enjoy his life also in reasonable abundance (Awolowo 1981:192)”.

The Principle of Equal Opportunity for All: This is the most Important principle of Awolowo’s democratic socialism. A socialist is supposed to profess the welfare of the whole society instead of a few individuals (Awolowo 1970). In order to buttress these principles, Awolowo reiterates the fact that the state is for man and not man for the state. The principle is deviating from socialism which emphasises so much on the whole, the masses and the society that it often forgets the personality of the individual. He stresses

the fact that socialist system should not fail to enrich and better the life of citizens at the grassroots levels. In his work "strategy and tactics"

"It is my earnest contentions then that all productive activities indeed all entirely human activities if they are to be meaningful, equitable, just and human should be geared to one and only goal-the welfare of individual (Awolowo 1981:210)".

He advocated a constitutional state in which the rule of law is held in high esteem and everybody is equal before the law. As men live in the same society, there should be equal chance and opportunity to develop and realize their potentials to the fullest irrespective of background and state of origin. He says *"for the avoidance of doubt, I must emphasise that the democratic socialist does only demand equality for all, irrespective of birth, creed or station of life to develop their God-given talents (Awolowo 1981:181)".*

The Principle National Greatness: The achievement of socialist goal will facilitate national greatness if people contribute positively to the development of the country by curtailing negative emotions such as anger, jealousy, hate, fear, selfishness, or greed and imbibing positive emotions such as love, courage, calm charity and altruism. Moderation of instinct is necessary in achieving national greatness. Awolowo recognises two steps to the control and moderation of instinct. To him

"The first is to recognize it as a natural and inseparable part of your being. There is nothing to be ashamed of about an instinct and to condemn or repress it tantamount to denying the powerful motivations long as you live. The second is to cultivate the habit of reflecting on and rationalizing the circumstance which gives use to the display of any of your instinctive urges (1978: 225-226)"

Principle of Fair and Just Reward for Labour

This principle according to Awolowo is that wealth produced by the union of labour should be allocated to labour of all kinds and gradation skilled and un skilled, resources and material which produced wealth after satisfying three major conditions as;

First, allowance must be made for the cost of materials used during production, second allowance must be made for depreciation. Third, some of the output must be set aside to aid or facilitate future production (Awolowo 1981:168)¹⁷ to him, a more embracing and equitable slogan should be "from each according to his deed or needs as the case maybe (Awolowo 1981:168).

Principle of Liberty, Dignity and Well Being of the Individual: One of the roles of this state is to enhance the liberty of every citizen, whereby he/she is free to think, act and speak at any time and place, live a full happy dignified and peaceful life thereby promoting

the wellbeing of the citizen. In order to achieve these, the state must provide a suitable constitution, stable government and continually strive to fulfil its objectives (Awolowo, 1978:75&86)¹⁸. The freedom and right of every citizens which the state has to guarantee include; freedom of expression, freedom of movement, freedom of assembly and association, freedom of religion, freedom from discrimination, freedom from slavery or servitude; freedom from interference with privacy and family life; freedom from torture and inhuman or degrading punishment; freedom from international deprivation of life; right to work and to just remuneration; right to personal property and to protection thereof; right to support in the event of sickness, disability or old age Awolowo (1978:94; 1978:68-66)

The Principle of Brotherhood Among All Mankind (International Brotherhood):

In order to coexist peacefully, we need each other. No man is self-sufficient and sustaining in the society. Awolowo believed that no man and indeed no state is an island unto herself. Man needs the support of the state and his fellow beings in order to realise himself. Promoting its survival and helping its citizens to realise themselves make it partly expedient for the state to interact with other nations or state. He was also of the opinion that the ideal of a confederacy or a political union which ever prevailing circumstances dictate of all African state could be realised if diligently pursued. This would complement the promotion and establishment of community of interests among all the people of Africa "Awolowo, 1981:24).

4. Relevance of Obafemi Awolowo's Socialist Principle to Nigeria's Development

As a panacea to underdevelopment in Nigeria, the main goal of Awolowo's socialist principle is the banishment of poverty and suffering and the heralding of welfare, posterity and happiness for man in the Nigeria society. These can be achieved through the establishment of an economic common wealth that will meet or satisfy the needs of all people. Awolowo believe that central planning, central control and central coordination of economic activities would prevent enormous waste, underutilisation of resources, misdirected output, artificial scarcity, incessant economic crises and the paradox of starvation in the midst of plenty characteristics of capitalism (Awolowo 1978:32).

In a lecture he gave to students at the Adventist College of West Africa, Ilishan-Remo, Nigeria on 27th January, 1961, Awolowo stated in detail - as enumerated below the socialist tends or objectives

which his political party, the Action Group, planned to attain:

- (1) The State will enter many sectors of the national economy now held by foreign investors
- (2) In the public sector of our national economy foreign aid will generally take the form of sovereign loans to the state, in place of foreign investments.
- (3) Nigerian businessmen will be encouraged and assisted by the State to take over some fields of economic activity now monopolised by foreign investors.
- (4) Nigerian private or State agencies will gradually have greater control over joint enterprises with combined foreign and Nigerian private capital.
- (5) The growth of the private sector will be channeled within certain limits so that it does not lead to huge concentrations of capital in a few hands.
- (6) As economic agents, the Nigerian farmers will be allowed to grow, but with limits similar to those within which Nigerian businessmen operate.
- (7) Workers of all grades will enjoy the full fruits of their labour and legislation for a fair national minimum wage will be enacted.
- (8) The interests of self-employed persons will be protected and the greatest possible returns will be obtained for their labour
- (9) Education will be free from kindergarten to university.
- (10) The productivity of the peasant classes will be increased so that their standard of living may be raised.
- (11) Unemployment will be abolished, that is to say it will be possible for every able-bodied person to be gainfully employed
- (12) There will be reorganization of land holding, where necessary
- (13) There will be increase in housing facilities at simultaneously legislation will be introduced for the control of rents where and when desirable
- (14) There will be expansion in health services to enable all persons, whatever their age, to have free medical treatment.
- (15) A scheme for social insurance will be introduced, and specifically old age pension will be paid to persons above certain age, who are willing to accept the benefit" (Awolowo, 1981: 190-191),

5. Conclusion

Awolowo's socialist principle was related to the contemporary national strive for development in Nigeria. It will help promote peaceful coexistence, solve insurgency, unemployment, inflation economic recession, poverty, hardship through the provision of free education, free medical care, integrated rural development; full employment constant power, good roads, clean water, respect for rule of law etc. The

viability of Awolowo's socialist principle as a panacea to underdevelopment cannot be over emphasized.

6. Recommendations

In order to build quality government policies, enhance wellbeing and dignity of the citizens in helping Nigeria out of the shackles of underdevelopment this paper therefore make the following recommendations:

- Political leaders must adopt and implement Awolowo socialist principles as a viable ideology for the Nigeria society which is a philosophy of humanism and this can be achieved through egalitarian reforms, quality leadership and governance.
- A return to the Nigeria people indigenous way of life under which political leadership were people oriented.
- Welfarism and brotherhood should be pursued vigorously.
- Combination of democratic socialism with self reliance need to be implemented by political leaders so as to get Nigeria out of the woods of emasculating effects of globalization
- Massive mass education, enlighten and orientation for political office holders at the local, state and federal level on governance, leadership, accountability, transparency responsibility, discipline, character education, integrity, honesty patriotism etc. these values have to be instilled into the people through education. As such, government should stop paying lip service to funding of education in Nigeria.

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Warfares and Weaponry of Pre-Colonial Igala Land 1500-1900: A Historical Analysis

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Abstract. It is gratifying to know that the study on warfare and weaponry in pre-colonial times is receiving attention globally and not just limited to African studies within Africa as a continent alone, but cuts across the globe. Global War Studies is indeed a study of warfare right from pre-colonial times to the present. Prior to the arrival of the Europeans, Africans had no means of recording their histories in written form. By the 1800s the art of writing in Arabic was introduced to them and some Islamic scholars could record their histories in Arabic language and could record their military histories in written form too. Even the widely acclaimed works of Arabic scholars were restricted and obviously too, to just certain parts of Africa. In analyzing the mode of pre-colonial warfare fought at the time, certain factors were considered such as the strategies and tactics adopted by the people and how such strategies and tactics contributed to the defeat of their enemies. The Euro - Centric Scholars on the other hand have written their historical records to sooth their side of the story, their records of war fought against Africans were mostly biased. European scholars especially were inclined to believe that in pre-colonial times the peoples of the West African sub-region were too weak to defend themselves or too timid to launch offensives, against offending neighbours. This assumption was considered as misrepresentation and misunderstanding of historical realities. This work unveils various warfare fought in pre-colonial Igala-land with a view to clearing doubts regarding the factors that makes up the history of the Igala more complete. Warfare is very important function of state formation. This paper examines the peopling of Igala land, their traditions of origins, oral tradition. Their social, political, economic and religious institutions in pre-colonial times. Other issues include rules and conventions of wars, liability to military service. The organization and role of the military, weapons and how they were acquired, administrative and logistic support and the fate of prisoners of war among others. The paper also assesses some major wars fought by the Igala, the Igala-Benin

war, the Igala-Jukun War, the aftermath and consequences of such wars, Lessons learnt, peace initiatives and processes, termination of hostilities and the relations in the Igbo-Igala borderland. Oral tradition of origin was mostly consulted and used in reconstructing the histories of Pre-colonial Warfare in Igala land as a reference material in the histories of Pre-Colonial Warfares and Weaponry in Igala land and Africa at large. This paper has adopted both primary and secondary sources.

Keywords: Warfare, Weaponry. Pre-Colonial, Oral Tradition, Socio- Economic and Cultural Norms and Values, Political Structure.

1. Introduction

Igala land according to Ukwedeh is regarded to be the territory and from the people speaking the Igala language, which belong to the Kwa branch of the Niger-Congo family of languages are demographically and culturally dominant and whose common political identity, under the Attah Kingship, started in the first half of the 17th Century, under the Attah of Igala land, Attah Ayegba Om' Idoko. The bulk of the territory of the Igala, which lies within the lower Niger Basin is bounded by the River Niger in the west and the River Benue in the north.

Ukwedeh further states that:

Along the Niger, *Ane Igala*, Igala Land begins at Adamugu, a few kilometers north of Onitsha and continues up to the confluence from where it protrudes linearly north-east wards along the Benue, terminating at Amagede in the Igala –Agatu boundary. The eastern boundary is demarcated by the Idoma polities of Onyagede and Otukpa and the Northern Nsukka areas of Etch, Enugu-Esike, Itchi, Edem, Uvuru, Adani, and Ogurugu on the River Anambra.

The present area of Igalaland in Kogi State of Nigeria is about 13,150 Square kilometer with an approximate population of 684, 880 people according to the 1963

population census figure, though the present population of the Igala people is a lot higher now. An obvious significance of Igalaland's location on both sides of the Niger and Benue, and around the confluence, was that it brought the Igala into contact with a great variety of people and culture., such as the Igbirra, the Idoma, the Igbo, the Edo, the Yoruba and the Nupe.

Boston posited that:

If we assume as we surely can, that the Niger and Benue rivers played an even more strategic Role in the Nigerian past than they do today. Then it is clear that the Igala area holds the key to an important chapter of Nigeria History, a chapter which particularly concerns the problem of interrelations between different groups in Nigeria. The Igala are located at one of the natural crossroads in Nigerian geography, the Niger-Benue confluence and this has brought them into conflict with wide range of peoples. The confluence area, like Poland in Europe, seems to have been polled in different directions at different periods. At times, the Igala have been orientated towards the Yoruba, at other times towards Benin or again. Later on, towards the Jukun empire and they themselves have exercised considerable influence on surrounding peoples such as the Idoma, the Northern Igbo and the Nupe. The vast range of contact between Igala and other peoples creates various dimensions in historical analysis, since so many threads have gone into the fabric of Igala culture, and Igala culture itself spreads outwards beyond the boundaries of the Kingdom.

This paper discusses the geography and peopling of Igalaland, the developments and growth of Igala political and Social system. Warfare and weaponry in the pre-colonial Igalaland are well analyzed in this paper.

To simplify many problems accrued to analyzing oral tradition certain investigations were carried out by Boston, first there was the problem of variants in the traditions, particularly the problem of divergence on the question of origins. The second problem was chronology, which can be summarized in this paper, the oral traditions seem to cover only a fraction of the total time span of Igala history. The third was the problem of separating the political facets of the traditions from their historical functions. This third problem is the one that holds the key to the other two. The shortcomings of oral traditions in terms of diversity and in terms of chronological inadequacy can probably be explained by the fact that oral traditions perform a political as well as historical function in Malinowski's phrase, they provide charters of institutions. When we look at them as supposedly

objective records of the past, are perhaps distorting their perspective and failing to grasp something of the essential function of oral tradition.

1.1 Political Structure of the Igala Kingdom

The Igala form a kingdom whose ruler the Attah had his capital at Idah. Boston points out that,

Constitutionally, the king's position was more like that of a Yoruba Oba, than that of a strong ruler like Oba of Benin. The Igala Attah ruled over a loosely federated kingdom in which the major provinces were organized like petty kingdoms. The provincial Chiefs were relatively autonomous in their provincial capitals and were only subject to the king in certain sovereign matters such as the payment of tributes.

Igala land is divided into clans and its political structure is based on a system in which clans perform political function at either the central level in the capital at the provincial level or at the local level in the districts. Each clan has its own tradition and in each case the tradition is partly concerned with justifying and validating the clan's political function. According to Boston, the indigenous population of Igala was represented politically and in the oral traditions by a group of clans called the Igala Mela who had occupied Idah from the beginning. This paper has revealed that, the political structure of the Igala kingdom was well structured according to the traditional beliefs and practices of the Igala people and cultural beliefs and practices and social norms and values were strictly adhered to. Details are well discussed in the context of this paper, though, the focus of this paper is centered more on warfares and weaponry in pre-colonial Igala land.

1.2 Weaponry of Pre-Colonial Igala land

In pre-colonial times the Igala relied heavily on the use of bows and poisoned arrows (*Ofa olo*), slings or (*inacha*) spears or (*opiolo*) swords or (*okwo*) cutlasses or (*opia*) and knives or (*obe*) The most popular and most extensively used during this period was the poisoned arrow. It had a deadly effect on contact and killed instantly. Due to the deadly nature of the poison, arrows were poisoned in peacetime in the bushes far away from home so that the possibility of some of the poison finding its way into any consumable item was ruled out! They were then given to elders who kept them in safe custody and brought them out only in situations of emergency.

To make for quick and accurate shots, combatants wore the *ahiagba* or the *Ikpataka* that is quivers on the

shoulders and arrows were kept in them. They also wore the *Ugwecha* around the wrist and this was a thick leather design to reduce the effect of the blast of the arrow on the wrist as it leaves the bow.

As earlier pointed out elsewhere in this presentation, the Ata orders his corps of royal blacksmiths to mass produce these arrow heads. They are then issued to the combatants in event of war. Every male adult however had his own bows and arrows which he kept with him and could use for ordinary purposes other than war like hunting and also for self-protection against wild animals. These however could be employed for war in situations of emergency.

The Igala also used double edged swords which were believed to be of Hausa origin. They were brought by the Hausas know as *Jakali* who raided the area for slaves. These swords were sharp enough as to be capable of beheading human beings at a stroke “*Okwo Chageli*” as they were called in Igala also lends credence to the fact that they were of Hausa origin as the Hausas were known then as *Jakali (Chageli)*. This “*Okwo chageli*” or *Jakali* as the case may be, may aptly refer to the Hausa sword.

The spear was also an important weapon used by the Igala during this period. The ‘*Opiolo*’ as it was known among the Igala has a head like the arrows but a long base. It was not fired from the bow as a projectile but was thrust at the enemy essentially as a shock weapon. Thus, it was used extensively during close quarter battles. A.J. Shelton buttresses this point further when he rightly said that “the Igala had bows and arrows and special spears which were very good for war...” These spears were made mostly by blacksmiths within the Igala area during this period.

Another important weapon whose arrival into Igala land has been timed roughly with the arrival of the Europeans at the coast is fire arms especially the Dane gun. They were used by Portuguese missionaries and allies of Oba Esigie during the Igala-Bini encounter of 1515-1516 against the Igala. Initially the Igala got these guns by exchanging slaves for them until much later when Igala blacksmiths started producing them. In event of war however, the Onus of provision of gunpowder fell on the Ata. Warriors who already had their guns used them but those who hadn’t looked unto the Ata for provision. In the same vein, wealthy individuals who could afford more than one gave their sons or wards or even neighbours. The effect of the introduction of fire arms into pre-colonial warfare was that it considerably increased the rate of casualty. That is to say, war became bloodier in nature.

1.3 Igala Concept of War

The Igala concept of war or what war meant to the Igala is not radically different from how other people in other part of the world view or understand war. According to Theodore Roosevelt a former American President, “...war was necessary to preserve the manly and adventurous qualities in a nation” Field Marshal Von Moltke and Heinrich Von Treitschke of the German General Staff saw in military conflict one of “the divine elements of the universe and a terrible medicine” for the human race. In the same vein, the French philosopher Ernest Renan, justified war as “a necessary condition of progress. The sting which prevents a country from going to sleep”.

To the Igala therefore, war meant the settlement of hostilities through armed force. According to Omiachi, “once amicable resolutions were not reached, the ultimate then was war.” The Igala also believed that war was a way of compelling their neighbours or adversaries to do what they would not have ordinarily agreed to do. Such things included payment of tributes, or cession of parts of their territories to the Igala mainly for economic reasons. The important point here however is the use of armed force.

The Igala clearly recognized two types of wars – offensive and defensive wars. In the case of the former, the Igala believed that someone has tried or offended them beyond human endurance and so launch an attack. The latter has to do with a situation where an enemy attacks the Igala for reasons best known to them. The Igala however engaged in war only as a last resort. That is to say, they were essentially peace loving but became hostile and warlike when occasion demanded.

2. Rules and Conventions of War

There were no universally agreed upon rules or conventions guiding warfare in pre-colonial Igalaland. Ukwedeh however believes that the exchange and acceptance of the “*Udulugbo*” (a flat fairly long piece of metal) was a necessary precondition for war. According to him “it was customary for example that the exchange and acceptance of the “*Udulugbo*” by two rival groups meant that war was inevitable.”¹¹ The war between Ata Idoko Adegbe (c 1774 – 1794 AD) and Abah Ikaku an *Onu – Ife* at *Iga* was heralded by Abah Ikaku’s acceptance of the “*Udulugbo*” sent to him at the peak of their quarrel”. This exchange and acceptance of the *Udulugbo*, as a necessary prelude to war is however not popular. It may have been restricted to minor internal squabbles or of gross

ancient antiquity. At least no tradition exists to show that there was an exchange and acceptance of *Udulugbo* between the Igala and the Bini or between the Igala and the *Apah* (Jukun) in the famous wars they engaged in within the period.

Ayegba Omachoko believed however that what obtained was different. According to him, messages were sent to the enemy that they should meet on an agreed day, at a specified time, in a given place. It was commonly agreed by both sides that the messengers come and deliver their messages and go back unscathed. When however, a chosen time is not convenient for the enemy they send a message back proposing another day. It goes on like that until an agreement was reached. This tends to support however that all wars were predetermined and rules out or grossly undermines the usage of surprise attack which was a common phenomenon in Igala warfare history. If we agree with Omachoko, then the issue of raids and counter raids becomes inexplicable. The emphasis here is that rules and conventions were not the same for all parts of Igala land at different times. What obtained in a particular place at a time might not obtain in another place at the same time or even at different times. However, the point must be clearly made that surprise attacks were an important phenomenon which reoccurred through all phases of pre-colonial Igala warfare.

2.1 Preparation for War

The Igala are very articulate people. They are also very proud and self-asserting thus they hate being defeated in battle. So, they prepared extensively for any war that came their way. This preparation should be viewed especially from two perspectives and these were physical and structural preparations on one hand and supernatural preparations on the other. First the physical and structural preparation. When the threat of war loomed large, a lot of preparation was undertaken. As regarded arms, the Igala depended largely on bows and poisoned arrows, spears, cutlasses, swords and clubs. Thus, the royal blacksmiths were commissioned to produce these weapons on masse to arm the combatants. Thus, there was a rapid militarization of the populace and the society in general. According to Okwoli, "arrows were poisoned in peacetime far away in the bushes and given to elders to keep and when there is war, they just go and get them... when there is threat of war, the Ata simply commissions his score of blacksmiths to mass produce these arrows and they are distributed to his soldiers".

Dr. Omiachi agrees with Okwoli on this issue and says that "there were also the royal blacksmiths in and

around Idah. It was possible that the Ata will commission them to mass produce these arrows and spear heads or even dane guns in an emergency, but to what degree we cannot possibly say".¹⁴ There was also the issue of the combatants themselves. Since the Igala had no regular professional army, conscription was resorted to. According to Omiachi, the *Onu'ates* were levied for specific number of soldiers and most often because the Igala were patriotic and essentially nationalistic (a fact often misunderstood for pride).

Women were also mobilized to cook food and brew local wine for the combatants and because they were often times, many combatants, the cooking had to be done on a large scale. Food stuffs were sent in also from the various *Onu'ates* and the Ata supplements. It was all part of the *Onu'ates* contribution to the war effort. If the war is won, the Ata might host them to a feast which might last a few days. Apart from the looting that the soldiers might have carried out, this was the nearest they ever got to remuneration although as Ukwedeh has pointed out rightly, the outstanding commander could be given pieces of land or chieftaincy titles which carries with it immense political authority and responsibility.

To all these must be added the structural defensive forts erected and trenches dug to halt enemy advance on Igala territory. According to Omiachi, these were found mainly in the Ogugu area where threat of Igbo invasion was high. Moreover, Ogugu was not naturally protected like the Idah plains which was adequately protected by natural phenomena like the Benue and Niger rivers, the "*Ubi-Ogba*" cliff and the wet marshy grounds towards the Ibaji. Abiye Ichaba analysed some defensive forts as well as trenches built or dug respectively around Alloma to halt the Igbo invasion of that part of the kingdom.

Okwoli later reiterated this point when he said that trenches were dug called "*Okpe*". Stones and pieces of dangerous metals were through inside and sometimes thorny bushes were planted in them. These were to serve as traps to the invading enemy with a view to totally halting or delaying their advance for a considerable period of time. On many occasions defensive walls were built like in Alloma. As a rule, also, all Igala villages during the period were not situated in the plain land but in the forest. This made defense easy and also took care of the risk of grass catching fire.

Professor Shelton also talks of the ruins of an old fort on the grounds of present-day University of Nigeria Nsukka, which he said ran from Unadu to Ogugu and is now referred to by the people of the area as the "*Okpe gara*" or Igala wall. Then of course is the

supernatural aspect of preparation. The role of the supernatural in Igala warfare cannot be over emphasized. The Igala view this aspect of preparation very importantly. Their ancestors, they believe, were invisible war captains and so had to be consulted before any action could be taken. This was the job of the diviners. According to Omiachi, “preparations were dictated by divinations”. For example, it is believed that the ancestors told them to sacrifice Princess Oma doko and then poison the *Nachalo* river to check Jukun invasion. So also, was Princess Inikpi sacrificed for the cause of the Igala Bini war”.

Omachoko also talks of the “*Eeju*” a charm which waives away enemy arrows and make them miss the soldiers by often, a hairs breath. There was also the “*Uya*” or fastness or agility, which helps the soldiers to dodge enemy arrows and spears even before it reaches where they were standing. There also exists the “*Eetu*” or futility which makes enemy weapons ineffective on the soldiers. Thus, if you are wearing the “*Eetu*” all enemy efforts to get at you are mere exercises in futility. All these were charms made to render the soldiers supernatural. Professor Shelton was told while interviewing a group of Igala elders at Ankpa that “our fathers had a special war uniform made of ordinary cloth (*Ili*), made magical with a medicine called “*Echi*” so that their enemies could not see them and thought they were spirits..

At first the Igala had their own war medicine “*Ogwu-Ogwu*” but when they joined with the Yoruba who hunted with them the Igala learned more medicine from them and in turn gave some of their secrets to their Yoruba friends”. All these go to point out the importance the Igala attached to medicines and charms and the supernatural in their warfare in pre-colonial times.

Clifford also explains this phenomenon further in the following words. The Ata of Igala Ayegba Om;Idoko invited Muslims from Bebeji and Kano to prepare “*Ogwu*” or charms for him to win wars. Often, he won and so persuaded these *Mallams* to stay. He gave them wives and pieces of land on which to settle. Similar developments took place in Ankpa and other parts of the kingdom and this can explain the presence of people of Hausa descent in many parts of Ankpa, Idah and other parts of the kingdom. He also talks of the existence of “*Ogwu-Echubi*” literarily charm of darkness, that supposedly renders the warriors invisible to his victim and the warriors that had it were held in high esteem.

Added to all these were the fact that the kingdoms was well defended naturally. There was the Niger to the

West, the Benue to the North, the Anambra to the South East and the precipitous “*Ubi-Ogba*” cliff on which the Atas palace was situated which was insurmountable to human efforts at least during this period. There were also the marshy grounds towards the Ibaji which served as a deterrent to many potential enemies.

From the foregoing it can be seen that the Igala took the issue of warfare seriously and as such engaged in preparations vigorously and this obviously made for the many successes they recorded in their conflicts with their neighbours. As regards the supernatural aspect however we can’t say whether the different charms were effective and to what degree or not. But although such issues are a “heap of rubbish” in so far as they cannot be explained by modern science it must be pointed out that since the Igala always resorted to their use for successive encounters, we can confidently say that to them it was effective.

2.2 Causes of Wars

Causes of war between the Igala and their neighbours were many but often it bordered on territorial expansion. Territorial expansion however was not an end in itself but a means to acquire more economic power because the larger the territory, the larger the area from which tributes were collected.

In the case of the Igala war with the Jukuns (*Apah*), the Igala were fighting to break the yoke of Jukun overlordship. According to Dr Omiachi, the Igala were conquered and became a vassal state of the Jukun paying tributes annually to the Jukun court at Wukari. The ruling Ata then, Ayegba Om’Idoko could not tolerate that kind of situation and so not only refused to pay tributes but gave the Aku-uka at Wukari human faeces as tributes, the Aku-Uka felt insulted and vowed to teach the Igala a lesson. The Igala knew the enormity of the consequence of their action and prepared for war.

As regards the Igala-Bini war Okwoli explain that the Ata was controlling the Riverine trade on the Niger from Lokoja to Okene and down the Niger as far as Onitsha but could not make considerable headway across the Niger opposite Igala around present day Agenebode an area being controlled by the Bini. It was an attempt to make his presence felt in that area that he waged a war against the Bini. Thus, according to Okwoli all wars had economic interests behind them. 21 Omachoko however sees the causes of war as ranging from snatching of wives, indiscriminate murder, kidnapping, assault and land disputes.

According to him, people did not go to fight for land for the sake of it, but because of the economic potentials contained therein. These included economic trees like palm trees, kolanuts, cocoanuts and valuable animals like elephant killed for its tusks or leopard, wanted for its skin.

From the foregoing therefore, it can be concluded that most wars fought by the Igala at least had economic or commercial undertones where they were not the immediate causes. To this must be added provocations ranging from kidnappings of Igala men travelling in foreign territory or even their murder. Even the wars of expansion had economic undertones as richer territories were taken and more tributes collected.

3. Liability to Military Service and Command

In pre-colonial Igala land, the concept of standing armies was non-existent. Armies were mobilized as hostilities arose and demobilized immediately thereafter also during this period there was no exception in those who went to war. All able bodied Igala men were required to defend their fatherland. The responsibility for mobilizing the combatants rested heavily on the titled councilors. According to Ukwedeh, "...also of importance was the titled councilors' responsibility for mobilizing the royal army in time of war and no major expeditions, accompanied the Ata into the field at the head of their own contingents. It should be pointed out that since the Igala State did not maintain a regular army of professional soldiers, period of crisis was managed by the state imposing specific levies of contingents on the titled fiefholders. Furthermore, the issue of command was viewed very seriously and thus only the best were chose as commanders. As shown above, titled councilors led contingents into battle. At other times commanders were chosen by the Ata himself and a lot of factors were taken into consideration. According to Omiachi certain factors varying from physique, ability to maneuver, valour to courage among others were taken into consideration in choosing a commander. The point to emphasis however is that they were chosen essentially on merit. Omiachi pointed out Ata Abe's view thus. "a commander has to be a mighty man of valour, an authority on medicine and a fearless and courageous warrior.

In choosing commanders, due cognizance was taken of the role of hunters. According of Okwoli in choosing war commanders the Ata preferred the *Onojis* – 'eunuchs' because they were loyal to him and sometimes good hunters were chosen where they existed. Ukwede also buttressed this point further

when he said "a hunting community was invariably famous in war tactics since both were clearly related. Hunters who distinguished themselves were not only made war leaders but simultaneously given tradition titles of immense political power."

What is clear from the foregoing is the fact that war commanders were chosen essentially on merit since the success or failure of the encounter depended to a large extent of them.

3.1 Organization and Role of the Traditional Military

As has been shown earlier the Igala had no standing armies and so there was no permanent military organization. The Igala had no equivalent of the Yoruba "Balogun" in practice. What the Igala had was the '*On' ogun*' – war chief who had no administrative powers at the centre like the Balogun had in the case of the Yoruba. That is to say there was no chief whose duty it was to mobilize troops for the Ata's militia or once troops were mobilized lead them into battle for the prosecution of the war. In fact, the '*On' ogu*' title stopped at the village level and was mostly in recognition of the recipient's contribution to safety and security in the village.

There was no exclusive military class and thus no peacetime role for the military as a group. When there is no war, individuals went about their different normal businesses and were called only when war was imminent.

There was also no formal training for the warriors in pre-colonial Igala land, there were no military or Defence Academies where warriors were given basic military training or any form of military training whatsoever to prepare them for exigencies of war. Men however picked the rudiments of war tactics from their everyday living. However, explain Dr. Omiachi people were trained to be able bodied or physically fit through the *Ogba* dance festival which entailed a lot of strenuous physical exercises.

Winners in such dance competitions were given a red feather '*Uloko*' which was a sign of royal recognition. There was also the *ogiliovq* which is essentially a war dance carried out by hunters. Young men who took part in such dances were kept continuously in a state of physical fitness and alertness. Combatants were not remunerated as the fact that they were fighting to save their fatherland was enough satisfaction for them. Large pieces of land however as well as chieftaincy titles could be given to able and deserving commanders but here again there is no hard and fast rule. It all depends on the Ata's discretion.

From the foregoing, it can be seen that the military, once mobilized had the role of defending the kingdom and could also be used for wars of expansion. That is to say, the army was a defensive as well as an imperial army. Sometimes titled councilors led the men into war and at other times the Ata appointed war commanders who were men who excelled in the art of warfare.

3.3 Administrative and Logistical Support

For any army to go to war and win, it had to be backed by a sure and never failing administrative and logistic support. This has to do with things like ammunition especially gun powder in this context, weapons, rations, transportation, clothing and such other things that will aid the combatants in the effective execution of their duty. The issue of weapons and ammunition has been taken care of elsewhere in this presentation. Others will however be dealt with presently.

As regards ration or food for the combatants in action the Ata was responsible. But then the food was not got from the Ata's farm or barn alone. According to the reigning Ata, His Royal Majesty, Alhaji Aliyu Obaje, in event of emergency "food is got from the domains as their contribution to the war effort". Women were then chosen by the Ata and commissioned to cook for the soldiers in action. They were sworn on oath and also strictly warned not be engaged in any form of sexual intercourse with the soldiers as this would render the supernatural powers invested in the soldiers ineffective. The purpose of the oath was also to guide against acts of sabotage. The women might in a fit of gross lack of patriotism poison the food meant for the combatants to the enemy's advantage. Thus, oath taking was viewed seriously.

Transport during this period was not a very important issue in war, soldiers trekked or marched to the war front. Canoes were however used if the war front is accessible to sea. War canoes were also used in distant engagements to ferry combatants across rivers where they existed but there is no record of any important Naval warfare involving the Igala in this period. There were also the use of horses. Shelton has established without reasonable doubt the existence of horses in Igala land within this period. According to him, "The Igalas had bows and arrows and special spears which were very good for war and most importantly, they had horses". Thus, we can confidently say that horses were used extensively during this period in Igala warfare.

Unlike weapons and ammunition which were provided mainly by the state, clothing was got through the effort of individual combatants. According to Shelton and as

his already been pointed out" the Igala had special war uniforms made of ordinary cloth but made magical with medicine called "*echi*", so their enemies could not see them and thought they were ancestral spirits – '*a'begwu*'. There is no record of state provision of such special uniforms as individual possessed their or wealthy parents bought for their sons or wards. These uniforms were not radically different from hunting attires so individuals always possessed theirs.

It has also been pointed out that the combatants were not entitled to any remuneration during or after the war, as they believed they were fighting to protect the independence and territorial integrity of their kingdom. However, *Oje ogwu* or war feast was organized by the Ata for the warriors after a successful or victorious war.

3.4 Mercenaries and Special Forces

The Igala never employed the services of mercenaries in the prosecution of the wars and this view is of no other person than the ruling Ata of Igala Alhaji Aliyu Obaje. Mercenaries are specialists in the art of warfare but not answerable to anybody, who are available for hire, for efficiency or for expert advice or touch in warfare. They are in essence, soldiers of fortune and could be very costly to recruit. They are usually recruited where conventional armies are lacking either in professional touch or in numerical terms.

The Igala could always mobilize enough troops for their encounters and where by no means lacking professional touch as regards warfare, as evident from the large expanse of their kingdom and the far-reaching influence of the Ata in the period preceding the advent of colonialism.

We are well aware of the presence of special forces however within this period. This was the cavalry forces. Horses were used extensively in pre-colonial Igala land. In fact Igala land was a major market for horses from the North and a major source of supply of horses to the Nsukka Igbo area. These horses were sometimes sold to the Igbo tribesmen around the Nsukka area who used such horses for their sacrifices. Although there is no conclusive evidence to show that the Igala employed the services of cavalry forces in either the Igala-Bini or the Igala-Jukun wars we are aware of the presence of cavalry forces, for the advantages of the use of horses as a very important "war machine could not have escaped the military strategists and commanders of a people such as the Igala within this period. We also know that such cavalry forces were used extensively against the Igbo in the Igbo-Igala borderland especially in the period

preceding the arrival of the Jihadists influence in Igala land.

3.5 Role and Security of Non-Combatants

One thing that has become of immense interest to military historians is the issue of the role and security or insecurity as the case may be, of non-combatants. By non-combatants, we mean the aged or people too old to fight; the children or those too young to fight and the women. It also includes those who are naturally qualified to fight but are sick, injured or critically wounded at the time of encounter.

As regards women, some are detained to cook for the main fighting forces while others stay back to take care of the children and look after the farms while their husbands are away in the battle front. In situations however in which the Igala are expecting to be attacked, makeshift villages are created far away in the forest for the non-combatants to go and hide until the war is over.³² In such circumstances, adequate preparations are made for the non-combatants to have all they might need especially food stuffs to last them throughout the expected period of war which usually is not too long. People who are wounded in active service that is in the war from are also evacuated to this temporary village where the village herbalists and medicine men are handy to take care of them.

Boys who have come of age and the not so critically injured men will be helping to rub poison on the arrows which will be sent to the war front as material reinforcements. They could also help on the farms and act as the first line of defence to the women and whatever they might have in the makeshift village. All these precautions are necessary because in event of defeat, the enemy might like to capture slaves or take away the women, set the houses on fire after looting and carrying away of valuable items or they might even send another force to come and do all these while the main battle is raging on somewhere.

Thus, it was necessary for adequate protection to be ensured for the non-combatants – women, children, the aged, sick and wounded and also for any other item they might have left behind like foodstuff, livestock and agricultural tools among others.

3.6 Nature of Pre-Colonial Igala Warfare

When we talk of the nature of pre-colonial Igala warfare, we are referring essentially to whether the wars fought in Igala land in this period were essentially bloody or not. Of course, we know that all wars are bloody but then here we are referring to the degree. Furthermore, the issue of how many warriors or soldiers, the Igala can put to battle at any time will

also be treated. Here there is a correlation as the number of soldiers that died or whether or not the wars were highly bloody depended often times on the length of the encounter as well as the weapons employed in the encounter.

Omachoko however believes that the wars were highly bloody and he derives his point from the lethality according to him of the poisoned arrow which was the main weapon extensively used. He says when the poisoned arrow strikes you, death is inevitable, it in fact becomes only a matter of minutes and you are dead. One is tempted to believe this fact that the wars were highly bloody especially if the number of soldiers the Igala can put to battle as suggested again by Omachoko is taken seriously. According to him not less than 10,000 soldiers can be mobilized for battle if all the territories send in their quotas. The incumbent Ata, Alhaji Aliyu Obaje agrees that this was possible but that it was highly improbable because some territories will not send in enough men. But if full mobilization is carried out the 10,000 soldiers mark could definitely be attained. There is no evidence however to concretely prove or disprove this fact but then for a kingdom as large as the Igala in pre-colonial times 10,000 troops was not too much for her to put to field for an encounter.

In the Igala-Jukun war it has been reported that the Nachalo river on the banks of which the Jukun camped, was poisoned and that all the Jukun soldiers who ate fish or drank water from the river were afflicted with a mysterious disease the symptoms of which include, swollen stomach, which later burst open. When this happened, the Jukun soldiers died on mass and the ones that resisted death for so long were quickly put to death by the Igala warriors. In fact, it is believed that the Igala pursued the Jukun as far as the outskirts of present day Oturkpo. This account no doubt gives a picture of a highly bloody war. But then when this is juxtaposed with other accounts which say that all the dead soldiers were buried en masse in nine hole known as "*Ogbudu mela*" near the Nachalo river, a phenomenon that exists even up till today, one begins to doubt the truthfulness of this claim more so as one cannot accurately determine or specify, the depth and or width of such holes as they existed then. All our speculations stop at reasoned guesses which are grossly unreliable.

One thing is certain however and that is that casualty rate is a direct function of the weapons used. Thus, we can say that when poisoned arrows, bow and spears were used, casualty rate was considerably lower than when firearms came to be extensively used in Igala warfare. This is obviously due to the gross lethality of the weapon.

In conclusion therefore, a balance has to be struck between the accounts we have, and reality because the fact before us points to an unrestricted massacre of indefensible Jukun soldiers. If this is true, it is also clear that nine holes in the context of pre-colonial Igala land couldn't have been enough to bury all the dead soldiers.

3.7 War Captives and Conquered Territories

What happens to a territory when defeated in war depends largely on the victor's motive for going to war. If they had gone to war over the issue of slaves, then the defeated territory is stripped bare of all available able-bodied men and women.

Looting was also carried out largely and it was believed that this was one of the advantages accruing to people who went to war, that is the opportunity to loot enemy conquered territories of items like food stuff, agricultural tools and other valuable household equipment.

Apart from this, the king of the victorious power can depose the king of the vanquished state, and install another king in his place, often from among his own nobles or war commanders. This is usually done to facilitate easy collection of tributes from such defeated peoples. If not for the above cases, conquest and enforcement of control rarely went beyond the payment of tributes with the victor power being content with maintaining superiority over the conquered people who were left more or less to their own devices. Once a prisoner of war is caught however, he is either sold into slavery or castrated to become a eunuch in the Ata's court. On rare occasions however they were killed and this happened when the prisoner happened to be an important factor in the escalation and prosecution of the conflict and had inflicted heavy losses on the Ata's forces.

This was done usually to act as deterrent to other people not to engage in such activities. They could also be sacrificed to appease the god of the land but mostly at the insistence of diviners.

Possibilities also existed for them to be ransomed depending on the diplomatic fluency between both powers and the status of the prisoner of war. If he is a prince for example or hails from a wealthy family, all necessary machinery will be set in motion to secure his release and the vanquished might be prepared to go to any length to achieve this aim. The victor power may use this also as a condition for achieving a favourable peace, as he will make near impossible demands, knowing fully well that his rival has no choice.

If however, there are captives on both sides, depending again on the diplomatic fluidity of the two powers, they could be exchanged. Thus, war prisoners had few options. They were either sold into slavery, retained as domestic slaves, castrated to serve in the Ata's court, ransomed or exchanged for other prisoners.

3.8 Strategy and Tactics

The Igala employed a lot of strategy and tactics in their wars in pre-colonial times. The most important strategy widely adopted was ambush. Omachoko asserts that ambush was a very important strategy of Igala warfare and according to him such ambush were fairly long. That is to say the soldiers waited sometimes for a considerably long period of time before the enemies arrive. According to him, people billed to carry out such ambushes prepare themselves very well towards it. Dry corn fried and ground into powder with a small amount of water were carried with them. This will be their food for the length of ambush. Such ambushes were not likely to succeed because of the long hours they spend. The members of the ambush party may become tired and therefore become ineffective militarily in event of enemy arrival and attack. Spies were also sent into enemy territory and are mostly disguised. Beautiful women were also used as baits to collect information from enemy territories.

Young boys were also sent as spies and they hid in trees or bushes near the farms of the enemies to get any privileged or valuable information which were sent back to own headquarters for analysis. There was also the *Odogo* which is a tall tower and the tallest building in Igala within this period which was situated in the Ata's palace and from which observers scanned to get a vantage view of enemy activities or get and give early warning of enemy advance. The *Odogo* although slightly modified. Exists even up till today in the Ata's palace.

The Igala also made use effectively of bushes and the thick forest around their villages. They merged into the bushes and hid then launched surprise attacks on the enemy. They believe strongly in surprise attacks and tried seriously to keep the element of surprise with them.

All the above however depends largely on supernatural instructions. They consulted oracles through the help of diviners who told them what to do and this was strictly adhered to. A good example can be got from the Igala-Jukun war in which the diviners said that the Ata had to sacrifice his beloved daughter

a most beautiful princess, to the gods. This was done and that was how the kingdom was saved.

Holes were also dug and dangerous item like broken glasses, pieces of iron, thorny bushes, stones and pointed or jagged sticks were kept inside. The hole was then fairly covered so that the enemies coming will not know that there is a hole there and fall into it and get wounded. Through such traps they delay the rate of enemy advance considerably.

The Igala therefore, as evident from the foregoing employed a wide variety of tactics and strategies depending on the causes and circumstances of a crisis situation. However, all the ones outlined above were employed in event of an attack on the Igala. As had been pointed out, the Igala relied heavily on using surprise attacks if they had to launch an attack on the enemy and in such attacks enemy houses were set on fire to first of all send them into a situation of confusion and disarray after which they pounce on them mercilessly, kill the ones they could kill and capture the ones they could capture depending on their motive for going to war.

4. Selected Wars in Igala Land

4.1 Igala-Jukun War

As has been pointed out elsewhere in this presentation the Igala-Jukun war was a war fought on the part of the Jukun to bring their Igala subjects back to order while it was on the part of the Igala, a war of independence from continued Jukun economic as well as political domination. It is believed that it was Ayegba Om'Idoko that provoked the conflict between the Igala and the Jukun. Ayegba was heir apparent to the throne and was renowned for his essentially nationalistic and patriotic outlook. He was also grossly self-asserting and dynamic. It was a combination of these rare qualities that made it impossible for him to accept the status quo in Igala-Jukun relations in this period.

According to Omiachi, the Igala were conquered and subjected to Jukun economic domination. That is to say, the Igala had to pay tribute to the Aku-uku at Wukari. Although the Igala were not the only ones because Jukun military influence was felt in distant places like Borno, the ruling Ata at the time of the war, Ayegba Omi Idoko could not tolerate this kind of situation and so he provoked war between the Igala and Jukun in what came to be widely known as the (*Apah War*) in Igala oral tradition because the Jukun were known to the Igala within this period as the *Apah*.³⁵

The immediate cause of the war is thus obvious. The Ata had been paying tributes to the Jukun from a remote period. According to Boston's account "The Jukun came here and made war so that the Igala could give them something, when the Igala became tired they decided to pay tribute to avoid further war and continued paying until the time of Ayegba Omi Idoko. Prior to this time, Idoko was still ruling and his son Ayegba was being trained in the very important art of medicine by a palace eunuch. He later became powerful and made medicines that were outstandingly successful. It was at this point he approached his father who was sick and asked for permission to take the tribute for that year to Jukun court at Wukari himself. His father consented Ayegba then took dried excrement and put it into 9 calabashes and covered it. He also got a wrap of tobacco and travelled with all these loads accompanied by palace servants. He arrived the Jukun court in the evening and said he would rest and present the tributes the following morning

He was shown a place to stay. Moments later the prince of the Jukun kingdom went to Ayegba's residence to talk with him. He met a beautiful young girl there whom he greeted and asked if she was Ayegba's wife. She replied that she was his sister whereupon the prince told her that she was attractive and that he would like to marry her. He then made gifts of food to her but she refused to eat on the grounds that she needed a ritual vessel "*ane*" before she could eat. The prince went and stole his father's ritual vessel after he had eaten and brought it for his new found love, little knowing that it was Ayegba in disguise. He did this with the understanding that the girl would sleep with him. When however, it was time for the girl to meet the prince he fell into a deep slumber, whereupon Ayegba woke his followers, telling them to make haste because he had got what he wanted referring to the ritual vessel of the Jukun king.

They thus ran away and were on the road the next day when the Jukun rose and began to look for Ayegba. When they couldn't find him, they undertook to open the calabashes and pulled a piece of tobacco which they gave to the Jukun king sitting on his box stool. He pulled a drag and swooned and all efforts to revive him prove abortive. They uncovered the other, and saw dry excreta and they became enraged. They searched frantically for Ayegba without success. They sent a messenger to Idah who returned to say that Ayegba had not returned to Idah but that Idoko his father was dead. They asked about the succession and were even more enraged to hear that Ayegba was heir apparent. They then vowed to make war with Igala and to destroy the capital".

Ayegba had gone to provoke war. The problem now lay in whether the Igala could meet the challenge. The military might of the Jukun in this period has already been enunciated. Given these circumstances therefore, Ayegba had to employ the services of a Nupe Mallam to tell him what to do to avert disaster on his kingdom and person. The Nupe Mallam replied, "if you do not want to lose your title and your land, you must sacrifice the daughter you love most to the spirit of this place. When Ayegba heard this, he was overcome with grief and was prepared to lose all he had rather than sacrifice his most beloved daughter, the Princess Inikpi. She however got hint of the issue and went to beg her father to allow her to be killed so that the kingdom could be saved. She was said to have gone nine times before the king finally agreed.

A hole was dug in the market place on the bank of the Niger and she went down into it with nine slaves and with all her jewels and charms. She was buried alive and at this time was unmarried. After her death the Mallam supplied the Ata with some charm which were thrown into the River *Nachalo* the banks of which the Jukun forces were to camp. There was a mysterious enlargement and multiplication in the number and sizes of the fishes in the River which fish the unsuspecting Jukuns caught and ate. Their stomachs got swollen and burst open and many died this way. Ayegba and his troops pounced on the survivors and they were mercilessly massacred. Those who could run were pursued as far as the outskirts of present day Otukpo in Benue State.

This account undoubtedly is suggestive of a very high casualty rate on the part of the Jukun forces. A sense of doubt creeps in however when we consider the continuation in which all the dead soldiers were given a mass burial in nine holes known as the "*Ogbudu mela*" which exists even till present times. As has been pointed out elsewhere in this work, we cannot accurately determine the width, breadth and depth of such holes and the casualty rate of which this account is suggestive is one that cannot be possibly swept into any nine odd holes.

The point must be emphasized however that the account narrated here is the most popular and most widely acclaimed anywhere in Igala land. However, a lot of controversy has been generated recently over the issue of which princess was sacrificed for which war. The ruling Ata of Igala Alhaji Aliyu Obaje maintains strongly that Princess Inikpi was sacrificed for the cause of the Igala-Bini war and he maintains that, that was the reason why she was buried on the bank of the Niger which was the natural axis of Bini

advance.⁴⁰ He argues further that Princess Odoko was sacrificed for the cause of the Igala-Jukun war and that is why her tomb is situated near the River Nachalo the natural axis of Jukun advance. Although the Ata's view appears logical, it is not popular among the generality of the Igala who believe that Inikpi was sacrificed for the Igala-Jukun war. Some others believe that both princess were sacrificed for the cause of the Igala-Jukun war while some are not even aware of the existence and death of a Princess Odoko.

This argument according to Ebikwo, need not bother us here. The point to emphasize is the gross reliance of the Igala on the supernatural to achieve their military aims. Firstly, Ayegba was able to change his form to that of a beautiful young girl to deceive the Jukun prince and to send him to sleep when he wanted to make good his escape. There was a mysterious ring surrounding the tobacco which was given to the Jukun King that sent him to his grave. It must be pointed out that it was the Ifa oracle who advised the employment of the Nupe Mallam and the sacrifice of the princess. However, the degree of success their reliance on the supernatural recorded for them is not for us to measure here.

The war however had one very important consequence and that is the reversal of the status quo in Igala-Jukun relations. The Igala kingdom became independent and free. It also marked the beginning of the Ogbadu festival celebrated annually to commemorate the defeat of the Jukun forces by Igala combatants. Most significantly, it must not escape our notice that for success to be achieved a beautiful Princess was sacrificed for the cause of the war. Princess Inikpi Oma Ufedo Baba sacrificed her Dear life to avert the war that would have been fought between the Igala and the Jukun. Her love for her Father land and the Igala people was enormous. Princess Inikpi, Our Great Princess sacrifice has made a tremendous mark in the annals of the Nigerian Historiography. The lesson to be drawn is that of sacrificial love for her people the Igala and her land. Are we ready to sacrifice for the course of peace in the land.?

In conclusion therefore it can be said that the war ended the yoke of Jukun overlordship in the Igala even though at the exorbitant price of sacrificing a princess and it also led to the independence of the Igala of which they were robbed only in the early 1900's by Lord Lugard and indeed colonialism.

4.2 The Igala-Bini War 1515-1556

Another major war the Igala fought was the Igala Bini war. There is no consensus as to the causes of the war. Okwoli however believes that the war had economic undertones. According to him the Ata controlled the riverine trade from Lokoja to Okene down to Onitsha but could not make considerable headway across the Niger opposite Idah that is present day Agenebode area-an area under Bini control. The urge to control the riverine trade was not exclusive to the Igala alone. Even Oba Esigie, the ruler of Bini at this time, had a strong urge to control the trade. The Oba was also afraid that the Northernmost part of his kingdom was not secure due to the expanding influence of the Igala into the area. An area the Igala felt was rightly theirs.

According to the reigning Ata, the *Onu Ibini*, the King of Benin brought eight eunuchs to the court of the Ata for castration. 4 were retained and the other 4 were sent back to the Bini court. On this occasion, the trusted royal messenger that the Ata sent didn't come back in time because there was a war on his route back which halted his movement. The Ata not knowing what actually happened though that the messenger had been murdered in the court of the Oba. Thus, in a brief moment of rashful impatience, he mobilized and invaded the Bini. The Ata felt insulted, that his respect and integrity had been tampered with, he therefore charged his soldiers to bring him the Oba of Bini dead or alive. Egavhreba the Bini historian also identified a different cause of the encounter. According to him the Oliha a court noble boasted that he had the most beautiful and faithful wife in the whole of the Bini empire. The Oba wanted to teach him a lesson and so detailed another court official to tempt the Oliha's wife with some beads. She fell to the temptation and had intercourse several times with the court official. The Oba then called the Oliha to come and repeat what he said in court, he did, whereupon the King summoned the court official to come and testify to the unfaithfulness of the Oliha's wife. The Oliha became annoyed and vowed to punish the Oba. He then went to the Ata and told him that the Oba was coming to launch a surprise attack on him. Thus, the Ata mobilized his troops to meet the Oba's troops. The Oliha then went round and told the Oba that the Igala were coming to subdue him. His intention was to set both rulers against each other because he hoped the Ata will capture and execute the Oba.

Thus, all the components' parts of the kingdom supplied combatants who were all briefed about the mission they were to embark upon. Renowned medicine man was called in to prepare the soldiers for war. That was done, food was also contributed from the different parts of Igala land and women were chosen by the Ata, sworn on oath and commissioned

to cook for the warriors. They were then seriously warned not to engage in any form of sexual intercourse with the combatants.

The Igala warriors however were routed by the Bini obviously because the Bini had, fighting on their side, Portuguese missionaries who had fire arms which meant more fire power, the kind the Igala had not seen not to talk of possessing. The Ata however believes that fire arms had nothing to do with their defeat as the soldiers were supposed to be bullet proof, but that the Igala women who were employed as cooks in the course of the encounter engaged in sexual intercourse with the combatants and this spoilt the supernatural preparations undertaken on their behalf.

Thus, they could no longer withstand enemy bullets or arrows which hitherto had no effect on them. Even enemy shock weapons as distinct from projectiles took its toll among Igala warriors. Thus, they ran abandoning their war implements for dear lives. According to Okwoli however, the Igala owed their defeat to the disorganization which followed, the death of their leader, their unfamiliarity with the battle ground and the poor communication and supply route. It is believed that those who survived could not come back to report to the Ata at his court but rather went to settle on the marshy banks of the River South of Idah and their descendants are believed to be the Ibaji people who according to what their name 'Ibaji' implies, live by the River side.

It is obvious from this account that no peace process was employed. The Igala were just overwhelmed and they took to the heels. The Bini pursued and caught as many as they could while the rest escaped. One obvious fact also is that casualty rate was high. In the first-place fire arms were employed on behalf of the Bini by their Portuguese friends. According to the Ata, "war drums which the Igala abandoned are still found in the war museum in Benin today." Many aspects of the culture found in the Ata's palace at Idah no doubt indicate some Benin connections in the past. The royal pectoral brass mask, the Ejubejuailo, meaningbrings, The eye that scares the beholder, to which Ukwedeh describes as, the eye that brings fear to the other eye. , is still part of the Ata's regalia till date dating back to the 16th century was of Benin origin.

The Igala-Bini war had a few consequences. Both Okwoli and Omachi believe that the war led to the rise of such towns as Agenebode in present day Etsako Local Government Area of Bendel State, which were founded to check further Igala incursions into Bini kingdom. Not only were these towns founded they were dominated by the Binis and there was a total estrangement of the Agenebode people from the Igala.

It also showed the Oba of Bini that the Igala too were a force to reckon with even though the Bini kingdom was a powerful one especially at this time when superior arms brought by the Portuguese had swollen the Bini war inventory.

Thus, it can be concluded that the war and the eventual Bini victory put a stop to the expansionist tendencies of the Igala kingdom towards the west bank of the Niger and it also made secure the Northern boundary of the Bini empire.

4.3 The Igbo-Igala Border Land

From the time of Ayegba the Igala grew more powerful and extended their tribute collecting and slave raiding empire. The area that bore the brunt of Igala expansion during this period was eastward and southward towards the Nsukka Igbo plains. According to Shelton, "the Igala conquest of Nsukka were military. ...Most accounts actually point out the existence of actual war between the Igala and various Nsukka villages..." In all these the name of Onoja Oboni an Idah Igala here re-occurred consistently.⁴⁴ Numerous embellishments and mystifications notwithstanding, Onoja Oboni seems to have been a real Igala war leader related probably by uterine ties to the royal family at Idah but who was unable, unwilling or disallowed from staying at Idah. He was in fact a field Marshal in the Igala army and by all means a professional soldier. Due to his political, military and magical powers, many outstanding achievements were attributed to him. He was said to have turned an oak tree upside down at Ogugu, built stone bridges across the Ofu in two places singlehandedly among others. It was because of this extra ordinary strength and his popularity at court that he was disallowed from residing at Idah.

From his base at Ogugu, he led his armies eastwards in wars of conquest, continuing Igala imperial expansion which was probably intended to secure trade routes at the expense of the Aro Chukwu traders, rather than to colonize the area with Igala settlers. This is in line with the economic causes of war as postulated by Okwoli.

Shelton in his book quotes an account rendered to him by some Igala elders near Ankpa that the Igala and Igbo first came together at a place called Ete near Nsukka North of Enugu- Ezike. In the old times, the Igala were of very strong warriors, so the Igbo sometimes still fear us, although this is now past because we now live in peace. The Igala had bows and arrows and special spears which were very good for war and most importantly, they had horses and

medicine. Our father had special war uniforms made of ordinary cloth made magical with a medicine called "echi" so that their enemies could not see them and thought them to be spirits. In these olden days, the Igbo had only cutlasses which they obtained from the Ibibio who lived south of them. There were many forts built in those days and they use to be all over Igala and were built so that the Igala chiefs could be protected from enemies. This kind of construction came originally from the Jukun. That fort at Nsukka was built by the Igbo as a place for them to protect their chiefs from enemies. The fort being referred to here, is the remains of an old fort on the grounds of the University of Nigeria of about 200 metres in diameter which the people around there refer to as "Okpe gara" or Igala wall.

This account has not said anything about the possible dates of this encounter although it has dealt adequately with the issues of weapons and defences.⁴⁵

Ukpabi argues that it is only natural to assume that this invasion which was so effective as to leave its mark on the culture and history of Nsukka must have taken place in the heydays of the Igala empire when the Ata's word was law and order and his soldiers could be sent to the limits of the empire on wars of conquest. This golden period according to him was the 18th and early 19th century.

He cites the example of one such warrior-Onoja Oboni, the son of the Ata of Igala who after devastating the Okpoto territory, moved southward to establish his base at Ogugu from where he invaded Nsukka and penetrated as far as Opi.

Meek confirmed this when he wrote in the 1930s that there is little traditional evidence in direct contact with Idah. It is stated that most of the Nsukka divisions was at one time overrun by an Igala chief known as Onoja Oboni these attacks penetrated as far south as Opi.

The Igala thus introduced well developed concepts of political and social hierarchy in the conquered areas based upon factors other than personal achievement which were thus foreign to the Igbo but not altogether unfamiliar. The Igala wanted to control the Igbo so that tribute might flow undisturbed. Indeed, Igala appointed chiefs operated in some major settlements like Enugu-Ezike. They also wanted more importantly to prevent the Igbo people from allying probably with Aro mercenaries to attack the Igala side of the frontier which would interfere with Igala trade.

Then they installed in conquered territories 'Atama' or shrine priests who became the major agents of Igala social control. It was not a smooth sailing process

however because the introduction of monarchical institutions among a people who had not known centralized political authority and the displacement of Igbo shrine priests by Igala or Igala appointed shrine priests were to lead to serious repercussions which affected the mixed borderland and Igbo culture in general. This however is not our major concern here. But the point must be emphasized that centralized authority existed in some parts of Igboland, especially those on the Niger in proximity to Benin. Therefore, the concept of monarchy though widely unpopular was not altogether unfamiliar to all Igbo people.

5. Conclusion

In concluding this paper has analyzed warfare and weaponry in pre-colonial Igala land and has reveal the fact that the Igala people have an impressive military history blended with rich political and social-economic past. The Igala concept of war was essentially in line with the way many other societies viewed war. The rules and conventions of war as regards the beginning and termination of hostilities in some existing works were basically theoretical. No historical account for instance has presented the aspect of exchange of any metal object for Udulugbo between the warring parties in either the Igala-Jukun or Igala-Bini wars. In both encounters also the peace process was not adhered to. Instead, we had a situation where the defeated side was overwhelming and withdrew in wild dis-array.... From the work also, it is glaringly evident that undue emphasis was placed on the supernatural in preparation for war. The diviners were always consulted and the wishes of the gods and the ancestors as communicated to the diviners were invariable carried out. Thus, for every encounter they engaged in a beautiful princess with her retinue of slaves and all her jewelries must die or indeed be sacrificed to the gods before they could win or avert the attempted war. That was the believed. The traditional military had no form of training. Although no formal training existed, some traditional practices existed which helped to keep men in a reasonable state of physical fitness for example the Ogba dance festival. It can be said also that in spite of the lack of formal training, in the sense of modern techniques, the strategy and tactics of Igala pre-colonial wars showed impressive and tremendous attributes to Nigeria Historiography.

It is also evident from the work, that the Igala had no standing armies, but that armies rose to meet the exigencies of particular circumstances and once these exigencies were overcome, they were disbanded. One thing is clear from this and that is that, there was no peace time role for the army as an establishment. This

appears however to have been the trend in many political communities in Africa during the pre-colonial period. The Igala machinery for the mobilization and transportation of logistic support is commendable, although during the Igala-Bini war it was not effectively harnessed. The use of cavalry was seen to be one of the features of the Igala military institution. But the fact that it was employed only in the Igala-Igbo borderland war and not in the other encounters showed that it did not occupy a significant place in the kingdom's military organization. The use of mercenaries was not a basic trait of the Igala military institution. In fact, the Igala can recall with pride today that they never had recourse to the use of mercenaries to defend themselves. They had more than enough soldiers and their expertise, militarily, was adequate for all their engagements. Compared with other societies like the Bini, firearms were introduced late into Igala land. It was used extensively against the Igala by Portuguese allies for the Bini kingdom. At this time the Igala had answer to this and this was one of the reasons for their defeat. It however made its appearance later in Igalaland and was available in the area during the anti-colonial war although its use had not permeated every facet of society due to its prohibitive cost. It was later even manufactured in Igala land and its importance to warfare was not lost to the Igala. One thing is clear, and that is that, societies which possessed firearms had advantages militarily over such societies who do not possess it. One impressive thing however about the Igala has to do with the importance accorded to the security of non-combatants. Their realization that their success depended on the safety of non-combatants to a large extent and the steps they took to ensure that they were highly protected is commendable.

One problem that has however hampered our clear understanding of this rich military history of the Igala has to do with the conflicting accounts of the oral sources available to us. The case of Princess Inikpi and Odoko immediately comes to mind. No one knows, on the strength of available oral tradition, which of the princesses was killed for which war or whether any princess was sacrificed for the cause of the Igala-Bini war at all. Then again is the case of casualty recorded in the Igala-Jukun war. It is on tradition that all dead soldiers were buried in nine holes. We cannot determine the size of such holes and therefore we cannot say with any degree of certainty, how many people lost their lives. From the foregoing, it can be seen that this work has been concerned mainly with the wars the Igala fought as a people against their external enemies. no mention was made of wars within Igalaland itself. Mention was also not made of the wars of resistance against colonialism. All these on their

own are also exhaustive topics with the hope that researchers on military History would further research on the areas of studies on Warfare and weaponry in Igala land by exploring the vast area of studies of our past.

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- Interview with His Royal Highness, Ata of Igala, Alhaji Aliyu Obaje, 70 years at Idah, on 3rd January, 1989



The Global Context of Democracy in the Twenty-First Century: An Heruistic Discourse

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Abstract. The paper assesses the globalization of democracy in the twenty-first century. It identifies factors and processes that have enhanced the global spread of democracy in the twenty-first century. Such factors include globalization of democratic principles, the growth of democratic development institutions, the growth of international civil society organizations, the roles of the international press among others. It identifies challenges facing the process as consisting of the spread of global inequality, the illiberal domination of power by hegemonic forces in the international organization. It concludes that through adoption of open and transparent government by states in the contemporary period, frustration of forceful take-over of power by the military authorities, welfare promotion and enforcement of international human right laws democratic development will be enhanced in global system in the twenty-first century.

Keywords: Global. Globalization. Democracy. Democratic Development, Twenty-First Century.

1. Introduction

The most important milestone of the new century is the emergence of globalization as its variables (liberal democracy, migration across national boundaries, revolution in technology and communication, trade and interaction among others) are involved today, more than before (Mimiko, 2012). In the new century, the spread of democracy arising from pressure for transition from sundry and authoritarian political regime to one form or the other of democracy has reached full bloom and this function is equally helped with the implosion of communism in the Soviet bloc and, in other authoritarian part of the world (Mimiko, 2012). Hence, democracy has become a global agenda that has featured in intra and inter-state relations, and in the internal management processes of international institutions across different continents of the world in the contemporary global system.

Fundamentally, heuristic discourse cherishes the discovery of facts and bodies of information that are

imperative for further investigation. Hence, the paper assesses actors, factors, processes and challenges that are involved in entrenching democratic principles in different states and among non-state actors in the twenty-first century in the global system.

2. Conceptual Clarification

This is a body of inter-related ideas, arguments, principles or rules that forms the intellectual background on which the research is based. We begin with the concept of globalization:

2.1 Globalization

According to Held and McGrew (2007) globalization denotes the expanding scale, growing magnitude, speeding up and deepening impact of interregional flows and patterns of social interactions. To them, it means the transformation in the scale of human social organization that connect distant communities and expand the reach of power relating across the major regions of the world. They explain that global order results from the shared identity and values such as accountability, justice, rule of law and welfare and national communities are locked up into webs of regional and global governance which provide common structure of rights, duties and welfare for citizens.

According to Johari (2013) globalization is an omnibus phrase that includes an array of processes such as time and space compression cultural and commercial homogenization, technological sophistication and aggressive intensification in the consciousness of the world as a whole. Noting that, it is a set of interrelated processes which connect individuals, groups, communities, international government and non-governmental organizations in a complex web of social relations in the world in the contemporary period.

Very critical in the contemporary global order is the globalization of democratic project promoted and supported by an array of international institutions and governments of various states located in different regions of the world.

Lamy, et al (2011) contend that globalization is the process of increasing interconnectedness between societies such that events in one part of world, more and more have effects on peoples and societies far way and a globalized world is one in which political, economic, cultural and social events involve more and more interconnected and such have much impact on peoples' daily life experiences. Hence, entrenchment of democratic ethos is a global project in dominant in the twenty-century global system.

2.2 The Concept of Global or Transnational Democracy

According to McGraw (2007) transnational or global democracy deals with the idea of democracy beyond borders that is exhibited after the cold war. This features as advocates of modern liberal democracy demand the widening and deepening of the democratic order to cover the private spheres of household, work place and inter-state dealings. He adds that political communities are being created by the growing constitutionalization of world order, that is, through the accumulation of multilateral, regional and transnational arrangements that have appeared in the last fifty years and that has created the opportunity to have global constitutions that regulate the affairs of the global society. Accompany this feat is the entrenchment of notable democratic principles of self-determinations, popular sovereignty, democratic legitimacy and legal equality of states within the society of states.

In addition, transnational democracy is espoused by the activities of transnational civil societies who daily advocate the language of stake holding within the process of international institutions such as World Trade Organization and other ones and in the authorities of government institutions in the USA and in other countries. The democratization of international society has equally accelerated recently due to the effect of globalization and the activities of transnational civil societies who are seeking to promotion human condition across different states to the universe.

According to Dryzek (1999) democracy is today the main legitimating principle of government and around the world, political leaders and activists everywhere proclaim their belief in democracy and even dictators routinely excuse themselves on the grounds that they

are simply stabilizing matters to lay the ground for democracy to return. Noting, that this is the age of globalization and democracy where important issues increasingly elude the control of nation-states and democracy must follow immigration of issues, problems, strategies and solutions of the transnational society.

3. Theoretical Framework

This section provides the necessary supports to the proposed study by systematically identifying known variables and establishes relationship between and among them. It equally set the limits or boundary for the proposed study. The researchers adopted eclectic mode theoretical framework by situation the paper in two theories. We begin with the first one;

3.1 System Theory of International Relations

The groundwork and analysis of system theory was done and popularized by Professor David Easton. According to him, the political system receives impact from the environment in the form of demands and supports and produces output in the form of policies and decisions. The environment plays importance roles by influencing or conditioning what takes place in the process of administration. The framework has been useful in analysis of the international political system (Gaub, 2007).

In a broader context, the study of complex relations existing among states and other actors can best be approached from the perspective of system theory, in that, it is asked direct questions about the international system and the nature of interactions that occurs within that system overtime. (Ojo,1986). International system matrix composed of actors of entities such as states, some private individuals and institutions and multinational corporations and the conversion of demands are done by foreign affairs, diplomats, international organizations, international courts of justice and tribunal. While the outputs come inform of statutes, treaties, awards, among others. In contemporary time, some issues formally taken to be local or domestic have gradually become international issues. Coupled with the fact that it is gradually problematic to distinguish between international issues and purely domestic ones (Adesola, 2004). One of such issues is matter of democratic issues has assumed international or global dimensions such that, an abridgement to democratic process in a state is frowned at and collective sanctions is applied by actors outside the borders of the given states. In the twenty first globalized world, collective efforts are globally taken to ensure observance of democratic

development and democratic defeat anywhere is responded to by forces operating in the domestic and international environment.

3.2 Neo-Liberal Democratic Theory of Politics

Adam Smith (1774), John Stuart Mill (1892), and Jeremy Bentham (1789) were early founders of liberal democratic theory and the theory enjoy wide acceptance in democracies like the USA, Britain, France, Canada among others. Liberal democratic theory espouses political systems that encourage private property, social justice, majority rule and equal opportunity for citizens' participation in political affairs of their state.

According to Rourke (2008) neo-liberalists contend the international political system is not only anarchical but rooted in global complex interdependency, which is, countries are tied together through trade and other social interactions that both increase cooperation and limit conflict. In their view, complex interdependence also promotes the increase use of international law and the creation of international organizations to deal with mutual problems. In addition, in the early 1980s, with the thinking of neoliberal ideology, the thought on democracy developed and widened and the common understanding was that democracy is not just a formal political arrangement but a way of life embracing plurality, diversity and difference (Myon, 2014). Central to the neoliberal thinking is fact that individuals are rational creatures who have their interests and can determine their needs and desires and desire less state intervention. Also, the state should deal with new challenges posed by the menace of nuclear proliferation, cross border terrorism, environmental pollution, serious epidemic and racial and ethnic conflicts (Johari 2007). Hence, the thinking of the neoliberal aligns with central thought of their research paper that democracy is a global issue that transcends state boundary and the need to use different platforms to protect democratic values and ethics in the global system, in the contemporary of globalization, with its attendance changes taking place in different regions of the world.

4. Methodology

The paper adopted qualitative research design and expressive data were collected from secondary sources such as books, journals, periodicals, official publications among others. Data analysis involves the application of interpretive and descriptive approach that is dominant in the qualitative research mode to probe into the ways through which democratic ethos were entrenched globally in the twenty-first century

5. Findings and Discussion

The paper assesses the global spread of democratic ethos in the twenty-first century by taking insightful analysis of factors, processes and challenges of the global spread of democracy in the contemporary times. From thick literature reviews, theoretical expositions and textual and expository analysis of relevant materials, the researchers draw together relevant secondary data for further discussion on the issue under research in this section of the paper.

5.1 Analyzing the Global Context of Democracy in the Twenty First Century

Firstly, democracy is a globally accepted principle of government in the contemporary world. According to Baradat (2013) the most basic idea in democracy is that people are essentially equal and that each person has a right to have a say in who governs and how they are doing so. He explains that legitimate power comes from the people and government therefore is legal, only when it governed according the consent of the people and the act of popular consent of government is captured by theories of popular sovereignty and the social contract.

Contributing to this, Pennock (1979) contends that democracy as an ideal where government by the people, where liberty, equality and fraternity are secured to the greatest possible degree and in which human capacities are developed to the utmost, by means including freedom of the people and of common problem and interest. Most fundamental principles of democracy include (i) popular sovereignty (ii) freedom in society (iii) human equality in society (iv) consent and contract (v) the state as a delegated power (vi) citizen participation and consent in governance (Christenson, 1972). The aforementioned democratic principles have attracted attention and approval in countries of the world. Every democratic country seeks to apply democratic principles such as equality, periodic election, rule of law, majoritarianism in their governance process across different continents of the world.

Secondly, global development of human right institutions, particularly, and the coming of Human Rights Commission to handle human rights issues across states of the world. Right from the making and signing of Magna Carta or Great Charter between the nobles and King John of England in 1215 (Segah), the issue that the individual had natural rights against the king and those rights should be permanent, has been dominant in the global system. This was followed with

the promulgation of English Habeas Corpus Act of 1679, the legal process for securing liberty of the suspect by affording immediate release from unlawful or unjustifiable detention in prison or private custody. (Seggah 2006). An important development in the twenty first century is the universal declaration of Human Rights of the United Nations in 1948. This was followed by international convention on civil and political right, right to democratic rule as a Human Right. At the constitutional level, the African Charter on Human Right entered into force on 21st October, 1986 after its ratification by the majority of OAU members and it guarantee a number of political rights and civil rights without qualifications – the right to equality before the law, human dignity and inviolability and the right to asylum. It prohibits all forms of degrading treatment and exploitation especially slavery, torture and degrading punishment. It also contains political and civil rights such as right to life, freedom of conscience, expression, association, assembly and movement and the right to receive and impact information.

With the coming of African Union from the transformation of the organization of African Union, the right of intervention in human rights situations as prescribed by the African Union is known as humanitarian intervention was entrenched. This was built in the norm of shock, the conscience test, and was embarked upon when a state violated some maximum humanitarian interventional law standard (Agwu, 2003). Human right issues from history have attracted global attention and responses and this has been enhanced at continental level in different regions of the world. The activities of the Human Right Commission of the United Nations and the Rome Statute of 1998 establishing international criminal court which is empowered to exercise foundation over persons for the most serious crimes of international concern such as Human right illustrate the global attention on Human right issues.

Thirdly, there is increasing roles of international institutions in promoting democratic development, in the global system in contemporary period.

Oyediran (2000) posits that the strengthening of the fabric of international relations has not proceeds only at the global level, it has also continued to take place at regional levels, and sub-regional institutions have been created as mechanisms for addressing problems common to states in those regions of the globe and have demonstrated in varying degrees, the capacity to achieve the purposes of their member-states. Noting, that prominent among those issues demanding attention are human rights and fundamental freedom and democratization.

International organizations, at global, regional and sub-regional levels have been actively involved in democratic promotion across different continent of the world right from the twentieth century. International institutions also help in expanding democratic choice, in that, they have been involved in protecting human rights within and cooperating with other countries in the adoption of some policies, and cooperating with the countries of the world through bilateral or multilateral treaties in a bid to solve mutual problems (Moravic 2016). This has resulted in the making of global policies such as Sustainable Development Agenda and conflict management issues. All international organizations, whether global, regional or sub-regional ones, work against forceful takeover of governments and termination of democratic government in states of the world (Isinkaye 2011). All international organizations, at all levels have taken resolution and adopted protocols on sustaining and promoting democratic government in states of the world. An example are Chapter 1, Article 1 of the United Nation Article 3 of the African Union and ECOWAS protocol on democracy and good sustenance of 2001. All the afore-mentioned articles and protocols are made to promote democratic development in states of the world. Equally, The Southern African Development Community (SADC) was founded in July, 1979 to provide collective security and to reduce economic dependence in South Africa and has since undergone a radical realignment, with South Africa leading the organization. The SADC's 1992 treaty states clearly that the consolidation, defence and maintenance of democracy, peace, security and peace are the principal objectives (Adetula, 2006). In 1996, it also established organ of Politics, Defence and Security to settle disputes by negotiation, mediation and arbitration and its effects have been felt in mediating conflict in Comoros and Democratic Republic of Congo among others. This has further fanned the ember of democratic development by international organizations.

Fourthly, this has been increasing roles of international/transnational civil societies in democratic promotion in the twenty first century global system.

According to Rouke (2008) trans-nationals advocacy networks (TAN) are created comprising of groups of Non-Governmental Organizations and International Governmental Organizations that share interest in a specific of a global society such as democratic project and international conferences are held as the centre of the political stage and as a vehicle that promotes their

roles visibly in the global system. Global interconnectedness opens up new possibilities for citizens groups and for protecting and strengthening independent political groupings in authoritarian and close societies (Kelvin, 2007).

As Mbah (2013) notes, non-governmental organizations in the 21st century are greatly involved in every aspect of human rights and human right activists are risking their lives and livelihood for the sake of free speech, democracy and religion and social tolerance. Others are speaking out against arbitrary imprisonment, and modes form of slavery and women and girls trafficking.

Greenhill (2017) underscores the roles of transnational actors in human right promotion across different states, particularly, the intergovernmental organizations. He explains that states' right compliance tends to converge with their peers IGO member states and reinforce each other in context of that IGO membership and promotion of human right culture, norm internationalization and human compliance. He concluded that effective is carried out by the vast networks of transnational and local human right through the building of intensive cooperation in regard to transnational and domestic advocacy.

Fifthly, there is increasing roles of international press in projecting the basis for democratic values/ethos in the global system in the contemporary time. The globalization of communication in the twentieth century is a process that has been driven primarily by the activities of communication conglomerates (Thompson, 2007), and this is primarily due to the emergence of the internet and global television and radio stations that broadcast across different continents of the world. Telecommunication with its ability to connect communications beyond geographic space is strengthening the identity principle and members of transnational movements such as those linking women from various countries or human rights activists are linked and thereby creating a functionalism that could encourage international integration on a global scale (Goldstein, 2011). Hence, the use of a website, mobile telephones also help to integrate and reduce authoritarianism in the international political system. Non-Governmental Organisations use information to create awareness and cause a change in the behavior of government and to promote democratic ethos in authoritarian states. Also, elections and political processes in states of the world are monitored via international communication systems and human right promotion is facilitated through the operation of global communication outfits.

However, there are challenges in instilling and entrenching democratic ethos in the global system in the twenty-first century. Such identified challenges include the under-listed cases:

Agwu (2003) posits that one of the problems of globalization within the compass of human right is related to the widening of the gap between rich and the poor countries. Also, globalization foisting of neo-liberalism in the under-developed countries has further deepened human mystery indices and greatly militating against them. Capacity to combat their social problems such as drug trafficking armed robbery, financial crimes among others.

Furthermore, the liberal character of the international institution has been challenged as entrenching democratic deficit. According to Lamy, etal (2011) the illiberal nature of regimes and institutions subsist where fifteen members of international society determine issues of international peace and security and five of the fifteen can exercise power of veto, In an instance where nearly two hundred states in the world can believe that military action ought to be taken and such an action can contravene the UN chapter if one of the permanent members cast a vote. In addition, they argue that most policy descriptions of western financial institution always come into conflicts with the norms of democracy and human rights, as they tend to impoverish and dis-empower the people financially.

Regilme (2019) contends that the rise of illiberal population exists between, within and beyond the supposedly core human rights states or 'steward states' as they tend to undermine global human rights order instead of reinforcing it. Explaining further, he maintains that the end of the cold war in the 1990s stimulated a global appetite for liberal democratic values and human rights norms but the prospect of a conveying global human rights order seems to be bleak.

6. Conclusions and Recommendations

From the foregoing, it is glaringly clear that democracy is a global issue that has attracted attention in the global system in the contemporary period. It is a global principle of government that is central to internal management of a state, inter-state relations and the process of international institutions.

We therefore recommend the under-listed strategies to further entrench democratic ethos in the current global system:

Firstly, that states of the world should maintain open and transparent government as this forms the fundamental ways of achieving democratic development of states in the global system. An open and accessible government that allows citizen's participation in the governance process is highly desirable in the contemporary world.

Secondly, there is need for collective action by states through the instrumentality of the United Nations and regional organizations to frustrate and alienate authoritarianism and forceful takeover of power in states of the world. This has been gradually promoted since the middle of the twentieth century and needs to be sustained in the twenty-first century global order.

