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Kampala International University, Uganda.

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Editorial

This issue of *KIU Journal of Humanities* touches on Human Rights, Religious Studies, Language and Literary Studies, Development Administration, Educational Psychology and Educational Technology.

The first part of the Journal focuses attention on Human Rights. It is universally accepted that education is considered as a precondition for a healthy democratic society. Therefore it is thus important that Human rights education should include peace, democracy, development and social justice, as set forth in international and regional human rights instruments, in order to achieve common understanding and awareness with a view to strengthening universal commitment to human rights. It is against this backdrop that one of the papers in this part evaluates the implementation of UNESCO Rights Based Early Childhood Education programme in selected Anglophones West African Countries.

Religious Education is an essential component of a broad and balanced education. It enables people to consider and respond to a range of important questions related to their own spiritual development, the development of values and attitudes and fundamental questions concerning the meaning and purpose of life. This is why all the papers in part three address different religious issues such as pastoral authority, sacrifices, sexuality and peaceful co-existence.

Articles in the third part of this edition center on Language and Literary Studies. It is impossible for any nation of the world to attain any form of development when its people are not properly developed. This is because nations are built or developed through knowledge; and all forms of knowledge are transmitted through language. In other words, language mediates mental access to phenomena and, therefore, what we perceive is phenomena in the form in which language mediated our perception. The fact of the mediations of mental access to phenomena by language makes knowledge communicable. While language mediates between object and perception, literature is an embodiment of object, language and perception. The works of some African writers were x-rayed in this section to show the uniqueness of African Literature

It has been discovered that Educational Psychology studies various factors which have impacts upon students, which may include family background, social groupings, peer groups, his / her emotional sentiments, and mental hygiene etc. One of the papers in the section that focuses on educational psychology revealed that Secondary school teachers with more years of teaching experience produce students with high academic performance than their counterpart who have less experience in teaching. Based on the findings of this study, it is recommended that qualified and experienced teachers should be employed in the teaching profession and they should be provided with more incentives and better promotional prospects.

Educational Technology has absolutely revolutionized the entire education system. Until recently, the teachers used to be the sole interpreter of knowledge to the learners and the textbooks the sole resource. Educational technology has affected the conventional roles and it has opened up the new areas of teacher functions such as management of resources and management of learning. Today, teachers have a range of media to assist and supplement the instructional work. Teachers can even specify the learning intentions, select the topic, identify the stimulus situation, determine media, manage teaching and finally conduct evaluation and modify the instructions in the light of evaluation results. Educational process cannot proceed systematically without the help of educational technology. Every aspect of educational system is fully enlightened with educational technology. This is why a few papers in this issue highlight ideas on how students can acquire teaching and learning skills through the use of modern technologies. Based on their findings, the papers in this section recommend among others that science and technology education should be given greater emphasis in real life situation in the Nigerian socio-economic milieu.

Above all, this edition of *KIU Journal of Humanities* features educative and informative articles. We hope that these thought provoking articles will contribute immensely to the existing knowledge on each topic.

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Part One

Human Rights

Evaluating the Implementation of UNESCO Rights Based Early Childhood Education Programme in Selected Anglophone West African Countries

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Abstract. This study evaluated the implementation of UNESCO Rights Based Early Childhood Education programme in selected Anglophones West African Countries. Six research questions were addressed and four hypotheses were tested for the study. Data were collected from 55 participants which comprised 40 parents, 8 teachers, 2 head teachers and 5 stakeholders drawn from 2 cosmopolitan towns of Ago-Iwoye and Winneba respectively. Four questionnaires were used in collecting data for the study. Data were analyzed using descriptive and inferential statistics, frequency counts, simple percentages, mean and standard deviation, while hypotheses were tested using the t-test statistics. Some of the major finding in the study indicated that, Winneba and Ago-Iwoye both had their compliance ratings in the areas of location, records and instructional materials and Ago-Iwoye is slightly ahead of Winneba in terms of compliance ratings on parental/community involvement and government involvement. Both Winneba and Ago-Iwoye rated low in their provision for special needs learners and awareness of legislative, policy and practice environment is low. There is a significant difference in Ago-Iwoye and Winneba teachers and stakeholders' perception of legislation. Implications of the findings are discussed.

Keywords: Evaluation, Right Based, Approach, Early Childhood Education

1. Introduction

1.1 Background to the Study

Education is a fundamental human right of a child. Several international treaties have recognised this basic right since the Universal Declaration of Human Rights adopted in 1948. The United Nations Convention on the Rights of The Child (1989) incorporates essential provisions that make it mandatory for the signatory states to provide Early Childhood Development (ECD) services for children (Shresta, 2006). The World Education Forum held in Dakar, Senegal in 2000 not only reaffirmed its commitment to Education for All, but also that education is a fundamental human right. This action underlined the importance of rights-based government actions in implementing Education for All (EFA) activities at the national level. To comply with the agreed principles and standards spelt out in the international human rights instruments it behooved the signatory governments to apply a rights-based approach to education in their programming and planning processes thus necessitating

the development of a rights-based education system. The EFA conference identified that the full realization of the right to education is not merely a question of access. In congruence with this, the rights based approach to Education for All is a holistic exercise, encompassing access to education, quality (based on human rights values and principles) and the environment in which education is provided. To this effect, the implementation of the rights based early childhood education entails changes and modifications to certain aspects of the education program namely: content, structures, processes, policies and strategies.

The key actors involved in the rights-based education process are: the government (and its institutions) as the provider of public education and duty bearer; the child as the holder of the right to education, whose duty is to comply with compulsory requirements, the parents as managers of this child's education, whose duty it is to keep the child's best interests as guiding principle; and then the teachers, who are both rights-holders and duty-bearers.

Having committed to the six identified goals of EFA and appended their signatures to the international standards and protocols of the EFA ideals, the Nigerian and Ghanaian governments were among the 164 governments that committed to comply with the agreed principles and standards spelt out in the international human rights instruments and the guidelines for implementation of the right based education. It was expected that all signatory states will apply a rights-based approach to education in their programming and planning processes. This demands not only a fundamental policy shift but also a strong commitment to a successful implementation of a comprehensive rights-based early childhood education programme that will adequately meet the learning and developmental needs of all children,

especially those who are vulnerable to marginalization and exclusion across the globe (Ajuwon, 2008; Ige, Usman-Abdulquadri, & Dagunduro, 2010).

1.2 Statement of the Problem

The World Education Forum has projected education as a fundamental human right and underlined the importance of right based government actions in implementation activities across all levels. 164 governments including West African countries like Nigeria and Ghana committed to the six identified goals of Education for All and appended their signatures to the protocols and ideals. Nevertheless, despite signing the relevant international conventions and treaties, little or no evidence exists to suggest that work has been carried out on monitoring the implementation of the UNESCO rights based approach to ECE in African countries. To the best of the researcher's knowledge, there has been no in-depth evaluation of the implementation of the UNESCO Rights Based Approach to Early Childhood Education. Available research shows that issues of child abuse, seclusion rather than inclusion in education and high rate of drop outs leading to social vices are common place experience in our society (Wardle, 2008; Ajuwon 2008). Furthermore, according to the UNICEF report of 2015, 6 out of 10 children in Nigeria experience emotional, physical or sexual abuse before the age of 18. Also reported is the fact that West Africa has the highest drop-out rate with Nigeria leading the pack with 45% of the global drop-out rate. 10.5 million Children are out of school and 30% who attend, drop out even before they complete primary school. All these point to the fact that there are still fundamental problems in our education system. Problems which the Right Based Early Childhood approach to education

promoted by the UNESCO conference is supposed to address. The question therefore, is Why?

It is therefore against this background that this study seeks to evaluate the implementation of the UNESCO Rights Based Approach to Early Childhood Education in Anglophone West Africa with a view to filling the existing gap in this regard.

1.3 Research Questions

The following questions guided the study:

- What are the existing education policies that support rights based education in the areas of study?
- What is the extent of compliance of classroom/school structures and facilities to the minimum standards on rights-based early childhood education across Anglophone West Africa?
- How do the teachers and stakeholders perceive the effectiveness of legislation, policy and practice of rights-based early childhood education across Anglophone West Africa?
- How do the teachers and stakeholders perceive of the capacities of government to implement rights-based early childhood education in Anglophone West Africa?
- What is the opinion of the male and female parents on the effectiveness of rights-based ECE legislations, policies and practice across Anglophone West Africa countries?
- How do the male and female parents assess the effectiveness of the implementation of rights-based early childhood education?

1.4 Research Hypotheses

The following hypotheses were tested in this study:

There is no significant difference in the teachers and stakeholders' perception of the legislation, policy and practice of rights-based early childhood education across Anglophone West Africa.

There is no significant difference in the teachers and stakeholders' assessment of the capacities of government to implement rights-based early childhood education.

There is no significant difference in the male and female parents' opinions of the effectiveness of rights-based ECE legislations, policies and practice across Anglophone West Africa countries.

There is no significant difference in the male and female parents' assessment of the effectiveness of implementation of rights-based early childhood education.

2. Theoretical Framework

The theoretical support for this study derives from the Social Contract Theory and Downward accountability Theory.

2.1 The Social Contract Theory

One of the protagonists of the Social Contract Theory is Jean-Jacques Rousseau (1762). The Social Contract Theory essentially addresses the questions of the origin of society and the legitimacy of the authority of the state over the individual. The central assertion of social contract approach is that law and political order are not natural, but are instead human creations. The social contract and the political order it creates are simply the means towards an end which is the benefit of the individuals involved. The contract is legitimate only to

the extent that each individual fulfill their part of the agreement.

Social contract theory argument posits that individuals have consented, either explicitly or tacitly, to surrender some of their freedoms and submit to the authority of the ruler or magistrate (or to the decision of a majority), in exchange for protection of their remaining rights (Harrison, 2003). Social contracts come in the form of national constitutions, which provide rules explaining and protecting individual rights. These rights are inherent, they are not granted by authority or any overriding principle. Human rights are recognized by all people making it universal and fundamental. The relevance of this theory to this study is inherent in the standpoint of the Rights Based Approach to Early Childhood Education, which expects that the individual is empowered with rights to challenge the state, and as 'rights-holders, the three principal actors in the right based approach, namely the children, parents and teachers are entitled to demand that the state; the fourth principal actor meets its obligations to respect, protect and fulfill the rights related to education. The social contract theory is relevant also in that it reinforces the notion that all humans, therefore, are rights holders, and it is someone's duty to provide these rights. It further points to who is responsible to give these rights, in other words the duty bearers.

2.2 The Downward Accountability Theory

Within the realm of rights-based approach there is a theoretical relation to downward accountability in relation to development (O'Dwyer & Unerman, 2010). This theory states what the rights are, who deserves the rights and what actors are responsible for ensuring these rights are secured. In

development there is a focus on the responsibility of actors. Therefore, in relation to downward accountability it creates a power dynamic in development aid. Non-governmental development organizations focus on downward accountability to ensure the intended beneficiaries are being allowed their rights.

While the Social contract theory focuses on the fact that there is indeed a contractual relationship between the principal actors, the downward accountability theory points to the need to investigate the extent to which the elements involved in this contract are fulfilling their roles.

3. Methodology

A Sample of 55 participants drawn from two (2) Schools, from the two cosmopolitan towns of Ago-Iwoye and Winneba was used. This number consisted of 40 parents, 8 teachers, 2 head teachers, and 5 stakeholders that were drawn from each of the two cosmopolitan towns.