Thirdly, the promotion of citizens' welfare is imperative in states of the world. This is because social empowerment forms part of the democratic dividends in the contemporary global system. This will ensure effective human security and the accompanied social order that government exists to promote democratic development in the states of the world.

Fourthly, an increasing acceptance of Global Best Practices by nations of the world is imperative. This refers to certain methods, techniques, mechanisms and practices that have been tested and found to be generating or producing results globally and as such can serve as examples and templates and set the path for others to follow (igi.global.com). Elements of global best practices include accountability, transparency, responsibility, reporting among others. These tend to promote democratic management involving accountable and responsible government and are promoted by international organization of all levels, global continental and sub-continental. As Osaghae (2004) notes that most Africa states, donors and civil societies have played major roles in building of oversight institutions, usually in profession like civil society organizations and belong to agencies of the state as this has taken the form of finances and technical support for reforms in areas such as legislative competence and effectiveness, budgetary process, human rights, gender, electoral process, anti-corruption and legal-judicial reforms. Noting that the USA is involved in the promoting a participatory transparent and accountable legislatures and budgetary process, while the Africa Development Bank and other donors as supporting the anti-corruption crusade and its printed institution, the anti-corruption commission and the transforming of the police into a community and human right friendly and accountable force.

Finally, there is need to strengthen and enforce international human rights law and institutions that are

concerned with human rights promotion in the global system. Vagrant violations of human rights in the global system should be adequately punished and the culprit should be brought to book. This will ensure right democratic development in the countries of the world.

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A Comparative Legal Analysis of the Fundamental Human Rights Enshrined in Nigeria and Uganda Constitutions

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Abstract. What is now known today as Fundamental Human Rights came to lamb light through a United Nations declaration called the UDHR; Universal Declaration of Human Rights, of 1948. This document may have not been a legal instrument per se but a mere declaration for the world to follow. Because it was not an instrument to be relied on in Court when these rights were violated, there was a need for separate documents to be created and that led to the creation of two instruments out of it Known as ICCPR and ICESCR. These two legal instruments have been incorporated by Nigeria and Uganda with little variations adopted in their constitutions. It is concerning that this study seeks to educate readers through a comparative analysis of the fundamental human rights stipulated in the Nigeria and Uganda Constitutions to show their similarities and differences and if there are gaps make recommendations to fill them. Concerning this the study adopts a doctrinal method of research, utilizing primary and secondary sources. The study found that Nigeria and Uganda have recognized these rights and codified them under chapter four of their Constitutions, these rights are referred to as inalienable rights are they cannot be transferred, sold, or shared among citizens. The constitution of Nigeria and the constitution of Uganda guarantee their citizens protection of these rights where; violation will attract full punishment by the Law. However, there are core variations in these which in essence the Uganda constitutional rights seem to be more encompassing than the Nigerian rights provided for in the constitution. Hence this study concludes and recommends the need for Nigeria government to take a leap from the Uganda perspective of human rights as contain in their constitution.

Keywords: Legal, Fundamental, Human, Rights, and Constitution.

1. Introduction

The Constitution in every circular country is the highest law of the country with its provisions having a binding force on all authorities and persons in the country (Masajuwa and Aidonojie, 2020; Aidonojie and Egielewa, 2020), when other laws or any customs are inconsistent with the provisions of the constitution, the constitution prevails and all other laws or customs become void to the extent of inconsistency (Aidonojie et. al., 2021; Aidonojie and Agbale, 2020).

Nigeria has a federal system of government embedded with federal states and local government as tiers of Governments (Aidonojie et. al., 2020; Edetalehn and Aidonojie, 2023), Uganda operates a Republican system with a Central and Local Government; however, these two countries are members of the Common Wealth Nations having the same common laws inherited from their colonial masters (Mubanzi, 2006; Busia, 2003). While Nigeria copied the presidential system of Government from the United States, Uganda retained the Parliamentary system from England. Both countries are Governed by the Rule of Law and their Constitutions are Supreme (Sewanyana, 2003, Oloka-Onyango, 2004), their Fundamental Human Rights (FHR) are all enshrined in the Constitutions and make their provisions supreme and binding on all Governments and citizens. Although the Government is not the originator of these rights it ensures that these rights are protected at all times (Aidonojie et. al., 2021; Egielewa Aidonojie, 2021; Aidonojie et. al. 2020). The FHR enshrined under chapter Four of the Grund norm of Nigeria is provided from sections 33 to 46 while the FHR provided for under the Ugandan Constitution begins from Articles 20 to 40, Nigeria Constitution uses Sections and subsections to cite any of its provisions while the Ugandan Constitution uses Articles and Clauses to cite any of its provisions (Oladele et. al., 2022; Aidonojie et. al., 2021). Therefore, both Nigeria and Uganda are parties in international human rights treaties (Mubangizi, 2015).

However, the main essence of these studies is aim at examining the similarities and dissimilarities of rights as contain in the Nigeria and Uganda constitutions (Majekodunmi et al., 2022). Furthermore, to ascertain the extent these rights are protected and enforceable in the various jurisdiction.

2. Conceptualizing of Human Rights

The *Universal Declaration of Human Rights* (1948) and the following contemporary human rights practice are the results of a longstanding and progressive process of juridical politicisation of traditional natural rights (Aidonojie et. al., 2022; Aidonojie, 2022), from modern theories of natural law to the famous French *Declaration of the Rights of Man and the Citizen* (Idahosa et. Al., 2023). Even though the idea of natural rights had a certain success in the concrete political battles carried on during the American and French Revolutions, it is precisely from the theoretical point of view that this idea of humans has suffered (Edetalehn and Aidonojie, 2023; Gunawan et. al., 2023; Aidonojie 2023) and received criticism. Some of this criticism stems from at least three classic critiques:

- Edmund Burke considered the universal rights of man as “abstract principles”.
- Jeremy Bentham even labeled natural rights as simple nonsense: “natural and imprescriptible rights, rhetorical nonsense, – nonsense upon stilts”.

Lastly, the well-known Karl Marx’s trenchant critique of the rights of man, notably towards the existence of abstract (taken out of social and historical context) individuals who are, just by the fact of existing, natural rights-holders.

Afterward the *Universal Declaration* was issued, philosophical debate about the nature and the foundations of human rights developed at the same pace as the human rights practice, to such an extent that reflection on human rights in recent times has been elevated to the status of a real ethical *lingua franca*. However, despite the wide acceptance of the concept of human rights, it must be noted that the practical agreement of such an original document emphasizing the concept of human rights, created several theoretical problems (Hetns and Kaguongo, 2006). Many times, the alleged universalism of human rights has been conceived as theoretically indefensible because of the issues of ethnocentric focus of ideological perspective of human rights. This opposition between the philosophical need to find universally sharable foundations and the urgent

requirements of current practice is nowadays at the core of philosophical thinking about human rights.

The most vital concept in the presence day generation is human rights. Governments, activists and corporations use it to attract a collective understanding where all people merit to certain rights and freedoms (Mutawali et. al., 2024; Aidonojie et. al., 2023; Mukhlis et. al., 2023). Irrespective of the persons origin, belief, custom and way of life. any one has rights that are reserved. Many people around the world believe that human rights are divine in nature or are God’s free given rights, a person can only access these rights by virtue of being a human, these rights are inherent in that they cannot be alienated or shared to another person and Government is not the originator of them, Government only comes in to ensure that these rights are codified under our laws and protected (Mukhlis et. al., 2024; Aidonojie et. al., 2024). Protecting human rights is tied into peace and development as in accordance with the UN, where sustainability, peace and freedom are impossible to achieve without preserving these rights.

In Nigeria for instance, only those rights that are stipulated in chapter four of the 1999 constitution are justiciable while those in Chapter Two are not. Uganda Human Rights contained in Chapter Four seems to be more ambitious and elaborate than those of the Nigerian Constitution. The UDHR of 1948 opened space for countries to recognize and adapt the human rights declaration as enshrined in Article 2.

3. Legal Analysis of Human Rights as contain in Nigeria and Uganda Constitutions

The extant Laws in Nigeria and Uganda make provisions for every citizen right, liabilities, duties and privileges, however, some rights are included in the constitution for them to be guaranteed, these rights are known as inalienable rights in Chapter four of the 1999 Constitution of the Federal Republic of Nigeria (CFRN) and the 1995 Constitution of the Republic of Uganda (CRU); The article makes a comparative analysis on these rights provided for under these two Grund Norms with a view to see whether they are adequately provided for or there are needs for improvement when comparing the Nigeria Constitution with that of Uganda to see where there are gaps in any of the them so as to make recommendations for the Government concern to take steps to amend her Constitution to ensure that these rights are adequately provided to ensure that citizens are better protected in line with the UDHR declaration of 1948.

The constitution of both jurisdictions provides for right to life, in this regard, everyone has a right to life; It is the duty of the State to ensure that lives of its citizens are protected and life is unnaturally taken away except through lawful means (Aidonojie et. al., 2024; Safi et. al., 2024; Aidonojie et. al., 2024). While the same right provided for in Article 22(1) in the constitution of the republic of Uganda (CRU) makes it clear that this right shall be respected and protected by people and government except the Court says otherwise. Clause 2 of article 22 gives an unborn child right to life in the mother's womb except permitted by a court of law. In *Onuoha Kalu v the state of Nigeria (SC 24/1996) 1998. 6 (18 December)* the SC held that the death penalty is in line with the laws of the land. however, the supreme court of Uganda: in *attorney General v Susan Kigula* and 417 others, held that the death violated the rights of convicts without fair trial in such way he heard in mitigation. The position of the death sentence in both the laws is that, the death penalty is still applicable however with some judicial variation from one jurisdiction to the other.

A citizen isn't expected to be exposed to torture, and slavery or be required to perform forced labour. Article 24 of CRU replicates the position and says citizens must be treated as human. There wordings seem to be the same. Right to personal liberty; every citizen must be entitled to liberty. Article 23 of CRU provides the same rights and the same exceptions as provided under the Nigerian Constitution, some of the exceptions could be when a person is alleged to have committed an offence (Aidonojie et. al., 2024; Obisan et. al., 2024; Ekpenisi et. al., 2024). An individual is entitled to the respect of dignity, While Article 25 CRU has the same provision with an inclusion of a proviso in Clause (3)(a) to (d) which excludes labour ordered by the Court, when a person is under arrest, any labour required by a member of a disciplined force is part of the member's duties such as work directed by institutions recognized by law. Both Constitutions give clarifications on what forced labour is or is not. The right of Fair Hearing; this a right provided in the Constitution for a person who is standing trial to be given the opportunity to be heard on his part of the story. In other words, if a person is given the opportunity to hear the version of his case before a decision is taken against him. While Article makes the same wordings the two provisions will have same words (Ademola, 2003). On right to privacy and family life; Citizens have privacy to their homes, correspondence, telegraphic communications, and telephone conversations are thereby guaranteed and protected.

Furthermore, concerning the presumption of innocent; any person standing before the courts of law on any

alleged offence is presumed innocent until the contrary is proved. The same presumption under Article has the same provision with Nigeria the little variation for Ugandan provision is a word or the person has pleaded guilty which Chapter Four of Nigeria did not make provision. On the right to legal practitioner of his choice; the right to have a legal provide a legal representation is fundamental to the accused, while Article 28(2)(d) of CRU goes further by showing he will be one to pay the legal fee. The little variation in the Ugandan provision is that the Accused will engage a lawyer at his own cost while that is silent in Nigeria provision. Also, right to be convicted on offense written Law, the provision makes it clear that a person can only be charged with on offence known to the law Article 28(7) is shows clearly that only written offences are known to the law. The right to freedom of thought conscience and religion is another notable right, it gives a person the right to reason for what is best for him and choose a religion he likes. The same applies under Article 29(1)(d) of CRU except subsection 4 of section 38 of the CFRN forbids any activity that relates to cultism. Concerning freedom of expression and press, constitution allows a citizen an opportunity to express himself as an individual or as a corporate body, except right to belong to secret society. This is also found in Article 29(1)(a) of CRU with no variation. On rights to peaceful assembly and association, these rights include the right to belong to a political party, trade union, or friends as long as the objectives are legal. This is also found in Article 29(1)(e) of CRU as exactly as provided under the Nigerian Constitution.

Freedom of movement, is one of the most important rights because without these human activities will not be possible, a right to move from one place to another is key to human association and development will not be realized. This provision is similar to Article 29(2) of CRU. On freedom from discrimination. This provision forbids discrimination of any kind, whether by race, religion, gender, or by birth. Article 21 CRU makes the same provisions and goes further in Clause 3 to define what discrimination means. Then clause (2) states clearly that no citizen of Nigeria shall be subjected to any disability or deprivation merely. Also, the right to own immovable property, the Nigerian Constitution restricts the right to own only immovable property. In Article 26(1) of CRU says both an individual and a body corporate can own property. Nigerian Constitution expressly limits its citizens to immovable property while the Uganda Constitution makes it general property whether movable or immovable. Furthermore, the right to seek redress in Court, the constitution not only did it provide these rights to the citizen but also gives them right to seek

redress in Court when these rights are breached. On rights of actrofoit acquit and convict, this right is specifically provided to a person who has served his jail terms or pardon should not be asked to serve the second time again, it will be a double jeopardy. Article 28(9) CRU makes the same provision, pardon is also provided in section 175 of the Nigerian constitution.

The rights analysed above are rights that are globally recognized and provided for in the Nigeria and Uganda constitutions. However, from the analysis above there are several variations of these rights in the various jurisdictions under study.

4. Notable variations of the Rights as contain in the Nigeria and Uganda Constitution

While some variations identified are provided in the two countries, however, some are not included in Chapter Four of their Grund norms, those rights contained in Chapter Four are rights contained in the Instrument known as the International Covenant for Civil and Political Rights (ICCPR) which are also called first generation rights and states are to make budgetary provision for their immediate realization. These rights are justifiable where they have been breached. This Article itemizes some of these rights are enshrined in Chapter Four of the Ugandan Constitution which are not provided for under the Nigerian Constitution and vis-vasal to see the adequacy and inadequacy of both provisions. There are human rights that are contained in the Constitution but not in Chapter Four, in Nigeria for instance some of these rights which are not included in Chapter Four are also found in Chapter Two of the same Grund norm and therefore makes them nonjusticiable under the Nigerian law. The notable differences are hereunder listed and discussed using the Ugandan Constitution.

5. Chapter IV of the Ugandan Constitution

Article 30, makes education a fundamental right; this is a fundamental human right that must not be neglected by any Government because it is an essential part of human life (Aborisade and Oni, 2020), without it, life generally will be meaningless, and without growth and development in the society. It is commendable that the Ugandan Constitution has made it part of Chapter, this right is not provided for under Chapter IV of Nigerian Constitution but in section 18 which is under Chapter Two. A person who has attained eighteen years shall be entitled to marry and to produce children, they shall have equal right of share during the dissolution of the marriage (Adebayo, 2018). This is not provided under the Nigerian Constitution though this may have express provision

in the Act or laws of the states. The rights of widows and widowers are protected in the Constitution. A very interesting human rights provision that should also be included Nigerian Constitution though some may be found in other laws, should be moved to Chapter IV for a higher legal ranking. On rights to consent to marriage, this mandates that marriage should be consensual and not under duress. This provision expressly prohibits forced marriage in Uganda and this Nigerian Chapter IV does have fundamental rights. Concerning the marginalization of citizens, this provision mandates the Lawmakers to take steps necessary to enact a law that will protect a set of people that may be marginalised in the country; however, the Uganda Constitution mandates the Parliament to take steps to enact to create equal Opportunities Commission as a regulatory body.

Furthermore, regarding the rights of women, the Constitution says Full and equal dignity should be given to Women. Although the Constitution which prohibits discrimination of any kind is an omnibus provision that has taken care of large areas of Rights in Nigeria, it is still expected that some sensitive parts of human rights like women's rights should be specifically provided as it has done in Uganda. Clause (2) of Article 33 mandates the State to provide policies that will be conducive to women's participation. Clause (3) of Article 33 also provides in every activity of government women's rights must be considered. On economic and social-political rights of women, clause (4) provides that when it comes to political, and economic activities women shall be given equal rights with men. The Ugandan Chapter IV has opened the space for women to compete favorably with their male counterparts in our modern democratic principles. With regard, to affirmative action for women, Clause (5) says without prejudice to Article 32 of this Constitution, affirmative action shall be given to women to correct the inequality that was created by tradition. By this provision custom or traditional history of a particular area shall not determine the faith of a Ugandan woman. Clause (6) of the Article prohibits any custom or tradition that undermines the interest or dignity of women. This clause expressly renders it void any Laws at in any part of Uganda.

Concerning children's rights, this provision gives children the right to be cared by their own parents or guidance based on laws to be provided by the Parliament. Basic education is made paramount for all the children in Uganda. Clause (1) and (2) maintain that every child deserves to be cared for by his parent and is also entitled to basic education provided by the state, this same provision is not enshrined in Chapter IV of the Nigeria Constitution but rather in the Act and

the States laws like the Child Rights Act/Laws. Clause (3) prohibits the deprivation of a child's benefits in all ramifications of religion or his beliefs, and Clause (4) protects the child from any form of exploitation and work that may be hazardous to him. This provision can only be taken from section 42(2) of the Nigerian Constitution which is against discrimination. Clause (7) mandates the state to ensure the protection of orphans and other vulnerable children in society and this is not expressly stated in Chapter IV.

With regard, to persons with disabilities, Persons with disabilities have their rights protected under Chapter IV of the Ugandan Constitution which mandates the state to and society to ensure that these special people should be allowed to exhibit potential in Uganda with respect and dignity. This lacking in the Nigerian Constitution. Clause (2) compels lawmakers to enact laws necessary for the protection of PWD, the Parliament in compliance with the Constitution enacted Persons with Disabilities, and the L.G Act of 1997, for example, provides for two representations from persons with disabilities at the various Local Council levels. On minorities, Article 36. This is another milestone of Human Rights provided under Chapter IV of the Constitution of Uganda which it guarantees the participation and views of minorities to be taken into consideration when making national plans and programmes, it is not long before the rule where minority will have their say while the majority will have their way. While the Nigerian Constitution mandates the Federal Government and States to reflect character system in the conduct of its affairs, this is contained in chapter II which is non-justiciable. On culture and similar rights, it says the culture, the usual practice, and their belief must be protected and respected. Although the right to culture is not expressly stated in Chapter IV of the Nigerian Constitution, the word belief in the Constitution may connote a person's culture or tradition, however, this would have been expressly written and it is in the Ugandan Chapter IV where culture and tradition are provided to keep far any doubt that may come. Concerning, civic and activities rights the Constitution guarantees every citizen to be involved in government activities. This right is not expressly under Chapter IV of the Nigerian Constitution but inference can only be drawn from where the Constitution mandates the Federal Government and States to reflect character system in the conduct of its affairs, this is contained in Chapter II which is non-justiciable which seems to be a community right and not individual right as provided under Article 38 of Uganda Constitution. Clause 2 of Article 38 comes out in clear terms to give Ugandans the right of peaceful protest to influence government

policies and decisions, this is not provided under the Nigerian constitution and should be encouraged.

It must be noted that article 39 provides that a healthy environment is a healthy life and this is made as a fundamental right. This led the Parliament to enact the National Environment Act, section 3 of the Act provides that Ugandans have the right to a decent environment and section 4 of the same establishes the National Environment Management Authority to ensure the smooth realization of the set goals. The impact of Article 38 is greatly felt in Uganda, the evidence is glaring in a city like Kampala where the environmental mechanism is kept in place to ensure a decent environment at all times. On Economic Rights This Article spells out rights that workers need at their workplace, this sounds like a clear signal to employers who are bent at marginalizing their employees and treating them as slaves without regarding their dignity of human persons. This provision is commendable because it opened the space for the Parliament to enact laws that will bring safety and comfort to Ugandan workers, this should be emulated by the Nigerian government. Clause (2) and (3) go further to protect women workers who may be denied their maternity rights. Also, article 41(1) did not just provide to the citizen the right of information but a right to access where that information may be kept. The word access to information distinguishes it from the Nigerian Constitution which only guarantees freedom of information. Clause (2) makes it mandatory for legislatures to lay down laws that lead the citizen to dictate their classes of information and to obtain them

6. Recommendations

No country can realize a developmental stride if the full rights of its citizens are not guaranteed under her laws especially in the constitution that is a Supreme law which all others laws are subjected to its provisions, it is not enough for a country to claim it has enshrined her fundamental rights under the Acts. This country needs to take further steps to move these rights to the Constitution especially Chapter Iv whose rights are normally justiciable when breached.

Between Nigeria and Uganda. The Article when comparing the two Grund norms, observed that Uganda Chapter IV has more ambitious human rights provisions than that of the Nigerian counterpart, some rights that are found in the other Chapters of Nigerian Constitution but not in Chapter IV. The Article recommends to the government of Nigeria that those human rights Provision which are expressly provided under Chapter IV of the Ugandan Constitution especially between Article 31 and 42, be incorporated

into Chapter IV of the Nigerian Constitution so as to make them justiciable against the government or people who may breach these rights.

The Article also recommends to the Republic of Uganda that even though it has provided enormous rights for her citizens, the Government needs to do more in the implementation of these rights whereas they may be there for academic exercise and not for enforcement and therefore defeats the purpose of their enactment.

7. Conclusion

Fundamental Human Rights are as old as creation themselves and should not be taken for granted, no wonder UDHR shows us human rights are interdependent and indivisible, and the Declaration is important and should be given the Constitutional backing by every Government. This is because the paramount purpose of Government is the security and welfare of its citizens. It is the view of this Article that all human rights issues be codified under Chapter IV of the Constitution so that citizens will have the opportunity to realize their potentials. These rights are already incorporated into Chapter IV, Governments at all levels should ensure that citizens are protected while the ones yet to be incorporated in Chapter IV be seen to be incorporated so that at the end, every citizen lives are guaranteed.

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Managerial Irrationality and Dividend Policy of Non-Financial Firms in Nigeria

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Abstract. The study examined the effect of managerial irrationality (Hubris Hypothesis) on dividend policy of 27 non-financial firms listed on the Nigerian stock exchange for the period 2011 to 2022. The specific objectives were to ascertain whether managerial overconfidence, chairman-CEO duality, ownership concentration, firm growth, leverage, total assets and profit after tax significantly affect firms' dividend policy. To this end, the panel data analysis econometric technique was employed for analysis of data, and the results obtained revealed that while managerial overconfidence has significant positive effect on dividend policy, profit after tax has a significant negative impact on dividend policy. The other hypothesized variables such as chairman-CEO duality, ownership concentration, firm growth, leverage and total assets do not have any significant relationship with dividend policy of firms in Nigeria. The study recommends among others that, board of directors intending to grow their firms should endeavour to recruit managers who do not have such behavioural trait/biases. Also, a higher proportion of independent directors should be engaged on the board in order to mitigate the effect of managerial overconfidence and dominance and reduces the probability of the firms not to pay dividend.

Keywords: Managerial Irrationality, Dividend Policy, Non-Financial Firms and Econometric Methods.

1. Introduction

Corporate wellbeing, survival and continuity is essential not only for job creation, improved standard of living but also ensures value creation for shareholders wealth and growth and development of the economy at large. Managerial irrationality also known as hubris hypothesis is often perceived as a characteristic of an individual rather than a group, which typically describes behaviour that defies the norms and often indicates a loss of contact with reality and an overestimation of one's own competence, accomplishments or capabilities (AlGhazali,

Fairchild, & Guney, 2022). Contrary to common expectations, hubris is not necessarily associated with high self-esteem but with highly exaggerated self-perception deferent from reality (Lewis, 2001), such that Moolah (2009) earlier described it as the excessive, overbearing pride or presumption usually associated with individual.

In this study, an attempt is made to empirically examine how corporate managers behave irrationally while taking dividend decisions. Although, there are few empirical studies like Chen, Zheng and Wu (2011) on managerial overconfidence and dividend payout in frontier markets, but this study to the best of our knowledge, is the first of its kind to be conducted in Nigeria. According to the positive view of irrationality, whether managerial overconfidence will lead to either overinvestment or underinvestment, is a function of excess internal cashflow available to the firm. Corporate managers assume that an undervalued firm increases its cost of external financing; and if the internal cashflow is much, they will embark on several projects irrespective of its positive or negative net present value (NPV). On the other hand, scarcity of internal cashflow will lead to underinvestment. Thus, overconfident managers tend to reduce the cash dividend if they perceive high investment need, while increasing the dividend payout if they are positive about the cashflows from the current investments (Rasheed, Sadaqat & Chughtai, 2012). On the other hand, the opposite view advocate that the managers who are overconfident may possibly distribute dividends prefer short term debt with the notion that when fewer dividend are paid their reputation will be negatively affected, thereby reduce their compensations.

Several studies have investigated behavioural irrationality from three angles such as investor sentiment, investor biases and managerial biases, we specifically focus on the relationship between one of the managerial biases (overconfidence and firm's dividend policy). Previous studies such as (Gervais,

Heaton and Odean, 2003; Jensen and Ruback, 1983; Busenitz and Barney, 1997; Li and Tang, 2010; Bodt and Roll, 2014) have either investigated the relationship between managerial overconfidence and financing decisions, or in relationship with investment decisions, firm values or corporate takeover or mergers and acquisitions. However, there are only a few exceptions like (Cordeiro, 2009; Chen, Zheng and Wu, 2011) that have examined how managerial overconfidence affects dividend policies of firms.

From the series of empirical literature reviewed, it was observed that a lot of studies like Muller and Sirower (2003); Kisgen (2006); Vagenas-Nanos (2010); Chen, Zheng and Wu (2011); Bodt, Jean-Gabriel and Roll (2014) were carried out in the advanced countries like US, UK and China. Less than 4 percent studies like those of Ali and Anis (2012), Rasheed, Sadaqat and Chughtai (2012), Rizqia and Sumiati (2013) and Soongswang (2016) were done in the emerging economies. To the best of our knowledge, no study of this nature (with respect to hubris hypothesis/managerial irrationality and firm's dividend policy) have been done in Nigeria. Thus, this current study is the first of its kind to be investigated in the Nigerian context.

With respect to findings, we observed that some studies such as Berkovitch and Narayanan (1993), Malmendier and Tate (2005), Baker et al. (2007), Aktas, Bodt and Roll (2007), Chang et al. (2009), Hackbarth (2009), Waal (2013) find that hubris/managerial overconfidence is present in dividend policy decisions, while few others like Rizqia and Sumiati (2013) and Sindhu (2014) submitted that CEOs duality, cash flow assets and leverage positively affect dividend policy. Due to some country-specific factors that may be associated with the above findings, one may be wrong to generalize these results and conclude for the Nigerian case. Hence, the need to investigate this relationship using variables such as Managerial Overconfidence, Chairman-CEO Duality, Cash Flow, Industry Growth and Ownership Concentration. We note that apart from Chen, Zheng and Wu, 2011 in China who employed these variables in their study, others used Managerial Overconfidence and other firm specific factors.

In view of the foregoing, given the very nature of many Nigerian firms being managed by managers with unquestionable characters and the subsequent collapse of many of these firms in recent times, one cannot completely rule out the presence of managerial irrationality in the process. It is argued that firm's characteristics or specific factors may not be the only factors influencing firms' dividend policy decisions

rather, other psychological variables such as irrational behaviour may also be responsible. However, the extent to which this irrational behaviour affect dividend policy decisions in Nigerian firms is what we cannot tell. It is in the light of these that this study seeks to empirically test the Hubris hypothesis and model of managerial irrationality in relation to firm's dividend policy in Nigeria by relaxing the rationality assumption.

The rest of the paper is structured as follows; section two is the literature review, section three focusses on methodology, section four on data analysis and interpretation of results and while conclusion and recommendations are addressed in section five.

2. Literature Review

2.1 Managerial Irrationality/Hubris Hypothesis

According to Moolah (2009), managerial irrationality/hubris hypothesis refers to overbearing pride or presumption, excessive pride or self-confidence usually associated with individual. It has been advanced as an explanation of modern corporate takeovers, suggesting that there is a tendency for bidding companies to pay too much especially when corporate managers are over optimistic about their ability to add value to a new company. It often indicates a loss of contact with reality and an overestimation of one's own competence, accomplishments or capabilities (Lewis, 2001).

Baker et al (2004) sees manager's irrational behaviour as the managerial behaviour that is less than fully rational, or managerial behaviour that doesn't meet the definition in rational decision theory. According to them, irrational behaviour is the behaviour excluding that of completely rational people. Irrational Behaviour does not only include limited rational behaviour, but also emphasizes on systematic mistakes rising from cognitive bias and psychological factors under uncertainty in intuitive decision making (Shao and Wang, 2013). Where information asymmetry exists, there is also uncertainty with respect to capital investment decision. When people make decision under uncertainty, their behaviour is always irrational systematically, caused by psychological factors such as cognitive bias, sentiment or emotion (Camerer 2004; Kahneman and Tversky, 1979). The irrational behaviour of managers will lead to serious decision making errors and do harm to corporate value.

2.2 Concept of Dividend Policy

Dividends are cash paid to firms' owners from the total income due to the firms such that the percentage payment is regarded as the payout ratio; but dividend yield is often ascertained by the ratio of dividend per share-to-share price. These include cash dividend, stock dividend/bonus shares and stock split (Pandey, 2010). According to Maheshwari, Maheshwari and Maheshwari (2011), the term dividend policy refers to the policy concerning quantum of profits to be distributed as dividend.

Dividend policy decision, as an aspect of financial management, aids the success of the organization by providing a standard by which a company determines the amount of money it pays as dividend. Surprisingly, some theories such as Miller and Modigliani (1961) argued that dividend policy do not matter (irrelevant) and while others like Lintner (1956), Walter (1963) and Gordon (1963) believed that it matters (relevant). However, several reasons have been advanced to support a company's decision to declare dividend to shareholders. According to Allen, Bernardo and Welch (2000), corporate investors like to buy shares in firms that pay dividend due to the tax benefits, and that payment of dividends increases the overall performance of the company by minimizing information asymmetry. In addition, payment of dividend constrains managers to efficiently manage the investment decision of the firm, as excessive profits sometimes influence management to careless spending, and unprofitable projects/ventures (Jensen, 1986; Al-Malkawi, 2008).

2.3 Managerial Overconfidence and Dividend Policy

Managerial overconfidence can be seen as individual's certainty about his or her own predictions exceeds the accuracy of those predictions (Li & Tang, 2010). Ideally, firms are believed to either behave rationally or irrationally; but under the rational approach, "managers use dividends as a function to reduce agency cost or as a device of signal to solve the information asymmetry problem". However, empirical evidence has not shown strong support for the assumption. Allen and Michaely (2003) and Frankfurter and Wood (2006) argue that there is no empirical evidence that aligns agency and signaling theories. However, in this study, we assume that "managers, investors, or both behave irrationally, even though studies have investigated behavioural irrationality from three angles, investor sentiment, investor biases and managerial biases, we specifically focus on the relationship between one of the

managerial biases, overconfidence and dividend policy".

Previous studies in this regard have examined investment, financing decisions and firm values. But there are only a few exceptions that have examined how managerial overconfidence affects dividend policy decisions. Many of these studies contend whether to distribute dividends or not is a function of the managers' perception of the company's future, because dividend policy is a decision about investing earnings so as to grow the firm; and when they become overconfident about their future growth, they prefer to invest earnings to boost growth rather than pay dividend (Deshmukh et al. 2009). In fact, some empirical studies such as Cordeiro (2009) have argument that overconfident managers often pay less dividend; but other studies like Denis and Osobov (2008) argue otherwise and predicts that dividend policy varies across company's life cycle.

2.4 Chairman-CEO Duality and dividend policy

This is a situation where a firm's CEO is also the chairman of the board. It has however been noted in the extant literature that this dual role could pose a potential threat to a firm's dividend policy decisions and overall performance (Chen et. Al, 2011). The issue of duality is often an indication of more power for a firm's managers. A manager who also occupies the office of a chairman of the board may be able to use his power to achieve his own selfish interest/agenda without taking cognizance of shareholders' interest. Since managers' stock options is often a function of the growth rate of the firm, they are more inclined to invest the firm's earnings for future growth. This situation may be true in the Nigerian case because of the numerous investment opportunities, unconcentrated nature of shareholders and the process of managing a Nigerian firm is more complex due to the emergence of new issues in the Nigerian emerging market.

2.5 Cash Flow, Managerial Irrationality and Dividend Policy

Jensen (1986, p.12) "sees free cash flow as cash in excess of that required for funding all positive net present value projects, which often tempt managers to expand the scope of operations and the size of the firm, thus increasing managers' control and personal remuneration, by investing free resources in projects that have zero or negative net present values". These negative NPV projects result in serious conflict among shareholders and managers, hence, Jensen (1986) opined that some firms are especially susceptible to

raising free cash flow, suggesting distribution of dividend to respective owners to limit or checkmate the abusive behaviour of managers at the detriment of the overall wellbeing of the which is often caused by irrationality.

2.6 Theoretical Review

2.6.1 Theory of Optimism and Dividend Policy

According to Roll (1986), “managerial optimism in a firm’s financing decisions (dividend policy) has been a subject of an ongoing debate in the corporate finance literature; pioneering study on the role of managerial over optimism in corporate acquisitions, the merits of managers’ possible departure from full rationality, and behavioral corporate finance in general, have been examined in a number of theoretical and empirical studies”. Optimistic managers will use a priority on self-financing, then debt and ultimately to the issue of shares. They show the positive relationship between the means of internal financing and managerial optimism (Malmendier & Tate, 2005). Baker et al. (2007) show that optimistic CEOs over invest and tend to choose higher leverage due to their overestimation of growth potentials thereby opting for debt financing.

Thus, “an optimistic leader promotes self-first and last a debt and equity issuance. In other words, optimistic leader is particularly sensitive to the risk of difficulties, even bankruptcy of the company; and therefore, he prefers that dividends are limited, so that company has cash to meet its commitments”. Hackbarth (2009) argues that optimistic managers have a higher probability to excel in tournaments and thus may get promoted to top executive positions more often, though all managers choose riskier investments (specific investment and long term) when faced by internal competition for leadership.

2.7 Empirical Literature

The study of Vagenas-Nanos (2010) on overconfidence and shareholder value in both public and private deals in the UK found that overconfidence managers are unable to make better returns on investment compared to those raised by rational bidders. Chen, Zheng and Wu (2011) investigated the relationship between managerial overconfidence and dividend policy in an emerging market in China on a sample of 745 companies. The results show that overconfidence and dividend policy are negatively related and that relationship is strengthened by duality and cash flow. Campbell et al. (2011) employed different types of optimism to test the effect on CEOs on dividend policy decisions. “The outcome

demonstrated that high (low) optimistic risk-averse CEOs invest more (less) which destroys firms’ value; also, they affirm that those CEOs are more likely to lose their position, particularly, if the board of directors act in the interest of shareholders”.

Ali and Anis (2012) investigated managerial biases, overconfidence and dividend policy. Using Bayesian network method to examine this relationship coupled with emotional bias on 100 Tunisian executives. The findings indicate that dividend policy is significantly influenced by behavioural biases such as optimism, loss aversion, and overconfidence. Rasheed, Sadaqat and Chughtai (2012) investigate the link between managerial overconfidence and dividend payout in an emerging market of underdeveloped country Pakistan for 62 listed firms for the period 2009 to 2011. Using the ordinary least squared (OLS) technique, the results reveal that managerial overconfidence has a weak relationship with dividend payout.

Waal (2013) examined the effects of hubris and size on merger performance using the univariate and the OLS techniques. The findings revealed that Hubris significantly impact merger performance. The finding also showed that overconfident CEOs of smaller firms perform better than overconfident CEOs of larger firms. Shao and Wang (2013) examined the effect of manager’s irrational behaviour on corporate investment and dividend decisions. The empirical results indicate that irrational behaviour of managers, cognitive bias and psychological factors take place in heuristics significantly affect dividend and investment decision making process.

The study of Bodt, Jean-Gabriel and Roll (2014) on overbidding and M&A decision found that overbidding which was heavily driven by irrationality. Soongswang (2016) examines the motives behind takeovers activities in Thailand under synergy, agency costs and hubris hypothesis. He employed a long window returns for a period of 12 months before and after the announcement by means of a number of metrics. It was observed that two set of firms are positive that the synergy as well as hubris hypothesis were the motives behind the takeover’s bids in Thailand.

Anour and Aubert (2017) examine the effect of investors’ sentiments on dividend policy in France using panel data analysis technique. It was observed that dividend premiums and investors’ sentiments have significant impact on firms’ dividend decisions. The study by Charbti (2020) on the effect of divided policy on firm’s size and age in relation to investor sentiment in France was empirically investigated. The

regression method was employed for analysis of data and the results revealed among others that industry is the single sector that captures the significance of investor sentiment in predicting dividend policy likelihood in France.

Sheng et al. (2022) examined the relationship between managerial myopia and firm's productive capacity in China. Using the regression analysis, it was found that managerial myopia has a weak relationship with firm's productive capacity. The study of AlGhazali, Fairchild and Guney (2023) on corporate dividend policy as a puzzle and its effects of economic and behavioural factors was investigated in relation to managerial irrationality, moral hazard, overconfidence, and myopia on managerial incentives to increase or decrease dividends. The outcome of the study revealed a significant effect of these factors on dividend policy decisions.

3. Methodology

The main method used for this study is the Panel Data Analysis (PDA); although correlation coefficient and descriptive statistics were employed for the preliminary tests in order to ascertain the background characterization and the relationship among the hypothesized variables. The panel data analysis accommodates 'time as well as the heterogeneity' effects of the quoted companies. The Hausman test is employed to select between fixed and random effect estimation. The justification for the use of panel data analysis in this study is based on the fact that the data used is subject to time and cross-sectional attributes, it provides better results since it increases sample size and reduces the problem of degree of freedom and, the ability to avoid the problem of multi-collinearity, aggregation bias and endogeneity problems (Greene, 2002).

3.1 Population, Sample Size and Source of Data

The population consists of all non-financial firms quoted on the floor of the Nigerian Stock Exchange from 2011 to 2022. As at 31st December 2022, there were 177 quoted active non-financial firms (NSE, Fact book 2022), out of which twenty (27) active non-financial firms were randomly selected. The data for the study were sourced from the respective companies audited annual reports and the Nigerian Stock Exchange Fact Books.

3.2 Model Specification

The model follows a recursive format by employing the Chen, Zheng and Wu (2011) and Lintner partial

adjustment model with modifications that allow for use of hubris hypothesis/managerial irrationality variables that is Synonymous with developing countries. The use of a partial adjustment format helps to provide adaptation for the dynamic behaviour of dividend policy within companies (Allen & Michaely, 1995; Fama & French, 2001). The model therefore modifies that of Chen, Zheng and Wu (2011) in China and is presented in its basic form as follows:

$$DIVPOL_i = \alpha_0 + \alpha_1 PAT_{it} + \alpha_2 CF_{it} + \alpha_4 EPS_{it} + u_1 \dots \dots \dots (1)$$

Equation (1) is the foundational model of the managerial behavioural determination of dividend policy. Being a partial adjustment structures model, we include earnings per share and cash flow (the ratio of cash flow and total shares) which are essential factors in dividend policy determination. Given the theoretical framework presented above, we therefore include growth and leverage in the model in equation (1) to recursively obtain an expanded form of the modified Lintner model in equation 2 below as follows:

$$DIVPOL_i = \alpha_0 + \alpha_1 PAT_{it} + \alpha_2 CF_{it} + \alpha_3 EPS_{it} + \alpha_4 GROWTH_{it} + \alpha_5 LEV_{it} + u_2 \dots \dots \dots (2)$$

In equation (2) cash flows is argued to be a potent factor in dividend payout for the respective firms and is expected to be positively signed. Apparently, growth rate is also expected to exert a distributed effect on dividend payout since the desire of managers to grow the firm is a reflection of the tradeoff between future growth and payment of current period dividend. Leverage is also added because is an indication of shareholders willingness to ensure prompt payment off dividend by reducing the amount of excess cash at the managers' control. Thus, equation (3) is specified recursively (from) equation (2) to include owner concentration and total assets in the dividend function as:

$$DIVPOL_i = \alpha_0 + \alpha_1 PAT_{it} + \alpha_2 CF_{it} + \alpha_3 EPS_{it} + \alpha_4 GROWTH_{it} + \alpha_5 LEV_{it} + \alpha_6 OC_{it} + \alpha_7 TASS_{it} +$$

$$u_3 \dots \dots \dots (3)$$

Moreover, following Chen, Zheng and Wu (2011) and Rasheed, Sadaqat and Chughtai (2012), managerial overconfidence and CEOs duality can be explicitly introduced into the dividend function as well as lag of dividend policy in model 4 below separately. This will enable us observe separately the particular effect of managerial overconfidence on dividend payout. The reformulated model is thus specified as follows:

$$DIVPOL_i = \alpha_0 + \alpha_1 MOC_{it} + \alpha_2 DUALITY_{it} + \alpha_4 LagDIVPOL_{it} + u_4 \dots \dots \dots (4)$$

In order to close the recursive models developed above, we take a combination of the dynamic model of hubris hypothesis factors within a single function in model 5 below. Dividend policy decision of the firm

is often a reflection of managerial overconfidence and CEOs duality. The Duality often means more power for a company's executives. A CEO who also serves as the chairman of the board may be able to employ his/her power to advance his/her own agenda without considering the needs of shareholders (Chen et. al., 2011). A dummy variable of 1 and 0 is thus introduced such that where the CEOs is also the chairman of the board is represented by 1 and where he is not, is represented by 0. The model is therefore specified as follows:

$$\text{DIVPOL}_{it} = \alpha_0 + \alpha_1 \text{PAT}_{it} + \alpha_2 \text{CF}_{it} + \alpha_3 \text{EPS}_{it} + \alpha_4 \text{GROWTH}_{it} + \alpha_5 \text{LEV}_{it} + \alpha_6 \text{OC}_{it} + \alpha_7 \text{TASS}_{it} + \alpha_8 \text{MOC}_{it} + \alpha_9 \text{DUALITY}_{it} + \alpha_{10} \text{LagDIVPOL}_{it} + u_{5t} \quad (5)$$

Where:

DIVPOL = Dividend Policy

PAT = Profit After Tax

CF Cashflow

EPS = Earnings Per Share

GROWTH = Firm Growth

LEV = Leverage

OC =Ownership Concentration

TASS = Total Assets

MOC = Managerial Overconfidence

DUALITY = Chairman-CEO Duality

The *a-priori* expectations for Hubris Hypothesis/Managerial Irrationality-Dividend Policy relationship; $\alpha_1, \alpha_2, \alpha_3, \alpha_4, \alpha_7, \alpha_8, \alpha_9, \alpha_{10} > 0$; $\alpha_5, \alpha_6 < 0$

3.3 Measurement of Variables

(a) Dependent variable

Dividend Payout (DIVPAY): "this is taken in two variations; in levels, the variable is the amount of dividend payout; while in ratio, it is taken as the ratio of total dividend paid to total profit after tax for the firms:

(b) Independent variables

(i) Managerial Overconfidence (MOC): measured by the difference between the forecast profit and the actual company performance; Lin et al (2005) used similar measurements in their study;

(ii) Chairman-CEO Duality (Duality): when the CEO of a company also serves as the chairman, we assigned a value of 1; otherwise, the value is 0, it is expected to be positively signed

(iii) Cash Reserve/Flow (CF): it is the ratio of cash flow and total shares

(iv) Industry Growth (Growth): *growth* is the annual growth rate of total assets of the company, and also by averaging the sales

over a five years period in the industry; Keats and Hitt (1988) also used this method

(v) Ownership Concentration (OC): this represents the total amount of shares held by the firm's directors and their relatives as a ratio of total equity shares; the higher the percentage held by directors and their families, the more their interests conform to those of outside shareholders

(vi) Firm Leverage (LEV): Measured as the level of debt employed by the firms, it is also a measure of the financial risk to which the firm is exposed (Agrawal & Jayaraman, 1994)

(vii) Total Assets (TASS): also measured as log of total assets

(viii) Profit after Tax: this is the profit after taxation as announced in the records of the companies in the sample".

4. Data Analysis and Interpretation of Results

This section focuses on data analysis, presentation of results and discussion of findings. The analysis involves preliminary test like correlation analysis, as well as the Panel Data Analysis employed for the main estimation of the data set.

4.1 Correlation Analysis

To further examine the background behavioural patterns in the data series in the study, the ordinary correlations matrix coefficients are determined between the variables in the study. The ordinary correlation matrix analysis is conducted on the data for the main variables used in the empirical analysis. The correlation matrix results for the variables in Table 4.1 indicates that dividend payout has a rather weak correlation with all the other variables in the study. The correlation values are really low and indicate that one-on-one relationship of the variables with dividends is generally weak for the entire sample. Unexpectedly, MOC had -0.0027 values, a negative relationship with dividend policy and profit after tax; while ownership concentration also has a weak negative correlation with DIVPOL and the other variables. It seems that the highest correlation in the result is between TASSET and EPS (0.4013), and DEBT and CF (0.3866). This means that the companies' cash flow constitutes more of debt than equity, and that the companies' earnings per share is strongly dependent on their total assets.

Table 4.1: Pairwise Correlation Matrix

	DIVPOL	PAT	CF	EPS	GROWTH	DEBT	TASSET	MOC	DUALITY	OC
DIVPOL	1									
PAT	-0.0169	1								
CF	0.0099	0.0102	1							
EPS	-0.0329	-0.0388	0.0478	1						
GROWTH	-0.0156	-0.0035	0.0137	-0.0554	1					
DEBT	0.0080	-0.0139	0.3866	0.1011	-0.0114	1				
TASSET	0.0043	0.0012	0.0037	0.4013	0.0719	-0.0041	1			
MOC	-0.0027	-0.2855	0.0229	-0.0047	-0.0148	-0.0052	-0.0074	1		
DUALITY	-0.0538	0.0990	0.0613	0.1038	-0.0483	0.0268	0.0644	0.0052	1	
OC	-0.0490	-0.0520	0.0515	-0.0954	-0.0179	0.0069	-0.1339	-0.0026	0.0087	1

Source: Author's Computations (2023)

4.2 The Pane Data Analysis Results

As noted in section three, the standard test for the method of panel data analysis adopted is the estimation of Hausman test for random effects (see table 4.2 below). Since the biases in the pooled data could either come from cross sectional heterogeneity or time series (periodic) changes, the Hausman test is conducted to determine the best effects model to be adopted. The Chi-square statistic values for the model was significant. From the results, the statistic provides little evidence against the null hypothesis that there is no misspecification when the fixed-effect model is employed, hence, the best method to apply for the model estimation is the fixed-effect strategy. However, for the purpose of robustness check, we present the results for both effects (fixed and random effects) together in Table 4.2 below.

Table 4.2: Hausman Test for Panel Effects

Test Summary	Chi-Sq. Statistic	Chi-Sq. d.f.	Prob.
Cross-section random	864.668	9	0.000

Source: Author's computations (2023)

4.3 Managerial Overconfidence and Dividend Policy Model

$$\text{DIVPOL}_i = \alpha_0 + \alpha_1 \text{MOC}_i + \alpha_2 \text{DUALITY}_i + \alpha_4 \text{LagDIVPOL}_i + u_i \dots \dots \dots (3.4)$$

The effects of managerial overconfidence (MOC) on dividend payout of the firms are estimated in Table 4.3, and the diagnostic tests of the model shows a very strong predictive ability as it is shown in the high R squared value of 0.59. This shows that over 59 percent of the systematic variations in dividend policy is captured by changes in the explanatory variables. The adjusted R-squared value of 0.51 percent is also okay and it implies that the model has a good predictive ability. The F value of 6.687 in the model however passes the significance test at the 1 percent level, given the probability of zero. This shows that a significant positive relationship exists between the dependent variable and all the independent variables combined.

The individual coefficients of the variables in the model report quite interesting outcomes. The coefficient of Managerial Overconfidence (MOC) is positive and significant at the 5 percent level. This implies that a significant positive relationship between managerial overconfidence and dividend policy of firms in Nigeria. This positive relationship is an indication that hubris hypothesis or managerial irrationality highly influences dividend policy decisions of firms in Nigeria in the period under investigation. This result is quite suggestive and conformed with those of Bouwman (2009) who reveal that there is a greater abnormal return following the announcement of dividend increases for optimistic managers compared to rational managers. This was attributed to the inability of the markets to distinguish between overconfident and rational managers. The study argues further that if managers use dividend announcements to convey information about future earnings, investors should react positively to dividend increases. However, if investors can distinguish between overconfident and rational managers then it would be expected that the market will react positively to rational managers' announcements.

This finding disagrees with those of Chen, Zheng and Wu (2011) who find negative relationship between managerial overconfidence and dividend policy; and Rasheed, Sadaqat and Chughtai (2012) who submitted a weak positive relationship between managerial overconfidence and dividend payout. The study however, agrees with those of Muller and Sirower (2003), Bertrand and Mullainathan (2003), Fairchild (2005), Malmendier and Tate (2005), Ben-David et al. (2007),

Shao and Wang (2013), Waal (2013), Gervais and Odean (2001), Hackbarth (2009) who unanimously submitted a strong positive relationship between managerial overconfidence and dividend policy of firms.

On the other hand, DUALITY as measured by Chairman-CEO Duality, a situation Where the CEO of a company also serves as the chairman. Hence, this variable was captured by dummy, we assigned a value of 1 when the CEO of a company also serves as the chairman; otherwise, the value is assigned 0 when he is not. However, the empirical findings from this study indicate that there is no significant relationship between CEO Duality and dividend policy. This further justifies the codes of corporate governance in Nigeria that strictly prohibits a situation where CEO of a company also serve as board's chairman. The negative sign in the result indicates that even if there is evidence of CEO-Duality, it will continue to have negative impact on dividend policy decisions of firms in Nigeria. This finding confirmed those of Chen, Zheng and Wu (2011) in China

Table 4.3: Model with Managerial Overconfidence (MOC) (Dependent Variable = DIVPOL)

Variable	Fixed Effects (FE)			Random Effects (RE)		
	Coeff.	t-Stat.	Prob.	Coeff.	t-Stat.	Prob.
Constant	2.57E+08	2.623720	0.0097	1.65E+08	1.828373	0.0694
MOC	0.024891	2.402921	0.0177*	-0.001565	-0.185149	0.8533
DUALITY	-2.01E+08	-1.506073	0.1344	-59887202	-0.507991	0.6122
DIVPOL(-3)	0.043632	0.563368	0.5741	0.441443	6.268794	0.0000
R-squared	0.595			0.124		
Adj. R-squared	0.506	DW=2.28		0.107		DW=1.27
F-statistic	6.687			7.481		

Source: Author's computation (2023) Note: *1% level of sig; ** 5% level of sig.

4.4 Managerial Overconfidence, Firm's Specific Factors and Dividend Policy

$$\text{DIVPOL}_i = \alpha_0 + \alpha_1 \text{PAT}_i + \alpha_2 \text{CF}_i + \alpha_3 \text{EPS}_i + \alpha_4 \text{GROWTH}_i + \alpha_5 \text{LEV}_i + \alpha_6 \text{OC}_i + \alpha_7 \text{TASS}_i + \alpha_8 \text{MOC}_i + \alpha_9 \text{DUALITY}_i + \alpha_{10} \text{LagDIVPOL}_i + u_5 \dots (3.5)$$

Finally, we take a comprehensive evaluation of managerial irrationality and other hypothesized firm's related factors and their effects on dividend policy decisions in a single long linear model. The essence was to specifically ascertain the extent to which human factors and firm's specific factors influence firm's dividend policy decisions in Nigeria. The empirical results of the estimated panel data analysis (Fixed-effect) for the model presented in table 4.4 below, the diagnostic indicators are very impressive. The model is shown to have a very strong predictive ability as is shown in the high R squared value of 0.89. This shows that over 89 percent of the systematic variations in DIVPOL is captured by changes MOC and the other explanatory variables in the model. The adjusted R-squared value of 0.86 percent is also very high and it implies that the model has a high predictive ability. The overall relevance of the model is observed by considering the F-statistic in the model. The F-value of 37.855 is very high and thus, passes the overall

significance test at the 1 percent level. Thus, we cannot reject the hypothesis of a significant linear relationship between dividend policy (DIVPOL) and all the independent variables combined. It is therefore apparent that the combined effects of all the MOC and other specified independent variables have significant effects on dividend policy decisions in Nigeria.

From the individual coefficients of the variables and their specific effect on dividend policy, we can see that on the basis of fixed effect results, PAT and MOC are significant at the 1 percent and 5 percent levels. Thus, confirming the earlier results obtained. With this result, it became imperative that firm's profitability and managers' cognitive behaviour are the most significant factors affecting dividend policy decisions among firms in Nigeria. Hence, there is the urgent need for shareholders and other relevant stakeholders in Nigeria to take appropriate steps by formulating the right policies that help to properly checkmate and minimize the unwholesome influences of managerial irrationality (hubris hypothesis) on dividend policy decision in the Nigerian firms. Doing so will certainly go a long way to enhance and sustain the overall market value of firms.

The other hypothesized variables in the model such as CAF, EPS, GROWTH, DEBT, TASSET, DUALITY and OC all failed the 5 percent level of significance. This implies that in the determination of dividend policy in Nigeria, these variables are not relevant. The lagged value of dividend policy is significant at the 1 percent level, indicating that the previous values of dividend policy have more impact on dividend payouts than the current values. Therefore, the overall results obtained from the model estimation are effectively acceptable because the D.W. statistic value of 1.99 is appropriate and indicates the absence of multicollinearity in the model. Thus, the results are applicable for structural analysis as well as policy directions.

Table 4.4: Model with Managerial Overconfidence (MOC) and other firms' Specific Factors (Dependent Variable = DIVPOL)

Variable	Fixed Effects (FE)			Random Effects (RE)		
	Coeff.	t-Stat.	Prob.	Coeff.	t-Stat.	Prob.
Constant	2.61E+08	4.800562	0.0000	1.39E+08	3.533315	0.0005
PAT	-0.444989	-20.67935	0.0000**	-0.001840	-0.124992	0.9007
CF	0.007240	0.090318	0.9281	0.018119	0.252253	0.8011
EPS	-38487.10	-0.110705	0.9120	-254776.5	-0.866672	0.3872
GROWTH	-3063048.	-0.309408	0.7574	-2121769.	-0.223709	0.8232
DEBT	0.011923	0.373643	0.7091	0.006413	0.238283	0.8119
TASSET	0.068794	0.142988	0.8865	0.192975	0.981212	0.3277
MOC	0.012948	2.247574	0.0259*	-0.000225	-0.042420	0.9662
DUALITY	-9241137.	-0.181165	0.8565	-1.26E+08	-2.735246	0.0068
OC	-2179291.	-0.220363	0.8259	-5983466.	-1.127603	0.2609
DIVPOL(-1)	-0.412029	-9.236601	0.0000**	0.609900	22.25608	0.0000
R-squared	0.887			0.331		
Adj. R-squared	0.864	DW=1.99		0.297		DW=2.61
F-statistic	37.855			9.799		

Source: Author's computation (2023) Note: *1% level of sig; ** 5% level of sig.

5. Conclusion

In this study, we have empirically investigated the effect of Managerial Irrationality (Hubris Hypothesis) proxied by managerial overconfidence on dividend policy of 27 non-financial firms listed on the floor of the Nigerian stock exchange limited for the period 2011 to 2022. Other firm's specific variables were also analyzed in this regard. The results from the analysis show that managerial overconfidence is a major factor affecting dividend policy decisions in Nigeria. The result is a further confirmation of existing theories on dividend policy–managerial irrationality relationship. In the recent past, researchers in the field of finance have started including factors driven by individual behaviour and their cognitive biases within financial modelling. One of the most common human bias used in the extant literature in explaining a number of financial anomalies is overconfidence. Thus, overconfidence is an important aspect of any theory intended to explain the issue of dividend policy decision of firms. The findings from this study have important implications for dividend decisions and firm's market value in Nigeria.

5.1 Recommendations

First, since dividend policy is highly influenced by managerial overconfidence; and that managers are prone to behavioural bias of overconfidence and do not pay enough dividend out of the firm's cash flows, the board of directors intending to grow their firms should endeavour to recruit managers who do not have such behavioural trait/biases. For instance, some common signs of overconfidence are persons exhibiting impulsiveness or impatience, as well as lack of regard for other people's views or opinions. These factors can be used for evaluation during recruitment exercise.

Secondly, senior managers should also be very conscious of their confidence level so that there will be none/minimal biases when making dividend policy decisions. Hence, when uncertain about the likelihood of dividend policy issue, be courageous enough to ask yourself a question: what is it that I don't know? Then, you should seek out peoples' opinions and feedback, and thereafter take a more objective approach to that dividend policy decision. This will definitely go a long way to minimize/mitigate incidences of negative biases or managerial irrationality influence on dividend policy decisions in the Nigerian firms.

Lastly, since the effect of managerial overconfidence in making vital dividend-destroying decisions poses a

serious concern to shareholders and regulators, then relevant policy makers should ensure that there is an independent board of directors. The reason being that a higher proportion of independent directors on the board mitigates the effect of managerial overconfidence and dominance and reduces the probability of the firms not to pay dividend.

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Human Resource Management Cost Practice and Operational Efficiency of Hospitality Industry in Ondo State, Nigeria

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Abstract. The study examines the relationship between human resource management cost practices and operational efficiency of the hospitality industry in Ondo State, Nigeria. The study employed survey research design with the population of 449 registered hotels in Ondo State, Nigeria (Ondo State Ministry of Commerce, 2023). The sample size was purposively done to select a sample of 80 hotel managers as the respondents from the high-ranking hotels in the Ondo State. The study employed purposive and quota sampling techniques to gather information via questionnaires. The reliability of the instrument was established through validation by the supervisor, and a Cronbach alpha test revealed a high-reliability score of (.891). Data analysis was conducted using descriptive, factor analysis, and ANOVA methods to test the research hypotheses. The statistical tool employed was SPSS 22.0 version. The study revealed a significant and positive relationship between these variables. Consequently, the study rejects the proposed null hypotheses at a significance level of 0.05. The findings contribute to the existing empirical, theoretical, and practical literature, offering new insights to future researchers and benefiting Nigerian hotel and hospitality managers. The study recommends that

hotel managers understand cost-saving strategies and consumer demands to enhance the effectiveness of the hotels. Additionally, improving human resource management cost practices throughout the hospitality sector will aid in keeping tourists informed about industry developments. The study further suggests identifying potential practices and techniques within human resource management that could benefit hotels in the hospitality sector, proposing a new conceptual framework for cost-effective practices. Encouraging adherence to industry regulations will improve the sector's effectiveness in Nigeria and position managers as integral policymakers within the hotel industry.

Keywords: Human Resource, Management, Cost Practices, Efficiency and Hospitality Industry

1. Introduction

The hospitality industry in Nigeria continues to experience robust growth, attracting both travellers and investors, thereby expanding its networks and establishments. This upsurge in the tourism sector further propels the expansion of the hotel business, making a substantial contribution to the nation's

income. Therefore, this study focuses on the hotel segment of the hospitality industry, acknowledging its potential for growth and its consequential impact on other related enterprises. The study emphasizes the importance of human resource management cost practices in shaping the efficiency of these hotels and aligning them with the diverse needs of customers, tourists, and foreign visitors. Determining customers' preferences across various hotel categories and adapting facilities in different locations becomes imperative for providing enhanced and personalized services.

In Nigeria, the development of the hospitality sector progressed steadily. As elucidated by Abomeh (2012), a significant milestone occurred with the government's introduction of catering guest houses in the 1920s, which saw further expansion with the establishment of additional catering guest houses across the nation in the 1950s. These initiatives laid the groundwork for the emergence of Nigeria's formal hospitality industry. He further observes that in Nigeria's early stages, the initial hospitality establishments were predominantly built and overseen by the government. These facilities were strategically positioned at vital locations such as seaports, railway terminals, major towns, and regional capitals. Noteworthy among these was the European Rest House established in Port Harcourt in 1923, followed by a similar establishment in Lagos in 1931.

Undoubtedly, Nigeria's hospitality industry could have achieved significantly higher levels of efficiency and quality if it had access to a larger pool of skilled operational workers, particularly at the managerial level. Reports from Esu (2015) and Yusuf (2019) indicate that Nigeria is currently facing a shortage of qualified personnel capable of effectively utilizing excellent hospitality resources to develop compelling hotel products, highlighting the sector's inadequate human resource management practices. According to Inyang and Esu (2008), Adedipe and Adeleke (2019), and Joshi and Yadav (2021), only 5.8 percent of employees in Nigeria's hospitality industry hold dedicated tourism and hospitality certifications. It is commonplace in the hotel industry to recruit expatriate general managers and department heads.

According to Ahmodu, et al (2022), cost-effectiveness is viewed as a procedure for choosing the most suitable alternative courses of action within an organization, considering their effectiveness in achieving specific objectives. This approach aims to identify the most economical means of reaching a goal or attaining the maximum output at a given cost. Unlike cost-effectiveness, which prioritizes cost over effectiveness, this method places greater emphasis on

achieving goals at minimal expense. The primary aim of cost-effectiveness is not to assess the benefits of goal attainment but rather to ensure the accomplishment of the organization's specific objectives while minimizing costs.

Silva, et al (2017) explains that the Nigerian hospitality industry's current condition is largely influenced by inadequate human resource management practices and unethical conduct among industry practitioners. Myriad hospitality establishments, particularly indigenous brands, operate below satisfactory standards, often unaware of the crucial importance of proficient staffing and operations. Despite opportunities for professionally managed businesses to thrive in Nigeria, the country's deficient infrastructure results in additional costs, particularly impacting hospitality operators. Bassey and Arinze (2012) portray that human resource management cost practices act as a distinguishing factor, laying a strong foundation for its competitive position relative to competitors within the quality of an organization. The complex tax system involving local, state, and federal taxes further burdens hospitality operators, leading to increased operating costs. These challenges lead to the problem confronting the efficiency of the hospitality industry in Ondo State, Nigeria. The study aims to examine how human resource management cost practices influence the operational efficiency of the hospitality industry in Ondo State, Nigeria.

1.1 Research Questions

- What are the factors impelling the human resource management cost practice on the operational efficiency of the hospitality industry in Ondo State?
- Does the type of human resource management costs practice improve the operational efficiency of the hospitality industry in Ondo State?
- What is the level human resource management cost techniques adoption on the operational efficiency of the hospitality industry in Ondo State?
- Is there any significant association between human resource management cost-effectiveness and the operational efficiency of the hospitality industry in Ondo State?

1.2 Research Hypothesis

- There is no significant influence between the factor impelling human resource management cost and the operational efficiency of the hospitality industry in Ondo State.
- There is no significant influence between the types of human resource management cost and operational efficiency of the hospitality industry in Ondo State.
- There is no significant influence between human resource management cost techniques and operational efficiency of the hospitality industry in Ondo State.
- There is no significant association between human resource management cost-effectiveness and operational efficiency of the hospitality industry in Ondo State.

2. Literature Review

2.1 Conceptual Framework

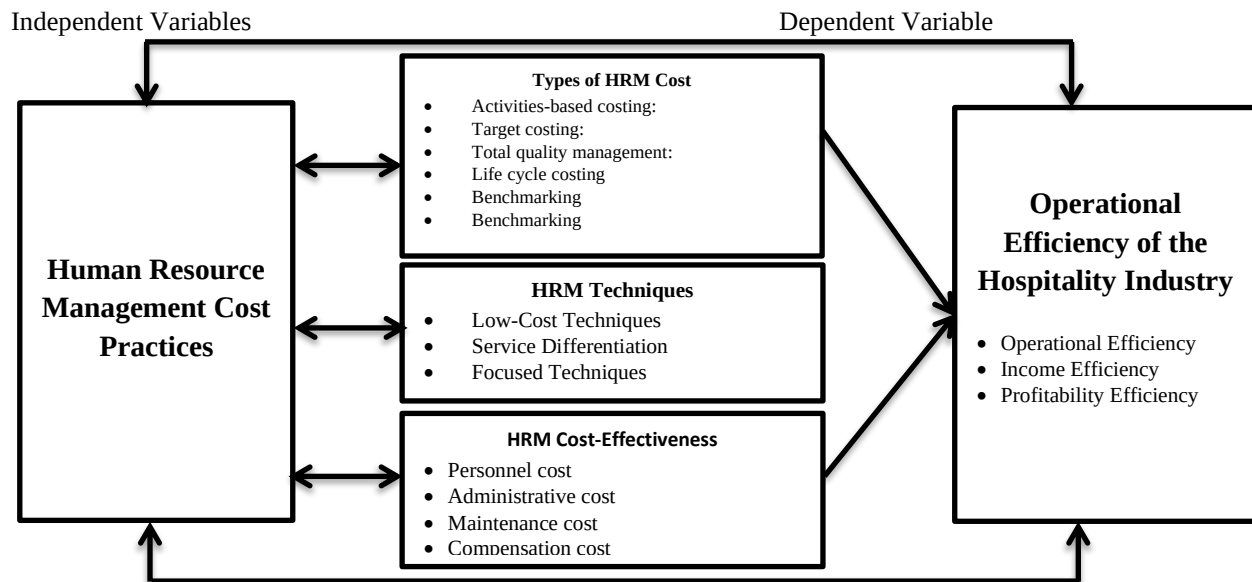


Figure 1: Conceptual Framework (Researcher Designed, 2024)

About twenty years ago, the hospitality industry predominantly focused on what was commonly referred to as personnel management. The changes brought about by the introduction of human resource management (HRM) cost practices can be classified into two primary dimensions: firstly, the strategic management of costs and the mobilization of personnel, and secondly, the shifted perspective on employees as indispensable assets contributing substantially to the organization's success. Hospitality management involves diverse conceptual frameworks that delineate their respective scopes. These frameworks represent foundational principles and assumptions underlying human resource management cost practices. Considering the contemporary nature and intricacy of this field of study, there is a pressing requirement for a comprehensive investigation into human resource management cost practices and operational efficiency of the hospitality industry in Ondo State, Nigeria. As individuals seek leisure and fulfilment when travelling, hotels serve as an immediate solution to their varied preferences and requirements.

2.2 Theoretical Review

2.2.1 Black Box Theory

Norbert Wiener introduced the black box theory in 1961, conceptualizing it as an unidentified system that could be elucidated through system identification methods. He posited that replicating the output behaviour of a black box marked the initial phase of self-organization. Kotler (1967) and Yusuf (2019) explained that the average human is a thinker and problem solver who responds to various internal and external stimuli. The internal factors influencing human decisions are termed the 'black box,' which also applies to consumers. This black box encompasses their

beliefs, perceptions, values, motivations, and sociocultural influences affecting their choices in hotels. Decision-making processes within this black box include problem-solving abilities, evaluation, information search skills, alternative assessments, purchasing decisions, and post-purchase behaviours. The implication of this concept in the study is that a consumer's response stems from a conscious and rational decision-making process. Therefore, a potential consumer's purchasing behaviour or practices constitute their black box. However, this theory is employed to evaluate the human resource management techniques employed by hotels in the hospitality industry to provide services that resonate with their guests.

2.3 Empirical Review

Kwarbai and Akinpelu (2016) delved into the influence of human capital efficiency on corporate governance within industrial goods companies listed on the Nigerian Stock Exchange Market over a 6-year span (2009-2014). Employing ordinary least squares (OLS), their study unveiled a significant positive correlation between human capital efficiency and Return on Assets (ROA) and Earnings Per Share (EPS). Furthermore, they discovered an insignificant negative relationship between human capital efficiency, lagged size, and the growth of the number of employees. The study identified a methodological gap, suggesting a variance in the methodology employed for the research.

Mukhtar (2010) investigated the impact of human resource development on the performance of money deposit banks in Nigeria. The study revealed a robust and positive association between the performance of money deposit banks and human resource development and training. Similarly, Ismaila (2010) utilized OLS to analyze the effect of human capital investment on the performance of money deposit banks and their human capital efficiency. The findings demonstrated a significant relationship between market price per share (MPs) and human capital investment, Book Value per share (BVs), and human capital, affirming that human capital investment positively influences bank employee efficiency.

Ivica and Vukovar (2015) explored the significance of Internet marketing in the modern hotel industry, highlighting the transformative impact of Internet technology on traditional marketing practices. The advancement of Internet marketing significantly impacts the productivity and efficiency of hotels across various economic activities, thereby enhancing business outcomes. Rashad and Lim (2014) conducted a study on the Impact of Social Networking Sites on the Hospitality and Tourism Industries, emphasizing the role of social media in connecting people and its influence on leisure and business activities. They discussed consumer behaviour and the advantages and disadvantages of social networking sites in the hospitality and tourism industry.

Joshi and Yadav (2021) evaluated hospitality management services in India utilizing a descriptive survey research design and data analysis through factor analysis and SPSS. They concluded that while achieving efficiency in the hospitality industry is feasible, effective management of all hotel activities is imperative. The study recommended further research in a different country to validate if their findings are pertinent to the efficiency of the hospitality industry in Ondo State, Nigeria. Murray, et al (2017) examined human resources challenges in Canada's hospitality and tourism industry using a phenomenological research design. They identified a shortage in the labour supply within the Canadian hospitality industry. The study suggests that as the size of a hotel increases, the efficiency of the hospitality industry when combined with human resource management, necessitates a predictable number of employees.

Chand (2013) and Ko (2018) researched human resource management in the Indian hospitality industry, employing an exploratory research design to compare HRM qualities among Indian hospitality industries, highlighting the influence of contextual factors on these qualities. The study indicated that foreign-owned hotels tend to align more with global HRM trends than locally owned hotels. Cicek and Demir (2015) investigated the efficiency of human resource management in Indian hotels, utilizing a survey research design to determine the significant level of performance evaluation variables. Their findings suggested a significant impact of human resources functions on departmental performance.

Yadav, et al (2016) explored the barriers to sustainable tourism management in a protected area in India using a case study of the National Chambal Sanctuary. Their study identified key barriers to sustainable tourism management, such as a lack of stakeholder coordination and government incentives, but noted the generalization in applying these findings to other countries. Campos, et al (2022) assessed the management accounting practices in the hospitality industry using a phenomenological descriptive analysis. The study concluded that management accounting practices significantly influence overall performance and support decision-making in the hotel industry. The implementation of benchmarking was found to correlate with a higher percentage of indirect costs over sales revenue.

3. Methodology

The study employed survey research design with the population of 449 registered hotels in Ondo State, Nigeria (Ondo State Ministry of Commerce, 2023). The sample size was purposively done to select a sample of 80 hotel managers as the respondents from the high-ranking hotels in the Ondo State. The study employed purposive and quota sampling techniques to gather information via questionnaires. The reliability of the instrument was established through validation by the supervisor, and a Cronbach alpha test revealed a high-reliability score of (.891). Data analysis was conducted using descriptive, factor analysis, and ANOVA methods to test the research hypotheses. The statistical tool employed was SPSS 22.0 version.

4. Results

4.1 Descriptive Analysis

Research Question 1: What are the factor impelling the human resource management cost practice on the operational efficiency of the hospitality industry in Ondo State?

Table 1: Descriptive analysis of the factor impelling the human resource management cost practice on the operational efficiency of the hospitality industry in Ondo State

S/N	ITEMS	VI	I	MI	SI	NI	Rank
		F(%)	F(%)	F(%)	F(%)	F(%)	
1	Organisational readiness for change	24(30.0)	26(32.5)	15(18.8)	5(6.3)	10(12.5)	6 th
2	Management support	-	35(43.8)	30(37.5)	15(18.8)	-	10 th
3	Flexibility	12(15.0)	33(41.3)	25(31.3)	10(12.5)	-	7 th
4	Ease of use	12(15.0)	23(28.8)	10(12.5)	15(18.8)	20(25.0)	13 th
5	Budget	12(15.0)	38(47.5)	25(31.3)	5(6.3)	-	5 th
6	Competitive advantage	-	29(36.3)	31(38.8)	10(12.5)	10(12.5)	12 th
7	Customer satisfaction	30(37.5)	50(28.8)	-	-	-	1 st
8	Low patronage	17(21.3)	23(28.8)	30(37.5)	-	10(12.5)	9 th
9	Disease outbreak	10(12.5)	55(68.8)	5(6.3)	10(12.5)	-	4 th
10	Safety	27(33.8)	47(58.8)	6(7.5)	-	-	2 nd
11	Cost of Operations	10(12.5)	34(42.5)	26(32.5)	10(12.5)	-	8 th
12	Interactiveness	12(15.0)	11(13.8)	32(40.0)	20(25.0)	5(6.3)	11 th
13	Security	30(37.5)	38(47.5)	12(15.0)	-	-	3 rd

Key: Very Important (VI), Important (I), Moderately Important (MI), Slightly Important (SI), and Not Important (NI)

The table presented above illustrates the frequencies and percentages detailing the factors impelling human resource management costs practice and operational efficiency of hospitality industry in Ondo State. Through the collected responses, the table delineates how each factor influences the adopted human resource management cost practices in the hospitality industry. The factors are categorized based on their influence on the hotels' human resource management practices, ranked as follows: customer satisfaction, safety, security, disease outbreak, budget, organizational readiness, flexibility, cost of operations, low patronage, management support, interactiveness, comprehensive advantage, and ease of use (listed from 1st to 13th, respectively). Notably, these factors were assessed, highlighting their significance to the industry. All factors are deemed critical for enhancing hospitality operational efficiency, except the effect of disease outbreak.

Research Question 2: Does the type of human resource management costs practice improve the operational efficiency of the hospitality industry in Ondo State?

Table 2: Descriptive analysis of the types of human resource management costs practice and operational efficiency of the hospitality industry in Ondo State

S/N	ITEMS	AU	FU	MU	RU	NU	Decision
		F(%)	F(%)	F(%)	F(%)	F(%)	
1	Activities-based costing	40(50.0)	20(25.0)	5(6.3)	10(12.5)	5(6.3)	Always Used
2	Target costing	10(12.5)	40(50.0)	25(31.3)	5(6.3)	-	Frequently Used
3	Total quality management	17(21.3)	20(25.0)	33(41.3)	10(12.5)	-	Moderately Used
4	Life cycle costing	10(12.5)	28(35.0)	20(25.0)	22(27.5)	-	Frequently Used
5	Benchmarking	22(27.5)	-	-	21(26.3)	37(46.3)	Not Used

Key: Always Used (AU), Frequently Used (FU), Moderately Used (MU), Rarely Used (RU) and Not Used (NU)

The table presents a descriptive analysis of various types of human resource management cost practices used to bolster the operational efficiency of hospitality industry in Ondo State. This analysis underscores the frequency of use and the degree of adoption of specific cost management practices. Activities-based costing emerges as a consistently employed human resource management cost practice aimed at enhancing operational efficiency. Both target and life cycle costing are frequently implemented to improve operational efficiency, while total quality management sees moderate utilization. In contrast, benchmarking, as a human resource management cost practice, is not commonly used to enhance operational efficiency in the sampled hospitality industry. These findings suggest that respondents primarily used activities-based costing due to its efficacy in enhancing the operational efficiency of the selected hospitality industry.

Research Question 3: What is the level human resource management cost techniques adoption on the operational efficiency of the hospitality industry in Ondo State?

Table 3: Descriptive analysis of the level human resource management cost techniques adoption on the operational efficiency of the hospitality industry in Ondo State

S/N	ITEMS	AU F(%)	FU F(%)	MU F(%)	RU F(%)	NU F(%)	Decision
1	Low-Cost Techniques	40(50.0)	20(25.0)	5(6.3)	10(12.5)	5(6.3)	Always Used
2	Service Differentiation Techniques	10(12.5)	38(47.5)	27(33.8)	5(6.3)	-	Frequently Used
3	Focused Techniques	21(26.3)	22(27.5)	11(13.8)	26(32.5)	-	Rarely Used

Key: Always Used (AU), Frequently Used (FU), Moderately Used (MU), Rarely Used (RU) and Not Used (NU)

Table 3 depicts the frequencies and percentages of respondents concerning the various human resource management cost techniques adopted to enhance the operational efficiency of the hospitality industry in Ondo State. According to the findings, low-cost techniques emerged as the predominant choice, consistently utilized in the hospitality industry based on respondents' perspectives. Service differentiation techniques were indicated as frequently employed, while focused techniques were reported to be used infrequently, as respondents' feedback. These outcomes indicate that among the cost practice techniques employed to improve the operational efficiency of the hospitality industry, the prevalence of low-cost techniques is notably higher compared to other techniques. This preference may be influenced by the specific nature and demands of the industry.

Research Question 4: Is there any significant association between human resource management cost-effectiveness and the operational efficiency of the hospitality industry in Ondo State?

Table 4: Mean analysis of the significant association between human resource management cost-effectiveness and the operational efficiency of the hospitality industry in Ondo State

S/N	ITEMS	Freq	%	N	Mean	SD	Decision
1	Personnel cost	23	28.8	80	1.67	.591	Rarely used
2	Administrative cost	27	33.8	80	1.98	.886	Frequently Used
3	Maintenance cost	20	25.0	80	2.46	.502	Always Used
4	Compensation cost	10	12.5	80	1.67	.591	Rarely used
Targeted Mean		1.90					

Key: Always Used (AU), Frequently Used (FU), Moderately Used (MU), Rarely Used (RU) and Not Used (NU)

Based on the data presented in the table, maintenance costs emerged as the most influential factor in enhancing the operational efficiency of hospitality industry, as indicated by their higher rating with a mean value of 2.46. Administrative costs were ranked second among the various expenses contributing to operational efficiency, with a mean value of 1.98, while both personnel cost and compensation cost were reported to be infrequently utilized in the industry to enhance operational efficiency, each receiving a mean value of 1.67. Respondents favoured maintenance costs, underscoring its effectiveness in enhancing the operational efficiency of the hospitality industry. This preference was evident as the majority of respondents selected maintenance costs as "Always Used," resulting in the highest mean score among the options presented.

Test of Research Hypothesis

H:0₁ There is no significant influence between the factor impelling human resource management cost and the operational efficiency of the hospitality industry in Ondo State.

Table 5: Correlational analysis of the factors impelling the human resource management cost practices on the operational efficiency of the hospitality industry in Ondo State

S/N	HRM Cost Practices Factors	The efficiency of the Hotels			F-Value	P-Value	Decision
		OE	IE	PE			
1	Organisational readiness for change	.664	-.454	.116	-.508	.000	Rejected
2	Management support	-.728	-.534	.295	.023	-.256	Do not reject
3	Flexibility	.697	.149	.461	.449	.000	Rejected
4	Ease of use	-.467	.134	-.523	-.051	.655	Do not reject
5	Budget	.530	-.328	.443	.548	.000	Rejected
6	Competitive advantage	-.129	.728	.230	-.394	.000	Rejected
7	Customer satisfaction	-.848	.189	-.168	-.616	.000	Rejected
8	Low patronage	-	-.610	.595	.271	.016	Rejected
9	Disease outbreak	.405	.237	-.216	.401	.000	Rejected
10	Safety	.142	.491	.301	.133	.243	Do not reject
11	Cost of Operations	.824	.245	-.203	.220	.051	Do not reject
12	Interactiveness	-.297	.259	.370	-.061	.594	Do not reject
13	Security	-.518	.384	.183	-.467	.000	Rejected

Table 5 above illustrates the significant influence between the factor impelling human resource management cost and the operational efficiency of the hospitality industry in Ondo State. According to the findings, factors 1, 3, 5, 6, 7, 8, 9, and 13 exhibit a substantial relationship. Their mean relationship, F-value, and P-value demonstrate statistical significance, indicating that at the 5% level of significance, the larger F-value compared to the P-value signifies a meaningful relationship between human resource management cost practices and the operational efficiency of the hospitality industry. This suggests a collectively significant influence of these variables. In contrast, other factors numbered 2, 4, 10, 11, and 12 displays a lower F-value compared to the P-value at the 5% level of significance, implying an association between these variables but with varying degrees of connectivity.

H:0₂ There is no significant influence between the types of human resource management cost and operational efficiency of the hospitality industry in Ondo State.

Table 6: Analysis of Variance

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	29.159	2	14.579	14.332	.000
Within Groups	78.329	77	1.017		
Total	107.488	79			

The ANOVA analysis outcome for this hypothesis clarifies the average relationship between the various types of human resource management cost practices and the operational efficiency of the hospitality industry. This analysis illustrates the average impact examined to ascertain the importance of the variables. The results of the ANOVA reveal an F-statistic value of 14.332, indicating the significance of the variable at a 5% level. With a p-value of less than 5%, it was confirmed that a positive and significant correlation exists between the types of human resource management cost practices and the operational efficiency of the hospitality industry. Thus, the null hypothesis, which suggests that there is no significant influence between the types of human resource management cost and operational efficiency of the hospitality industry in Ondo State, is rejected.

H:0₃ There is no significant influence between human resource management cost techniques and operational efficiency of the hospitality industry in Ondo State.

Table 7: Analysis of Variance

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	37.843	3	12.614	13.766	.000
Within Groups	69.644	76	.916		
Total	107.487	79			

The ANOVA findings concerning human resource management cost techniques and operational efficiency reveal the average relationship between these variables in the hospitality industry. The ANOVA analysis yielded an F-statistic value of 13.766, indicating the significance of the variable at a 5% level. With the obtained p-value falling below 5%, it was established that a positive and significant influence exists between human resource management cost techniques and the operational efficiency of the hospitality industry. Hence, the null hypothesis, which suggests that there is no significant influence between human resource management cost techniques and operational efficiency of the

hospitality industry in Ondo State, is rejected.

H:0₄ There is no significant association between human resource management cost-effectiveness and operational efficiency of the hospitality industry in Ondo State.

Table 8: Analysis of Variance

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	35.175	4	8.794	9.121	.000
Within Groups	72.313	75	.964		
Total	107.488	79			

Table 8 presents the ANOVA findings regarding the association between human resource management cost-effectiveness and operational efficiency in the hospitality industry. The ANOVA analysis unveils an F-statistic of 9.121, indicating the significance of the variable at a 5% level. With the p-value falling below the 5% threshold, it was concluded that a notable and positive influence exists between human resource management cost-effectiveness and operational efficiency of the hospitality industry in Ondo State, Nigeria. Therefore, the null hypothesis, which posits that no significant association between human resource management cost-effectiveness and operational efficiency of the hospitality industry in Ondo State, is rejected.

5. Discussion of Findings

The results obtained from the investigation into human resource management cost practices and operational efficiency within the hospitality industry in Ondo State, Nigeria, illuminate several notable findings. The analysis uncovered a significant correlation between various human resource management cost practices and operational efficiency in this sector, suggesting a direct influence of the strategies employed by hotels on their operational effectiveness. Contrary to the assertions made by Chand (2013) and Ko (2018), who implied that foreign-owned hotels tended to align their HRM cost practices more closely with global trends compared to Nigerian-owned hotels, the current study revealed a different perspective. It highlighted that a majority of appointed hotel managers lacked expertise in hospitality management, which hindered their ability to identify influential efficiency factors.

Moreover, specific cost practices emerged as particularly influential in enhancing operational efficiency. Notably, maintenance costs were identified as the most impactful factor, followed by administrative costs. This underscores the significance of investing in maintenance activities and administrative functions to optimize operational performance within the hospitality sector. The findings also revealed a strong interest among the

majority of respondents in utilizing activities-based costing to enhance the operational efficiency of hotels. The rejection of the null hypothesis resonates with the assertions of Rashad and Lim (2014) and Ivica and Vukovar (2015), emphasizing that social activities predominantly dictate the types of HRM cost practices employed to bolster hotel efficiency.

Furthermore, the study highlighted a preference among respondents for low-cost techniques, indicating a penchant for cost-effective approaches in human resource management. This underscores the importance of implementing efficient cost management strategies to improve operational efficiency in two-star hotels within Ondo State. Additionally, respondents acknowledged that the cost techniques adopted in the hotel industry significantly influence their operational efficiency, aligning with the findings of Campos, et al (2022), who observed that a larger proportion of indirect costs over sales revenue are prevalent in hotels.

Finally, the analysis revealed a significant positive correlation between human resource management cost-effectiveness and operational efficiency. This suggests that hotels that effectively manage their human resource costs are more likely to achieve higher levels of operational efficiency within the hospitality industry of Ondo State. This finding is consistent with the conclusions drawn by Chand (2013) and Ko (2018), highlighting the importance of considering the net costs and outcomes of disease outbreaks in maintaining operational efficiency within hotels.

6. Conclusion and Policy Recommendations

The findings from this study provide valuable insights into the dynamics of cost management and its impact on hotel operations. Through an analysis of various cost practices and their influence on operational efficiency, the study concluded as follows: that there exists a significant relationship between human resource management cost practices and operational efficiency in Ondo State's hospitality industry. This underscores the importance of strategic cost

management in enhancing overall hotel performance. Thus, maintenance costs and administrative costs have been identified as particularly influential factors in improving operational efficiency.

Based on the findings of this study, several policy recommendations were proposed to enhance human resource management cost practices and operational efficiency of the hospitality industry in Ondo State, Nigeria:

- There is a need for training and capacity-building programs aimed at equipping hotel managers with the necessary skills and expertise in hospitality management.
- Governments and stakeholders should prioritize investments in maintenance activities within the hospitality industry.
- Policies should be implemented to promote the adoption of cost-effective practices such as activities-based costing and low-cost techniques.
- Stakeholders within the hospitality industry should collaborate and share best practices in cost management and operational efficiency.
- Regular monitoring and evaluation mechanisms should be put in place to assess the effectiveness of cost management practices and their impact on operational efficiency.

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Part Two

Educational Psychology



Assessment of Learners' Retention Strategies in Literacy, Skills Acquisition and Empowerment Programmes in Lagos State, Nigeria

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Abstract. This study examines learners' retention strategies in literacy, skills acquisition, and empowerment programs within Lagos State, Nigeria. Using a mixed-methods approach, the research investigates various retention strategies and assesses their effectiveness in enhancing learner engagement and persistence. The study population consists of learners and facilitators from seventeen literacy and skills acquisition centers operated by the Lagos State Agency for Mass Education. Data collection methods include structured questionnaires and oral interviews. The validity of the questionnaires was ensured through a standardization process, and reliability was tested to confirm the consistency of results. The findings highlight a range of retention strategies employed, including flexible scheduling, personalized mentoring, hands-on activities, free tuition, and post-training support. These strategies contribute empirical evidence to the existing literature on effective retention methods and demonstrate the positive impact of technology on learner engagement and persistence. Based on the findings, the need to enhance flexibility, investing in personalized mentoring, ensuring affordability, effectively integrating technology, providing continuous professional development for instructors, promoting recognition and certification, and fostering community engagement were recommended. Implementing these recommendations can create a more supportive learning environment, leading to improved retention rates and educational outcomes for learners in Lagos State.

1. Background to the study

Literacy and Skill acquisition is a vital pillar for personal development and economic stability, especially for those unable to secure formal employment due to lack of academic qualifications. The relevance of skill acquisition can be likened to the necessity of water for the human body or salt for soup—it is indispensable. Skills not only enhance employment opportunities but also contribute significantly to crime reduction within societies

(Akinyemi & Oyediran, 2020). Every year, thousands of students graduate from secondary schools and higher institutions, with more than 60% seeking better opportunities (Adewale, 2021). Acquiring skills enables individuals to better manage resources, improve strategic planning, and mitigate organizational crises based on their experiences.

In Lagos State, the rapid urbanization and population growth have created a diverse and challenging environment for both formal and informal educational sectors. Despite the presence of numerous educational institutions, a significant portion of the adult population remains underserved in terms of access to quality education and vocational training. The government's efforts to improve literacy rates and skill development are critical to addressing these gaps and ensuring that individuals can contribute meaningfully to the economy (Ololube et al., 2021).

Literacy extends beyond the ability to read and write, encompassing a broad spectrum of skills necessary for effective communication and participation in society. UNESCO (2006) defines literacy as a continuum of learning that enables individuals to achieve their goals, develop their knowledge and potential, and participate fully in their community and wider society. In contemporary contexts, literacy also includes digital literacy, financial literacy, and health literacy, each playing a crucial role in an individual's ability to navigate and succeed in the modern world (UNESCO, 2020). while Skill acquisition is the process of learning and developing competencies required to perform specific tasks or jobs effectively. This includes both vocational skills and soft skills such as critical thinking, problem-solving, and teamwork. The acquisition of these skills is vital for individuals to secure employment, improve their job performance, and pursue entrepreneurial ventures (Akinyemi & Ofem, 2021).

For many adults in Lagos State, limited literacy skills pose significant barriers to accessing employment

opportunities, engaging in lifelong learning, and achieving economic stability. Enhancing literacy skills is therefore essential for personal development and Economic empowerment. Economic empowerment, as defined by the World Bank (2002), involves increasing the assets and capabilities of individuals to participate in, negotiate with, influence, control, and hold accountable the institutions that affect their lives. Skill acquisition and empowerment programs in Lagos State therefore focus on providing both theoretical knowledge and practical experience, enabling participants to achieve economic self-sufficiency and contribute to the broader economy (Nwogu & Agboola, 2020).

However, Retention in education programs is a critical measure of their effectiveness. High retention rates indicate that participants find the programs valuable and are motivated to complete their studies. Conversely, low retention rates can signal issues such as inadequate support, lack of engagement, or mismatched expectations. Tinto's (1993) Model of Student Retention highlights the importance of academic and social integration in ensuring student persistence. In the context of literacy and skill acquisition programs, retention is crucial for ensuring that learners fully benefit from the educational interventions and achieve their learning objectives (Tinto, 1993). In Lagos State, literacy and skill acquisition programs must implement strategies to enhance retention, such as providing academic support, fostering a sense of community, and addressing individual learner needs. By doing so, these programs can ensure that participants are better equipped to utilize their new skills and knowledge in real-world contexts (Adeyemi & Adeyinka, 2021).

1.1 Statement of the Problem

In line with the Federal Government's directive that all States should establish Agencies to address problems associated with illiteracy and skill gap in the country. The government of Lagos state launched an adult literacy and skill Education Programme tagged 'Lagos is Learning (Èkó ñkẹkòdó)' in October 2016. Sadly, a high number of learners who registered in these non-formal education centres leaves the programmes before finishing one educational level. The level of unemployed young adult without vocational skill is increasing because of inability to stay and complete training circle. The main reason for learners' unsuccessful completion of the learning programmes is still obscured, and this has been a major concern among the stakeholders. Retention of learners in non-formal education centres is an ongoing problem across the country. Only one in five learners admitted in most non-formal education centres complete their

programmes. (Adewale, 2016). Instructors often struggle with meeting the unique interests of this population of learners, some of whom are often overwhelmed with high academic challenges and personal adversities. Sometimes, the unwholesome attitude of learners to non-formal education seems to suggest that these learners are greatly dissatisfied with learning environment. This situation prompted researcher to assess learners' retention strategies in Literacy, Skills Acquisition and Empowerment programmes.

1.2 Research Objectives

- What are the diverse retention strategies currently utilized in literacy, skills acquisition, and empowerment programs in Lagos State?
- How effective are these retention strategies employed in enhancing learners' engagement and persistence in literacy and skills acquisition programs?

1.3 Research Questions

- What are the diverse retention strategies currently utilized in literacy, skills acquisition, and empowerment programs within Lagos State?
- How effective are the different retention strategies employed in enhancing learners' engagement and persistence in literacy and skills acquisition programs?

2. Literature Review

2.1 Theoretical Framework

Tinto's (1993) model of retention highlights the importance of academic and social integration in ensuring learners' persistence in educational programs. According to Tinto, learners who experience academic success and intellectual development are more likely to remain in the program. Additionally, social integration through supportive relationships with peers, instructors, and mentors is crucial in providing emotional and motivational support, which helps sustain effort and overcome challenges (Tinto, 1993; Pascarella & Terenzini, 2005).

Tinto's model also posits that for learners to persist in their educational programs, they must experience success and development in their academic endeavors while also feeling integrated into the social fabric of the learning environment. Academic integration involves learners engaging meaningfully with the

curriculum, finding the coursework intellectually stimulating, and achieving academic success. Social integration encompasses forming supportive relationships with peers, instructors, and mentors, fostering a sense of community and belonging. Numerous studies have validated Tinto's model across various educational contexts, confirming that both academic and social integration are critical determinants of student retention. For instance, Braxton et al. (2004) found that institutions that foster strong academic communities and social support systems have higher retention rates. Similarly, Pascarella and Terenzini (2005) demonstrated that students who feel intellectually stimulated and socially connected are more likely to persist and succeed in their studies. Additionally, Kuh et al (2008) found that engagement in educationally purposeful activities significantly contributes to student retention. Their study emphasized that active and collaborative learning, along with faculty-student interaction, enhances students' academic and social integration, leading to better retention outcomes. Astin (1999) also supports this notion, arguing that student involvement in both academic and extracurricular activities is a crucial predictor. Tinto's Model is particularly relevant to the study of retention strategies in literacy, skills acquisition, and empowerment programs within Lagos State because it provides a structured approach to understanding the multifaceted factors that influence learners' decisions to continue or discontinue their education.

2.2 Importance and Impact of Skill Acquisition

Skill acquisition is fundamental to achieving personal and professional goals, especially for individuals unable to secure formal employment in public or private sectors due to a lack of academic credentials. The significance of skill acquisition in fostering employment opportunities and reducing crime is well-documented, as it equips individuals with essential competencies for self-sufficiency and economic stability (Egbo, 2019). Skill acquisition is as crucial to personal development as water is to the human body or salt to soup, emphasizing its integral role in societal well-being.

The acquisition of skills directly correlates with increased employment opportunities. Each year, thousands of students graduate from secondary schools and higher institutions, with over 60% seeking better opportunities (Musowo & Echina, 2019). Skills acquired through vocational training or informal education programs enable these individuals to manage resources better, plan strategically, and mitigate organizational crises through accumulated

experience. This underscores the broader economic benefits of skill acquisition, as it not only addresses unemployment but also drives economic growth and stability (Adewale, 2016).

2.3 Challenges in Retention of Learners

Non-formal education centers, which play a crucial role in providing literacy and skill acquisition programs to underserved populations, face significant challenges in retaining learners. High dropout rates are a persistent issue, undermining the effectiveness of these initiatives and limiting their impact on poverty reduction and economic empowerment (UNESCO, 2023). Several factors contribute to these high dropout rates.

Economic pressures are a primary factor, as many learners come from economically disadvantaged backgrounds. The need to earn a livelihood often takes precedence over continuing education, leading individuals to work long hours or multiple jobs to support themselves and their families, leaving little time or energy for attending classes (World Bank, 2022). Academic challenges also play a significant role. Learners may struggle with the academic demands of the programs, especially if they have had limited prior education (Akande, 2019). A lack of foundational skills in reading, writing, and arithmetic can make it difficult to keep up with the curriculum, leading to frustration and eventual dropout (OECD, 2023).

Personal and social factors further exacerbate dropout rates. Personal issues such as health problems, family responsibilities, and social pressures contribute significantly. Women and girls often face additional barriers due to gender roles and expectations, such as domestic duties and caregiving responsibilities, which can interfere with their ability to attend classes regularly (UNICEF, 2022). Additionally, the quality of instruction and the adequacy of learning facilities impact learner retention. Instructors who are not well-trained or facilities that are poorly equipped can diminish the learning experience, causing learners to lose interest and drop out (ILO, 2023).

2.4 Effective Retention Strategies

Flexible scheduling plays a crucial role in accommodating the diverse needs of learners in educational programs. By offering classes at varying times, including evenings and weekends, institutions can cater to learners who have work or family commitments during traditional school hours (UNESCO, 2023). This flexibility enables learners to

balance their educational pursuits with other responsibilities, reducing the likelihood of dropout due to scheduling conflicts (ILO, 2022). Personalized mentoring provides learners with individualized support and guidance tailored to their specific needs and challenges. Mentors can offer academic assistance, career advice, and emotional support, fostering a supportive relationship that encourages learners to persist in their studies (OECD, 2023). This one-on-one interaction helps learners feel valued and understood, increasing their motivation and engagement with the educational program (UNICEF, 2022). Engaging learners in practical hands-on activities enhances their learning experience by allowing them to apply theoretical concepts in real-world contexts. These activities promote active participation and experiential learning, making the educational content more relevant and memorable (World Bank, 2023). By providing opportunities for hands-on practice, institutions can improve learner retention and motivation, as learners see the immediate relevance and utility of what they are learning (WHO, 2023). The provision of free tuition removes financial barriers to education, ensuring that all learners have access to educational opportunities regardless of their economic circumstances. By eliminating the cost of tuition, institutions make education more accessible and affordable, particularly for marginalized and disadvantaged populations (UNDP, 2023). Free tuition reduces financial stress and incentivizes learners to enroll and persist in educational programs, ultimately leading to higher retention rates (UNESCO, 2022). Post-training support provides learners with ongoing assistance and resources after they have completed their educational programs. This support may include job placement services, career counseling, and access to continuing education opportunities (World Bank, 2023). By helping learners' transition successfully into the workforce or further education, post-training support reinforces the value of their educational experience and encourages them to remain engaged with the institution (ILO, 2023).

3. Research Methodology

The study employed a mixed-methods approach, specifically the sequential exploratory design. This approach integrates both quantitative and qualitative research methods, allowing for a comprehensive analysis that combines numerical data with detailed personal insights. The population consisted of learners and facilitators from seventeen literacy, skills acquisition, and empowerment centers in Lagos State. According to the Lagos State Agency for Mass Education (LSAME) in 2021, there were 4,885

registered students across 20 state-owned centers for skill acquisition and empowerment. A multi-stage sampling technique was used to select the sample size: First Stage: Simple random sampling was employed to select 8 centers from the total 20.

Purposive sampling was used to select all learners at the final stage and their facilitators, resulting in a total of 201 participants. Two primary instruments were used for data collection: Structured Questionnaire was designed to collect quantitative data regarding the effectiveness of various retention strategies. while Oral Interview Guide facilitated the collection of qualitative data, providing deeper insights into learners' experiences and perspectives.

The validity and reliability of the instruments were established through a standardization process: the initial drafts of the questionnaire and interview guide were reviewed by two experts in the fields of education, literacy programs, and vocational training. These experts evaluated the instruments for comprehensiveness, relevance, and clarity. Feedback from the experts was used to make necessary revisions, ensuring that the instruments adequately covered all pertinent aspects of learner retention and engagement

The instrument was assessed using Cronbach's alpha coefficient for the structured questionnaire. In this study, the items on the questionnaire were grouped into different scales based on the constructs they were intended to measure (e.g., retention strategies, learner engagement). Cronbach's alpha was calculated for each scale, and items that did not contribute to an acceptable alpha level were revised. A Cronbach's alpha coefficient of 0.80 was realized indicating good internal consistency

Descriptive statistics of simple percentages and frequency distribution tables, were used to analyze participants' demographic data. Mean and standard deviation were employed to interpret responses to the research questions. The effectiveness of different retention strategies was assessed using 4 Likert scale responses, which were then statistically analyzed.

Content and thematic analysis were used to analyze the oral interviews. This involved coding the interview transcripts to identify recurring themes and patterns that provided deeper insights into the retention strategies and their effectiveness.

3.1 Ethical Considerations

Informed Consent from all participants were obtained, ensuring they understood the purpose of the study, the voluntary nature of participation, and their right to

withdraw at any time. Also, confidentiality and anonymity of participants were ensured by anonymizing data and securely storing information. While Ethical Approval from the relevant department and centers were sorted

4. Results and Findings

4.1 What are the diverse retention strategies currently utilized in literacy, skills acquisition, and empowerment programs within Lagos State?

Figure 1: Diverse retention strategies currently utilized in literacy, skills acquisition, and empowerment programs within Lagos State

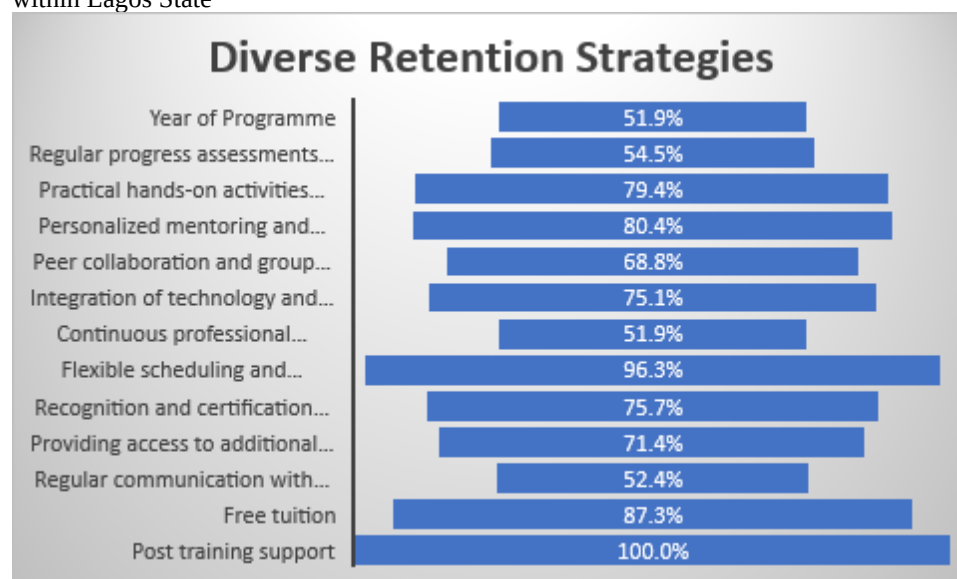


Figure 1 presents various strategies used to improve retention in literacy, skills acquisition, and empowerment programs in Lagos State. Notably, 96.3% of respondents emphasized the importance of flexible scheduling and program duration. Personalized mentoring and one-on-one support were recognized by 80.4% of respondents, underlining the significance of tailored guidance. Additionally, hands-on activities and real-life simulations were valued by a substantial 79.4% of respondents for enhancing engagement. Offering free tuition was acknowledged by a significant 87.3% of respondents, indicating the impact of affordability on program continuity. Most strikingly, 100.0% of respondents stressed the necessity of post-training support, underscoring its vital role in ensuring ongoing success and participation after program completion. Thus, the diverse retention strategies utilized in literacy, skills acquisition, and empowerment programs within Lagos State, ranked by the percent of cases, the first five are as follows: Post training support -100.0%, Flexible scheduling and program duration - 96.3%, Free tuition - 87.3%, Personalized mentoring and one-on-one support - 80.4%, Practical hands-on activities and real-life simulations - 79.4% while others also have scores above average.

4.2 How effective are the different retention strategies employed in enhancing learners' engagement and persistence in literacy and skills acquisition programs?

Table 2: Effectiveness of the different retention strategies employed

S/N	Items	SA	A	D	SD	MEAN	SD
1	The use of practical hands-on activities significantly enhances learners' engagement in literacy and skills acquisition programs	44.5	28.8	15.7	11.0	3.07	1.021
2	Personalized mentoring and individualized support have a positive impact on learners' persistence in these programs.	50.8	26.7	14.7	7.9	3.20	0.965

3	Integrating technology and digital resources effectively boosts learners' engagement in literacy and skills acquisition programs.	40.8	28.3	17.3	13.6	2.96	1.063
4	Continuous professional development for instructors contributes to learners' higher engagement and persistence	36.1	29.3	18.3	16.2	2.85	1.086
5	Flexibility in scheduling and program duration positively influences learners' persistence in literacy and skills acquisition programs.	57.1	25.7	10.5	6.8	3.33	0.918
6	Recognition and certification for achievements play a significant role in enhancing learners' engagement in these programs	46.6	22.5	19.9	11.0	3.05	1.053
7	Access to additional learning resources effectively contributes to learners' engagement and persistence.	29.3	27.2	28.8	14.7	2.71	1.044
8	The provision of free tuition enhances learners' engagement and persistence in literacy and skills acquisition programs	68.1	17.8	7.3	6.8	3.47	0.899
9	Post training support positively impacts learners' persistence in literacy and skills acquisition programs	70.2	16.8	6.3	6.8	3.50	0.888

Table 2 presents an assessment of the effectiveness of different retention strategies in literacy and skills acquisition programs based on respondent feedback. The analysis indicates that flexible scheduling and program duration have a highly positive influence on learner persistence, with 57.1% strongly agreeing. The mean for this strategy is 3.33, with a standard deviation of 0.918, suggesting strong agreement and relatively low variability in responses. Similarly, providing free tuition is widely acknowledged, with 68.1% strongly agreeing on its positive impact. The mean for this strategy is 3.47, with a standard deviation of 0.899, indicating strong agreement and relatively low variability in responses. Post training support is also deemed highly effective, as 70.2% strongly agree on its role in boosting learner persistence. The mean for this strategy is 3.50, with a standard deviation of 0.888, highlighting strong agreement and low variability in responses.

Personalized mentoring is recognized by 50.8% as beneficial for learner persistence, with a mean of 3.20 and a standard deviation of 0.965, suggesting a moderate to strong level of agreement with some variability in responses. Moreover, recognition and certification for achievements (mean: 3.05, standard deviation: 1.053) and practical hands-on activities (mean: 3.07, standard deviation: 1.021) are perceived as significantly enhancing learner engagement, with moderate agreement and some variability in responses. Integrating technology (mean: 2.96, standard deviation: 1.063) and access to additional learning resources (mean: 2.71, standard deviation: 1.044) are seen as contributing positively to engagement, although with slightly lower mean scores and higher variability in responses. Continuous professional development for instructors (mean: 2.85, standard deviation: 1.086) is noted to enhance engagement and persistence, albeit with a lower mean and relatively higher variability in responses compared to other strategies.

Thus, the different retention strategies employed, ranging from post-training support and free tuition to flexible scheduling and program duration, are perceived as effective in enhancing learners' engagement and persistence in literacy and skills acquisition programs, with some strategies being considered very effective.

Moreover, the qualitative analysis provided insights into the Retention Strategies in Literacy Programs. Respondents highlighted the effectiveness of various technological tools, including learning platforms, interactive exercises, multimedia elements, and real-time feedback mechanisms, in enhancing learner engagement and retention.

Retention Strategies in Literacy Programs

Participant “Adewale” emphasized the importance of encouragement and accountability in attendance, stating, *"Yeah, there are different means they used to encourage us to come to school."* He further explained, *"They will call us that there is an assignment for us,"* highlighting the proactive measures taken by the program administrators to keep learners engaged. Adewale also mentioned the consequence of irregular attendance, stating, *"If you don't come to the center for certain days, you will not be given a certificate,"* indicating the motivational impact of certification on attendance.

Socio-economic Factors

Participant “Kemi” expressed appreciation for the support and motivation provided by the program, stating, *"The motivation they are giving to us, the encouragement they are giving to us, and the support they are giving to us is encouraging."* Kemi's statement underscores the role of socio-economic support in fostering learner engagement and persistence in literacy programs.

Impact of Technology on Program Accessibility “WhatsApp and Digital Tools”

Participant Joy highlighted the role of technology, particularly WhatsApp, in facilitating communication and information sharing among learners, stating, ***“We have WhatsApp,”*** and emphasizing its utility in maintaining contact with peers and instructors. Joy further explained, ***“Through WhatsApp, we talk always just, you know, WhatsApp,”*** indicating the platform's central role in learner interaction and support.

Improved Communication and Information Sharing

Participant Toyin acknowledged the positive impact of technology on program accessibility, noting, ***“Through the video they sent to us, then we can watch,” emphasizing the role of digital tools in delivering instructional content.*** Toyin also mentioned the importance of accessible information, stating, ***“We can easily get information, we can really get email and get some other information which has also been encouraging,”*** highlighting the role of technology in enhancing learner access to resources and support.

5. Discussion of findings

The study identified various retention strategies utilized in literacy, skills acquisition, and empowerment programs within Lagos State, the identified strategies include flexible scheduling, personalized mentoring, hands-on activities, free tuition, and post-training support. The findings aligned with existing literature on retention strategies in education and the role of technology in enhancing learning outcomes. The use of flexible scheduling and program duration has been highlighted in previous research as beneficial for accommodating learners' diverse needs and improving retention rates (Abeysekera & Dawson, 2015). Similarly, personalized mentoring has been identified as a critical factor in fostering learner persistence and success in educational programs (Tinto, 2017)

The findings further shows that Flexible scheduling, free tuition, and post-training support were perceived as highly effective in enhancing learner engagement and persistence, based on respondent feedback. Personalized mentoring also emerged as beneficial for learner persistence. The effectiveness of free tuition and post-training support in promoting learner engagement and persistence is consistent with studies by Bettinger et al., (2017); Deming et al., (2013) who emphasizing the importance of affordability and

ongoing assistance in retaining learners in educational programs, particularly in low-income communities

However, it is essential to acknowledge the challenges associated with technology integration, particularly regarding accessibility and usability issues. While technology offers numerous benefits, ensuring equitable access and user-friendly interfaces are crucial considerations to maximize its effectiveness in supporting learner retention and participation (UNESCO, 2017).

5.1 Qualitative findings

The findings from the interviews resonate with existing literature on retention strategies in education. Adewale's ***“They will call us that there is an assignment for us experience”*** highlights the importance of motivational factors in encouraging learner participation. This aligns with research by Tinto (2017), which emphasizes the significance of creating a supportive environment to foster learner persistence. Adewale's statement about the consequences of absenteeism on certificate attainment reflects the role of extrinsic motivators in driving learner engagement (Abeysekera & Dawson, 2015).

Similarly, Kemi's testimony ***“The motivation they are giving to us, the encouragement they are giving to us, and the support they are giving to us is encouraging.”*** underscores the influence of socio-economic factors on learner retention. The support and encouragement provided by the literacy program staff contribute to learners' sense of belonging and motivation to continue their education. This finding echoes the literature on the impact of socio-economic factors on educational attainment and retention (Bettinger et al., 2017; Deming et al., 2013).

The use of digital tools, such as WhatsApp, as mentioned by Joy, illustrates how technology facilitates communication and information sharing among learners and program staff. This aligns with Hew and Cheung's (2014) findings, which suggest that digital platforms enhance learner engagement and participation by providing accessible and interactive learning experiences.

Toyin's experience further emphasizes the role of technology in improving program accessibility. The availability of videos and other digital resources enables learners to access information and support outside of traditional classroom settings. This finding supports UNESCO's (2017) emphasis on the importance of technology in expanding access to

education and empowering learners in diverse contexts.

Balaji's description of the friendly interaction with facilitators highlights the significance of a learner-centered approach in promoting engagement and collaboration. This aligns with literature emphasizing the importance of supportive relationships between learners and instructors in educational settings (Tinto, 2017). Balaji's experience underscores the value of interactive teaching methods in fostering a sense of community and shared learning goals (Hew & Cheung, 2014).

Overall, the study's findings contribute valuable empirical evidence to the existing literature by highlighting effective retention strategies and the positive impact of technology on learner engagement and persistence in educational programs.

6. Conclusion

The study delved into the assessment of learners' retention strategies in literacy, skills acquisition, and empowerment programs within Lagos State. It identified various retention strategies, including flexible scheduling, personalized mentoring, hands-on activities, free tuition, and post-training support. These strategies were found to align with existing literature on retention strategies in education, emphasizing the importance of accommodating diverse learner needs and providing ongoing assistance to improve retention rates.

7. Recommendations

- Education centers should continue to prioritize flexible scheduling and program duration to accommodate diverse learner needs and improve retention rates.
- The management of the Centre should provide personalized mentoring and one-on-one support should be prioritized to foster learner persistence and success in educational programs.
- Governments and educational institutions should ensure free tuition and post-training support to make educational programs more accessible and affordable, particularly for low-income communities.
- Education centers should leverage technology and digital tools, including interactive learning platforms, multimedia elements, and real-time feedback mechanisms, to enhance learner engagement and retention. However, it's crucial to address accessibility and usability challenges associated with technology integration.
- Government Should promote recognition and certification by recognizing learners' achievements and providing certifications can further motivate

learners to stay engaged and complete educational programs.

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Impact of Peer Tutoring and Co-Operative Learning on the Academic Achievement of Adolescents in Education District II of Lagos State (Assessment implication for Evaluators)

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Abstract. The current paradigm shift in teaching-learning processes of the 21st century education space is the student centered approach of keeping the students actively engaged and involved within the limited learning time. It is no more the teacher centered approach, whereby teachers to do all the talking while students watch and listen during class time of lessons. ‘With the aim of sustaining this paradigm shift, the study examined the impact of peer tutoring and cooperative learning on academic achievement of adolescents in Education District II of Lagos State. The descriptive survey research design was employed. Three hypotheses were formulated to guide the study. The instrument for the study was a self-constructed questionnaire ‘Impact of Peer Tutoring and Cooperative Learning on students’ Academic Achievements (IPTCLSAA) questionnaire, and Mathematics Achievement Test (MAT). Findings from the study revealed that cooperative learning, peer tutoring exerts a significant influence on students’ achievement in Mathematics lastly, the joint effect of students’ use of cooperative learning and peer tutoring towards Mathematics was significant on their academic achievement, when such effect accounted for 27.6% of the variance in the students’ academic achievement; such significant effect emanated from the individual significant contribution or influence which the culture of using peer tutoring had on academic achievement, while the culture of using cooperative learning had no significant effect on academic achievement. It was recommended among others that the Nigerian Government/Ministry of Education/all well-meaning education stakeholders should encourage the school teachers with financial aids or incentives in order to attend seminars and capacity building workshop in relation to best practices of using cooperative learning and peer tutoring to impart knowledge in mathematics, and that

curriculum planners should replicate this research in order to authenticate the findings obtained.

Keywords: Impact, Peer Tutoring, Cooperative learning, Adolescents’, Academic Achievement.

1. Introduction

Education plays a pivotal role in maximizing an individual’s potentials and is important for a meaningful and sustained economy both at the state and national levels Differences in individual abilities have caused variation in human learning. Several activities such as group work, private tuition, mentoring and peer tutoring have been known as one of the best methods to enhance students ‘learning (Ali, Anwer, and Jaffar. 2015). Educationists had made efforts in improving teaching-learning processes. But teachers are still searching and experimenting to get the best methods for the optimal academic performance of the students. This is because, in the conventional approach of teaching, most of the class time is spent by teachers talking while students are watching and listening. However, educationists have proposed that learning should shift from teachers-centered, to students-centered, so that learners can be actively involved in the learning process. Several pieces of research have shown that Cooperative learning and peer tutoring has been highly effective in enhancing both tutor and the student’s achievements in a range of educational settings

Cooperative learning is a teaching strategy that organizes students in small groups so that they can work together to maximize the learning of others. Cooperative learning has been used by many researchers as instruction strategy with positive and improved results. The main advantage of this method over other teaching methods is mainly in terms of its effectiveness for improved cognition, social skills and

motivation (Ajaja & Mezieobi, 2018). Johnson and Johnson (2009) defines cooperative learning as the instructional use for small groups in which pupils/students work together to maximize and gain from each other. In cooperative learning, pupils are expected to help, discuss and argue with each other, assess each other's current knowledge, and fill any gaps in each other's understanding (Slavin, 2015). Students who participate in cooperative learning have been shown to perform significantly better on critical thinking than students who studied individually. Bruffee (2015) sees cooperative learning as a set of processes that help people interact in order to accomplish a specific goal or develop a product, which is usually content specific. Kagan (2019) describes cooperative learning as a small group of learners who work together as a team to solve a problem, complete a task or accomplish a common goal. When students are in a cooperative learning environment, it is assumed that they seek information and understanding through active mental search without discrimination in gender or ability and the learning is long term (Lefrancois, 2014).

Cooperative learning is one of the two ways of organizing the learning environment of a classroom, the other being competitive. In a cooperative learning environment, the goals of separate individuals become so linked that there is a positive correlation between them; on the contrary, in a competitive conventional environment, the goals of the students are so linked that there is a negative correlation between their goal achievements. It should be noted that cooperative learning share similarities with peer tutoring as the two methods seek to abandon the conventional approach (Hossain and Tarmizi 2013). Cooperative learning is an educational approach which aims to organize classroom activities into academic and social learning experiences. There is more too cooperative learning than merely arranging students into groups, and it has been described as "structuring positive interdependence". Students must work in groups to complete tasks collectively toward academic goals. Unlike individual learning, which can be competitive in nature, students learning cooperatively can capitalize on one another's resources and skills (asking one another for information, evaluating one another's ideas, monitoring one another's work, etc.). Furthermore, the teacher's role changes from giving information to facilitating students' learning. Everyone succeeds when the group succeeds. Ross and Smyth (2015) describe successful cooperative learning tasks as intellectually demanding, creative, open-ended, and involve higher order thinking tasks. Cooperative learning has also been linked to increased levels of students' satisfaction.

Five essential elements are identified for the successful incorporation of cooperative learning in the classroom. These are: positive interdependence; individual and group accountability; promotive interaction (face to face) teaching the students the required interpersonal & small group skills and lastly, group processing.

A learning environment that allows active participation of students in the learning process makes it possible for the students to have control over their learning and this leads to improvement in students' learning and retention to both the developmental and cognitive theoretical bases (Johnson, Johnson, & Stane, 2020; Rossini & Jim, 2019), thereby prevailing classroom climate of cooperation. Cooperative learning environment assumes that students seek information and understanding through active mental search with each group mirroring the make-up of the class in terms of ability, background and gender (Armstrong, 2018). Among all the instructional strategies for enhancing science achievement, emphasis is laid on the importance of group work (Alebiosu, 2018).

Proponents of cooperative learning claims that the active exchange of ideas within small groups not only increases interest among the participants but promotes critical thinking. According to Johnson and Johnson (2016), there is persuasive evidence that cooperative teams achieve at higher levels of thoughts and retain information longer than the students who work quietly as individuals. Some studies have recommended the efficacy of cooperative structures in that they lead to increase cohesiveness among the students involved, which are beneficial in classes that are diverse in ethnic composition, ability level or because of the inclusion of mainstreamed handicapped students (Crooks, 2018).

There are many different cooperative learning strategies; however, all of them have certain elements in common as established by Johnson, Johnson and Holubec (2021). These elements are the ingredients necessary to ensure that when students work in groups, they work cooperatively. Cooperative learning is not simply a synonym for students working in groups. A learning exercise only qualifies as cooperative learning to the extent that certain elements are present. These elements/strategies are:

Positive Interdependence: Team members are obliged to rely on one another to achieve the goal. If any team members fail to do their part, everyone suffers the consequences.

Individual Accountability: All students in a group are held accountable for doing their share of the work and for mastery of all of the material to be learned. Each member of a team is assessed individually. Teammates work together, but the learning gains of individuals form the basis of a team score.

Equal Opportunities for Success: Individual improvement over prior performance is more important than reaching a pre-established score (90 percent on a test, for example). A student who moves from 60 percent on a test one week, to 68 percent (8 percent improvement) the next week, contributes just as much to a group as a student who moves from 82 percent to 90 percent (also 8 percent improvement).

Face-To-Face Promotive Interaction: Although some of the group work may be parceled out and done individually.

However, some must be done interactively, with group members providing one another with feedback, challenging one another's conclusions and reasoning, and perhaps most importantly, teaching and encouraging one another.

Appropriate Use of Collaborative Skills: Students are encouraged and helped to develop and practice trust-building, leadership, decision-making, communication, and conflict management skills.

Group Processing: Team members set group goals, periodically assess what they are doing well as a team, and identify changes they will make to function more effectively in the future. Teams work to earn recognition for the improvement of each member of a group. The members of a group must perceive that they are part of a team and that they all have a common goal. Group members must realize that the problem they are to solve is a group problem and that the success or failure of the group will be shared by all members of the group. To accomplish the group's goal, all students must talk with one another to engage in discussion of all problems; finally, it must be clear to all that each member's individual work has a direct effect on the group's success. Teamwork is utmost important. However, the ultimate success of cooperative learning is based on a single and very important principle: Students must be taught how to participate in a group situation. Teachers cannot assume that students know how to behave in a group setting. These elements are the guiding principles of cooperative learning strategy which contribute to the success as a teaching and learning strategy.

Arends (2011) and Lefrancois (2014) described some of the models of cooperative learning as:

Student- Team Achievement Divisions (STAD): Students are assigned to permanent four-member learning teams that are mixed on the basis of gender,

ethnicity and performance level. Lessons are presented in a traditional manner, but students work together to ensure that all team members master materials. Students work in pairs but on the worksheets tested individually and each student's score is compared to his or her past average. Team points are awarded based on the degree to which members exceed their earlier performance (Owen, 2015)

Teams-Games-Tournaments (TGT): TGT approach is identical to STAD, except students compete with those teams who are at the same performance level. Low and high achievers from each team compete with their counterparts and the top scorers in these tiered tournaments win points for their teams (Slavin, 2015).

Jigsaw II: The Jigsaw approach is like STAD except that each student is assigned expository material and each team member is randomly assigned to become expert in some aspect of the assignment i.e. they change teams at random. If the topic is a country, for example, one member might specialize in history, another in geography, another in economics and so on. Students interact with members of other teams who have the same specialization and then return to impact the content that have gathered to their teammates.

Team Accelerated Instruction (TAI): Students study individually but are assigned to teams whose members check and help each other. Students are tested individually, but team rewards are given based on the number if individual assignments and tests those members complete. The method is useful in highly structured subjects where success depends on mastering pre-requisites.

Peer tutoring is a teaching strategy where a group of students interacts to help each other learn with one of the students occupying the role of tutor and the other the role of tutee (Ullah, Tabassum and Kaleem,.2018). Peer tutoring instructional method has been described as a type of cooperative learning which has been extremely effective at increasing students' academic achievement at various educational levels. Basically, peer tutoring involves the linking of intelligent students with less-intelligent ones.

Peer tutoring is important for the tutor, in that learning is encouraged through teaching. Tutoring is a process in which trained people are required to assist and support other people who are less skilled and have a low level of knowledge in an interactive, meaningful and organized way (Bombardelli, 2016). Usually, shy children learn effectively through the means of tutoring by sharing their opinions with their friends in class. Peer tutoring serves as an effective way to improve self-esteem in students, aids interaction among peers not only academically but also socially

(AbdulRaheem, Yusuf, and Odutayo, 2017). Peer tutoring (also referred to as peer learning, cooperative/collaborative learning and peer collaboration), refer to the 'use of teaching and learning strategies in which students learn with and from each other without the immediate intervention of a teacher' (Boud, 2017). Peer tutoring can increase students learning outcomes by improving the understanding of students with mastery of concept. The more effective role of a tutor in the group, can help improve students' mastery of concept, so that the students are able to understand the interrelation between environmental chemical with environment. Implementation of peer tutor learning approach, can improved students' participation in learning. According Edward (2018), peer tutoring was a method in which one of the students became tutors from other members in the group. There are six strategies that need to be considered in the implementation of peer tutor. These are:

- Defining and planning a peer tutoring program,
- Training peer tutor,
- Monitoring daily results,
- Assessing peer tutoring,
- Finding support for peer tutoring,
- Sustaining a peer tutoring program.

Peer tutoring as a method of cooperative learning is based on the creation of pairs of students with a lopsided relationship; that is, the tutor and tutee do not have equal academic ability but they share a common goal which is good academic performance. Academic performance is the measurement of students' achievement across various academic subjects. Teachers and education officials typically measure achievement using classroom performance, graduation rates and results from standardized tests. This goal must be achieved through a relationship framework organized by the teacher. This method has proved effective in several studies aimed to increase the academic success of students.

Romano and Walker (2020) opined that Peer tutoring is when one pupil leads another through a task or concept. However, in cooperative learning, students learn alongside one another, whilst in peer learning they learn from one another, when used effectively, the two approaches provide a number of benefits. These benefits are:

- Students can develop their oral communication and leadership skills
- Their self-esteem is boosted
- They benefit from taking increased responsibility over their learning
- Attitudes towards teamwork improve,

- Helping the learning process and preparing for future employment and social scenarios

One of the advantages of the peer tutoring method was that serious minded students will be assisted in subjects they have difficulties; student can tell the tutor to re-explain for better understanding. Implementation of peer tutoring methods and mind mapping was expected to increase the activity and understanding of the students in the learning process.

Peer tutoring is a teaching strategy that use students as tutor. The student pairs might work on academic, social, behavioural, functional, or even social skills.

There are many different ways you can pair/group students to tutor each other. It's important that the teacher should make sure that any material being reviewed by tutor groups is accurately assessed in these groups. Peer tutoring is not meant for introducing new materials or concepts. You need to monitor for understanding on both ends. There have been different models of peer tutoring. These are:

Class Wide Peer Tutoring (CWPT): In this model, the whole class is divided into pairs or small groups no larger than five. The groups should include students with different ability levels. For example, you would use this model if the whole class were preparing for a school-wide spelling bee.

Cross-Age Peer Tutoring: Younger students are paired with an older student. The older student is there to model good behavioral, functional, adaptive, or social skills. For example, a second grader could be paired with a kindergarten student to show them how to walk to the cafeteria, get a lunch tray, select foods, and find a place to sit. (Okilwa and Shelby, 2020).

Peer Assisted Learning Strategies (PALS): Students are paired with students around the same ability level. The tutee and tutor roles can change based on which student needs help on a particular skill. For example, one student may help their partner with science vocabulary words, and then the partner may change roles and help the other student with multiplication facts.

Peer tutoring involves one or more students teaching other students in a particular subject area and builds on the belief that to teach is to learn twice (Whitman, 2018). "Peer tutoring can enhance learning by enabling learners to take responsibility for reviewing, organizing, and consolidating existing knowledge and material; understanding its basic structure; filling in the gaps; finding additional meanings; and reformulating knowledge into new conceptual frameworks" (Dueck, 2014).

Peer tutoring is often an effective way of managing the different rates at which students learn. Faster learners can take the role of the explainer, developing their own understanding and helping other members of the class. These roles can then be reversed to ensure everyone benefits from a similar experience. Both methods can also prove informative for teachers building their careers. They provide an alternative approach to teaching that differs from the traditional teacher-student relationship, which can be stimulating for both parties. Far from being a way of getting students to do the teachers' work for them, lesson planning remains vital for both methods. In order for the approaches to generate positive results, teachers must provide students with an intellectual framework in which to contribute (Philip and Council ,2020). Cooperative learning and peer tutoring work best in differing situations. The cooperative learning approach often works well after introducing the class to a new concept, whether it is through teacher's explanation, a video or some reading material. By generating discussion in groups, students are likely to absorb new content more effectively and address each other's questions and misunderstandings.

Achievement is defined as a thing done successfully, typically by efforts, courage or skill. It is the process of actualizing something. Academic Achievement is described by Adeyemi, (2021) as the scholastic standing of a student at a given moment which states individual abilities. It refers to a person's learning ability which could be positive or negative performance. Academic achievement is used to measure a student's cognitive, affective and psychomotor domains. Students' academic achievement can be explained in form of grades obtained from tests or examination on courses taken. Academic achievement as described by Adeyemo (2015) as the scholastic standing of a student at a given moment, which states individual abilities. Students' academic achievement can be explained in form of grades, obtained from tests or examinations on courses taken. In Nigeria, the level of students' academic achievement in junior secondary schools is determined through external examinations like Basic Education Certificate Examination (BECE), Senior School Certificate Examination (SSCE) organized by WAEC/NECO.

Cooperative and peer tutoring can be used within the same class, and each method can be used briefly to add lesson variety or as an ongoing approach. It all depends on what's effective for each group of students (Whitman, 2022). In the past decade, attempts have been made to address the underlying causes of poor

academic performance among students, especially in Nigeria. It has been reported that the majority of teachers in the secondary education still employ conventional methods in classroom teaching. However, these methods are found to be ineffective and non-result oriented. It is based on this background that this study was conducted to investigate the impact of peer tutoring and cooperative learning on the academic achievement of students in Education District II of Lagos-State.

1.1 Statement of the Problem

There are many potential problems associated with grouping students for learning instruction which have been documented by many researchers. There are also many alternatives to teaching and learning without grouping students. The alternatives available include: whole group learning, flexible grouping, mastery learning, literature based heterogeneous programs, and independent learning. Employing different pedagogical practices for different attainment levels can unintentionally create a barrier to a low-attaining student's opportunity to develop as a learner. This, in turn, can create a general culture at a school which assumes different rigid traits about learners purely based on their learning group.

However, many disadvantages of peer grouping have been shown by researchers. Among the most detrimental of them is the effect on low track students' self-esteem and their stigmatization. It can also cause the mal-distribution of ethnic and racial groups in the lower track classes which may lead to severe social problems. The socio-economically deprived students were also found to be more predominant at the lower end of the grouping. It has also been said that the learning at the lower end may be reduced to nothing more than rote learning of basic skills. It was found that higher order thinking skills like analyzing, making inferences and evaluating are not taught to students of below average abilities. Teachers assigned to these classes tend to have low expectations of their students and this may inadvertently lead to "dumbed down" instruction which may reinforce existing weaknesses; some teachers may even refuse to teach such classes. In another study based on students' views of peer grouping, students were found to be unhappy with their placement in groups. However, studies have shown that peer groupings have little or no effect on student achievement. An earlier study was found that peer grouping has no effect on students regardless of ability level. It appears that the effect of peer grouping may depend on other factors mentioned earlier such as age, criteria used in forming the groups, and subject major.

It was found that peer grouping appears to be more beneficial than in other subjects.

1.2 Purpose of the Study

Specifically, the study was guided by the following objectives:

- To determine the impact of cooperative learning on the academic achievement of students in Education District II of Lagos-State.
- To ascertain the impact of peer tutoring on the academic achievement in Education District II of Lagos-State.
- To assess the contributory impact of cooperative learning and peer tutoring on the academic achievement of students in Education District II of Lagos-State.

1.3 Research Hypotheses

The study was guided by the following hypotheses:

- There is no significant impact of cooperative learning on the academic achievement of students in Education District II of Lagos-State.
- There is no significant impact of peer tutoring on the academic achievement of students in Education District II of Lagos-State.
- Cooperative Learning and Peer Tutoring have no significant influence on the academic of students in Education District II of Lagos-State.

2. Methodology

2.1 Research Design

The study adopted descriptive survey research design as well as a correlational research design. According to Best (2021), descriptive survey research design is a research method which enables the researcher to obtain the opinions (i.e. opinions on peer tutoring, cooperative learning) of a representative sample of a target population (i.e. adolescents in selected senior secondary schools) so as to infer the perception or view of the entire population.

2.2 Population of the Study

The target population for this study were the senior secondary students in Education District II of Lagos-State.

2.3 Sample and Sampling Technique

A multistage sampling technique was used for selection of the participants for this study. In the first stage, Education District II was chosen by purposive sampling. Secondly, Education District II was stratified into three zones namely Somolu, Kosofe and Ikorodu. Simple Random Sampling Technique was used to select one school one school from each zone. To make a total of three schools used for the study. In order to ensure good representativeness of the research participants, stratified random sampling was used to select 80 respondents from each school, totaled two hundred and forty senior secondary students were randomly selected. However, at the administering of questionnaire only 230 were found usable why ten were mutilated

2.4 Research Instruments

Two research instruments were used in collecting data. The first instrument is a self-developed questionnaire titled; "Impact of Peer Tutoring and Cooperative Learning on students' Academic Achievements (IPTCLSAA) and the second is an achievement test titled "Mathematics Achievement Test" (MAT).

The IPTCLSAA questionnaire has four sections; Section A contains some demographic variables measured which includes name of school, sex, age group, religion, and class type; the section B contains items that measure peer tutoring and the use of cooperative learning. The items in the section B were subjected to a 4-point rating using the following values (i.e. 4= Strongly Agree, 3= Agree, 2= Disagree, 1= Strongly Disagree).

The second instrument is the Mathematics Achievement Test (MAT). The MAT was a 20-item objective test. constructed from past question papers of WASSCE (2016-2022). The research instruments were given to experts in the field of measurement and evaluation. The experts helped to ascertain whether the items in the instruments were well structured to measure the variables of interest in the study, thereby ensuring the content validity of the research instruments. The instruments have a reliability coefficient for each of two subscales in the questionnaire were respectively 0.801 (Peer Tutoring), and 0.082 (Cooperative Learning Subscale). With the aid of Split-half reliability analysis, the Spearman-Brown reliability coefficient was 0.866, while the Pearson correlation between the halves of the MAT was 0.764.

3. Data Analysis and Results

Table 1: Demographic Information of the Students

Variables	Levels of Variables	No of Students (n)	Percentage (%)
Gender	Male	110	47.8%
	Female	120	52.2 %
	Total	230	100.0%
Age Group	13-15 years	0	0.0%
	16-18 years	0	0.0%
	Above 18 years	230	100.0 %
	Total	230	100.0 %

Hypotheses Testing

Hypothesis 1: There is no significant impact of cooperative learning on the academic achievement in Education District II of Lagos State, Nigeria.

Table 2: An “r” statistical table showing the impact of students’ use of cooperative learning on their academic achievement (in Mathematics)

Variables	N	Mean	SD	d.f	r-cal.	Sig. Value (p)	Decision
Students’ Use of Cooperative Learning	230	32.70	4.25				
Students’ Academic Achievement (in Mathematics)	230	10.96	0.91	228	- 0.512**	0.01	Rreject Ho

$$p = 0.01 = 0.01$$

Table 2 reveals that the average (mean) on students’ use of cooperative learning towards mathematics (32.70) was above the expected mean value of 20.00 (obtained from a 10-item subscale on the Use of Cooperative Learning rated on a 4-point response keys – SA, A, D, SD); Also, the average (mean) of students’ academic achievement in Mathematics (10.96) was above the expected mean value of 10.00 (obtained from a 20-item multiple-choice Mathematics test).

While using Pearson Product Moment Correlation (PPMC) technique to compute the relationship between students’ use of cooperative learning and their academic achievement in Mathematics, r-calculated value of -0.512** emerged. This implies that a small negative as well as indirect relationship was observed between students’ use of cooperative learning and the academic achievement in Mathematics. The calculated —r|| (r-cal. = -0.512**) was with 228 degrees of freedom given that the obtained level of significance (p-value) is 0.01= 0.01 (statistical benchmark). By implication, the null hypothesis is therefore rejected; hence, there is a significant impact of students’ use of cooperative learning on the academic achievement (in Mathematics) in Education District II of Lagos-State.

Hypothesis 2: There is no significant impact of peer tutoring on their academic achievement (in Mathematics) in Education District II of Lagos-State.

Table 3: An “r” statistical table showing the impact of students’ use of peer tutoring on their academic achievement (in Mathematics)

Variables	N	Mean	SD	d.f	r-cal.	Sig. Value (p)	Decision
Students’ Use of Peer Tutoring	230	31.30	4.75				
Students’ Academic Achievement (Mathematics)	230	10.90	0.91	228	-0.522*	0.01	Reject Ho

p=0.01 =0.01

Table 3 reveals that the average (mean) on students ‘use of peer tutoring towards mathematics learning (31.30 was above the expected mean value of 20.00 (obtained from a 10-item subscale on the Use of Peer Tutoring rated on a 4-point response keys – SA, A, D, SD); also, the average (mean) of students ‘academic achievement in Mathematics (10.96) was above the expected mean value of 10.00 (obtained from a 20-item multiple-choice Mathematics test). While using Pearson Product Moment Correlation (PPMC) technique to compute the relationship between students ‘use of cooperative learning and their academic achievement in Mathematics, r-calculated value of -0.522** emerged. This implies that a small negative as well as indirect relationship was observed between students ‘use of peer tutoring and their academic achievement in Mathematics. The calculated —rI (r-cal. = -0.522**) was with 228 degrees of freedom given that the obtained level of significance (p-value) is 0.01= 0.01 (statistical benchmark). By implication, the null hypothesis is therefore rejected; hence, there is significant impact of students ‘use of peer tutoring on the academic achievement (in Mathematics) in Education District II of Lagos-State.

Hypothesis 3: Cooperative Learning and Peer Tutoring have no significant impact on the academic achievement (in Mathematics) of students in Education District II of Lagos-State.

Table 4: Multiple Linear Regression Model of Independent Variables (i.e. Cooperative Learning and Peer Tutoring) and their Relative Contributions on Students’ Academic Achievement in Mathematics)

Dependent Variable: Students’ Academic Achievement in Mathematics Method: Multiple Linear Regression
Sampled Observations: 230

Variables	B- Coefficient	Std. Error	t-statistic	Prob.
(Constant)	14.452	0.399	36.240	0.000
Cooperative Learning	-0.048	0.027	1.763	0.079
Peer Tutoring	-0.062	0.024	2.536	0.012
- R-Squared	0.283	F-statistic	44.704	
- Adjusted R-Squared	0.276	Prob. for the (F-statistic)	0.000	
- Std. Error of the Estimate	0.77403	d.f. for Regression	2	
Sum of Squares Residual	135.999	d.f. for residual	227	

The Estimated Function is stated as: Students’ Academic Achievement in Mathematics = 14.452 + (-0.048) Cooperative Learning + (-0.062) Peer Tutoring

The table 4 indicates that coefficient of determination (Adjusted R²) = 0.276, which gives proportion of variance (Adjusted R² x 100) = 27.6%. This implies that the independent variables (i.e. students ‘use of cooperative learning, students ‘peer tutoring) accounted for 27.6% of the variance in the dependent variable (Students ‘Academic Achievement in Mathematics). Besides, the joint effect of the independent variables (i.e. students’ use of cooperative learning, students’ peer tutoring) was observed to be significant on students’ academic achievement in Mathematics (F = 44.704; df. = (2; 227); significant value p = 0.000 < 0.05).

In addition, the table reveals the individual contribution of the independent variables (i.e. students’ ‘use of cooperative learning, students ‘peer tutoring) to students ‘academic achievement in Mathematics. It was observed that students peer tutoring had significant effect on students ‘academic achievement in Mathematics [students ‘peer tutoring: B= 0.062, t= 2.536, p=0.012 < 0.05], while students ‘cooperative learning had no significant effect on students ‘examination cheating behavior [students ‘self-concept: B= -0.048, t= 1.763, p=0.079 > 0.05].

4. Discussion of Research Findings

Finding 1 revealed there is a significant impact of students' use of cooperative learning on their academic achievement (in Mathematics) in Education District II of Lagos-State. This present finding agrees with that of Hudgins (2020) who found that fifth grade students working in groups made higher scores in mathematic tests than students who worked individually. More agreement was that of Whicker, Bol, and Nunnery (2017)'s empirical finding which bordered on secondary pre-calculus classes, they concluded that cooperative learning promotes mathematics achievement. McClintock and Sonquist (2019) studied undergraduate college sociology students and found students participating in cooperative groups received higher than average grades on term papers than working individually. Cooperative learning strategies were found to improve students' performance (Chang & Mao, 2019) and cognitive achievement (Okebukola & Ogunniyi, 2014) in science classes. Augustine, Gruber, and Hanson (2010) reported higher achievement resulting from cooperative groups in a wide variety of subject areas including spelling, social studies, health and language. As for Alebiosu (2018), among all the instructional strategies for enhancing science achievement, emphasis is laid on the importance of group work.

Finding 2: revealed there is a significant impact of students' use of peer tutoring on their academic achievement (in Mathematics) in Education District II of Lagos-State.

This present research was in agreement with that of AbdulRaheem et al (2017) when he discovered that peer tutoring serves as an effective way to improve students academically, socially, in their self-esteem, and aids interaction among their peers. In the same vein, Ali, N., Anwer, and Jaffar, (2015) corroborated with the present research finding when he noted that group work, private tuition, mentoring and peer tutoring have been known to enhance student learning. Adekoya & Olatoye (2021) supported the present research finding when they discovered that peer-tutoring has a positive impact on academic outcomes such as reading, spelling and other subjects. Johnson and Ward (2011) in Comfort (2021) found that mathematics students achieved greater success in practical activities and new skill development when feedback and tutoring was provided by their peers, with similar findings in applied sports science undergraduates. D'Arripe-Longueville et al. (2022) found that higher skill levels in physical education tutors resulted in tutees setting themselves higher

goals and increasing levels of participation in practical activities, with a resultant increase in achievement by tutees. Peer tutoring has been shown to be highly effective in enhancing both tutor and tutee achievements and skill development (Topping et al., 2017; Houston and Lazenbatt, 2019; Johnson and Ward, 2021; Maynard and Almarzouqi, 2016), especially in mathematics (Ward and Lee, 2005) and coaching (D'Arripe-Longueville et al., 2022).

Finding 3a: revealed the joint effect of the independent variables (i.e. students' use of cooperative learning, students' peer tutoring) was observed to be significant on students' academic achievement in the Mathematics ($F = 44.704$; $df. = (2; 227)$; significant value $p = 0.000 < 0.05$), when such effect accounted for 27.6% of the variance in the dependent variable (Students' Academic Achievement in Mathematics).

Finding 3b: The individual contribution of the independent variables reveals that students' peer tutoring had significant effect on students' academic achievement in Mathematics [Students' peer tutoring: $B = -0.062$, $t = 2.536$, $p = 0.012 < 0.05$], while students' cooperative learning had no significant effect on students' examination cheating behaviour [students' self-concept: $B = -0.048$, $t = 1.763$, $p = 0.079 > 0.05$].

This present research finding is in consonance with that of Adesoji and Ibrahim (2019) who studied the effects of Student Team Achievement Division (STAD) strategies and mathematics knowledge on learning outcome in chemical kinetics. The result shows that STAD (Student Teams Achievement Divisions) cooperative learning strategy had the potential to improve students' learning outcome in secondary school mathematics. This finding provided empirical support to earlier findings of Fuyun-yu, (2018), Popoola (2022), and Omosehin (2014) that established that cooperative learning strategy promoted better achievement and productivity than the conventional lecture method. Research on peer tutoring has demonstrated that peer tutoring can be successfully implemented with tutors of various ability levels, including children with advanced skills and children with learning disabilities (Fuchs, Fuchs Yazdin, & Powell, 2022).

5. Conclusions

Based on the research findings, it could be inferred that, the culture of using cooperative learning among students exerts a significant influence on their achievement in Mathematics; likewise, this culture of

using peer tutoring exerts a significant influence on their achievement in Mathematics.

Lastly, the joint effect of students' use of cooperative learning and peer tutoring towards Mathematics was significant on their academic achievement, when such effect accounted for 27.6% of the variance in the students' academic achievement. Such significant effect emanated from the individual significant contribution or influence which the culture of using peer tutoring had on academic achievement, while the culture of using cooperative learning had no significant effect on academic achievement.

6. Recommendations

Based on the findings and conclusion in this study, it would be appropriate to recommend that:

- Head Teachers/head of Academic Units in schools should take proper scrutiny into the lesson plans which these school teachers submit to them, they should always emphasize that subject teachers plan their lessons with the use of either cooperative learning or peer tutoring in mind.
- The Nigerian Government/Ministry of Education/ all well-meaning stakeholders should encourage these school teachers with financial aids or incentives to attend paid and expensive top-notch seminars and workshop in relation to best practices of using cooperative learning and peer tutoring to impart knowledge in mathematics. This will discourage them from the idea of depending on their years of teaching experience and academic qualification which hold no waters in the 21st century education space.
- Curriculum Planners should replicate this research in order to authenticate the findings obtained from this present research. This will help to ascertain the true state on the culture of using cooperative learning and peer tutoring in impacting knowledge in Mathematics.

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The Igbo Apprenticeship Model and Practice: A Legal Examination of the Contractual Status of the "Nwa Boyi" in South-East Nigeria

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Abstract. The Igbo Apprenticeship Model, known locally as the "Igba Boi" system, which have span over five centuries before the precolonial times serves as cornerstone of entrepreneurship and economic development within the Igbo community of South-East Nigeria. This traditional practice involves a young male apprentice, referred to as "Nwa Boyi," being trained under the guidance of a master trader or entrepreneur. The apprenticeship model is of great economic advantage to both the local Igbo community, the family of the young male apprentice who spend years learning business tactics and skills. Despite its significant socio-economic contributions, the "Igba Boi" system operates largely outside formal legal frameworks, raising questions about the contractual status and legal protections of the apprentices. This study examines how the Igbo apprenticeship model ("Nwa Boyi") fits within South-East Nigeria and its legal framework. Findings reveal challenges in contractual enforcement due to informal agreements. Using sociocultural theory, legal pluralism, and contract theory, the research highlights gaps between customary practices and statutory law, suggesting the need for legal reforms.

Keywords: Igbo, Apprenticeship, Nwa Boyi, Nigerian, Labor.

1. Introduction

The Igbo people, primarily located in South-East region of Nigeria, have a rich history of commerce and trade. According to a *Vanguard Newspaper* publication, Igbo participation in business in commercial cities in Nigeria is substantial (Aidonojie et al., 2024), with investments estimated at over N300 trillion in Lagos. In Abuja, this figure doubles to approximately N600 trillion. In Kano and Kaduna, Igbo investments are each estimated to exceed N10 trillion. In Borno, Yobe, and Adamawa states, Igbo investments amount to around N5 trillion, while in Plateau State, the figure is about N15 trillion. (Udegbe, 2013). Owing to the rich entrepreneurial spirit of the Igbo people over years, the "Igba Boi" system has been integral part in terms of the Igbo entrepreneurial skill development apprenticeship to its history, serving as a mechanism for wealth creation and economic stability (Antai, 2024). Historically, "Igba Boi" apprenticeship system has enabled the transfer of skills and business acumen across generations, playing a crucial role in the entrepreneurial success of the Igbo community

(Obisesan et al., 2024). The system gained significant prominence after the 1970 Nigerian-Biafran civil war between the Biafran foot soldiers and the Nigerian Allied forces, the Igba Boi system, based on the Igbo principle of "lekota nwanne gi nwoke" (take care of your brother), which was aimed to restore Igbo wealth and provides skills, experience, and capital, making young apprentice strong, obedient, versatile, and ready to start their own businesses after some years usually between five to fifteen, or based on agreed terms between the young apprentice and his master (Ugwu, Njeze & Oluka, 2023). According to Ekekwe (2021) "for centuries, the Southeastern region of Nigeria has practiced what is known today as stakeholder capitalism a construct that businesses must elevate the interests of communities, workers, consumers, and the environment alongside those of shareholders" (Ekekwe, 2021). For Robert Neuwirth, "the Igbo apprenticeship system that governs Alaba Int'l Market is the largest business incubator platform in the world" (TEDGlobal, 2017). According to him, at Alaba International Market, where 10,000 merchants generate over \$4 billion annually, the Igbo traders' sharing principle, called Igba Boi, functions as locally generated venture capital, which involves a business owner settling an apprentice by providing startup assistance, challenging traditional economic theories like those of Adam Smith (TEDGlobal, 2017).

The Igbo Apprenticeship System, or "Igba-Boi," is a key driver of entrepreneurial development and economic sustainability in South-Eastern Nigeria (Iwara, et al, 2019). The Igbo culture of entrepreneurship can be traced back to the slave trade business from the 15th century (Wikipedia, 2024) and it flourished in the colonial period and endures through apprenticeship (Ohadike, 1998). While the "Nwa boi" apprenticeship system has the potential to significantly increase the level of entrepreneurial metabolism and to stimulate the rate and pace of new venture creation in the Igbo communities of South-Eastern Nigeria (Obi, 2021) the apprenticeship model is deeply rooted in cultural practices and communal values, facilitating the transfer of business skills and resources across generations. The system is built on a mentorship relationship between the young male apprentice and the mentor, master or "Oga", with a focus on cultivating independent business owners. However, the informal nature of the system presents challenges, including disputes and vulnerabilities for the apprentice (Ekenisi, et al, 2024). Efforts to modernize and adapt the system, such as formalizing aspects and expanding its inclusivity, are crucial for its continued effectiveness and sustainability (Iwara, 2019).

2. The Structure and Dynamics of the Igbo Apprenticeship System

The Igbo Apprenticeship System, or "Igba-Boi," is a distinctive and culturally embedded economic practice that has played a significant role in the entrepreneurial development of the Igbo people in South-Eastern Nigeria. This system is structured around the mentorship of young boys, known as "Nwa Boyi," by experienced business owners, called "Ogas." The Igba-Boi system is characterized by its informal yet highly organized structure, which is built on a foundation of trust, familial bonds, and community support. Understanding the intricacies of its structure and dynamics reveals why it has been an effective vehicle for wealth creation and social mobility within the Igbo community. The structure and dynamics of the Igbo Apprenticeship System "Igba Boi" system involves a verbal apprenticeship agreement, a multi-year training period, and a final settlement where the apprentice receives start-up support from the "Oga" to establish their own business (Nnonyelu, et al, 2023).

At the core of the Igbo apprenticeship system is the relationship between the "Nwa Boyi" and the "Oga." This relationship is often initiated through familial connections and community networks. Families, seeking to provide economic opportunities for their children, approach successful business owners within their community to take on their child as an apprentice (Olewu, 2023). The "Oga" agrees to mentor the young apprentice, teaching them the intricacies of running a business, from operational details to customer relations. This relationship is not merely transactional; it is imbued with expectations of mutual respect, loyalty, and commitment. The "Oga" assumes a quasi-parental role, responsible not only for the apprentice's professional training but often for their welfare and moral upbringing as well (Onwuejeogwu, 1981).

The apprenticeship period, typically ranging from five to seven years, is structured in stages, each with its own set of expectations and responsibilities. Initially, the "Nwa Boyi" is introduced to the basics of the business, learning through observation and simple tasks. As they progress, apprentices take on more complex duties, gaining hands-on experience and gradually assuming greater responsibility (Gessler, 2019). This phased approach ensures that the apprentice develops a comprehensive understanding of the business and acquires the skills necessary to eventually operate independently. The learning process is intensive and immersive, often involving long hours and a steep learning curve, but it is also a rite of passage that prepares the apprentice for future entrepreneurial endeavors.

The culmination of the Igbo apprenticeship system is marked by a "settlement," a pivotal moment that signifies the apprentice's transition to an independent business owner. Upon successful completion of the apprenticeship, the "Oga" provides the "Nwa Boyi" with a settlement, which typically includes capital, goods, or even a fully equipped shop to start their own business (Nnonyelu & et al 2023). This settlement is a form of compensation for the years of service rendered and is also seen as an investment in the apprentice's future success. The size and nature of the settlement are often determined by factors such as the "Oga's" financial capacity, the apprentice's performance, and the nature of the business. The settlement process highlights the communal and supportive ethos of the Igba-Boi system, as it not only rewards the apprentice but also strengthens economic ties within the community.

The dynamics of the Igbo apprenticeship system are deeply influenced by the socio-cultural context of the Igbo people. Igbo culture places a high value on entrepreneurship, self-reliance, and community solidarity (Nwala, 1985). The Igba-Boi system embodies these values by creating a pathway for young people to acquire skills and become economically independent while fostering a sense of responsibility and loyalty to their mentors and community (Antai, 2024).

The system's success is also bolstered by the strong familial and social networks that facilitate the matching of apprentices with mentors and provide support throughout the apprenticeship period (Ekenisi et al., 2024).

Despite its many strengths, the Igbo apprenticeship system also faces several challenges (Igwe et al, 2018). The informal nature of the system means that it lacks standardized regulations and protections, which can leave apprentices vulnerable to exploitation and unfair treatment. Without formal contracts, disputes over settlements or the terms of the apprenticeship can arise, creating tensions and conflicts (Safi' et al., 2024). Furthermore, the traditional male-dominated structure of the Igba-Boi system often excludes women and girls from participating fully, limiting their opportunities for economic empowerment through this pathway.

In recent years, there has been growing recognition of the need to adapt and modernize the Igbo apprenticeship system to better align with contemporary economic realities and legal standards (Nordvall, 2022). This includes introducing more formalized agreements to protect the rights of

apprentices and ensure fair treatment (Mukhlis et al., 2024). It also involves expanding the system to be more inclusive of women and other marginalized groups, providing them with the same opportunities for skill acquisition and economic advancement. Efforts to integrate the Igba-Boi system with formal vocational training programs and support services can also enhance its effectiveness and sustainability.

It is therefore pertinent to state that the Igbo apprenticeship system is a testament to the ingenuity and resilience of the Igbo people. Its structured approach to mentorship and skill acquisition has enabled countless individuals to achieve economic success and independence (Mutawalli et al., 2024). However, to continue thriving in the modern era, the system must evolve to address its challenges and align more closely with formal legal frameworks and inclusive practices (Aidonjio et al., 2024). By doing so, the Igba-Boi system can maintain its vital role in fostering entrepreneurship and economic development within the Igbo community.

3. Labours laws and Legal Framework Governing Apprenticeships in Nigeria

The legal status of the "Nwa Boyi" within the Igba Boi system involves navigating the complexities of Nigerian statutory law, international labour standards, and customary law. Nigerian statutory laws, including the Labour Act and the Child's Rights Act 2003, offer a framework for regulating employment and safeguarding workers' rights (Adeola, 2020). The Labour Act of 1974 outlines conditions for formal employment relationships, recognizing apprentices as individuals undergoing training for a specific trade. It mandates that apprenticeship agreements be written and registered with the Ministry of Labour, setting forth conditions regarding working hours, wages (Aidonjio et al., 2023), and safety standards to protect apprentices from exploitation. Meanwhile, the Child's Rights Act 2003 focuses on shielding children from exploitative labour practices (Arias, Evans, & Santos, 2019). The Act prohibits employing children in work that could harm their health or development but allows light work and apprenticeships if they do not interfere with education or well-being even as parental consent for minors entering apprenticeships which underscores the child's welfare is provided for under the Act (Schlemmer, 2000). Specifically, the Act depicts the legal prohibition of child exploitative labour and thus provides under section 28 that subject to the Act, no child shall be:

- (a) subjected to any forced or exploitative labour; or
- (b) employed to work in any capacity except where he is employed by a member of his family on light work

of an agricultural, horticultural or domestic character; or

(c) required, in any case, to lift, carry or move anything so heavy as to be likely to adversely affect his physical, mental, spiritual, moral or social development; or

(d) employed as a domestic help outside his own home or family environment.

(2) No child shall be employed or work in an industrial undertaking and nothing in this subsection shall apply to work done by children in technical schools or similar approved institutions if the work is supervised by the appropriate authority (Child Rights Act, 2003).

International labour standards, particularly those set by the International Labour Organization (ILO), further shape the legal framework of the Igba Boi system. Nigeria, as an ILO member, has ratified key conventions that establish labour standards. International Labour Organisation (ILO) Convention No. 138 sets minimum age standards for employment, generally prohibiting the employment of individuals under 15, with exceptions for light work and apprenticeships starting at age 13 (Edmonds & Shrestha, 2012). This convention permits non-hazardous apprenticeships for individuals aged 15 and above, aligning with the developmental needs of young workers. ILO Convention No. 182 seeks to eliminate the worst forms of child labour, banning employment likely to harm children's health, safety, or morals (D'Avolio, 2004). The informal and potentially exploitative conditions in some Igba Boi arrangements might conflict with these protections which highlights the need for regulatory oversight to ensure compliance with international standards (Antai & et al, 2024). Customary law significantly influences the regulation of the Igba Boi system, reflecting the deeply embedded cultural practices and norms of the Igbo community (Onwuejeogwu, 1981). Customary law often relies on verbal agreements and communal trust rather than formal written contracts, making such agreements enforceable within the community but lacking formal legal backing in statutory law. Community accountability plays a crucial role, as social norms and expectations compel the mentor to provide fair treatment and eventual settlement to the apprentice (Mukhlis et al., 2023). Dispute resolution in customary law focuses on equitable solutions and maintaining community harmony, emphasizing the principles of social obligations and justice (Antai, 2024). Integrating the traditional Igba Boi system with modern legal frameworks presents challenges and opportunities. The informal nature of many Igba Boi agreements often conflicts with statutory requirements, leading to difficulties in legal enforcement and protection of apprentices (Adeola,

2020). Recognizing and formalizing aspects of the Igba Boi system within Nigerian statutory law could bridge these gaps, ensuring better protection and clarity for all parties involved while preserving the cultural significance of the system (Akpanke et al, 2022).

Following this informal nature of the apprenticeship system (Imoisi & Aidonojie, 2023), it will serve good for both parties in the Igbo apprenticeship model to utilize formalization Initiatives such as documenting informal agreements through encouraging the formal documentation of apprenticeship agreements which can help clarify terms and facilitate legal enforcement when the "Nwa boyi" fails to serve his master or "oga" as agreed upon entering the apprenticeship agreement. Furthermore, registering apprenticeships with relevant authorities or organisations such as human rights and other Non-Governmental Organisations (NGOs) can ensure compliance with labour standards and protections (Massajuwa and Aidonojie, 2020).

Apprenticeships, as a form of employment and skill acquisition, are recognized under Nigerian law (Egielewa and Aidonojie, 2021), but the formal legal provisions primarily focus on structured vocational training programs. The National Board for Technical Education (NBTE) regulates formal apprenticeship schemes and vocational training programs in Nigeria. These schemes are typically associated with industries and businesses that provide technical and professional training under more formalized and documented agreements (Trends in Vocational Education, 1973). The NBTE sets standards for the training content, duration, and the qualifications required for both apprentices and their trainers (Majekudumi et al, 2022). This formalized approach contrasts sharply with the informal and largely undocumented nature of the Igbo apprenticeship model, which operates outside the NBTE's regulatory scope.

The National Minimum Wage Act 2019 is another critical piece of legislation that impacts employment relationships in Nigeria. This Act establishes the minimum wage that employers are required to pay their workers (Anifowose et al, 2024). While the Act is designed to protect workers from exploitation by ensuring they receive a fair wage for their labour, its provisions are challenging to enforce within the informal sector. In the context of the Igbo apprenticeship system, apprentices (Nwa Boyi) are often not paid regular wages but are instead compensated through training and the promise of a "settlement" at the end of their apprenticeship period. This practice does not align with the minimum wage requirements, highlighting a significant disconnect

between traditional apprenticeship practices and modern labour laws (Mordi, Ajonbadi & Adekoya, 2023).