In each city, 5 teachers were selected using the stratified and simple random selection method from the two schools for the study. Similarly, 20 parents and 5 stakeholders made up of 1 UNESCO official and four Ministry of Education officials were selected through the simple random and purposive sampling technique for the study.

3.1 Instrument

TPRECEP Teachers' Perceptions of Rights-Based Early Childhood Education Programme Questionnaire. This instrument was disseminated to the 10 teachers that were involved in the study. The instrument collected data relating to the teachers' perception and assessment of the ECE programme in their schools.

SPRECEP Stakeholders' Perceptions of Rights-Based Early Childhood Education Programme

Questionnaire. This instrument was disseminated to the five stakeholders to investigate the stakeholders (Government) awareness of and the provision of the policy, strategic policy support for the implementation of Rights-based ECE programme in each state.

PORECEP Parents' Opinions on Rights-Based Early Childhood Education Programme Questionnaire.

The questionnaire seeks to capture the opinion of the 40 parents on the effectiveness of rights-based ECE legislations, policies and practice across Anglophone West Africa countries.

MSPCCRECEP Minimum Standards Policy Compliance Checklist for Rights-Based Early Childhood Education Programme:

This instrument was used to assess the physical facilities of the schools using the developed minimum standards for early childhood development (ECD) centres and the Inclusive Education Programme (IEP) to determine the extent of compliance of classroom/school structures and facilities to the minimum standards on rights-based early childhood education across Anglophone West Africa.

3.2 Procedure

The pre-administration meetings in Winneba and Ago-Iwoye took the same pattern. After selecting the respondents and the

Universities, the first step taken to clear the way for the conduct of the research and the administration of the research instruments was to visit each of the Universities and discuss with the Heads of the Early Childhood Education Department and the Heads of the Staff Schools. During this period, this re

Subsequent visits were also made by the researcher and the assistants to observe both the teacher and the pupils in the classrooms using the prepared observation schedule. Finally the researcher and the assistants took turns to administer the questionnaires meant for the teachers and parents. The administration of the research instrument was in three phases and it spanned through several weeks.

3.3 Data Analysis

The data were analyzed using principles of thematic analysis by Braun and Clarke (2006) thus: familiarization with data, generating initial codes, searching for themes, reviewing themes, defining and naming themes and producing the report.

The quantitative data generated were analyzed using both the descriptive and inferential statistics. Frequency counts, simple percentages, mean and standard deviation were used to describe the demographic data obtained. The t-test statistics were used to test hypotheses in order to provide answers to the research questions raised in the study. All tests of significance will be performed at the 0.05 alpha level.

4. Results

Table 1A (WINNEBA): Compliance Ratings for Location, Records and Instructional materials

COMPLIANCE RATING LOCATION		HC		FAIR/LOW		N-C		TOTAL
S/N	ITEM	No.	%	No.	%	No.	%	REMARK
1	A place that is acceptable to the community	2	50.0	2	50.0	0	0.0	FAIR. COMP
2	Within walking distance (max of 2 kilometres)	2	50	2	50.0	0	0.0	FAIR COMP

3	Safe and secure environment	1	25.0	3	75.0	0.0	0.0	FAIR COMP
RECORDS		SIGHTED		CLAIMED, NOT SIGHTED		NOT SIGHTED, NOT CLAIMED		REMARKS
		No.	%	No.	%	No.	%	REMARK
4	Admission and withdrawal register	4	100.0	0	0.0	0	0.0	HI-COMP
5	Child folder containing biodata, health records, birth certificate, etc	0	0.0	1	25.0	3	75.0	LOW COMP
6	Attendance register	4	100.0	0	0.0	0	0.0	HI COMP
INSTRUCTIONAL MATERIALS		SIGHTED		CLAIMED, NOT SIGHTED		NOT SIGHTED, NOT CLAIMED		
		No.	%	No.	%	No.	%	TOTAL
7	At least one Curriculum (Government approved curriculum)	4	100.0	0	0.0	0	0.0	HI- COMP
8	Charts, colourful posters, flash cards, counters	4	100.0	0	0.0	0	0.0	HI-COMP

The ratings of items 1-3 on Table 1A indicate fair compliance to the minimum standards with regards to the location of the schools and the condition of the environment in terms of safety and security considerations. The ratings show high compliance with regards to records with the singular exception of the child folders containing biodata, health records, birth certificate, etc., which are rated low. Not surprising that there is high compliance in the area of instructional materials.

Table 1B (Ago-Iwoye, Nigeria): Compliance Ratings for Location, Records and Instructional materials

COMPLIANCE RATING –LOCATION		HC		FAIR/LOW COMP		N-C		TOTAL
S/N		No.	%	No.	%	No.	%	TOTAL
1	A place that is acceptable to the community	2	50.0	2	50.0	0	0.0	FAIR COMP
2	Within walking distance (max of 2 kilometres)	2	50.0	1	25.0	1	25.0	FAIR COMP
3	Safe and secure environment	2	50.0	1	25.0	1	25.0	FAIR COMP
RECORDS		SIGHTED		CLAIMED, NOT SIGHTED		NOT SIGHTED, NOT CLAIMED		REMARKS
		No.	%	No.	%	No.	%	
4	Admission and withdrawal register	3	75.0	1	25.0	0	0.0	HIGH COMP
5	Child folder containing biodata, health records, birth certificate, etc	3	75.0	1	25.0	0	0.0	HIGH COMP
6	Attendance register	4	100	0	0.0	0	0.0	HIGH COMP
INSTRUCTIONAL MATERIALS		SIGHTED		CLAIMED, NOT SIGHTED		NOT SIGHTED, NOT CLAIMED		
		No.	%	No.	%	No.	%	REMARK
7	At least one Curriculum (Government approved curriculum)	4	100	0	0.0	0	0.0	HIGH COMP
8	Charts, colourful posters, flash cards, counters	4	100	0	0.0	0	0.0	HIGH COMP

Much like the trend in Winneba, the ratings of items 1-3 on Table 4.1B also indicate fair compliance to the minimum standards with regards to the location of the schools and the condition of the environment in terms of safety and security considerations. The situation in Ago-Iwoye is far better in the areas of Records and Instructional materials where the rating is 100% in each category, indicating high compliance.

Table 2A (Winneba, Ghana): Compliance rating for Parental/Community Involvement and Government Involvement

PARENTAL/COMMUNITY INVOLVEMENT		DONE, ADEQUATE		DONE, BUT NOT ADEQUATE		NOT DONE AT ALL		REMARK
		No.	%	No.	%	No.	%	
9	Regular interactive visits by parents to the centre	1	25.0	3	75.0	0	0.0	FAIR COMP
10	Follow up on children's performance	0	0.0	3	75.0	1	25.0	FAIR COMP
11	Participation at PTA	2	50.0	2	50.0	0	0.0	FAIR COMP
GOVERNMENT INVOLVEMENT		DONE, ADEQUATE		DONE, BUT NOT ADEQUATE		NOT DONE AT ALL		TOTAL
		No.	%	No.	%	No.	%	
12	Supervision/monitoring (quality control)	2	50.0	2	50.0	0	0.0	FAIR COMP
13	Training of suitably qualified personnel	0	0.0	4	100	0	0.0	FAIR COMP
14	Provision of infrastructure, personnel, and instructional materials	1	25.0	3	75.0	0	0.0	FAIR COMP

Table. 2A indicates Fair Compliance in the area of Parental/community involvement in early childhood education in Winneba. Similarly, Government involvement was rated fair in the areas of supervision and provision, staff training and provision of infrastructure.

Table 2B (Ago-Iwoye, Nigeria): Compliance rating for Parental/Community Involvement and Government Involvement

PARENTAL/COMMUNITY INVOLVEMENT		DONE, ADEQUATE		DONE, BUT NOT ADEQUATE		NOT DONE AT ALL		TOTAL
		No.	%	No.	%	No.	%	
9	Regular interactive visits by parents to the centre	1	25.0	1	25.0	2	50.0	FAIR COMP
10	Follow up on children's performance	1	25.0	1	25.0	2	50.0	FAIR COMP
11	Participation at PTA	2	50.0	2	50.0	0	0.0	FAIR COMP
GOVERNMENT INVOLVEMENT		DONE, ADEQUATE		DONE, BUT NOT ADEQUATE		NOT DONE AT ALL		TOTAL
		No.	%	No.	%	No.	%	
12	Supervision/monitoring (quality control)	1	25.0	2	50.0	1	25.0	FAIR COMP
13	Training of suitably qualified personnel	2	50.0	2	50.0	0	0.0	FAIR COMP
14	Provision of infrastructure, personnel and instructional materials	2	50.0	1	25.0	1	25.0	FAIR COMP

It can be seen on Table 4.2B that the situation in Ago-Iwoye (Nigeria) is almost the same as that of Winneba (Ghana). Both the parental/community involvement and Government involvement in early childhood education are rated fair.

Table 3A (Winneba, Ghana): Compliance rating for Special Children and Physical/Learning Environment

SPECIAL CHILDREN		DONE, ADEQUATE		DONE, BUT NOT ADEQUATE		NOT DONE AT ALL		TOTAL
		No.	%	No.	%	No.	%	
15	Screening of children at intake and periodically to detect any special needs	0	0.0	1	25.0	3	75.0	LOW COMP
16	Provision of requisite facilities to assist children with special needs	0	0.0	1	25.0	3	75.0	LOW COMP
17	Motivation for full participation of	0	0.0	0	0.0	4	100	NO COMP

	physically challenged children in learning activities							
18	Appropriate referral when necessary	1	25.0	0	0.0	3	75.0	FAIR COMP
PHYSICAL/LEARNING ENVIRONMENT		EVIDENT		EVIDENT, BUT NOT ADEQUATE		NOT EVIDENT		REMARKS
		No.	%	No.	%	No.	%	REMARK
19	Comfortable, attractive areas, variety of equipment inviting play, artwork placed at eye level	0	0.0	4	100	0	0.0	FAIR COMP
20	Standard First Aid Box (splint, bandages, cotton wool, antiseptic, e.g., and staff trained on their use	1	25.0	2	50.0	1	25.0	FAIR COMP
21	Linkage with nearby health facility	2	50.0	1	25.0	1	25.0	FAIR COMP

When it comes to provisions for special children in Winneba, the ratings on Table 4.3A shows that the situation could be described as that of Low Compliance in the area of screening of children at intake and periodically to detect any special needs and provision of requisite facilities to assist children with special needs. There was no compliance with regard to motivation for full participation of physically challenged children in learning activities. The best result is only a Fair compliance in the area of appropriate referral when necessary.

The situation seems to be significantly cheery in the area of Physical/learning Environment which was rated only Fair even in terms of provision comfortable, attractive areas, variety of equipment inviting play, artwork placed at eye level which should have been basic.

Table 3B (Ago-Iwoye, Nigeria): Compliance rating for Special Children and Physical/Learning Environment

SPECIAL CHILDREN		DONE, ADEQUATE		DONE, BUT NOT ADEQUATE		NOT DONE AT ALL		TOTAL
		No.	%	No.	%	No.	%	REMARK
15	Screening of children at intake and periodically to detect any special needs	1	25.0	1	25.0	2	50.0	FAIR COMP
16	Provision of requisite facilities to assist children with special needs	1	25.0	1	25.0	2	50.0	FAIR COMP
17	Motivation for full participation of physically challenged children in learning activities	0	0.0	0	0.0	4	100	NO COMP
18	Appropriate referral when necessary	1	25.0	2	50.0	1	25.0	FAIR COMP
PHYSICAL/LEARNING ENVIRONMENT		EVIDENT		EVIDENT, BUT NOT ADEQUATE		NOT EVIDENT		REMARK
		No.	%	No.	%	No.	%	REMARK
19	Comfortable, attractive areas, variety of equipment inviting play, artwork placed at eye level	1	25.0	0	0.0	3	75.0	LOW COMP
20	Standard First Aid Box (splint, bandages, cotton wool, antiseptic, e.g., and staff trained on their use	0	0.0	2	50.0	2	50.0	FAIR COMP
21	Linkage with nearby health facility	1	25.0	2	50.0	1	25.0	FAIR COMP

With regard to Special Children, Table 3B indicates that the situation in Ago-Iwoye appears to be slightly better in comparison to Winneba's. The state has Fair Compliance in the area of screening of children at intake and periodically to detect any special needs and provision of requisite facilities to assist children with special needs. However, in common with Winneba,

there was no compliance with regard to motivation for full participation of physically challenged children in learning activities.

The situation seems to be worrisome in the area of comfortable, attractive areas, variety of equipment inviting play, artwork placed at eye level which was rated Low Compliance in comparison with Winneba which rated Fair Compliance. There is however Fair Compliance in the provision of standard First Aid Box (splint, bandages, cotton wool, antiseptic, e.tc}, as well as staff trained on their use and Linkage with nearby health facility.

Table 4A (Winneba): Compliance Rating On Human/Personnel Resources and Provision For Children With Special Needs

HUMAN/PERSONNEL RESOURCES		AMPLY QUALIFIED		MINIMALLY QUALIFIED		NOT QUALIFIED		REMARK
		No.	%	No.	%	No.	%	REMARK
22	Teachers with basic qualification	3	75.0	1	25.0	0	0.0	HI COMP
23	Update and refresher courses for caregivers and helpers organized from time to time.	2	50.0	2	50.0	0	0.0	FAIR COMP
PROVISION FOR CHILDREN WITH SPECIAL NEEDS		AVAILABLE AND ADEQUATE		AVAILABLE, BUT NOT ADEQUATE		NOT AVAILABLE		REMARK
		No.	%	No.	%	No.	%	REMARK
24	Special Teachers	0	0.0	0	0.0	4	100	NO COMP
25	Regular Teachers	3	75.0	1	25.0	0	0.0	HI COMP
26	Assistant Teachers	0	0.0	1	25.0	3	75.0	FAIR COMP
27	Speech and Language Clinician	0	0.0	0	0.0	4	100	NO COMP
28	Psychologists	0	0.0	0	0.0	4	100	NO COMP
29	Guidance Counsellors	0	0.0	1	25.0	3	75.0	FAIR COMP
30	Nurses	0	0.0	1	25.0	3	75.0	FAIR COMP
31	Wheel Chairs	0	0.0	0	0.0	4	100	NO COMP
32	Braille	0	0.0	0	0.0	4	100	NO COMP
33	Amplifier	0	0.0	0	0.0	4	100	NO COMP
34	Transportation	0	0.0	0	0.0	4	100	NO COMP
35	Crutches	0	0.0	0	0.0	4	100	NO COMP
36	Ramps	0	0.0	1	25.0	3	75.0	FAIR COMP
37	Typewriters	0	0.0	0	0.0	4	100	NO COMP
38	Well-equipped Sick Bay	0	0.0	0	0.0	4	100	NO COMP
39	Hearing Aids	0	0.0	0	0.0	4	100	NO COMP

Table 4A shows that there is high compliance in the area of human resources/personnel. The classrooms are run by teachers majority of whom (75%) have with basic qualification. There is also Fair Compliance where it comes to update and refresher courses for caregivers and helpers organized from time to time.

It is disturbing that there is no compliance in terms of the provision special teachers for children with special needs in Winneba. It is also worrisome to note that with the exception of items like nurses, guidance counselors, and ramps, which had fair compliance, there was almost no compliance in terms of provision of the resources and facilities needed by children needs, e.g. wheel chairs, braille, amplifier, transportation, crutches, typewriters, well-equipped sick bay, and hearing aids.

Table 4B (Ago-Iwoye): Compliance Rating On Human/Personnel Resources and Provision For Children With Special Needs

HUMAN RESOURCES /PERSONNEL		AMPLY QUALIFIED		MINIMALLY QUALIFIED		NOT QUALIFIED		REMARK
		No.	%	No.	%	No.	%	REMARK
22	Teachers with basic qualification	2	50.0	2	50.0	0	0.0	FAIR COMP
23	Update and refresher courses for caregivers and helpers organized from time to time.	1	25.0	3	75.0	0	0.0	FAIR COMP
PROVISION FOR CHILDEN WITH SPECIAL NEEDS		AVAILABLE AND ADEQUATE		AVAILABLE, BUT NOT ADEQUATE		NOT AVAILABLE		REMARK
		No.	%	No.	%	No.	%	REMARK
24	Special Teachers	1	25.0	0	0.0	3	75.0	LOW COMP
25	Regular Teachers	2	50.0	0	0.0	2	50.0	FAIR COMP
26	Assistant Teachers	2	50.0	1	25.0	1	25.0	FAIR COMP
27	Speech and Language Clinician	1	25.0	1	25.0	2	50.0	FAIR COMP
28	Psychologists	0	0.0	0	0.0	4	100	NO COMP
29	Guidance Counsellors	1	25.0	1	25.0	2	50.0	FAIR COMP
30	Nurses	1	25.0	0	0.0	3	75.0	LOW COMP
31	Wheel Chairs	0	0.0	0	0.0	4	100	NO COMP
32	Braille	0	0.0	1	25.0	3	75.0	LOW COMP
33	Amplifier	2	50.0	0	0.0	2	50.0	FAIR COMP
34	Transportation	1	25.0	2	50.0	1	25.0	FAIR COMP
35	Crutches	0	0.0	0	0.0	4	100	NO COMP
36	Ramps	0	0.0	0	0.0	4	100	NO COMP
37	Typewriters	0	0.0	2	50.0	2	50.0	FAIR COMP
38	Well-equipped sick Bay	0	0.0	1	25.0	3	75.0	LOW COMP
39	Hearing Aids	1	25.0	0	0.0	3	75.0	LOW COMP

Table 4B shows that in comparison to Winneba, Ago-Iwoye has lesser compliance in the area of human resources/personnel with the exception of special teachers where it rated low. The implication is that the classrooms are run by teachers majority of whom are only minimally qualified. There is also fair compliance where it comes to update and refresher courses for caregivers and helpers organized from time to time.

It is also disturbing that there is low compliance in terms of the provision of special teachers for children with special needs in Ago-Iwoye. Like what obtains in Winneba, It is also worrisome to note that with the exception of items like Speech and Language Clinician, guidance counselors, amplifier, transportation, typewriters, regular and assistant teachers, which had fair compliance, there was almost low compliance in terms of provision of all other resources and facilities needed by children needs, e.g. wheel chairs, braille, crutches, well-equipped sick bay, and hearing aids.

5. Test of Hypotheses

The following hypotheses were tested in the study:

There is no significant difference in the teachers and stakeholders' perception of the legislation, policy and practice of rights-based early childhood education across Anglophone West Africa.
There is no significant difference in the teachers and stakeholders' assessment of the capacities of government to implement rights-based early childhood education.

There is no significant difference in the male and female parents' opinions of the effectiveness of rights-based ECE legislations, policies and practice across Anglophone West Africa countries.

There is no significant difference in the male and female parents' assessment of the effectiveness of implementation of rights-based early childhood education.

Hypotheses 1: There is no significant difference in teachers and stakeholders' perception of the legislation, policy and practice of rights-based early childhood education across Anglophone West Africa.

Table 5: T-Test analysis of perception of the legislation, policy and practice of ECE

Group	N	Mean	SD	Df	t-cal	t-crit	Remark	Decision
Teachers	10	1.04	0.72	13	0.277	1.771	Significant	NOT rejected
Stakeholders	5	1.16	0.83					

$P=0.05$, Df , $value=1.771$

Table .5 shows that the calculated t (0.277) is significantly less than the t-critical (1.771) at 13 degree of freedom at 0.05 significance level. Therefore, the null hypothesis is NOT rejected. This implies that there is a significant difference in the Ago-Iwoye and Winneba teachers and stakeholders' perception of legislation, policy and practice of rights-based early childhood education across Anglophone West Africa. This result shows that both the teachers and the stakeholders differed in their perception of legislation, policy and practice of rights-based early childhood education across Anglophone West Africa.

Hypotheses 2: There is no significant difference in the teachers and stakeholders' assessment of the capacities of government to implement rights-based early childhood education.

TABLE 6: Teachers and Stakeholders' perceptions of the capacities of government to implement rights-based ECE

Group	N	Mean	SD	Df	t-cal	t-crit	Remark	Decision
Teachers	10	1.13	0.16	13	3.04	1.771	Not Significant	Rejected
Stakeholders	5	1.72	0.42					

$P=0.05$, Df , $value=1.771$

Table 6 indicates that the calculated t (3.04) is greater than the t-critical (1.771) at 13 degree of freedom at 0.05 significance level. Therefore, the null hypothesis is rejected. This implies that there is no significant difference in the teachers and stakeholders' assessment of the capacities of government to implement rights-based early childhood education. This result shows that both the teachers and the stakeholders agreed in their assessment of the capacities of government to implement rights-based early childhood education.

Hypotheses Three: There is no significant difference in the male and female parents' opinions of the effectiveness of rights-based ECE legislations, policies and practice across Anglophone West Africa countries.

Table 7: T-Test analysis of Parents' opinions of the rights-based ECE legislations and policies

Group	N	Mean	SD	Df	t-cal	t-crit	Remark	Decision
Male Parents	17	1.27	2.36	38	0.25	1.684	Significant	Not rejected
Female Parents	23	1.11	1.17					

$P=0.05$, Df 37, $tcrit$ $value=1.684$

Table .7 shows that the calculated t (0.25) is significantly less than the t -critical (1.684) at 38 degree of freedom at 0.05 significance level. Therefore, the null hypothesis is NOT rejected. This implies that there is a significant difference in the male and female parents' opinions of the effectiveness of rights-based ECE legislations, policies and practice across Anglophone West Africa countries. This result shows that both the male and female parents significantly disagree in their opinions of the effectiveness of rights-based ECE legislations, policies and practice across Anglophone West Africa countries.

Hypotheses Four: There is no significant difference in the male and female parents' assessment of the effectiveness of implementation of rights-based early childhood education.

Table 8: T-Test analysis of Parents' assessment of the ECE legislations, policies and practice

Group	N	Mean	SD	Df	t-cal	t-crit	Remark	Decision
Male Parents	17	1.05	1.01	38	21.7	1.684	Not significant	Not rejected
Female Parents	23	1.79	1.20					

$P=0.05$, Df , $value=1.684$

Table 8 indicates that the calculated t (21.7) is significantly more than the t -critical (1.684) at 38 degree of freedom at 0.05 significance level. Therefore, the null hypothesis is not rejected. This implies that there is no significant difference in the male and female parents' assessment of the effectiveness of implementation of rights-based early childhood education. This result shows that both the male and female parents agreed in their assessment of the effectiveness of implementation of rights-based early childhood education.