Also, the Employee's Compensation Act 2010 provides further protections for workers by establishing a comprehensive framework for compensating employees for work-related injuries, diseases, or deaths (Trusted, & Trusted, 2024). This Act is part of the country's broader effort to align its labour laws with international standards and ensure the safety and welfare of workers. However, similar to other labour laws, the Employee's Compensation Act primarily applies to formal employment relationships and does not explicitly cover informal apprenticeships like those in the Igbo system (Idahosa et al., 2023). Consequently, apprentices working under the Igba-Boi model may not be adequately protected or compensated for work-related injuries or illnesses, which therefore underscores the need for broader legal reforms that include informal apprenticeship systems.

A key challenge in integrating informal apprenticeship systems like Igba-Boi into Nigeria's formal legal framework is the inherent flexibility and reliance on customary practices that define these traditional systems (Chukwu, Ihezue & Njoku, 2024). The Igbo apprenticeship model, for example, is deeply rooted in cultural norms and community-based agreements, which often conflict with the rigid requirements of formal labour laws. The model's emphasis on trust, family involvement, and oral agreements makes it difficult to apply standardized legal provisions without potentially disrupting the very essence of the system even as most participants in this scheme are young people under the age of 18, which raises concerns that it sometimes allows for the exploitation of children. The vulnerability of children, combined with factors such as their poor family backgrounds, low literacy levels, close ties between parties involved in the apprenticeship, and the informal nature of initiating these relationships, creates opportunities for the abuse of their rights (Olewu, 2023).

To address these challenges, there is a growing recognition of the need to adapt and expand the existing legal framework to better accommodate and regulate informal apprenticeship systems. One potential approach is the introduction of flexible legal instruments that recognize the unique characteristics of traditional apprenticeship models while providing basic protections and rights for apprentices. This could include the development of simplified contractual templates that capture the key elements of the apprenticeship agreement, such as the duration, the

nature of training, and the settlement terms, while ensuring compliance with minimum labour standards.

Moreso, the community-based oversight and regulation could play a crucial role in bridging the gap between traditional practices and formal legal requirements. Engaging local leaders, community organizations, and stakeholders in the process of formalizing and regulating apprenticeship systems can help ensure that reforms are culturally sensitive and widely accepted (Smith & Kemmis, 2013). This approach can also facilitate the enforcement of basic labour standards within the informal sector, providing apprentices with greater protection and support.

While Nigeria's labour laws and legal framework provide a comprehensive structure for regulating formal employment and vocational training (Edetalehn & Aidonjio, 2023), they fall short in adequately addressing the unique dynamics of informal apprenticeship systems like the Igbo Apprenticeship Model. Bridging this gap requires a thoughtful integration of traditional practices with modern legal standards, ensuring that apprentices receive the necessary protections and rights while preserving the cultural essence of these systems (Oladele et al., 2022). Through a combination of legal reforms, community engagement, and flexible regulatory approaches, it is possible to create a more inclusive and equitable framework that supports the diverse range of apprenticeship practices across Nigeria.

4. Contractual Status and Rights of the "Nwa Boyi"

The "Nwa Boyi" apprenticeship system as a traditional process is often facilitated through practical entrepreneurial training, mentorship and perceived contractual status between both parties. Throughout the apprenticeship, both parties the "boyi" and the "Oga" have distinct responsibilities. The latter is often expected to serve the former diligently and handle both business and domestic tasks. In return, the "Oga" is responsible for providing shelter and food, and, at the end of the agreed period, equipping the "boyi" with the necessary skills, mentorship, networking opportunities, and funds to start their own business (Olewu, 2023).

The Igbo Apprenticeship Model, or "Igba-Boi," is deeply woven into the economic and social fabric of the Igbo communities in South-Eastern Nigeria (Achebe, 1984). Central to this traditional system are the "Nwa Boyi," young apprentices who enter into extended periods of tutelage under the guidance of

more experienced business owners, referred to as "Ogas." While the Igba-Boi system is renowned for its effectiveness in nurturing entrepreneurship and fostering economic self-reliance, the contractual status and rights of the "Nwa Boyi" are complex and often ambiguous. This complexity arises from the interplay between traditional norms that have governed these relationships for generations and the demands of modern legal frameworks.

Traditionally, the relationship between the "Nwa Boyi" and the "Oga" is grounded in unwritten agreements and customary practices. These apprenticeships are usually arranged through family negotiations, motivated by socio-economic considerations. The "Oga" takes on a role that blends mentorship with a form of guardianship, providing not only business training but also basic needs such as food and accommodation. In return, the "Nwa Boyi" is expected to contribute labour and demonstrate loyalty throughout the apprenticeship period, which typically lasts several years. The culmination of this apprenticeship is marked by a "settlement," where the "Oga" provides the apprentice with capital or resources to start their own business, signifying the apprentice's readiness to become an independent entrepreneur (Olewu, 2023). However, the reliance on verbal commitments and traditional expectations means that these arrangements often lack formal documentation, leading to potential disputes and vulnerabilities for the apprentice.

Within the formal legal system of Nigeria, the status of the "Nwa Boyi" remains largely undefined. Nigerian labor laws, such as the Labour Act and the National Minimum Wage Act, provide general guidelines for employment relationships but do not specifically address informal apprenticeship systems like the Igba-Boi. This creates a significant gap in the protection of the rights of these young apprentices. The absence of formal contracts means that the "Nwa Boyi" operates in a grey area that straddles being a trainee and an employee. This undefined status complicates the application of labor laws designed to protect workers, such as those setting standards for minimum wage, working hours, and workplace safety. Consequently, apprentices often have limited avenues to enforce their rights through legal channels if disputes arise, particularly in cases where the "Oga" fails to fulfill promises of settlement or where apprentices experience unfair treatment.

Despite the informal nature of the Igba-Boi system, certain rights and protections for the "Nwa Boyi" can be inferred from broader legal principles and human rights standards. The apprentice has a fundamental

right to fair treatment, which includes being free from exploitation and abuse. This principle is supported by both customary expectations within the community and international human rights standards, which Nigeria is obligated to uphold (ILO, 2002). Also, the apprentice should have opportunities for personal and professional development, which not only include acquiring business skills but also access to basic education that can be crucial for long-term success and adaptability. Furthermore, the "Nwa Boyi" should be provided with a safe and supportive working environment, encompassing adequate rest, reasonable working hours, and protection from hazardous conditions (ILO, 2011).

Legal disputes involving the Igbo apprenticeship model, while relatively rare, highlight the system's vulnerabilities and the need for clearer legal definitions (Brimmer, 2020). When conflicts escalate to formal legal settings, courts are often required to interpret the terms of apprenticeship based on customary practices and oral agreements, leading to varied outcomes depending on the specifics of each case. For instance, some legal cases revolve around the failure of the "Oga" to provide the promised settlement, while others involve claims of unfair treatment by the apprentice. These cases underscore the necessity for more structured legal frameworks that can offer clearer guidelines and protections for both apprentices and their mentors.

To address the contractual ambiguities and enhance the rights of the "Nwa Boyi," several pathways for legal reform and formalization can be considered. One approach is the introduction of formal contracts within the Igbo apprenticeship system, which could provide clear expectations and protections for both parties. Such contracts would outline the terms of service, the duration of the apprenticeship, and the specifics of the settlement, thereby reducing the risk of disputes. Legal recognition and regulation of the Igbo apprenticeship model within the Nigerian legal system could also be beneficial (Gunawan et al., 2023). This would involve defining the status of the "Nwa Boyi" within labour laws and ensuring that the system's practices comply with minimum standards for treatment and compensation. Moreover, given the cultural significance of the Igba-Boi system, community leaders and organizations could play a crucial role in overseeing apprenticeships and ensuring that traditional practices align with modern legal standards (Rovingheights Books, 024). This could include the establishment of community agreements or codes of conduct that protect apprentices' rights while preserving cultural values (Aidonojie & Edetalehn, 2023).

It is therefore trite to state that while the I'bo apprenticeship model remains 133powerfull mechanism for economic empowerment and skill development, the contractual status and rights of the "Nwa Boyi" are fraught with complexities and often inadequately protected (Yerima & Akinwale, 2002). Addressing these challenges requires a balanced approach that respects cultural traditions while introducing formal protections and legal clarity. By fostering greater transparency, accountability, and legal recognition within the system, the Igbo apprenticeship model can continue to thrive and adapt to the needs of future generations. This will ensure that the "Nwa Boyi" are not only equipped with the skills necessary for entrepreneurial success but also with the rights and protections they need to navigate their journey towards independence and self-reliance.

5. Challenges and Controversies in the Igbo Apprenticeship Model

The Igbo Apprenticeship Model, or "Igba-Boi," has long been celebrated for its role in fostering entrepreneurship and economic self-sufficiency among the Igbo people of South-Eastern Nigeria (Onu & et al, 2023). This system, deeply rooted in tradition, involves young boys, known as "Nwa Boyi," entering into apprenticeships under the mentorship of experienced business owners, or "Ogas." Through this arrangement, the apprentices gain practical skills and business acumen over a period typically spanning several years. However, despite its numerous benefits, the Igbo apprenticeship system is not without its share of challenges and controversies, which stem from potential exploitative practices, modern legal incongruities, and socio-economic pressures.

One significant challenge within the Igbo apprenticeship system is the potential for exploitative practices (Eze, 2023). The informal nature of the apprenticeship arrangement often means there are no formal contracts outlining the specific rights and obligations of the apprentice and the master. This lack of documentation can lead to situations where apprentices are subjected to unfair labor practices, such as working excessively long hours without adequate rest or compensation. Without formal contracts, apprentices have limited legal recourse to address grievances, making them vulnerable to exploitation. Additionally, because the initiation into the apprenticeship can occur at a very young age, sometimes as young as 10 or 12 years old, child labour concerns are raised. Early entry into the apprenticeship often means that children miss out on educational opportunities and are placed in environments where they may be exposed to physical or emotional abuse.

The initiation and termination of apprenticeships in the Igbo model also present significant challenges, particularly regarding consent and fairness between the "Nwa Boyi" and his "Oga" as typically decisions to enter into an apprenticeship are mostly made by family members rather than the apprentices themselves, leading to questions about the true consent and autonomy of the young boys involved. Often, these decisions are influenced by economic pressures or family expectations, rather than the apprentice's own choice. At the end of the apprenticeship, disputes frequently arise over the traditional "settlement" that the apprentice is supposed to receive, which usually includes capital to start their own business. Some masters may fail to provide this settlement, leading to feelings of betrayal and legal disputes. Even when settlements are given, they may be deemed inadequate, causing further dissatisfaction and potential legal challenges (MoneyRise, 2024).

The informal nature of the Igbo apprenticeship system often conflicts with modern legal standards, creating discrepancies and challenges. In many instances, the verbal agreements and traditional norms that govern the system do not meet the requirements for formal contracts as dictated by contemporary legal frameworks. This absence of formal agreements complicates the enforcement of rights for apprentices, who may find themselves without a clear legal pathway to resolve disputes. Also, the apprenticeship practices may not comply with national labor laws that set standards for minimum wage, working conditions, and employee welfare. Businesses operating under the Igbo apprenticeship model risk facing legal challenges if they are found to be non-compliant with these labor regulations.

Socio-economic and cultural factors further complicate the landscape of the Igbo apprenticeship model. Socio-economic pressures often play a significant role in pushing young boys into apprenticeships, sometimes at the expense of their future educational and professional opportunities. Families experiencing financial hardship may see apprenticeship as a way to alleviate economic burdens, leading to decisions that prioritize immediate economic relief over long-term development and education. The societal expectation for boys to become entrepreneurs also adds pressure, potentially overshadowing other viable career paths. Cultural norms and values deeply intertwined with the apprenticeship system can both support and hinder its practices (Hashim & et al, 2012). While the system is instrumental in fostering community cohesion and economic development, it also raises challenges related to gender dynamics, as the model is

traditionally male-dominated and often marginalizes girls and women from these opportunities.

Disputes and conflict resolution within the Igbo apprenticeship model are typically handled through informal mechanisms, such as family interventions or decisions by community elders. While these traditional approaches can be effective in certain contexts, they often lead to inconsistent outcomes and may lack the accountability and enforcement mechanisms present in formal legal systems. When disputes escalate to formal legal settings, courts face significant challenges due to the lack of clear legal standards governing these informal agreements. This highlights the need for legal clarity and more structured protections for apprentices within the system.

Balancing the preservation of the Igbo apprenticeship model's cultural heritage with the need for modernization and legal reforms is a delicate but necessary endeavour (Unya, 2024). The system is a vital part of the Igbo community's economic and cultural fabric, and efforts to address its challenges must be sensitive to this significance. Community engagement and the involvement of traditional leaders are crucial for ensuring that reforms are culturally appropriate and widely accepted. Introducing formal contracts and documentation can help protect apprentices' rights and provide clear expectations for both parties. Aligning the system's practices with national labor standards will also be essential in safeguarding against exploitation and abuse. Additionally, enhancing oversight and regulatory mechanisms can ensure accountability and fairness within the apprenticeship system, allowing it to continue benefiting future generations while aligning with contemporary legal and ethical standards (Edet, Antai, & Itafu, 2022). In all, while the Igbo apprenticeship model is an invaluable system that has empowered countless individuals and contributed significantly to the Igbo community's economic vitality, it faces numerous challenges and controversies that must be addressed. Thoughtful examination and reform are necessary to balance the preservation of cultural heritage with the requirements of modernization and legal compliance. Through legal reforms, socio-economic support, and community engagement, the Igbo apprenticeship model can be transformed into a more equitable and robust framework, ensuring its sustainability and fairness in the contemporary world.

6. Conclusion

There is no doubt to say that the Igbo Apprenticeship Model is a vital economic and social institution that has significantly contributed to the economic development of the Igbo community and the economic development of the Nigerian society. However, its largely informal nature raises legal and ethical questions regarding the status and protection of the "Nwa Boyi." A nuanced approach that respects traditional practices while incorporating modern legal safeguards is essential to ensure the continued success and fairness of the "Igba Boi" system. While the system have greatly benefited the majority of those who engage in it, it is best to encourage the documentation and registration of apprenticeship agreements to provide legal clarity and protection, develop specific legal frameworks that recognize and protect the unique nature of traditional apprenticeships, increase awareness among participants about their rights and obligations under both customary and statutory laws, and engage in dialogues between traditional leaders and policymakers to harmonize customary practices with modern legal standards. Also, the government, non-governmental organizations, and community leaders in reforming and regulating the practice as well as enabling strategies for modernizing the apprenticeship system to align with contemporary labour and business standards without losing its traditional essence. These recommendations will help fosters the entrepreneurial model to fit into the contemporary economic dispensation, as well as help in the protection and rights of apprentices while preserving the cultural heritage of the system of the Igbo community.

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From Passive Partakers to Sexual Provocateurs: A Taxonomic Study of the Emerging Sexual Identities of Women in Nigeria's Digital Space

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Abstract. Female sexuality in Nigeria is exiting the traditional orbit where its patterns and parameters were foregrounded to a socially calibrated enclave determined by the erotic energy of women exercising their sexual autonomy in Nigeria's digital space. As if fighting the conspiracy of silence that has enshrouded their sexual agency, young women and girls in Nigeria are becoming overtly assertive about their sexual needs, bodily rights, and romantic expectations in ways that are reinforcing their sexual empowerment and agency. This paper attempts a taxonomic examination of the trends in the sexual identities of women discernible in the comic skits and memes of female content creators who specialise in producing content involving women expressing their primal libidinal instincts. Theoretical inspiration is drawn from Jeffrey Week's theoretical work on sexuality (2007). Data were curated from memes on Facebook featuring women from the three major ethnic groups in Nigeria - Yorùbá, Hausa and Igbo - who explicitly expressed their libidinal urges and sexual agency. Eight memes were purposively selected based on their features, substantiating the arguments raised in this study. The study reveals that the potent libidinal forces of women on social media can be grouped into four sexual types: the sexpert, the erotophile, the succubus and the fetishist. The study concluded that sexuality has transformed from the orbit of traditional moralism and cultural enclave to the threshold of sexual egalitarianism in Nigeria.

Keywords: Digital space, sexual identities, passive partakers, sexual provocateurs, Nigeria

1. Introduction

A dawning recognition of heightened libidinal awareness and sexual agency has been growing among women and ladies in Nigeria in recent times against the customary reticence and demureness that women were known for when it came to sexual matters in the

past. This is expected given the impact of several years of feminist doctrines and libertine ideologies imbibed from other cultural climes with liberal sexual orientation, coupled with advancement in science and technology which enhances self-actualisation and expression. Jeffrey Weeks (2007) explains that this sort of movement has exposed the institutionalised "compulsory heterosexuality" of women, raising concerns about consent, reproductive rights, desire, and pleasure, and advocating for women's autonomy over their bodies (p.9). The change is evident in the way that women explore sexual pleasure and fetishise their bodies on social media. Thus, sexuality is moving away from the sphere of traditional moralism and cultural influences to the threshold of sexual egalitarianism and equilibrium. The observation of Joshua (2013) that "local cultures are... in transition all over the world. Globalization is setting the pace in the interaction of cultures with the consequence that local cultures are overwhelmed" (p.239) resonates with the Nigerian situation. There is a newfound audacity with which women (especially Gen Z girls) express their innate libidinal impulses with candour and grandeur. To achieve sexual freedom, many of these women understand that their task involves navigating through societal expectations, cultural conventions and sexual stereotypes. They prioritise gaining knowledge and control over their bodies and sexual satisfaction over societal disapproval or criticism. Thus, they are overtly assertive about sexual pleasures and their intense libidinal desires such that instead of the traditional position of the coy partner regarding sexual matters and sex, they have now ascended the roles of sexual provocateurs in a profoundly revolutionary manner online. They are no longer shy in the face of their sexual needs. They know no limits in expressing their powerful libidinal drive online. Because of the fear of content moderation policies on social media, taboo words have been indigenously deodorised or pidginised to ensure unhindered discussions of a sensitive nature in memes

in digital spaces like Instagram, TikTok, Facebook, etc. For instance, several new terms have been invented to denote sensitive body parts and sex organs like *gbola* (the male sexual organ), *kpekus* (the female sexual organ) *bobbi* (breasts), *knacking* (sexual intercourse), *nyash* (big buttocks), *cum* (to experience orgasm or ejaculation during sexual intercourse), *konji* (intense sexual urge), *Trabaye* (become madly aroused during sex as a result caressing), etc. used by Nigerian youths (especially women) online. These sexual lingos have dominated memes and comic skits on social media such that it is hard to imagine that they have proper names.

Multiple factors are responsible for the deconstruction of patriarchal dominance and male sexual power that has held female sexual agency in check for several years. Presumptuously, the constraints of traditional morals and cultural influences are fading into the background owing, in part, to the abandonment of ancestral roots and traditional norms among several city dwellers in Nigeria. In Africa, the villages remain the engine room where traditional values and moral codes are cultivated and nurtured. For instance, any random selection of youths dwelling in the cities would show that many of them have never been to their hometowns or villages. This is because, apart from the deficiency of social amenities, villages have been demonised as places where great dreams and aspirations are shortchanged, thwarted, or killed outrightly. On social media, for instance, villages have acquired all the negativities like backwardness, witchcraft, primitiveness, and poverty. You would hear Nigerian online viewers say; *na him village people dey after am* (diabolic people from his village are after him). Thus, among the young city dwellers in Nigeria, villages are only meant for burials. Consequently, traditional norms and customs have either been abandoned or secularised to accommodate new trends and fads. Thus, the glitz and furores of city life have supplanted the cultural norms and mores nurtured in rural settings. This cultural dislocation is bound to harbour other tendencies like adopting new lifestyles and assimilating the trends in the societies in which they live. And because social media is a forum for social exchanges, it is regarded as a digital reservoir of knowledge by many malleable users and it is fast-changing the face of sexuality among young women and girls in Nigeria.

The ultimate motivation behind most memes on social media is monetary gains. Therefore, we have meticulously tried to curate those memes that are not acted or cooked up only to gain large viewers. Our investigation of the different categories of the sexual identities of women in the digital space – which have

been collectively termed sexual provocateurs – covers memes from the three major ethnic groups in Nigeria; Yoruba, Igbo, and Hausa. We intend to undertake a critical examination of the peculiar attributes, choices and sexual desires expressed by these women with the view to categorising them into sexual types. We hope that the outcome of this study will be a nuanced understanding of the libidinal gratifications of women operating in digital space.

2. Literature Review

The influences of social media on the sexual behaviour and mental health of students and adolescents have been the focus of several scholarship conducted on the consumption of skits, memes and other assorted items with epicurean content on social media. In Nigeria, several scholars (Michael, 2012; Asekun-Olarinmoye et al., 2014; Arulogun et al., 2016; Olatunde and Balogun, 2017; Owan et al., 2020, Onasoga et al., 2020; Uzobo, Michael-Olomu & Enoch, 2020; Bendine, Obot, Franklin & Chukwuma, 2023; Ezekiel et al., 2023; etc.) concentrated on researching the effects of media social on the sexual behaviour among undergraduates across different tertiary institutions, arguing that social media have negatively impacted on the sexual health of most students and adolescent, initiating early exposure to promiscuity and sexual depravity. Michael (2012), for instance, revealed that Adolescent sexual behaviour in Lagos is experimentally linked to participation in online sex activities (OSAs). Early initiation of sexual activity and several sexual partnerships are more common among adolescents with online sexual activities (p.216). Similarly, Onasoga et. al. (2020) observed that undergraduate students' risky sexual behaviour is significantly correlated with their exposure to sexual content on social media. (p.112). Dunmade and Tella (2023) investigated the impact of social media usage on Generation Z girls. They found that, as a result of peer pressure, these girls view large followers on social media as a means of measuring their self-worth and that whatever means adopted to achieve it is appropriate without considering the harmful effects involved.

In contrast, some scholars have examined the benefits of social media in Nigerian society. Idachaba (2018), for instance, contended that the prevalence of comic skits on social media serves as a means of survival in the recession that Nigeria is currently experiencing. Like Idachaba, Okoro (2022) examined the benefits of laughter in Nigeria's failing economy, arguing that laughter can alleviate depression. Since skit-making and memes brighten up Nigerians amidst economic hardship just as they serve as a source of earning a

living for a lot of people, the scholar recommended that there should be relevant training platforms for artists and policies that can help harness "Laughterpreneurs" in Nigeria (p.75). Akintayo (2023) explored the significance of comic skits as a tool for sensitising rural dwellers on the Covid-19 pandemic. Akintayo argued that drama skits effectively create awareness about epidemic outbreaks and other phenomenal occurrences among rural dwellers. In his study, Adefolaju (2020) explored the educative impact of satirical social media skits. He argues that social media skits often serve as both educational and entertainment mediums for online viewers, therefore, occupying a niche between the classroom and the movie theatre.

Nigerian music videos manifest a huge indulgence in sexualising women's bodies. A lot of scholars (2021; Oyesomi and Salawu, Arugu and Ihejirika, 2019; Arugu et al., Akas, 2017; Ekwenchi and Duru, 2016; Dunu and Ugbo, 2015; Dennis, 2012; McKenna, 2006: etc.) have extended their critical attention to that sphere. Similarly, some scholars (Hassan, 2011; Adeleke, 2010; Amobi, 2010; Azeez, 2010; Ukata, 2010a and 2010b; etc.) have examined ways in which specific Nollywood films profit from sexualizing the bodies of females. Some of the scholars interrogated these images from varying perspectives. The practice of sexualising women's bodies is more pronounced in comic skits on social media in recent times. Scholars (Akalonu and Ha, 2024; Filani and Adeoti, 2022; Usoroh, 2021; etc.) have extended the breadth of scholarship to the sexualisation of women in comic skits and memes shared in Nigeria's digital space in recent times. Akalonu and Ha (2024) for instance, examined the sexualisation of women in comic skits in Nigeria, revealing that the portrayal of women as sexual objects in most comic skits in Nigeria would promote sexual violence against women globally. Similarly, Filani and Adeoti (2022) explored the sexualised representation of women in comic skits from a linguistic perspective, revealing that the role that women are allotted in most comic skits foregrounds the masculinity of men and the objectification of women (p.212). Even when our focus is on the epicurean nature of memes on social media, our concentration is on categorising the sexual identities of women in many of the erotic skits and memes on social media.

3. The Sexual Identities of Women on Social Media in Nigeria

The Nigerian digital space comprising Instagram, Facebook, TikTok, Twitter, WhatsApp, etc. is clustered with epicurean memes and other exotic

content shared daily. Often, erotic narratives and fetishisation constitute the content for visual consumption. Contrary to the argument of the objectification theorists that the "experience of being treated as a body (or collection of body parts) valued predominantly for its use (or consumption by) by others" (Fredrickson and Roberts, 1997, p.174) is conditioned by the patriarchal societal structures, women willingly subjectify their bodies as a way of expressing their sexual agency online. Rosalind Gill reveals that "the figure of the autonomous, active, desiring subject has become ... the dominant figure for representing young women, part of the construction of the neo-liberal feminine subject" (2003, p.3). Gill calls this 'sexual subjectification' which, she argues, "explains how women subject themselves to sexual exploitation in modern times" (p.3). Gill further clarifies that "We are witnessing ... a shift from sexual objectification to sexual subjectification in constructions of femininity in the media and popular culture" (p.3). Gill's view resonates with this study because the subject of most memes on social media is women, both as subjects and producers of memes that come in different forms. Our focus in this study is to examine the types of sexual identities discernible in the skits shared on social media.

In the distant past in Africa, women used to be passive partakers in sexual matters; their sole aim in the bedroom was to attend to the sexual needs of their husbands without any thought or consideration for their own fulfilment. However, in modern times, the situation has changed. Women are now pushing for a plural engagement in sexual intercourse and gratification. Some are challenging the normative practice of initiating sex and attaining sexual pleasure as seen on social media. It is this group of women that are collectively referred to as sexual provocateurs which have been broken down into categories. The categories of the sexual identities of women prevalent in Nigeria's digital space fall into four groups; the sexperts, the erotophiles, the succubus, and the fetishists. Each of these groups exhibits peculiar attributes and traits which we shall explore in great detail using data harvested from Facebook for illustrations.

The Sexpert

Sexperts are women posing online as educators, councillors, relationship therapists, matchmakers, and many other exotic terms, aiming to help married couples understand and or enhance their sexual experience in the bedroom. Facebook is saturated with this category of women. Their discourses often dwell on the erogenous zones of both the male and female

body, the various sexual styles that can ensure great fulfilment during sex or ways in which sexual organs could be handled to experience maximum sexual pleasure. Some of them, like Alimi Iya Ilorin, Abosede Ijinle (Bosede Jmk2), Pearl's Solution, Blessing CEO, Binta Fulani, Empress Maurice, Iziegbe Ogbeide Reality Show, etc. present their content as television shows during which their viewers who stream them live may join in the discussion. Many of them have over two million viewers or followers. The discourses are often explicit about sexual pleasures or the significance of sex in marriage or relationships. Let us consider two memes for clarification. The first meme was rendered in the Yorùbá language. We have tried to be faithful in our translation as much as possible to avoid mutilation which can alter the essential subject of the text:

First meme:

Title: "Ojò ori ati Agbara Òkò" (The Age and the Erectile power of the Penis)
Content Creator: Bosede Jmk2
Source: <https://www.facebook.com>
Date posted: 9/08/2024

If we talk of the penis and the power that it has, it is God that created it. We have read it in some books, and it is also what is happening around the world is, the older the penis gets, the weaker it becomes. Men do not need to die in active service. Once the penis gets to a certain age, becomes less functional. The age that it said that the penis gets weaker is from 40 -50 years of age. Some men even get sexually weak at forty years of age. The solution to this issue is how to create a balance between the age of the penis and that of the age of men is to look for natural means. That is if the man, because of his spiritual belief cannot marry another wife because varieties keep the penis active... (*translation ours*)

The open and defiant exploration of the masculinity of the penis by a female shows a radical departure from the past when women silently react with a shamed face when even men talk about the penis. It is evident from this meme that women are reclaiming their sexual agency. Talking about the sexual function of men and advancing suggestions, these women are building themselves up as experts in a traditionally male-dominated realm of knowledge. The explicit nature of the discussion is targeted at educating men. Unlike the Succubus, who embodies a strong sexual urge, the sexperts focus on exploring sexual issues that they believe will educate couples and individuals in intimate relationships. This education aspect is what defines them as sexperts.

Second Meme:

Title: Put Your Fingers in this 1,2,3,4 Places
Content Creator: Pearl's Solution
Source: <https://www.facebook.com>
Date posted: 5/08/2024

Put your fingers in these four places on your woman's body and get her to pour water (squirt) the way she does not even imagine. Number one place you will put your finger for your woman to give you that ringing tone, shouting and pour out the water the way she has never poured out before. And after pouring this water, guess what, she would everly come back to ask for more. Number one is her mouth. Have you witnessed it? Yes, in every woman there is a place you will touch and put your finger; they would sing that melodious song for you. They would always shout; they would always scream and they would always call your name. Have you tried putting your finder in your woman's mouth? Just get her to suck your finders while your hand is in some part of her body that she doesn't even expect that your finder would be on. After touching her and putting your fingers in her mouth, you will notice that this woman will start singing, screaming and shouting.

Then remove the finger and put it in her ear. Have you ever tried it before? Put it especially when you know that both of you are already in the mood, you are ready to do the do. For her to scream, pour water, cum, etc. you need to use your fingers in her ears; go in her ear; this alone can turn a woman on. There are women that you do not need to do too much to get them to pour water, just do a few things, like your finger going into her ears. But you can tell if she likes it, but try it and see. If she likes it in her ears, then it should be something you have to do more often. But if she likes it in her mouth, some will like one finder in their mouth while the other is in their ear. They would enjoy it; they would feel some sensations that would go done their spine.

Another place that you can put your finger that would get her to shout- oh my god, scream in any language - is in her navel. When you put it there and if you are good with what you are doing, touching it going, going, you will see her shouting and screaming. This one, almost ninety-nine per cent of women would pour out water when your hand is there. Once your finger is there, it is not a question of if she would like it or not. If you are a man who wants to go down with his woman and you don't know where to start, start from there. When you do it very well, it equals everything you are expected to do. She will be satisfied even

before you go in with your Odogwu. Before you go in, try to do this and get her to scream your name, she is out of this world, she is now on cloud 9. Any time you call her her body would tell her I need this, especially if she is the type of person who hardly initiates sex, who hardly tells you anything. She would be sensing it in her body The first day you do it with her that is when you will know that women can initiate sex. Most times women want you to touch them so that they pour that water, excess water. So that when you need it again, they don't feel I will be dry and nothing will happen. They will be the ones always beckoning you.

The fourth place you need to put your finger on is in her *bobby* (boobs). You see that your finger should roll on her bobby, that round place on her bobby, your finger should just roll around there. Use your finger to touch and touch. This one, most women would go to paradise. If you know how to do it well. When your fingers are there, two of your fingers use like this (demonstrates robbing the two together on the nipples), especially at that her pointed orange. When your fingers are there, the other ones should be on her navel. She will be the one begging you please, I need you now, please, please but don't go in yet, let her shout and shout till when she is calm. That time she shouted and she gave up, that is the time to go in. You will notice that that woman would be the happiest. Women like it when more than you. So, give it to them hot, hot. Every opportunity you have, you need to do it better or better than the way you used to do it before, seize it and do it right. For the sake of your marriage, for the sake of your relationship, learn these things. Keep it. And most of the time when you do it right, she does not think about another man, it is just you that she will be thinking about.

The explicit nature of the advice reflects a cultural shift where discourse on sex, once taboo, is becoming mainstream. Jeffrey Weeks (2007) calls the screaming, shouting and pouring of water referred to in the above excerpt "overpowering forces, engulfing drives, gushing screams, uncontrollable spasms" (p.43). Such normalisation of sexual discourse in Nigeria's digital space, where topics like this one could have been suppressed, is a major cultural change. It goes to show how digital platforms are opening up the possibility of talking about sex and pleasure as an integral part of the changing sexual identities of women and men. Weeks calls this phenomenon 'new sexual culture' in which "to tell sexual stories in ever more inventive ways, resulting in an unprecedented profusion of sexual speech in everything from self-help literature, and internet chat rooms to confessional television programmes" (p.98). Thus, the coyness exhibited by women around sexual

discussions in the past has been discarded and abandoned. Women are rising to voice their sexual frustration and reclaiming their sexual autonomy.

For a sexpert, such intimate sharing marked a shift in sexuality toward a more open and detailed discussion about sex. This forms the essential attribute of a sexpert, instead of dwelling on self-gratifying, a sexpert focuses on teaching people ways of improving their sex life. A sexpert skillfully shares useful tips aimed at enhancing erotic pleasures and sexual fulfilment.

The Erotophile

This type always craves sexual satisfaction, talking about the sweetness of sexual intercourse and the need to experience orgasm during sexual intercourse. Unlike the succubus, an erotophile does not dwell on her sexual prowess or the sexual energy of the man she wants in bed, her focus is solely on experiencing sexual gratification by any means necessary. And unlike the sexpert, an erotophile's interest does not involve educating couples or those in intimate relationships about the significance of sex, her only interest is how to experience sexual satisfaction. An erotophile is an outspoken, self-assured type who is transparent about her overwhelming libidinal urge and takes great pleasure in sexual gratification. An erotophile knows no restraint in voicing her sexual frustration or some pleasant sexual encounters she has had in which she derived great satisfaction. In the data selected for this study, we have some samples:

Third Meme:

Title: What Do U See About This?

Content Creator: Alimi Iya Ilorin

Source: <https://www.facebook.com>

Date posted: 12/08/2024

Look, if I am wrong, please tell me. I told my husband that one round of sex was not enough for me and that he should add one more round so that I would be relieved and satisfied. He accused me of being a prostitute. Don't I have a right to tell my husband that I need one more round of sex? Do I have another man that will satisfy me? What have I done wrong? Is he not my husband? Someone that we are supposed to live forever? Why do I have to endure and be thinking of sex? I don't understand o! Is it too much to ask? The same thing happened each time that I suggested that we change the sex style, he kept saying that I am a prostitute. What have I done that is strange or someone has not done before? My husband, what is wrong with my asking for more? Please advise me in the comment section (*translation ours*).

The above excerpt originally rendered in the Yorùbá language, illustrates a clear case of an erotophile; craving sexual satisfaction which she views as her conjugal right with audacity and candour. She strongly believes that she is entitled to be sexually satisfied by her husband who, probably holds the conventional idea of loving making, believes a woman who has a humongous appetite for sexual pleasure as a prostitute. She is challenging the normative sexual practices which subvert female sexual agency, a situation that highlights Weeks's observation that "sexuality has become a terrain in which a variety of battles are fought, to constitute what is acceptable or unacceptable, right or wrong" (p.67). She opens up a debate on female agency and patriarchal dominance in sexual gratification. That she is seeking sexual fulfilment places her squarely in the category of the erotophile.

The Succubus

This name is derived from a character in medieval folklore said to be an alluring and attractive nymph who entices men and sexually exhausts them in bed. In the context of this study, succubis (the plural form of a succubus) denote the type of women with high libidinal energy who are often very assertive about their sexual prowess and domination in the bedroom during sexual intimacy. Their emphasis is on their sexual prowess and the virility and physical attributes of the man, and not the sexual styles that erotophile craves. On some occasions, they may highlight the attributes that such a man must possess; hairy body, broad chest and big phallus with raging veins to match up with their unrestrained libidinal energy, or else he dies in the process of trying to satisfy them. We have some samples in the data selected for this study. In the content posted on Stevho-Osha's Facebook page in which two ladies were interviewed to determine who is more sexually active, we have two epitomes of a succubus. The encounter seems like a fierce battle for sexual supremacy:

Fifth Meme:

Title: Between Osun and Ondo Who Sabi Knack Pass

Content Creator: Stevho-Osha

Source: <https://www.facebook.com>

Date posted: 12/02/2024

Stevho-Osha: Hi am Stevo, who am I with (turns to the lady on the left)

Lady on the left: Kausi-Dangbanashoco-tiogban-kankan

Stevho-Osha: Can you like do 360 for the camera

Kausi-Danganashoco: (turns her back to the camera and twerks vigorously)

Stevho-Osha: Thank you, you are pretty.

Kausi-Dangbanashoco: Thank you

Stevho-Osha: (Turns to the lady on the right) Who I am with?

Lady on the right: My name is Queen but people call me G-Queen

Stevho-Osha: G-Queen can you like do 360 for the camera (she does so)? You girls are pretty. With the look of things, I don't think you girls have boyfriends.

Kausi-Danganashoco: Boyfriend? What will I do with that? I don't have a boyfriend. I don't have

Stevho-Osha: (turns to G-Queen) Do you have a boyfriend?

G-Queen: Not all. My own is to keep fucking, I don't need a boyfriend.

Stevho-Osha: (turns to Kausi-Danganashoco) What about you?

Kausi-Danganashoco: You see me like this and you ask. After the penis is penis still. Funck me, I suck you this is what the world is all about. I don't have time for a boyfriend relationship. I don't have that kind of spirit.

Stevho-Osha: Both of you are friends. If you I may ask, who can fuck more because you (turns to G-Queen) are thick (turns to Kausi-Dangbanashoco) you are slime.

Kausi-Danganashoco: As you see me, I am from Osun State. I can fuck the hell out of any penis. If I handle a penis, the penis would know that it has come in contact with someone. (points at G-Queen) she is from Ondo State. How strong can she be?

G-Queen: Do you know the place called Ondo? From the name Ondo (the name has a similar sound to fucking in the Yoruba language). It is our talent to fuck any kind of penis, swim around the penis, and sleep on the penis. I can't stay without fucking.

Kausi-Danganashoco: Just keep quiet. All that you have said is empty talk. The ringing tone (moaning) of Osun girls alone is too much, are you kidding me?

Stevho-Osha: (asks Kausi Dangbanashoco) What is your ringing tone?

Kausi-Danganashoco: (simulates her moans during sex) Are you kidding me? Let me not give you all the sounds.

Stevho-Osha: (turns to G-Queen) What is your own ringing tone?

G-Queen: (to Kausi Dangbanashoco) See how your ringing tone is sour. (she then simulates her own moans) Now, tell me if that is not sweet to hear.

Kausi-Danganashoco: I started mine from the basics. Now you have let me loose. There are some places where if the penis hits the vagina you will hear (moans) and if it hits the down part, you will hear "Baby stop!" If you tell an Osun girl to stop, we are only telling you to hit harder.

G-Queen: (turns to Stevho-Osha) You see if someone does not know how to fuck well that's how they sound in bed. Can you fuck a penis to the point of happiness? Have you ever fucked a man to the point that he cannot ejaculate anymore?

Kausi-Danganashoco: We (Osun girls) can fuck the penis to the point that...

Stevho-Osha: (cuts in) You people know that you can only be arguing if it cannot be put to test. Let us go and test it in the room.

Kausi-Danganashoco: You and who? What strength do you have? I don't fuck fair-skin guys, they don't normally have a huge penis.

G-Queen: I swear, your penis is small. I don't fuck small penis. If a penis does not have strong veins, I don't fuck it.

Kausi-Danganashoco: (to her friend, G-Queen) Let's leave this place, this is not it.

G-Queen: please, suit yourself. You are not the type.

Stevho-Osha: (tries to grab G-Queen) You cannot go just like that with your big bum.

Both Kausi-Danganashoco and G-Queen's sexual orientations epitomise the sexual attributes of a succubus. The unapologetic and aggressive assertion of their sexual prowess and energy reinforces their need for sexual autonomy and agency. They are uninterested in conventional relationships since they do not desire emotional nurturance and romantic connection. Their emphasis is on the attributes that the men they desire must possess. For instance, Kausi-Danganashoco's rejection of Stevho-Osha because of his perceived small penis and fair skin is a dominant attribute of a succubus: "I don't fuck fair-skin guys, they don't normally have a very big penis". G-Queen similarly enounces, "If a penis does not have strong veins, I don't fuck it". Thus, their rejection of Stevho-Osha challenges the role of men as a "traditionally privileged gateway to social status and sexual activity" (Weeks, 2007, pp. 99-100).

The emphasis on the masculine qualities of the male sexual organ reflects a key attribute of a succubus. Unlike the erotophile who is preoccupied with the pleasures of sex and the sexual styles that give utmost satisfaction in bed, a succubus' preoccupation is on the virility and physicality of a sex partner. They see men as sexual props for deriving sexual satisfaction, hence, the references to men as penises: "As you see me, I am from Osun State. I can fuck the hell out of any penis. If I handle a penis, the penis would know that it has come in contact with someone" and "It is our talent to fuck any kind of penis, swim around the penis, and sleep on the penis". Besides, the contest over who could exhaust men in the bedroom easily reinforces their identities as succubus.

The next meme is curated from Bonita Bislam's Facebook page, a Hausa content creator from the

northern part of Nigeria. The meme appears to be a response to an unnamed Alhaji who seemingly chastised her on social media previously. Rendered in the Hausa language, Bonita's proclaimed adroitness in handling the penis in the bedroom is remarkably striking:

Sixth Meme:

Title: Ga Sako Daga Wurin Uwar Lumancy (See an Update from Umar Lumancy)

Content Creator: Bonita Bislam

Source: <https://www.facebook.com>

Date posted: 29/07/2024

You call me a mad woman, the madwoman that knows so many things more than you especially when it comes to lumancy (a slang for sexual intimacy). If I hold the penis and start to give it a handjob. I am deft at handling the penis with my hand, turning it up and down in ways that will beat your imagination, turning it several ways. Alhaji, if I climb your penis, you will know that I am a mad woman but in the bedroom. If you are lucky, I will climb you (*translation ours*).

One of the defining attributes of a succubus seen in the above meme is the touted proficiency with handjob and sexual intercourse in the bedroom. Her claim of being a madwoman when it comes to playing with the penis places her squarely in this category. And like a succubus, she appears a dominant and assertive sexual provocateur capable of draining life out of the Alhaji referenced in the text. The emphasis on her expertise in turning the penis in all directions for maximum satisfaction highlights the fact that she sees her sexual prowess and libidinal energy as a form of control and domination in the bedroom.

The Fetishist

The term fetishist generally means someone with intense erotic interest in specific objects, body parts or situations. In the context of this study, the fetishist derives great pleasure from indulging in bodily exhibitions that trigger sexual arousal online to gain viewers. Often endowed with heavy bosoms, huge rounded buttocks and attractive faces, a fetishist usually appears in loosely draped clothing in which her hindlimbs are left bare and her cleavages protrude gratuitously. She could be seen walking in a swaying manner or twerking seductively to background music alone or in groups; engaged in erotic dance in which her breasts with erected nipples swing vigorously under sleazy shirts or spaghetti stripes or exposing the breasts under the guise of breastfeeding their child, etc. At times, she shows a great pound of flesh in the sensitive parts of the body pretending not to be aware.

Many times, a fetishist does not engage in acts of speech or pass any serious message via speech or any form of verbal communication. She just pornifies or commodifies their bodies without any concrete reason beyond gaining viewers. Given that fetishists rely on

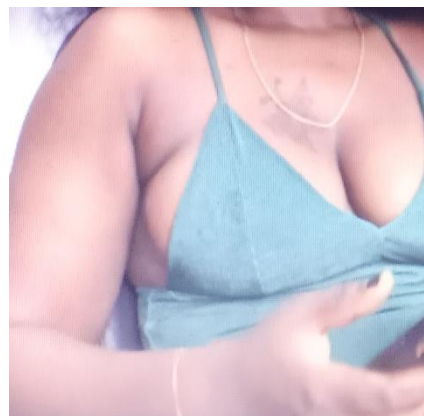
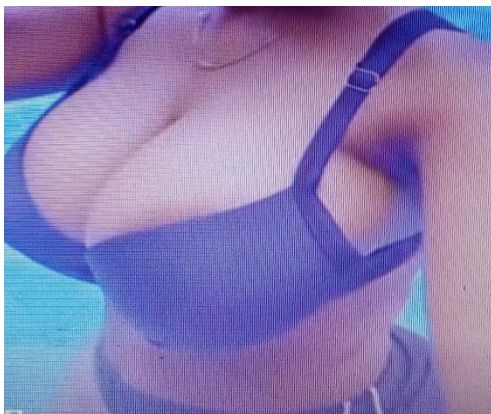
the power of amatory visual images that exude sensualism as their statement of agency and autonomy, a closer look at some of the images will give us deeper insights:



These pictures were curated from two Facebook contents. The ladies were twerking seductively to background music. Details of the page withheld

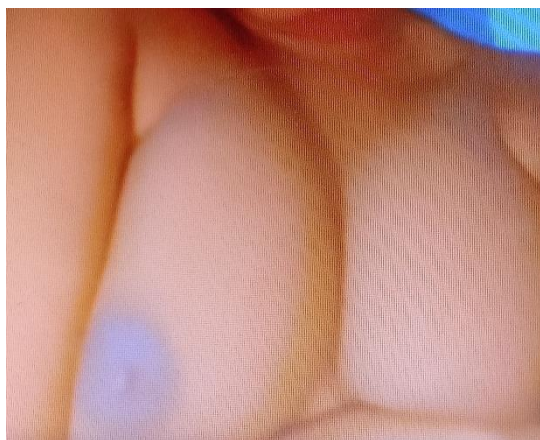
Some fetishists dress in clothes that highlight the curves and contours of their bodies as a means of gaining the attention of online viewers. The erotic dance or twerking is another means of retaining the attention of viewers. This pornification objectifies her as a sexual type rather than a thinking being, a situation which aligns with the fetishist archetype. The heavy bosoms and the exposed thighs induce viewers to engage her as a body.

In some cases, some fetishists are not satisfied with merely dressing in clothes that reveal the curves and contours of their bodies, but in clothes that expose sensitive parts of their bodies. For instance, the following pictures reveal women whose intention is obviously to gain male viewers:



These pictures were curated from Facebook on 30/08/2024 (details of the contents withheld)

The love for sleazy and provocative dresses is the hallmark of most fetishists online. Since their memes hardly involve dialogue, they depend solely on sensationalizing their content with amatory images of themselves and/or of some other women. Occasionally, one comes across some who reveal the full view of their bosoms. This pornification of the body often creates moral panics among the viewers who go to the comment section to chastise such self-demeaning practice. A classic example can be seen in the following picture:



Curated from Facebook 2/09/2024 (details of the page withheld)

This defiant way of expressing their sexual agency and autonomy contradicts the argument of the theorists of sexual objectification that it is the nature of men to objectify women and the nature of women to be objectified (Haslanger 2012:56). Beyond the monetary gains from the digital space, it is doubtful if objectifying the body this way has any sexual empowerment.

4. Conclusion

The secularisation of the traditional moral codes and normative mores that have governed sexual life in many African societies over time can be attributed to the many years of the conscious or unconscious assimilation of feminist ideologies which in turn brought about a shift in the way women understand their sexual agency. Although this phenomenon is creating, to borrow the expression of Weeks (2007), “greater opportunities for women to express their sexuality” (p.98), its effects on the Nigerian society of the future may be difficult to measure for now. However, it is sure to prop up new complexities that may throw Nigerian society off-balance. In traditional settings, for instance, conservative people view women who are assertive about their sexual needs and bodily rights as being promiscuous or lacking moral values to the point that such women tend to be despised and stigmatised, a situation which perpetuates damaging assumptions about female sexual agency. Besides, this new sexual awareness and female agency might be viewed by many as entrenching porn culture which should not be condoned.

Research has also shown that excessive fetishisation online by women with great body physiques has caused many ladies to feel inadequate about their bodies (McKay, 2013). This situation has pressured so many young ladies into opting for expensive and

difficult plastic surgery to enhance their breasts and buttocks. On the other hand, since ladies are now sex-shame young men who cannot perform to their expectations in bed, several guys have turned to abuse drugs perceived to enhance sex and penis enlargement has turned into a lucrative business. Social media is filled with assortments of skits and memes in which women idolise their curvy body shapes, and ladies who do not possess such attractive physiques tend to suffer from low self-esteem and depression (Szymanski, 2020). The sore point to the practice of fetishising the body on social media is that, although many women think that sexualising their bodies online through erotic dance, titillating twerking, and other sexually provocative displays of sensitive body parts would make them extremely desirable, men are more likely to view them as nothing more than sex objects, a situation which reinforces the perpetuation of women as mere sexual commodities instead of sentient, thinking humans. Consequently, reducing women to their physical attributes is the worst form of patriarchy – now orchestrated by women – against which so many female scholars have invested substantial time and scholarship to combat.

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Part Three

Social Philosophy



Egyptian Idea of Ma'at into the Healthcare to Cultivate Balance and Harmony

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Abstract. Nigerian health sector faces many challenges including medical tourism, inadequate infrastructure, and limited access to quality healthcare services, insufficient funding, a brain drain among clinicians, and many others. The health crisis in Nigeria has led to widespread poverty and exacerbated health disparities. Different approaches have been used by the Nigerian government to address the health crisis but have failed. This study suggests the implementation of the Egyptian philosophy of Maat to mitigate the effects of the health crisis in Nigeria. The Maat ethics is the application of the principle of balance, harmony, and order and had served as the moral foundation of ancient Egyptian society. Using the philosophy method of analysis, this study maintains that the integration of Maat Ethics into public health initiatives would enhance resilience and response mechanisms to health crises, promote community engagement, ensure equitable access to healthcare, and foster solidarity among diverse populations in the Nigerian health sector. This study concludes that by synthesizing ancient wisdom with modern public health strategies, this research aims to contribute to the development of culturally responsive and sustainable interventions for mitigating health crises in Nigeria and beyond. Additionally, incorporating traditional practices and cultural beliefs into modern healthcare approaches can help bridge gaps in access and improve health outcomes for all Nigerians.

Keywords: Maat, Health, crisis, corruption, Nigeria, Egyptian

1. Introduction

The Nigerian health sector is in a state of comatose, and the provision of health care facilities is at low ebb (Innocent et al, 2014). This situation has led to lip service and dauntless statements by politicians that healthcare facilities would be made available at every nook and cranny of Nigeria. Medical tourism in Nigeria is fast becoming a culture among the elites and a few privileged

Nigerians. Abubakar et al. (2018) maintained that "Every month, almost 5,000 people leave the country for various forms of treatment abroad when such treatment should have been carried out in Nigeria. About 1.2 billion dollars is lost to medical tourism yearly in Nigeria, which could have been invested in the development of the country's health-care system and the country as a whole." Corruption within the healthcare sector has been pointed out as a major cause of infrastructural decay in the health sector; mismanagement of resources, embezzlement of funds, and the diversion of medical supplies meant for public use (Vian, 2008). The Nigerian health sector receives insufficient funding from the government, resulting in inadequate infrastructure, equipment, staff, and substandard technology such as diagnostic laboratories that can be found in only a few health centers located in urban areas (Obansa & Orimisan, 2013). Many rural communities in Nigeria lack access to basic healthcare services due to the uneven distribution of healthcare facilities and healthcare workers, including the "Japa syndrome" among medical personnel (Ekpenyong et al., 2019). The quality of care and accessibility to health-care delivery within Nigeria can be judged as a lopsided distribution of health facilities between urban and rural communities (Ademiluyi & Aluko-Arowolo, 2009). Hospitals and clinics often lack essential infrastructure such as electricity, running water, and medical supplies, which compromises the quality of healthcare services provided (Ani, 2021). Medical equipment and health workers require electricity or diesel to run the hospital generator, but these are lacking in Nigerian hospitals (Ani, 2021). Nigeria has a shortage of healthcare professionals, including doctors, nurses, and other essential personnel (Aluko et al., 2009). This shortage contributes to long wait times and reduces the quality of care available. Many skilled healthcare workers immigrate to other countries in search of better opportunities, leaving Nigeria with an even greater shortage of healthcare professionals (Naicker et al., 2009). Nigeria faces recurring outbreaks of infectious diseases such as malaria, cholera, and Lassa fever, which strain an already fragile healthcare

system. Many Nigerians lack adequate knowledge about preventive healthcare measures, leading to a higher prevalence of preventable diseases and health issues (Aluko et al., 2009). Nigeria has high rates of maternal and child mortality due to factors such as inadequate prenatal care, lack of skilled birth attendants, and limited access to essential maternal and child health services (Sageer, 2019). The majority of Nigerians lack health insurance coverage, making it difficult for them to afford healthcare services, particularly for serious illnesses or medical emergencies (Obembe & Fonn, 2020). In Nigeria, the Federal Ministry of Health (FMOH) and the Medical and Dental Council of Nigeria (MDCN) regulate the practice of medicine and dentistry in the country, including the registration and licensing of medical and dental practitioners. They are responsible for policy formulation, regulation, and coordination of the health sector (Gbenro, 2018). They aim to ensure access to adequate, affordable, and efficient healthcare services through various programs and schemes. However, these agencies have not lived up to expectations due to the lack of inclusion of African ways of health management. Addressing these challenges requires the ancient Egyptian concept of Ma'at, involving the integration of honesty, truth, and fairness in Nigerian healthcare to improve government funding, infrastructure, healthcare workforce management, and measures to tackle corruption and improve health literacy among the population (Mancini, 2004).

2. A Historical Analysis of Ma'at's Literature

The African healthcare system, rooted in diverse cultures and traditions, embodies a holistic approach to well-being. The Egyptian literature of Ma'at is relevant in the contemporary African healthcare practices, aiming to foster balance and harmony in health care sector. Ma'at (pronounced may-et) is the prehistoric Egyptian goddess of truth, justice, harmony, and balance (the concept known as ma'at in Egyptian) first appears during the period known as the Old Kingdom (around 2613 - 2181 BCE) (World History Encyclopedia, n.d.). Ma'at is a central tenet of ancient Egyptian civilization that symbolizes the principles of law, order, justice, and balance. Egyptians worshipped Ma'at by living life according to the principles of justice, order, and harmony (Britannica, 2024). It originated in ancient Egyptian religion and was personified as a goddess. The concept of Maat was integral to Egyptian society and influenced various aspects of life, including law, governance, ethics, and religious beliefs. Maat was often depicted as a woman wearing an ostrich feather

on her head, symbolizing truth and balance. The ancient Egyptians believed that living in accordance with Maat was essential for maintaining cosmic order and harmony in both the earthly and divine realms. The weighing of the heart ceremony in the afterlife, where the heart of the deceased was weighed against the feather of Maat, illustrates the significance of Maat in Egyptian beliefs regarding judgment and the afterlife (Britannica, 2024). Ma'at philosophy holds significant philosophical relevance due to its holistic approach to ethics, justice, and cosmic order. The term "Maat" refers to both a goddess and a concept representing the cosmic order and moral code that governed ancient Egyptian society (Britannica, 2024). It underscores the interconnectedness of all aspects of life and the importance of maintaining equilibrium for individual (Hatala, 2008). Ma'at philosophy provides a framework for ethical conduct in healthcare. This includes principles such as respect for autonomy, beneficence, non-maleficence, and justice, which guide healthcare decision-making and practice. Upholding these ethical principles ensures that healthcare professionals act in the best interests of their patients while respecting their rights and dignity.

3. Ma'at Ethics

Ma'at is a code of conduct that guide human behavior right or wrong through the application of moral principles of balance, harmony, and truth in human behavior. It sets forth a moral code that guides individuals to live in accordance with these principles (Osebor, 2023; Elechi, 2006). Ma'at Ethics encourages people to act with integrity, honesty, and compassion towards others, fostering a sense of community and interconnectedness (Hatala, 2008). The moral principle represents the cosmic order and justice in Egyptian mythology (Britannica, 2024). It stresses the idea that actions have consequences and that justice will ultimately prevail. This ethics influenced the development of Egyptian law, emphasizing fairness, impartiality, and the protection of rights. It also served as the basis for legal proceedings and judgments, ensuring that disputes were resolved in alignment with cosmic harmony (World History Encyclopedia, n.d.). Ma'at is a moral principle that views the universe as an interconnected and harmonious system where everything is in balance (World History Encyclopedia, n.d.). This holistic perspective highlights the interconnectedness of all life forms and the interdependence of different elements within the cosmos. The interconnectedness, individuals are encouraged to live in harmony with nature and the universe, fostering a sense of unity and cooperation (Mancini, 2004). Ma'at emphasis self-awareness, self-discipline and self-improvement.

Individuals are encouraged to reflect on their actions and strive for personal growth in order to align themselves with the principles of ma'at (Hatala, 2008). This emphasis on self-reflection and self-improvement promotes inner harmony and fulfillment, leading to a more meaningful and purposeful life (Javanparast et al., 2011). . In an increasingly interconnected world facing complex challenges such as environmental degradation, social injustice, and political unrest, the concept of ma'at serves as a reminder of the importance of balance, harmony, and justice. The principles of ma'at to contemporary issues, individuals and societies can work towards creating a more just, sustainable, and harmonious world. In essence, Ma'at moral code offers a comprehensive framework for understanding the interconnectedness of the universe and guiding ethical behavior, justice, and personal development. Its principles continue to inspire individuals and societies to strive for balance, harmony, and truth in all aspects of life.

3.1 Analysis of Ma'at Ethics in the Healthcare

When applied to the healthcare sector, it entails profound moral implications, shaping both the delivery of care and the ethical considerations surrounding it. It advocates for balance in all aspects of life, including healthcare. This means adopting a holistic approach to health that considers not only the physical but also the mental, emotional, and spiritual well-being of individuals. Healthcare providers should strive to address the root causes of illness and promote overall wellness rather than merely treating symptoms. Ma'at Ethics is importance for community and collaboration. In healthcare, this translates to fostering partnerships between healthcare providers, patients, families, and communities to collectively promote health and well-being. It involves engaging with diverse stakeholders to develop culturally competent and inclusive healthcare practices that meet the needs of all individuals (Mancini, 2004). At the core of Maat is to maintaining balance and harmony in all aspects of life (Martin, 2008). This balance extends to the individual, society, and the universe as a whole. It emphasizes the importance of equilibrium between opposing forces, such as good and evil, order and chaos, and life and death (Vernant, 1984). Maat places significant emphasis on truth and justice in the health sector, considering the moral implications of corruption in the Nigerian health sector (Israel, 2014). It gives emphasis to clinicians to maintain fairness and equality in the healthcare. This translates to ensuring that all individuals, regardless of their socioeconomic status, receive equitable access to healthcare services. This includes addressing disparities in healthcare delivery, such as unequal distribution of resources and

unequal treatment based on factors like race, ethnicity, or gender. The indigenous knowledge of maat symbolizes the importance of coordinating the health sector in Nigeria with honesty, integrity, and moral righteousness (Osebor, 2023; Elechi, 2006). Doctors are to adhere to the Hippocratic Oath of Justice. Central to Ma'at philosophy is the concept of truthfulness and transparency (Hatala, 2008). In the healthcare sector, this entails honest communication between healthcare providers and patients, including providing accurate information about diagnoses, treatment options, and potential outcomes. Transparency also extends to organizational practices, such as disclosing conflicts of interest and ensuring accountability in decision-making processes. On the other hand, the government ensures that actions are fair and equitable, with consequences meted out accordingly to defaulters. Maat moral codes are not a replacement for medical laws but aim to promote the establishment and maintenance of order and stability in society, particularly in the health sector. This includes adherence to laws, respect for authority, and the preservation of social cohesion, all of which contribute to the overall well-being and functioning of the community (Monday, 2019; Javanparast et al., 2011). But recognizing the interconnectedness of all living beings and the environment (Monday, 2020). Actions taken by individuals can have ripple effects that impact others and the world around them. Therefore, it encourages mindfulness and responsibility in one's thoughts, words, and deeds. Individuals are responsible for upholding moral principles in their daily lives (Monday, 2020). This involves self-reflection, self-discipline, and accountability for one's actions. The moral code of Maat provides a cosmic perspective on life and existence (Osebor & Ogelenya, 2023). It acknowledges the cyclical nature of the universe and the eternal struggle between order and chaos. Aligning with Maat, philosophical individuals seek to align themselves with the cosmic order and fulfill their role within the greater cosmic scheme (Wane, 2011). The principles offer timeless ethical guidance that can inform individual conduct and decision-making in contemporary society. They provide a moral compass for navigating complex ethical dilemmas and promoting virtuous behavior (Martin, 2001). In healthcare, Maat is interpreted as promoting and practices of environmentally sustainable and minimizing the negative impact of healthcare activities on the ecosystem.

3.2 The challenges of Ma'at's Philosophy

Ma'at's principles include truth, honesty, justice, and harmony (Mancini, 2004). While integrating Ma'at

philosophy into Nigerian healthcare holds immense potential for enhancing holistic well-being, several challenges and opportunities exist (Blignaut, et al., 2021). Effective integration of Ma'at in Nigerian health-care requires sensitivity to diverse cultural perspectives and practices within Nigeria, recognizing the richness and complexity of indigenous healing traditions alongside modern healthcare interventions (Osebor&Irabor, 2023). These challenges would strengthen collaboration between traditional healers, modern healthcare practitioners, policymakers, and community members. It is essential for bridging gaps, exchanging knowledge, and promoting mutual respect and understanding of diverse healing modalities. Further research is needed to evaluate the efficacy, safety, and cultural appropriateness of integrating Ma'at ethics into the healthcare practices to ensure that interventions are evidence-based and tailored to local contexts of medical practice (Schleiffet al., 2021). In the context of Nigerian healthcare, the principles of Ma'at offer valuable insights and guidance for promoting holistic health and healing. The question that comes to mind is how Ma'at intersects with key aspects of healthcare recognizing the interplay between physical, mental, social, and spiritual dimensions (Hatala, 2008). Nigerian healthcare embraces a similar holistic approach, considering factors such as community dynamics, cultural beliefs, and environmental influences in assessing health needs and providing care. Central to Ma'at is the concept of prevention through living in accordance with truth and balance. Likewise, Nigerian healthcare emphasizes preventive measures, including community education, lifestyle modifications, and traditional healing practices aimed at maintaining health and averting illness before it manifests. Incorporating Ma'at principles into healing practices involves restoring balance and harmony to the individual and the community. Traditional Nigerian healers often integrate rituals, ceremonies, and herbal remedies to address physical ailments while also addressing spiritual and emotional imbalances, aligning with the holistic approach advocated by Ma'at. Ma'at underscores the importance of social justice and equity in maintaining harmony within society. Nigerian healthcare systems prioritize community engagement, empowerment, and advocacy for health equity, echoing the principles of Ma'at by striving to address underlying social determinants of health and promote fairness in healthcare access and delivery.

4. Conclusion

In summary, the moral implications of Ma'at philosophy in the healthcare sector revolve around

promoting equity, justice, truth, harmony, balance, ethical conduct, and community collaboration. Embracing these principles, healthcare systems can strive to provide compassionate, holistic, and culturally sensitive care that respects the dignity and rights of all individuals while promoting overall well-being. Healthcare in Nigeria can benefit greatly from incorporating Ma'at philosophy, an ancient Egyptian concept of balance, harmony, and truth. Integrating Ma'at principles into healthcare practices, we can promote holistic well-being and improve patient outcomes. This approach emphasizes the importance of maintaining balance in all aspects of life, including physical, mental, emotional, and spiritual health. The philosophy is focusing on prevention; early intervention, and patient education, healthcare providers can help individuals achieve optimal health and wellness. Ultimately Ma'at philosophy in the healthcare sector, we can create a more harmonious and balanced society in Nigeria, the principles offer profound insights into the fundamental aspects of life including interconnectedness. Its relevance extends beyond ancient Egypt, providing valuable guidance for ethical living, social justice, environmental stewardship, personal development, and cultural heritage in the modern world. It has an integrating the timeless wisdom in the healthcare systems, we can cultivate a renewed focus on balance, harmony, and holistic well-being, ultimately advancing health equity and resilience across diverse communities This study serves as a starting point for deeper exploration and dialogue on the intersection of ancient wisdom and modern healthcare in the African context, inviting stakeholders to collaborate in co-creating culturally responsive and sustainable health systems grounded in the principles of Ma'a

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African Epistemology and Culture: Creating a Sustainable Development

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Abstract. The paper examines the relevance of African epistemology and culture as a panacea for sustainable development. African epistemology is a cultural epistemology that originates from African philosophy which includes the African conception of the nature of knowledge the justification of knowledge and epistemic claims. The paper argues that Colonialism stimulated positive and negative changes in Africa. The promotion and propagation of western culture dates back to the era of colonialism. Colonial rule was an imposition that unleashed deadly blow on African culture. The paper points out that the influence of western culture has caused certain customs and beliefs to be discarded or modified, at the same time it has caused others to be retained by one level of society while on another level new alternatives are being accepted. This was achieved through an establishment of schools, which curricula were tailored to achieve the goals of the colonizer, rather than trained the colonized. African cosmos became a victim of extraneous ideology which it has continue to grapple with. The paper concludes that knowledge is crucial to human survival and flourishing, African culture is embedded in strong epistemic considerations. African epistemology is an important component of culture. The problem of underdevelopment in Africa is not due to lack of natural and human resources but that of undermining her cultural heritage.

Keywords: African epistemology, Culture, Indigenous knowledge, Ubuntu.

1. Introduction

African epistemology is a branch of African philosophy. African philosophy is a peculiar philosophy which is different from the western philosophy. African philosophy refers to a philosophy that critically presents African world view. It could be done either by an African or a non-African. African epistemology is the African theory of knowledge. African epistemology, in particular, is Africa's own way of carrying out its inquiries into the nature, scope and limit of human knowledge (Ozumba, 2001: 158).

Our cultural heritage is very rich. In an Ubuntu paradigm, knowledge is thought not be generated and validated by individuals or through conventional scientific process but through communal discourse. However, meaningful development must be seen as a response to the totality context of a given community, such as the worldview, the thought structures, pattern of meaning, and the basic epistemological, and cultural convictions of the community. African indigenous knowledge and cultural education is functional in nature because the knowledge, skills and values that are imparted have direct relevant to the socio-economic activities of an individual, the learners learn the skills that were for immediate and long-term activities geared towards bringing up the child to become a functional adult. (Achuonye, 2004:85). The essence of this basic epistemological and cultural education can be seen in the impact of group consciousness and relation to the earth.

The quest for knowledge about reality is a universal human need which also include African continent. The crucial questions are: Is it true that African epistemology and culture are factors in development? What about the industrial process? Is there any role for African epistemology and culture left outside the little world of a person's private life? The truth of the matter is that a meaningful development strategy depends upon an adequate understanding of the interplay and interaction of all the factors that influence the responses of a specific group of people to development activities. Within communities there is an interdependency that is supported by values such as generosity, compassion, reciprocity, cooperation, solidarity, that are related to the liberal principles of human rights that are embodied within the philosophy of inclusive education. These values are at the heart of Ubuntu as a philosophy of life. Ubuntu embraces a culture in which moral values, human needs, interests and dignity of individuals are prioritized. (Ani, 2013:3). Ubuntu is presented as an epistemology for the understanding and promotion of inclusive practices in African education.

The paper argues that development must be seen as a response to the total context of a given community. African Epistemology and culture are deep-rooted in Africa. It has Africa at its foundation and it covers and involves everything that is knowable and the forms through which knowledge be attained in Africa. Western epistemology does not take cognizance of traditional African cultural and religious beliefs that inform indigenous knowledge systems. It does not acknowledge the fact that knowledge is derived from various sources in African tradition. Paradoxically the philosophy of Ubuntu underpins the value of respect, collectivism, social cohesion, and respect for life and nature.

2. African Epistemology in a Global Context

African epistemology emerges from the existence of African philosophy. African epistemology like African philosophy deals with issues about Africa. African epistemology engages with the nature and concept of knowledge, and the limit of human knowledge. Epistemology is construed as the study of theories about the nature and scope of knowledge, the evaluation of the pre suppositions and basis of the knowledge, and the scrutiny of knowledge claim (Kaphagawani and Malherbe, 2002:220). African epistemology includes the African conception of nature of knowledge, the ways in which knowledge could be gain, the ways in which one can justify an epistemic claim, and the role that knowledge plays in human existence. The protagonists of African epistemology, like Placide Tempels, Leopold Sedar Senghor, Innocent Onyewuenye, Christopher Anyanwu and others based their argument for a distinctive or unique African epistemology on the premise or proposition that all races are gifted with a unique nature and ways of knowing things. African epistemology includes African myths, folkways, proverbs and language (Ozumba, 2001:172).

African epistemology is a discourse of the knowledge attitudes of Africans in terms of their cognitive relations with the world around them. This is influenced by their broader understanding or conception of reality, cultural practices and beliefs, customs and precepts of the culture in focus. This is different from philosophy of culture that refers to the use of the tools of philosophy, such as conceptual and critical analysis, to critically reflect on the beliefs and precepts, suppositions and assumptions, of a culture. However, western philosophers tend to consider knowledge to be strongly tied to a universal truth. Western philosophers such as Rene Descartes, Francis Bacon, Augustus Comte, David Hume, John Locke, and Bishop Berkeley, have all sought to attain absolute

certainty in knowledge. In their quest for certainty, they adjudged whatever, they, clearly conceive as knowledge or the right means of attaining knowledge to be indubitable and universal truth. Significantly the deep-seated quest in western philosophers for certainty was realized with the scientific revolution in the seventeenth century CE. With the colonial relationship between Africans and westerners in particular, western-driven scientific epistemology came to predominate the education and epistemological discourses in Africa as well as the globe.

There are varied forms of knowledge in African epistemology, which include perceptual knowledge, old age knowledge, common sense knowledge, inferential knowledge, mystical knowledge, oral tradition, intuitive knowledge, religious knowledge, and mythological knowledge. The denigration of African oriented epistemology in contemporary academic considerations in Africa is consequent from a long history of racial debasement of the humanity and rationality of Africans as well as the historical western superiority context. The western education which the colonial masters introduced into Africa was not according to the needs and aspirations of the people.

African indigenous knowledge and cultural education stresses on the acquisition of practical skills, beliefs, values, traditions and elements and culture of the people from one generation to the other. African indigenous education is a training allegiance, mutual interest and interdependence, the content of which is the community's values, beliefs, traditions and vocations which have been cherished and practiced over generations. It involves the transmission of the societal values, skills, cultural traditions, norms and values of a tribe to the tribal members of a given society from generation to generation. (Mushi, 2009:39). The participation and efforts of individuals in society also contribute to the derivation of knowledge in its social dimension as well. Indigenous African knowledge is not based or derivative from individuals alone but it is communal or collective understanding and rationalization of community. Such collective understanding emphasizes the dialectics, cooperation and togetherness involved in knowledge acquisition as against the individualistic or rather self – glorifying means that ignores the social element in acquiring knowledge. In African epistemology there is an intimate ontological bond and relationship between every being. (Tempels, 1959:41). African view of a world of forces (beings) is like a spider's web of which no single thread can be caused to vibrate without shaking the whole network. However, African

oriented knowledge is derivative from a chain of relationships. Like a spider's web, the knowledge of one aspect of reality is intertwined with the knowledge of other aspects. (Tempels, 1959:42). In African epistemology, knowledge is an integrative grasp of reality. It entails the recognition that the whole universe is a single whole, every aspect of reality is interdependent on each other. In the vision of totality, Africans conceive reality to be in harmony, knowledge has an intrinsic link with wisdom. The African knower does not only seek a science of reality – a pragmatist knowledge of how to address particular issues. Rather, he/she seeks wisdom of life and this wisdom is achieved via a multidimensional approach to life. In the epistemic experience of Africans, religion provides a room for the transcendental being that sheds more light on material existence and experiences. African epistemology tied to religion fulfils that quest by its reference to supernatural beings. (Gyekye, 1987:8). God who is wisdom and knowledge in itself endows human beings with the power to know. Here divine beings are actively engaged in the epistemic experience of humans as they directly or indirectly reveal things to human beings in their experiences (dreams and life experiences). (Tempels, 1959:48). African epistemology is different from the western because it has its own logic and sets of rules to follow. Underdevelopment, poverty, political instability and conflict that constitute the current reality of the continent create difficulties for Africans to promulgate their epistemological views as assertively. African epistemological tradition faces the challenge of being more critical so as to ensure that African epistemological claims are subject to improvement in line with contemporary social, economic and political circumstances.

3. The Concept of African Culture

The term culture has been given various definitions by different scholars from different disciplines. African continent has various major ethnic groups with distinct cultural values, most of the cultural value's centers on the family and ethnic group. Culture can be defined as the people's way of life, it consists of all ideas and objectives of a given set of people, guiding the individuals' life individually and collectively, these includes arts, beliefs, customs, inventions, language, technology and traditions (Bohanah, 1981:942). It can also be referred to as the way a group of people live, the foods they eat, how they dress, the language or languages they speak, their political, social and economic institutions, their religion, arts and craft, music and dance, as well as their oral literature, such as poetry and story telling (Perbi, 1999:29). It is the integrated system of learned behaviour patterns which

are characteristics of the members of the society, and which are result of biological inheritance, and the way of life of an entire society. Wiredu opines that: *No society could survive for any length of time without basing a large part of its daily activities on beliefs derived from the evidence. You cannot farm without some rationally based knowledge of soils, seeds and climate; and no society can achieve any reasonable degree of harmony in human relations without the basic ability to assess claims and allegations by the methods of objective investigation.* (1980: 42).

Culture varies from society to society, also values. African cultural environment is characterized by some unique values that are different from Europe, America, and other parts of the world. People are not born with culture but rather are born into a culture which they have to learn. Culture is shared, it is through culture that people in a given society are said to share common behavior and ways of thinking, language and dressing. Culture is adaptive, culture enables the human society to survive in changing material environments. Culture is symbolic, this is the abstract ways of referring to, and understanding ideas, objects, feelings or behavior, the ability to communicate with symbols using language. It is socially inherited. It acts to unify and to order experience, so that its members perceive what it takes for there to be organization and consistency. In this respect it provides a "world-view" that offers us orienting conceptions of reality. It gives people group identification, as it builds on shared historical experience, creating a collective cultural identity. It tells its members what to do, thereby creating a voice of prescriptive authority. Hallen argues that it is possible even in the contexts of a single world-view to have significant critical and reflective powers. This is well captured in his argument as quoted below:

It may well be the case that many societies that are classified as 'traditional' contain different and competitive ideological groups that are normally kept in relative balance. Some of these group, are in a position to develop significant and rival powers of critical awareness. (1996; 222).

Culture represents values as a systematic set of ideas and a single coherent statement. It provides the basis for commitment, priority, and choice, thereby imparting direction to group development and behavior. Indeed, it acts to limit the parameters of change and to pattern the behavior of its members. In this way culture helps to initiate and to authorize its own creation. It provides for the creation of shared symbols and meanings. It is therefore, the primary creative force of collective consciousness, and it is that

which makes it possible to construct national consciousness. Invention, discovery and diffusion are some of the ways by which a culture can change or grow. Invention, for instance, involves the recombination of existing cultural elements to fashion new things. Ogburn argues that:

The rate of invention within a society is a function of the size of the existing culture base. The culture base or the cultural elements, objects, traits and knowledge available in all sections of the pre- 1600 African society were limited in types and variation. Thus, few inventions which could profoundly alter the culture could take place. Most appliances and utensils used then were made of wood, as metal was not a commonly known cultural element of the people. (1922: 200).

Culture is an instrument for making cooperation natural. Its success depends on the extent to which it is allowed to be self-authenticating. Though it allows internal discussion. The principles of decision in discussions are themselves provided by the culture, by uniting the people in common beliefs and attitudes. It creates the basis for the formulation of a common destiny and cooperation in pursuing it. Culture incorporates the values of the people, respect for human person over and above material things is very crucial in African culture. Culture embraces a wide range of human phenomena, material achievements and norms, beliefs, feelings, manners, morals and so on. It is the patterned way of life shared by a particular group of people that claim to share a single origin or descent. It is the totality of the way of life evolved by a people in their attempts to meet the challenge of living in their environment, which gives order and meaning to their social, political, economic, aesthetic and religious norms thus distinguishing a people from their neighbors. (Bello, 1991: 189). Culture serves to distinguish a people from others, and Aziza asserts that:

Culture refers to the totality of the pattern of behaviour of a particular group of people. It includes everything that makes them distinct from any other group of people for instance, their greeting habits, dressing, social norms and taboos, food, songs and dance patterns, rites of passages from birth, through marriage to death, traditional occupations, religious as well as philosophical beliefs. (2001: 31)

Culture is passed on from generation to generation. The acquisition of culture is a result of the socialization process. Explaining how culture is passed on as a generational heritage, Fafunwa writes that:

The child just grows into and within the cultural heritage of his people. He imbibes it. Culture, in traditional society, is not taught; it is caught. The child

observes, imbibes and mimics the action of his elders and siblings. He watches the naming ceremonies, religious services, marriage rituals, funeral obsequies. He witnesses the coronation of a king or chief, the annual yam festival, the annual dance and acrobatic displays of guilds and age groups or his relations in the activities. The child in a traditional society cannot escape his cultural and physical environments. (1974: 48).

The main components of culture are norms and values. Norms are the expectations of what define what is acceptable or required in a social institution. Values on the other hand are standards set by a society which should serve as guides to what is right and proper for people in that society. These values then become the basis of judgements people make as to what is desirable, correct and good as well as what is undesirable, incorrect and bad.

4. Reviving and Popularizing African Epistemology and Cultural Values

Africa needs to revive and popularize her indigenous knowledge and cultural values in order to develop her local industrialization and local potentials. Reviving and popularizing African epistemology refers to the philosophies that include the indigenous knowledge, indigenous here refers to the root of things, something natural to a culture. African indigenous education is a training allegiance, mutual interest and interdependence, the consent of which is the community's values, beliefs, traditions and vocations which have been cherished and practiced over generations. (Agbondah, 2002:116). African indigenous knowledge and cultural education involves transmission of the societal values skills, beliefs and traditions from generation to generation. The call for the revival of African epistemology is much linked to the need to heed the call of African renaissance, in educational discourse, African renaissance is founded on the perception that overall character of much educational theory and practice is overwhelming either European or Eurocentric. Much of what is taken for education in Africa is in fact not African, but a reflection of Europe in Africa. The African epistemology embedded in African philosophy and the spirit of African renaissance is crucial for development and learning in Africa. African epistemology, should be conserved and respected, since it represents the accumulated wisdom of generation of people living in a particular community or context, African epistemology embodies a different and distinctly African mode of thought that might be useful in view of the failure of most current methodologies of development. African epistemology provides a means

and process for the articulation of what local people know while involving in the creation of the knowledge required for development. Seepe argues that:

Africanization and the promotion of indigenous knowledge demands a re-examination of history, the interrogation of cultural symbols and the reconfiguration of models of intellectual emulation. This process cannot be achieved without critiquing, engaging and analyzing values, assumptions, ideologies and interests embedded and reflected in the bodies of knowledge in the institutions of learning. A radical restructuring of education in Africa which makes education relevant to African challenges cannot be complete without significant and serious consideration of the contribution of indigenous knowledge systems. This is an educational challenge to all Africans who aspire for the Africanization of knowledge. (2004:10).