6. Findings from the Pilot Study

- Winneba and Ago-Iwoye both had fair compliance ratings in the areas of Location, Records and Instructional materials
- Ago-Iwoye was slightly ahead of Winneba in terms of compliance ratings on parental/community involvement and government involvement
- Both Winneba and Ago-Iwoye rated low in provisions for special children and physical/learning environment

- Winneba rated higher than Ago-Iwoye in the area of compliance on human/personnel resources and provision for children with special needs
- ECE teachers and the stakeholders differed in their perception of legislation, policy and practice of rights-based early childhood education across Anglophone West Africa.
- ECE teachers and stakeholders agreed in their assessment of the capacities of government to implement rights-based early childhood education.
- Male and female parents significantly disagreed in their opinions of the effectiveness of rights-based ECE legislations, policies and practice across Anglophone West Africa countries.
- Both the male and female parents agreed in their assessment of the effectiveness of implementation of rights-based early childhood education.

- Awareness of legislative, policy and practice environment is low
- Efforts in the area of pupils' enrolment, attendance, and completion is low
- Government's responsibility to make provisions for full implementation is low
- Application of the central principles of the Convention on the Rights of the Child is not evident.
- Extent of focus on the poorest and most vulnerable is very low
- Prominent factors limiting government's implementation of rights based ECE include: lack of interest in education; lack of training programmes for teachers; no commitment on the part of teachers because they are not motivated; low budgetary allocation to education; greediness and inconsiderate tendencies from political leaders; corrupt practices and lack of adequate monitoring; poor commitment on the part of government and poorly paid and ill-motivated teachers
- Effectiveness of the country's monitoring and evaluation is very low.

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International Court of Justice Judgement on the Nigeria-Cameroon Borderland Conflict: Implications on Bakassi People

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Abstract. From time immemorial, states have been involved in various forms of border conflicts and the origin of these disputes is often times difficult to trace. For some of these conflicts, it can be said to have erupted due to the colonial ties shared by the states, for political motives or as a result of the natural resources found in such a border that will therein improve their economy. This paper analyses the border conflict that occurred between Nigeria and Cameroon which finally led the case to be taken to the International Court of Justice (ICJ) to settle the conflict. The conflict is peculiar in nature because it is not a conflict over waterways or airspace but a conflict over a territorial space that involved a group of people. The settlement pattern in one way or the other has impacted on the people occupying the disputed area. Such implication goes further to infer that when a border dispute that involves a group of people is settled, there is an after effect of such settlement whether positive or negative in nature. The outcome of the verdict was to avert a war but the situation of the Bakassi people after the ceding over the Bakassi Peninsula has not been palatable. Using primary, secondary sources of data collection and social constructivism as its

theoretical framework, the paper argues that both states accepted and complied with the verdict of the International Court of Justice as a result of protecting their identities thus shaping their interest. The paper also posits that though the verdict did not rule in favour of the Bakassi people and the Nigerian government as majority would have wanted due to its peculiar nature, but it prevented a major outbreak of war.

Keywords: Border Conflict, Bakassi People, Bakassi Peninsula, International Court of Justice, Peace

1. Introduction

African countries have had their fair share of border and interstate borderland conflicts mostly from the periods each country gained independence. These borderland conflicts have occurred in countries like Algeria-Libya-Tunisia, Algeria-Libya-Niger, Algeria-Mali-Mauritania, Algeria-Mali-Morocco, Algeria-Mauritania-Morocco, Algeria-Mali-Niger, Algeria-Zaire-Zambia, Benin-Niger-Nigeria, Benin-Niger-Burkina Faso, Benin-Togo-Burkina Faso, Botswana-Zimbabwe (Rhodesia)-South Africa, Burundi-Rwanda-Tanzania, Burundi-

Rwanda-Zaire (Babatola 2012). The Nigerian-Cameroon borderland conflict is one of such numerous interstate border conflicts. This conflict over the Bakassi Peninsula had span over the years.

The Bakassi Peninsula, a disputed territory between Nigeria and Cameroon for decades can also be linked to several conflicts in 1981 and the early 1990s (Price 2005) in the region. The dispute over the Bakassi peninsula is not only a product of boundary problem caused by the colonial powers but also a problem that has degenerated into a bigger concern as a result of clash with tradition and modernity in which the pre-colonial history of the ancient kingdom of Calabar haunted the post-colonial reality of contemporary Nigeria and Cameroon (Tarlebba & Baroni 2010). In pre-colonial times, Bakassi was an area under the Calabar Kingdom and at that time the Obong of Calabar signed a treaty of protection on September 10th 1884 with Britain (Omoigui 2006). In reality, he signed his kingdom over to the British who offered her protection and automatically the Calabar Kingdom became a British protectorate. On November 15th 1983, Germany and Britain defined their boundaries in Africa and then supplemented it with an additional agreement in 1906 which covered British and German territories from Yola to Lake Chad (Omoigui 2006).

Following this, in 1913, there were series of agreement between Germany and Britain as to how an exact boundary demarcation between the then colonial territories of Nigeria and Cameroon was to be established (Ngang 2007). From those periods to the time of independence, Nigeria and Cameroon had no issue as to who owned the disputed area until an announcement of oil discovery in the waters surrounding the peninsula brought about restiveness between

Nigeria and Cameroon though they still lived in relative harmony in that region. But in 1993, the peninsula, which apart from oil wealth also boasts of heavy fish deposit, was a subject of serious dispute, between Cameroon and Nigeria with score of lives lost from military aggressions and tribal squabbles (Olumide 2002). Due to the incessant clashes between both countries at several instances, the Cameroonian side took the case to the International Court of Justice (ICJ) on the 29th March, 1994 and after eight years of deliberations, the court gave a ruling and Cameroon was given the recognition of sovereignty over the Bakassi Peninsula area (Okoro 2009; Piet 2011). The ICJ awarded most of the disputed Bakassi Peninsula and maritime rights to Cameroon and the United Nations established a Mixed Commission on implementing the ICJ ruling (U.S Department of State 2011).

Though, the International Court of Justice gave a verdict Katele (2007) using the facts relating to the background of the dispute placed before the court, the court however, did not address the question of the implication of the ruling on the people of Bakassi. The court only took note of Cameroon's declaration over the inhabitants and mentioned in passing that Cameroon should continue to afford Nigerians with protection. This invariably means that the manner of settlement of the conflict through the instrument of international law raises a question of nationality. The question of nationality of the Bakassi indigenes has further caused them to desire autonomy from both states despite the judgement made by the court. Since the Bakassi Peninsula has long been handed over to Cameroon with instructions following from the International Court of Justice and also the provisions made in the Green Tree Agreement stating the legalities involved for effective settlement, the research

interrogates the aftermath of the handing over with major concerns to what has become the fate of the People of Bakassi especially those who returned to Nigeria.

2. Statement of Problem

A border dispute amongst states is a contemporary issue that burdens the hearts of many in the international system due to its impacts in several dimensions. From centuries ago, lines have been created by man to mark geographical boundaries as a limit to a state and the extent of its sovereignty. These lines also known as boundaries have been seen to have caused the dispute between Nigeria and Cameroon. The conflict itself lies in the fact that the Bakassi people lived in an area disputed by Cameroon to be theirs but claimed by Nigeria for decades which further shows that it is also a problem of land allocation.

More so, the transference of the Bakassi Peninsula to the Cameroon has affected the Bakassi people. The ceding of the Bakassi Peninsula would have typically implied an end to a dispute of ages but this is far from reality due to the new uncertainties opened up by the judgement of the International Court of Justice as regards the fate of the Bakassi people. Critically examining the judgement of the ICJ and other issues surrounding the settlement, it is seen that the indigenous people of Bakassi have lived their lives from generations untold in the disputed area. Thus, this makes the decision of the ICJ to become disturbing especially as the court did not consider the conduct of a plebiscite or a referendum to respect their human rights foremost, and to determine if the Bakassi indigenes whose ancestral homes, means of livelihood have been compromised would want to join Cameroon or retain their nationality as Nigerians.

More disturbing is the case of Nigerians who have lived in the Bakassi region all their lives. These individuals will have to come to terms with the reality of evacuation. This in a way is difficult because most of them practically have their sources of livelihood, ancestral ties, burial grounds of loved ones and religious sites situated there. Therefore such evacuation would generate so much contention.

3. Research Questions

- In what contexts were the border relations between Nigeria and Cameroon established?
- In what manner was the conflict between Nigeria and Cameroon resolved?
- How has the resolution of the conflict between Nigeria and Cameroon impacted on the Bakassi People?

4. Research Objectives

The general aim of this study is to investigate the Nigeria- Cameroon borderland dispute and its implication of the indigenous people of Bakassi.

The specific objectives are:

- To examine the contexts of border relations between Nigeria and Cameroon.
- To identify the process of conflict resolution between Nigeria and Cameroon.
- To examine how the resolution of the conflict between Nigeria and Cameroon have impacted on the Bakassi People.

5. Scope of Study

The scope of study is the ICJ's verdict on the Nigerian-Cameroon border conflict and its aftermath on the Bakassi people.

6. Research Design

The design of the research includes the descriptive survey and case study design. The survey approach takes the descriptive and analytical method using survey techniques like observation, interviews and focus group discussions while the case study approach follows the pattern of investigating the relationship between the variables supported by qualitative method of study. Historical method is also employed in this study for analysis. The essence of an historical analysis is to interpret past records in such a manner that will give an explanation for present event. The study involves the use of primary and secondary sources of data to collate needed information.

This study focuses on reading, criticizing and drawing conclusions from relevant documents with relevance to the border dispute between Nigeria and Cameroon the ICJ's decision and on the Bakassi Peninsula from which findings in the research would be analysed therein. Therefore the study critically analyses primary and secondary data collected. More so, the collected data is interpreted qualitatively.

6.1 Area of Study

The study was carried out in the new Bakassi Local government which was carved out of Akpabuyo local government after the International Court of Justice's judgement to cede the disputed territory to Cameroon. The new Bakassi Local government comprises of three wards carved out from Akpabuyo Local Government which includes Ikang North, Ikang South

and Ikang Central delineated into ten political and administrative wards. This Local government is bounded to the East by Cameroon to the South by Equatorial Guinea and the Bight of Bonny, to the West by Cross River Estuary and to the North by Akpabuyo Local Government.

7. Conceptual Clarification and Theoretical Framework

Velez (2009) sees borderlands as a social and political scenario in which the interests of the state, its relations and problems between neighbouring countries are manifested. Familugba & Ojo (2013) views borderland as that part or the edge of a surface or an area that forms its outer part which serves as a divide between two contiguous territorial units. In this study therefore, borderlands dispute are lands that are found at the outer part of a larger territory that is in a situation of clashing interest by two neighbouring states which consists a concrete representation of peoples' with common cultural and historical value system and statehood identity

7.1 Social Constructivism

This work adopts social constructivism as its theoretical framework. Nicholas Onuf in 1989 coined the term constructivism and its roots have been attributed to several disciplines like sociology, anthropology and psychology with fore bearers of the theory like the Italian Philosopher Giambattista Vico, Immanuel Kant, Karl Marx, Alexander Wendt Emanuel Adler, Friedrich Kratochwil, John Gerard Ruggie and Peter Katzenstein (Owen 1995; Holsti n.d; Robert & Sorenson 2006; Behraves 2011). Akwen (2011) compared social constructivism to other theories and opined that it is seen more as an approach than a theory. Basically,

social constructivism see the international system and the interactions between states to be socially constructed (Behravesch 2011; Akwen 2011) and thus create the manner in which the outlook of states are perceived.

One of the basic assumptions of constructivism is identity and belief which are used by states in their relations within the international system (Slaughter 2011). Slaughter further opined that states in the international system are more concerned with the goal to achieve national interest and as such they are opposed to any form of hindrances. More also, constructivism considers its environment as social, ideational and material (Holsti n.d) and by being social, it gives meaning to international relations concepts like power, anarchy and national interest because they are socially constructed than just being outcomes of systemic structures while ideational views are mental constructions that are used by states in the implementation of policies (Robert & Sorenson 2006) and materially, it derives meaning from the social construction of world affairs in international politics as refuted by justifications that international politics is defined by logical behaviour and decisions of state actors in the pursuance of their interest (Behravesch 2011).

Despite the tenets of social constructivism, neorealist are of the belief that constructivism have placed so much importance on international norms and to the neorealist, such norms can be disregarded if it is against the interest of powerful states (Robert and Sorenson 2006). More also, constructivism shows how states perceive others to be either as friends or enemies in the international system but the neorealist opposed the notion with a view that states cannot easily become friends because they interact and this is so because

the international system have been structured in a manner where states are in a bid to outshine one another in the pursuance and achievement of their national interest.

The social constructivism theory is most suitable for this research and so the study adopts the social constructivism theory because the theory explains state behaviours which are defined alongside their identities and interest. The major reason for the interaction of states within the international system is to achieve their national interest and so states strategize to achieve their national interest, and then preserve their identities. Also, states have a preconceived notion of who they are, what they want and how they want to interact with other states in the international system. The reason for this choice by states is to give a clear direction and focus because of the anarchical nature of the international system characterized by powerful and weak states; hence states try to preserve their identity.

In addition power as viewed by the constructivist theory is from the perspective of ideas. For constructivism the source of power for states is in their ideas and when this is attained, states have the ability to constructively change the identity of other states and the structures of the international system. Lastly, most theories explain that the reason why states interact in the international system is primarily because of their needs and interest which are necessary for survival but for constructivism, states nature of interest differ in the sense that their primary interest are driven by the predefined nature of the material resources and the situation of the state. That is why constructivism does not separate the state from the environment.

In its application to this study, social constructivism implies that actors in the international system acquire their identities

through specific roles assigned to them. In the light of this, African countries came to acquire their present boundaries during the process of the scramble for Africa and this was done through the consent of the natives that their lands were occupied, some signed treaty of protection like that of the Old Calabar Kingdom while some signed treaty of possession thus giving their lands away. These treaties were incorporated into laws, given a general meaning and finally legitimized by international organizations (Robert & Sorenson 2006). It is also on this platform that Nigeria and Cameroon contested over the ownership of the Bakassi Peninsula through colonial and post-colonial agreements.

More so, identities and interests of states are defined by international agencies. This focuses on the norms, agreements and laws that are passed as by international agencies and their impact on state behaviour which in turn impacts on national policies. An examination of the mode of resolution of the Nigeria-Cameroon border conflict, the tool of enforcement in determining the fate of Bakassi Peninsula was the use of customary international laws employed by the International Court of Justice. Therefore the enforcement of these norms and agreements like the Green-tree agreement by international institutions is a way to influence states to adopt policies established by them. Following the Bakassi Peninsula case, the important role played by the ICJ and the former Secretary of the United Nations Kofi Anan redefined the identities of states and the initial strategies both states had in mind. As constructivism explains it, states reciprocate their actions in the manner other states or institutions interact with them. That is why the friendly disposition and revered position of the former Secretary General of the UN made both disputing states to amicably accept the verdict. Thus,

it can be said that systems or structures in the international system further defines the perception, which is the identities of states.

In most cases, member states of the United Nations have floated the decisions of the International Court of Justice but in the case of the Nigeria-Cameroon border dispute, the constructivist approach explains how states actors are seen to respect rules governed by the international community. These rules are norms established by powerful states to protect and preserve their identities as well as create an atmosphere of orderliness and legitimacy in the international system. By so doing, weaker states have come to terms of obeying and incorporating international laws into their national laws thus a restructured identities and interest thereby causing them to be accepted and recognized in the international system. Invariably, this has made Nigeria and Cameroon to desist from war, accept and implement the verdict of the world court because of the perceived notion of recognition in order to preserve their identity.

Lastly constructivists concentrate on the social identities of actors. For Karaculusulu & Uzgoren (2006); Hurd (2008) social identities and interests vary thus relational while other theories explain that social interest is fixed like power. For the peninsula, it was considered less important by both states but upon discovery of oil and other benefit, it became a treasured land and both states changed their interest to accommodate the peninsula.

7.2 Bakassi Peninsula

The Bakassi Peninsula is an extension of the Calabar territory in Nigeria that spreads into the Atlantic Ocean with latitude of $4^{\circ} 25^1$ and $5^{\circ} 10^1$ north of the equator and a longitude of $8^{\circ} 30^1$ and $9^{\circ} 8^1$ to the east of the Greenwich Meridian but to the

Cameroonians, the Bakassi is an access route to the Rio Del Rey and parts of their South West Provinces (Effiong-Fuller 2007; Odiong 2008; Baye 2010; Njoku 2012). The Peninsula can also be described as a swampy mangrove within the space of 1,000 kilometres that protrudes into the Bight of Bonny otherwise known as the Bight of Biafra with an available reserves of petroleum (Aghmelo & Ibahasebhor 2006; Tarlebba & Baroni 2010; Oluyemi 2014) with two great ocean currents that leaves foamy breakers that heads towards the shore with different species of fishes and shrimps thereby making it one of the biggest supplies of sea foods in the region that can only be compared with Scandinavia and Newfoundland countries (Mbuh 2004; Eregan 2015). Oil and gas reserves in the area probably make it one of the richest peninsulas in the region with an oil reserve that can be estimated to be in several billions of barrels. Also, its strategic location makes it a potential base for military operations coupled with the fact that it offers a pathway by virtue of the two sea ports, Doula and Calabar that is found in the area (Ogen 2012). In the Bakassi peninsula, there are many channels and creeks of diverse sizes that intercept one another thus making transportation in the area to be basically water based (Eze 2008).

Fombo (2006) is of the view that the international border, Bakassi Peninsula can be categorized into four physical sectors. These four sectors are that of the northern most part, where the land boundary cuts into Lake Chad and the neighbouring plains at an average altitude of about two hundred metres above sea levels. At such times, the water level rises above normal and the Lake Chad region becomes fully water logged. The second sector is a land boundary that has a continuous chain of mountains and valleys but with an interception by the

Benue Valley near Yola. Thus, it can be said to be a source to many rivers like the Benue or Cross River that empties itself into Nigeria and then its tributaries into the Atlantic on the Cameroon coast (Asemanya 2006). The third sector which is of more relevance to the study, is a coastal region that descends into the area of the Bakassi peninsula with connecting islands by making the Akpayafe to serve as a boundary with the Rio-del-Rey and the Ndian River to the east and the Calabar and Cross River to the west (Omada 2013). The fourth sector is the maritime zone that serves as a boundary between Nigeria and Cameroon, also extends to the Equatorial Guinea (Apya 2015).

Ecologically, Bakassi has two major zones, known to be mangrove swamp forest and tropical rain forest. The mangrove swamp forest is said to be the dominant Eco zone and it seen as an important forest and wetland resources base while the tropical rain forest in Bakassi is also known as the equatorial forest due to the occurrences within the equatorial belt which contains a variety of high grade timber-wood trees of both hardwood and softwood types (Effiong-Fuller: 2007:18). Notwithstanding the rich environs of the Bakassi peninsula, Ajayi (2002) it is an area that suffers from all manners of environmental degradation due to inadequacies from environmental management initiative but nevertheless the environmental challenge, the peninsula exudes economic importance and potentiality (Shaibu, Azom & Nwanze 2015) and as a result of its futuristic benefits, the Nigerian government and the Cameroonian government overtime have battled for its ownership.

8. The International Court of Justice Ruling over the Bakassi Peninsula

Overtime, nations have often struggled over a territorial or maritime boundary due to its economic, political or other strategic importance it posits and quite a handful of these border disputes are resource based not considering the ethno-cultural space that coincides with the territoriality of the state (Apya 2015). It is with such notion that modern day states seek redress or claim of sovereignty of their territory before the International Court of Justice, also known to be the principal judicial body of the United Nations.

The International Court of Justice from its inception has presided over several cases ranging from maritime to territorial disputes like Somalia versus Kenya over the maritime delimitation in the India Ocean in 2014 to the Costa Rica versus Nicaragua as same as maritime delimitation in the Caribbean and Pacific Ocean in 2014 to the frontier dispute between Burkina Faso and Niger in 2010 and Cameroon versus Nigeria, land and maritime boundary dispute in 1994 (www.icj-cij.org). It is pertinent to note that sometimes, the judgement made by the ICJ on the territorial differences and the settlement pattern does not bring about an easy resolution.

Several territorial cases handled by the ICJ have shown the tendency of resurfacing. Given the territorial dispute between the Albanians and the Serbs over Kosovo due to their perceived attachment to the place, the Kosovars declared independence even after the dispute was resolved and this further heightened the dispute, likewise the dispute over the Preah Vihear temple that was ceded to Cambodia, years after the resolution, both countries still uphold claims and counter claims (Agwu 2009) with an indication that the territorial disputes resolution outcome offered by the ICJ are only quick fixed in nature. This also is applicable to the Bakassi

Peninsula case where the judgement cedes the land to Cameroon forgetting the demography of the territory inhabited by majority of Nigerian ethnic nationalities.

The boundary between Nigeria and Cameroon in time past have gone through quite a number of progressions before recently attaining its current position given by the International Court of Justice (Asemanya 2006). The origin of the present boundary can be dated to 1885 when the British protectorate was extended to the boundary between German Kamerun and British Nigeria territories which afterward was extended to the north within few kilometres from Yola in 1886 (Weladji 1978; Chukwurah 1981; Egunjobi 2005). Several treaties were signed back and forth by the colonial masters and after independence of Nigeria and Cameroon, the signing of treaties continued over the border demarcation.

It can be said that prior before now, Nigeria and Cameroon were coexisting peacefully as neighbours until both nations started experiencing clashes from the period of Africa independence movement (Njoku 2012; Placido 2014). These clashes were contained but the border dispute then took a different turn when huge oil reserves were discovered in 1977 along the Rio del Rey basins by the Bakassi territory (Adigbuo 2014) and also with a discovery at the Gulf of Guinea, it led to both nations trying to determine who has access to off-shore and inshore hydro-carbon resources and this further aggravated the conflict. The implication of such oil discovery made both nations to become interested in the Bakassi peninsula with various conflicts occurring until in 1994, Cameroon decided to file a law suit against Nigeria (Yagba 1995; Ngang 2007; Adigbuo 2014).

The court case began in 1994, with Cameroon pursuing a court injunction for the total removal of Nigerian soldiers who occupied the Bakassi territory and set restraining order on Nigeria from laying claims of sovereignty over the peninsula (Aghemelo & Ibhasebhor 2006; Check 2011; Njoku 2012; Falana 2012). In her suit filed against Nigeria, Cameroon's application stated that the delimitation of the land and maritime boundary has remained incomplete due to many failed attempts to establish a permanent boundary with a subsequent application to the registry relating the question of sovereignty over a part of the territory of Cameroon and the area of Lake Chad (Ngang 2007; Check 2011). As a result of this, the court considered the case and admitted her competence to preside over the issue between the disputing parties. Due to Cameroon being the first to take the case to the world court, she was quite confident because of the prior knowledge of the 1913 Anglo-German agreement which shifted the peninsula from its original position in Nigeria and also the 1975 Maroua Declaration between the two Heads of State as at that time (Olumide 2002; Baroni & Tarlebba 2010; Funteh 2015). Also Cameroon felt justified that she would gain the sympathy of the court due to her minority of one-tenth of the total population of the Bakassi peninsula as Nigeria was perceived to be using her population advantage as an occupational strategy to claim ownership of the peninsula (Mbuh 2002).