As coloniality persist at the corridor of power, at institutions and in the society. People are not born with culture but rather are born into a culture which they have to learn. Culture is shared it is through culture that people in a given society are said to share common behavior and ways of thinking, language and dressing. Culture is adaptive, it enables the human society to survive in changing material environments on the other hand African culture can contribute to socio – economic growth and sustainable development in Africa. One of the stumbling blocks to sustainable development in African epistemology and culture identified by Gyeke is that of the manner in which knowledge of external world has been acquired. He argues that:

Unlike in science, knowledge acquisition was not based on experimentation but was personalized through a strong element of secrecy. This resulted in such knowledge not being made available for further objective, public scrutiny and analysis in order to verify its conclusions. This veil of secrecy around it, Gyeke argues, results in the possessed knowledge simply vanishing on the death of its bearers. He illustrates this point by making specific reference to the knowledge of potencies of herbs and other medicinal plants possessed by African traditional healers. Considering this knowledge as the most secretive of them all, he argues even if the claims made by African medicine men and women of having discovered cures for deadly diseases could be substantiated scientifically, those claims cannot be pursued for verification, since their knowledge- claims were esoteric and personal. (1997: 29).

The desire to make knowledge of the external world personal has been the characteristic attitude of our

traditional healers. In the past, all such possibly credible claims to knowledge of medicinal plants just evaporated on the death of the traditional healer or priest. And science, including the science of medicine, stagnated. This point was also echoed in Wiredu's comparative analysis of the African (traditional/folk) thought and the Western (traditional/folk) thought systems. Wiredu is of the opinion that:

Any culture and/or thought system which is both non- scientific and non-literate (be it Western or African), is seriously handicapped. This, he argues, is so since scientific methods can only occur where there is a recording of precise measurements, calculations, and observational data i.e. where there is what he calls the scientific spirit and/or the spirit of rational inquiry (1980:41).

However rational knowledge is not the preserve of the modern West just in the same way as superstition is not peculiar to Africans, the fact is that Africa lags behind the West in terms of the degree to which the scientific spirit and the rational spirit of inquiry has been developed. For Africa to develop the spirit of rational inquiry in all spheres of thought and belief, Africans should urgently rid themselves of those backward aspects of customs and only retain the progressive ones essential for and relevant to development. Despite this lag in the spirit of rational inquiry in Africa when compared with the West, there is within the traditional African thinking some presence of the principle of rational evidence.

Technology is meant to only resolve practical problems of survival, necessitate an urgent need for change in such attitude towards knowledge. Such a change in attitude would make the possessed knowledge of technology exoteric and accessible to the public for scrutiny, thus releasing knowledge from mysticism or spirituality. For Gyeke, the significance of such scrutiny lies in the fact that it could result in the existing knowledge being rejected or amended or confirmed. The growing contact between people with different cultural experiences owing to movements around the globe under globalization, has an impact that changes the previously self-contained national cultures. Hence, it would be misleading to treat culture/s within complex differentiated societies as simply homogenous and coherent. This process of change undergone by national cultures has been described by Hannerz and others as “creolization” and that it results in creole cultures i.e. those cultures that draw from two or more widely different historical sources (Hannerz, 1997: 14).

There are vital points and issues that need careful consideration when exploring the socio-economic role of African epistemology and cultures in the contemporary era of globalization, it however elicited a response which led to counter arguments that challenge and, in some cases, dismiss those arguments expressed in it. Counter arguments have also exposed some serious conceptual problems and dangers in this perspective's assertion that unlike the Western knowledge systems, African traditional cultures and knowledge systems are pervasively mystical, nostalgic and lack dynamism (i.e. discourage any deviation from original, authentic past) as well as scientific and conceptual content, and in turn impede progress.

This view is premised on Tempels' perception of the Bantu mentality as captured in the expression the source is pure, but waters are polluted (a quote from Eboussi in Makang, 1997: 326). Informed by this perception and his Bantu ontology, Makang argues that Tempels' went on to draw distinctions between what he called the "bush people" or "authentic Bantu" and the "Europeanized Bantu" or "modern Bantu". In that distinction, Tempels considered the "Modern Bantu" as those Africans who have been corrupted by European materialism and lost their authenticity and the sense, the old, ageless, wisdom of the ancestors as well as everything stable in Bantu tradition. In contrast, the "bush people" are, for Tempel, the real authentic Bantu as they are not spoiled by European modernity and are vital in preserving the authentic Bantu culture (Makang, 1997: 327). It was, however, noted from the above review that this shift in interest in the indigenous African cultures and thought systems did not proceed without debate. The resultant debate is characterized by two main contrasting perspectives, which use mainly comparative analysis whereby African indigenous knowledge and cultures were compared and contrasted with those in the West, in effort to examine and determine the role and the relevance of African cultures and thought to societal development and progress.

5. African Epistemology, Culture and Sustainable Development

The term African epistemology is often understood as the way in which the African understood conceptualizes, interprets and apprehends reality within the context of African cultural and collective experience. (Udefi, 2014:108). Epistemological concepts can be interpreted using African categories and concepts as provided by the African cultural experience without a recourse to western or alien

conceptual framework. African epistemology deals with what the African means and understand when he makes a knowledge claim. This consists of how the African sees or talks about reality. Concerning how the African sees and talks about reality, there are several elements in the mind of Africa that govern how humans behave with regard to reality: the practicality of wholism, the prevalence of poly-consciousness, the idea of inclusiveness, the unity of worlds, and the value of personal relationships. These constitute the element of the African mind. They frame the African conception of reality, and they are the basis on which cognitive claims are made by the African. From the earliest times there was an underlining commonality in the African apprehension of the universe, environment, society, and the divine. This is because while the self remains real and the material is concrete for the African, both the self and the material however remain interwoven by custom and tradition with the latter based upon human correlativity.

It is obvious from the above that African society is in general, humanistically communalistic in nature. Africa has something very important to contribute to the change of heart that is need for the Africa's socio-economic and political development. The African social philosophy Ubuntu, which is a way of being, a code of ethics, is deeply embedded in African indigenous knowledge and culture. The underlying values of this extraordinary philosophy seek to honor the dignity of each person and are concerned with the development and maintenances of mutually affirming and enhancing relationships. Ubuntu acknowledges among other things that some African political leaders have chosen to betray many of the very philosophical and humanitarian principles on which African culture is based. People in the west, for whatever reason, receive negative and limited information through the media- images of ethnic wars, dictatorships, and famine, so the potential contribution of African values is often lost in these images. However, if the spirit of Ubuntu is taken seriously it could influence and change relationships between nations. Ubuntu is the capacity in African indigenous knowledge and culture to express compassion, reciprocity, dignity, harmony and humanity in the interests of building and maintaining a sustainable socio-economic and political development, with justice and mutual caring. Ubuntu is consciousness of our natural desire to affirm our fellow human beings and to work and act towards each other with the communal good in the forefront of our minds.

The concept of *Ubuntu* originates from two sets of languages: the Sesotho languages which include the Sepedi, Setswana and (Southern)Sesotho languages.

In these languages, the concept of *Ubuntu* is known as *Botho*. Another set of languages in which the term *Ubuntu* is found is the Nguni languages including isiZulu, isiXhosa, isiNdebele, isiSwati and some other languages from sub-Saharan Africa (Norren, 2014:256). The concept of *Ubuntu*, as an expression of African way of life speak about “humanness” or “person-hood” in African point of view. *Ubuntu* expresses the African people’s life of compassion, hospitality, reciprocity, mutuality, and dignity which make them live a life of collectivity and relatedness. Human being only discovers full personality and human wholeness in a group of relationships because in relationship there is “both an end and an entity”. Whatever happens to an individual happens to the whole group and whatever happens to the whole group, happens to the individual.

6. Conclusion

It is pertinent to conclude that Africa must develop beyond the contemporary obstructive shackles and the glaring chains of the western world as well as the existing momentous vicious circle of underdevelopment. It is unfortunate that everyone now looks at western cultures and civilization and considered them alone as bearers of real authentic cultural and political framework and true civilization. if this continues in Africa there will be a resultant loss in authenticity and the African values that Ubuntu encapsulates. There is a clarion call for a complimentary mental re-conversion or rebirth to cleanse not just the continent but also the psyche of every African of the unpatriotic ideologies that a lack of the spirit of Ubuntu presents. African epistemology and culture are the most valuable and precious wealth that need to be harnessed and tailored towards African sustainable development. Sustainable socio-economic development can only be achieved through the conscious and continued effort at promoting African indigenous knowledge and cultural value

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Ending Child Marriage in Nigeria: Exploring the Actions of Social Work Practitioners

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Abstract. Social workers have long been at the vanguard of combating child marriage in Nigeria, yet little is known of their response in this regard. Social constructive theory was applied to inform the theoretic model of this research, taking into account the previous submission as well as the exploratory aspect of the investigation. Drawing on a qualitative approach, semi-structured interviews were conducted with a cohort of five social workers in Nigeria who were working in a mid-scale advocacy organization committed to ending child marriage in northern Nigeria and the results were subjected to thematic analysis. The rigour of qualitative research categories was applied to guarantee the credibility of the data collected. The findings of the study point direction to the roles of practitioners in working to minimize the obnoxious practice but also show that social workers undergo numerous challenges in their quest for combating child marriage. Although combating child marriage requires a multi-sectoral approach and collaboration across key stakeholders as a result of its deep-seated nature, it is highly probable that, with social workers taking the lead role in view of their unparalleled commitment to combating this problem, child marriage will become a phenomenon of the past.

Keywords: Child marriage, Nigeria, person-in-environment, policy advocacy, social work

1. Introduction

Consent is an integral component in any relationship and when it is denied, abuse may become inevitable. This is deleterious enough in a relationship where both parties are adults. However, when such exploitative relationship is contracted between adults and minors, it may not be unreasonable to describe such maltreatment as exploitative and disadvantageous given the devastating toll it would have on the social condition of the child. Put head-on, child marriage is a harmful practice that is real, tearing apart the future hopes and security of the victims. Child marriage, in

its simplest form, refers to a marital contract involving an adult and a minor (that is, someone below the age of 18). In this article, the phrase child marriage and early marriage are conterminously utilized. In Nigeria, the practice of child marriage is real and profound.

1.1 Background

While it is more common in Nigeria's north, child marriage also occurs in more isolated parts of the nation, with females being disproportionately affected by the practice. Of the estimated 90 million women in Nigeria, more than half (47.7 million) get married before turning 18, as 18.8 million, or around 60% of all Nigerian women, do so before the age of fifteen (UNICEF, 2014). Child marriage abound in Nigeria, carrying with it grievous lifelong scars on victims of the practice. Adekola *et al.* (2016) provided a vivid description of the impact of child marriage on the overall well-being of those affected. According to these commentators, child marriage impacts negatively on the physical, psychological, and social health of the victims. The physical health consequence manifests in the elevated risks of contracting sexually transmitted infections (STIs) including HIV/AIDS, and other complicated health problems such as the dreaded Vesico-vaginal fistula (VVF), resulting in infant and maternal mortality. The trauma associated with prolonged restriction, isolation, and abuses, is likely to affect the mental health of victims of child marriage which, if left unattended, would likely result in some form of mental disorder at a given point of their lifetime. According to Adekola *et al.* (2016), child marriage deprives victims of educational opportunities and opportunities to acquire life-changing skills while they remain in an abusive marriage against their will or through deception, plunging them into a life marked by extreme poverty, ongoing domestic abuse, unemployment, and low social status.

Scholarly literature has shown that the determinants of child marriage in Nigeria are situated in the deficient and discriminatory structural institutions such as the sociocultural, economic, and political institutions (Akpan, 2003; Author, 2016, 2021; Atim, 2017). The prevailing normative values (e.g. gender inequality) and belief systems reflect the sociocultural influences. Extreme poverty, limited employment opportunities, and acute inequality mirror the economic effects (Author, 2017). Weak legal institutions and poor implementation of extant laws, as well as failure to prioritize education or the enforcement of the educational policies have been adduced as contributory factors to child marriage in Nigeria. The main causes and effects of child marriage have been highlighted to be poverty and a lack of educational opportunity. For example, the National Demographic and Health Survey, a report published in 2014 by the National Population Commission and ICF International has shown that the rampant areas for child marriage have the least access to formal education in the country. According to the report, 69 percent of women in the northern region where the practice is most pervasive have no access to formal education in contrast to 5 percent of the women in southern Nigeria. More so, there is a discrepancy in poverty level across regional lines as this is evident in the National Bureau of Statistics (NBS, 2012) report which indicated that 61 percent of Nigerians live below the poverty level of the 180 million people who live in the world. However, the indices of poverty are worst off in the northern region with 77.7 percent of people living in poverty compared to 49.8 percent in the south (NBS, 2012).

Following the enactment of the landmark legislation: the Act for the Welfare of Children (hereinafter, Child Rights Act 2003) into law in 2003, the practice of child marriage has been declared illegal and therefore prohibited in Nigeria. In describing the extensive coverage of the CRA (Braimah, 2014; Author, 2015, 2017, 2018, 2020b) explains that the CRA is the most comprehensive law pertaining to children's rights in Nigeria since it addresses every circumstance in which a child may be abused. Alongside [with] a significant ban on child marriage page 480). For example, the CRA stipulates that "anyone under the age of eighteen is incapable of contracting a valid marriage, and accordingly a marriage so contracted is null and void and of no effect whatsoever." (CRA, 2003, pt.3, sec.21). Despite the explicit provisions of the law, why then has the phenomenon continued unabated? Two possible explanations may suffice in this regard. The first is linked to the nature of the legal system in Nigeria. In short, Nigeria has a distinct and often contradictory (e.g. civil, customary, and sharia) legal

framework so that child marriages formed, amended, and dissolved by sharia and customary law are unaffected by civil legislation (Braimah, 2014). Second, federal laws cannot be implemented unless it is enforced by the various Houses of Assembly across the states of the federation. Right now, 24 of Nigeria's 36 states have domesticated the CRA (Braimah, 2014), with the outstanding states being those in which child marriage is predominant.

In Nigeria, several organizations, local and international have pooled resources together to combat child marriage in Nigeria. Although these organizations are largely privately-controlled; comprising civil society organizations (CSOs), nongovernmental organizations (NGOs), and advocacy groups; they have played key roles in combating child marriage in the country. Despite this, the Nigerian federal and state governments have joined the battle against child marriage by means of the Ministry of Women Affairs and Social Development. Within these establishments, social workers believe a critical role in the planning and execution of programs that are designed to combat child marriage since they occupy leadership positions within these establishments. While social workers, especially those in the third sector, have for long been at the forefront of combating Nigerian child marriage, there is scant literature that has examined the nature of their role in this regard. This study thus fills the gap in the literature in Nigeria.

Unless Nigerian social workers begin to amplify the nature of their interventions in ridding society of its most intractable social problems, the profession would continue to face serious backlash from critiques that are of the view that the profession has lost its relevance in the country (Author, 2021). It against this background that this study attempts to spotlight the role of social workers in the fight against child marriage in Nigeria. It specifically aims to explore and describe the nature of social workers' roles in combating this obnoxious practice (Author, 2023). Besides, such understanding is crucial not solely for evaluative purpose but, more importantly, for planning future intervention programs that could lead to policy action necessary for a child marriage-free society. It is vital to ask the following questions before moving on to the actual research: what is social work and what roles does it play in society? For readers in Nigeria who might not be as familiar with the principles of the profession and/or what the profession stands for in society, this is very crucial.

2. Understanding Social Work

The field of social work is associated with a number of values, goals, approvals, skills, and applied methods (Bartlett, 2013). As per the authoritative definition provided by the IFSW (2014), social work is a profession that is grounded in practice and an academic field that aims to promote social development, social harmony, and the empowerment and emancipation of individuals. Since it clearly emphasizes the goals, objectives, knowledge-based character, and intervention-focused approach of the profession, this definition has come to be recognized as the gold standard for defining the essence of social work. Because of the person-in-environment (PIE) orientation of the profession, social work services are by their very nature broad and thorough. The PIE system's fundamental tenet is that therapies seek to improve people's social functioning. Thus, social work differs from other helping professions in that it places equal emphasis on people in their social and environmental environments, which also enables it to provide interventions that are inclusive. The person-in-environment perspective has been a major factor in shaping the profession's body of knowledge and methodology, according to Greene (2009) (p.1). "The person-in-environment perspective may have been the single most characteristic and definitive element of social work practice from its beginnings" (Saari 1992, p. 205), echoing this idea. In the field of social work, the emphasis on individuals and their interactions with their surroundings has become standard practice and permeates every facet of social work treatments (Author, 2020a).

According to Kemp (2001), "statements of the profession's purpose and mission, professional literature, and practice all support the simultaneous commitment to person and environment" (p. 7). These two fundamental tenets of the National Association of Social Work (NASW, 2014) Code of Ethics's emphasizes: putting an importance on each client's individual well-being within a social context and working to advance social justice and change on their behalf. Implying that social work's primary goal is to assist individuals in carrying out their daily tasks as well as help them in developing and utilizing social and community resources to foster relationships.

According to Weiss-Gal (2008), the primary objective of the field is to improve people's ability to implement social reforms aimed at removing societal obstacles to people's well-being, reducing inequality, and enhancing social justice in order to solve issues, reach potential, and enhance their lives (p. 65). According to Kondrat (2002), in comparison to other helping

professions, social work has historically led the way in behavior analysis from a holistic viewpoint when compared to other helping professions. Karls and O'Keefe (2009) highlighted the shared element of people's interactions with their surroundings when they stated that among the human service professions, social work stands out for its emphasis on improving individuals' social functioning and its consideration of the PIE perspective.

Examining Gordon's six key concepts for social work practice can help one understand the philosophical foundations of the PIE perspective, which are in line with the six core values of social work (service, social justice, human dignity and worth, importance of human relationships, integrity, and competence).

1. The individual is this society's top priority.
2. That people in a society are interdependent;
3. That people owe each other a social obligation;
4. That while everyone has basic human needs, everyone is fundamentally unique and different from everyone else.
5. Realizing each person's full potential and accepting their social responsibilities via active engagement in society is a fundamental characteristic of a democratic society.
6. It is the duty of society to offer strategies for resolving and preventing barriers to this self-realization, or the imbalance that exists between the individual and his surroundings (Gordon, 1965, p. 32).

In general, social work services are characterised by an attempt to gain the most comprehensive understanding of the circumstances of those receiving care by examining the root causes of their issues. Based on this understanding, The next areas of focus for services are: (a) restoring social functioning through a developmental paradigm, as this is crucial to their long-term recovery and integration into mainstream society; (b) rehabilitating cognitive functioning through an assessment of their strengths; and (c) functioning to forestall the issue from continuing. These all highlight how the philosophy behind social work services is micro- and mezzo-focused on rehabilitation or therapeutic practices, macro-focused on concerns related to development and structure, as well as micro, mezzo, and macro-focused on prevention.

3. Theoretical Framework

According to Cooper (2001), the field of social work has changed from depending on other professions to create social theories to starting to create its own original constructions that depend on the complex

interactions and understandings that occur between individuals and their social environments. Social constructive theory was applied to inform the theoretic model of this research, taking into account the previous submission as well as the exploratory aspect of the investigation. According to Cooper (2001), studying the social mechanisms via which individuals interpret and characterize their surroundings is the main objective of constructivism in research (p. 721). Constructivism was thus utilized to investigate social workers' perspectives of the type of services they provide to child abuse victims.

4. Methodology

4.1 Sample and Procedure

The study's participants are licensed social workers who were employed by a significant non-profit advocacy group dedicated to putting an end to child marriage in Nigeria. The five participants of this study held executive and administrative roles in the organization, which is headquartered in Abuja, the capital of Nigeria, and were chosen using the purposive sampling technique. Obtaining the social workers' permission to take part in this study was not as difficult as it may have been because the researcher had already done some research for the organization. Every participant was a licensed social worker with at least a bachelor's degree in the field. Despite being classified as administrative personnel, these practitioners were given job titles that corresponded with their duties, such as child welfare officer, monitoring and evaluation worker, and so on.

4.2 Data Collection and Analysis

Based on one-on-one interviews with the participants, a semi-structured interview schedule was used to collect data for this study, which used a qualitative research methodology. Each 45 to 60 minute interview was audio recorded via a tape recorder, and with the participants' consent, the transcript was written. Thematic content analysis was employed to examine the interview data. The thematic data analysis was conducted following the guidelines provided by (Terre et al., 2006). Familiarization and immersion, theme-

inducing, coding, elaboration, interpretation, and testing are a few of them. In qualitative research, the five rigour categories proposed by Maxwell (2008) were applied to guarantee the authenticity of the data collected.

4.3 Ethical Considerations

Important ethical consideration was observed in this study. Permission was sought from the social work organizations used as well as the informed consent of the participants. Voluntary involvement, privacy, confidentiality and protection against harm were the other ethical issues this study addressed. As a result, personal information about study participants and their organizations is kept secret. Their answers are given as a group narrative, thus obscuring individual identity.

4.4 Limitations of The Study

The limitations of this study include the non-generalizability of its findings due to its qualitative nature. The study was further limited by the fact that it only included social workers employed by nongovernmental organizations; had social workers in the public sector been included, the results would have provided more balanced insights as well as alternative conclusions. However, as social workers in NGOs are the ones fighting child marriage and there isn't a specific public organization in Nigeria dedicated to the cause, this study had to include their perspectives. Despite these drawbacks, the study has paved the way for upcoming debates and assessments of social workers' contributions to the nation's effort to end child marriage.

5. Findings / Results

The data analysis revealed two themes (see table 1): the role of social workers and the obstacles to ending child marriage. Following a literature control, the results are drawn from the theme that emerged from the qualitative research and are represented by the exact quotes from the participants (who were known by status and gender).

Table Description

Table 1. This table presents the thematic framework or description of the responses of the participants regarding their roles and observed challenges that they encounter in their daily activities against child marriage.

Table 1: Thematic framework of the result

Theme	Subtheme
The role of social workers	Educator Resource Mobilizer Advocacy
Barriers against combating child marriage	Poor funding to implement programs Opposition from community members Insufficient social workers

Theme 1: Role of Social Workers

The social workers provided a vivid description of their roles in combating child marriage. They highlighted their roles as consisting of educating, advocating, and facilitating services on behalf of the victims of child marriage.

Subtheme 1.1: Educator

The social workers discussed that they combat child marriage through the instrument of education. They spoke of their educator role as comprising of organizing public workshops with the intention of enlightening families, and community members and leaders about the hazards of child marriage:

We do and we must have to educate people because when you consider the fact that many people are totally ignorant of the harmful effect of child marriage, it becomes a matter of necessity to educate the general public. (Social worker female).

Organizing conference for the purpose of discussing issues with community members is what we frequently do so as to intimate them of the reality that this problem is really more than it may appear. (Social worker, male).

Education can never be finite unless when the problem is over... as the problem continues, so too do our efforts to pass information across continue. (Social worker, female).

Additionally, they explained that their role required that they stepped out of the confines of organizing symposiums to engaging members of the public through streets sensitization campaigns in the heart of the city. In this context, they inform the public about the harmful effects of child marriage not only on the victims but also on the community at large:

Every time issues like this happen, who do you consider when making decisions about service

delivery? Of course, you consider those who are most ignorant about happenings, as well as the community leaders who have influence in calling their subjects to order. On this note, we make arrangements engage in enlightenment campaigns. (Social worker, male)
Through careful planning, we take our enlightenment campaigns to the streets and markets so that those people from afar... will understand our collective and come to terms with the fact that no religion condones the evil and wickedness of ruining the life of a child just because she is a girl. (Social worker, female).

Subtheme 1.2: Mobilizer

The social workers noted that effect effectively combating child marriage without addressing the issue of widespread poverty is tantamount to dereliction of duty. They described their efforts in this regard as mobilizing resources necessary for the empowerment of the victims. Through the facilitation of short-term skills learning programs, accompanied by the provision of micro-credit facilities, they stated that many victims of child marriage have become self-reliant:

The issue of empowerment for victims of child marriage is non-debatable and indispensable too... because they have been abandoned after they have been diagnosed with fistula, they become incapacitated since they do not have any skills... so we mobilize resources on their behalf and sooner than later, they stand on their own. (Social worker, female).
There is a deliberate plan to make their life a living hell... they are denied access to education and as if that is not enough, they are also prevented from acquiring any skill while they are cohabiting with their so-called husbands. For this reason, they are powerless and highly dependent which further opens the floodgate of incessant abuse and human rights violation... to make sure they get back on their feet, we

make sure we create a platform through which they can become empowered or connected to facilities where they are empowered. (Social worker, female).

Subtheme 1.3: Advocacy

Social workers spoke of advocacy as central to combating child marriage in Nigeria. They avowed that without advocacy it would be doubtful if the scourge would be eradicated. They mentioned that their advocacy efforts targeted a wide range of issues aggravating child marriage such as lack of availability of education for girls as a result of the overwhelming preference for male children, and the failure to execute the Child Rights Act:

Advocacy stand as the heartbeat and soul of social work without which social workers cannot achieve tangible results especially in a heartless society that allows its children's future to be truncated. (Social worker, female).

The twin obnoxious reality of patriarchy and poverty as the main drivers and sustainers of early marriage in Nigeria... and so if we don't focus our attention on this issue how can we address this problem? And what better way to do this than through advocacy? From our years of experience, advocacy has helped a lot and we will keep using it in our service delivery. (Social worker, male).

Theme 2: Challenges Against Combating Child Marriage

The participating social workers identified some challenges that have inhibited efforts aimed at preventing child marriage in Nigeria. They were unanimous in their assertion that when these issues are resolved, the problem of child marriage would become a phenomenon of the past.

Subtheme 2.1: Poor funding

To the participants, combating child marriage requires adequate funding in order to implement programs and carry out far-reaching services. They described how insufficient budgetary allocations have limited their capacity and proclaimed that unless this situation is reversed, eliminating child marriage would continue to be a mirage:

Is it possible to address a monumental problem like forced marriage if you don't deploy resources to combat the menace? As you might have noticed, our organization is nongovernmental but because there is no specialized unit in the women affairs and social development ministry combating forced marriage, there is the partnership between our organization and the government... it was agreed that they will be supporting us with funds but that has ceased as we speak. (Social worker, male).

Our activities are based on a memorandum of understanding with the government to provide the necessary financial backing as and when due, but

today, such commitment is no longer tenable as the ministry is underfunded. When this shortfall happens, our services are also affected as we cannot give what we don't have. (Social worker, male).

Subtheme 2.2: Opposition from community members
The participants mentioned that the constant opposition they have received from some community members has impinged their work against the scourge of child marriage. They highlighted how most of these opposing community members have used Islam as a pretext to perpetuate the cruelty of forced child marriage. As one participant notes:

We have faced severe opposition on numerous occasions but thankfully not terrible happens because we go with security personnel in this situation. The interesting thing we have come to notice is that most of the people who are so passionate about the continuation of this terrible practice are not adherents of Islam but they use religion to perpetuate this evil... because they want to keep people in fear and oppressed. (Social worker, female).

Subtheme 2.3: Insufficient social workers

Participants vehemently emphasized the essence of employing the services of more social workers in order to adequately address the problem in view of the wide reach of child marriage. They believed that by employing more social workers, remote locations that have been cut off and inaccessible would be covered since it is within such locations that the obnoxious practice is overly pervasive:

It is no gainsaying the fact that social workers are the livewire of social service delivery and that we have a long-standing commitment. However, in a situation where we have a shortage of social workers, what would you expect? Do you think that ending child marriage will be possible 2030 as the government has planned if more social workers are not employed? The government knows what to do if they are truly serious with the 2030 agenda. (Social worker, male).

The heart of the wicked practice of forced marriage is in rural locations and how are services going to get to these people who may not recognize the risks to the fullest of the practice as well as educational opportunities that are available in their states if social workers are not on the ground to educate them... since these communities don't have access to electricity where they may get such information. (Social worker, female).

6. Discussion

One mainstream feature of the social work profession finds outlet in our quest for normalizing social conditions for all people and our specific involvement

in combating norms and practices which are inimical to the overall wellbeing of our prime target populations such as children who are vulnerable to forced/early marriage. In this regard, practitioners utilize wide-ranging methods in their work in order to help prevent and minimize such harmful practices. Specifically, Amadasun (2020a) mentions the pivot of assuming the role of educators and policy advocates as a strategy for degrading challenges faced by vulnerable children. Lee-Rife et al. (2012) stated that combating child marriage requires educating the people of the dangers of the phenomenon. They argued that through educating the populace of the dangers of the phenomenon and the rip-off it has incurred on society in terms of economic loss, people may become prone to reconsidering the continuation of the practice. However, such outreach programs should have a far reach especially in the rampant areas of the practicing communities (Lee-Rife et al., 2012). According to scholars (Lyons, 2012; Amadasun, 2020a), social workers are well positioned to challenge existing practices that contravene the tenets of its value principles of human rights and social justice throughout the world and they often do this by drawing on their role as educators.

Badri and Al-Husseni (2014) emphasized that without directing resources to combat poverty which is the root cause of the phenomenon, any efforts aimed at eliminating child marriage would create a backlash especially on those affected as they would be exposed to the dangers that triggered their vulnerability in the first place. According to the Population Council (2007), many victims of child marriage lack the necessary entrepreneurial skills to become self-sufficient and independent during the period of their marriage and even when they have been deserted as a result of the emergence of health complications. Thus, isolated and without livelihood skills, child brides run the risk of sliding into more acute poverty more than they were while they were married (Population Council, 2007).

Mobilizing resource is a critical role that social workers utilize when working with vulnerable populations, such as victims of child marriage, in any context of practice (Lyons, 2012). Adding to the advocacy discourse, Wilks (2012) and Amadasun (2020b) note that advocacy is the cornerstone of the social work profession as it enables social workers to extend their intervention efforts to the community and wider society. There is evidence that through advocacy, the girl-child in many parts of Africa have gained entrance to educational opportunities, yet millions more are still denied access to education not because educational coverage at least at basic levels

are not universal but due to the limitations of extending advocacy programs to remote locations (Nguyen and Wodon, 2013). Combating poverty and patriarchy requires that social workers play a vital role not only in case advocacy but in policy advocacy as it is from within the policy sphere of influence that these problems are aggravated and can equally be eliminated (Amadasun, 2020a; Darlymple & Boylan, 2013).

In the *Ending Child Marriage* conference organized by the Ministry of Women Affairs and Social Development in partnership with Save the Child advocacy group, the Minister, in her keynote address, declared that funding is crucial to eradicating child marriage but has been inadequate, calling for stakeholders to pull resources together to eliminate the scourge (cited in Bigila, 2016). The fight against child marriage requires a public-private partnership. However, such collaboration should allow for more subventions from the government to frontline organizations as a panacea to their limited resources to enable them to effectively address the problem. The Population Council (2007) explained that ignorance about the tenets of Islam has been employed to perpetrate child marriage and advocated for the need to educate people about Islamic injunctions in which the practice is opposed.

According to Amadasun (2020a), social workers, while being at the forefront of providing crucial social care services to at-risk populations, have long had their efforts stymied due to what the authors characterized as a broad spectrum of inherent challenges in specific to the Nigerian context. These challenges range from shortfall of social workers in many human service agencies to the issue relating to the non-professionalization of social work, to inadequate funding of cardinal social programmes designed to promote social inclusion and minimize poverty, among others. The author concludes that unless these issues are sufficiently addressed, social workers may continue to attain suboptimal performance in their quest to drastically reduce the phenomenon of child marriage. As a corollary, Trevithick (2000) highlights that social workers carry with them enormous skills and expertise but that such competence can only be deployed to target audience only when their services are utilized. Thus, the commitment to ending child marriage must take into cognizance the importance of engaging the services of social workers given that they represent the cornerstone of social services delivery to undervalued people worldwide.

7. Conclusion

Examining how social workers can help prevent child marriage, it is argued that unless social workers holistically respond to the problem in consonance with person-in-environment focus of the profession, any efforts aimed at eliminating the phenomenon might continue to yield sub-optimal impact. Findings show that while social workers are contending with enormous challenges, they have, nevertheless, showed resolve in combating the obnoxious practice by utilizing their role as educators, advocates, and resource mobilizers. Without a doubt, when enabled with the right resources and motivations, there is every reason to believe that social workers have the ability to eliminate child marriage or, at the very least, reducing it to the barest minimum. Although combating child marriage requires a multi-sectoral approach and collaboration across key stakeholders as a result of its deep-seated nature, it is highly probable that, with social workers taking the lead role in view of their unparalleled commitment to combating this problem, child marriage will become a phenomenon of the past.

8. Recommendations

Social workers in this study have played some critical role in combating child marriage in Nigeria, adopting the social work profession's person-in-environment viewpoint. In spite of the considerable obstacles they confront, more could be done to end child marriage. Hence, it is further recommended that social workers should do as follows:

As part of a prevention-focused intervention, social workers should continue to educate community members, families, and parents of child brides about the physiological and psychological health hazards, as well as the accompanying socioeconomic costs of child marriage. Such campaigns should have a broader reach, extending to remote locations as this is where the practice is almost commonplace.

Continue to mobilize resources that would uplift the socioeconomic status of poor households and communities so that the practice of forcing the girl-child as a means of economic survival is eradicated.

Social workers should expand their advocacy efforts from case to cause advocacy in which the collective interests and needs of all the girl-child are emphasized. Advocacy should particularly focus on expanding educational opportunities given the correlation between education and delay in marriage. However, in cases where such opportunities may be opposed by

parents or communities, instruments of incentives or sanctions may be advocated so as to ensure hitch-free access to education by the girl-child.

In advocating for resources, social workers should also assert their influence in the policy arena given the overwhelming reach of policies among large sections of a population. Policy advocacy means that social workers lobby policymakers (e.g. by writing letters to lawmakers and sensitization their constituents), for the purpose of ending child marriage.

Social workers should understand that the fight against child marriage is not a solo-professional activity but rather, it is an effort that requires a collaborative approach among key stakeholders. Thus, it is important that social workers execute their intervention programs in conjunction with others who share a similar aim of eliminating the scourge.

Eliminating child marriage requires a certain degree of cultural competence. By this, I mean that social workers demonstrate appreciation for, understanding of, and respect to people culture. One way they can display such competence is by engaging with religious leaders and traditional rulers so that they can add their voice and direct efforts towards combating child marriage given the strong influence that these leaders wield on their people.

9. Implications for Future Research

Given the nature of this exploratory-descriptive study, it is sufficient to state that additional research is being done on this topic in an effort to increase the body of literature, which will provide social workers in Nigeria with a wealth of evidence-based knowledge to utilize in their efforts to end child marriage. Subsequent studies could focus on assessing the efficacy of social work treatments aimed at preventing child marriage. Studies could also look at what motivates social professionals to end child marriage in spite of their lack of resources and official professional recognition. The kind of social work services provided to victims of child marriage could also be one of the study's objectives, allowing for comparisons between such services and

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The Theological Significance of Social Action in the Context of Holistic Evangelism in Ugheli Diocese of the Anglican Church

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Abstract. This paper discusses the theological significance of social action against the backdrop of holistic evangelism in Ugheli (Anglican Communion). Generally, evangelism is the ultimate task of the Christian church as evident in the biblical account of the mission of the twelve (Matt. 10: 5-15; Mk. 6: 7-13; Luke 9: 1-6) and the seventy (10: 1-20). Holistic evangelism entails converting non-Christians to Christianity and retaining, as well as strengthening, the faith of the converts. Yet, one of the greatest impediments to effective holistic evangelism in contemporary times is the lack of enchantment on the part of the target audience. This paper therefore, examines how social action impacts on evangelism, using the Diocese of Ugheli (Anglican Communion) as a case study. Historical, analytical, and evaluative approaches were used in the study. More so, the study employed the phenomenological approach to data gathering. The study finds that social action, as a practical demonstration of commitment to the well-being of the people, is an impetuous tool for evangelism as the church addresses the socio-economic problems of the people alongside their spiritual needs through social action. The result of this is increase, not only in the number of converts, but also in the number of those effectively retained. The study concludes that evangelism without social action in contemporary times is counterproductive. The recommendation is that churches should pay adequate attention to social action as a tool for effective holistic evangelism, particularly in Ugheli (Anglican Communion).

Keywords: Social action, holistic evangelism, effective tool, Ugheli Diocese, Anglican Church.

1. Introduction

The need to advance the gospel of Christ in the present scheme of things cannot be overstressed; indeed, expanding the kingdom of God is the major business

of the church. Incontrovertibly, evangelism is the tool for achieving this task. Evangelism is the principal obligation given to Christians by Christ as stated in the gospels. This task may appear to have been undertaken effectively by the church, given the phenomenal proliferation of churches and the seeming increase in attendance at church services; but the fact remains that there is a difference between nominal Christians and devout ones. Therefore, it is observable that evangelism in contemporary times suffers inefficiency as the people to whom the gospel is taken are either not interested or the already converted ones are losing interest in the faith due to the issue of waning relevance and integrity of the church. There are at least two ostensible reasons for this disenchantment: (1) socio-economic factors militating against the well-being of the people such as hunger and lack of necessities, and (2) the growing consciousness that the church is imperial and capitalist with exploitative tendencies, amassing wealth without sufficient corporate social responsibilities (if at all) targeted at helping the poor and the needy.

In other words, most of the self-acclaimed Christians are not integrated into the body of Christ. More so is the fact that many non-believers are out there who do not consider the church as something socio-economically profitable to them. It is for this reason that Barreca (2020) spoke of integrated mission as a paradigm of evangelism that blends the gospel with socio-economic responsibility. The survey carried out by this study coupled with participant observation unequivocally shows that the surge in the number of attendants in various churches, particularly the so-called prophetic ministries, is induced not only by the need for solutions to perceived spiritual afflictions but also by their anxious desire for spiritual intervention in their socio-economic predicaments, whereas majority of the population in the church are not permanent members committed to the “kingdom”; hence, they can easily switch from one church to

another in search of fulfillment. This negates the expected result of evangelism and therefore, underscores the need for a new methodology.

As Enegho and Enwafah (2004) rightly stated, it is a fact that given the prevailing cultural, economic, social, and political circumstances in Africa generally, the Church has the onus of fashioning a unique self-understanding and develop approaches that will enable it to respond to the challenges orchestrated by the socio-cultural, economic and political contexts of the people. Orobotor (2000) equally shared the view that the credibility and relevance of the Church derive from its effectiveness in addressing the people's prevailing socio-economic, cultural, and political situations. Thus, African Churches are faced with the options to preach the Gospel that will respond to the existential challenges of a people that are marginalized or witness a situation where the Christians will sink with their unrealized hopes, and neglecting this reality will certainly amount to the church risking the loss of relevance and credibility.

One other dimension to this reality is the fact that nearly all the modern trending “prophetic churches” may not be affected in terms of loss of membership, whether the members are genuinely committed or not, because of the perception of worshippers that such churches provide solutions to their problems; whereas, the mainline orthodox churches such as the Anglican church struggle with the phenomenon and therefore require practical means involving social action to deal with the challenge. Against this background, this study focuses on the significance of social action for holistic evangelism in the Diocese of Ugheli Anglican Communion. This is where the concept of social action becomes imperative.

2. The Concept of Holistic Evangelism

Holistic evangelism as used in this paper refers to the kind of evangelical engagement that is targeted not only at winning converts into the church but also at ensuring that the converts permanently remain in the church and become fully integrated into the “kingdom” by practically making the gospel relevant to them, using the resources of the church and the gospel itself to address their socio-cultural and politico-economic problems. Thus, it is the view of this paper that evangelism has two dimensions that make it holistic: seeking converts and ensuring that the converts stay within the fold and effectively commit themselves to the church. This is in tandem with the view of some scholars, as reported by Ogunewu (2014), that evangelization is not only a process that seeks to convert non-Christians to the Christian fold

but also a continuous process through which the converts grow continually into spiritual maturity to become well-grounded in the Christian faith.

According to Amoah (2014), from a holistic perspective, evangelism involves the systematic integration of diverse plans and approaches to propagate the gospel in such a way that it meets the different needs of the various target audiences and effectively converts them to Christianity. According to this view, therefore, holistic evangelism is only realistic if it involves systematic integration of the gospel as given, the appropriate methods, the peculiarities of the setting, and the objective of connecting the target audiences to God's saving grace; hence, the cardinal feature of this paradigm is that it recognizes and applies the understanding of the diversities of the society. Amoah (2014) further stated that in a society that is increasingly diversifying, holistic evangelism is imperative to make the propagation of the gospel and the message more appealing to prospective recipients. Holistic evangelism is sensitive to the divergent needs of the people for whom the gospel is meant; it takes cognizance of the fact that the target audience is not only specific but also generic and this understanding makes it possible for the church to treat people peculiarly and differently by their distinctive characteristics.

3. Conceptualizing Social Action

Social action is used in several ways, and it has various synonyms such as social work. However, social action as used in this study is that form of social engagement that is masses-oriented, with the welfare of the masses at the core of its objectives. It refers to a wide range of initiatives taken to bring about positive change in a given system or structure and to cause effects that would promote a particular goal. Social action is based on the premises that goals are people-driven; thus, by acting in the interest of the people, they are motivated or convinced on the need to be committed to the course associated with the social actors or social workers. In the view of Kaushik (n.d.), social action is a method or an aspect of social work through which the rights, interests, and dignity of marginalized persons are protected by opposing or counteracting the actions of those systems, institutions, and structures that accumulate resources and power which they distribute to a few persons or sections of the people that are not sensitive to the plights and needs of the weaker ones in the society; and through social action, skewed power and resources are reallocated to ensure the upliftment of those groups that are disadvantaged in the society.

More so, social action aims at building a just, democratic, transparent, and harmonious social system. In more specific terms, Kaushik (n.d.) explains that social action aims at addressing important economic, social, ecological, political, health, and ethical issues in a given society or social system; and a wide range of voluntary actions and activities such as relief work, advocacy campaigns, charity, welfare service delivery, social movements, public policy initiatives, networking for social transformation and socio-political mobilization. Therefore, social action covers the whole gamut of activities meant to achieve desired social changes that would be profitable to the masses. The most basic and evident component is material poverty, defined as a fundamental lack of resources due to low income, zero-hour contracts and insecure employment, costly housing, debt, and the rising cost of living.

4. Theoretical Framework

While many interrelated theories explain the positive correlation between church growth and social action, this study focuses on Religious Market Theory. As well as Religious Economy Theory. The Religious Market Theory, put forth by Iannaccone (1990), explains that churches expand when they provide distinctive social services that are hard to find in the secular world. This is also related to the Social Capital Theory established by Putnam (2000), which maintains that churches expand as a result of their social deeds that create social capital. The networks of relationships that exist between members of a specific society and facilitate its smooth operation are referred to as social capital. These postulations also agree with the Religious Economy Theory propagated by Stark and Finke (2000), which maintains that churches grow when they compete for followers by offering attractive social services. Stark and Finke found that churches that compete for followers by offering attractive social services tend to grow faster than those that do not. The Social Integration Theory, also put out by Stark and Finke (2000), similarly holds that social action frequency can have a major influence on church growth rate, is another theory that lends credence to this one. The claim is that since they foster a sense of belonging and community, churches with greater social activity tend to draw larger memberships. Empirical evidence for this notion comes from several studies, including one by Scheitle (2008) that discovered a link between social activities and Church development.

5. Theological Foundation of Social Action

As Omoosor (2018) aptly stated, there is a need for a functional theological education such that people can imbibe the culture of mutual existence and dependence to bring about or enhance socio-political stability. Such theological education cannot be without the idea of social action, which is a humanitarian or humanistic engagement. Theologically, social action can be conceived in terms of the love of God and the need for humans to extend such love to fellow humans. Social action finds a basis in the Bible. Christians' views have been heard and their presence in the social sphere has increased in recent years. The Bible's emphasis on aiding the impoverished and standing up for those unable to speak for themselves, as evident in Exodus 22:25; Leviticus 25:35, and James 2:14–16, has drawn attention from Christians and non-Christians.

A few decades ago, it was believed that religion was best performed on Sundays, behind closed doors, but the understanding of modern Christians shows that Jesus' intention was never meant to be so. Jesus Christ, taught that love be shown to one's neighbours as much as one loves him/herself. Yourselves. It is for this reason that many Christian groups and organizations have led the way in charitable acts in some climes. Christians are among the most socially engaged communities in the world (Matthew 22:39). However, it is a reality that is sometimes forgotten in society that Christians who wanted to change the world founded the majority of significant humanitarian endeavors, including hospitals, orphanages, and colleges. Adherents of Christ led the abolitionist efforts in England and the United States. Thus, social action has long been a practice that is based on biblical principles.

Scriptures copiously affirm the centrality of the biblical call to meet the full range of people's needs, not just spiritual needs. As Permann (2012) puts it, when people are hungry, they need to be fed (Matthew 25:35); when they are mistreated, there is a need to stand up for them (Isaiah 1:17; Job 29:12-17); when they are sick, they have to be visited (Matthew 25:36). It is for this reason that Christ rejected the false believers in Matthew 7:21-23 despite apparently being great preachers, for they neglected the obligation to meet people's real, concrete needs as Christ instructed in Matthew 25:35-46. In the same vein, in Matthew 9:13, Jesus chided the Pharisees for not understanding the Scripture that "I desire mercy, and not sacrifice" (steadfast love in Hosea 6: 6). The Pharisees consistently put their strange and odd rules over the welfare of people, and this Scripture stands squarely against that. This Scripture teaches us that what God requires of us is not following made-up rules, or even rules that seem justified based on "self-protection" or

keeping ourselves from sin, but serving people and meeting their needs (cf. also the related instance in Matthew 12:1-8).

One of the best passages on the significance of social engagement and providing for one's physical needs is God's declaration that he desires kindness (steadfast love) rather than sacrifice. This is particularly evident in the connection to the Good Samaritan Parable, where the acts of the Samaritan in seeing to the man's physical needs are referred to as "mercy" (Luke 10:37) and "compassion" (Luke 10:33). Jesus frequently met the bodily necessities of the multitudes out of compassion for them (Matthew 14:14; 9:35-36). Being aware of one's physical needs and responding to them is a fundamental part of being merciful.

What Jesus is teaching in essence is that true compassion is not only providing for the necessities of others but also going above and above for the undeserving. It goes beyond saying, "Do good to those who do good to you," to say, "I desire mercy." According to Jesus, genuine compassion is fundamental love for sinful, undeserving people. The Pharisees failed to understand that God does not limit our ability to show compassion to those who appear to be "worthy." Love that does not embrace the unworthy is not true love at all. That is the reason the call to love one's adversaries is core, not peripheral, to the biblical love ethic (Matthew 5:43-48; Luke 6:27-36; Romans 12:19-21). True love always has compassion for sinners, the unworthy ones, including one's enemies. (Permann, 2012).

6. The Correlation between Social Action and Evangelism

Both in the past and present day, there have been various forms of social actions that have played an important part in the growth of churches. Historically, social actions were primarily motivated by the Church's mission of spreading the gospel and serving the community. The Church was frequently the focal point of social life, offering not just spiritual teaching but also social services including charity, education, and healthcare. The effect of this phenomenal role of the Church in society is that it promoted a sense of community and belonging as it attracted more individuals to the Church (Stark, 1997). During the Middle Ages, the Church was the principal supplier of social services. Monasteries functioned as schools, hospitals, and orphanages; and the Church was frequently the only organization assisting the destitute and needy. This social action did not only fulfil the Church's goal of service, but it also attracted additional adherents, thereby helping the Church to grow (Duffy,

1992). In the United States, for example, the Evangelical Church in the late twentieth and early twenty-first century has been partly attributed to the active participation of the church in social issues. The stance of the Church against religious freedom, abortion, and same-sex marriage has drawn a sizable number of followers who share similar beliefs (Smith, 2000).

Philanthropy is one of the most significant social behaviors that have positively affected Church expansion. From a historical point of view, churches have been in the vanguard of providing relief and support to the poor, which has drawn new members and led to their expansion (Smith, 2005). Churches continue to engage in humanitarian initiatives today, such as maintaining food banks and shelters for the homeless, which do not only benefit the community but attract new members as well (Johnson, 2018). Social involvement has also had a huge impact on Church expansion. Churches have frequently been active in social justice campaigns, including the eradication of slavery and the civil rights struggle in the United States. This involvement has not only aided in societal transformation, but has also drawn people who share similar understandings, beliefs, and values, resulting in Church development (Williams, 2007). Churches are still involved in social activism today, such as lobbying for the rights of immigrants and refugees, which is attracting new members (Gonzalez, 2019).

Community participation is another sort of social action that has had a substantial impact on church growth. Historically, churches have been serving as community hubs, allowing people to assemble and participate in a variety of activities ranging from education to entertainment. This has served to attract more people to the Church, resulting in its development. Churches continue to serve as community hubs in modern times, offering a variety of programs and activities that address the community's needs and interests, attracting new members (Brown, 2016). Education is another social movement that has contributed significantly to Church growth. Historically, churches have been playing an important role in education, from maintaining schools to supporting adult literacy programs (Green 2002). This has not only served to increase literacy rates, but it has also drawn more people to the Church, adding to its expansion. Churches are involved in education today, offering a variety of educational activities and resources that continue to draw new members (Miller, 2020).

Peace and reconciliation advocacy is another sort of social engagement that has had a substantial impact on Church growth. Churches have historically been involved in peace-building activities, ranging from conflict resolution to reconciliation (Lederach, 1997). This has not only served to bring about peace, but it has also drawn people who share similar values and views, resulting in Church development. Churches are still participating in peace-building initiatives today, such as calling for peace and reconciliation in conflict-affected areas, which attracts new members (Schirch, 2015).

From a more African philosophical perspective, the propagation of the gospel ought to reflect the core African values. Generally, the principles of communitarianism are well entrenched in Africa, where people are expected to be their brothers' keepers. Omosor and Omosomuofa (2020) have emphasized the fact that the concept of neighbourhood ought to be generally demonstrated in and by all religions, particularly Christianity; because religion (Christianity) without humanity is not only counterproductive but also a disaster. Thus, the presentation of the gospel to the target audience must be done in such a way that reflects the African concept of care and social responsibility. Unfortunately, this humanistic aspect of Africanness is dangerously being eroded by the evading culture of individualism and self-centeredness (Omosor, 2020). The social actions of the church put the church on the track of humanity.

The frequency of social actions correlates directly with the rate of Church growth. Stark and Finke (2000) have asserted that the more regularly a Church participates in social activities, the faster it grows. They say that social actions allow churches to interact with society, gaining new members. This connection frequently brings about an increase in the number of people that attend Church, resulting in Church expansion. Although, the frequency of social engagements is not the only factor influencing Church growth. Hadaway (2002) found that the quality of social interventions is also important. Churches that offer high-quality social services grow at a higher rate than those that do not. This results from high-quality social actions bringing more individuals to the Church, resulting in expansion. Apart from the fact that social action grows the church, there is the development aspect of it. The church is expected to be part and parcel of the socio-political and economic development of the society. Rather than use the gospel negatively to amass wealth and meddle selfishly in politics, clerics and therefore the church ought to promote good governance and development, not only by acting as watchdogs and engineering social justice

like Prophet Amos (Omosor, 2019) but also by leading by example in matters of social welfare and charity.

7. Factors Militating Against Social Action in Ugheli Diocese

There are some impediments to effective social welfare. Some of these impediments are briefly explained below:

7.1 Poor Budgeting

Though the Diocese has tried so much to show concern for the welfare of members, records show that the response is more from a fire brigade approach. Members are made to respond as emergency to the needs at hand. Consequently, there are marked stresses on the face of the Diocesan members who may not have responded appropriately largely because they may not have had to pay immediately.

7.2 Availability of Personnel

The church only depends on volunteers to carry out this important assignment. However, the welfare concern requires consistency, dedication, and selflessness. Those vested with the task are not paid hence they cannot go beyond their limits of volunteers without remuneration.

7.3 Effective Management of Resources

The available resources to the church in this direction are so limited yet there are growing challenges of appropriation of the lean resources to meet all needs as they arise daily. This situation has made it rather difficult for the personnel to experience financial stress, straining themselves to ensure that there is provision for all.

7.4 Lack of Continuity

Oftentimes than not, the Diocese has faced the problem of continuity in the pursuance of the program which may not have anything to do with it but the persons concerned with the implementation of the agenda. Like the Government scheme, a similar fate happens to it too. Once the interest is not there are the tendencies to overlook certain areas as of less concern. The Account in Acts of the Apostles is a good example here.

8. Social Action and Holistic Evangelism in Ugheli Diocese

The Anglican Diocese of Ughelli is one of the 11 Dioceses within the Anglican Province of Bendel, which is one of the 14 provinces within the Church of Nigeria. The current bishop is Cyril Odutemu, who became Archbishop of the Province in 2020. Right from the creation of the Diocese, there has been an emphasis on evangelism. The church saw the need to initiate actions and undertake projects that impacted positively on the church. An example of the initiatives taken was the establishment of a counseling unit of which each Parish was to have a counseling unit to meet the counseling needs of the people. The head of this unit is the Vicar for that Parish. Also, the establishment of a security group, named "Holy Light Guild". This group comprised more of the youths who were trained as security men. The establishment of a fish pond by the Diocese was also significant. At maturity, the fish were sold to both the members and the public at a subsidized rate. Again, the Diocese is into mechanized farming to provide food for the people. Furthermore, the Diocese has embarked on a project to establish a hospital. Apart from these initiatives taken by the church, there are other forms of social actions taken by the Diocese that have implications for evangelism. These are enumerated below:

8.1 Establishment of Schools

According to Onokpite, Okorode, Imonikugbere, and Omonigho (Personal Communication, 2024), as it was during the missionary era, the establishment of schools in one of the principal policies of the Anglican Diocese of Ughelli. Buttressing the point further, they noted that the schools are not for the benefit of members of the diocese alone, but also for the use of the general public. According to him, this policy of the diocese has contributed immensely not just for the purpose of enhancing the development of the educational sector of the country, but is helping to produce well-informed, academically sound and morally upright wards and youths, future leaders of the country. According to (Opete, Ighoshemusua, Akpodamure, and Idoro Personal Communication, 2024), the diocese currently runs two secondary schools, Bishop Agori- Iwe Memorial Boys Grammar School, Ughelli and Anglican Girls Grammar School, Ughelli which was returned to the diocese a few years ago by the Delta State Government during the tenure of Governor Emmanuel Ewetan Uduaghan. Both schools are situated in a serene environment, fully equipped with modern boarding facilities and state-of-the-art

laboratory and internet facilities (Atevure, Personal Communication).

Buttressing his point further, Atevure noted that currently, most Archdeaconries and parishes in the Diocese owned nursery schools and basic and secondary schools. The incomes realized from these educational institutions have helped to reduce the financial burden of the diocese and parishes. Omakoko did not only concur with Atevure's postulations but observed that through the educational policy of the diocese, tuition-free education is yearly given to orphans and other brilliant students facing extreme financial crisis. According to Edemo (Personal Communication, 2024), this humanitarian gesture is reserved not only for the members but outsiders as well, as a way of giving back to society.

While appreciating the efforts of the diocesan, the Most Rev. Cyril. O. Odutemu and the Board of Governors of the various diocesan schools, he noted that the budget of the diocese for running of the schools is still grossly inadequate. He postulated that as God Himself, the Lord of the mission provides for the diocese, more and more pupils and students, especially the less privileged and the unreached children can be supported.

8.2 Establishment of Diocesan Health Centre

Like the missionaries, the Diocese of Ughelli gives premium to healthcare development. In this regard, the diocese is currently building ultra-modern medical facilities with the state of the art of equipment. The researcher is currently the chairman of the medical board (Abizor, Personal Communication, 2024). At the diocesan, Archdeaconry, parish, group, and individual levels, the diocese from creation has continued to pay medical bills of parishioners who are medically challenged, this includes the clergymen and their families (Otuisi, Ediba, Okolu, Edafiakemu, Ugbobor and Dadi Personal Communication, 2024). This humanitarian gesture has helped in no small way to provide hope, healing and a sense of worth to members, which in turn has helped to double their commitment. According to Dafese (Personal Communication, 2024), this legacy gives room to those affected to know that they are remembered when many would have forgotten them.

8.3 Provision of Relief Materials to Victims of Natural Disaster

Most of the respondents including Onabedje, Akpodiete, Ujevwecha, and Atevure others maintained that one of the areas where the Anglican

diocese of Ughelli distinguishes herself in social welfare services is in prompt response to victims of national disaster both at the National and state, Local Government and Church levels. Commenting on this, (Oneyibo, Esharedede, Otuisi, Idoro, and Ediba, Personal Communication, 2024) noted that it is enough to mention the flood that occurred in most of the country in 2012 which rendered many communities, especially in the rural areas homeless. Ughelli Diocese in particular was seriously affected especially in the riverine communities. The communities mostly affected were Okwagbe, Ofrukama, Okwama, Orere, Ewhu-Urhobo, Okparabe, Ihwre-Okpe, Arhavwarien, Agadama, Ohorho, Uwheru and others. The diocese spent over two million naira in cash and distributed many other materials such as food items, mattresses, cloths, blankets, treated mosquito nets, water, and other relief materials (Ighoshemusua, Personal Communication, 2024).

In a similar vein, Onokpite, Esharedede, Otuisi, Idoro, and Ediba (Personal Communication, 2024) highlighted the positive role played by the Anglican Diocese of Ughelli, in 2020 during the outbreak of Covid 19 pandemic. Commenting on this, Esharedede noted that apart from over four (4) million naira sent to the Church of Nigeria it also sent palliatives to widows, orphans, and other less privileged members of the diocese. Omonigho, Abizor, Opete, Abiri and Dadi also recall several relief materials sent to Internally Displaced Persons (IDP'S) especially in the Northern parts of Nigeria.

8.4 Donations to Missionary Dioceses

According to Williams, Omodoro, Otuisi, and Ovwore (Personal Communication, 2024) donations to Missionaries Dioceses is one way the Anglican Diocese of Ughelli has demonstrated her social concern and action since creation. According to Dadi, Umukoro and Oneyibo (Personal Communication, 2024), some of the dioceses that have benefited from these gestures include the Diocese of Tamale in the Republic of Ghana, Missionary Diocese of Damaturu, Diocese of Maiduguri, Diocese of Western Izon and others.

8.5 Resolution of Inter-Tribal Conflicts

Another way the Anglican Diocese of Ughelli has demonstrated her social responsibility especially within her geographic location is in the resolution of inter-tribal conflicts. It is enough to mention the conflict that arose between the people of Gbaregolo and neighbouring Ijaw communities (Edemo, Abiri, and

Otuisi, Personal Communication, 2024). According to Edemo the then Bishop of Warri Diocese, Late Rt. Rev. N. A. Enuke, The Rtd. Bishop of Ughelli, Rt. Rev. V. O. Muoghereh alongside Chief E. K. Clark, late Evang. Jeremiah Consin Mosheshe and others helped to resolve the crises which lasted for many years. Special End of Year Gifts to Widows

According to Idolor, Esharedede, Ograh. Apole, Kika and Fole, this is one way the Diocese of Ughelli demonstrated her love towards her members. According to Esharedede, this is a yearly programme of the diocese. During such occasions, the diocese distributes empowerment materials such as sewing machine, grinding machine, cloths, cash, and food materials. The Diocese has successfully carried out this social welfare service since the creation (Okolu, Akpoyibo, Kekeruke and Ebolor, Personal Communication, 2024). The practice is to encourage members and the public alike in saving souls who otherwise would have been lost through pains and other challenges. The ultimate aim is to win such souls from the grave. There are testimonies in this area from those who have benefitted from the scheme. Empowerment scheme – the Church's social welfare in the area of empowerment scheme has remained a source of succor to many. Also, the Aged Population is not exempted from this. The Diocese provides free medical Care for the older ones in the society. The Archbishop Cyril O. Odutemu has emphasized the need for Counseling to cater for the emotional, spiritual and other needs of the society. Each year, he meets with the Parishioners to discuss issues and to hear their challenges. He then gives them his fatherly counsel, and encourages them to extend to their congregation.

The Diocese also undertakes and selects some special persons for training in skilled areas such as agriculture, technology and entrepreneurship. Such individuals are further equipped to train others within the Diocese. This venture is in line with the Delta Statement Government entrepreneurial development which has continued to promote and empower youths and rural women. The Ministry of Youth Development Rural Skill Acquisition (2022) is premised on alleviating poverty. The Diocese here provides a complementary function for the State, the involvement of the Church, and the present government led by Sen. Dr. Arthur Okowa. The overall goal of the Diocese is to win some from the 'street' and settle them while becoming useful vessels in God's vineyard.

The Diocese sees Condolence, marriages, and birthdays as aspects of social welfare as a necessary event. Death usually comes uninvited and the Church

cannot shy away from its reality. Okorode (Personal Communication, 2024) noted that the role of the Church in providing support and assistance to family members cannot be quantified yet, it has no direct financial benefit hence, it remained a corporate social responsibility. The laying to rest of the dead by the church is considered as a funeral in the daily consideration. The Church charges no fee for these services rather, the family only shows appreciation with gifts (Omejevwe, Personal Communication, 2024). Ediba, Etadaye, Amagada, and Umukoro (Personal Communication, 2024) noted that the celebration of birthdays and marriages among others in society cannot be treated with levity. The way and level of involvement of the churches within the Diocese is like a double-edged metal prong that can be used to reach out to lost souls within such functions. Omonigho and Onovwiemore (Personal Communication, 2024) corroborated the above respondent, adding that the church sometimes defrays the cost of some items needful and provides basic needs like Jesus at the marriage in Cana of Galilee.

8.6 Women's Social Welfare Services

From the women's angle, Mrs. Ufuoma Odutemu, wife of Archbishop Bendel Province and Bishop of Ughelli has been able to empower many through gainful employment in the water factory, hostel at Ofuoma, event centre at Ughelli among others. Each year they pick two boys or girls that they train on a skill, thereafter empower them to start life. This year 2022, a boy was picked from Agbarha Archdeaconry who was trained in plumbing work and empowered to start life. Currently, a boy from Uwhrode Archdeaconry is undergoing training in Alumaco construction and building. At the expiration of his training, the women will empower him by funding him to start his outlet, to be fair to himself and his family (Ogborhu, Personal Communication, 2024). Some of the numerous social welfare services of the women are as discussed below.

8.6.1 Distribution of Welfare Packages During Festive Periods

During Easter outreaches, the Women Organization visits hospitals and orphanage homes, in order to make these persons enjoy the blessedness of fellowship. They distribute gifts, foods-perishable and non-perishable, soaps, clothes, etc. They have started building an orphanage home to house the homeless and less privileged (Dadi, Personal Communication, 2024). Such an action, no doubt, would impact positively on the lives of the people and also promote holistic evangelism.

8.6.1 Scholarship/ Empowerment Programmes

Every year the women's group organizes programs and examinations where the best two students are selected for a scholarship in both secondary and tertiary education. A girl has graduated from a nursing school through this scheme, just to name a few. The Diocese gives out scholarships to the youths (who wish to go to school) and trains both men and women in various trades. On completion of their training, they are usually supported financially to stand on their own (Willie, Personal Communication, 2024).

8.6.1 Evangelism Outreaches by the Women

The women's wing also embarks on rugged rural evangelism. They preach the gospel to the people. In the course of these activities, they share and distribute welfare packages like clothes, foodstuffs, writing materials, etc. They do this each time they celebrate their week, alongside the Mothers Union. Recently, the Women's Organization, opened a Water Factory to employ the teeming youth population, to enable them to engage as distributors and workers (Omonigho, Personal Communication, 2024).

8.7 The Impact of Social on Evangelism in Ughelli Diocese

There is no doubt that social actions taken by the church impact on evangelism. Its major impact is on the retention of new converts as well as existing members, which is the hallmark of holistic evangelism. There are testimonies by members of various churches within the Diocese who otherwise would not have been converts today if not for the role played by the Church. Ugbobor (Personal Communication, 2024) stated that his membership in the church was as a result of the wonderful role played by the Church. From his narration, one can deduce that the involvement of the Church, her message, and fellowship which is both warm and cordial has contributed immensely to the expansion of each family's welfare and eventual expansion. Ilegu, (2005), discussing how different religion grows, noted that every birth of new babies contributes significantly to her membership. If welfare packages are something to sow on, then, the level of involvement by the Church sends the salient message to all in attendance on such occasions. Once beaten, twice shy goes the saying but the red-carpet message cannot be disputed.

Another aspect of the impact of social action on the church is that it enhances the corporate image of the church. The corporate image of the Church is all about her message which we cannot separate from her

gospel. Onokpote (Personal Communication, 2024) noted that the corporate image of the Diocese should be seen as her message/gospel to society. Okolu (Personal Communication, 2024) posited that if the message is at variance with her social corporate image, then the Church would have lost the goal/focus of her mission. The amount of money spent does not count; rather the way people receive her message is what matters. According to Edemo (Personal Communication, 2024), the message preached with practical love is more forceful and real to unbelievers than mere words. The extent to which every aspect of the message is demonstrated before the dying world counts/determines her impact.

9. Conclusion

From a theological point of view, it has been established that holistic evangelism characterized by social action is the key to effective soul-winning. This is because the theology of social action stresses the fact that the gospel is not only meant to propagate spirituality and project eschatological values; but it is also meant to practically respond to the existential needs of the people, which will attract the target to the church and the “kingdom project”. It is one thing to get people into the church and another thing to sustain their conviction about the essence of the gospel and the relevance of the church. More so, with the trends in contemporary society in which materialism and non-religious means of wealth acquisition are the order of the day, convincing people to embrace Christianity could be an effort in futility. It may be convenient or even persuasive to argue however, that prophetic ministries do not need to engage in any arts of charity to win converts since prophecies and miracles hold adherents bound to the church; but there is a difference between miracle seekers or nominal Christian and genuine Christianity. Thus, there is a need for churches such as the Anglican Church to address themselves to the realities of the people’s experiences, particularly in terms of socio-economic well-being.

This study has shown that social action has been a significant factor in the evangelical engagements of the churches in the Anglican Diocese of Ugheli. Such social-oriented activities such as care for the widows, healthcare provision, provision of relief materials for internally displaced persons, granting of educational scholarships, human rights advocacy among others have helped to enhance evangelism in the Diocese. However, the ability of the churches in the Diocese to adequately carry out social actions is diminished by a lack of both human and material resources, particularly finances and skilled personnel, hence

there is a need for the church to allocate more resources to social actions to enhance holistic evangelism.

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Prophetic Conflict in Ancient Israel and its Reflections in the Christian Community in Nigeria

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Abstract. This study argued that the activities of the prophetic groups in ancient Israel brought prophetic ministry into disrepute. As a corollary, the study explored the parallel between prophetic groups in ancient Israel and different Christian groups and denominations in Nigeria. The study was premised on Historical and African Biblical Hermeneutics. It was discovered that there existed parallel between prophetic groups in ancient Israel and the Christian Community in Nigeria. Study revealed that despite the Prophets' and the Church leaders' claims to have been divinely called and commissioned the duo were defending and protecting their group, identity, doctrines and interest at the detriment of their divine call as the mouthpiece of God. This action brought the ministries in both contexts into disrepute and decline, for their audience no longer take their oracles and ministries seriously. Their audience see them more of representatives of their prophetic group or church affiliation than of God. The study concludes that church leaders and members of the Christian community in Nigeria should intentionally build a good interpersonal and interdenominational relationship that will cut across group and denominational boundaries in order to foster unity and peaceful coexistence among Christians and non-Christians in Nigeria.

Keywords: Prophetic Conflict, Ancient Israel, Christian Community, Church leaders and Nigeria.

1. Introduction

Conflict is a phenomenal struggle produced by a clash of values, interest, or opinions between two or more parties. Conflict is said to have occurred when one party perceives the action of another party as blocking the opportunity for the attainment of a goal (Ezeodun, 2007: 277-294). One of the respected personalities in the Old Testament were the prophets. The prophets were important figures in ancient Israel. They were deeply involved in the religious, social, ethical,

political and economic lives of their nation. Prophets were believed to be representatives of Yahweh, with a deep sense of divine call. A careful study of the life and ministry of the prophets in the Old Testament revealed that there were conflicts among them. This is evident by the remarks they made about their fellow prophets. Some made derogatory comments that were capable of running down another prophet. Studies in the Old Testament prophetic literature show that prophet in ancient Israel belonged to different groups.

This study examines the factors responsible for prophetic conflicts in ancient Israel with the view of establishing its reflections in the Christian community in Nigeria. The study is premised on Historical and African Biblical Hermeneutics which makes the Bible relevant in any culture and dispensation. This methodology is also contextual. In this study, the Christian community are the Church leaders, different church groups and Denominations in Nigeria.

2. Prophetic Ministry in Ancient Israel

Prophetic ministry was very popular in ancient Israel because people believe that Prophets are messengers of Yahweh who helped in shaping the history and the religion of the Israelites and also played crucial roles in the political, economic and social lives of the nation (Akao, 2005: 1). The Prophets served as mediators between Yahweh and the People. Prophets were seen as intermediaries between human and the divine worlds (Wilson, 1998). They were carriers of divine authority. Prophets were believed to have supernatural powers (Sawyer, 1993: 1). A prophet is the one who speaks for God, He foretells future events (All Nation Dictionary, 1992: 542). They were great leaders whose influences were felt in every facet of the lives of their audience. Prophets were individuals who received messages from Yahweh and passed it to concerned audience (Di Gangi, 1984: 4). In other words, Prophets were Yahweh's ministers (VanGemeren, 1990: 16). It is widely held that, at the reception of oracles, the

Prophets entered into the world of the supernatural and as such they were surrounded by an aura of mystery (Wilson, 1998).

In ancient Israel, the Prophets declared the counsel of Yahweh to His people. To this end, they were considered as men and women inspired by the spirit and compelled to declare oracles, while in the spirit. In other words, the Prophets were humans empowered by the Holy Spirit to speak God's word in space and time. By divine empowerment, the Prophets proclaimed and wrote down the revelations they received for posterity. As mouthpiece for Yahweh, the Prophets warned, encouraged, and rebuked their audience. They spoke of judgment by urging the people to repent, and envisioned a transformed humanity and a new world order (Von Rad, 1962: 12). The Prophets were not only concern for future events, but also for contemporary affairs (Lindblom, 1963: 1). In most cases, the Prophets, predict based on their observations of the present events (Hills, 1983). They saw beyond the coming judgement and with unwavering faith in Yahweh expressed hope (1983: 15).

In biblical literature, there are four words used for the Prophet. They are: *nabhi*, *ro'eh*, *hozeh* and the Greek word *prophetes*. However, the most commonly used of them is *nabi* which occurred almost three hundred times in the Old Testament. (Folarin, 2004: 10). The word *nabi* does not originate from the Hebrew Language, it came from the Akkadian word *nabitu* or *nabu* meaning "diviner." (Schitt, 1992: 112). He further claimed that Israel shared the prophetic ideas was greatly influenced by that of their neighbours in the course of interaction (Schitt, 1992: 112).

According to Akaabian and some biblical scholars, the origin of *nabi* is unknown but the word means 'ecstatic.' Others translated *nabi* as "messenger" from the root "to speak" or simply by Akkadian root which translates "to call" or "speak aloud." (1999: 43) Wood opined that *nabi* means, 'bubble up' and stressed that this concept agrees with the ecstatic influence on the part of such prophets in which their emotional fervour bubbles up within them (1984: 59). He argues further that others have seen a relationship to the Arabic word *naba'a* which means, 'to announce' or to the Assyrian god *Nebo* who is then thought of as 'speaker' or even the Hebrew root *bu* meaning "to come" or "to enter in" (Wood, 1984).

ro'eh and *hozeh* are other terms used for prophet in the Old Testament. The former is used only twelve times, while the latter is used eighteen times. Both terms are participles and come from the verbs which are

practically synonymous (Folarin, 1984: 11). Wood, however, maintains that the *roeh* came from *ra'ah* and *hozeh* from *hazah* both of which mean "to see." In other words, they mean "the one who sees" or as commonly translated in the Old Testament, "seer" (1984: 58) This is because the prophet is expected to see God in a vision, hear from him and deliver what he saw to the people (1 Samuel 9:9) or the capacity to discern beyond ordinary people and events (Akaabian, 1999: 43).

Another Hebrew word used for a prophet is *ishelohim*, which means "man of God." This term describes how a prophet is perceived by his audience. Wilson opines that this was intended to express the differences of character between the prophet and other men (Wilson, 1984: 40). A good example of this is the Shunammite woman who said: "I perceive this is a holy man of God" (2 Kings 4:9). This assertion simply refers to the prophet as one who has been chosen and sent or commissioned by God (Eiselen, 1907: 23). That is why Archer emphasized that the prophet must be a man who belongs first and foremost to God. He is fully devoted to God and enjoys his fellowship. He is a transmitter of God's word because he speaks only as directed and guided by God. The task of the prophet in the Old Testament, therefore, is basically of receiving a message from God through revelation and delivering it raw to the people. In other words, it is the divine responsibility of the prophet to receive an oracle from God and deliver it to the people without editing (Awojobi, 2015: 63).

From the aforementioned, it is clear that a prophet in the Old Testament is an individual who is called by God to perform a task or a group of tasks for him among his people. God can call people of different backgrounds, different personalities in different situations to perform different functions for him. On this Eiselen declares:

... the prophet was looked upon as a man who spoke for or in the name of the deity. In other words, the Hebrew prophet was an ambassador sent to make known all and purpose of Jehovah to the chosen people. As such, he spoke for God and was therefore more a forth teller than a foreteller (1907: 23).

The Greek word for prophet is *prophetes*. It is believed by scholars to have come from the verbal stem *phe* "to say" or "to speak" with the prefix *pro*, which is difficult to determine. The verb actually sheds light on the meaning of *prophetes*. However, scholars are agreed that the English word prophet is a simple translation of the Greek *prophetes* and it means the one who speaks for a god, and so interprets the will and purpose of the god to man. According to Milne, a

prophet is one who speaks for another (Ex. 7:1-2). His office presupposes people's ignorance and blindness with respect to the things of God (2000).

It should be noted that prophetic institution was very much pronounced in ancient Israel. As a matter of fact, prophetic ministry had a beginning as well as a period of decline. According to Eiselen, the Hebrew prophecy has a history. He opined that there were periods of obscure beginnings, a period of growth and lofty achievement and a period of decline and expiration when other agencies took the place of living prophecy. To him Samuel was the first person to be called a prophet (1907:18). Lindblom as quoted by Wood asserts that Abraham, Moses, Miriam and Deborah can be called prophets only in a "loose sense," referring to a supernatural endowment (Anderson, 1999: 229). In other words, these people were only endued by God to perform one duty or the other but they were not really called into the prophetic office.

However, it must be pointed out that the Bible called these people prophets. For instance, Abraham was called a prophet in Genesis 20:2. At this time, the nation of Israel was not yet formed, thus he could not be totally named as one of the prophets of Israel. Moses was the first Hebrew prophet. Though many scholars called him the law giver and author. But his chief glory is rather in that he was the first prophet of the Old Testament dispensation. Moses identified himself as a prophet in Deuteronomy 18:15. More so, at the time of his death, the statement was made that "... and there arose not a prophet since in Israel like unto Moses..." Dt. 34:10. Therefore, one can conclude that the institution of the prophets started with Moses, the law giver. He was the first in the history of Israel and an example for all other prophets.

So, this prophetic institution continued from this period to that of the Judges, and the monarchy to the period of the exile and shortly after the exile. Eiselen opined that the golden cage of Hebrew prophecy was from Amos to Jeremiah while with Ezekiel began the era of decline which continued until living prophecy gave way to other agencies of instruction (1907: 20).

From the above statements, it is very clear that the meaning of the word prophet is deeper and more meaningful than the current meaning ascribed to it. The prophet speaks out what is put in his mouth. In other words, the prophet speaks as he is moved by the Spirit (Beattie & Middleton, 1969: xxiii-xix).

3. Prophetic Groups in Ancient Israel

Prophets were called by Yahweh at different times and used in different ways to achieve divine purpose. The diversity of callings and ministry among the prophets was a vehicle for conflict among them. The under listed are the main prophetic groups identified in ancient Israel.

Shamanistic Prophets

These prophets were closely associated with the holy places and religious rituals (I Sam. 7:17; 9:11-14; 10:5). They were known to combine the roles of the priest with that of the prophet. Samuel, Elijah and Elisha are good examples of prophets who exhibited this function (I Sam 2:18-20; 3:1, 19-20). They were itinerants who moved about with some freedom and living on the gifts and offerings of those they served. Sometimes, they were called holy men, the sage, the miracle workers and the seer (cf I Sam 9; I Kgs 1:2-17, 8-10; 13:14-21; 20:1-11). They formed prophetic guilds and their leader was called "father" who presided over the guild while other members are called "sons" of the prophets (I Kgs 20:35; 2 Kgs 2:3, 5, 7, 15; 4:1, 38; 5:22; 6:1; 9:1; Amos 7:14). These prophets prophesied in groups. Samuel and Elijah presided over such prophetic associations (I Sam 10:5; 19:20; I Kgs 18:17-29; 22:5-10; 2 Kgs 4:38; 6:22). They often wore a hair sheep skin or goat skin mantle and a leather loin cloth (2 Kgs 1:8; Zech 13:4). It appears they practiced a form of prophetic succession (2 Kgs 2:9-15; Deut 18:15-18).

4. The Cult and Temple Prophets

In the pre-exilic era there existed a formal relationship between some prophets and the temple cult in Jerusalem. Some prophets were members of temple staff and under the direct supervision of the priests (Aune, 1990: 88). During this time the priests considered the prophets as bearers of divine oracles and as such listened to them (Jer. 5:30-31; 27:16). The oracular activities of the Shamanistic prophets, such as religious rituals and holy places, were practiced. Like Samuel, Jeremiah and Ezekiel were associated with priesthood (Ezekiel 1:1; Jer. 1:1).

Priests and prophets were often mentioned together as if they shared a common sphere of activity. This is common especially in Judah and in the city of Jerusalem since the priests were primarily attached to sanctuaries and to the temple in Jerusalem. For instance, Amos, though a native of Judah, travelled to the Israelite sanctuary in Bethel to prophesy (Amos 7:10-13). In the same vein, Isaiah's inaugural vision took place in the Jerusalem temple (Isa. 6:1-13).

Jeremiah frequently delivered oracles to the priests and the people in the temple at Jerusalem (Jer. 26:2, 7; 27:16-22; 28:1, 5). Prophets Haggai and Zechariah worked with Zerubbabel and the priest Joshua Jozadak in rebuilding the temple in Jerusalem under the direct authority of the high priest (Jer. 29:26-27). It is worth noting that many psalms which were part of the temple rituals seemed to have prophetic origin (Ps. 20; 21; 50; 60; 72; 82; 85:8-13; 89:13-37; 108; 110; 132:11-18). Furthermore, some of the classical prophets like Joel, Nahum, Habakkuk and Zephaniah appeared to have used a liturgical form as a literary vehicle for their prophecies. From the foregoing, the temple provided a natural center for prophets not formally associated with the cult to exercise their prophetic gifts (E.g. Jeremiah) (Aune, 1990:87).

The picture is complicated by the Chronicles which regarded the Levitical singers in the pre-exilic temple as the descendants of Asaph, Heman and Jeduthun, all of whom were prophets or seers (I Chr. 25:2, 3, 5; 2 Chr. 35:15; 29:30). It appears that the chronicler equated singing with prophesying (I Chr. 25:1, 3, 6). It is widely held that the singers in the pre-exilic temple were the successors of the prophetic guilds in the pre-exilic temple.

Peripheral or Free Prophets

The mid-eight century B. C was crucial in the history of Israel as the major Near Eastern powers struggled to control the political and the economic sector of the region. The location of Israel made it a pawn of these great powers. The nation of Israel witnessed a number of changes in her life and culture. One of the institutions which reflected three changes was prophecy (Aune, 1990: 85).

In contrast to the already established temple and court prophecy, the phenomenon of free or peripheral prophecy dramatically developed with Amos, Hosea, Micah and Isaiah. The groups of prophets were not remunerated like the temple or court prophets. The function of the temple prophets was to maintain and preserve the traditional social and religious customs of Israel (Aune, 1990: 85). On the other hand, the free or peripheral prophets stood on the institutional periphery of Israelite society where they attempted to provoke religious and social change. These groups of prophets considered themselves as reformers. They were acting independently of the existing authority structures. They claimed to have received divine mandate to call Israel back to Yahweh (VanGemen, 1990: 42-43). The peripheral or free prophets maintained that they understood what the will of Yahweh is than the priests or the kings. They were motivated by the theocratic ideal of the pre-

monarchical era. Jeremiah is believed to be a member of this sect.

5. Court Prophets

There are many references to Israelite prophets who conveyed divine messages from Yahweh to the reigning monarchs (or kings). There are numerous examples in the Mari letters that attest to the fact that this practise was very common in the ancient Near East. Particularly in times of war or before impending battle prophets are reported to have delivered unsolicited oracles to Israelite kings, although some kings sought for prophets to inquire of the Lord through them (VanGemen, 1990: 47). Many prophets of Baal were employed as permanent consultants by Ahab and Jezebel (I Kgs. 18:19; cf 2 Kgs. 3:13). Some prophets were kept as permanent court counselors. Gad is designated as "the king's seer" (2 Sam. 24:11; I Chr. 21:9; 2 Chr. 29:25). The chronicles name Asaph, Heman and Jeduthun as seers of King David (I Chr. 25:5; 2 Chr. 35:15). Nathan also seemed to have functioned as a court prophet for David (2 Sam. 7:4-17; 12:1-17; I Kgs 1:8, 10, 22-37).

6. Prophetic Conflict in Ancient Israel

As noted above, prophets in Ancient were in different groups with different ideology. Israel. A careful study of the prophetic ministry in ancient Israel revealed that there were conflicts among the prophets and among their audience. There were instances in the Old Testament where one prophet claimed that his authority was genuine and the other is fake. Sometimes they attacked one another publicly. They made derogatory statements that were capable of running another prophet down while delivering oracles.

Prophetic conflict in ancient Israel can be defined as bad relationships between the prophets (Awojobi, 2015: 28). In other words, it is the strained relationship that exists between a prophet and his audience. It is a situation where a prophet disagrees with others on the basis of his personal conviction of a matter. Prophetic conflict may occur as a result of social location or ideological differences.

As observed earlier, prophets were God's messengers sent with a message to a specific audience. It should be noted that the Old Testament prophets did not have it easy with their audience and their contemporaries. One of the factors responsible for this was that most of them did not have any formal training. Their authenticity depended on how effectively they succeeded in persuading their audience of the

genuineness of their ministry, the support they received from Yahweh and from their support group or guild. To face these challenges a prophet must be sure of his call by God. This is because his audience believed that no prophet should come out to deliver an oracle unless and until he had received a divine call. When the people acknowledged the prophet's claim to divine authority by the way they reacted to his oracles, then he was on his way to an effective and successful ministry (Akao, 2005: 110).

It is important at this juncture to note that from the era of monarchy, prophets in Israel were in guilds or groups (I Sam. 10:5, 10). The temple Prophets and the court Prophets in most cases aligned with the policies of the political and religious authorities of the land. There was no evidence that free Prophets were in conflict with other free Prophets (VanGemeren, 1990: 28). The real conflict was not between free Prophets and the temple Prophets but between the free Prophets and the King. This was because the monarchical institution had re-interpreted Israel's tradition in the land. These formations were in conflict with the theocratic position of the free Prophets and the ancient traditions (Aune, 1990: 87). Since the temple Prophets were consultants to the Kings, the free Prophets saw them as their opponents.

Furthermore, a careful study of biblical Prophets revealed that the free Prophets called the temple Prophets "false" Prophets. For instance, Jeremiah opined that the free Prophets whose messages were predominantly negative were true Prophets while the temple Prophets who were always prophesying peace and salvation were "false" Prophets. (Jer. 28: 7-8).

At this point, it is crucial to note that the Old Testament gave some hints on how to identify a prophet of Yahweh. For instance, Deuteronomy suggested two tests: One is the prophet's theology (13:1-5) and the other is whether or not the prophecy was fulfilled (18:21ff).

Furthermore, a prophecy from God cannot be deduced by logic. In most cases, Yahweh's messages may not be clearly understood by the people. He uses his messengers as he pleases. Yahweh does not also compel man to do his will. He has given us freedom to make choices and he respects that freedom (Hunter, 154).

However, what is at stake here between both prophets is not theological principle but honour. As readers and interpreters of the Bible in the twenty-first century, we live in a social, political, religious and cultural context significantly different from the world of the Bible. In

order to find out what a text meant in its original context, we need to have some familiarity with the social and cultural world of the Bible (Awojobi, 2015: 34).

7. Christian Community in Nigeria

Nigeria is commonly called 'the Giant of Africa' by reason of her population that was estimated at 133, 88,700 in 2003 (Nigeria in Microsoft Encarta Encyclopedia, 2004). The two major religious in Nigeria are Christianity and Islam. Historically, it was the contacts with the western and Arabic Worlds that gave birth to Islam and Christianity in Nigeria. Although Christianity had been in Africa as early as the first century and had great centers in earliest times in ancient places like Egypt, Ethiopia, Sudan, Libya, Tunisia, Algeria, etc (Sundkler, Steed, 2000: 7, 34; & Brandt, 1981). The Portuguese traders and missionaries in the fifteenth and sixteenth century were the first to introduce Christianity in Nigeria but they failed (Falola & Adeniran, 83, Ryder 1969; Olayiwola, 1984: 34). However, in eighteenth and nineteenth, Europeans and American missionaries of the evangelical societies successfully planted Christianity in the soil of Nigeria (Falola & Adeniran, 83, Ryder 1969; Beathan, 1967). Since that time attempts have been made by Nigerian Christians to remodel and refine Christianity to have an African face. Currently, the Christian community in Nigeria is made up of different denominations. The prominent among them are:

Mainline/Mission Established Churches: These are churches that were started by the white missionaries or expatriates on the soil of Nigeria many years ago. Examples are the Catholic, Methodist, Anglican, Baptist, UMCA, ECWA, Presbyterian and so on. These group of churches are also known as Orthodox and Evangelicals. Their main emphasis is salvation of soul. These group of churches are the pioneer of the Christian faith in Nigeria (Awojobi, 2013: 8).

The Aladura Churches: These group of churches are also known as African Instituted Churches (AIC) or African Indigenous Churches. They all came out from the Mission Established Churches. The word *Aladura* is a Yoruba word meaning "the owner of prayer". This is because their main emphasis is prayer. They engage the Bible on all forms of prayer. Grouped under the typology of prophet-healing movements, they emerged out of informal prayer groups during the worldwide influenza epidemic of 1918 (Peel, 1968; Omoyajowo, 1982, Oshun, 1983). The prayer groups were a response to the urgent need for healing at the height of the influenza epidemic. One of the notable

prayer groups at this time was the one lead by Joseph B. Shadare and Sophia Odunlami at St. Saviour's Anglican Church, Ijebu-Ode. This group devoted themselves for praying for the victims of the epidemic using sanctified holy water (Komolafe, 2013: 113). This group was formally inaugurated in July 1920 as *Egbe Okuta Iyebiye* (Precious Stone or Diamond Society). It should be noted that the important aspect of their ecclesiology is the retention of traditional African culture as the hermeneutical bridge for transmitting and deepening the Christian faith. This interface is most noticeable in the adoption of African symbols and ritual in matters of faith and worship (Komolafe, 2013: 103). Examples of these group of churches are: Christ Apostolic Church (CAC), The Apostolic Church (TAC), Cherubim & Seraphim Church (C&S), Church of the Lord Aladura, Celestial Church of Christ (CCC) and so on. They claimed that the Christianity brought by Europeans and Americans do not have the African touch.

Pentecostal Churches: These churches in this group are off-shoot of the African Instituted Churches or *Aladura* Churches and the Mainline or Mission Established Churches. For instance, the CAC, & TAC, though part of the *Aladura* group of Churches are still the fathers of Pentecostalism in Nigeria. The main emphasis of the churches is being filled with the Holy Spirit with the evidence of speaking in tongues. They also teach prosperity and this as attracted millions of Nigerians to them, especially in this time of economic recession in the country. They include: Christ Apostolic Church (CAC), Cherubim and Seraphim (C&S), Deeper Life Bible Church, The Redeemed Christian Church of God, Winners' Chapel, Christ Embassy, Mountain of Fire and Miracles, etc (Ojo, 2006, Kalu, 2008). Study revealed that most of the founders of these brands of Christians belong to the Mission Established Churches at one time or the other. Some were forced to leave while others left voluntarily by reason of doctrinal differences (Ojo, 2006, Kalu, 2008). Members and leaders of these group of churches claimed that the Mission Established churches are "dead". They claim that their churches are living and that serious minded Christians should come out of the "dead" churches to join the "living" ones. They believe that their own perspective to Christianity is better than the Mission Established Churches (Ojo, 2006, Kalu, 2008). It should be understood that most of the founders or leaders of the Pentecostal Churches are University graduates. Some were Presidents of Christian Fellowship groups on Campuses. Upon graduation if they felt led or call to full-time Christian Ministry, their colleagues on Campuses easily join them. Most of them started as interdenominational groups before metamorphosing

into denominations today. By reason of their high level of education they are able to attract educated Youths and elites in the society to their Churches (Awojobi, 2020: 4)

8. Prophetic Conflict in ancient Israel and the Christian Community in Nigeria

As mentioned above, there existed different prophetic groups in ancient Israel. It is also clear from our study that the Christian community in Nigeria is made up of different church groups and denominations. The prophetic groups in ancient Israel were always at loggerheads with one another. There were instances in the Old Testament where one Prophet claimed that his authority was genuine and the other is fake. The same is applicable to leaders and members of different church groups in Nigeria. To facilitate understanding, this part of the study will be examined under the following subheadings:

8.1 Different Prophetic and Religious Affiliations

There were differences in prophetic affiliations in ancient Israel. As mentioned above, the ancient Israelite prophets belonged to different groups. It must be noted that the mid-eight century B. C. has been identified for changes in Israelite life and culture. Prophecy was one of the institutions that reflected those changes. It was during this period that prophets were identified by their group. The temple prophets were clearly distinguished from the free or peripheral intermediaries. They were considered as preservers of the traditional, social and religious customs and values of Israel. Prophets from one group saw those of the other group as opponents. They attacked one another in the discharge of the duties of their offices (Awojobi, 2015: 34-35).

In the same way, the Christian community in Nigeria is made up of different Church groups and Denominations. The *Aladura* group came out of the Missions Established Churches. To the *Aladura*, the Mission Established churches have not contextualized Christianity. In others words, they have not come to terms with African realities or worldview in their worship services. They call them by different derogatory names such as: "dead churches", "lukewarm churches", "orthodox churches" and so on. There were insinuations from the *Aladura* that the for a person to be considered as a serious minded Christian he or she must quit membership of the Missions Established churches and join them.

8.2 Economic Factors

Economy was a factor for disunity and conflict among the prophetic groups in ancient Israel. The peripheral prophets were not paid allowances by members of the royal court like their counterparts that were referred to as the court or temple prophets (Hunter, 2006). They stood on the institutional periphery of Israelite society, where they attempted to provoke both social and religious change. Acting independently of the existing authority structure and claiming divine authority, they claimed to call Israel back to the ancient covenant traditions as they understood and interpreted them. Dzurgba (2006: 3) asserts that economic resources constitute a major source of conflict in human societies. It was believed in some quarters that Jeremiah was very active in the reign of Josiah. He lamented the death of King Josiah (2 Chron 35:25). He called on his contemporaries not to weep for Josiah but for themselves (Jer. 22:10). This is indicative that he was close to the corridor of power in the reign of Josiah and perhaps an adviser to him (VanGemeren, 1990: 305-306). This may have attracted some financial benefits.

In the same fashion, church leaders that are close to in the corridor of power in Nigeria are richer than those who are not. This has generated conflicts among the leaders. There are Pastors that are on the payroll of some wealthy persons in Nigeria. Some church leaders and pastors have received gifts in cash and kind from wealthy persons in the community. This gesture has generated conflict among the leaders and led to name calling. Some of the church leaders that are close to those in power are called, backsliders, compromisers, liars and those without eternity in view. There are claims by some Nigerian, that one of the reasons for proliferation of churches today is money. Because of economic hardship in the nation some unemployed persons have established churches in order to make money (Ademiluka, 2007: 2). Ademiluka further assert that when somebody loses his job, is frustrated or is looking for money, he just goes to the Bible or theological College and thereafter starts a church. If he is unable to get members, he goes to native doctors to acquire power to perform magic (2007: 3).

8.3 Theological Perception

Theological perception was a factor for division and conflict among the Prophets in ancient Israel. A careful examination of prophets in ancient Israel reveals that the temple and court prophets aligned themselves with the policies of the political and religious leaders of their time. According to the peripheral prophets, the monarchy had pragmatically

reinterpreted Israelites traditions in the light of changing conditions, which they believed to be in conflict with the theocratic ideals in the Talmud (Aune, 1990: 89). In other words, the real conflict was between the peripheral intermediaries and the kings. But since the temple prophets had aligned themselves with the ancient monarchs in Israel, it became theirs by extension. For instance, Jeremiah's ministry was based on the old covenant traditions which Yahweh established with Israel at Sinai (Bracke, 2000: 219-220). Jeremiah was profoundly touched by what he perceived to be Judah's lack of obedience to the demands of the covenant. On the other hand, was Hananiah, who believed and proclaimed the inviolability of Jerusalem, maintained strongly that God would not allow the Babylonians to destroy the people of Judah (Bracke, 2000: 220). These conflicting theological traditions became the reason for the confrontation between the two prophets.

In the same way, the Christian community in Nigeria is divided along doctrinal lines. The doctrinal differences have been the reason for many denominations in Nigeria. Some Christians from a particular denomination find it very difficult to relate with those of other denominations.

8.4 Human or Personality Factor

Human nature was a critical factor in prophetic conflict in ancient Israel. Since the prophets were human beings, their personalities reflected in the delivery of oracles. There was the likelihood of human elements in what they did. There were diverse view points within the groups, which suggest that prophetic inspiration was greatly affected by personal factors (Crenshaw, 1971). Furthermore, prophetic conflict was enhanced by the belief that Yahweh made use of men against their will or knowledge to accomplish his intentions. In essence, human limitation and divine sovereignty combined to create tension within prophetic circles.

In Nigeria today, we noticed different types of behaviour and conduct among church leaders. Different temperaments have come to play in church leadership in contemporary Nigerian context. Leadership's disposition to church and societal issues are the reason for the conflict in some churches.

8.5 Attitude of Support Group or Members

The attitude of the support group was a factor in prophetic conflict among the ancient Israelites. Each prophet had a support group. For instance, Hananiah trusted in the common understanding of Salvation,

whereas Jeremiah pronounced an oracle of judgment. Hananiah enjoyed the popular support of the political, religious and social structures, whereas Jeremiah stood alone (VanGemenen, 2011). Judean society recognized Hananiah as “the prophet” (28:1, 15), who spoke in the name of the Lord (28:2). He enjoyed popular support because he represented the theological perspective of his contemporaries. Jeremiah’s support group were not as vibrant economically and politically. Describing the support group of Jeremiah, R. R. Wilson asserts:

They lack political and social power and have little social status. Furthermore, they recognize that they are on the periphery. They feel repressed and deprived of something which they might reasonably expect to possess. The feelings of deprivation that these people experienced may come from a number of different sources. At a basic level, these peripheral individuals may lack food, clothing, useful work, or adequate housing. At a more abstract level, they may be politically powerless and socially ostracized. They may feel that they no longer have a voice in the way in which the society or the government is run (Wilson, 1984: 77).

The Nigerian situation is very similar to that of the ancient Israel. This group of people determine what happens in the church. If the support group of a prophet is vibrant economically and there is conflict between that prophet and the church, his supporters will withdraw their financial commitment to the church. This will make the income of the church to be low and as such it is unable to meet her financial obligations. Some leaders and members of a church group or denomination are ready to die for the doctrines of their church affiliations. They make derogatory remarks about other denomination.

9. Conclusion

It is clear from the study that Prophets are the mouthpiece for Yahweh. They are expected to receive oracles from God and deliver it to the concerned audience. Study revealed that the Prophets in ancient Israel belong to different groups that influenced their ministry. They were more conscious of their prophetic group than divine oracles. The Prophets operated their ministries in accordance with the ideology of the group they belonged. They attack Prophets from other group by making damaging remarks about them and this action brought the prophetic ministry into disrepute and as such it declined. In the same way, the Christian community in Nigeria operated in groups like those in ancient Israel. In attempt to defend their group ideology, they attack one another and this has affected interpersonal relationship within the Christian

community and Nigeria at large. As it stands today, conflicts within the Christian community in Nigeria as made the Church to be a laughing stock among non-Christian and thus making the great commission difficult to achieve.

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Assessment of Dyeing Time on Color Change of Dyed Cotton Fabrics using Household Bleach

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Abstract. Dyeing processes play a pivotal role in the textile industry, enabling the patterns context. The duration of dyeing, often referred to as "dyeing time," is an essential variable that impacts color development, color fastness, and resource utilization. The significance of this study is multi fold in textile production. It revealed and addresses a knowledge gap in the textile industry concerning the influence of varying dyeing times on cotton fabrics. The study has multiple fronts that addresses a critical aspect of textile production in the dyeing process. A range of different dyeing times, including short and long durations of 10 minutes to 50 minutes is established. Descriptive Statistic was used to analyse the data which summarizes and describes the characteristics of the data set. This consists of three basic categories of measures: measures of central tendency, measures of variability (or spread), and frequency distribution. Higher dye concentration can reduce the time required for the dye to exhaust onto the fabric. It is apparent that green and purple dyes were used, and the temperature was maintained at 87.5°C. The study examined the parameters for dyeing cotton fabric and assessed the color strength and color parameters of the resulting samples. Beyond this point, dye absorption remained relatively constant, indicating equilibrium in dye absorption. The impact of dyeing time and dye absorption equilibrium, manufacturers can minimize resource wastage.

1. Introduction

Dyeing processes play a pivotal role in the textile industry, enabling the transformation of plain, white fabrics into a vibrant spectrum of colors and patterns (Smith, 2018). Achieving desired color outcomes in textile manufacturing is not merely an art but a science (Johnson, 2019). One critical variable that influences the color change and quality of dyed textiles is the duration of exposure to the dyeing solution (Clark, 2020). This study aims to delve into the intricacies of

the dyeing process by investigating the impact of varying dyeing times on the color change of cotton fabrics, specifically when treated with household bleach (Brown, 2021). The textile industry is under continuous pressure to meet consumer expectations for vibrant and long-lasting colors while adhering to sustainable and efficient production practices (Williams, 2022). The quest for precise control over the dyeing process is an ever-present challenge in this context.

The duration of dyeing, often referred to as "dyeing time," is an essential variable that impacts color development, color fastness, and resource utilization (Davis, 2019). By exploring the effects of different dyeing times on cotton fabrics treated with household bleach, this study seeks to provide insights that can lead to more efficient and environmentally sustainable dyeing practices (Anderson, 2020). Such practices have the potential to reduce waste and energy consumption, aligning with contemporary industry and environmental standards (Smith, 2018).

The textile industry represents one of the most substantial and diverse sectors in the global manufacturing landscape. From the clothes we wear to the upholstery in our homes, textiles are omnipresent in our daily lives. Central to this industry is the art and science of dyeing, a process that bestows fabrics with a kaleidoscope of colors and patterns. The fundamental transformation from plain white fabrics to a vibrant array of colors is achieved through the complex interplay of dyes, chemicals, and processing conditions (Johnson, 2019).

Dyeing, as an integral part of textile production, requires meticulous control over numerous variables, each influencing the final color, appearance, and quality of the textile. Among these variables, the duration of exposure to the dyeing solution, or "dyeing time," stands out as a critical determinant of the color

outcome. This temporal dimension plays a pivotal role in the adsorption and fixation of dyes to the textile fibers. While the importance of controlling dyeing time is widely acknowledged, a comprehensive understanding of its intricate influence on color development and colorfastness is still evolving (Davis, 2019). The dyeing process is renowned for its resource-intensive nature. It consumes substantial volumes of water, energy, and chemicals. Therefore, inefficiencies in this process result in not only sub optimal product quality but also substantial economic costs and environmental consequences. Inefficiencies lead to excess resource utilization, increased manufacturing expenses, and elevated environmental impact.

The objective of the study investigates how varying dyeing times affect the color change of cotton fabrics during the dyeing process. Also, it assesses the influence of household bleach treatment on cotton fabrics after different dyeing durations. The evaluation of the potential for optimizing the dyeing time can be achieved with consistent and desirable color outcomes. From the outcome of the third objective, it prompts into the fourth, by determining the desirable color outcomes of dyed cotton fabrics.

1.1 Significance of the Study

The significance of this study is multi fold in textile production. It addresses a knowledge gap in the textile industry concerning the influence of varying dyeing times on cotton fabrics. By comprehensively exploring this aspect, the study aims to provide valuable insights into the relationship between dyeing time and color change. This knowledge can, in turn, lead to more precise and efficient dyeing processes. Furthermore, the study has practical implications for the textile industry by understanding the optimal dyeing time that can be helpful to the manufacturers and consistently produce textiles with vibrant and durable colors, leading to enhanced customer satisfaction and brand reputation. It could also facilitate the development of guidelines and best practices for dyeing, benefiting both large-scale textile manufacturers and smaller, boutique textile producers.

2. Dyeing in Textile

Textile dyeing involves the application of color to textiles, such as cotton, wool, or synthetic fibers, to create vibrant and lasting hues. This process typically includes preparing the textile for dyeing, selecting appropriate dyes based on the material and desired color, and applying the dye through methods like immersion, where the material is submerged in a dye

bath. After dyeing, additional treatments may be applied, such as washing and finishing, to ensure colorfastness and achieve the desired texture or appearance. Dyeing plays a crucial role in the aesthetics and functionality of textiles across various industries.

Dyeing in textile involves the application of color to fibers, yarns, or fabrics to achieve the desired aesthetic and functional properties. The process is integral to the textile industry and has evolved significantly over time.

Types of Dyes:

1. Natural Dyes: Derived from plants, animals, or minerals.
2. Synthetic Dyes: Chemically produced and widely used due to their color fastness.
2. Dyeing Methods:
 - a. Batch Dyeing: Small-scale, versatile, and suitable for various fibers.
 - b. Continuous Dyeing: High-volume production method used in continuous processing machines.
 - c. Piece Dyeing: Dyeing fabric after it's woven or knitted.
 - d. Yarn Dyeing: Dyeing yarn before weaving or knitting.
3. Fiber-Specific Considerations:
 - a. Cotton Dyeing: Requires high-temperature dyeing due to its cellulose structure.
 - b. Wool Dyeing: Sensitive to temperature; often dyed at lower temperatures.
 - c. Polyester Dyeing: Requires disperse dyes and high-temperature conditions.
 - d. Silk Dyeing: Requires careful handling due to its proteinaceous nature.
4. Dye Application Techniques:
 - a. Direct Dyeing: Dyes applied directly to the fabric.
 - b. Discharge Printing: Removes color from the fabric to create patterns.
 - c. Tie and Dye (Resist Dyeing): Fabric is tied or blocked to prevent dye penetration, creating unique patterns.
5. Dye Fixation:
 - a. Chemical Fixation: Involves reactive dyes forming covalent bonds with fibers.
 - b. Thermal Fixation: Heat is applied to set the dye in the fabric.
6. Environmental Considerations:
 - a. Water Usage: Dyeing processes can consume significant amounts of water.
 - b. Chemical Disposal: Proper treatment of dyeing chemicals to minimize environmental impact.
7. Quality Control:

- a. Color Matching: Ensures consistency in color across batches.
- b. Color Fastness: Testing for resistance to fading, bleeding, and other factors.
- 8. Recent Innovations: a. Digital Printing: Precise application of dyes using digital technology. b. Sustainable Dyes: Development of eco-friendly, non-toxic dye options.
- 9. Challenges in Dyeing:
 - a. Energy Consumption: Many dyeing processes require high energy inputs.
 - b. Waste Generation: Proper disposal of dyeing by-products is crucial.
- 10. Future Trends:
 - a. Smart Textiles: Integration of dyes with technological features.
 - b. Biodegradable Dyes: Environmentally friendly options gaining importance.

However, dyeing in textiles is a complex and dynamic process influenced by various factors. Ongoing research and technological advancements continue to shape the industry, addressing environmental concerns and improving efficiency.

Dyeing Time

The duration of dyeing time is intricately linked to the chemical interactions between the dye molecules and the textile substrate. It involves stages such as immersion, where the material is introduced to the dye bath, and fixation, where the dye forms a stable bond with the textile. Controlling dyeing time is crucial for achieving colorfastness and preventing issues like bleeding or uneven color distribution. Dyeing time is a critical parameter in the textile dyeing process, influencing color absorption, fixation, and overall quality. Several factors determine the optimal dyeing time for different fibers and dyes.

Color Change

Color change in textiles refers to alterations in the color appearance of fabrics or fibers, whether intentional or unintentional, due to various factors. Understanding these changes is crucial in maintaining color integrity, addressing consumer preferences, and ensuring quality standards in the textile industry.

Causes of Color Change:

Chemical Reactions: Exposure to chemicals, such as bleaching agents, dyes, or cleaning solutions, can alter color.

Light Exposure: Ultraviolet (UV) rays from sunlight or artificial light sources can fade colors over time.

Heat and Temperature: High temperatures during washing, ironing, or certain dyeing processes can cause color changes.

Environmental Factors: Humidity, pollutants, and atmospheric conditions may affect color stability.

Abrasion and Friction: Continuous rubbing or abrasion can lead to color loss or change in specific areas.

pH and Chemical Balance: Alkaline or acidic conditions can impact the color stability of certain dyes or fabrics.

Types of Color Change:

a. Fading: Gradual loss of color intensity due to exposure to light, heat, or chemicals.

b. Bleaching: Complete or partial removal of color from fabrics using chemicals or agents like chlorine.

c. Toning: Alteration of color shade, usually due to improper dyeing, exposure, or chemical reactions.

d. Migration: Movement of dyes within the fabric leading to uneven color distribution.

e. Staining: Introduction of unwanted colors through contact with other dyed fabrics, chemicals, or substances.

3. Factors Influencing Color Change:

a. Fabric Type: Different fibers (cotton, wool, polyester) react differently to environmental factors and chemicals, affecting color change.

b. Dye Type: Variations in dye chemistry and dye-fastness properties influence color stability.

c. Finishing Processes: Treatments like coating, printing, or finishing can impact how fabrics react to external elements.

d. Washing Methods: Harsh washing techniques, detergents, or improper care can accelerate color change.

4. Prevention and Mitigation:

a. Proper Care Instructions: Educating consumers on appropriate washing, drying, and storage methods to maintain color integrity.

b. Use of Colorfast Dyes: Employing high-quality, colorfast dyes that resist fading and environmental factors.

c. Testing and Quality Control: Regular testing for colorfastness and stability throughout the manufacturing process.

d. Environmental Controls: Limiting exposure to extreme temperatures, humidity, and pollutants during production, storage, and transportation.

3. Research Design

The research design for this study is experimental in nature. It involves systematically subjecting white cotton fabrics to a controlled dyeing process, manipulating the variable of dyeing time, and subsequently treating the dyed fabrics with household

bleach to examine the color change. This design allows the isolation of the effects of varying dyeing

times on cotton fabric color change while holding other parameters constant.

Table 1: Parameters for dyeing cotton fabric

WATER TEMP	WATER QUANTITY	DYE COLOR	DYE QUANTITY	CHEMICAL QUANTITY	DYEING TIME (mins)
87.5°C	3.5 ltrs	GREEN	1.5 spoons	Hydrosulphate (2 spoons), Caustic soda (1 spoon)	10
87.5°C	3.5 ltrs	GREEN	1.5 spoons	Hydrosulphate (2 spoons), Caustic soda (1 spoon)	20
87.5°C	3.5 ltrs	Green	1.5 spoons	Hydrosulphate (2 spoons), Caustic soda (1 spoon)	30
87.5°C	3.5 ltrs	PURPLE	1.5 spoons	Hydrosulphate (2 spoons), Caustic soda (1 spoon)	40
87.5°C	3.5 ltrs	PURPLE	1.5 spoons	Hydrosulphate (2 spoons), Caustic soda (1 spoon)	50

Table 2: Colour parameters of the cotton fabric

	L	A	b	L*	a*	b*
SAMPLE 1	22.9	-5.19	-9.78	26.32	-8.59	-12.98
SAMPLE 2	20.43	-4.57	-4.57	24.37	-7.71	-10.13
SAMPLE 3	19.49	-4.06	-7.51	22.93	-6.96	-9.97
SAMPLE 4	15.93	10.34	-7.76	18.09	16.25	-10.73
SAMPLE 5	15.34	10.31	-9.33	17.24	16.17	-13.27

L* represents lightness, a* indicates the position on the red-green axis, and b* represents the position on the yellow-blue axis.

Table 2 show the colour parameters of the cotton fabric. There is an increase in colour strength of all samples which makes most of the samples tend towards being light after bleaching.

Cotton fabric require longer dyeing times compared to synthetic fibers. The concentration of dye can also influence the dyeing time. Higher dye concentration can reduce the time required for the dye to exhaust onto the fabric.

4. Discussion

The color strength of all samples increased as the dyeing time increased. This is a common phenomenon in dyeing processes and can be attributed to the fact that as dyeing time is extended, there is more time for the dye molecules to penetrate and bond with the cotton fabric. The results suggest that dye absorption by cotton fabric increases with an increase in dyeing time for all the samples. The maximum dye absorption appears to occur at 50 minutes of dyeing time for all cases.

Beyond this point, the dye absorption remains relatively constant. This behavior is likely due to the fabric reaching equilibrium, meaning that it can't

absorb more dye molecules after a certain point. The choice of dye color and its temperature can significantly influence the dyeing process. It is apparent that green and purple dyes were used, and the temperature was maintained at 87.5°C.

The analysis suggests that most of the samples tend towards being lighter after bleaching. This observation is consistent with the common practice of using bleach to remove undesired colors or stains from fabric. Bleaching can alter the color properties, making the fabric appear lighter.

The study shows that cotton fabric generally requires longer dyeing times compared to synthetic fibers. This difference is due to the different characteristics of natural and synthetic fibers, including their dye absorption properties.

5. Conclusion

The study examined the parameters for dyeing cotton fabric and assessed the color strength and color parameters of the resulting samples. The findings revealed that as dyeing time increased, the color strength of all samples also increased. This can be attributed to the increased duration for the dye molecules to penetrate and bond with the cotton fabric. Green and purple dyes were employed at a consistent temperature of 87.5°C. Additionally, the analysis revealed that most of the samples tended to become lighter after bleaching, aligning with the common

practice of using bleach to remove unwanted colors or stains from fabric.

6. Recommendations

By understanding the impact of dyeing time and dye absorption equilibrium, manufacturers can minimize resource wastage. This includes reducing water and energy usage, which are crucial factors in achieving sustainability in dyeing practices. Manufacturers can use this information to make informed choices about the type of dyes they use and the temperature settings. Opting for dyes that require lower temperatures or are more eco-friendly can contribute to sustainable practices.

By implementing the recommendations derived from these insights and fostering a culture of innovation and collaboration, the textile industry can contribute to reducing its environmental footprint while maintaining the quality of its products.

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The *Emirs* and the Visits of Christian Missions in Ilorin Muslim Emirate of Northern Nigeria, 1823 – 1900

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Abstract. This article traces the genesis of the Emirs of Ilorin Emirate encounter with the Christian Missions. The Emirs were ‘head bent’ in protecting their domain against the Christian missionary’s incursion. They did this not because they hated Christianity but because they followed the instructions and general directives tenaciously in line with the Sokoto caliphate to run away from religious rivalry, competition particularly, Christianity and for fear of conversion. Thus, we have noted that each of the Emirs’ played the role of defensor fedei in his emirate and as such he could not willy – nilly allow missionaries to proselytize. One remarkable thing about Emirs with the Christian missions’ encounter was the level of friendliness and display of knowledge in their various doctrinal expositions. It is against this background that we examine the Emirs and the visits of the Christian Missions in Ilorin Emirate, C. 1823 – 1900. The author made use of both the primary and secondary sources. In particular, the study relied on eye witness account of the Christian Missions. In addition, travellers’ records were also utilized with secondary materials and used for chronologic and thematic analysis.

Keywords: Emirs of Ilorin, Christian Missions, Doctrinal Encounter, Christianity, Islam and Caliph Directives.

1. Introduction

Islam antedated Christianity in Nigeria with the period which spanned over three hundred years. Thus, Islam was for many centuries old in West Africa before the arrival of Christianity into Nigeria in the nineteenth century (Fafunwa 70). But it should be remarked that one of the major bugbears of Christian Missions in Nigeria around the second half of the nineteenth century could be said to be Islam. The religion which has deep believe in monotheistic creed in line with the adherent of Islam. It was believed to have been

approved by Allah through the Mohammad, the Seal of Prophets in Arabia in the seventh century. Islam was further assisted in 1804 to 1831 in Northern part of Nigeria, championed by the Jihadists who got inspiration from Shaykh Usman Dan Fodio, renown Islamic scholar, reformer and pacesetter of the Fulani Jihad (Ayandele 117).

Around the middle of the nineteenth century, the Christian Missions revitalized their religious enthusiasm in the Atlantic seaboard but Islam had already been contacted in the northern section of Yorubaland to the embracement of Sokoto caliphate upon which the Christian Mission concentrated their attention as fertile ground to Christianize the Muslims.

The first Christian missions came to Nigeria in the 1840s. But in the early fifteenth century, the Portuguese made spasmodic attempts to evangelize and convert people in Nigeria. However, the major failure of the Portuguese was their attention which shifted to commerce in the Delta areas of East and Western Nigeria rather than the gospel. The Wesleyan Methodists came to Nigeria and stayed in Badagry in 1842. They were followed in quick succession by the Church Missionary Society (CMS) in December 1842, the American Baptist Mission came in 1853 and Roman Catholic Mission (RCM) in 1860s (Eliasu 149). They started to build churches and schools in Nigeria where adequate converts into Christianity were made. Thus, in the earliest efforts by the Christian Missions in Nigeria, both the school and church became adjunct. This was akin to a similar development found in Britain during the Dark Ages. William Boyd made this assertion clearer when he stated that:

The church undertook the business of education not because it regarded education as good in itself, but because it found that it could not do its own proper work without giving its adherents and especially its clergy, as much of the formal learning as was required

for the performance of their religious duties (Boyd 100).

Geographical Location and Background of Ilorin Emirate

The history of a place is usually determined by its natural endowments; therefore, the establishment of Ilorin was in a great consonance with the location of the town. The environment of Ilorin was perceived by geographers as a transitional zone around the open savanna to the northern side and to the forest zone bordering south. Ilorin had a great influence to attract many settlers from both the north and south of modern Nigeria. The position of Ilorin centered on its advantage of trans-Saharan caravan routes that extended to Oyo before its final demise in 1836 (Danmole 5). In the nineteenth century, it was observed by a Christian missionary that Ilorin was not only a veritable place within itself but to the entire Central Africa. Thus, ever before the influence of Islam, the town had been an important attraction to various migrants who were destined to play fundamental role in her chequered history. The vegetation of Ilorin was supported by adequate rainfall during the raining period. There was too vast of land to support agriculture and also for the grazing of cattle in the town. In addition, the problem which started in Old Oyo kingdom towards the eighteenth century gave – impetus to the southward's movement towards Ilorin and thus consequently led to large increase in population of the town. The general location of Sobil hill perhaps would have provided safety abode for people in Ilorin even before the town enjoyed the status of an Emirate (Danmole 5).

Ilorin emirate was an emirate amongst Hausaland and Yorubaland. It possessed some characteristics of these cultures. The pattern of government in the nineteenth century had in its Islamic endorsement but was the amalgamation of different cultures. This was the situation even before the colonial overrule. When the central power of Oyo was coming down, a man called Afonja decided to balkanize and so as to create an empire in his name. He decided to instigate a rebellion amongst the Muslim slaves of Ilorin around 1817 this fell within the alignment of a Muslim scholar called *al – Salih* who was reported to have been invited by Afonja (Danmole 85). Thus, around 1817 and 1823, Ilorin received her legitimacy from the title of Are Ona Kakanfo while Afonja got his own, from the Old Oyo kingdom and his spiritual benefactor *al – Sahih*. But immediately after 1823 Ilorin's legitimacy was enmeshed in her position as the "Emirate of the Yarba" (Yoruba) and this was further attested to by Gwandu in 1829 (Danmole 10 – 11).

2. The Spread and Position of Islam in the Early 19th Century in Ilorin Emirate of Northern Nigeria

Islam reached Savannah section of West Africa in the eighth century AD, the time through the documented history of West Africa became manifest. Famous scholars such as *Ibn Murabbah* and *Al – Masudi*, for example, wrote as early as 738 and 947 respectively. By the time Islam got to the Savannah area, commercial activities started immediately in North Africa. Trade and commercial contact provided opportunity for material culture which influenced intellectual development for which some areas of Sudan became known. During the time of Dunama II (1221 – 59), linkages were made through official correspondences with Tunisia in line with what *Ibn Khaldun* mentioned. Having said this, a college was built in Cairo called *Madrasah al – Rashid*. However, Kanem Bornu metamorphosed into an academic and Islamic area because different scholars moved from Mali to Kanem Bornu to teach Islamic law. In the fourteenth century, a capital within the Kanuri empire had been built in the Bornu capital called N'gazaragamu by a ruler called Ali Ghazi (Ali Ghaji), 1476 – 1503. He had interest in studying the principles of Islam and visited Imam Umar Masaramba to study Islamic Law. However, specific Islamic activities were believed to have taken its firm footing during the time of Idris Alooma (1570 – 1602) and this assertion was corroborated by Ahmad Ibn Fartuwa (Fafunwa 53).

The *Madrasah* (Islamic schools) were established and mode of operation of the schools was in line with Muslim cities. The importation or spread of Islam in Hausa was as a result of the activities of scholars and traders respectively. Accordingly, around forty Wangarawa traders were believed to have introduced Islam into Kano during the reign of Ali Yaji, 1349 – 1385. A mosque was immediately built and Imam, Muezzin and Qadi were also given the mandate to discharge their various Islamic duties during this time. Fulani Islamic scholars migrated to Kano area during the time of Yaqub 1452 – 63, and carried along with them, volumes of books on Islamic law and theology.

Fundamentally, a famous scholar and theologian known as Al – Maghili from Timbuktu among many scholars arrived Kano to spread the tenets of Islam. In particular, during the administration of Muhammad Rumfa, Al-Maghili otherwise known as Abdulkareem authored the book which specialized on Islamic government called the *Obligation of the Princes*. Before Al – Maghili got to Katsina, the place had already become an Islamic centre. Different pilgrims

and scholars from University of Sankore visited the place to teach Islamic divinity. By the 17th century, Katsina had reputable Islamic scholars such as Muhammadu Dan Masina and Muhammadu Dan Marina.

Ilorin is largely a Muslim community in Nigeria. The precise time when Islam arrived Ilorin may not be easy to comprehend and scholars have not been able to arrive at a consensus on this matter. Significantly, the role of Ilorin in the Islamization of Yorubaland and the development of Islam has been documented in the province in the early nineteenth century (Fafunwa 10). Thus, Shaykh Alimi bn Salih came to Ilorin to meet a considerable number of Muslim scholars from different parts of the globe. These scholars included different descents such as the Fulanis, Hausas, Gobiris, Nupes, Malians and Kanuris in Ilorin. Consequently, the town metamorphosed into a melting pot of Muslims and their different culture.

3. Historical Antecedence of Emirs of Ilorin Emirate

Following the death of *al - Salih* otherwise known as Alimi, the mantle of leadership fell into the hands of Abdulsalami who became the first Emir of Ilorin (1823 – 1836). He established many offices in the state for his proper administration. He created administrative wards and appointed Baloguns (warlords) to administer them accordingly. These Baloguns were *Alanamu*, *Ajikobi*, *Fulani* and *Gambari*. Thus, the Yoruba were found principally around *Ide-Ape* Area, Balogun Alanamu area, Balogun Ajikobi, Okelele, Oloje and Adeta areas of the city. The Hausa were found primarily in Balogun Gambari ward and the Fulani in Balogun Fulani ward (Eliasu 32).

At the top of the emirate government was the Emir. The Balogun and all chiefs were to report to him from time to time. But role played by the Baloguns later put the Emir into checks and balances. Thus, one of the major advantages enjoyed by the Balogun was their position as war mongers, this they did on behalf of the Emirs. The Baloguns were so powerful that they dictated the pace of what share of booties that must be given to the Emirs. They could exercise powers within the emirate and outside the emirate. By the second half of the nineteenth century, the Balogun wielded strong power. They built their own courts and decided court matters independent of the Emirs. Consequently, their

offices became hereditary between the first office occupiers (Danmole 86). The second Emir was Shitta, (1842 – 1860) and also doubled as the second son of Alimi. He had Islamic learning and took part in various wars of expansion before he was made the Emir. The reign of Shitta was very peaceful because he did not inherit any political problem from his predecessor. After consolidating and utilizing the peaceful nature of his domain he embarked on various wars of expansion. He did this as far in the south in a place called Ore in Ondo state of Nigeria.

In addition, the Emir received many visitors during his reign. It was during his period that he welcomed the Christian Missionaries who visited Ilorin to seize the advantage and explore the opportunity of establishing Christianity in Ilorin Emirate (Jimoh 138) Emir Shitta died in 1860 and was replaced by Zubair.

Emir Zubair (1860 – 1868) was the third Emir. He participated in both religious and social matters. He was nicknamed *Aiyelabowo* (wealth is transient) because as far as he was concerned wealth was temporal. Emir Zubair became the Emir of Ilorin as a result of the death of the second Emir and he spent eight years. He encouraged and promoted the building of *Idi – Ape* Jumat Mosque. Emir Zubair embarked on various military expeditions. In the year 1864, he commanded an army headed by Baloguns Fulani, Alanamu, Gambari and of course Ajikobi to repulse Ibadan from Awotun (Jimoh 139 – 140).

Emir Aliyu became the fourth Emir (1868 – 1891). He ruled for twenty-three years. He encouraged expansionist activities in the Emirate and promoted communication amongst Ilorin and Nupe Emirs. He asserted his sovereignty over the Ekiti and checked the incursion of Ibadan that intended to extend its political ambition to Ekitiland. Another town called Ikole was captured including its neighbour to the South. Emir Momo was the fifth Emir (1891 – 1896). He was the eldest son of Emir Zubair. His mother was of a Yoruba stock notably near Iseyin. He participated in the various war fought by Ilorin. He was reported to be so resolute and calm with the emerging colonial administration in Lagos and believed in the peaceful coexistence of the Yoruba. He went into dialogue with the British overlords in Lagos to stop war and predicted the defeat of Ilorin in the event of open confrontation because of the superior weapons of the colonialists (Jimoh 141 – 143).

Table 1: Emirs of Ilorin Emirate, 1831 – 1900

No	Name	Number of years	Period
1	Emir AbdulSalam	11 years	1831 – 1842
2	Emir Shitta	18 years	1842 – 1860
3	Emir Zubair	8 years	1860 – 1868
4	Emir Aliyu	23 years	1868 – 1891
5	Emir Momo	5 years	1891 – 1896
6	Emir Sulaiman	19 years	1896 – 1900

Source: Eliasu Yahaya, 2024

Reasons for the Interest of Christian Missions in Ilorin Emirate of Northern Nigeria

The term “north” symbolizes the territory upon which a proclamation was made by the British government as the Protectorate of Northern Nigeria. In this respect, Charles Orr mentioned the physical features and territorial limit of the area thus:

Northern Nigeria comprises, roughly speaking, the countries lying on both banks of the middle Niger and the Benue rivers, and the regions extending from these to Lake Tchad, which forms its extreme north-eastern corner. It is bounded on the east by the German Protectorate of the Cameroons, the line separating the two having been fixed by the various International Agreements. On the north and west it is bounded by the French possession in the Central Soudan and the hinterland of Dahomey; on the south by the British colony of Lagos and Protectorate of Southern Nigeria. The southern portion is partly low-lying, partly broken up by ranges of hills – chiefly of laterite and granite – rising in some places to considerable heights, especially in the centre of the Protectorate, which a great rocky plateau, averaging 4,000 feet in altitude, forms the watershed in which rise rivers which fall respectively into the Niger, the Benue, and Lake Tchad. Along the northern border runs a wide strip of open upland country, stretching from the Niger across to Lake Tchad, varying in elevation from 1000 to 2400 feet above sea level. Here the climate is drier, the heat more temperate and the air purer and fresher than it is in the river valleys farther south (Orr 51 – 52).

Northern Nigerian was essentially a bigger part of belt of open grassland and of course semi-desert around latitudes 9 and 12 degree north moving from the Atlantic in the west to the Red Sea in the east. This caught the attention of Christian Missions in a unique – manner since the demise of the missionary – disposed General Gordon in Khartoum and consequent development of Mahdism. There were some anti – Islamic ambitions which came up amongst the Christian Missions in Britain and United States with the triumph of Mahdi and Khalifah. Other reasons involved the protracted incarceration of the French Catholic Priest through the Khalifah. The Christian Missions had interest in Northern Nigeria for being strategic because of the various records of travellers,

and explorers with special reference to Barth. He gave the picture of the people as being civilized, industrious and successful. These assertions drew the attentions of the various Christian Missions who became curious to Christianize the people who were essentially Muslims (Ayandele 118 – 120).

Furthermore, Ilorin seemed to be very significant to the various missionary societies that had the intention to Christianize the Muslims. They took their activities northward particularly from Badagry and Lagos to the coast and fundamentally to the Sokoto caliphate where the Muslims were in preponderance. We can discern these important reasons why the Christian missions intended to establish a station in Ilorin. The first one was that the Christian Missions considered that their missions were significant part of their major effort to preach the gospel to the Muslims in the North. In this sense, it was affirmed that Ilorin was strategically located and this gave it the dual role to act as a springboard through which evangelical activities could get to Sokoto caliphate. The second reason put forward was that the interest of the Christian Missions emanated from the 19th century trade connections which the town enjoyed with many towns including Kano. In this claim, the 1920s Jihad of Ilorin nor the wars of Yorubaland within the same time could reject (Ajayi and Okedara 21 – 22).

4. Christian Missionaries Visits in Ilorin Emirate

In the year 1855 Bowen, an American Baptist Missionary visited Ilorin and Reverend A.C. Mann of the Church Missionary Society paid a similar visit to Ilorin within the interval of the first and second visits of Bowen. It should be remarked that Bowen's visit and adventure to Ilorin was a fundamental one because this visit was a giant stride in the process of Christian evangelization in Ilorin. Not only that, its validity lies in the fact that it opened the objectivity of spreading the tentacles of religious gospel in entire Nigeria. Thus, Bowen himself made the following remarks: *In my first journey to Ilorin, I travelled with caravan of traders, which could not have numbered much less than three thousand persons, large caravans are constantly arriving Ilorin from directions and the*

same is going at all of the great centers of central Africa trade (Bowen Bills, 207).

He sought for an interview with Emir and requested to live there even though he was nursing the ambition to visit Ilorin before this period. In his letter to the Executive Secretary of the Foreign Mission Board in 1850, he had that desire ... I wish to go to Ilorin as soon as I learn Yoruba and before, if the way is opened." (Ajayi and Okedara 23). His interaction with the traders leaving in Abeokuta and Ijaye Orile vis-à-vis reports dissuaded him from his earlier visit. In the year 1852, he proposed to be there but the Ilorin traders stated that no Christian would be allowed to visit the town because it was a predominant Muslim setting. This same story was made by the people who arrived Ijaye in the years 1853 and 1854 respectively. Reverend T.J. Bowen visited Ilorin during the time of Emir Shitta without any official permission to visit the city of Ilorin. He moved proudly and asked for water to drink. Later, one of the gatemen asked Bowen, why did you not send a messenger to the Emir that you were coming? Bowen said because "I am a messenger myself" (Bowen 191).

Reverend T.J. Bowen's appearance generated some issues from the Muslims. Some said that the Emir would ask the visitor to go back before getting to Ilorin. There were other versions of the story concerning the fact that the visitor would not be allowed to drink nor served food to eat.

The Emir asked Reverend, T.J. Bowen some questions, apart from asking him the purpose of his visit to the Muslim town of Ilorin. Bowen was questioned concerning himself, and the name of his king. Where upon, Bowen answered "God is our King". The Emir was moved by this answer given by Bowen and he said "God is enough" (Bowen 193). Bowen was asked whether he knew of Muhammad. He responded in affirmative but also replied that he did not serve Moses but Moses wrote the truth but Moses was his fellow servant (Bowen) not his master. The Emir further requested Bowen to carry along with him *Injil* or New Testament. The Emir went through the Bible and asked Bowen to read to his hearing. Bowen read and translated Luke's account concerning conception. The Emir and Bowen had interview closely with one and another. More importantly, Bowen gave a distinction concerning the synopsis of the Christian religion. But the Emir said we were Mohammedans. Despite the cordiality of this discussion, the Emir did not undermine the caliphal directives and his duties to protect the sanctity of Islam. He however declined to give the permission of Bowen to establish a station in Ilorin emirate (Danmole 15).

In July 1855, Reverend William Clarke visited Ilorin apparently during the reign of Emir Shitta. But the Emir rebuffed his endeavour to bring Christianity in Ilorin (Clarke 107). In a similar manner in November 1857, he stated thus:

"Today at noon I left home intending to visit the eastern parts of the Yoruba kingdom, and then to pass through Ilorin with the view of touching the Niger at some suitable point and thus testing the practicability of extending our Missionary operations in that direction. For some years it had been our earnest desire to have that Mohammedan city of Ilorin open to the gospel (Clarke 107). But according to Reverence William Clarke in his own religious philosophy, he became aware that there was something to ponder between the falsehood and true prophet. Between Muhammad and Christ that "the intelligent Muslims cannot fail to perceive" (Clarke 164).

Clarke was asked to wait for the Emir which lasted for six hours. According to Clarke, he sat on mat for and became worried but as he mounted his horse, he became wearied again. But as he was becoming fed up, he saw the messenger of the king. Clarke mentioned that this was part of Ilorin: which he had never seen but must be noted to form proper account of the size of Ilorin. He made the importance of his visit to Ilorin known because he said he was in Ilorin to preach the word of God. At this point, he distributed Arabian Bible but it was reported that nobody took it but his permission to visit the Niger was not rejected (Clarke 165).

By 1872, Bishop Ajayi Crowther visited Emir Aliyu. But before this time, Crowther voyaged through Ilorin while moving to Lagos with Reverend Townsend. But their boat broke (wrecked) on the Niger. The Emir secured an interview with them and wished them prosperity. After a little while, he asked for the name of his visitor and his team which were mentioned to the Emir. In respect of office of the Bishop Crowther, the visitor that he was Christian *Lemanu* (Imam) Yorubanized and perhaps because of the Yoruba background of Bishop Crowther. The Emir asked Bishop Crowther to read the Bible. But one unique thing in the area of evangelization of Bishop Crowther was his ability to translate the Bible into Yoruba which made a unique Bishop of his time. The first subject matter which Bishop Ajayi Crowther read from the Bible was the sonship of Christ as mentioned by Angel Gabriel. He then read thus:

And the angel came in unto her and said. Hail thou that art highly favoured, the Lord is with thee: blessed art thou among women and when she saw him, she was troubled at his saying and cast in her mind what

manner of salutation this should be and the angel said unto her, fear not. Mary: for thou hast found favour with God. And behold thou shalt conceive in thy womb and bring forth a son and shalt call his name JESUS. He shall be great and shall be called the son of the Highest and the Lord God shall give unto him the throne of his father David (Luke 1:28 – 32).

The second issue which Bishop Ajayi read to the audience was the teaching of the Christ in John:

“Jesus said unto him, I am the way, the truth and the life: no man cometh unto the father, but by me”. (John 14:6).

In his response, Emir Aliyu cleverly asked his visitor a question whether Anabi (Prophet) Isa (Jesus) was not to be the adjudicator of the world. Bishop Crowther opened his Bible and read:

“When the son of man shall come in his glory and shall the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. (Mathew 25: 31 – 34).

Another question came in immediately to Bishop Crowther from the Emir, how soon would Jesus come? This was found in Acts 1. 7, and Bishop Crowther said: *And he said unto them. It is not for you to know the times or the seasons which the father hath put in His own power”. (Acts 1:7).* Crowther also went into Luke: *And this know, if the good man of the house had known what hour the thief would come, he would have watched, not have suffered his house to be broken through. (Luke 12: 39 – 40).*

Immediately after this, another voice came up with this question. What did your Bible (*Litafi*, rendered in

Hausa language as Bible) said about Muhammad. Bishop Ajayi responded that in 622 years after the death of Christ, Mohammad was, given his prophethood, even though the Bible did not say anything concerning Muhammad. Bishop Ajayi Crowther further commented on the comprehensibility of the Bible as containing the following *Taurata*, the Pentateuch; the *Sabura*, the Psalms of David, in addition to the prophets and *Injil* the Gospel. All these divisions were adequately read by Bishop Ajayi Crowther to the audience. Despite the warmest hospitality shown to Bishop Ajayi Crowther by Emir Aliyu and members of this council, the chief host did not grant his permission to open a station in Ilorin. This unsuccessful missionary venture did not discourage the Church Missionary Society to continue to mount pressure on Ilorin. (Danmole 16).

In the year 1893, Reverend, S. S. Farrow was commandeered by the Church Missionary Society to pay a visit to Ilorin emirate. This was as a result of the fact that the British Colonial Governor of Lagos called Gilbert Carter received a proclamation from Emir Moma of Ilorin. The resident permit of Reverend Farrow was not endorsed despite the level of affection accorded him. This ordeal of cordiality through rejection continued till Ilorin sovereignty under the Emirs was checked and repulsively dealt with by the British colonial administration particularly the Royal Niger Company. It must be noted that by 1897, Bishop Herbert Tugwell of the Church Missionary Society attempted to start Christian Missionary activities in Ilorin. Having realized that Ilorin was under then British Royal Niger Company, Tugwell thought it would be easier for him to plant Christianity in Ilorin. But this effort did not succeed because Emir Sulaiman diplomatically declined like Emirs that were before him (Danmole 17).

Table 2: Chronological Table of the Christian Missions Visits to Ilorin Emirate, 1855 - 1897

No	Name	Denomination	Date of the visits
1	Reverend T. J. Bowen	Baptist	1855
2	W. H. Clarke	Baptist	1855
3	Reverend A. C. Mann	Church Missionary Society	1855
4	Bishop Ajayi Crowther	Church Missionary Society	1872
5	Reverend S.S. Farrow	Church Missionary Society	1893
6	Bishop Herbert Tugwell	Church Missionary Society	1897

Source: Elias Yahya, 2024

5. Conclusion

We have seen in this discussion that before the creation of Ilorin Emirate in 1823, the city of Ilorin was favoured adequately because of its strategic location and thus consequently attracted many settlers

because of natural endowments to the town. In 19th century, a Christian cleric remarked that Ilorin was not only significant within itself but also in the entire central Africa. In addition to these, Ilorin during this time created for itself religious and political government headed by the various Islamic Emirs who

were in themselves versed in various Quranic and Islamic doctrine. Thus, when the Christian Missions appeared before them in 1855, they did only display their strong knowledge of Islam but also asked and created intellectual debate amongst their visitors who had the motive to plant Christianity in Ilorin. Be that as it may, Ilorin before 1825 and particularly in the early nineteenth century witnessed a well-established Muslims community. But despite this, the Emirs treaded the part of peace as they demonstrated to their visitors. Perhaps, this can explain better the place of Emirs and the Christian Missions in Ilorin Muslim Emirate of Northern Nigeria, 1823 – 1900.

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Part Four

Language and Literary Studies



Sociocultural contexts of Yorùbá Traditional Marriage Songs

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Abstract. One of the essential cultural institutions of the Yoruba in Southwestern Nigeria, is marriage. The ‘alaga’ plays an important role in traditional wedding ceremonies. Earlier studies on their activities have concentrated on the linguistic prowess of the compere. This paper examines the sociocultural elements of Yoruba traditional wedding songs and performance which has been neglected in earlier works. The theoretical approach to this study is Dell Hyme's Ethnography of Communication which explores the use of various means of communication among particular people. Ten (10) Yoruba traditional wedding songs were purposively selected as empirical data. Data was analysed using content-analysis. In addition, participant observation was employed by the researcher. The study shows that the engagement songs are embodiments of Yorùbá history, a public display of affluence, background of the bride and groom, the reliance on prayers, and display of humour, all of which constitute the sociocultural contexts of the Yoruba traditional wedding. The marriage ceremony, especially the engagement, ‘idána’, has transformed from being a melting point for the two families into an important avenue for displaying the linguistic proficiency of the Master of Ceremonies; the alága, as well as the rich cultural background of the Yorùbá. The study found that the ‘alága’ role which began as a humble assignment played by the ‘iyawó ilé’ has metamorphosed into a big business serving families across different economic, religions and tribal background. The study concludes that the ‘alagas’ are major agents of language maintenance among the Yorùbá and also serve as social reformers.

Keywords: *Alága*, Engagement ceremony, Ethnography of communication, Sociocultural, Yorùbá culture.

1. Introduction

A people's culture is the totality of their art, belief, custom and norms which distinguish them from other cultures. It is the totality of what makes up the life and

living style of a group of people living in the same geographical area (Adesanya and Taiwo, 2019). Languages are the vehicles through which humans convey their deepest thoughts and feelings. Yoruba traditional engagements encapsulate emotional moments not only for the bride and groom but also for the two families coming together. The joining of the two love-birds automatically brings in them responsibilities (Ladele, et al 2006). Adesanya and Táíwò (2019) examined the aesthetics of traditional marriage among the Yorùbá. The writers viewed marriage as a hallmark of Yorùbá culture and identity. The studies described in clear terms the stages involved in traditional marriage and the various traditional elements used in the conduct of the ceremony.

The Yorùbá marriage ceremonies are in stages. The first is the search “ifojúsóde” here, the parents of the groom are the most important players in this regard. They set out to search for a decent and responsible young wife for their son. Friends and family members are also carried along in this search for a good partner for the groom.

The second whose is ‘alárinna’ the middle man/intermediary. This plays the role of the matched-maker. He goes between the love birds, conveying messages from one to the other. This is because the culture does not permit the groom to be to go directly to the woman because, marriage involves two different families, the Yoruba culture indicates that the parents of the would-be groom and bride will do a thorough ‘iwádii’ investigation which may also include seeking the ‘Ifá’ oracle. This investigation is to ascertain the type of family background of the would-be groom/bride. Johnson (1921, p. 113) remarks that “no girl married without the consent of her parent, the family oracle invariably consulted before the family decision is arrived at”. This will unravel the behavioural pattern as well as the health status of the families. According to Adesanya and Taiwo (2019, p. 52) traditional marriage is important in order to have a helper. People also get married in order to have

children because children are invaluable in Yorùbá society. Their third essence of marriage is to create “cordial relationship and co-existence between the two families” the next stage is consent ‘*isihùn/ijóhẹn*’. This stage refers to the consensual agreement between both families to hear their words marry each other.

2. Literature Review

Earlier studies on Yoruba traditional marriage ceremonies include, Atolagbe (2012), Ayoola (2019) and Adeseye Taiwo, (2019), Aladesanmi and Ogunjinmi (2019), Adejumo (2021), Idowu (2022), Omotayo (2023) and Unuobonah and Kupolati (2023) Adesanya and Taiwo (2019) the study centred around the Yoruba traditional marriage. The study explores the various functions of marriage, such as for social recognition, procreation of children and stability in relationship among others. Overall, the paper believes that the Yoruba traditional culture is a major hallmark of culture and identity (p 87) examined three traditional mixed marriages involving the Yoruba bride and non-Yoruba grooms; These are Esan, Igbo and Ijaw men. According to Unuobonah and Kupolati (2023:), in their study of generic structure and pragmatic acts in Yoruba traditional wedding, “the Yoruba traditional wedding is the most important wedding, since it is based on the indigenous culture of the people and the one most recognised by the families of the couple”. The generic components are thus analysed along pragmatic acts. These include Groom’s family entrance, opening prayer, thanksgiving, letter of proposal, Grooms entrance, bride’s entrance, presentation of gifts, payment of bride price and closing prayer. Aladesanmi and Ogunjinmi (2019 in Omotayo (2023:115) aver that marriage in Yoruba culture is the vehicle that brings about peaceful family co-existent, sex, child birth, child upbringing, child education and a peaceful society”. This highlights the importance of the family in Yoruba sociocultural setting. Idowu (2022) examined an aspect of Yoruba traditional wedding that is gradually going into extinction due to civilization and absence of family bond among others are responsible for this development. The ‘*ẹkún iyàwó*’ bridal chant is an age-long tradition among the Yoruba where the new bride is escorted by her friends as she moves from one family member to another. It is usually emotion-laden as the chants express the fear of the unknown in her new home. The paper concludes that as important as this cultural practice is, “its continuity seems impossible due to the emergence of new generation of parents and mode of parenting” (p14). In Adejumo (2023), observable changes currently seen in the Yoruba culture are explicitly narrated. Several Yoruba culture such as the socio-cultural institutions, Yoruba

Arts and crafts, literacy culture were discussed in line with civilization and globalisation. While the writer believes that these changes are like ‘double edge sword’ that portends both positive and negative implications. On issues on marriage, Adejumo avers that new developments such as young people finding their partners by themselves without the involvement of the parents or the proposal method of young men kneeling to propose to the loved ones which is an unpopular event in our culture, because the Yoruba society is a patriarchal society. Above all, other new developments such as same-sex relationships, e.g. homosexuality, lesbianism and the modern trend of young people who would rather be ‘baby mama’ or ‘baby papa’ than be properly married as laid down by the tradition and culture of the Yoruba observed to be unacceptable and therefore uncommon among the Yoruba. According to her, “despite the acceptance of same-sex relations in some cultures of the world, the Yoruba society still holds firmly to her cultural norms” (p. 16).

Music plays an important role in the life of the Yoruba. Earlier works on Yoruba music include Olukoju (1985, 1994), and Onadipe-Shalom (2022), Olujinmi, (2011), Olukoju (1985, 1994) expresses the fact that the Yoruba has music/song for each and every event of their lives. One of such are songs relating to marriages. Other relevant songs among the Yoruba include festival songs, folktale songs, political songs, work songs, songs of “mother of twins cradle songs, lullabies, structured songs and some dance music songs. (Olukoju, 1978, Olujinmi, 2011 pp 77-78) Olujinmi, (2011, p.1) asserts that music as “oral literature is a valuable instrument of change in the contemporary society where moral decadence and social ills reign supreme” Onadipe-Shalom (2022) writes on the social and moral values embedded in Fanti songs, a popular Afro-Brazilian music popular on Lagos Island. Part of what the Fanti songs are popular for are the cautionary messages they convey to the listeners. There are songs which ‘call for caution and vigilance in Lagos’ (p.111). In addition, the Fanti songs explain the transient nature of man and the need for mortals to read gently especially as they struggle for wealth and positions in life.

Ayé oo / Fúngbà diè
ní oo / Èdà wayé máyà wò
n a bàlújé
/ Ayé oo / Fúngbà diè
ní oo.

[This life is only for a short spell /
 Man grips the Earth so tightly / And
 corrupts the Earth.]

Olujinmi, (2011, p.1) asserts that music as “oral literature is a valuable instrument of change in the contemporary society where moral decadence and social ills reign supreme”

3. Theoretical framework: Ethnography of Communication (EC)

Ethnography of communication (EC) aims to study language and communication in actual occasion and interaction. It is a multidisciplinary research approach that employs ethnographic accounts of actual communications events and occasions in order to understand distinct cultural and contextual dimensions of communication. Formerly referred to as ethnography of speaking, the theory postulates that to a large extent EC is culturally distinctive in its nature, forms, and meanings”. Hymes, (1962, p.120) Remarks that ethnography of speaking “is concerned with the situation and uses, the patterns and functions of speaking as an activity in its own right” and that communication is culturally-distinctive (p.450). the choice of this theory for the study is based on the background that Yoruba wedding songs bear strong cultural meanings that understood and decoded by the generality of then people.

Presentation and discussion of data.

This section presents the various traditional wedding songs, the social and cultural contexts of their usages and demonstrations by the *alagas*. This socio-cultural context refers to the social and cultural factors that influence individuals and their behaviours within a particular society or community. These include level of gender, education background, religious belief, economic status and attitudes. All of these are captured in the wedding songs as presented in this paper.

Ten (10) engagement songs from four traditional wedding ceremonies are employed in this study. Songs are regular phenomenon Yoruba in Yoruba language. There are songs from different occasions ranging from joyous to sad moments. Òjó (2014, p135) remarks that “songs play significant roles in the social, political and economic life of the people”. In addition, she explains that singing is part of the cultural life of the Yorubá. Ayòlola (2019: p 88) examines length of marriage and marital adjustment. He is worried by the rate of divorce being witnessed which takes place in our society today. According to her, there are marriages that do not last up to a year. Hence, such ‘statements of “you are the sugar in my tea” (Oláiyiwo, 2009). The traditional engagement ceremony and mode of engagement presents to a longer extent the common anomalies in marriages today. These include problems

at infidelity poverty, spousal battery or domestic violence and unwillingness to take responsibilities. The study emphasizes the need for marital counsellors who would be useful in social work and religious organizations.

The wedding ceremony exhibits dialogue/Turns – taking, frequent interactions and conversations are carried out by the masters of ceremony. Wardhaugh (1998:195) explains the concept of call and response in the following:

A greeting leads to a return of greeting, a question leads to an answer, a request or offer leads to an acceptance or refusal, a complaint leads to an apology or some kind of rejection, a statement leads to acceptance or rejection, a farewell lead to a farewell and so on.

The example below demonstrates such turn-taking between the *alága idúró*, for the groom’s family and *alága ijókòó* for the bride’s:

Ta le wá wá?
Who do you look for?
Ta le bèrè?
Who do you ask for
Ta le sọ pé ẹwá rí?
Who have you come to see
Alaga sàlàyé o. M.C. explain
The *alága idúró* replies:

(ii) *Torí Títí bèbí sòun lase wá –*
We have come because of Titi baby
A fẹ kẹ ẹ fúnwá ká fi se yàwó –
We want you to release her to us as a bride
The word ‘bèbí’ used here as a loan word, is employed by the *alága idúró* to describe physiology. This conversation reveals the cultural value of greetings among the Yoruba. Ethnography of communication indicates that speech patterns are culturally implied. The *alaga* asked the same question with the same semantics in three different forms.

Display of wealth

The modern-day engagement ceremony is a day to showcase the affluence and wealth of the two families. The *alága* as a spokesperson for the families demonstrates their skill and language competence. The *alága* on the husband side will lead the songs with family members dancing and rejoicing:

(iii) *Ẹ máa kálọ*
Come along .
Ẹ máa kálọ
Come along
Nílẹ ọlọlá

To the house of the noble
Ẹ máa kálọ
Come along
Áwa kì í ẹbí olọ̀ṣì
We are not a poverty-stricken family
Ẹ máa kálọ
Come along

This song emphasises on the importance of the two families. Traditional weddings are basically family in nature and are avenues to showcase all the wealth, affluence, elegance and influence the alága made use of two contrasting words. Two opposing words are words here ‘olólá’ the ‘honourable/wealthy’ and ‘olosi’ the ‘poor/dishonourable’/ pauper. The two lexical items demonstrate the social and economic classes we have evidences in the society. It is a normal phenomenon that the rich always prefer to associate with people of same financial capability. Apart from this, parents are careful to give their wards to promising young people. 66

In addition, because traditional weddings are mainly family-centred, both parents are conspicuously honoured in various songs. For example, this is a song to honour the father:

(iv) *Ọmọ ò lè ọbaba, ká má bínú ọmọ*
We cannot be angry with a child as long as the child looks like the father
Ọmọ ò lè ọbaba, ká má bínú ọmọ
We cannot be angry with a child as long as the child looks like the father

(v) *Àràbá ni bàbá ooo*
Araba is the father (the king of trees)
Àràbá ni bàbá oo
Araba is the father (the king of trees)
Ẹni a bá lábà ni baba
The one we met in the shed is the ‘father’
Àràbá ni bàbá ee
Araba is the father (the king of trees)

The two songs above in (iv & v) demonstrate the sacred position the Yorùbá place the father who is the head of the family. The Yoruba society, being patrimonial in nature, songs like these are rendered with great jubilation to the admiration of the father, who in return, along with other family members lavishes loads of cash on the alága. Moreover, the likeness here does not only relate to the physical remembrances but other attributes visible in the father, for example, diligence, punctuality, neatness, kindness and others.

(vi) *Màmá ló lọmọ lótitọ*
Of a truth, the child belongs to the mother

Màmá ló lọmọ òdodo
As a matter of fact, the child belongs to the mother
Lójọ iyáwó
On the wedding day
Màmá ló lọmọ
The child is the mother’s

This song clearly demonstrates the socio-cultural values attached to the Yorùbá female gender, in this case, mothers on wedding days. The mother is celebrated having successfully trained the young bride. This is especially appreciated where the bride has successfully gone through her education or vocational training. In Yoruba culture of motherhood is regarded as sacred. The axiom “orisa bi iya ko si” no deity like a mother, therefore, the song is every relevant in this social context.

Attitude is one major sociocultural factor which can be positive or negative. A family’s positive attitudes to education is publicly celebrated in traditional wedding ceremonies. The Yoruba are the first set of people to receive western education in Nigeria. In 1842 This is evident in the fact that it is not only the parents of the bride/groom that are celebrated. Another member of the family that is conspicuously honoured on engagement days is the educated and brilliant bride’s younger’s sister. This is the person that reads the engagement letter presented by the husband’s family. However, if the bride does not have a younger sister, she can take any of her family members to do this. This younger sister reads meticulously to the admiration of all guests and is showered with prayers and loads of cash in appreciation of her efforts. It is unusual to see a male reading the engagement letters but it is not totally out of place because of the gifts involved which the bride would love her siblings to receive. The song below clearly states the positive attitudes of the parents to western education. The Yoruba people are one of the most educated races in Nigeria and their influence can be found in various human endeavours.

(vii) *Yunifásitì dára*
The University is a good place
Ibi tí àwọn òmọwé wà
Where the scholars are
Ibẹ lọmọ mi yóò lọ
This is where my child will go
Orí yóò gbé wọn dé bẹ ooo
Their heads (gods) will get them there.

The engagement ceremony is the right time for parents of both the bride and groom to shower prayers on their wards. This is iwúre in Yorùbá land.

No matter the religious background of the clients, prayers for the newly-wedded are considered imperative. The Yoruba believe that prayer is needed for what is good to stabilise and to wade off every evil occurrences. In spite of the fact that some of the ceremonies end in the church or conducted in the Islamic way, the engagement ceremony is never declared over without prayers from parents, families and well-wishers; e.g right from the beginning once the members of the groom's family are seated, the *alága* ijokoo declares:

Ẹ jẹ ka dide ka gbàdúrà 2X

Let's rise to pray 2x

Ẹ jẹ ka dide 2X

Let's rise 2X

One of such outpours of prayers is shown below:

Olúwatóyìn, Abigail, (of the bride names)

Olúwà yòò fọmọ deyín ládé

The lord will crown you with children

Nítórí ọmọ ni adé ìgbéyàwó

For children are the crowns of marriages

The conceptual metaphor in the songs above is 'adé'. The meaning of 'adé' is a crown which is a symbol of royalty. Here children are considered as primary benefits of a marriage. Hence, children are considered as added blessings to marriages just as icing are to cakes. The prayers continue:

Kó máa bí dọkítà

To give birth to doctors

Kó máa bádájọ

To give birth to judges

Kó bí kọmìṣọ̀nà

To give birth to commissioners

It is the prayer of every parent that their descendants achieve greatness in life. Hence, the prayers for children who will grow to become doctors, judges and commissioners. Again, this depicts the seemingly top and lucrative professions in the social hierarchy.

The Yoruba culture considers marriage as a journey, hence the 'ìwúre' prayers for the newly-wed. In the earlier times, during the bridal chants, songs like this can be heard:

Ilé ọkọ yá (2x)

It's time to go to your husband's house

Orí iyá rẹ ó sin ẹ lọ

May your mother's Head go with you

Ilé ọkọ yá

It's time to go to your husband's house.

The word 'orí' is used as a cultural metaphor because it represents the very being of the person, *ori inú* the

inner head. Orí in Yorùbá is considered the pathfinder in fact one's success in choice of partner, marriage or any endeavour in life is thought to be a result of one's orí. In essence, a woman who has a good home is said to have 'orí ọkọ' meaning she has a good destiny in matters relating to matrimony whereas one who did not succeed is referred to as not having 'orí ọkọ'. Therefore, this engagement song brings to fore the Yorùbá concept of orí in marriages. 'It is the real essence of being, the personality -soul, which guides and helps a person before he is born' Ogunade (2006: p 178) asserts that orí inú is a "person's spiritual element or being which is invisible but actively present when one is being created, throughout life, at death, and when one appears before the creator in judgement" Akande (2020: p 6) states that 'ori' is an 'embodiment and a repository of all supernatural energy from where the essence of Yorùbá spirituality and existence emanate'.

Although engagement ceremonies are basically traditional, there are evidences of youth culture. The traditional marriage M.C.s provide popular youth music, youth language and common slangs among the youths. The examples above demonstrates the fact that conversations usually start with a pleasant word or a question and answer. In addition, the ceremonies can also be conducted in English language or code-mixed with English when the families involved are not all Yoruba. In modern days the use of English is clearly evident especially among the educated *alága*. For examples, the A-Z of the bride beautifully rendered by Fere Jesu. I must say I have never heard this from any *alága*. She says:

Our wife is simply Amiable, she's Articulate, she's Ambitious,

she's beautiful, she's bouyant, she's brilliant,

she's charming, she's cheerful.

She's dutifull,

she's eloquent, she's efficie nt, she's effective

.....

These complementary remarks and more describe the beautiful new bride. The bride is made to stand in the middle while her friends form a circle around her with this song:

Who is in the garden

A little fine girl

Can I come and see her

No! no!! no!!!

Marriage ties can be between a Yorùbá man/woman of another tribe,v. The *alága* is able to code-switch the two by promoting the language and culture of the two languages. The importance of traditional marriages is seen in the fact that whether the would-be-couple are together physically or separated by distance, the *alága* know how to conduct the ceremonies.

Although, some people opined that the marriage M.C. make wedding engagement ceremonies expensive, professionals in this field maintain that they operate within the economic proven of the celebrants. For instance, Fèrè Jèṣù has conducted engagement ceremonies for both the rich and the poor. One of such is the engagement ceremony of a Senator of the Republic of Nigeria. Moreover, one *alaga* can serve as MC for both families in situations where the families do not intend to do an extensive or elaborate ceremony. So, it is exactly what the clients want that the *alága* offered at any engagement ceremonies.

The *alága* through their songs serve as social reformers. In the songs below, the *alága idúró* educates the audience on placing love between young people above money. At another occasion, when the *alága ijokoo* maintains that anyone with the intention of getting married to a rich family must be wealthy, the *alága iduro* responded that it is not money but love that is important.

Alága ijókóó: Eo láa ná

He will spend money

Ẹbi oko sẹ ẹ gbó

Groom's family, can you hear me?

Ọnìyàn tò máa fẹ gbajúmọ láya

Whoever will marry the rich

Ẹ o láa ná

Will spend money

Humours can be seen in the interactions between the two *alágas* or the bride/groom. Woven around this humour is the call to adhere to the cultural value of the Yoruba people which places good name, integrity, care and love for one another. This is captured in the following response by the *alága idúró*.

Alága idúró: Ẹ ní súúrù Madam now

Be patient, madam

A lówó, A lẹnu, a ní gbogbo ẹ

We have money, we are influential, we have everything

Ẹgbón ohun tóju owó lọ ni ifẹ.

But what is bigger than money

Ẹ máa gbọ.

listen

Ìfẹ láa ni he/she must be in love

A bóògbó àwé

Are you listening, my brother

Ìfẹ láa ní

He has be be love

Ọnìyàn tò máa fẹ gbajúmọ lókọ ifẹ láa ní òò ẹé

Whoever will marry a celebrity must be in love

4. Conclusion

This paper has demonstrated the fact that Yorùbá traditional wedding songs by the *alága* showcase both

the aesthetics of the language as well as the affluence of the families concerned. They demonstrate the capacities of the families and in return the *alága* are rewarded with loads of money being spray on them. Cultural values are also communicated through their songs. The modern day *alága* has brought so much professionalism and grandeur to the ceremony and are therefore likely to be among the Yorùbá for a long time. The knowledge of these songs serves as sources of local histories, panegyrics and humour all of which promote Yoruba language and cultural values. The importance of this paper is demonstrated in its analysis of linguistic, social and cultural contexts of Yoruba traditional wedding songs.

Appendix

Mrs Deborah Ibijoke Rufai aka Fere Jesu: A Short Biography

The *alága* Fèrè Jèṣù Deborah Ìbíjóké Rùfàí, an indigene of Kwara State was born and nurtured in Lagos State. She had all her education in Lagos State. Although she would have loved to learn the engagement skill under an expert, she did not have a formal training for the job. The first set of opportunities to do the job appeared when her friends were to get married. She resorted to studying from her lessons notes in the University as a student of Yorùbá and communication Arts. Fèrè Jèṣù started her *alága* business in September 28, 1998. She started the Fèrè Jèṣù school of engagement in 2008 and first graduation was in October 2010. She has graduated 26 professional *alágas* who are doing well in their different of locations, both within and outside the country. She recalled her first outing and how she pleaded the senior *alága* to kindly relate with her with ease since she was just an amateur.

According to her, she decided to start *The Fèrè Jèṣù School* after reports of the inadequacies of her band members from clients. At first, the training was informal but later become formalized by having the ethics of the profession documented. By this, the complaints of inefficiency were drastically reduced. She acknowledges God's providence on her performance by the numerous senior *alága* she has followed to marriage ceremonies. The desire to maintain and transmit the cultural heritage of the Yoruba is paramount and clearly evidenced in her performance. Fèrè Jèṣù believes that the *alágas* are adding several innovations to improve their performance. She avers that the *alaga* are also front liners in the promotion language and cultural identities of the Yoruba people.