The task of the International Court of Justice over the case was to specifically define the course of the entire Nigeria-Cameroon boundary as fixed by the relevant instrument with the court passing a final judgement at the end of the case with the interpretation and application of certain provisions of

those instruments thereby investigating the validity of the instruments placed before the court (Check 2011). It was on this basis that both disputing parties presented their strong arguments with either supporting documents or other proofs. It is in the light of this, that the positions of Nigeria and Cameroon were established. Nigeria's main point of argument over its claim to sovereignty over the Bakassi Peninsula was historical in nature while her Cameroon counterpart based her sovereignty claim using conventional titles which were western in nature (Sama & Ross 2006; Eze 2008; Agwu 2009; Apya 2015).

The world court relied heavily on conventional titles and argument giving due precedence to contemporary western ideas of a boundary demarcation and sovereignty to the detriment of the historical consolidation justifications put forward by Nigeria. In cross examining the instruments relied for the judgement, the treaties between the colonial powers of the disputing parties were the major basis for reaching a conclusion. Looking at the Anglo-German Treaties of March 11, 1913, April 12, 1913 and the Treaty of Versailles, it was believed and much argued that Nigeria on her attainment of independence was to refute all treaties signed by her colonial masters but classical international law posits that a colony is a geographical entity under tutelage with no personality of its own recognised at international law and so Britain made all her colonies, Nigeria inclusive to sign a devolution agreement as prerequisite for independence (Ajomo 2012). With this, it can be said that the 1913 treaty amongst other treaties were valid and binding on Nigeria because as Ajomo further opined, Sir Abubakar Tafawa Balewa signed the agreement on behalf of Nigeria two succinct clauses which stated:

that all obligations and responsibilities of the Government of the United Kingdom which arose from any valid international instrument shall be applicable to Nigeria and the rights and benefits enjoyed by the Government of the United Kingdom in virtue of the application of any such international agreement to Nigeria shall be enjoyed by the Government of Nigeria (Ajomo:2012:8).

Therefore, the transference of Bakassi to France was not to be probed but accepted as binding due to the devolution agreement signed by Nigeria. Bassey (2014) corroborates Ajomo's view by positing that the ceding of Bakassi by the British to the Germans was legal in the sense that in 1884 to 1885, Britain proved to other European Powers at the Berlin Conference that Old Calabar including Bakassi was its possession, it had the right to dispose of any part of its possession or negotiate the boundaries of its colonial territories. But another school of thought questions the validity of the treaties signed by the colonial powers using the legal maxim, *nemo dat quod non habet* (you do not give what you do not have) to justify its claim. Falana (2012) is of the view that the transference of the territory was illegal because Britain did not have that territory in the first place. Falana further opined that the Old Calabar which covered the Bakassi Peninsula was in 1913 a protectorate and not a colony of Britain, further buttressing this opinion by saying that a protectorate indicates an authority that is shown by a strong state over a weak state without a direct invasion which contradicts a colony that explains a land settled by people from another country, to whose government to some extent are subjects.

Scrutinizing Nigeria's basis of claim to sovereignty over the Bakassi Peninsula, Ngang (2007); Eze (2008); Agwu (2009), adduced that there existed an original title of

the city-states of Old Calabar to Bakassi with an affinity of the Bakassi people similar to the ethnic and social culture of the Old Calabar people and more interestingly is the administration is the fact that there exudes Nigeria's administrative presence in the territory since 1960 till the period of hand over to Cameroon. But an examination of the historical claim made by Nigeria, three foundational claims of the disputed area as stated by the International Court of Justice report can be applied jointly or individually and outlined as:

- a long occupation by Nigeria and by Nigerian nationals which can serve as an historical consolidation of title
- an effective administration by Nigeria on the peninsula with no protest from Cameroon
- manifestations of sovereignty by Nigeria together with the acquiescence by Cameroon in Nigerian sovereignty (ICJ judgement report 2002, paragraphs 62-70).

The above claim as put forward by Nigeria showed a peaceful possession and administration of the peninsula with the claim of an acquiescence by Cameroon. In other words, Cameroon did not raise any form of objection to her infringement of rights of ownership from the period of Nigeria's presence in the area only until the time of 1994 when the case was taken to court. On the other hand, Cameroon disputed Nigeria's claim that a holder of a conventional territorial title to the Bakassi peninsula, does not have to demonstrate an effective action on the region due to the validity of the conventional title which overrules over any law of *effectivités* (ICJ Reports 2002). The court in adjudging Nigeria's historical establishment of title, responded that though Nigeria expressed the law of *effectivités*, by establishing organisation of public health, educational

facilities and administration of justice, all of which are considered as normal due to Nigeria's perceived belief of *titre de souverain* but the court in her final submission over the relationship between *effectivités* and titles referred to a similar case of border dispute between Burkina Faso and the Republic of Mali stated inter alia that:

“where the act does not correspond to the law, where the territory which is the subject of the dispute is effectively administered by a State other than the one possessing the legal title, preference should be given to the holder of the title and in an event that the *effectivités* does not coexist with any legal title, it must invariably be taken into consideration” (ICJ Reports 1986:587 paragraph 63).

Going by the claims and counter claims of Nigeria and Cameroon, the International Court of Justice ruling over the disputed territory in a verdict of October 10th, 2002, according to (Eze 2008), affected Nigeria in three dimensions; comprising of the people, territory and marine resources. Further elucidating, Eze is of the view that the transference of the Bakassi Peninsula has affected the indigenous people, caused a loss of fishes, shrimps and other aquatic resources which would have been beneficial in terms of provision of means of livelihood for the fishermen and also the hydrocarbon and the geostrategic importance of the region. The basic outcome of the judgement was that Cameroon had the sovereignty of the Bakassi peninsula due to a 13 to 3 votes (Ngang 2007). This therefore resulted to the court requesting that Nigeria should withdraw her forces and administration from the peninsula therein fully transferring its possession to Cameroon (Issaka & Ngandu 2008; Kamto 2008; Tomwarri 2015) and lastly Cameroon withdraw her forces and administration from regions which falls

within Nigeria's jurisdiction according to the verdict.

8.2 Implications of the International Court of Justice Judgement and the Bakassi People

Since the final handover of the ceded Bakassi Peninsula in 2007 to Cameroon, the Bakassi returnees who comprised of Nigerians of different ethnic groups majorly from the South-South region of Nigeria were relocated to Ikang while others decided to return to their states like Delta and Bayelsa. The new Bakassi Local government was created in April 12, 2007 (Okoro 2011) and this creation was done by the State government by sending a bill to the House of Assembly to seek a readjustment of the Akpabuyo boundary to accommodate the Bakassi returnees at Ikang.

The peaceful process of the border settlement averted an impending war between Nigeria and Cameroon. However, the aftermath of the settlement has lingered in both sides of the divide. For the Bakassi people who decided to remain in the old Bakassi local government, it has been challenging. On the other hand, the Bakassi indigenes who decided to return to Nigeria have experienced similar fate. After the peace process and the return of Bakassi to the Cameroon, the people of Bakassi peninsula were always complaining of harassment by the Cameroonian gendarmes (Oluda 2011). This corroborated the experiences of some of the Bakassi women that fled the old Bakassi local government many years after the border dispute settlement. The Bakassi women opined that

When they first returned, they (the government) used to help us and assist us with food and other items but now nothing is coming. We are practically fending for

ourselves. The money that government was paying us for many years which is five thousand naira each family, we cannot remember when last they paid so many of us went back to fishing port. Those who returned to fishing port went to face another problem. It's even worse than the first one that happened (FGD, New Bakassi Local Government, February 2018)

More so, a majority of the returned population have become internally displaced persons in Nigeria. This displacement is as a result of insufficient houses for the returned people and also the expiration of their temporary accommodations which were camps. Mr. Aquah, the then Director General of the State Emergency Management Agency (SEMA) in Premium times in 2016 said they had a case of 47,180 Internally Displaced Persons in different locations in Cross River with 9,960 men, 14,028 women and 23,245 children. He was further of the opinion that the IDPs needed permanent settlement and not temporary solutions. The above notion was supported by the observations raised by the returned Bakassi men and women who opined that the Federal Government actually built houses for them but it has not been given to them to occupy. In an interview with a former chairman of the old Bakassi local government, He was of the opinion that:

Fortunately I was in one of the committees to provide amenities, a federal government committee. I was given a letter of appointment and was called for a meeting only once. Orubebe was then the special adviser till they built some units of houses there. Of course that one isn't even a property of Bakassi LG, it is meant for states of the Niger Delta. Orubebe doubled as Minister of state for Niger Delta Ministry so they made those buildings. We went to ask them now you have finished the buildings

share it to the people of Bakassi, they said no that they are still talking of the modalities of sharing the houses, that it was not supposed to be for the Bakassi people but the states of the Niger Delta In Bakassi land and now those houses are going bad because of people not inhabiting them (Interview with the former serving chairman of old Bakassi LG from 1999-2002, February 2018)

In addition, the aftermath of the border dispute settlement has made brothers of the same kinsmen to become strangers. In an interview with the clan head of Atai Ema, he was of the opinion that family members have become decimated while others have become alien to each other. This arose as a result of the ICJ's judgement followed by the Greentree agreement which particularly stated in Articles 3 (2a) that Cameroon shall not force Nigerian nationals living in Bakassi Peninsula to leave the zone or to change their nationality. In essence, members of the same family from the Bakassi Peninsula who were once together are divided because some remained in Cameroon and others returned.

More so, the Bakassi people had the issue over political representation when the boundary was adjusted to accommodate the Bakassi returnees. This brought about some form of rift between the Akpabuyo community, Bakassi returnees and Independent National Electoral Commission (INEC). The boundary was adjusted based on the Law No 7 of 2007 of the Supreme Court (Una 2018) through the constitutional powers of the Cross River State government. The problem of political representation of the Bakassi people was seen as a major problem because though the state government had successfully adjusted the boundary but it was not within their jurisdiction to adjust the federal

constituency which is seen as the duty of INEC. It was thus in this manner that:

Three clan heads of Bakassi took INEC to court insisting that the delineation of boundary automatically was also delineation of federal constituency. The case went from the High Court to the Supreme Court and the Supreme Court said the delineation of the boundary by the Cross River House of Assembly was proper under the section 4 and 7 of the constitution but it does not mean that the federal constituency lines have been redrawn for the purpose of election on which INEC should depend (Interview on Vanguard with Ekpo Eyo April 8 2018)

It was thus on this basis that INEC was advised to carry out its constitutional power under sections 112, 113 and 114 to delineate the boundary between Akpabuyo and the new Bakassi Local Government (Una 2018). All these were efforts taken towards conserving the political rights of the returned Bakassi people.

9. Findings

It was observed that the Bakassi people are living in deplorable state. This is due to the fact that they returned with almost nothing. Thus, rebuilding their lives has become a challenge.

More so, the Bakassi people are known to be fishermen and net makers due to their nearness to the river but with their relocation to the new Bakassi local government, most of them are having a hard time sourcing for their livelihood.

Furthermore, several years after the verdict of the court, many Bakassi returnees are seen to be internally displaced with many returning to their states of origin like Delta, Bayelsa and Ondo. This displacement has in turn impacted on Cross River state with an increase in crime rate and other hoodlum

activities in nearby local government areas like Calabar South.