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French for Professionals: Translation and Interpretation as Panacea

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Abstract. Over the years, efforts have been made by the Nigerian governments to train professional translators and interpreters in the country; yet studies continue to point out deficiencies in the translations of words from English language to French language among the trained professionals. In this wise, this study, therefore, appraises the effectiveness of the French curriculum of the Nigerian French language Village and Ekiti State University (EKSU) from the students' points of view. This is to determine the correlation between students' linguistic needs and what they are being offered. Three research questions guided the study. Descriptive research design was adopted for the study. Through a simple random sampling technique, 50 postgraduates were selected from the examined schools respectively. A self-structured questionnaire entitled: Efficiency of French Curriculum for University Students' Questionnaire (EFCUSQ) and ten unedited manuscripts translated by ten postgraduate students were used for the study. Among other findings, the study revealed that students have positive attitudes towards the French translation curriculum, but lack the key words that best suits each word. Similarly, the study indicated that students have limited cultural knowledge of the French language, due to many domains being introduced and taught in the curriculum, which are not useful to their professions. Thus, the study recommends that a Need Assessment (NA) should be conducted at the beginning of each session to know the linguistic needs of each student.

Keywords: FSP, Professionals, Translators, Interpreters, Needs Analysis, Nigeria

1. Introduction

Humans are social creatures; hence, they are in constant search for ways to communicate their needs, feelings, ideas with people. The need to learn a language(s), therefore, becomes the only viable solution to fulfil these needs. Language is significant to man and serves to fulfil his communicative needs.

People learn a language(s) for varying reasons – business, education, economy, and prestige, amongst others. Objectively, a people may learn a particular language, due to the function it serves them and the vacuum it fills. Therefore, teaching a functional and context-based language to such people becomes apposite.

There are over 400 indigenous languages in Nigeria. These 400 indigenous languages are the first languages of the 250 ethnic groups in the country. Yoruba is the first language of the great majority of the Yoruba, Igbo the first language of the Ibo and Hausa the first language of the Hausa and so on, just as English is the first language of the English people, Chinese the first language of the Chinese and Japanese the first language of the Japanese Tsu J. (2022). For the reason that Nigeria was colonised by the British, English language was adopted as the country's official language and national language to sustain the amalgamation of the Northern and the Southern Protectorates of Nigeria in 1914 by Sir Fredrick Lord Lugard. As time goes by, the Nigerian government's vision to boost the international, cultural, economic, and political relations informed the reason for bonding with the four neighbouring African countries – Republic of Benin, Cameroun, Chad, and Republic of Niger whose official language is French. To meet these needs, government began to advocate for the teaching of French in Nigerian schools.

The development of French in Nigeria can be dichotomised into three phases: According to Omolewa (1981) in Ojelade (1999:13), the first phase took place in the 19th century. In that period, it was individual decision that motivated the quest to acquire competence in French language. The second phase of French in Nigeria began in 1909 and ended in 1995. This period witnessed the re-introduction of French in Nigerian schools. After independence in 1960, the Nigerian government adopted it as a subject of study in public schools on the ground that Nigeria needed to foster cooperation and understanding with her

francophone neighbours on the one hand, and to facilitate communication with France and other French speaking countries of the world on the other hand, as documented by Syed S.A. (1984). The third phase of French in Nigeria began in 1996 following the vision of the late General Sanni Abacha. The then head of state looked at French beyond being a medium that will facilitate communication between two or more countries but as a medium of communication between the multi-various ethnic groups in the country. Thus, bilingualism becomes the mission of French as conceived by Sanni Abacha.

To a reasonable extent, the teaching and learning of the French language in Nigeria have been progressive. Some teachers of the language and other professionals have enjoyed the benefits of attending work related training and workshops in the French-speaking countries. According to Opaluwa, A. (2022), French-language students have enjoyed the language improvement opportunity of their Compulsory Immersion Programme in Institutions like the Nigeria French Language Village, the neighbouring Republic of Benin and Togo. Some students even go as far as traveling to France.

Globalisation has placed the world in constant flux because of economic, business, and social structural changes. As the marketplace becomes more connected, professionals in different fields of endeavours begin to recognise the necessity of acquiring alternative communication skills. Better cross-cultural interaction between business networks has made international language such as French a pivotal means of effective communication in all life endeavours. French as an international language is used to facilitate commercial activities, science and technology, information sharing, and global travel, thereby sparking an increase in courses and textual emphasis. According to the Professional French Institute, (2023), FSP is a specialised approach to language learning, tailored to meet specific professional or academic needs. Studies and casual observations have shown that professional translators in Nigeria have realized their competence in general French is insufficient to successfully execute job roles to their satisfaction (Alhamad, 2018; AlTokhais, 2016). However, professional translators in non-native environment like Nigeria could misuse a French word in a context that could lead to disastrous consequences. This amongst others made researchers to point out the pivotal importance of teaching and learning FSP. FSP epitomises the instruction and training in the French language for individual betterment, professional growth, or general business use as affirmed by Udoh in Bani (1998).

The introduction of French for Special Purpose in Nigeria has been a laudable and practical idea in ensuring that more professionals in Nigeria are indoctrinated in the art of understanding, reading, writing, and speaking basic French. Even with the introduction of FSP in some institutions like the University of Lagos, the competencies of professional translators in Nigeria are still worrisome, especially those that work at the Nigerian borders. As professionals, every French language student should be treated as having a specific need: the need for continuous learning of a second language in the class, the environment and learning the French language online. French will have to be tailored towards a common Special Purpose. Teachers of the French language and the French language curriculum and programme developers will have to brainstorm on recreating the French language curriculum for Nigerian students, particularly in the tertiary institutions.

The current study examines the French language needs of professional translators in Nigeria by evaluating actual foreign language use by the employees. The purpose of this study is to examine the competencies of professional translators in Nigeria. The study addresses the following questions a) How are French skills used among professional translators in Nigerian borders? b) What are the translators' professional experiences with French learning courses? c) How can French learning courses be improved to strengthen the use of French in workplace settings?

2. Concept of Language Translation

Language translation can be defined as a text derived from another text but expressed in another language, showing all the qualities of equivalence of that source text to produce a substitute for the original text in purpose and action. A translation is a text of words arranged in sentences and sub sentences in a non-arbitrary way according to the conventions of language with the main purpose of communicating the message. Muchtar M. (2018). A speech actor otherwise known as the translator constructs a version of the text in his own understanding with a purpose, expecting a reaction from the target audience. The translator, when producing another text, aims to produce something in equivalence to the original text to make the text significant and reasonable to a new audience that could not be reached by the original source text. In other to have a similar meaning, the translator has to take the aspect of interpretation into account in addition to the choice of word that will be utilised (Jacobson in Oshin, 2018).

A successful translation is achieved when all the active participants, including the source and the target, are satisfied that their purposes of communication have been accomplished. However, translation is less than successful if one or more of the participants are uncomfortable and dissatisfied with the product of the translator. A successful translation will be received by the audience as one that is considered 'theirs' that can be assessed. The translation can then be seen as a functional equivalence of the original text.

For instance, the Bible was not originally written in other languages like French, English, Spanish, German, even in indigenous languages like Yoruba, Efik, Igbo, Hausa, but was originally written in Hebrew and Greek, but today, by virtue of translation, the French, English, German and the Spanish speaking audiences as well as the Yoruba, Igbo, Hausa, Efik speaking audiences can read the bible translated in their various languages. What this means is that the translation was successful because the bible is now available to all the above-mentioned countries' speaking audience. Basnett (1990) presumes that all texts being part of a literary system are "translations of translation of translations": every text, although, is unique but it is also the translation of another text. No text is entirely original because language itself is already a translation from one language to the other.

3. French for Professional Development

The concept "French for Specific Purposes" (FSP) thus designates those corpuses of specialised or specialist discourse forms and usages with which speakers of the French language communicate in the course of transacting the business of specific fields or domains of human activity. The teaching of FSP in different European languages – English for Specific Purposes, German for Specific Purposes, etc. – was developed within the framework of foreign language teaching, in contradistinction to mother tongue teaching. This development followed the realisation of the fact that foreign learners who had to use their languages of adoption in professional, occupational and intellectual activities, had language and communication needs that were different from those of the common users of the language. The development of materials for the teaching of the special language usage thus began by determining communication needs of the foreign language learners in various domains of professional fields, science and technology, commerce and industry, finance and management, agriculture, medicine, law, etc.

For an effective teaching of FSP in the Bachelor's degree programme in Nigerian universities, students

should be able to comprehend, or be in the position to comprehend, the "conceptual system" (to repeat Crystal's terms), of the field or discipline in which they are studying. In a more practical term, students should have studied the language to an advanced level beyond the Senior School Certificate. A Potential translator of French must spend a longer period learning French translation in the university than the current practice of one or two years of two hours of lecture a week. This further shows that, throughout the duration of the Bachelor's degree programme, the students only studied translation for less than six months from the four-year course as opined by Battestini (1971). It would take more than three years of study to gain mastery of the French language in order to become a professional translator. Students for FSP should be those who have interest in both the French language and translation as a specialty; such that neither of these will appear to be an imposition on them. The search for an approach to the teaching of FSP designed for the proposed duration of learning, and for students with background knowledge of the discipline, naturally brings to mind the possibility of a curriculum that combines the study of French with the study of a special discipline like translation and interpretation, literature, grammar, and so on, throughout the duration of the degree programme. A combined honours degree programme with either a double major or major/minor syllabus structure could be introduced.

A programme with such syllabus, would enable students to have a good knowledge of both the area of specialisation and the French language, thus, making them to easily master their field of study, and become a professional. Bani (1998). It is also advisable to espouse a syllabus for the combination of French and Biochemistry, Chemistry, Geology, Mathematics, Banking, Economics, Management, Marketing, Computer Science or any of the branches of Engineering; this is undoubtedly useful because of the Nigerian geographical location in west Africa, being an Anglophone country in the midst of francophone countries. In Nigerian Universities, these combinations already exist with Education, English, German, History, Philosophy, Portuguese, Chinese, and Italian etc.

4. Results

This section examines the interpretations and translation given by students who are studying French for professional development purposes. Purposively, the researcher administered ten sentences in English/French and requested that the students

translate them. The extracts as obtained from the translators are listed as follows:

Extract 1:

French version given to the students: Concernant l'aspect d'impôt, essayez de lire bien avant de signer parce-que 'c'est une affaire délicate'.

Translated Version by the students: Concerning the import duty, try to read well before signing because it is a very delicate business

Suggested Translation: Concerning the aspect of import duty, read well before appending your signature because it is an important issue.

Explanation/Discussion: The meaning was clear with the emphasis laid on the importance of tax or import duty in the proposed business, 'affaire délicate' The French aspect meant that payment of import tax is an issue which should not be taken with levity, but the version translated by the student made it sound as if it was the business that was being referred to as delicate and not the import duty. The word 'affaire délicate' in this context does not mean delicate business but rather means either delicate issue or important issue. Danica Seleskovitch postulated that successful written and oral translation (interpreting) is based on an understanding of the message in the source language and the restatement of that message in the target language. The focus should be on the sense and not simply on the words of the original but the register and style of the statement should be considered.

Extract 2:

French version: *Ah, la vache!*

English version: You cow!

Suggested Translation: Oh my God!

Explanation/Discussion: This statement '*Ah, la vache!*' was accurately constructed in the French language but was wrongly interpreted by the students because they have just the general knowledge of French. Ordinarily, the meaning of *vache* in English is a cow. In this context, the student displayed a general knowledge of the language without really understanding the deep meaning and structure. *Ah la vache* is an idiomatic expression.

Extract 3:

English version given to the student: If anyone is caught urinating here, he/she will be arrested and locked up in the barracks.

Translated French version by the student: *Si on attrape quelqu'un entrain de uriner ici, on va l'arrêter et le met en barrique.*

Explanation/Discussion:

The English version is written in simple Standard English. Simple message that can easily be understood by all, there is no ambiguity. The word barracks exists in the context in which it is being used that is, 'Army Barracks', the intension was to instill fear in the minds of intending offenders. Barracks means *la caserne* in French. The French version is misleading because *barrique* in English means booth or hut. A hut ordinarily is a habitable place. If the offenders were to serve their punishment by being locked up in a hut, then they will gladly urinate in the prohibited area. The version presented in French did not bring out the intended message of the source as a result of wrong use of language. The translation process shows that there was more focus on the word rather than on the sense/meaning, therefore the register and the style was not considered.

Extract 4:

French version: "*Arête ton char!*"

English version: "*Stop your chariot*".

Suggested Translation: Stop bluffing

Explanation/Discussion: "Stop your chariot" that the student gave as the translation of *Arête ton char!* was a wrong interpretation. This translation and interpretation were done word for word and this could lead to feud and conflict. The correct translation is, stop bluffing.

Extract 5:

English Version given by the researcher: It is time for the band to sing along with the Priest. Listen and be blessed.

French Version by the student: *Maintenant, c'est l'heure pour la bande de chanter avec le Prêtre. Que Dieu vous bénisse en écoutant.*

Suggested Translation: *Maintenant, l'Orchestre chantera avec le Prêtre. Ecoutez et soyez bénis.*

Explanation/Discussion: The English version was well constructed and adequately structured. The word band means *orchestre* in French and not *bande*. *La bande* on the other hand means gang (gang of thieves, rubbers, crooks etc). The student lacks cultural and linguistic competence. He should know that *band* in this context means choir band and not a set of *bandits*. The translation was not based on the understanding of the message in the source language.

Extract 6:

Original Message/Statement: *Idowu a tombé dans les pommes*

Translated Version: Idowu has fallen into the apples

Suggested Translation: Idowu lost consciousness/
Idowu fainted

Explanation/Discussion: The French version was precise and well structured; it can easily be understood by only someone with good background knowledge of the French language and the French culture. Though, the statement “*tomber dans les pommes*” sounded too ordinary because apples do not have any harmful part. The correct version of the English interpretation that is, Idowu lost consciousness/ Idowu fainted sounds more harmful and within the context. It is a form of expression.

Extract 7:

English Version: You are hereby informed that the date for teachers’ application into the school has been extended.

French Version: Vous Êtes informé de l’êteindre de la date d’emploi de lettre des professeurs.

Explanation/Discussion: The English version was well structured and clear. The information was well understood. The French version by the student will mislead the applicants because the verb *êteindre* was used instead of verb *étendre*.

Êteindre means closed while Étendre means extend. This was a clear case of misuse of language. The translator’s linguistic knowledge was low and she lacked enough sense of vocabularies.

Suggested Translation: Vous êtes informé de l’étendre de la date d’inscription des enseignants à l’école. Or Vous êtes informé que la date d’inscription des enseignants à l’école a été prolongée.

Extract 8:

Original Message/Statement: Donne toujours un coup de main à ta femme

Translated Version: Always give your wife a punch
Correct Translation: Always give your wife a helping hand.

Explanation/Discussion: *Un coup de main* to the students meant a punch which was the direct translation. The French version of the statement was written in a proverbial manner. While the English version was too direct in nature. *Coup de main* is either taken as a strike, a knock, a hit, a bang etc. hence the interpretation given to it by the translator in the English language.

Extract 9 :

French Version: *Le juge a décidé de renvoyer les deux parties dos à dos*

Translated Version : The judge decided to send the two parties back to back.

English Version: Judgment will be pronounced in the absence of both men.

Explanation/Discussion: The French version was written in standard French. Although, the language was a little bit technical and proverbial, all the same, a seasoned interpreter and translator must have a background knowledge of the source and the target languages. The students who interpreted it had a little knowledge of French. He probably interpreted the statement based on the word -‘*dos à dos*’. ‘*Dos*’ means back, therefore ‘*dos à dos*’ will mean ‘back-to-back’.

Extract 10:

Original Message/Statement: *Je me prends un râteau*”

Translated Version: I am taking the rake.

Explanation /Discussion: “*Prendre un râteau*” is a statement used mainly by the French. It is common within the French culture. It is a familiar statement made in French but the statement in this context is strange in English version. The English version if translated word for word will not make any sense in this context. When one says he/she is taking the rake in English language, what readily comes to mind is “one is going to work in a garden or someone needs the rake for environmental sanitation exercise.”

Correct Translation: Call it quit/ Refusal to go out with one/ ending a relationship.

5. Conclusion and Recommendations

The Nigerian French language curriculums should be tailored along the communication needs of the students, though, this partially has been put to place, but it needs to be effected more into the university and higher institution generally.

At the point of entry, students’ needs must be assessed before teaching them. They should be interviewed if need be, so as to specialize from the first degree level up to the Ph.D level. In the Federal University of Technology, Akure, students studying Cyber Security course specialise from first degree to Ph.D. This will really give a worthy result.

In addition to the French Language Immersion Programme, students should go out on essential excursion programmes. This should form an integral

part of their course so as to have adequate practical knowledge of what is being taught in the classrooms.

There is a need to reduce the teaching of grammar/literature in the teaching of French translation. Translation and interpretation theories and practice should be explored and focused on while French serves as the medium of instruction.

The federal government should borrow a leaf from what is happening in other parts of the globe in terms of developing a viable language policy that will favour the teaching of French and other foreign languages in Nigeria.

The study of French should begin at the early stage of a child's academic training.

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Woman as the Goddess, the Mother, and the Lover: A Literary Analysis of Selected Poems of J. P. Clark

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Abstract. Women have traditionally been viewed from the images of the supernatural, motherhood, and the sensual, and depending on the beholder and the context, these images come with layers of negativity and/or positivity ascribed to them. Many communities categorise women into these separate and distinct entities, and in few occasions, women embody these social types. Under each of these entities are sub-types and kinds that women are believed to portray; for example, under the sensual, women are also believed to be sorcerers, wicked, calculating, murderers, among other negativities. Under motherhood, women are generally perceived as caregivers, not ambitious, long suffering, sacrificial, homely, etc. As supernatural beings, women are generally feared, adored, entreated, powerful, and vengeful. Women have over the centuries contended with these prescribed roles and traits and have also come to believe many of these about themselves. John Pepper Clark-Bekederemo, popularly known as J.P. Clark, a first-generation Nigerian poet and dramatist analysed a number of these perceptions and beliefs about women in his poetry, using the Niger Delta terrain as the backdrop. His robust education notwithstanding, a number of his poems dwell on the strengths, weaknesses, presence, and invisibility of women, particularly those who were people he related with. From the early 60s, when he published his first poetry collection, to the 21st century, nothing really has changed much in the general views about women. Instead, in spite of the gallant strides women have made personally and for the common good, they are still regarded as subservient and incomplete.

Keywords: Poetry, Women, JP Clark, Patriarchy, Archetypal, Images

1. Introduction: J. P. Clark and his Writing

John Pepper Clark-Bekederemo, also known as J. P. Clark or John Pepper Clark, was a first-generation Nigerian poet and playwright who started to write before the country achieved her independence from Britain in 1960. A product of the University of Ibadan, his writing career included being an editor, scholar, and critic, the different hats he wore fully well before his in 2020. As a poet and a playwright, he creatively explored human issues using his Niger Delta environment as the setting of many of his writings in these genres. Having an Ijaw father and Urhobo mother and growing up within the Niger Delta environment during his primary and secondary school days provided the ready material he needed to bring the characters, settings, narrative techniques, and imagery in his creative writings to fruition. For his poetry, he has published six collections and these are *Poems* (1961); *A Reed in the Tide* (1965); *Casualties* (1970); *A Decade of Tongues* (1981); *State of the Union* (1985); and *Mandela and Other Poems* (1988). These poems explore diverse issues from the personal to the communal and then to the nation. They generally paint a picture of the abuses – human, social, economic, political, and environmental – that the average Nigerian man and woman are subjected to.

His plays discuss the themes of infidelity, social taboos, human relationships, gender issues, women empowerment, amongst others. His published plays include *Song of a Goat* (1961); *The Masquerade* (1964); *The Raft* (1964); *Ozidi* (1966); *The Boat* (1981); and *The Wives Revolt* (1991). As a social critic, his most popular work is the book, *America, Their America* (1964), a travelogue he wrote while he was a Parvin fellow at Princeton University. In the book, he whiplashes the American people, their lifestyles,

beliefs, views, politics, racism, amongst others. He described the book as:
 “The jaundiced and unsavoury account of the responses and reactions of one difficult, hypocritical character and palate, who, presented with unusually rich grapes in a dish of silver and gold, took deprecatory bites, and churlishly spat everything out and in the face of all”. (p. 22)

Interestingly, as he grew older and the world became harsher on women and their enviable exploits, he pit his tent with the cause of women and wrote a play, *The Wives Revolt* (1991), to justify his stance. We also see this in another first-generation Nigerian writer, Chinua Achebe, whose last novel, *Anthills of the Savannah* (1987), presented independent and enlightened women, who contrast sharply with his portrayal of women in many of his novels that precede *Anthills*.

2. The Grandmother as a Stopgap

Women’s most appreciative role is that of mothers and by extension, grandmothers. Unlike the robust eulogy accorded to mothers, much less is given to grandmothers, and hardly at all to grandfathers. In centuries before, grandmothers enjoyed an enviable position within the nuclear and polygamous homes. They were much respected by every member of the household because of their age, wealth of experience, skills, and wisdom. In the patriarchal setting of most African homes, the paternal grandmother wields much power over her son, his wives, and children. Even though the 21st century has minimized their presence and influence somewhat, many adults of today hold very fond memories of their grandmothers, paternal or maternal. In pre-independence and early independent Nigeria, grandmothers perform many roles which were vital to the continuity and vitality of the nuclear household. They are a major force in the upbringing of their grandchildren, transmitting moral values and societal expectations to the young ones and their mothers (Busari & Adebayo, 2022).

In those days of yore, when father and mother can comfortably leave their children in the care of their grandmothers, while they go out to tend the farms or sell their wares, the grandmother fulfills the emotional needs of the children, so much so that they do not miss much the absence of their mothers. The intergenerational relationship they share with their grandchildren can be so strong that the children feel unsafe and unprotected without their presence in the home. As caregivers, their experience of life has imbued them with the strength to face challenges and

to offer arms of comfort to their grandchildren, and words of wisdom and guidance to their sons and their wives, and vice versa. In all of these, the grandfather is hardly seen, as children generally turn towards their mothers and grandmothers more than their fathers and grandfathers (Lee & Bauer, 2013; Lie, 2010).

It is not surprising then that John Pepper Clark, while in admitted in a hospital, as a teenager or young adult, remembers his grandmother. In the poem, ‘For Granny (from Hospital), he reflected on the presence and strength of his grandmother while she was with them in his “father’s house of many wives” (13). In a somber mood, he recalls being with his grandmother, some fifteen years ago, in a boat on their trip home, perhaps, and wondered what could have made her clutch him tightly to her breast. His being incapacitated on a hospital bed brings to his mind the trip home that watery and windy night as they made their way home. In the poem, Clark is a casualty of fear – the fear of dying. This is a natural fear which springs out of the love he has for himself and for life. Moreover, out of the love he has for himself and for his grandmother, he is not only able to re-experience the fear he felt fifteen years before, when he was barely six years old (See Wren, 1984: 168), but he is also able to understand the magnitude of the mental pain his grandmother went through during one of their trade voyages. This sudden understanding on his part brings in a fresh slab of pain into his mind for what his granny experienced then, in a dugout on the sea, even though the event he is mentally recalling happened ages ago.

Tell me, before the ferryman’s return
 What was that stirred within your soul
 One night fifteen floods today
 When upon a dugout
 Mid pilgrim lettuce on the Niger,
 You with a start strained me to breast. (1 - 6)

He wonders whether his granny was a victim of “the raucous voice of yesterday’s rain” (Line 7), brought about by
the loud note of quarrels
 And endless dark nights of intrigue
 In Father’s house of many wives (11-13)

Polygamy, as an interesting part of the African culture, provides a forum where “African females share the husband’s love” (Okpaku, 1967: 4 – 5). Yet, the endless squabbles, envy, sense of fear and insecurity, and the unhealthy competition between the wives and the children create many victims of love. Clark’s granny’s sense of morbid fear for her life and that of her grandson, Clark, arises from her love for herself

and offspring – a love that is in competition with other loves. It is interesting to note that the poet only began to emphasise with some of the pains of his grandmother when he was in pain. He probably, like many children do, thought that his grandmother, comfortably fulfilling the various role of a psychologist, teacher, comforter, doctor, midwife, cook, to mention a few (Michel et al, 2019), was a perfect human being.

3. A Tribute to Motherhood

People generally hold their mothers in high regard. This is more so in a patriarchal environment where the man is king and the woman is expected to make many sacrifices in order to keep her home, her family, and in many cases, her sanity. The woman's position in relation to the man is aptly summed up in the Hausa proverb that says,
Babban abu shi ne, mace ta riga nijinta bawali.
(It is a serious thing for a wife to urinate before her husband does).

The woman is expected to defer to the men in her life in everything including issues that pertain to her personally. The other expectations placed on her include her ability to be able to conceive and to bear children, particularly male children. Her inability to bear children, or at least a male child, further reduces her worth and identity within her marriage and the society (Akujobi, 2011; Devi, 2017; Lumumba, 2019). Then when the children start to fill up a home, their overall care – emotional, physical, psychological, and mental - is usually left to the mother. This makes much demand on her, taking its toll on her ability to take care of herself. Children see and feel these sacrifices of their mother and they naturally gravitate toward her, for she is clearly the underdog here. Over the centuries, therefore, men and women have documented for posterity creative works to eulogise their mothers, their own way of showing appreciation to women who willingly put their care on hold in order to take care of their children.

While motherhood extends beyond the biological, the poems, 'Streamside Exchange' and 'Abiku' are written from the point of view of a child who feels a sense of security and warmth because of the presence of his mother, and another child who experiences pain and fear because of the continued absence of the mother. To the Yoruba, and to many other ethnic groups in Nigeria and Africa,

orisa bi iya ko si, iya la ba maa bo
(Mother is the only deity worthy of worship).

At the same time, people also believe with the Igbo that,

Ajo nwa naaza aha nne ya
(a bad child answers his or her mother's name).

These feelings of love, empathy, and understanding that many have for their mothers are expressly conveyed in the selected poems of John Pepper Clark-Bekederemo. In the first poem, 'Streamside Exchange', a child waits by the shore for his mother to return from her market trip. While waiting, and longing for words of hope about his mother's return, he asked the river bird about her whereabouts:

River bird, river bird
Sing to me a song
Of all that pass
And say,
Will mother come back today? (4-9).

The fatalistic bird shatters the hitherto secured future of the child:

You cannot know
And should not bother;
Tide and market come and go
And so shall your mother (9-12).

The poet contrasts two situations – one is already completed, while the other is still running its course: the use of "shall" in the last line shows the boy's mother may not return home, as she has run her own part of life's race, while the words "tide and market come and go" confirm that the demise of one does not stop life from running its course. This contrast deepens one's sorrow and increases the confusion and incomprehensibility of the innocent child.

In J. P. Clark's 'Abiku', the poet personae pleads with the spirit-child who keeps "coming and going these several seasons" (1) to have mercy on the mother who goes through the stress of pregnancy, giving birth, and taking care of the child, and then the child dies, then she takes in again, and the circle repeats itself. Unlike Wole Soyinka's 'Abiku' who boasts and ridicules the mother's efforts to make him stop his incessant cyclical visits, the spirit-child in Clark's 'Abiku' does not utter a word; instead, he listens to the pleas that beg him to pity the physical and mental state of his mother.

His mother is destroyed by the child's seeming blatant insensitivity in the face of her love and pleas. In a reaction to this, the poet-personae angrily asks the child to stay away from the home-stead:

Do stay out on the baobab tree
Follow where you please your kindred spirits
If indoors is not enough for you (2-4)

However, this poet-personae changes and begs the spirit-child to pity the plight of his mother whose "body is tired/....., her milk going sour" (24-25).

The mother not only suffers from the blatant insensitivity and cruelty of her spirit-child, she is also a victim of her own natural filial love and affection for a homestead filled with the noise and babbles of children. The poet states that the home is already filled with children but the mother desires to have many more, and in this, she becomes a victim:

Still, it's been healthy stock
To several fingers, to many more will be
Who reach to the sun (12-14).

The spirit-child, on his part, is a casualty of a system of the spiritual world he comes from and returns to, which dictates his short stay in the physical world. Very much aware of his mother's love for him and willing to so much reciprocate this love, he finds that the ties of his spiritual world are strong and bidding. The poet, J. P. Clark paints a picture of a mother who is willing to keep conceiving in the hope that this particular child would stay. In spite of the number of questions that spring to one's mind about the 'unintelligent' stance of a mother who keeps conceiving when her homestead is already full of other children, the poet is more interested in directing the gaze of the reader to the sacrificial love of mothers for their children.

4. The Lover in the Goddess

Of all the roles given to women in a patriarchal society, motherhood is the most dignified and lover is the least dignified. As a lover, a woman is seen as irresponsible, materialistic, lustful, a sexualised object, among many undignifying labels. At the same time, women are also seen as deep and highly spiritual, and that is why their reproductive abilities are revered, and that is also why female goddesses have many male adherents. For J. P. Clark, he fuses the spiritual and sensual qualities of a woman into one in his poem, 'Olokun', a reflection of his admiration and fear of a woman.

Before we go into throwing more light on women as goddesses, let us make a brief analysis into J. P. Clark's poems about unrequited love. Let us also remember that the proverbs that address women's sensuality are usually negative. A few examples from the Yoruba would suffice:

Gbogbo obinrin lo ngbese

Eyi to ba se tire lase ju laraye n pe lasewo. (Yoruba)
(All women are sexually uncontrollable, but the woman that does hers in excess is a prostitute).

Obinrin abi ale mefa won ko mo ara won (Yoruba)
(A woman will have six concubines,
yet the six concubines wouldn't know one another)

(Yusuf, 1999).

The Igbo generally believe in a supreme deity called *Chineke* (the creator God) or *Chukwu* (the Great God). They also believe and pay homage to some 'smaller' gods who act as intermediaries between them and *Chukwu*. Some of these gods are *Amadi-Oha* (the god of thunder and lightning), *Anyanwu* (the god of the sun), *Igwe* (the sky god and husband to *Ala*), and *Ala* (the earth goddess). Of all these gods, cutting across the different communities of the Igbo, the earth goddess, *Ala*, is the most revered (Ilogu, 1985:35). However, it is ironical that in spite of the awe and fear in which she is held, her mortal female sex is seen as subservient and inferior to the male sex. Among the Yoruba, there is *Aje*, the goddess of wealth. The *Aje* festival is celebrated with much pomp because the goddess is revered as the possessor of wealth and fertility. The Yoruba offer prayers and sacrifices to her to grant their requests of having money/more money, to be wealthy, and to prosper in their businesses. The women, however, owe more allegiance to her as she is believed to be the controller of the market economy. Ironically, in spite of women being in charge of the market economy, the bulk of the wealth remains with their men, who also control the political terrain.

In four of his poems, J. P. Clark bemoans his unrequited love for a lady of great physical beauty. In 'Why Should I Rage?' the protagonist's failure to ignite a flame of love from the lady's heart is compared to the action of pouring fuel "on wet wood". The battered psyche of the protagonist as a result of this deepens into a desperate despair and makes the protagonist exclaim with disbelief:

The fire I strove with fame
To light in your heart
Has not come to flame?

In 'Passion is a Fuel', the poet likens the lady's attitude to the "indifferent cruel seas". The unreciprocated love is wasted as it bears no fruit for the poet, for love is not love when it is not returned.

Shall I sit on this privileged stool
And not wear beads of coral?

His agony reaches a full pitch in the poem titled 'New Year'. With the flood as a symbol, the poet observes that "another flood is finished to a fall" – "flood" here is used to mark time in the riverine areas. The word "another" suggests the futility of the relationship and this deepens into sorrow and despair for the protagonist. His relationship with the lady is compared to "two reeds on the bank". In spite of their willingness to love and be loved, they cannot reach a compromise.

Insidious creaks of drying joints

Warn of recessions hard to reach (13-14)

And this further increases their pain and
disillusionment. The protagonist's situation becomes
more pathetic in the face of

Even the water lettuce

From upland go hand in hand to the sea (7-8)

He wonders for how long the "hedging" will go on
before the lady is finally united to him. However, the
last two lines of the poem give the answer:

... this flood in laps of the old

Will long bear us aberrant on the beach (15-16)

The use of water imageries like "laps", "banks" "sea",
water lettuce", "reeds", "blades", go to confirm that
the flood of time will not change the uncompromising
stance of the lady.

This is verified in the poem, 'Ride Wash', where in
spite of the fun and good times they had once had, they
now stand on sand "depleted/exposed more than ever".
The pulse of their union which had once "held one
steam" beats no more. Both lovers thus become
casualties of a union that is not meant to be.

However, in the poem, 'Olokun', J. P. Clark pays
homage and obeisance to his community's river
goddess, Olokun, who is deified as the goddess of
wealth and prosperity. The poem has a mixture of
words of sensuality and reverence addressed to the
goddess who he regards as a mother, too. But this is
not what we see in Christopher Okigbo's poem, 'The
Passage', where the poet honours Idoto, the water
goddess of the people of Idemili, in eastern Nigeria.
He used words that show his deep reverence for a
mother goddess whom he has come to pay homage to
and to ask for help:

Before you, Mother Idoto, naked I stand
Before your watery presence,
A prodigal.

But in J. P. Clark's 'Olokun', he deifies and sensualises
the goddess he has come to meet for favours:

I love to pass my fingers
(As tide thro' weeds of the sea
And wind the tall fern-fronds)
Thro' the strands of your hair
Dark as night that screens the naked moon

He also talks about being "jealous and passionate" for
the goddess and declares to her that

No greater love had woman
From man than the one I have for you!

Then in the last stanza, he confesses his poverty and
weakness, and entreats her to offer him emotional and
physical succour:

So drunken, like ancient walls
We crumble in heaps at your feet;
And as the good maid of the sea,
Full of rich bounties for men,
You lift us all beggars to your breast.

5. Conclusion

The selected poems examined in this paper not only
re-cement the archetypal images of women by men,
but also an unconscious 'fear' of the power women
wield as goddesses, priestesses, mothers and lovers.
These images are still being celebrated, denied,
eulogised, and critiqued till today.

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Christian Film as Veritable Instrument for Morality Building in Africa: A Focus on *Knocking on Heaven's Door* by Desmond Eliot

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Abstract. Christian films are usually showcased to educate the society on the need for good conduct and morality which enhances a better way of life and Godly living. Morality is a good conduct out-lived by individuals in any community and society for purposes of good neighbourliness. Obviously, morality is what every society especially Africans crave for as any act tantamount to this is seen as a taboo and affront on the lay down laws that governs the land, hence some retributive measures will be allotted to offenders. In the spirit of the research, focus is placed on the meaning of film, morality as a concept in Africa, biblical and Christian morality in Africa and a textual analysis of moral issues in Desmond Eliot's *Knocking on Heaven's Door* (2014). This research made use of analytical method and the utilization of books, journals and internet sources. This research recommends amongst others that streaming Christian movies/films should be encouraged in every family as it is a very fast way of teaching morality in our African society.

Keywords: Christian, Film, Morality, Building, Africa

1. Introduction

Since the late 19th century when scholars discovered the powers of film in replicating human activities in society, it has become one of the most sought forms of art used in making critical commentaries on social issues. It is in substantiation of the fact that films do not appear in a vacuum but are reflections of social realities around it that (Nwafor and Edum 2013, 118) posit that "...the Nigerian film industry is a creation of the people's communal, fiscal, political and cultural experiences"

In view of the above, much insights have been drawn about various aspects of the human society through the inestimable powers of the film medium. According to (Iloma 2023, 109), the story of neglect,

impoverishment and general underdevelopment of the Niger Delta people as major causes of the oil crisis in the area. He reveals how the film: *Black November* by Jeta Amata revolves around violent resistance to environmental pollution, degradation and exploitation arising from crude oil exploration and the agitation for improved living condition of host communities in the hands of government and multinational oil companies that operate in their land. It showcases that the insecurity within the region later escalated from focusing on just agitations to different forms of criminality and hostilities against common citizens in the region. Suffice to state it that the film narrative above is a replica of the true-life situation in the area.

The question is, is it morally right to oppress and marginalize the poor, weak and helpless by the strong dues to their precarious situations? Morality encourages one to embrace social justice in any situation. This research is anchored on Christian morality drawn from a Christian film: *knocking on Heaven's Door* (2014) by Desmond Eliot which teaches good morals in our society and gives positive wisdom to handle difficult situation for the benefit of all without hurt. Although, film expresses unlimited number of issues in society, this study focuses on its immeasurable roles in morality building in Africa. It is predicated on the rise of immorality in African society and the need to put it on check.

1.1 Film and its Meaning

Film, or cinema, basically means moving images – images of time, space, sound and story, which has enjoyed tremendous popularity ever since its first appearance in Europe and America in the last part of nineteenth century. The film industry has grown rapidly due to people's interest in making and especially, watching films. Although most people watch films for entertainment, many become more interested in discussing what makes a film good or bad. Some film producers will probably not be

satisfied by watching how the story goes, but they might be disturbed by what ideas underlying the story and why the story goes in certain way. It is for the purpose of analyzing films critically –both its forms and context- that film studies emerged, (Nia 2024, 1). A movie is one of the visual aids that can be used in a writing class. It makes lessons more fun and can also be used to create situation for writing in classes more clearly, that the students have big enthusiasm in teaching learning process. Bordwell and Thompson (cited in Retno Ayu 2024, 21-22) defined the types of movie of film as follows. 1. Documentary Film: A documentary film supports to present factual information about the world outside the film. As a type of film, documentary present themselves as factually trustworthy. According to Bardwell and Thompson there are two types of documentary films, they are: a). Compilation films; produced by assembling images from archival sources. b). Direct cinema; recording an ongoing event, as it happens with minimal interference by the filmmaker 2. Fictional Film: A fictional film presents imaginary beings, places or events. Yet, if a film is fictional, that does not mean that it is completely unrelated in actuality. For one thing, not everything shown or implied by the fiction films needs to be imaginary, a typical fictional film stages its events; they are designed, planned, rehearsed, filmed and re-filmed. In a fictional film the agents are portrayed or depicted by an intermediate, not photographed directly in documentary. 3. Animated Film: Animated films are distinguished from live-action ones by the unusual kinds of work that are done at production stage. Animation films do not do continuously filming outdoor action in the real time, but they create a series of images by shooting one frame at a time.

The study of film is a way of understanding more strongly about a movie or even its directors or producers. Some schools and colleges are teaching them at the start of the modern century, at the era of the motion picture. The technical quality of the film may seem confusing, film studies exist to help clear the confusion and helps us understand the art of the film. The modernization of film at the end of the nineteenth century gave birth to a whole array of film producers and directors and the educational abstract generations followed after that. Earlier schools of film concentrated on the production and theoretical evaluation of the cinema instead of skillful quality, systematic narrative of past events and the principles of explanation and prediction used in schools of higher learning, Ronmie 2020, 1)

According to (Tickton 1970, 218) “film is a motion pictures taken in rapid succession usually 8 mm or 16

mm film stock which when projected through a motion picture, projector gives the viewer an illusion of motion”.

1.2 Morality as a Concept in Africa

Morality has to do with some sort of standard that can guide human action. In Africa, we can understand morality simply as synthesis of social values, norms, mores, and their authenticity in community from which they arise. African ethics is the conceptualization, appropriation, contextualization and analysis of African values within the African cultural experience, Aden and Olira 2017, 58). African traditional morality is “quintessentially social”, (Wiredu 1998, 33). The moral beliefs and principles of the African people are derived from their religion and that religion provides the necessary justification for moral values and beliefs. Moral concepts, such as good, bad, right and wrong, are defined in terms of religious prescriptions or commands, (Kikongo 2002, 77).

The present situation contrasts sharply with the previous as elderly people lament daily that they are meeting behaviour that shocks them: sexual immorality, dishonesty, corruption, crime, violence and many other things which hasten the old to their graves. Middle-aged people lament about how children fail to imbibe good moral behaviors in Africa. The youth complain of a lack of example from the older members due to lifestyle that are inimical to the ideals in the society, (Mugambi 1992, 44). Morality deals with the right and wrong of human behaviour and conduct. That is the question of what constitutes the right or wrong, good or bad in a person’s action? What theories are right or wrong in evaluating human action? This establishes the relationship between ethics and epistemology, (Thiroux 1998, 55). African morality would, therefore, refer to African ethics as the salient features or ideas of the African moral life and thought generally as reflected in, or generated by, African moral language and social structure and life, Kanu 2018, 6).

2. Biblical and Christian Morality in Africa

Morality can be seen as the rightness or wrongness of something as judged by accepted moral standards. The ultimate standard of morality is God. Good philosophical principles are all realisations of the dignity that God has reposed in man as His image. The Decalogue says in Exodus 20:13 that we should not kill, (Sibani and Haruna 2021, 71).

The norm that transcends humanity is God's commandment of love: "Love your neighbour as yourself". However, (Nthamburi 1992, 112-113) agrees: "The basic principle of Christian moral life is love to the neighbour ... Love takes the first place among all other values." In the words of (Eitel 1986, 98-99), "Love ... is one of the most powerful motivators in Christian living. It serves as the major, controlling factor in the moral life of a disciple. God's love for man draws out man's love for God which, in turn, spawns love for others".

In the study of the similarities between African Traditional Religion and Christianity, in terms of documents, scholars have observed the presence of eight of the 42 negative confessions of ancient Egypt in the Ten Commandments of Moses, and they were believed to be included in the Ten Commandments by Moses who was born in Egypt, (Kwame 2009, 9). These 42 negative confessions, a daily way of life and being in Africa, were discovered and they include:

1. I have not done iniquity. 2. I have not robbed with violence. 3. I have not stolen. 4. I have done no murder, I have done no harm. 5. I have not defrauded offerings. 6. I have not diminished obligations. 7. I have not plundered the Netcher. 8. I have not spoken lies. 9. I have not snatched away food. 10. I have not caused pain. 11. I have not committed fornication. 12. I have not caused shedding of tears. 13. I have not dealt deceitfully. 14. I have not transgressed. 15. I have not acted guilefully. 16. I have not laid wasted the ploughed land. 17. I have not been an eavesdropper. 18. I have not set my lips in motion (against any man). 19. I have not been angry and wrathful except for a just cause. 20. I have not defiled the wife of any man. 21. I have not defiled the wife of any man. (repeated twice) 22. I have not polluted myself. 23. I have not caused terror. 24. I have not transgressed. (repeated twice) 25. I have not burned with rage, (Obiefuna 2020, 178-179).

African morality is characterized by three main features: 1. Prohibitions, which include general prescriptions, such as (i) Do not take the life of a member of the community; (ii) Do not steal, especially yams, the staple food of the people; (iii) Do not commit incest; (iv) Do not defraud strangers. The Ten Commandments and basic scriptural teachings of the Christian scripture relates with the already existing African traditional morality. Beyond the conventional pattern of argument which tries to show that Africa also has what others have, it indicates that the seed of the Christian faith was already in Africans long before the advent of Christianity; and in fact, Christian morality is African morality.

3. A Textual Analysis of Moral Issues in Desmond Eliot's *Knocking on Heaven's Door* (2014)

Desmond Eliot's (*Knocking on Heaven's gate* 2014) tells the story of Debby (Adesua Etomi Olubankole), a woman with good character disposition, a paragon of virtue, justice and responsibility who suffers all forms of abusive and violent attacks in her marriage. Her husband, Moses (Blossom Chukwuejekwu), a very jealous, impatient, irrational and grossly temperamental character would always debase and brutalize her to life threatening points over trivial issues. Debby is well-known and endeared to many around the country for her excellence in musical exploits. Her songs are extremely captivating and are all based on Christian themes. Debby's choice to serve God with dexterity in all her life was borne out of the desires of a helpless wife in desperate search for divine intervention into her failing home. She desires a change in her husband's attitude towards her, she desires the sanctity and dignity of her human essence to be respected and valued by her unrepentant, toxic and abusive husband. At last, when Debby discovers that the change she is seeking for in her husband could not be found and that the violence against her had been worsened, she fears that she might lose her life one day while struggling in vain to manage an unmanageable violent marriage, thus, she yields to accepting new relationship from Thomas where she finds real love.

3.1 Refusing to Retaliate: A Moral Lesson:

As the film opens, Debby is shown leading out in a powerful and highly spirited Christian song in the church. This song which extols the power in the name of Jesus to "break every chain" and yoke reveals the depth of Debby's broken heartedness in her depressed situation and her unwavering hope in God's intervention. Debby, a victim of domestic violence in the hands of her husband, Moses finds deep expression in her praises to God. The songs she sing are expressions of her deepest thoughts, prayers and expectations. The intercutting of this church scene with a scene at Moses house where Moses is seen perpetuating violence against his wife, Debby points to a serious morality concern. In this scene, Debby suffers serious physical assault by her husband, Moses for mistakenly having some splashes of tea spill on him from a cup after missing her steps while trying to serve him tea for breakfast. Despite Debby's apologetic disposition for an unintentional accidental occurrence, Moses cruelly takes a presumably hot cup of tea from the tray in her hands and empties it on her head and face thereby leaving her humiliated,

assaulted and low self-esteemed. This incident is visually represented in figure 1 below.



Figure 1. Moses is assaulting his wife Debby by violently emptying A cup of hot tea on her head and face

Retaliation is a mark of unforgiveness. A former Head of State, (Gen. Yakubu Gowon 2018, 3) said that Nigeria's problems would be resolved through unrelenting prayers by the church, rather than resorting to violence, retaliation and unforgiveness. The church must provide a moral compass for the nation to make the people imbibe the fear of God and to follow righteousness. God's solutions to the problems of this country is not in guns, retaliation or physical weapons but in prevailing prayers of the church. Refusing to retaliate is a Christian virtue which reflects one's act of tolerance and peace-seeking. The New Testament teaching emanating from Christ philosophy states thus:

Repay no one evil for evil. Have regards for good things in the sight of men. If possible, as far as it depends on you, live in peace with everyone. Do not take revenge my friends, but leave room for God's wrath, for it is written: it is mine to avenge; I will repay says the Lord. (Romans 12:17-19).

Obviously, an eye for an eye will leave the whole world blind, a tooth for a tooth will leave the mouth of humans toothless. Relying on God's strength and ability to respond does not show weakness and foolishness but maturity and letting the law enforcement agent act appropriately.

3.2 A Look at Domestic Violence and Moral Virtue

Furthermore, moral issues as revealed in the film are raised in another soul touching scene where violent attack is perpetuated on Debby by her husband, Moses at the sequence when argument ensues between them concerning Moses' demand for more babies in the marriage. Moses had placed this demand at a time when Debby is seated on the staircase in a deep sober reflection over her tragic ordeals in the marriage. She reflects on how Moses had violently aborted three children from her womb through his habitual violent beatings on her. In her response to Moses demand, she reveals her past encounter: "That's what you said the first time you punched Miracle out of my womb, the same thing you said in the second and the third and now, the same old Moses, the same something". Trouble therefore ensues at the point when Debby finally expresses her resolve not to take in again as demanded. "I don't want to do this anymore", At this point, she is battered to a state of unconsciousness in such a way that it takes a miraculous intervention of Wummi, a family friend and medical Doctor who rushes to her saving. Figure 2 below contains a graphic representation of this incident.



Figure 2 reveals Debby in a state of coma following the momentous slap that she received from her husband, Moses.

Whereas morality concerns revolve around ethical, virtuous and publicly sanctioned behaviours, the actions of Moses as displayed in these sequences are rather provocative, unethical condemnable and infringing. A morally just husband must imbibe the virtues of love, cares, forgiveness and tolerance. Moses' character disposition in this sequence is devoid of any of these qualities.

Domestic violence has been a common phenomenon affecting Nigeria and has displayed an increment in prevalence over the decades; domestic violence is a major public health problem that affects millions of people and often results in physical and emotional injuries and deaths. Nations around the world have risen to this challenge by putting in place legislation to champion the fight against domestic violence which includes policy formulations, planning, awareness, justice for victims, and prosecution of persecutors. The issue of domestic violence in Nigeria, the law governing it, loopholes in the laws and steps aimed at dealing with these loopholes has been a major focus of discussion at major fora over the years, indeed, domestic violence is a norm in Nigeria and hardly a week goes by without a report of abuse, Yejide 2023, 2).



Figure 3 revealing a scene where Debby is confronting Thomas for smoking cigarette within the church premises.

3.3 The Need for Help in Precarious Situations

Another incident where moral question is raised in the film is shown in the instance which plays out between Debby and Thomas in the church sequence. Thomas, a stranger to the church who is later revealed in the film to be an internationally celebrated music producer is seated at a corner at the exterior of the church taking cigarette while active church service is going on at the interior. As Debby tries to walk into the church, her attention is drawn to Thomas, who is busy smoking cigarette and blowing the smoke into the air as shown in figure 3 below. She confronts him with the view of drawing his attention to the moral implication of smoking within the church premises. "This is a church... or don't you have any respect for God?" she yells out in utter shock and disbelief. Debby's action is motivated by the need to protect the sanctity, spirituality and holiness of the church which is a symbol of God's abode on earth. The church is recognized as the holy temple of the Most High God, a house deserving of honour and reverence. A place where people who seek the presence of God in their lives go to. It is therefore an act of utter disrespect for God and humanity to have the church desecrated with such behavior that negates moral principles, hence, the reaction of Debby.

Despite the immoral demonstration of Thomas by smoking cigarette in a church premises during a worship section, this scene is very significant to the narrative development of the film. Just as the ensuing dialogue develops, Thomas explains that he is addicted to cigarette smoking, prompting Debby to conclude that he needs help. In a twist of event, Thomas tells Debby that she also needs help. He tells her how she sang incredibly in the church and how she is talented and creative in the art of music but however discovers that she was relatively tensed while singing. He suspects that the tension exhibited by Debby is either caused by her being nervous or unsatisfied, it is worthy of note to state that this discovery can only be made by an expert in musical productions. Suffice it to state that Thomas is globally reputed in the art of musical productions. A celebrity and expert who combined his vast knowledge in musicology with his deep experience in human psychology to identify Debby's strength and then, the traumatic condition that currently hinders her full potentials. At this point, Debby is perplexed as she reminiscences the various levels of domestic violence that she suffers in the hands of her husband. She realizes that she would have excelled better in her musical career if her happy emotions are not always accosted with disheartening violent attacks and battering by her spouse. From this point, Thomas decides in his mind to offer help to her.

We should have compassion on the addicted ones who really want to be free from drugs addiction, pornographic and masturbation, etc. They need help and a renewing of their minds. Behavioral therapies help people in drug addiction treatment, modify their attitudes and behaviors related to drug use. As a result, patients are able to handle stressful situations and various triggers that might cause another relapse. Behavioral therapies can also enhance the effectiveness of medications and help people remain in treatment longer. The following as stated by (National Institute on Drug Abuse 2020, 5) are some remedies needed:

Cognitive-behavioral therapy seeks to help patients recognize, avoid, and cope with the situations in which they're most likely to use drugs.

Contingency management uses positive reinforcement such as providing rewards or privileges for remaining drug free, for attending and participating in counseling sessions, or for taking treatment medications as prescribed.

Motivational enhancement therapy uses strategies to make the most of people's readiness to change their behavior and enter treatment.

Family therapy helps people (especially young people) with drug use problems, as well as their families, address influences on drug use patterns and improve overall family functioning.

4. Breaking the Yoke of Domestic Violence and Embrace of New Found Love

Thomas' drive to offer help to Debby through series of international business deals with huge financial implication are always turned down by Debby due to her consideration of her husband's concern. "My husband doesn't want me to talk to strangers, especially men", she tells inquisitive Thomas who at this point is struggling his best to gain her attention. Moses is a very jealous, possessive, domineering and selfish husband who restraints his wife from big deals that would change her financial fortunes. His quest to have a continued total control over his wife Debby restraints him from allowing her to excel. Despite Debby's efforts at protecting her marriage with Moses especially by turning down numerous advances from Thomas who had expressed real love for her and had valued her ingenious personality, Moses still accuses her of every unimaginable thing and at last pushes her out of his car in the middle of nowhere and drives away into the tin air. Debby becomes frustrated and vulnerable to marauding criminals and cultists around that turbulent and strange environment. She realizes at this moment of fear, horror and abandonment that she truly needs help. In a dramatic twist and coincidental occurrence, Thomas drives in and offers to pick her, although hesitant at first, but when she realizes that she is in the midst of danger, she sees Thomas' offer as a saving grace and decides to join him in the car. Thomas tells her how much he loves her and how much he genuinely desires her. After several moments of consistent persuasions at various intervals, Debby breaks free from the pangs and paroxysms of her abusive marriage with Moses as she enters into a healthier and happier one with Thomas.



Figure 4. A snatch of happy moment between Thomas and Debby

5. Recommendations

The following are recommendations as emanating from this research:

- Perpetrators of domestic violence should be sternly punished as they constitute nuisance to the human society.
- Love should be manifest in every family and discrimination against the human person

especially the weak (women) should be abolished.

- Encouragement should be given to those who possess talents as they will eventually become blessing to the society.
- If domestic violence can no longer be tolerated, the brutalized or psychologically abused should walkout of that marriage before he/she is killed.

6. Conclusion

The moral lessons derived from the film *knocking on Heaven's Door* by Desmond Eliot has much to offer to homes enmeshed with domestic violence, hostility and envy. So many families are trapped with the fear that divorce is not allowed in a Christian marriage, hence, the more powerful spouse keeps battering and abusing the weaker until in most cases, death becomes the resultant effect. This movie has given encouragement to men and women in precarious situations to depend on God and as well never to wait until they are deformed before they search for a new found love by way of marriage and remarrying. The question is, why do the morally good and upright always end up with those with questionable character and immoral?

It is a moral virtue not to envy your spouse's progress or feel intimidated by his/her talent. It takes a morally sound person to encourage and project those around him/her to be better or rise to the top. Christian morality builds the individual, family and society for a peaceful, harmonious living, trust and dependability. Everyone needs help from secret and open addictions which entangles one's life. Counseling from professionals and pastors is a nitty-gritty when one is in the state of dilemma. We need to be on the watch as we enter into relationship with people because it can either make or mar you.

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Unveiling Corruption in Kola Eke's Poetry: A New Historicist Approach

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Abstract. This paper critically examines Kola Eke's poetic exploration of corruption within Nigeria's historical scene. Positioned as a Third-Generation Nigerian poet, Eke follows in the tradition of prominent Second Generation poets like Niyi Osundare, Tanure Ojaide, Odia Ofeimun etc. who have used their poetic works to highlight the socio-political and economic challenges that have plagued Nigeria since its independence in 1960. The study emphasises Eke's significant contributions to the discourse on corruption, particularly within Nigeria's civil service, electoral commission, and broader political leaderships. By employing a New Historicist approach, the paper analyses Eke's imaginative representation of corruption to uncover its various forms and historical roots, while also considering the poet's suggestions for mitigating these issues. The findings reveal that Eke's work powerfully critiques the pervasive corruption in Nigeria, shedding light on its destructive and debilitating impacts on the nation.

Keywords: Corruption, New Historicism, Political, Democracy, Contemporary, Civil Service

1. Introduction

Corruption in Nigeria has a long and pervasive history that has deeply affected its economy, international reputation and overall status. Corruption in Nigeria can be notably traced back to the period after independence. At that time, Nigeria struggled with nation building and managing its diverse ethnic groups. Corruption became endemic as political leaders sought to consolidate power and control resources. Nigeria experienced several military coups between 1966 and 1999; democratic republics during which corruption became institutionalised. Studies such as Ogundiya (2009), Nguwube & Okoli (2013) and Oghuvbu (2021) have described the causes and effects of political corruption in Nigeria. The lack of transparency and accountability under the military and civilian governments allowed corruption flourish, further entrenching it in the political and public systems. Nigeria is a country rich in natural resources,

particularly oil. However, the mismanagement and embezzlement of oil revenues have led to economic instability and underdevelopment. Also, high levels of corruption have deterred foreign investors due to concerns over the security of their investments and the lack of predictable business environment. In recent times, measures have been taken to curb incessant cases of corruption. This was done by the creation of institutions such as The Economic and Financial Crimes Commission (EFCC) and The Independent Corrupt Practices Commission (ICPC). Despite their efforts, both agencies have faced significant challenges in curbing political corruption. Some of these challenges include political interferences, weak judicial system, lack of political will, corruption within the agencies etc. Substantive literary studies have been carried out on political corruption, its causes and effects on the Nigerian state. However, most studies have focused on the works of older poets, dramatists and novelists who belong to the first and second and third generation of Nigerian writers. Hence, there is the need to focus on other emerging poets in the second decade of the twenty-first century. Kola Eke as an emerging Third generation poet of the twenty-first century needs rapt attention as a result of his distinctive, reformatory stance and style in representing Nigeria's history. The study exposes Eke's depiction of corruption at all levels in the Nigerian state. It also helps to close the gap left by rigid empirical analyses by expressing the complex nature of corruption through artistic language. Through the historical portrayal of selected contemporary military and civilian governments from 1966 till date, the study depicts the multifaceted vagaries of corruption in Nigeria.

The poetry collections to be used for this study are *October 1960 and Other Poems* (2018), *June 12 and Other Poems* (2018), *May 29 and Other Poems* (2019), *February 1976 and Other Poems* (2020), *May 27 and Other Poems* (2022).

Critical Reception on Eke's Poetry

Among the available reviews of Eke's collections of poems, some critics focused on the ecological, religious, feminist, legislative and linguistics aspects of his poetry. Clement Eloghosa Odia as a critic has done so much with regard to the interpretation of Eke's poetry collections. Odia (2018), in his study of *June 12 and Other Poems* and *October 1960 and Other Poems*, focuses on the function of the legislation which projects great national significance. In his analysis, Odia exposes legislation against human trafficking, unfair treatment of women and political insubordination in Nigerian society.

Odia (2019a) examines women's oppression from the perspective of historiography. He does this by comparing Ezeigbo's and Eke's collections of poems, *Heart Songs* and *October 1960 and Other Poems*. Odia adopts a feminist approach in his interpretation of the selected collections and, through these collections, depicts the predicament of women in Nigeria by "providing the socio-political contexts which have entrenched patriarchal hegemony over women" (p. 52). He also distinguishes Ezeigbo's snail-sense feminist approach from Eke's outright rejection of marginalisation and violence against women. Odia's study is a comparative study which borders on women's oppression. Although the issue of women's oppression is notable in Eke's collection, the focus of this study goes beyond feminism and does not state comparison as an objective.

Odia (2019b), in his study of *June 12 and Other Poems* and *October 1960 and Other Poems*, has similar objectives to this research as it portrays Eke's figurative use of images and allusions to explore the concept of leadership in Africa. Odia re-affirms that "Eke denounces corrupt and oppressive leaders through the use of imagery, allusion and invoking traditional African morality as a means of attaining social change" (p. 134). Despite the similarity of Odia's study with this study, Odia's study adopts the postcolonial Utopian theory, which relies on the "dream of an ideal state which has no tangible reality in the human world" (p. 125). This study adopts the New Historicist theory. In the case of this study, the focus is to depict socio-political events of the past and relate them to present sociological issues without proffering a utopist stance. Also, *May 29 and Other Poems*, *May 27 and other poems* and *February 1976 and Other Poems*, which are collections for this study, will adequately suffice for the analysis in addition to the collections explored by Odia.

Mukoro (2018) adopts an ecological stance in reading Eke's *October 1960 and Other Poems* and *June 12 and Other Poems*. Mukoro submits, "A close reading of

Eke's eco-poetry reveals that he subtly laced eco-challenges such as flooding, environmental pollution and deforestation with their attendant eco-solutions." (p. 110). By adopting the Marxist ideology, Mukoro (2020) pays apt attention to the lives of the ruling class in *October 1960 poems*, *June 12*, *May 29*, and *February 1976*. He "espouses the ruling class as tyrants, looters, and snail-style leaders through the critical identification of biological, hunting, dental, accounting, geographical, grazing, and sexual images in the poems of Eke" (p. 284). Eke's collection of poems tackle a wide range of issues ranging from political to ecological issues. Mukoro in his study has been able to establish Eke's interest in the environment; however, ecology is not the main focus of his major collections. Mukoro's paper further reveals the versatility of Eke as regards the creation of his poems. This research does not focus solely on ecology rather; it tackles the issue of corruption in Nigeria and re-enactment of history.

Using the Morality theory, Jamgbadi and Mukoro (2019) examine Eke's confrontations with religious violence among Christians and Muslims. They submit that Eke's poetry evokes pictures of religious violence through the infusion of dramatic extremism that proffers solutions to the "unpleasurable phenomenon" (p. 19). Jamgbadi and Mukoro's adoption of the morality theory derails from the choice of the theory chosen for this study. They view Eke's poetry as a means to condemn religious wars between Christians and Muslims in Nigeria. However, this issue depicts national history as several religious riots have occurred in Nigeria.

A linguist, Legemah (2020), posits that Eke's collections of poems, namely *October 1960* and *June 12 and May 29*, "focus on the societal ills bedeviling present-day Nigeria and x-rays the electoral irregularities associated with Nigerian elections" (p. 54). Legemah, in his study of the first two poems in the *June 12* collection, analyses the poems from a linguistic point of view by studying the poet's use of transitivity, mood, and theme. By adopting M.A.K Halliday's Systematic Functional Grammar in his study, Legemah analyses the choice of Eke's deliberate use of material processes, declarative mood systems and major themes which depict the unpalatable experiences common with Nigerian elections. Legemah's study employs a linguistic stance, contributes to the linguistic study of Eke's collections of poems and helps in determining and interpreting the mood of the poems in the selected collections. This study does not adopt a linguistic approach but a literary one.

2. Theoretical Framework

The study is anchored on New Historicism, a literary theory which emerged in the second half of the twentieth century as a response against formalism and structuralism as approaches to literature. It emphasises the interconnectedness of literature and history, arguing that literary works should be understood within the historical contexts in which they are produced. The theory was pioneered by Stephen Jay Greenblatt (Lyu, 2021). The core principles of New Historicism involve the combination of insights from history, anthropology, sociology and cultural studies to interpret literary texts. James (2012) posits that “new historicism is a modern theory that concentrates on how events, places and culture within a society affect a written work” (p. 3). This theory is particularly relevant for analysing Nigerian poetry as it situates the narratives within the broader socio-political and socio-economic canvas of post-independence Nigeria. By applying new historicism, the study analyses how Eke incorporates historical events into his poetic imagination. The theoretical lens will also explore the reciprocal influence between literature and history, investigating how poetry not only portrays historical realities but shape public perceptions and discourses relating to political corruption in contemporary Nigerian society.

3. Aspects of Corruption in Eke’s Poetry

In this discourse, “aspects” means typologies of corruption especially in the public and political sectors. Eke in his poetry collections pays rapt attention to the alarming rates of corruption by the politicians themselves, civil servants, the masses and electoral commission. In his collections of poems entitled; *June 12 and Other Poems*, Eke brings to the fore the high indices of corruption that is prevalent in Nigeria’s civil service. Ikelegbe (2005) reveals that:

The Nigerian civil services are so strategically located in roles, functions, activities, resources that their performance determines the state, pace and level of development. For some time now, the service has been riddled with inefficiency, corruption, ineffectiveness, mismanagement, shoddiness, inertia, routine, poor responsiveness, conflicts, sectionalism, incompetence and low productivity. (p. 66)

In the poem, “The Search”, the poet reveals an episode in Nigeria’s history involving a case of unbelievable theft in the following lines:

Search for money-swallowing

Snake

Takes us to

Lithosphere

Embodiment

Of all human

Settlement

All activities

At lithosphere

Search cripples

One cannot locate

Any money-swallowing snake (*June*, p. 45)

The aspect of corruption Eke exposes and frowns at here is the situation where public servants embezzle large sums of monies with impunity and create fictional and ridiculous lies to cover-up reckless financial fraud. In most government agencies in Nigeria, cases of gross embezzlement of funds abound and in most cases, lies that involve mysterious are forged. The poet recounts an instance of historical event where money was embezzled. Eke makes reference to the historical incident in Nigeria where a Joint Admissions and Matriculation (JAMB) official, Philomena Chieshe in Makurdi, Benue state alleged that a mysterious snake snuck into the account office of the board and made away with thirty-six million Naira cash a number of times. This shows the level of aggrandizement that prevails in the Nigerian agencies and the level of corruption has eaten deep into the country. Through the image of a lithosphere which is the solid, upper part of the earth, the poet equates the physical appearance of the lithosphere to depict the highest level of ridiculous corruption. The disbelief and shock in the money swallowing allegation is expressed in Imohe (2005) that corruption in Nigeria has become so blatant and widespread that it appears as if it has been legalised. Hence, corruption in Nigeria is indisputably systematic and worrisome.

In another poem, “Super-rich civil servants”, Eke lays bare the gross and unchecked embezzlement of funds that goes on in the civil service. Bashir (2021) describes a civil servant as “a person employed by the civil service commission and paid by government of the money voted for that purpose by the national assembly” (p. 188). From Bashir’s description, being super-rich as a civil servant is almost impossible except through illegal and corrupt means. In the poem, Eke refers to the civil servants as “super-rich” which is ironical in a true sense. Eke reveals the source of their wealth, thus:

Investigation reveals

Pollination of the

Treasury

Super-rich civil servants

Investigation reveals

Transfer of pollen grains

From banks to

Banks

Investigation reveals
Cross-pollination of funds
Transfer to pollen grains
Into foreign banks (*June*, p. 65)

The lines above foreground the concealment of the stolen funds by moving them from banks to banks to avoid discovery. The poet's deliberate adoption of the image of reproduction through a pollen grain being transferred from one flower to another depicts the level of calculated theft inherent in the Nigerian civil service. The theft is carried out at the national and international level.

Another aspect of corruption that manifests in Nigeria in Eke poetry is the nature of corruption that abounds in Nigeria's democratic process. This aspect involves the roles played by the masses, politicians and electoral commission during elections held in Nigeria. The poem, "No Breach of Contract", reveals the despicable deeds of the electoral commission in Nigeria's Independent National Electoral Commission (INEC). The poet describes the political parties as "Engines of democratic / Depression /" (p. 46) which are symbols of incompetence, failure and harbingers of pain to the citizens of Nigeria.

Eke exposes further the negativity in the electoral processes in Nigeria in the poem "Lest I Forget" (*May* 29, p. 43) where he reveals the major vices in the Nigerian Electoral Commission as thus:

Lest I forget
Sole candidature
Diesel to
Power democratic engine

Lest I forget
Independent candidature
Offers wider choice
To the people

Lest I forget
Sole candidature
Reduces party chairman's
Influence on candidates (*May* 29, p. 43)

The foregoing lines highlights the problems of the electoral processes in Nigeria which involve the problems of sole candidature, interference in the democratic process by godfathers from political parties that on the long-run influence the outcomes of electoral results. The poet exposes the positive effects of electoral procedures devoid of sole candidature and further reveals the opportunities for "wider choice / to

the people" (*May* 29, p. 43) and political influences by party chieftains. Eke as a reformist, strives to restore true democracy to Nigeria by advocating for a chance to select more deserving political leaders. A good number of Eke's poems resonate with the motif of decay prevalent in the Nigerian electoral commission.

Another poem that captures the historical failures in the electoral system in Nigeria is "Leeches". The title of the poem is symbolic as it represents the corrupt politicians and electoral officers who exploit the resources available to them by polluting the process by "sucking the blood of genuine elections" (p. 85). Through the image of a Leech which is an aquatic or terrestrial annelid worm with suckers at both ends, the poet describes the dangerous behaviours of the corrupt politicians who are rigged into power by the electoral officers. The poet describes them in the expressions below:

They have
Posterior suckers
With which they direct
Fishes as to how to vote

Leeches are blessed
With anterior suckers
Which are used to
Misdirect fishes during election

With their suckers
They can inflate
Counted ballot papers at
Counting centers (*May* 29, p. 85)

In the lines above, the poet uses the image of a fish as a representation of the Nigerian electorates. The choice of a fish to represent the electorate may stem from the gullibility of the Nigerian electorates whom have in the past and present day sold their votes to the highest bidders therefore exposing further the rot in Nigeria's electoral system. In Nigeria's historical realities, many electorates are deceived with little stipends as bribes. These electoral offences are reiterated by the poet's revelation which includes inflating of ballot paper at counting centres, pre-stamping of ballot papers, impersonation of voters and deflation of counted ballot papers. This revelation presents the realities of Nigeria's political experiences. Most, if not all elections held in Nigeria from the First Republic to the Fourth have been plagued with electoral irregularities. This reiterates further the endemic nature of political corruption in Nigeria and the impossibility in eradicating it. Aliyu, Oluwoyin & Bamidele (2000) validate the endemic rates of political corruption thus:

Even when the 2011, 2015, 2019 general elections in Nigeria have been perceived to be ‘somehow’ better compared to that of 1999, 2003 and 2007 general elections, yet elections and electoral processes in Nigeria cannot be said to be credible as to determine Nigeria’s transition of power (p. 15).

To describe the dismal situation of perception and actual reality in the selection process in leadership, Eke’s poem, “The New Leader”, vividly captures the disillusionment and disappointment of the electorate after placing their hopes in a young and vibrant leader who ultimately fails to deliver on his promises. The poem bemoans the plight of the electorate thus:

Six months ago
Scenes of jubilation
As the voters
Had voted for
A young vibrant
Leader

Now
Scenes of sadness
No infrastructure
No performance
The young leader has
Failed to manufacture
Spermatozoa
Disappointment everywhere
Genital organs immature

Electorate disappointed
Unable to deliver promises
Voters disappointed
Unable to ejaculate

Manifestoes (*October*, p. 63)

From the lines above, the juxtaposition of “Scenes of jubilation” at the beginning and “scenes of sadness” (p. 63) later on highlights the sharp contrast between initial optimism and subsequent despair. The imagery of “Failed to manufacture / Spermatozoa” and “Genital organs immature” (p. 63) metaphorically represents the leader’s inability to fulfill his duties and produce tangible results, much like a promise of fertility that remains unfulfilled. This failure is likened to an inability to create life or generate something substantial, symbolising the impotence of leadership and sterile outcome of political promises in Nigeria. The poet’s use of biological and reproductive images foregrounds the leader’s failures directly to the body’s natural processes, suggesting that the inability to perform politically is as fundamental and disappointing as a failure of the body itself. The voters who are hopeful and energised by the leader’s promises, are left with nothing but disappointment, as

the anticipated “manifestoes” symbols of hope and future progress never materialises. In the Nigerian historical context, the poem captures the heartrending experiences that has trailed Nigeria’s political scene which involves a recurring cycle of hope and disappointment surrounding elections. It also exposes the repeated experiences of electing leaders who present well-crafted manifestoes but fail to implement them effectively once in office. The disappointment expressed in the poem echoes the sentiments of many Nigerians who, time and again, find themselves trapped in a cycle where new leaders are elected with great expectations.

The corrupt practices of Nigerian politicians are manifested in the poem, “Decomposing Democracy”. Democracy in the poem is personified to describe its ailing state in Nigeria. The poet reveals:

Democracy now on her
Death throes
Decaying standard of
Political morality

Smell of death and
Decay hang over our
Nascent democracy
Degenerative moral behaviour (*May 27*, p. 111)

The foregoing lines above constitute the description of the worst form of political corruption that has destroyed democracy in Nigeria. Democracy is seen as a person who goes through intense and violent pain and struggle. From all indication, the pain worsens as the years go by without any lasting remedy. The poet proceeds to describe the symptoms and causes of democracy’s “throes” as: / Monetisation of the / political process / Degenerative democratic process” (*May 27*, p. 111)

The lines also present a stark critique of the socio-political realities in Nigeria, particularly focusing on the failure of democracy. The poem serves as a powerful commentary on the ongoing challenges of achieving true democracy and good governance in Nigeria. The lines “A group of deconsecrated / Political gladiators /” (p. 111) conjure the image of politicians who are more concerned with power struggles than good governance. The poet’s adoption of the term ‘gladiators’ suggests a combative, survival of the fittest mentality, where politicians engage in ruthless competition, often at the expense of the citizens. It also reflects the reality of Nigerian politics, where power struggles among the elite overshadow the needs and welfare of the general populace. The term ‘national cake’ as commonly used in Nigeria to refer to the nation’s wealth and resources, which are meant

to be distributed to all have been taken over by acts of “deep-rooted debauchery” (p. 111) which suggests a case of massive squandering and misuse of funds by those in power. It also points to the entrenched corruption that has plagued Nigeria. This reflects a historical pattern of exploitation and mismanagement of Nigeria’s wealth by its leaders. The poet also implies in the poem that the political class is made up of “fraudsters and rogues” who further denote criminality and dishonesty thereby, suggesting that Nigeria’s political system is riddled with individuals who engage in fraudulent activities for personal gain. The last stanza of the poem depicts the effects of poor electoral processes and consequent selection of bad leaders thus:

Death rattle there
And here
From the throats of
Ordinary citizens (*May 27*, p. 111)

The lines above foreshadow the disastrous experience awaiting the ordinary electorate in Nigeria. They also depict the harsh economic situations of the ordinary citizens who are always at the receiving end of bad leadership. It further exposes the level of squalor resulting from lack and tormentuous hunger the poor in the society experience amidst the plenty compared to the corrupt politicians whose tables are full with perpetual provision. The continuous perpetuation of corrupt activities in Nigeria has left negative impacts on the nation and its citizens. In the poem, “Baptised Thieves”, the poet describes the deep-rooted level of political corruption that abounds in the executive and judiciary which are arms of government that should work independently as the rule of law states. The poet expresses disgust in the following lines below:

The leader himself
Unbaptised
Surrounded with baptized
Thieves
Those waiting for confirmation

Diverse assemblage of
Rogues
Found them guiltless
Of wrongdoing (*February*, p. 65)

The poetic lines powerfully capture the corruption and moral decay within Nigeria’s political leadership, utilising religious imagery to underscore the severity of the situation. The metaphor of baptism and confirmation, essential rites in the Catholic and Anglican traditions, is used to contrast the supposed purity and moral integrity of leaders with their actual corruption. The “unbaptised” leader surrounded by “baptised thieves” suggests a figure who is not even

pretending to be righteous, yet is supported by those who are ostensibly confirmed in their roles and responsibilities, but who are corrupt. The use of religious imagery serves to heighten the irony and tragedy of the Nigerian political situation. Furthermore, the phrase “Diverse assemblage of / Rogues” (p. 65) highlights the variety of corrupt individuals within the system, while the judiciary’s complicity is also evident in the line “Found them guiltless / Of wrongdoing” (p. 65). This reflects a deeply entrenched system of corruption where both the executive and judiciary are implicated, making it difficult for justice and good governance to prevail. In a historical context, the Nigerian judiciary since independence has been nothing short of biased and ruthless towards its administration of justice in matters that concern politics.

In another poem, “Relief Funds”, Eke addresses the issue of corruption in Nigeria, particularly in the context of funds and resources meant for internally Displaced Persons (I.D.Ps) affected by the Boko Haram insurgency. He bemoans:

Mites buried themselves
Under the skin of
Relief funds
Allocated to displaced persons

Mites sucked the blood
Of relief funds
Donated by United Nations
Foreign donors

Some camps looking
Malnourished
Some camps looking
Sick (*May 27*, p. 30)

The “Mites” in the poem metaphorically represent corrupt officials and entities who exploit the relief funds, diverting them for personal gain rather than using them for the intended purpose of aiding refugees. This exploitation leads to a dire situation in the refugee camps, where the lack of proper resources results in malnutrition, illness and overall suffering among the displaced persons. The depiction of the imagery of “Mites sucking the blood / Of relief funds” (P. 30) highlights the parasitic nature of corruption in Nigeria which not only drains resources but also perpetuates the suffering of vulnerable populations. In the context of Nigerian history, especially in the wake of the Boko Haram insurgency, many regions in the North have been ravaged by violence, leading to a large population of IDPs. The Nigerian government, along with international organizations like the United Nations and foreign donors, has allocated substantial

funds and resources to provide relief. However, these efforts have been undermined by corrupt officials who divert these funds for personal gain, leaving the intended beneficiaries—those in refugee camps suffering from neglect. In the last stanza, the poet calls for reformation in the Nigerian system in order to dispel corruption as a vice in the Nigerian society. He suggests: “All regulatory authorities / Must swing into action / By spraying these Mites / With insecticides / (p. 30). In the preceding lines, the call for a reformation serves as a metaphor for the need for stringent measures against corruption. It also suggests that only decisive action can rid the Nigerian system of the deep-seated corruption that hampers the welfare of the IDPs. The poem resonates deeply with the ongoing challenges Nigeria faces in governance, where corruption continues to be a significant barrier to development and social justice.

4. Conclusion

It has been established that New Historicism seeks to explore the relationship between literary texts and the cultural system in which they emerge. With this in mind, the paper has analysed how corruption is artistically depicted in Kola Eke's poetry. The poems chosen for this study have been examined in direct correlation with specific political and historical events, as well as critical commentary on these occurrences and the pervasive issue of corruption. The study reveals that contemporary poets, such as Eke, skillfully use language to depict various facets of corruption in Nigeria. Through his poetry, Eke vividly captures the stark and damaging impact of corruption on Nigerian society and its historical roots. His work serves as a significant artistic chronicle, highlighting the pervasive presence of corruption and its profound consequences on the Nigerian state as a whole.

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A Comparative Study of Identity and Estrangement in Chimamanda Ngozi Adichie's *Americanah* and Teju Cole's *Open City*

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Abstract. With the present wave of migration that has ravaged Africa, literature is expanding to meet a variety of domestic and international challenges. Identity and estrangement are twin concepts that have not garnered the level of critical attention it deserves. The study, therefore, compares the representation of identity and estrangement in Adichie's *Americanah* and Cole's *Open City*. This study employs the postcolonial theory, which explores the experiences of the formerly colonised and how African narratives correct preconceived notions about Africa. The paper explores the different experiences of the two main characters in the texts – Ifemelu and Julius, who both find their way to America in search of better opportunities. While Adichie's *Americanah* exposes Ifemelu's grappling with the challenges of navigating a new culture, which leads to her alienation from her roots, Cole's *Open City* portrays the issues of the mind exemplified in Julius' feelings of extreme loneliness in America even though he is a successful doctor. Ultimately, her return to Nigeria signifies her resolution to her identity crisis, wherein she reclaims her sense of belonging and reaffirms her identity. However, this is not the same as that of Julius whose feelings of estrangement remain unresolved at the end of the narrative.

Keywords: Identity, estrangement, postcolonialism, Chimamanda Adichie, Teju Cole.

1. Introduction

In the discourse of contemporary African fiction, the current globalisation of the world continues to play a crucial role in how it is conceptualised. One of the major aspects of this discourse is identity crisis and its resultant effects. Identity has been crucial in the study of Modern African Fiction, not just in these contemporary times. The reason for this cannot be said to be far-fetched. The rise of Modern African Fiction may have begun as a result of the attempt to redefine the identity of the African against the lopsided representation of Africans in Western literature.

Although Modern African Fiction may have begun on this premise, the concept of Identity has come to mean and imply many things in our world today, especially in contemporary African Fiction. It is not uncommon knowledge that literature responds to the pulse of history and society (Wa Thiong'o: 1972, p. xv). Identity issues have over the course of African literary history played a major role in African fiction. But what then can be said to be identity? Tajfel (1978) defines identity as "the part of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups), together with the value and the emotional significance attached to that membership" (p.63). Correspondingly, Proshanky (1978) defines identity from the lens of geography as "those dimensions of self that define the individual's personal identity in relation to the physical environment by means of complex pattern of conscious and unconscious ideas, beliefs, preferences, feelings, values, goals, and behavioural tendencies and skills relevant to this environment" (p.155). Vignoles (2018), however, puts all of these in context when she says "Identity refers to how people answer the question, 'Who are you?'" (p.1). Estrangement from another viewpoint can be intricately tied to the concept of identity. Although they are separate concepts, they are inter-related. It has earlier been established that the African identity can become political once it exists in a distinct non-African environment. With the consistent drain that the African society continues to experience due to under-development, migration has become a key factor in African fiction. A conflict in identity can lead to estrangement and this has been expressed by many writers who have lived in the diaspora. No doubt, the resultant realization of a distinct identity has led to what may be regarded as estrangement in a foreign land. This experience is not common only to the lower placed individuals in the society. This resonates with Ohwavorhua's (2023; p.73) opinion, where he observes that estrangement is a phenomenon experienced by not only the proletariat but the bourgeoisie.

Inasmuch as these issues cannot be said to be foreign in the discourse of Modern African fiction, it is worthy to note that there is still a lot that can be done in order to drive the wheels of scholarship further. This essay engages Chimamanda Ngozi Adichie's *Americanah* and Teju Cole's *Open City* which have been previously studied from the lens of feminism as it relates to the larger issue of racism in America. However, this study, as a way of comparison, takes into acute considerations the socio-cultural identity in both texts.

2. Postcolonial Theory at a Glance

The theory selected for this study is the postcolonial theory. The justification for its adoption for a study of this magnitude is as a result of the continuing existence of colonial legacies like identity crisis experienced by Africans at home and abroad. For Montle (2020) such issues pertaining to African identity create a sense of urgency in being addressed (p.89). The postcolonial theory came into prominence in the mid-20th century with the writings of scholars like Bill Ashcroft and Edward Said. As a theory, it looks at all the ways in which literature can be used to tear down narratives that trample upon the unique socio-cultural identity of the African by Western narratives. Awuize (2018) suggests that in justifying the colonial suppression of Africa, colonial narratives endorse the myth of African primitivism and inferiority. He says, "the colonial narratives, such as Joseph Conrad's *The Heart of Darkness* and Joyce Carry's *Mister Johnson*, about Africa depict Africans as inferior, subhuman and people without a culture" (p.124). Lye, J. (1998) avers that the postcolonial theory entails the documentation of literature of formerly colonised countries portraying the experiences of the colonised people. It does this in a way that the colonised protect and assert their identity, and reclaim their history.

Postcolonial theory critically engages literature in a bid to see how it asserts the African identity as opposed to the one that has been imposed on it by colonialism. Young (1995) gives a great insight on the aims of postcolonial theory when he states that:

Postcolonial criticism has embraced a number of aims: most fundamentally to re-examine the history of colonialism from the perspective of the colonised; to determine the economic, political, and cultural impact of colonialism on both the colonised people and the colonising powers; to analyse the process of decolonisation; and above all, to participate in the goals of political liberation... the contention of forms of domination, and the articulation of political and cultural identities (p.11).

Postcolonial studies have become very important in African literary discourse. It is important to note that postcolonial studies cannot be said to be only relevant in the conceptualisation of early modern African fiction, but even in the literature of contemporary times. This is why Irobi (2008; p.1) asserts the place of postcolonial theory in contemporary African society when he says, it is a response to western imperialism and cerebral ideology which is targeted at dismantling the epistemologies of the intellectual hegemony orchestrated by the West.

From the above, it is clear that the postcolonial theory stands as a fundamental aspect of Modern African fiction, even up to this moment. This research looks at how the representations of complex issues such as identity and estrangement are portrayed in the texts, which further tears down notions that position Africans as simple-minded sub humans, whereby negative stereotypes of Africans still have the major portrayal in the West.

3. Identity, Migration and Exile in Modern African Fiction

As established in the introductory section of this paper, the origin of early modern African writings may be traced to the need of redefining the African identity. This was not just a passing interest for African writers and literary critics, but a major concern, especially when one takes an in-depth study of the level of misrepresentation that Western literature meted on Africans in novels such as Joseph Conrad's *Heart of Darkness* and Joyce Carry's *Mister Johnson*. This places identity as central in the canonisation of modern African Fiction as a whole. Brar and Singh (2011) tow this line of thought when they say, *the search for cultural identity is one of the fundamental concerns in the majority of significant works of African fiction and hence occupies a central place in the writers' quest for exposing the authentic African personality and the pressing influences on the psyche... there is need for historical roots and a modern culture based not on foreign ideas but on native African values* (p.469).

This need to revisit African traditional values in which the African can find his firm rooting is mostly driven by the present-day reality of loss of these values, as driven by modern day capitalist society. The conversation on identity is not only serious, but reflects multifaceted realities that African literature has come to be known for. One can say that the African writer is burdened with history, and this burden is what makes the writer act as reminder to the people of their identity and the responsibility of embracing it to reach

the fullness of their potential. The African writer is not distinct from his/her society as Mbiti (1969) gives a philosophical disposition of the African sense of communal living when he speaks of Africans saying "I am, because we are; and since we are, therefore, I am" (p.108). Ojaide (1992; p.45) supports this claim when he avows that the African writer is raised in a society where the sense of communality is strong. From the foregoing, it is obvious that writers and critics were very much concerned with forging an African identity through their writings but the ideology of the African identity has changed over the years due to the increased number of socio-political challenges. Alu (2011) buttresses this claim that just like it did for other national and continental literatures in the nineteenth and twentieth centuries, the twenty-first century presents a variety of challenges for African writers. In retrospect, most countries may view the difficult realities of Africa's development and her journey to a perfect state as a hindrance to their progress (p.343).

With issues such as globalisation, transnationalism, multiculturalism, it is clear that what was said to be the purview of the African identity has significantly expanded. It is, therefore, not out of place to assert that globalisation as a concept plays a role in modern African fiction, especially taking into consideration the fact that the definition of modern African literature has been beleaguered by the question "Who is an African writer?". This question stems out from the fact that many African writers who claim to write African literature do not even reside in the African continent. Many writers have left the shores of the continent for better opportunities in the Western world and this has further complicated the concept of the African identity. This position then becomes important to consider when speaking of identity in modern African fiction. Identity can therefore be considered to have transcended its initial concern with re-imagining the African from an African perspective but to ask "Who is an African in this time and age?". This question does not stem from a lack of knowledge about who the African person is, but an awareness that the African identity has indeed become complex in a changing world like ours. These other identities must be duly acknowledged and explored in modern African fiction. Although the idea of identity has had a thorough investigation in African literary criticism, attention has been focused more on the African writers themselves, not on the evolving nature of the African identity as portrayed in the fiction of the 21st century. This is one reason why this research has focuses on contemporary fiction as its target for investigating identity and estrangement in modern African fiction. African writers in the diaspora are continually changing the

dynamics of the African identity and the African experience. Before now, one would imagine the concept of the African identity as simply revolving around the African experience, but one can notice a scope of identity that now involves the experiences of Africans in foreign countries, where their identity as African immigrants into that country is crucial in understanding how they fit into that society.

More so, it may be tempting to view estrangement as a different concept from identity, it is not difficult to ascertain that both concepts are interrelated and interconnected. From a semantic perspective, estrangement can imply several things but among these things, one stands out - the idea of alienation and exile. It is not news that migration has contributed a major factor when considering the canon that has now come to be identified as modern African fiction and this has changed the dynamics of the African identity. It is worthy to state at this point that estrangement can be said to be rooted in migration and migration is not a recent import in the African continent and for African writers. This migration of African writers was mostly forced in the new post-colonial African states as a result of the several issues that arose during that period. Kubayanda (1990) speaks on this also when he avows that "postcolonial dictatorship in Africa concerns itself with repression, which in effect means the arrest, execution, or consistent harassment of dissent voices" (p.5). For him, dictatorship in Africa creates an ambience of fear. Many African writers who spoke against the ills of the government were persecuted and many of them sent to jail. Migration became a necessity for them and this has often times instigated them to share their Diaspora experiences in their works, thereby adumbrating related themes of exile and identity crisis. This is not to say that the unfriendly environment orchestrated by their social activism is the only reason for their migration as a means to escape. Other factors may have contributed immensely to this. Bromley (2008; p.28) opines that even though conflict, violence and right abuse are factors that may prompt people into relocating from their places of origin, the lack of opportunities, longing for a better life, and economic scarcity are also potent factors. This clearly points to the fact that recent migration of African writers can be attributed to other factors apart from the initial reasons that forced African writers to seek refuge in other countries. Migration has therefore become a topical issue in modern African literature because of the divergent dimensions it introduces in the study and critic of Modern African literature. Kabore (2016) traces this trajectory of migration when he says "a look at most of the literary productions, in the last fifteen years, suffices to convince the doubtful mind of the

recurrence of migration in African literature” (p.2). Unlike previous generations of African writers, who had fled the African continent for safety and out of compulsion, many African writers are making the willing choice to leave their home countries for better opportunities in First World countries.

The concept of estrangement can be said to be a result of migration, which has now played a dominant role in the conceptualisation of contemporary African Literature. Taking a cue from this, one can say that in studying estrangement – a core theme in contemporary African fiction – a critic is engaging one of the consequences of migration that continues to occur in the African continent – a migration that is driven, not as a result of compulsion, but choice. It is no longer difficult to see writers who are willingly in exile as a result of leaving their countries for a long period of time. This is the case as with Tanure Ojaide’s published work, *When It No Longer Matters Where You Live* which solidifies Ojaide’s place within the body of writing that has now come to be referred to as migrant literature. Ojaide (2008) makes an interesting study on the issue, tying it intricately to identity when he asserts that “migration, globalisation and related phenomena of exile, transnationality and multilocality have their bearing on the cultural identity, aesthetics, content and form if the literary production of Africans abroad” (p.1).

4. Identity and Estrangement in Chimamanda Ngozi Adichie’s *Americanah* and Teju Cole’s *Open City*

In *Americanah* and *Open City*, migration can be seen as an avenue which both writers use to expose the misguided conceptions of Africa and Africans by the West. Ifemelu and Julius, both central characters in the selected texts, leave their home country to America wherein they both realise that being Black is completely different from what they experienced in their home country. Taking into serious consideration the historical dimension of blackness as an identity in the American space, this analysis is aimed at focusing on the black experience as encountered by African migrants in the West as a way of reconstructing how the world views Africans in the diaspora.

Ifemelu, who travels to America for greener pastures, is made conscious of the fact that her black skin makes her inferior, something that was never a serious concern while she lived in Nigeria. Identity therefore becomes a fundamental aspect of the novel. Firstly, there is a racist implication of Ifemelu as Black in America; and secondly, even though Ifemelu is recognisably Black, there are several experiences that

she cannot relate to because of her African identity. This is where socio-cultural identity comes to play as it is obvious that Ifemelu as an African immigrant is what distinguishes her experiences as a Black person in America. Adichie sufficiently explores this using Ifemelu’s blog titled *Raceteenthor Various Observations About American Blacks (Those Formerly Known as Negros) by a Non-American Black*, which explores the different ways Black people relate their experience. It is worthy to note at this point that blackness as a term does not and cannot imply a homogenous experience. In fact, the Black identity can only be said to be an umbrella term that carries with it other specific terms, such as the African-American Identity, the African in Diaspora identity, the Caribbean identity etc.

In America, Ifemelu not only realises that she is Black, but that she is a non-American Black. This awareness comes with its own implication to Ifemelu as there are things she cannot explicitly understand because of her position as an African immigrant. She expresses this in her post, *To My Fellow Non-American Blacks: In America, You are Black, Baby* (Adichie, 2013) where she also explains what it means to be Black in America:

Dear Non-American Black, when you make the choice to come to America, you become black. Stop arguing, stop saying I’m Jamaican or I’m Ghanaian. America doesn’t care. So what if you weren’t “black” in your country? You’re in America now. We all have our moments of initiation into the society of former Negros. Mine was in a class in undergrad when I was asked to give the black perspective, only I had no idea what that was....And here’s the deal with becoming black: You must show that you are offended when such words as “watermelon” and “tar baby” are used in jokes, even if you don’t know what the hell is being talked about – and since you are a Non-American black, the chances are that you won’t know. (In undergrad a white classmate asks if I like watermelon, I say yes, and another classmate says, oh my God, that is so racist, and I’m confused. “Wait, how?”). You must not when a black person nods at you in a heavily white area. It is called the black nod. It is a way for black people to say “You are not alone, I am here to” (p.255).

Blackness as an identity was something that Ifemelu was previously unaware of until she came to America and as one can notice from the excerpt above; her origin as an African in America, not an African-American, conditions her experiences as a Black person in America. She cannot understand why watermelon will be regarded as a racist term because she does not have the historical background of slavery.

She also tries to incorporate the idea that blackness as an identity is not one that can be chosen in America, but one which America chooses for you - the only difference being in the way it is experienced and understood. This is why she implores other immigrants who she tags as “Non-American Black” to understand what it means to be black in a country like America.

Ifemelu also realises that in America, there are stereotypes about Africans in America. One of such preconceived notions is that Africans are not intelligent people and they are not supposed to be able to speak correct and fluent English. All of these make socio-cultural identity crucial. If one takes into critical consideration postcolonial studies, it is not difficult to see that there is an attempt to re-narrate the African experience and this is not exclusive of early African literature, but is relevant till this very moment. Many scholars such as Irobi (2008) have worked on postcolonial studies and its relevance in contemporary African fiction and if one takes a look at that, it can be noticed that Adichie tears down such misconceptions of Africans. Using Ifemelu’s African-American boyfriend as a reference, it can be observed that he had done well in school because his White teacher once told him that it was better he focused on getting a basketball scholarship instead of attempting to go to Yale. Inasmuch as this comment was directed to an African-American, one can notice the underlying racial superiority in that comment. Ifemelu has a similar experience, in her freshman year in college when she goes to register her courses. This can be seen in the excerpt from *Americanah* below:

Ifemelu half smiled in sympathy, because Cristina Tomas had to have some sort of illness that made her speak so slowly, lips scrunching and puckering, as she gave directions to the international students’ office. But when Ifemelu returned with the letter, Cristina Tomas said “I. Need. You. To. Fill. Out. A. Couple. Of. Forms. Do. You. Understand. How. To. Fill. These. Out?” and she realised that Cristina Thomas was speaking like that because of her, her foreign accent, and she felt for a moment like a small child, lazy-limbed and drooling. “I speak English,” she said. “I bet you do,” Cristina Tomas said. “I just don’t know how well” (pg. 157).

Because Ifemelu is an international student and from a ‘Third World country’, Cristina Tomas automatically assumes that she cannot comprehend English and so she speaks to her in a strange manner which annoys Ifemelu, who had spoken English since her childhood, led the debating club in her secondary school, and always saw the American accent as undeveloped (p. 157).

Another instance where one can see such bias about Africans is when Ifemelu is working as a nanny for Kimberly. It is with Kimberly and her White friend that Ifemelu really understands that the West views Africa as a continent full of wars and starvation, with each of their friends saying how much they would love to save starving babies in Africa, how much hunger is so bad, with each of them seeing Africa as a place to feed their own Western egos through charity. Ifemelu comes into contact with this when Kimberly and her husband Don organises a dinner party in which most of the guests comes to speak about their charities in Africa, Africa being a place that is simply meant to arouse pity and nothing else. This can be seen in the excerpt below:

A couple spoke about their safari in Tanzania. “We had such a wonderful tour guide and we are now paying for his first daughter’s education.” Two women spoke about their donations to a wonderful charity in Malawi, that built wells, a wonderful orphanage in Botswana, a wonderful microfinance corporation in Kenya. Ifemelu gazed at the, there was a certain luxury to charity that she could not identify with and did not have. To take “charity” for granted, to revel in this charity towards people whom one did not know – perhaps it came from having had a yesterday, and having today and expecting to have tomorrow... (p. 199).

In Nigeria, Ifemelu had never considered herself privileged. That was a title reserved for the likes of Kayode Da Silver whose parents could afford to fly him to London every summer. However, in America, she is considered so because in the eyes of Americans, Africans just have to be poor and starved; Ifemelu does not fit into this profile. Adichie’s careful creation of Ifemelu as a character negates such sentiments. Ifemelu is not a rich Nigerian, she is middle class. Her awareness of her identity as an African is more glaring in America as it opens her to how the West generally views Africans and their experiences of which she cannot understand or relate to.

Obinze is also another character that can be used to explore socio-cultural identity. When he moves to England, it is through him that one gets to know how his background as an African conditions his experiences and his identity in England. Like America, in England, there is the tendency to make Africans a set of non-complex human beings, running away from some terrible situations. Human nature is always desperate for choices, and his move to England was as a result of that, not because he was starving or was running away from anything. Obinze realises this when he attends a dinner at Emenike’s place and Alexa, one of the guests, talks on England being a refuge county for “people who have survived frightful

war” (p. 317). Alexa’s mindset is that Africans were in perpetual crisis and here was Europe, being a safe haven to “save” the African victims. Whereas, at some point in history, they left their countries to explore the world, desperate for new experiences and choices. In their earliest narratives of Africa, Africa needed saving and so they cast themselves as the redeemers of Africa. That role is repeated with this false ideology on immigration, where Europe still casts itself in the saviour role of Africans and judges Africans for the same thing that they are guilty of. Adichie tears down such notions, carefully exhibiting how the hunger for choices is simply just a fundamental aspect of human life and how, at some point in history, Europeans themselves had engaged in massive migrations across the world as a way to feed their hunger for new experiences.

The idea of estrangement is seen in the effect of migration on the minds of the characters. During Ifemelu’s early years in America, she feels a stabbing home sickness, a feeling that later resurfaces and spurs her decision to move back to Nigeria. Taking a cue from this, it is important to state that the complexity of the characters created by Adichie is another way of narrating the full humanity of Africans, a narrative that have been denied Africans by the West. It is also a pointer to the fact that identity and estrangement can be seen as twin concepts. In works that entail migration as a key trope, especially between African countries and Western countries, the effect of migration is expressed in the awareness and adoption of a new identity, which often leads to estrangement because of the newness of this identity. America seems more difficult than Ifemelu imagined and tries her best to adapt, even though she still longs for her home, as “the crisp air, fragrant and dry, reminded her of Nsukka during the harmattan season, and brought with it a sudden stab of homesickness, so sharp and so abrupt that it filled her eyes with tears” (p. 154). This particular extraction showcases the feelings of despair that Ifemelu experiences in her early years in America, making her feel cut off from her home. This also leads to Ifemelu cutting off some of her relationships with her past life in Nigeria, after she feels frustrated by the realities of the American life. This is seen when Ifemelu is unable to find a job in her first few months in America. After mounting pressures to complete her tuition fee and pay her rent, Ifemelu goes to see a tennis coach in Ardmore, who asks her to lie down as: He knew she would stay because she had come. She was already here, already tainted. She took off her shoes and climbed into his bed. She did not want to be here, did not want his active finger between her legs, did not want his sigh-moans in her ear, and yet she felt her body rousing to a sickening wetness... She had

lain on his bed, and when he placed her hand between his legs, she had curled and moved her fingers (p. 156).

This incident leads Ifemelu to question everything that she had known about her life before and the new realities of her life in America and makes her to cut Obinze off for a while, in an attempt to forget what she had done to him.

Teju Cole’s protagonist in *Open City* is a young Nigerian Doctor who experiences loneliness in America. The concept of estrangement functions as a key aspect of this novel as one can go into the world or inside the mind of a Nigerian immigrant in America. The central character, Julius, focuses on taking long walks in New York when he is not at work as a doctor in his residency programme. This is a poignant factor to note. In Nigeria, due to that communal sense of living, it would be difficult for one to walk around an area without being noticed or called by anyone but this is what defines Julius’ life in America. In the beginning of the novel, Julius says,

And so, when I began to go on evening walks last fall, I found Morning Side Heights an easy place from which to set out into the city. The path that drops down from the Cathedral of St. John the divine crosses Morningside Park is only fifteen minutes from the Central Park... Not long before this aimless wandering began, I had fallen into the habit of watching bird migrations from my apartment, and I wonder now if the two are connected (p. 1).

From the opening lines in the novel, it is clear how lonely Julius gets in America, calling his walks “aimless wanderings” and simply watching birds migrate from his apartment window. He even adds, “the walks met a need: they were a release from the tightly regulated mental environment of work, and once I discovered them as therapy, they became the normal thing, and I forgot what life had been like before I started walking” (p. 4). This technique brings his desires to fore; what he wants to do, what he doesn’t want to do, what he thinks about his job, and what he thinks about the 9/11 attack. This novel clearly deconstructs the narrative of Africans being simple-minded as a bulk of the novel is made up of the musings of Julius who is the central character and it also shows that Africans have the ability for intellectual thought. New York City, a multicultural and multidimensional city is the place where most of Julius’ musings take place. He describes the city and this is instrumental because it showcases how cut off he feels from Nigeria, trying to draw distinct narratives on how America and Nigeria are different. This is seen when Julius examines the fact that despite the large

number of people on the streets of New York, he still feels lonely. This is evident in the extract below:

At first, I encountered the streets as an incessant loudness, a shock after the day's focus and relative tranquility as though someone had shattered the calm of a silent private chapel with the blare of a TV set. I wove my way through crowds of shoppers and workers, through road constructions and the horns of taxicabs. Walking through the busy parts of the town meant that I laid eyes on more people, hundreds more, thousands even, than I was accustomed to seeing in the course of a day, but the impress of these countless faces did nothing to assuage my feelings of isolation; if anything, it intensified them (pp. 3-4).

The feeling of community is very lost in America where a person dies in the same apartment block and not even a single cry is heard about it.

As I approached the apartment building with my bags, I saw someone I knew: The man who lived in an apartment close to mine. He was coming into the building at the same time, and he held open the door for me. I did not know him well, in fact I hardly knew him at all, and I had to think for a moment before I remembered his name. He was in his early fifties, and had moved in the previous year. The name came to me: Seth... When the elevator arrived, we got in. We got off at the seventh floor and as we walked down the hallway, our nylon bags rustling, I asked him if they still got away on the weekends. Oh yes, every weekend, but it's just me now, Julius. Carla died in June. She had a heart attack. I was stunned into momentary confusion, as if just been told something that wasn't possible. I'm so sorry, I said... A woman had died in the room next to mine, she had died on the other side of the wall I was leaning against and I had known nothing of it. I had known nothing of it in the weeks when her husband mourned, nothing when I had nodded to him greeting with headphones in my ears... (p. 17).

Julius' neighbour died and for four months he didn't get to know of it. He then remembers the time of his own father's death and how during that period, there was no such thing as a silent grief, with people coming from different parts of the country to grieve with them. This incident pricks Julius and reminds him of how he too had been altered by America, getting used to the idea of individualism that seems to be the culture of the West as he had not even noticed a change with the death of his neighbour. This is evident when he says "I hadn't known him well enough to routinely ask how Carla was, and I had not noticed not seeing her around. That was the worst of it. I had noticed neither her absence nor the change – there must have been a

change – in his spirit. It was not possible, even then, to go knock on his door and embrace him, or to speak with him at length. It would have been false intimacy" (p.28)

Another example of estrangement that can be noticed in the novel is how Julius is also estranged literally from his family, that on getting to America to study Psychotic Medicine, he already had a difficult relationship with his mother, adding to the feelings of loneliness in America. He relates all these issues as one that is generational, connecting the fact that his mother and grandmother had a difficult relationship too. He says:

My mother and I had become estranged from each other when I was seventeen, just before I left for America. I tend to connect this to my mother's estrangement from her own mother. They might have fallen out for reasons as inchoate as the ones that separated my mother and me. My mother had not returned to Germany since she left in the 1970s. Nevertheless, in recent years I have thought of my oma more often. I usually dwell on the one time she came to visit us in Nigeria from Belgium, to which she had moved sometime after my grandfather's death. The picture my mother had painted of her as a difficult and small-minded person was inaccurate; it was a picture that had nothing to do with my oma, and everything to do with my mother's resentment of her (p. 35).

Apart from that, Julius is a mulatto; he is half Black and half German. This makes it difficult to fit into any sect in the American society. Even though his mother is German, he cannot disguise as an American because he's not White. He cannot also identify as black because he's not fully Black and this also adds to his feelings of estrangement in a lonely and foreign land. His identity hangs between two worlds and he seems lost in the middle. Among the Black community, it would be difficult for him to be fully incorporated because of the lightness of his skin and he still does not fit in as a White man. This feeling of belonging to nowhere is expressed in how Julius relates with other Black Americans, trying his best to not forge relations based on race. This is seen in the extract below when Julius is on one of his many walks along New York City, where he meets a Black man who tries to form a bond with him based on race;

Ellis Island was a symbol mostly for European refugees. Blacks, "we blacks," had known rougher ports of entry: this, I could admit to myself now that my mood was less impatient, was what the cabdriver had meant. This was the acknowledgment he wanted, in his brusque fashion, from every "brother" he met. I

walked north, along the promenade, listening to the water breathing (p. 55).

This clearly shows that immigration and estrangement have a high level of relatedness, that one can feel uprooted when he/she leaves his/her mother land. The narratives, that somehow the West and the Western mind generally is more superior in terms of intellect and complexity to the African mind, is also further deconstructed in this text. This novel exposes trauma, as Julius, having being traumatised by the events of his childhood seems to be oblivious of certain facts in his life. This is evident when he locks out certain events from his life, including his experiences with Moji. The memory, brutal as it was, went unremembered to him. Trauma has always been referred to as a very Western concept because there is a ploy to not make Africans look complex on the surface, but trauma, if one gives it considerable thought, is a universal concept. It can affect everyone and anyone. Julius, the central character, suffers from trauma and it makes him block certain events from his memory. Even when Moji expresses what he did to her in the earlier portions of their life, nothing moves him. He even goes on a crazy one-night stand with an older woman during the aftermath of his break up with his girlfriend. This oversimplification of Africa is brought to the fore, as one can see Julius as a complex character that experiences different levels of isolation in a foreign land.

This text employs the stream-of-consciousness narrative technique to a large extent, because it is composed of the thoughts of Julius about different things. Taking a cue from this, this novel can fall under the modernist tradition. It is therefore an expository novel that clearly showcases the fact that Africans are indeed complex in their intellectual capacity for individual thought. This aspect is a key aspect of the novel because it defines Julius' feelings and actions throughout the novel. It is also greatly tied to immigrants who reside in a ball of loneliness in a foreign land and also a fall-out from socio-cultural identity. Julius feels estranged to a large extent as a result of migrating to another country in another continent.

5. Conclusion

This research focuses on how identity and estrangement have been portrayed by Adichie and Cole to express the misconceptions and identity crisis faced by Africans in the diaspora, and their experience of estrangement from the realities they are already accustomed with. As stated earlier in this study, socio-cultural identity and estrangement are twin concepts that cannot be discussed in isolation as both form part

of the many experiences faced by a typical African in a foreign land. In most cases, the African finds himself in such circumstance having gone in search for greener pastures and greater opportunities in a foreign land. This is what plays out in both texts that have been analysed, with reflections on the misconceptions about Africans both at home and in the diaspora. Adichie's *Americanah* exposes Ifemelu's ordeal, grappling with the challenges of navigating a new culture, which leads to a sense of alienation and disconnection from her Nigerian roots and her own sense of self. This identity crisis is exacerbated by the societal pressures to conform to American norms and the pervasive racial dynamics she encounters. Her estrangement is most poignantly illustrated by her decision to adopt an American accent and later by her conscious choice to drop it, symbolising her struggle between assimilation and the desire to remain true to her Nigerian identity. Ultimately, her return to Nigeria signifies her resolution to her identity crisis, wherein she reclaims her sense of belonging and reaffirms her identity. On the other hand, Cole's *Open City* portrays the issues of the mind and loneliness as seen in Julius' feelings of extreme loneliness in America even though he is a successful doctor. Living in New York City as a Nigerian-German psychiatrist, he finds himself perpetually disconnected from the various cultural and social environments he inhabits. His estrangement is highlighted through his solitary wanderings around the city, where he observes life from a detached perspective. His intellectual and emotional isolation is compounded by his difficulty in forming deep connections with others, including those from his past and his present. This detachment extends to his own heritage, as he struggles to reconcile his multicultural background and personal history. In the end, Julius' feelings of estrangement and identity crisis remain unresolved.

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Personal Pronouns in Ogba and English Languages

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Abstract. This paper contrasted the personal pronouns in Ogba and English languages with the aim of identifying the areas of similarities and differences between the personal pronouns in both languages. It adopted the Contrastive Analysis Theory (CA). The study employed the descriptive survey design. The data were gathered through the use of the unstructured elicitation oral interview method and the intuitive knowledge of the researchers as L1 and L2 speakers of Ogba and English respectively. The methods of data analysis employed were the descriptive technique of morpheme-to-morpheme glossing and the contrastive method of data analysis. The study found out that whereas there are only seven personal pronouns in Ogba, there are twelve personal pronouns in the English language. It was observed that with the exception of the 2nd person pronouns in the English language, all the personal pronouns in both languages mark number distinction. It was also affirmed that unlike the 2nd person pronouns in Ogba, 2nd person pronoun in English does not mark number and case in the language. This study noticed that whereas the 3rd person pronouns mark gender distinction in English, they do not mark gender distinction in Ogba. It is noticed that unlike in Ogba, it is only the singular form of neuter gender of the 3rd personal pronouns that occurs in SPEC C¹ in cleft-construction in the English. This study recommends that English language teachers within Ogba speech communities should focus on the gender and case distinctions when teaching personal pronouns in the English language.

Keywords: Elicitation, Employ, Cleft-Construction, Morpheme, Intuitive, Contrastive, Data etc.

1. Introduction

All natural languages are made of different components, such as phonology, morphology, semantics and syntax. This indicates that every natural language has its syntactic structures, just as it has its semantic and phonological structures; and every competent speaker of the language must master the structures of his language and at the same time, intuitively understands individual lexical items (words) and sentences in the language as well as interpret and categorize the meanings of the words and

sentences. Also, every proficient user of a natural language has the mental list of the lexical items (words) in his language. This mental list of the lexical items is commonly referred to in linguistic as lexicon or vocabulary. It is also imperative to note that even though all natural languages have certain features (principles) which are said to be language universal, their application is said to be language specific. Consequently, this paper hypothesizes that the personal pronouns in the Ogba and English languages must have their areas of similarities and differences; whereas the areas of similarities may aid or enhance the teaching and learning of the target (English) language; the areas of differences may impede or hinder it in Ogba speech communities. Hence, a contrastive study of the personal pronouns in both languages can assist L2 (English language) teachers in Ogba speech communities to identify the possible areas of learning difficulty for their learners. This can help them to identify the best way to assist the learner to eliminate such blunders or errors. Accordingly, this paper contrastively examines the personal pronouns in Ogba and English languages.

1.1 The Ogba Language

Ogba is an Igboïd (Igbo related) language which belongs to the Benue-Congo family of the Niger-Congo phylum. It is spoken in over forty-one communities in Ogba/Egbema/Ndoni Local Government Area of Rivers State, Nigeria. The nomenclature “Ogba” is generally used to designate both the native speakers and the language. The proficient users of the language in most cases usually prefix the morpheme “nde” ‘people’ to Ogba (nde-Ogba which denotes ‘Ogba people’) when referring to the native speakers and avoid the prefix when referring to the language. The language is closely related to Ekpèye, Igbo, Ikwerè and Echie which are spoken in different local government areas of Rivers State, Nigeria (Eze & Isaac, 2020, 2023).

1.2 Tonal convention

Ogba is a tone language. In other words, tones are extremely significant in the grammar of the language. Tones are as significant as the phonemes in the

language because like the segmental phonemes (consonants and vowels). This entails that tones are phonemic in the Ogbia language. No wonder Emenanjo (2015, p 113) insists that any linguistic analysis of the Igbo languages which ignores tone is said to be incomplete because it has ignored an essential code which not only identifies the language but also makes it unique. Ahiamadu (2000) and Isaac (2018) say that Ogbia has high tone (^ˈ), low tone (^ˌ), high-low (^{ˈˌ}), and mid-tone (^ˊ). They unanimously recommend that as a convention, all the mid tones (^ˊ) should be left unmarked in Ogbia. In view of that, any data presented in the Ogbia language with an unmarked tone in this paper should be read as mid.

2. Theoretical Framework

This paper is anchored on the Contrastive Analysis Theory (CA). Adesanya (2002), Melefa (2015) and Nwala (2015) assert that the CA theory was propounded by Robert Lado in 1957. They note that theory is very appropriate in the examination of the areas of resemblances and differences between two or more languages. According to Richard (1992) and Yang (1992), the CA theory can be applied in the different levels of grammatical study such as phonetics and phonology, morphology, semantics and syntax. Also, they admit that the CA is relevant because it enhances language teaching and translation. Richard (1992) and Yang (1992) further note that the CA identifies the areas of difficulties for language learners that could be handled with correct exercise. Thus, this paper posits that the CA theory can aid the researchers in the identification of the resemblances and differences between the personal pronouns in the Ogbia and the English languages.

3. Review of Related Literature

Ken-Maduako (2004) asserts that the term “pronoun” is derived from the Latin word “pro-noun”. In her opinion, the term “pro” means ‘for’ while “noun” means ‘name’. Accordingly, she described a pronoun as a word for a name in this case, the noun. She summarily accepted that a pronoun in the English language have these three features: unlike the nouns, pronouns in the English language do not take determiner, pronouns in the language have definite forms to specify the various types of cases, and pronouns in the English language indicate distinctions of person (1st person, 2nd person and 3rd person). Ken-Maduako also admitted that pronouns are used to avoid the unnecessary repetition of nouns, noun phrases and noun clauses. Also, Lamidi (2008) and Ahaotu (2011) corroborate the opinion that the term “pronoun” refers to a word used to substitute or replace a noun in a construction. In the words of Andrew (2016, p. 14), “pronouns are words used in lieu or instead of nouns.” This definition supports the claim that pronouns are nominal substitutes in natural languages. Isaac (2018) asserts that the wrong use of a

pronoun can distort the message from a sender to the receiver (the audience). Isaac and Ugorji (2022) agree that the term pronoun refers to a word that takes the place of a nominal (nouns, noun phrases and noun clauses) in a construction. They note that pronouns in Ogbia are said to be similar to nouns in the language because they can carry out almost all the syntactic functions of nouns. However, unlike the nouns, pronouns in Ogbia do not generally co-occur with modifiers in the language. They also observe that the available data in the Ogbia language reveal that even though pronouns in the language can occur in all the syntactic positions designated for the nouns, they (pronouns) vary from the noun. It is construed from the findings of Ken-Maduako (2004), Lamidi (2008), Ahaotu (2011), Isaac (2018), and Isaac and Ugorji (2022) that pronouns exist in Ogbia and English languages. However, to the best of the researchers’ knowledge, no study has so far contrasted the personal pronouns in Ogbia and English language. For that reason, this paper contrasts the personal pronouns in both languages with the aim of identifying their similarities and differences.

4. Methodology

This study adopted the descriptive survey design, which involves taking a sample from a population in order to classify their basic features which can be used to reach or draw a general conclusion about the whole population. The data were gathered through the use of the unstructured elicitation oral interview method and the intuitive knowledge of the researchers as L1 and L2 speakers of Ogbia and English languages respectively. This suggests that the researchers did not provide any formal questionnaire for the respondents to answer. In other words, the data were collected from the respondents in informal settings or situations. The methods of data analysis employed in this paper are mainly the descriptive technique of morpheme-to-morpheme glossing and the contrastive method of data analysis. The data collected in Ogbia were first glossed in English language before being contrasted with their equivalence in English language.

4.1 Personal Pronouns in Ogbia

The personal pronouns generally indicate the relationship between speech participants and the speech. It usually identifies the speaker’s position in a Speech Act. They specify whether the speaker or audience is part of the speech or not. Simply put, they reveal who does what in a discourse. The examples in table 4.1 represent all the personal pronouns in the Ogbia language:

S/N	Person	Nominative		Accusative	
		Singular	Plural	Singular	Plural
1a.	1st person	m(mú) 'I'	Yé 'we'	m(mú) 'I'	Yé 'we'
b.	2nd person	ì(yù) 'you'	ònù 'you'	ì(yù) 'you'	ònù 'you'
c.	3rd person	ò 's/he/it'	wò 'they'	á(yá) 'him/her/it'	wò 'they'

Table 4.1: Personal Pronouns in Ogbá

The examples 1a-c in table 4.1 demonstrate that there are seven personal pronouns in the Ogbá language. It is noticed that the grammatical features of person, case and number apply to all the personal pronouns in the language. The examples also show that personal pronouns make distinction between three persons, namely: 1st person personal pronoun, 2nd person personal pronoun and 3rd person personal pronoun. The 1st person is usually used when the speaker is involved in the speech; the 2nd person is generally employed when the audience or addressee (the listener) is part of the speech while the 3rd person is the form that is employed when neither the addresser nor the addressee is part of the discourse. It is further observed from the data in table 4.1 that it is only the singular form of the 3rd person pronoun that makes case distinction in Ogbá. On the other hand, all the personal pronouns in the language make gender distinction. Once more, it is also noticed that singular form of the 1st person pronoun – m(mú), the singular form of the 2nd person – ì(yù) and the 3rd person singular form of the accusative case – á(yá) have two forms in the Ogbá language. Additionally, this study observes that the contracted form and the full form of the 1st person pronoun have some differences:

- 2a. M gbá-m ọsọ yá tnà.
1SG run+PST-1SGSCL race SPEC today
'I ran race today.'
- b. *M gbá ọsọ yá tnà.
1SG run+PST race SPEC today
'I ran race today.'
- c. ?Mmú gbá-m ọsọ yá tnà.
1SG run+PST-1SGSCL race SPEC today
'I ran today.'
- d. Mmú_i yà t_i gbá ọsọ yá tnà.
1SG RC run+PST race SPEC today
'It was me that ran today.'
- e. Ọ kpọ mmú.
3SG call-PST 1SG
'S/he called me.'

The examples in 2a-e indicate that contracted form and the full form of the personal pronouns in Ogbá have different grammatical features. For instance, in 2a construction, the 1st person singular subject clitic (1SGSCL) which has the same form with the pronoun is obligatorily suffixed to the lexical verb (the head of the VP). Its omission results in ungrammatical construction as in 2b. It is also observed that 2c is unacceptable for two reasons: firstly, the full form of the personal pronoun does not accept the attachment of 1SGSCL to the verb when it occurs in nominative (subjective) case. Secondly, the relative clause marker (yà) is needed before the verb as in 2d. The examples in 2d and 2e demonstrate that the full form of the 1st person pronoun occurs in cleft construction and in accusative case in the language. Figures 4.1a and 4.1b can be used to clarify that the occurrence of the full form of the 1st person pronoun in sentence initial position is a case of movement.

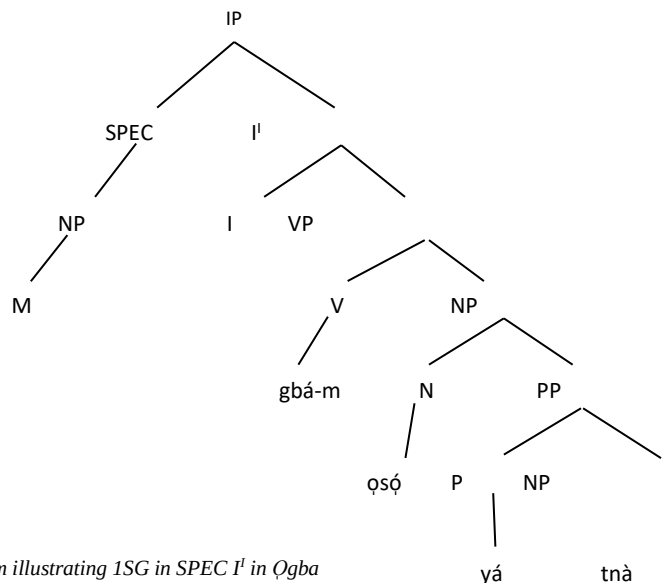


Fig. 4.1a: A tree diagram illustrating 1SG in SPEC I' in Ogbá

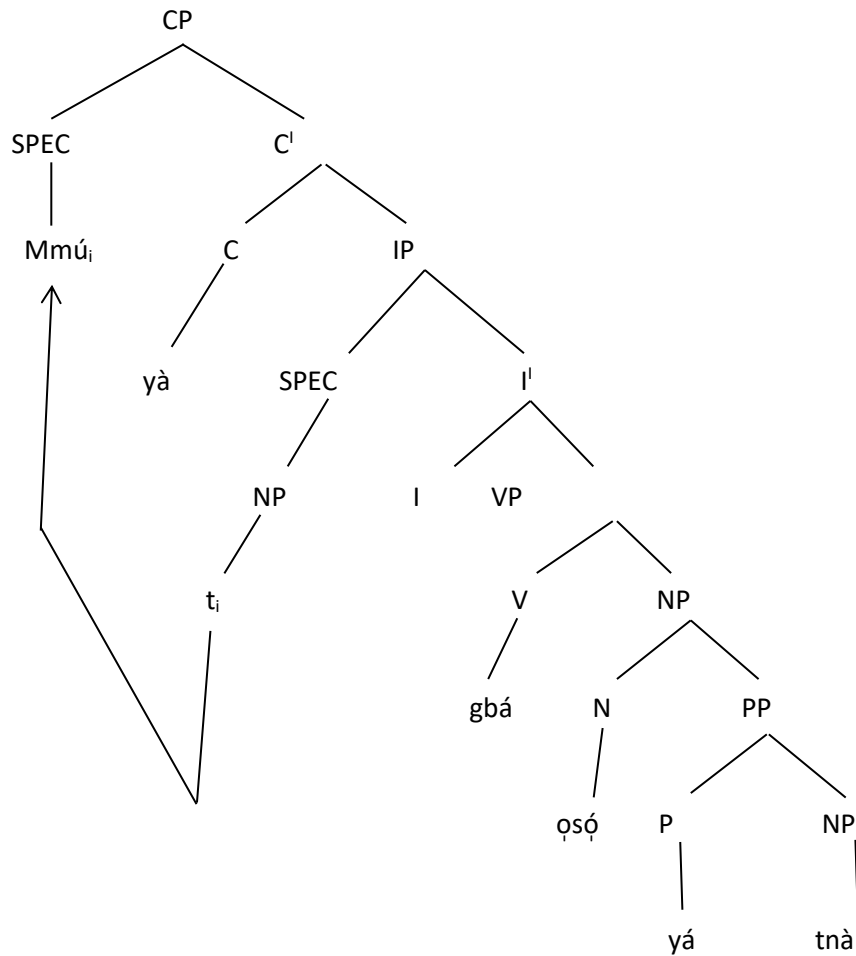


Fig. 4.1b: A tree diagram illustrating the Movement of 1SG from SPEC I' into SPEC C' in Qgba

Figures 4.1a and 4.1b substantiate the view that the contracted forms of the 1st and 2nd person pronouns occur in the nominative case, that is, the SPEC I' of an IP (the main clause) in Qgba as in figure 4.1a. But, when they move from the SPEC I' to SPEC C', they obligatorily change to their full forms. This accounts for the ungrammaticality of the construction in example 3a:

- 3a. *M yà t_i gbá ɔsɔ yá tnà.
 1SG RC run+PST race SPEC today
 'It was me that ran today.'
- b. ?Q kpó m.
 3SG call-PST 1SG
 'S/he called me.'
- c. Q kpó m òkwú.
 3SG call-PST 1SG call
 'S/he called me.'

The example in 3a-c confirm that the contracted form of the 1st person pronoun do not occur in SPEC C' in a cleft construction in the Qgba language. It also noticed that the contracted form of the 1st person pronoun may occur in accusative case; however, it customarily co-occurs with an indirect object. Thus, example 3b is either incomplete or unacceptable in the language. Furthermore, the examples 4a-d prove that the 1st and 2nd person pronouns share the same syntactic features.

- 4a. Í gbá ɔsɔ yá tnà.
 2SG run+PST race SPEC today
 'You ran race today.'
- b. Íyú yà t_i gbá ɔsɔ yá tnà.
 2SG RC run-PST race SPEC today
 'It was you that ran today.'
- c. ?Í yà t_i gbá ɔsɔ yá tnà.
 1SG RC run+PST race SPEC today
 'I ran race today.'

- d. Ìyú gbá ọsọ yá tnà?
 2SG run-PST race SPEC today
 'I ran race today.'

The examples in 4a-d corroborate that like the contracted form of the 1SG, the contracted form of the 2SG does not occur in SPEC C^I in a cleft construction in the Ọgba language. It is observed that whereas the contracted form occurs in the nominative case of a declarative sentence as in 4a, the full form occurs in the nominative case of an interrogative sentence as in 4d. This is only syntactic difference between it and the 1SG in the language. The examples in 5a-d illustrate the syntactic features of the 3SGACCU in the Ọgba language:

- 5a. Ọ kpó á òkwú.
 3SG call-PST 3SG call (n)
 'S/he called her(him).'
- b. Áyá, yà t_i kpó á òkwú.
 3SG RC run-PST 3SG call (n)
 'It was him/her that called.'
- c. *Á yà kpó áyá òkwú.
 3SG RC run-PST 3SG call (n)
 'It was him/her that called.'
- d. *Áyá yà kpó áyá òkwú.
 3SG RC run-PST 3SG call (n)
 'It was him/her that called.'

The examples 5a-d indicate that whereas the contracted form occurs in accusative case in a construction, the full form occurs in the SPEC C^I in cleft-construction in the language. This accounts for the ungrammaticality of 5c and 5d. Figures 4.2a and 4.2b can be used to illustrate the syntactic movement of the 3SG from the SPEC I^I to SPEC C^I in the Ọgba language:

Fig. 4.2a: A tree diagram illustrating 3SG in SPEC I^I in Ọgba

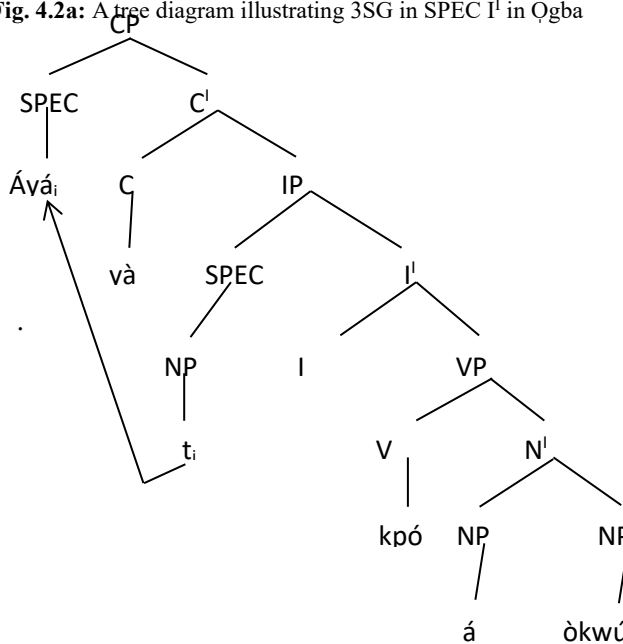


Fig. 4.2b: A tree diagram illustrating the Movement of 3SG from SPEC I^I into SPEC C^I in Ọgba

Figures 4.2a and 4.2b clearly reveal that the only form of the 3SG which occurs in the SPEC I^I is the nominative case – Ọ, the contracted form of the accusative case – á occurs in the direct object position while the form – áyá occurs in the SPEC C^I of a cleft-construction. This suggests that figure 4.2b results from its movement of the 3SG from SPEC I^I to SPEC C^I.

4.2 Personal Pronouns in English

This study identified twelve personal pronouns in the English language. The data in table 4.2 illustrate the person pronouns in the language:

S/N	Person	Nominative Singular	Plural	Accusative Singular	Plural
6a.	1st person	I	We	Me	Us
b.	2nd person	You	You	You	You
c.	3rd person	He	They	Him	Them
	Masculine				
	Feminine	She	They	Her	Them
	Neuter	It	They	It	Them

Table 4.2: Personal Pronouns in English

The data in table 4.2 prove that with the exception of the 2nd person pronouns, the grammatical feature of number and case apply to all the personal pronouns in the English language. That is, it is only the 2nd person pronoun that does not mark number and case in the language. It is also observed that whereas the 3rd person pronouns mark gender, the 1st and 2nd person pronouns do not mark gender distinction. It is further noticed from the examples in 6c in table 4.2 that the 3rd person pronouns in the language recognize three genders: masculine, feminine and neuter. The data further show that the gender distinction of the 3rd person pronoun is only marked by the singular forms while the plural forms do not mark gender distinction. More so, the singular form of the neuter gender is the same with both the nominative and accusative cases.

- 7a. I/we/he/she/they bought the pen.
 b. *Me/us/him/her/them bought the pen.
 8a. John called me/us/him/her/them.
 b. * John called I/we/he/she/they.
 9a. The pen was bought by me/us/him/her/them.
 b. *The pen was bought by I/we/he/she/they.

The examples in 7a-b affirm that the personal pronouns: I, we, he, she and they are nominative pronouns. In other words, they do not occur in objective case. This accounts for the ungrammaticality of 7b. On the other hand, the examples in 8a-b reveal that the personal pronouns: me, us, him, her and them are accusative. That is, they do not occur in subjective case. This explains why the construction in 8b is ungrammatical. This study observed that whereas the accusative pronouns in the English language can come follow a preposition in a construction, the nominative pronouns do not follow a preposition in a construction in the language. Thus, whereas the example 9a is grammatical, the example 9b is ungrammatical in the language.

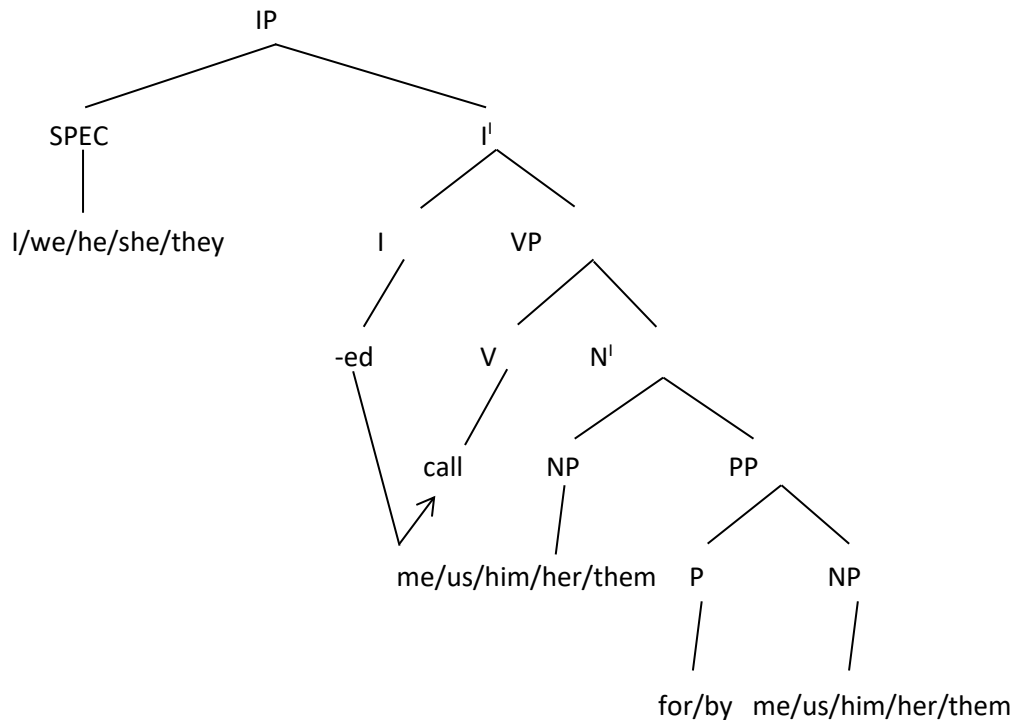


Fig. 4.3: A tree diagram illustrating the Syntactic Positions of Personal Pronouns in English Language

Figure 4.3 prove that it is only the personal pronouns: I/we/he/she/they that can occur in the SPEC I¹ while the personal pronouns: me/us/him/her/them occur in the objective NP which is dominated by the VP node. The tree also shows that the personal pronouns: me/us/him/her/them can occur in the NP that is C-commanded by the P and dominated by the PP node.

4.3 The Similarities and Differences between Personal Pronouns in Ogbia and English

From the foregoing discussion, it is apparent that the personal pronouns in Ogbia and English have some similarities and differences. In terms of similarities, it is observed that with the exception of the 2nd person pronoun (which does not mark number distinction in English), all the pronouns in both languages mark number distinction. It is also observed that the 3SG in Ogbia and English mark case distinction. This study further noticed that the accusative cases form of the 3SG in both languages occur in SPEC C¹ in cleft-constructions in both languages.

In terms of differences, it is observed that unlike the 2nd person pronouns in Ogbia, 2nd person pronoun in English does not mark number and case in the language. This study noticed that whereas the 3rd person pronouns mark gender distinction in English, they do not mark gender distinction in the Ogbia language. It is noticed that unlike in Ogbia, it is only the singular form of neuter gender of the 3rd personal pronouns that occurs in SPEC C¹ in cleft-construction in the English. That is, it is only the pronoun – it that occurs in the SPEC C¹ in cleft-construction in the English language while all the accusative pronouns can occur in the SPEC C¹ in cleft-construction in the Ogbia language. Once more, it is noticed that unlike English, the singular form of the 1st person pronoun – m(mú), the singular form of the 2nd person – í(yú) and the 3rd person singular form of the accusative case – á(yá) have two forms in the Ogbia language. Additionally, this study observed that unlike the singular form of the 1st personal pronoun in English, whenever the contracted form of the singular form of the 1st personal pronoun in Ogbia occurs in the SPEC I¹, the 1st person singular subject clitic (1SGSCL) which has the same form with it is obligatorily suffixed to the lexical verb (the head of the VP).

5. Conclusion

The application of the Contrastive Analysis Theory (CA) in the analysis of the personal pronouns in the Ogbia and English languages has shown that the personal pronouns in both languages have their areas of similarities and differences. The study has proven

that whereas there are only seven personal pronouns in the Ogbia language, there are twelve personal pronouns in the English language. This suggests that there are more personal pronouns in the English language than in Ogbia language. With the exception of the 2nd person pronouns in the English language, all the personal pronouns in both languages mark number distinction.

6. Recommendations

Following postulations of the Contrastive Analysis Theory (CA) that the areas of differences between two or more languages can pose learning difficulty for the L2 learner, this study recommends that English language teachers within Ogbia speech communities should focus on the gender and case distinctions when teaching personal pronouns in the English language.

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Beyond Juvenile Mental Narrative: Social Justice and Redemptive Vision in Wole Soyinka's *Autobiography, Ake: The Years of Childhood*

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Abstract. In Nigerian literary expressions, including fictionalized and auto/biographical narratives, there is a strong moralizing or didactic undertone which attests to the mores and values that define the African cultural space. As a writer-activist, Wole Soyinka's literary productions have often foregrounded his quest for social justice in his immediate and larger community. This revolutionary commitment permeates his writings, including autobiographies. This article examines Soyinka's quest for justice and social reclamation in his childhood memoir, *Ake: The Years of Childhood*. The text is purposively selected and subjected to the tools of qualitative literary analysis, relying on the tenets of Postcolonial theory. The researchers argue that Soyinka's socialist consciousness and commitments manifest through the young Wole in *Ake*, thereby exhibiting the mental qualities of an adult.

Keywords: Literary autobiography; Postcolonialism; Wole Soyinka; *Ake*

1. Introduction

Wole Soyinka's socialist commitment pervades his literary productions, both in invented and autobiographical writings. Soyinka's criticism of mal-administration, political oppression, racism and nepotism attests to his redemptive vision as a revolutionary writer, who channels his art towards stemming injustices and restoring society. In *Ake: The Years of Childhood*, an autobiographical narrative by Soyinka, one encounters his search for justice and social rejuvenation. Though a childhood memoir, the interrogation of social injustice and the cravings for fair-play resonates in the utterance of the young protagonist, which transcends the mental narrative quality of a child of three. The little Soyinka, in the narrative, dissects the prejudice that runs through the main fabrics of the society that inhabits him; and his rebelliousness against such social ties— from the domestic, religious and the public domains, underscores his quest for fairness and societal recovery. This essay draws from the tenets of postcolonialism to investigate Soyinka's responses to cultural and sociopolitical changes in *Ake*, which are the resultant effects of Western colonial incursion.

Wole Soyinka is one of the foremost revolutionary African writers and autobiographers. In the writings of Soyinka across genres, one encounters his social and artistic vision as an altruistic writer who believes in the redemptive quality of literary productions. Soyinka's autobiographies are of remarkable literary quality and content. Contrary to what Remy Oriaku (2010) perceives as the "limits of autobiography" (226), Soyinka's autobiographies appear to be limitless narratives that appropriate different literary tropes and socialist ideas that are characteristic of Soyinka's social and artistic vision. The literary merits of auto/biographies have been acknowledged by foremost scholars of the genre (see Beaujour, 1991; Oriaku, 1998 & Eakin, 2008). Thus, in most Nigerian autobiographies, especially those written by creative writers, there is a blend of the literary and sociological contents. On this note, Dasylya and Oriaku (2010) declare that "because auto/biographies focus on the lives of significant persons in the society, they reflect the cultural values, aesthetic trends and practices of the people as well as their socio-historical epochs" (303). This argument attests to why auto/biographies pass for investigation in literary classroom.

As a subgenre of prose fiction, auto/biography is, perhaps, the most reliable art in conveying the writer's psychosocial realities. This is given the fact that the details of an autobiographical account revolve around the writer's vision and sensibilities, which include both sociological and psychological experiences. Both invented and auto/biographical narratives appropriate facts and imagination, but at different degrees (Oriaku, 2007 & Eakin, 2008). Literary products in Nigeria, from the oral to the written, reflect the socio-cultural and economic realities of the people to whom is attributed. Tracing the phases of Nigerian literature, from the oral to the written, Darah (1988) highlights the influences society has on Nigerian literary harvests. This is why Achebe (1975: 78) avows that "an African writer who tries to avoid the big social and political issues of the contemporary Africa will end up being completely irrelevant". Achebe's declaration above underscores the fact that the utilitarian value of African literature (of which Nigerian literature is an essential part).

Like conventional Nigerian literary imaginations, Nigerian auto/ biographies convey social realities. On the rhetorical level of realism, Jeyifo (1988) notes that the modern Nigerian writers draw inspiration from their “linguistic community with habits of language usage and expressive models and resources which are carried over into English” (70). Wole Soyinka (1968: 21) believes that the African artist, both in the oral and written medium has always functioned in the African society in the recreation of the mores and experiences of the people. When L. O. Bamidele (2003: 26) declares that “art is meaningless without any validity to the moral or social”, he may have reflected on the utilitarian nature of modern Nigeria or African literature. This is why Omafume Onoge (2007) asserts that “art and literature reflect the whole cultural organism— the ‘collective minds’ of the whole society” (469). From the socialist perspective, Ngugi (2007) has also observed that the writer, as a way of showing his commitment to the society, is consciously or unconsciously involved in the political struggle of his people. In a similar vein, Simon Obikpeko Umukoro (1994) declares: “In Africa where the practicality of art and the social responsibility of the artist are stressed, politics is more than suitable subject for literature; it is a sine qua non for the writer” (11). What is reverberating in the foregoing scholarly assertions is the recognition of the social function of the modern Nigerian writer.

As a writer and an activist, Soyinka is a committed artist whose vision to redeem society manifests glaringly in his works. This essay examines Soyinka’s social vision and sense of justice in his childhood memoir, *Ake: The Years of Childhood*. Soyinka’s commitment to social justice is evident in his imaginative consciousness, as foregrounded in many of his writings. This is what informed Ketu Katak (1988) commendation of Soyinka’s “consistency of vision” in his commitment to social justice, freedom and human dignity. Tejumola Olaniyan (2006: 46) adds that unlike most of the contemporary writers who “have kept up the critical socio-political orientation and quest for social justice and equity for which the African literary tradition is well-known” (46), Soyinka is a serious writer who is committed to the socio-cultural cum political life of Nigeria and Africa. On this note, Nadine Gordimer (2006) illustrates that committed writers including Soyinka and herself employ their works to “bring to (their) people’s consciousness the true dimensions of racism and colonialism” (39).

Soyinka has played an active role in Nigerian political history. During the Nigerian civil war (1967), he was arrested by the Federal Government of General Yakubu Gowon and put in solitary confinement for his attempt at brokering peace between the warring parties. While in prison, he wrote poems which were published in a collection, *Poems from Prison*. He was released twenty months later after international attention was drawn to his imprisonment. His

experiences in prison are recounted in his book, *The Man Died: Prison Note*. All of these experiences, that exposed him to danger, are as a result of his consistent resentment towards oppression and injustices. Soyinka’s aversion to oppression, as we learn from *Ake*, was been budded since his childhood.

Abiola Irele (1988) demonstrates the social value of the works of Soyinka, emphasizing that “no attentive appraisal of Soyinka’s work can fail to grasp the fact that it has been marked by a special concern for the moral issues involved in the unfolding process of our communal existence” (165). Irele adds that Soyinka’s works reveal, among other topical issues, “the inept and corrupt politicians, the mimic men in uniform, the bribe-taking and indolent bureaucrats, the shallow pretentious professors” (187). Existing studies on *Ake* focus more on the narrative structure and complexities in narration. Ayo Ogunsiji (2005) identifies Soyinka’s deployment of two grammatical concepts such as apposition and transitivity. Biodun Jeyifo (2004) explores the complex interaction between social vision and the artistic mediation in seven fiction and nonfiction of Soyinka, including *Ake* and *Ibadan* (167-219). Awhefeada (2012), also acknowledges Soyinka’s social commitment in his memoirs, specifically, *You Must Set Forth at Dawn*.

2. Textual Analysis and Discussion

Soyinka’s *Ake* is a dazzling memoir of an African childhood which exposes us to the story of Soyinka’s boyhood before and during the World War II in *Ake*, a Yoruba village in Western Nigeria. As we learn from this autobiographic narrative, Soyinka is introduced to us as a curious child who loved books and getting into trouble, grew up on a parsonage compound, raised by Christian parents and by a grandfather who introduced him to Yoruba spiritual traditions. A classic of African autobiography, *Ake* is transcendently a timeless portrait of the mysteries of childhood. Though a childhood memoir, *Ake* recreates varieties of socio-cultural and socio-political experiences; and this attests to the reason why the text is peopled with adults. These adults, from Soyinka’s narration, expose us to the predominance of injustice in the Nigerian sociopolitical space. The narrative exposes the reader to Soyinka’s conscious search for justice, from the domestic and the public domains. *Ake* is centered on the process of individuation of the future author from the earliest years of very dim, unformed consciousness of a distinct selfhood, to the emergence of a remarkably strong sense of his own uniqueness against the backdrop of family, hometown, nation and the world (Jeyifo, 2004:193).

Soyinka’s sense of justice in *Ake* is encountered in his recounting of European imperialist manifestations which render inferior, the African dignity and personality. For instance, at the beginning of the narrative, the reader is exposed to some sacred religious practices and indigenous artistic

performances of the Akepeople. First, we are introduced to the sacred egungun masquerade of the Yoruba people, and later the Christianisation of the people's sensibilities, with the impetus of imperialist superciliousness. Through the character of Soyinka, a young boy of three, we are compelled to reflect on the resultant effects of the conflict of two cultures—African and Western, indigenous traditions and Christianity. Owing to Soyinka's native intelligence, he reflects on this religious clash, trying to make a meaning out of it. In recreating the sound produced by the St. Peter's Church during service hour, Soyinka exposes his reader to the contact of Christianity and African indigenous belief, as well as the hybridism that is made out of this relationship:

The organ took on a dark, smoky sonority at evening service, and there was no doubt that the organ was adapting its normal sounds to accompany God's own sepulchral responses, with its timbre of the egungun to those prayers that were offered to him (1).

From the excerpt above, Soyinka tries to create an identity justice by privileging Africa lore and belief system. At that tender age, he already had an Afrocentric sentiment, prioritizing African sensibilities in the face of stern European imperialist manifestations. Whatever that is exaggerated, in the narrative of Ake, stemmed from the thoughts and social vision of the narrator. Soyinka, in his autobiographies, is known to be productively engaged with his society (Gibbs, 1986; Irele, 1988 and Awhefeada, 2012). Thus, by projecting his people's indigenous practices, in Ake, Soyinka asserts himself as a patriot who fights against the inferiorization of African tradition by European civilizing mission. It is on the above note that Soyinka adores his highly mystical uncle, Uncle Sanya, from the story told of him by Wole's mother, Wild Christian. Soyinka's mother is a religious fanatic, who upholds only Christian injunctions.

Wild Christian tells a story of Rev J. J. who defiantly staged a church programme during egungun outing. Though Wild Christian aims to use this story to justify the actions of Rev J. J. on the concept of faith, Soyinka perceives Rev J. J.'s action as stubbornness against a superior tradition. Truly, "Rev J. J. [...] had been warned not to preach on a particular day which was the day for an egungun outing, but he persisted and held a service" (9). When the egungun procession gets there, they clash with the church. The egungun, "using his ancestral voice...called on the preacher to stop at once, disperse his people to come out to pay obeisance" (9). Rev J. J. also ignores him; and angrily, the egungun touches the church building with his magical wand, and as soon as the last member of his procession comes out of the church, the building collapses. From this story, Wole reflects on the superiority of the egungun over the church, affirming proudly, "after all, the egungun did make the church collapse. Wild Christian made no attempt to explain how that happened..." (9).

Soyinka, therefore, compares Rev J. J.'s stubbornness with Uncle Sanya whom his mother (Wild Christian) constructs as a pagan that engages in fetish rituals. Soyinka draws from the story that Rev J.J. is so stubborn that "he would go into the wood at night to fetch woods, snails and mushrooms—in the very areas which the Oro had declared out of bounds"; however, his uncle, Sanya "stopped venturing into the woods at nights" since "most wood spirits only came out at night" (9).

From the story above, Soyinka conveys his personal judgment on the two characters—while Rev J. J. bears the blame for his stubbornness and devaluation of African indigenous religion, Uncle Sanya is vindicated for his respect for Yoruba traditional religion and culture. At this point, Soyinka has created a sense of justice, by privileging his tradition over the alien culture which was infiltrated in the heyday of colonialism. This vision to redeem African image and personality has been demonstrated by many African writers and scholars, resting on the pillars of hybrid politics (Kekeghe, 2015). Chinua Achebe is one of such African cultural activists that were at the vanguard of cultural nationalism. Achebe once declares that "African people did not hear of culture for the first time from the Europeans, that their societies were not mindless but frequently had a philosophy of great depth and beauty, that they had poetry, and above all, they had dignity" (158). Hence, from the narratives of Wild Christian, the little Wole begins to reverence the indigenous religious practices of the Ake people against western Christianity. In his subsequent interaction with Osiki, his friend, we notice his dread and respect for the ancestral spirit: When Osiki promised to lead their egungun on visit to our house at the next festival, I could not help feeling that the Birthday had more than made up for its earlier shortcoming. I had watched them before over the wall of the backyard, seated on Joseph's shoulders. I knew that egungun were spirits of the dead (31).

To Soyinka, it is justifiable for the tradition of his people to be prioritized above that of the foreign invader. Rather than the black people of Ake slaving themselves to foreign domination, in their own land, Soyinka believes that it is judicious for the white to be subjected to traditions and cultural behaviors of the Ake people, their landlords. Thus, on seeing pictures of three white men dressed in robes on the stained glasses of the St. Peter's Church, he regards them as egungun. With this conviction, he goes on to ask Osiki whether English is spoken "in the egungun world"; and Osiki's reply that "our egungun does not speak English", reveals the children's understanding of their indigenous environment, which is represented as distinct and supreme. However, Soyinka's sister, Tinu, who is highly influenced by Wild Christian's fanaticism, repudiates Soyinka's blasphemy, amidst threat of the mother's 'wild' torture. This is shown dialogically below:

‘They are not egungun’; she said, “those are pictures of two missionaries and one of St. Peter himself”
 “Then why are they wearing dresses like egungun?”

“They are Christians, not masqueraders. Just let mama hear you”.

“They are dead aren’t they? They’ve become egungun, that is why they are wearing those robes. Let’s ask Osiki”(33).

While Tinu is merely Eurocentric, like her mother, the little Soyinka is burdened about the administration of justice in the human’s society. On the depiction of Abiku experience in the narrative, Soyinka seems to blame the ancestors for bringing Bukola, an Abiku child, to a nice woman as Mrs B: “Mrs B was too kind a woman to be plagued with such an awkward child. Yet we knew she was not being cruel— an Abiku was that way, they could not help their nature” (18). At this point, the reader is exposed to the curiosity of the little Soyinka, as he craves for evenhandedness in his society. To him nature is unfair to Mrs B, based on her good nature.

Soyinka’s patriotic sentiments to assert and naturalize his people’s cultural experiences, is evident in *Ake*. For instance, the creation of native intelligence in the indigenous sacred beliefs of the people is unfolded during Soyinka’s camping with other students for common entrance and scholarship examination, where they discover that “two boys from Jebu had come with ogun, designed to throw all others into confusion” (87). Following this experience, Soyinka thought of his grandfather, Paa Adatan’s mysticism and his own father’s visitors that “had incised mysterious potions into my blood stream” (87), experiences he compares with the Jebu boys and draws a conclusion: “there did not appear to be a qualitative difference between these varied possessions” (188). Though they later uproot the charms of the boys and set them ablaze, Soyinka believes strongly that his personal experiences with his grandfather and his father’s visitors together with the action of the Jebu boys is anchored on the sacred ritual of the people— it is part of their indigenous practices, which must be protected, not discarded.

Soyinka’s social vision in *Ake* is also shown in his creation of the traditional indigenous religion and mythical belief of the people. Evidently, Soyinka has always had that attachment to mythical and traditional beliefs. This temper informed the making of his play, *Death and the King’s Horseman* which reveals a highly reputed sacred ritual among the Yoruba people which requires the honourable death of the King’s horseman, to accompany his master (the late king) to his royal seat in the great beyond. It is this social and ideological vision of rewriting orality that engendered Soyinka’s work, *Myth, Literature and the African World*. This narration of the Yoruba lore is a strategy that is constantly deployed by Soyinka to project in exalted form, the people’s indigenous religion and culture.

Soyinka’s social vision in *Ake* reveals to us the injustices of colonialism and the temper of anti-colonialism. That tender age of the writer-narrator marked the era of colonization in Nigeria and Africa. The civilizing mission brought by the missionary incursion and colonialism is captured by characters like Bishop Ajayi Crowther, one of the first black trained abroad to help encourage the missionary crusade in Nigeria. We also notice the efforts of Rev J. J. who is vehemently projecting the Christian mission so as to erode the traditional belief of the people in *Ake*. The clash between the egungun masquerade team and Rev J.J. reveals the temper of anti- colonialism (pg.5—9). This implies that the masquerade group repudiates colonial and western imperialist culture, by defending the indigenous tradition of the Yoruba people. It is evident that Soyinka’s attachment to his uncle, Uncle Sanya—a progenitor of indigenous religion and culture, attests to his taste in the indigenous and the natural, rather than the artificial (Western ways). No wonder Soyinka laments his experience of White wedding in *Ake*:

My mind went back to the saddest wedding I had ever witnessed at St. Peters’ *Ake*. It was a white wedding— gloves, veil, hat bouquet, gown... there was nothing missing in the colonial ensemble of the occasion (168).

This declaration is born out of Soyinka’s experience of the extra-ordinarily new from his native experience in the contraction of marriage—what he is conscious of as a growing child is the traditional marriage. He is therefore sad to be confronted with a marriage that is contracted by his people, but imitative of western culture. The character of Daodu evidently validates the Europeanization of Nigeria. We are made to understand in *Ake* that “Daodu returned from the mission school in England” (168) and he had made a lot of exploits in England. We understand from the narrative too that Daodu “had forcefully ranged himself against the British plans to establish only one University for all of their West African colonies, he is insisting instead one University for each country” (168). All these attest to the implantation of the European civilizing mission in Nigeria.

Soyinka is also inspired by the socialist consciousness of Ransome Kuti who says that owing to his study in England, he had the privilege to “cope with the small boys they send here as their colonial officers...” (191). Ransome Kuti stresses further that in the Whiteman’s schools, the black students are made inferior:

They teach you to say ‘Sir’ in those schools. Only slaves say sir. That is one of their ways of removing character from boys at impressionable age— Sir, Sir, Sir, Sir! Very bad (192).

Following the revelations above, Soyinka becomes antagonistic to the White and their instruments of colonialism. No wonder, Soyinka declares: “I had long lost faith in the efficacy of Wild Christian’s prayers” (105). Though he had detested their practice, he had

advanced on his obstinacy. Soyinka's radical consciousness in the repudiation of colonialism is brought to the fore by his cousin, Joseph:

Mama, please beg him not to argue with the Whiteman. You see, they had to admit him, they know he is clever. But do you think the Whiteman will give food to the native who will only get strength to chop his head off with a cutlass? (187).

One appealing revelation in *Ake* is the Nigerian justice system. Soyinka exposes us to the poor justice system in the country from the family to the school environment; and then, to the socio-political domain. Soyinka is revealed to us as a bookworm and a productive thinker, who detests noise. On a particular occasion, while reading, Soyinka is humiliated by his mother and his cousin, Joseph, by regarding him as a lazy boy who does only reading. Both of them agree that Soyinka's younger brother, Dipo, can give Soyinka "thorough beating" (103). They create a drama out of this experience, inviting Soyinka to a wrestle with Dipo, who has already flexed his muscles waiting for Soyinka. Angered by this humiliation in the presence of his 'future wife', Mrs Odufuwa, Soyinka descends on Dipo, giving him a beating of his life— this he does innocently to be applauded, and to correct the erroneous construction of himself by Wild Christian. However, Soyinka is blamed from this experience— everyone is against him for fighting his younger brother. In the words of Wild Christian, "it was a joke. Did you want to kill him? He's only a baby you know, you shouldn't have taken him so seriously" (104). Following these blames, Soyinka interrogates justice in the society even in his socialization process: I was overwhelmed by one fact— there was neither justice nor logic in the world of the grownups. I had imagined that I was the aggrieved one. I also recollected clearly enough that I had not provoked the situations. I had joined the others in enjoying the clowning of Dipo— until he launched himself at one like a rocket, where was I at fault? Still, I was faced with the fact— the entire world was united in finding me guilty of attempted fratricide, and there was nowhere I could seek redress (304).

Based on the manifestation of injustice in the adult world, Soyinka regards his mother as a religious fanatic, who is biased in the administration of justice. His distaste to religious ties unfolds the hypocrisy that pervades religious Christianity in Nigerian society. This is why Soyinka affirms that "I had long lost faith in the efficacy of Wild Christian's prayers" (105).

Soyinka, therefore, quests for justice, to be free from societal ties— the family, the school and the church. Many a time, we see him avoiding the punishment from his father, Mr Soyinka, a school headmaster whom he nicknamed as Essay. It is the quest for a reliable justice system in the society that informed Soyinka's admiration of Daodu's administration of justice:

Sometimes it seemed that the code, 'innocent until proved guilty' was created especially for him— it was not enough to admit an offence; it had to be proved against himself, arguing extenuating circumstances along the way. If he made a forceful plea, he not only went scot-free but his accuser might earn what would have been his punishment, especially if his presentation of the case was adjudged inept (173).

Soyinka's pursuit of justice in *Ake* bestrides the domains of the home, the school system and the sociopolitical landscape. For instance, the echoes of women's oppression and their quest for emancipation in the narrative underscore the social and redemptive vision of Soyinka, which manifests even in his childhood memories. The courage and socialist commitment of this group of women, "Christians, wives of professionals—teachers, pastors, pharmacists and so on", who meet to discuss problems that affect women and the community (177), foregrounds the craving for fair-play which constitutes the utterance of the protagonist in this autobiographical narrative. A group that was initially birthed to give a communal support and orientation to the newly-weds, on how to handle issues of sanitation, child-care and the reception of visitors, turns out to be a crusade for women's right and the valuation of the woman's personality. This is following Daodu's suggestion for the group to fight for the peasant women who face all sorts of harassments and brutality. In Daodu's provocative words, "do you know the real trouble is with the aroso? They are illiterate. They don't know how to read and write that is why they get exploited" (180). At this stage, the young Soyinka is already conscious of the liberating imports of education. The pursuit of these women's freedom underscores the universal subject of liberating humanity which is a common theme of interest to Soyinka.

The struggle to emancipate the vulnerable women is taken to a more productive dimension—subsequent meetings include the peasant women from Egbaland who are harassed by policemen to pay tax on their farm produce. In one of such occasions, after the women narrate their ugly experiences before the Nigerian colonial police, Kemberi reacts to this injustice, spurring the women to action:

Enough! Kemberi repeated and the murmurs of indignation subside. What you are all saying in so many words is that the women of Egbaland are no longer free to walk the streets of their own land or pursue their living from farm to home and farm to market without being molested by these bloodsuckers—am I right? (182).

Given the injustice above, the women intensify efforts on the fight for "the abolition of tax for women" (184). Daodu's wife, Beere, had to come home from England to support in the fight against women exploitation. Beere employs intellectual warfare:

One morning the newspapers were filled with denunciations of her activities in England. At a conference—or a public lecture— she had claimed that the women of Egbaland led a pauper's existence. They were wretched, underprivileged and ruthlessly exploited (192).

Another aspect of Ake as an autobiographical narrative of Soyinka is the way he objectively recreates family relationship and the discipline that accompanies such a relationship. The implication is that the young Soyinka learnt early enough, the principles of justice and social values from the familial domain, which become manifest in his adult life.

3. Conclusion

The discussion above reveals the predominance of social justice and a vision of a better social order in Soyinka's childhood memoir, *Ake: The Years of Childhood*. The mental quality and social vision of Soyinka, the child-narrator, appeals to us as a patriot who quests for evenhandedness in the administration of justice, in the cultural, religious, domestic and the popular political space. Evidently, the protagonist-narrator reasons above his age— if this is not exaggerated or invented in the narrative, then, there is something obviously remarkable about the geniusness of Soyinka. Such display of rare intellectual curiosity and redemptive consciousness by a toddler is an aspect of Ake that requires critical probing.

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