In addition, families have become scattered due to the verdict of the court as some decided to remain in the old Bakassi and others returned to Nigeria. This has made brothers of the same kinsmen to be like strangers.

Lastly, it was noted that there exist heavy military presence in the new Bakassi local government. This is attributed to the fact that there is a rise in militancy activities due to the oil wells and the creeks.

10. Conclusion/Recommendation

Precisely sixteen years ago, the International Court of Justice gave a ruling in favour of Cameroon over the Bakassi Peninsula. This judgement brought about mixed reactions particularly to Nigerians because several years after its ruling, the Bakassi returnees are yet to have fully settled. As opposed to other similar court cases ruling by the ICJ like that of Nicaragua and Colombia in favour of Nicaragua, both states finally settled the case by considering the people found in the disputed area. This to an extent averted an unforeseen damage and hardship for the Colombians. It is thus on this basis that Nigerians would have thought that the verdict taken would have considered the sensitivity of the case.

On this note, the paper recommends from findings of research carried out that, the Nigerian government should alleviate the living condition of the Bakassi returnees by giving them better living condition and an improved means of livelihood.

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Part Two

Religious Studies

An Appraisal of Religion and Nigerian Public Policy

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Abstract. Nigerian public sees religiosity mostly as a “Nigercentric” affair which influences policy making and decision taking. This nigercentrism describes the public and political dominance of religion in Nigeria. In other words, the geography of religion influences the geography of politics in all national decisions, including elective and appointive offices even in the admission to public schools and institutions. In fact, Nigerian society since independence till date is strongly connected to religion. The consistency in the use of religion is attributable to the essentials and fundamentals of virtually all the successive regimes in the country in recognizing the pride of place it has always assumed in the policy and style of government. Thus, public policy describes the notion of decisions and actions of government in relation to issues and questions affecting the society. The affinity of religion and public policy in essence gives the indication that the two institutions are inter-changeably important, instrumental and enforceable through governmental processes which is universally applicable to society as a whole.

1. Introduction

Religion in Nigeria is a Nigercentric affair, strong actor and cord, which has transnational reach. Internally, religion becomes strong cord in the manipulation of

decision makers in the nation polity. Since the inception of Nigeria as a nation, religion has been the determinant factor of her destiny and governance. However, politicians, policy makers and religious leaders are the past masters in the exploitation and manipulation of decisions. To this end, it is the intention of this paper to take a cursory look at religion and public policy in Nigeria with an eye bird’s view.

2. Religion: An Overview

In all ages, religion has come to grips with the existence of all human endeavours. Religion at all times plays pivotal role in shaping the thought, perception, approach, feeling and history of humankind. Thus, religion embraces all aspects of life and it represents wholeness of all existence and as well is life itself. Apparently, religion is the keystone or cornerstone of the people’s lives and cultures. Religion is far more than a believing way of life in the Nigerian context, where a distinction or separation is not made between religion and other areas of human existence. It serves the aim of building and maintaining human society. No doubt, with its consciousness and sensitivity, there is no known society exists without religion. Dopamu is apposite when he states that there is no known society without the existence of religion. In line with the above position of Dopamu, Abe argues that

religion is the provenance and consummation of all things. According to him, "in the beginning, it was religion; and in the end it shall be religion." In fact, religion has explained the world and human understanding of it. Without equivocation, religion has been explained by gamut of scholars. However, the explanation seems to defy the satisfactory quest for a universally acceptable definition. Yet, new definition is not offered either. It is most appreciative to examine their relevance hereunder.

Kenny aptly describes Religion "as any system which relates men to ultimate values, whether God or something else and which embodies a creed, a code and a cult." In another development, Keqley distinguishes three basic features of religion as belief, feeling and action. It is imperative to note that what is pivotal to religion is belief in God or gods, the nature and destiny of the meaning of history and the end. On the basis of this, we come to appreciate the fact that religion does not only command loyalty but also gives its adherents something they are glad to live for and if need be, die for... In the same vein, Ejiofor also attests to the fact that:

Religion is the complex of beliefs and behaviour of men in the supernatural sphere and realities and in the dynamic linkage of supernatural with the natural... Religion is one major drive behind human behaviour. Religion has had an important disciplinary effect on the whole social order in any given civilization.

The above shows that religion is a very deep factor in the lives of men. In point of fact, religion identifies itself with the first instinct for self-preservation. "Men take off from religion, men march along with religion and they arrive at religion with a minute-to-minute phenomenon," Ejiofor further buttresses that religion is:

The pride of the mind, the strength of the will, the relish of human emotions, coveted object of delicate sentimentality... In short, it is the comprehensive resume of man's spiritual, rational and corporate existence.

These above definitions reveal certain essential elements as relating to Religion in Nigeria. Thus, the concept of God, gods, relationship of man to ultimate values, a creed, a code, a cult, belief, action, feeling, super sensible world, law and social order, the relish of human emotions, and the pride of the mind are indispensable to religion in Nigeria. Perhaps, in all things, Nigerians are religious.

As sensitive as religion is, it is worth living for, a pride of place for people as they subsequently derive satisfaction from it as well as sense of security. In Nigeria, there is the practice of triadic religions of African Religion (Afrel), Islam and Christianity. Thus, the history of African Religion or Indigenous Religion is as old as the people themselves. It is a religion handed down by our forebears from the yore, and it is orally transmitted from one generation to another. It does not possess sacred scriptures, yet, it is thus written in memory of the very world we live and transmit orally as the occasion demands. This is not proselytizing religion, nor does it have a drive for membership, yet it is tolerant, it accommodates and remains autochthonous. Therefore, we are born into it, live in it and die in it.¹⁰ Commenting on the overview of African Religion, Dopamu has this to say:

This is clearly seen in African Religion (Afrel), which encompasses all aspects of life. Africans do not know how to live without religion. They celebrate life religiously and they never embark on anything without bringing in religion. Thus at birth, marriage, death, warfare, healing,

the foundation of any project, planting, harvesting, enthronement of chiefs and kings and other areas of human endeavour, Afrel plays important roles.

Islam and Christianity are the proselytizing religions, which had been imported into Nigeria. Thus, Islam was introduced into Nigeria in the 11th century by the Timbuktu traders who had contact or encounter with the Northerners. It was in the 16th century that Islam spread to the south-west. While Christianity penetrated into Nigeria in the 16th century. However, this attempt to Christianize Nigeria failed due to many factors. Be that as it may, Christianity came to be planted permanently in the 19th century. They have had disproportionate size. Interestingly therefore, Nigeria is secular and pluralistic state without any particular religion being a state religion. There is no gainsaying the fact that Nigeria is a country of diverse cultures, traditions and beliefs. But of the entire diverse elements, religion has proved to be most sensitive agent of legality in the society. It is this fact about religion that has made it an instrument of legality, unifying factor as well as social mechanism for national development. Of a truth, the tenets of religion provide individuals with shared values, roles and incumbents, altruism and responsibilities. Religion as a way of life is aimed at transformation of individual life. This individual life is a means of microcosmic structure in the overall macrocosmic structure of the society. Apart from this, “each of the patterns of life and practice presupposes a structure of shared beliefs. When the credibility of central religious beliefs is questioned other aspects of religion are also challenged.” Tersely therefore, religion is recognised as a channel for human and national development as well as legal instrument. Idowu becomes apposite

when he states that religion is the keynote of the people’s lives:

Religion forms the foundation and all-governing principle of life for them. As far as they are concerned, the full responsibility of all the affairs of life belongs to the Deity; their own part in the matter is to do as they are ordered through the priests and diviners whom they believe to be interpreters of the will of the deity. Through all the circumstances of life, through all its changing scenes, its joys and troubles, it is the Deity who is in control.

Without fuss, Religion has all-governing principles of life and infuses discipline and social order. Thus, religion is a cord that binds people together in order to promote social cohesion and communal well-being. As the rule of law is machinery set in place to guide the conduct of the people likewise religion is both social and legal mechanism for harmonious living and co-existence. Besides, religion is a divine law or mechanism that regulates human conduct and as well institutionalises social norms in human society. Religion has the knack of bringing people together where they can experience presently what it means to live the full human life. It is also a major instrument of transforming any human society into a community that acts justly. To this end, Religion becomes the law of life, pathway to God-realization, absolute value truth, living power, justice, and morality.

3. Public Policy: A Conceptual Meaning

Public policy has been seen by political scientists and Administrators as a recent field which evolved in the 50s. As an academic doctrine or discipline, it is all about the quality of policy formulation and implementation especially in the emerging countries of the world. In which case, public

policy is apparent in both organized and unorganised systems. Since interpersonal relationships call for decision making, according to Olaniyi, Public policy has set in. He argues that public policy is conterminous with inter-personal and inter-group relationships.

In view of the foregoing, several definitions have been offered by various scholars on public policy. Suffice it to say that there is no straight forward definition. Sharkansky asserts that “policy can refer to a proposal, as on-going programme, or the goals of a programme, major decisions or the refusal to make certain decision”. Edwards and Roberts define policy as “a set of decisions taken by a political actor or group concerning the selection of goals and the method of attaining them, relating to a specified situation.” The basic tenets upon which this definition is premised are as follows: that policy makers usually choose specific political or socio-economic problems demanding attention on the bases of priorities; solutions to each of the problems are so designed in such a way that they will meet the desired results. Chandler and Plamo describe public policy as the strategic use of resources to alleviate national problems or governmental concerns. In the same vein, Dimock, et. al. argue that:

Public policy is deciding at any time or place what objectives and substantive measures should be chosen in order to deal with a particular problem, issues or innovation. It also includes the reasons that should be chosen.

The above definitions point to the fact that there is the awareness on the part of the policy makers that human needs are insatiable. Also, the resources available to these wants are inadequate. To this end, this problem calls for prudent management of

the meagre resources to meet some of the “pressing demands” of the populace.

Jenkins sees Public policy as:

A set of inter-related decisions by political actor or group of actors concerning the selection of goals and the means of achieving them within a specified situation where these decisions should in principle be within the power of those actors to achieve.

The foregoing definition appreciates the fact that there are mirages of problems in any named human society. It is however the responsibility of the political executives to decide on which of them can be addressed at any point in time and how to achieve them within a specified period of time. No doubt, Olaniyi depicts public policy as the management of human and material resources by policy actors to address a policy problem identified in a polity at any point in time. David Easton, one of the celebrated political scientists perceives public policy as “the authoritative allocation of values for the whole society.” In reality, government is the only agency competent to act authoritatively on the whole society and logically too, whatever government chooses to do or not to do, invariably ends up one way or the other in some form of allocation of values. Implied in the definition of public policy therefore, is the notion of decisions and actions of government in relation to issues and questions affecting the society.

The systematic study of public policies has been assisted a great deal by the development of a number of concepts and theoretically models which provide a comprehensive understanding of political life and the dynamic of politics. As a result of the scope of this research effort, some models such as legitimacy, Group Model, Systems theory and system variables would suffice here.

According to legitimacy model, it is derived from the government which forms the basis upon which public policies assume the profile of legality which commands the loyalty of citizens. Ojo observes that there may well be policies emanating from other bodies, groups, organizations or associations in society to which individuals may also belong e.g. religious organizations, professional bodies, ethnic and cultural associations. Such policies are however not public policies because they are neither made, implemented or enforced through government institutions.

The Group Model is an approach explicitly designed to aid political analysis, group theory with the propositions that since interaction among groups is a central fact of politics, the fundamental unit of analysis must necessarily be the groups. Group theorists are of the opinion that the political system as a gigantic network of groups is in a constant state of interaction with one another. Again, Ojo is of the view that government from the angle of group analysis is an unbiased umpire which has as its main duty mediation and moderation of group interest, competition and struggle. Thus, in the never-ending process of bargaining, struggle and claims among interest groups, the government's role is to supervise and regulate competition among interest groups. As a matter of fact, group approach to the study of public policy represents an attempt to show that what emerges invariably as public policy at any given time is indeed the equilibrium reached in the group struggle. Government as an instrument of the political system is to that extent seen as charged mainly with the task of managing group conflict and competition which it fulfils by "establishing rules of the game to guide and mediate groups struggle, arranging compromises an balancing group interest and claims; enacting compromises in the

form of public policy and enforcing these compromises".

Systems theory perceives public policy as a response of the political system to the demands, pressure, challenges and forces brought to bear upon it from the environment as inputs. Within the context of systems theory, the environment is perceived as any condition of circumstances, which can be defined as external to the boundaries of political system. Thus, the systems model when applied to policy analysis portrays public as output of the political system. The idea of system connotes identifiable set of institutions and activities in society, the elements of which are held together in an interrelated process form that enables the system to respond to environment forces in order to preserve itself.

Lastly, on the system variables, policy looks beyond the confines of the political system itself to social, economic and cultural environment in the search for factors and forces which shape public policy. Public policy often manifests in various forms such as levels of government activities, levels of government spending, taxing and service and other important policy outcomes in areas such as education, health and highways. Public policies being an exercise in power and authoritative allocation of values for society, analysts have shown considerable interest in examining how political variables such as legitimacy may shape public policy. No doubt, system variables as relating to the environment contend orientation, attitude, beliefs and values towards political system. This includes what governments should try to do and what they should not do, how governments should operate, as well as what should be the relationship between the citizens and government. Public policy may

also find useful explanation when analysed in relations to environmental variables such heterogeneity, the level of political integration and stability, continuity the nature of political succession and regime turn over. A policy may arise as a result of the attendant policy questions and problems. Policy makers are likely to ensure that the content and process of public policy are geared towards policy questions set in the context of such environmental problems.

Summarily, Group model, systems theory and system variables are seriously relevant to the thrust of this paper. Reference shall be made to any of these models for comprehensive and deeper analysis of religious heterogeneity in Nigeria vis-a-vis government policy implementation.

4. Religion and Public Policy in Nigeria

Historically, the Nigerian Society since independence till date is strongly connected to religion. In fact, religion is a very powerful tool in Nigerian policy making. As a matter of fact, religion is now turned into a strong political weapon in Nigeria political arenas. This same religious cleaver age has penetrated into other organizations. The consistency or otherwise in the use of policy is attributable to the essentials and fundamentals of every successive regime in the country in recognizing the pride of place religion has always assumed in the policy and style of governance. As earlier noted, the geography of religion influences the geography of politics in all national decision, including elective and appointive offices and even in the admission to public schools and institutions.

In the annals of Nigerian political history, it is evidently clear that out of the thirteen rulers, eight of them were military leaders

through whom religious balancing act has played a major role as a matter of policy. Dan Agbese corroborates this assertion when he writes that;

“Religion has made the grade. The religious balancing act is firmly entrenched in federal state and local governments. States with a sizeable number or near equal number of the adherents of both religions are obliged to balance the act.

Without equivocation, tracing the Nigerian policy since the inception of the British imperialists, one could certainly discover that government policies were and are introduced and subsequently implemented along religious leaning. Truly speaking, the colonizers invaded Nigeria from the sea in the south and Brown men came in from the desert in the North. The white men brought Christianity and the brown men brought Islam. They meant well for Nigerians. Their good intentions went sore. The two religions became contentious issues of our national geography. The country finds itself divided between Christianity and Islam. The Politicians have managed to work out a delicate political balancing act intended to accommodate religious sensitivities or at least, not to offend them. “Inadvertent tipping of the scale has often brought horrendous consequences-killings and destruction. The manipulation of the religious fault line is as insidious as the manipulation of the tribal line. In both cases, the manipulation is either overt or covert but always irredentist”

The political heroes of Nigeria traded with religion as past time in the manipulation of government or regional policies. Chief Obafemi Awolowo, Dr. Nnamdi Azikwe and Ahmadu Bello used religion in determining national politics and policies. However, Ahmadu Bello had a slightly different take on this. He constructed his

own political base on the regional fault line but used religion, Islam as an important part in the final shape of his political base. He was unabashedly a champion of the North and promoter of Northern interest through religion. Dan Agbese remarks that Ahmadu Bello took steps to put the destiny of the region in its own hands. However, he was a past master at exploiting religious fault line and he had often been accused of a determination to Islamize the Northern Region. He contained religious extremism. His death opened the flood gates of religious extremism and at various times, various parts of the old region have been wracked by bloody religious riots.³⁴ Till date, forceful imposition of Islam through Jihad, Boko Haram and other available means have been the order of the day.

In retrospect, Hugh Clifford, Lugard's successor as governor-general, opened Katsina College in 1922. His inaugural speech at the occasion betrayed the colonial concept of this religious dichotomy even in the northern region. He said among other as quoted by Dan Agbese:

This college is designed to serve all Mohammedan Emirates in Nigeria. It is very necessary that the youths who will receive their training in this college and who will thereafter carry the torch of learning and knowledge to all parts of the Mohammedan Emirates in order to thereby enlighten the ignorance of their country men... should cherish no other or ambition than that of fitting themselves by a long course of training for the great work of teaching others...(and) while living in this college...they should be subjected to no influences which might tend to make them careless about the observances of religious duties...

Thus, Ahmadu Bello graduated from that college and other northern political cabals.

Not long after he assumed office as governor of Zamfara state in 1999, Ahmed Sani Yerima imposed Sharia, the Islamic legal system in his state. Other states in the North, where Muslims are in the majority, gradually followed suit. Nigeria became perhaps the only country where religious and secular laws work in some parts but not in others. This imposition of a religious legal system as a policy shows that the religious fault line remains a potent instrument in our national politics.

The Late Aminu Kano was a leftist politician in the conservative, rightwing political territory of Northern Nigeria. He was a different breed as a politician because he constructed his own unique political base on the poor and down trodden, known in Hausa as Talakawa. He became their champion and a louse in the lock of the Northern aristocracy. Since his death in 1983, his most genuine attempt to establish what could be loosely called a third force in our natural national politics did not feed on tribe or religion, rather as a national policy. It derived its relevance from championing a better national policy for the poor and the oppressed. Dan Agbese remarks that the talakawa do not constitute a fault line in our national politics. Everybody loves the talakawa. After all, everyone seeks political power to arguably promote the poor out of poverty by making them well, not poor any more.

Since 1979, the essence of the religious policy of the Nigerian state has been best expressed by section 10 of 1979 and 1999 constitutions which carry a short prohibition section stating that: "The government of the federal or of a state shall not adopt any religion as a state religion". Christian and Muslim activists passionately argued for the adoption of an expressly secular and a more pro-sharia provision in the constitution

respectively. The formulation in Section 10 was done by the Obasanjo Administration in 1979 in such a way as to assure each group that the constitution respects its core values.³⁸ Essentially, the consciousness of political consideration is poised by religious actors acting in the political terrain. In other words, religious cleavage informs political decision.

Etanibi and Okoye observe that very many Nigerians have seen the implication of the retention of section 10. To them, a political choice for an ambiguous formulation has been deliberately made to allow political actors have more rooms to make public policy choices on the terrain.³⁹ Thus, it is this ambiguity that has created the conditions for the current political crisis over the introduction of sharia, as well as created room for recent political debate on the implementation, re-interpretation and amendment of the 1999 Nigerian constitutions. All these are powerful tools of public policy making of the government. As a matter of fact, religious groups can systematically influence legislation and administration, particularly on a national scale. They are directed to some stake that their members have in particular political policies. The goal of religious groups is to affect policy and to this, they elect their friends into office to further their course. This is evident in Nigerian survey when especially Christians reacted to the purported registration of membership of Nigeria into Organization of Islamic Countries (OIC), in 1986 during Ibrahim Badamosi Babangida's Military's tenure. As a Muslim head of state, establishing such relations went beyond diplomatic tie, rather, it was religiously motivated based on his faith. However, it was received with much criticism from every nook and cranny of Nigeria, especially the Christian leaders and Christian

Organizations. This was seen as divisive policies to perpetuate his stay in office.

Furthermore, religious interest maybe ad-hoc in nature, but they can influence decisions. They also have other purpose apart from lobbying the government. They also influence policy makers. From the foregoing, we can observe that recently in Nigeria, the Central Bank Governor, Mallam Sanusi Lamido released bombshell on the generality of Nigeria, when he introduced Islamic Banking. Even before reactions from various quarters as a policy that emanated from CBN, fellow Muslims are divided over the acceptability and durability or otherwise of Islamic Banking. Muslims who support Islamic Banking are of the view that it is good because no usury is required. While those who are not in support are equally of the opinion that Banking system is all about interest making and business transaction. Therefore, Islamic Banking cannot fit into Nigerian Banking system. In other words, Muslims are divided over this view. In fact, it would not be surprising when non-Muslims are opposing its introduction. With its introduction, the aim of banking is defeated. Therefore, it would be an error in futility to venture into such banking system. Although, the truth remains that religious consideration is always evident in policies' making. Today's policy is centred on religious divide and consideration.

In sum, Ojo asserts that an application of group theory or implication of the group model for the analysis of public policy includes that a linkage must be done between issues and problems in the society, which pressurize government on the one hand and on the other the configuration of groups and group interest in the society. In a country such as Nigeria characterized by group heterogeneity, group model to the analysis of public policy is bound to provide

great insight into the basis and consequences of different policies such as those relevant to the revenue allocation, the education system, appointed into key positions at the federal, state and local level, agricultural and industrial development. Group approach as a frame work for public policy analysis centres on aggregations of political actors and emphasizes social forces of relations and it leans heavily open such relational concepts as power, influence, pressure and authority.

5. An Appraisal

Having considered religion and public policy in Nigeria, it becomes clear that bringing in religion as a parameter to measure public policy is not healthy for the future of the nation, because it does not represent good democracy and good representation. Evidently, Nigeria Public policy is driven by religion as a motivational and trans-national actor in her national security and economic interest. But it clearly shows that religion should be treated independently without bringing it in with other factors- victims of manipulation of religion. Dan Agbese made an allusion to the annulled June 12, presidential election where Muslim-Muslim ticket was the most eloquent evidence that Nigerian can, and do, see beyond the religious manipulation. It may be dangerous to draw a sweeping conclusion from this but it provided sufficient indication that a popular candidate is a particular candidate, whatever may be his religion. Nigerian governance through it programmes of religion divide has heightened tension by playing off one good against the other. The result of all this is that Nigerians still see themselves along religious and ethnic lines. Kukah remarks that a clear programme of good governance that works hard to achieve greater national integration will help to channel energies

away from the centrifugal forces of ethnicity and regionalism to the centripetal forces of purity.

Nigeria based on her heterogeneity in culture and religion, must accept a consensus of agreeing to live together as an indivisible nation void of religion and tribe. Etanibi and Okoye, call this “Nigerian Project” The Nigerian Project is the discovery that if we are to live peacefully together in spite of our difference, we must develop federalism and democracy in our society. The successful realization of the Nigerian project requires that this process of religious and ethnic sentiments be reserved. In the government area, every policy must be subjected to critical evaluation, whether such policy accepts the generality of the populace, such policy is effective, efficient, one-sided and biased. In other words, such evaluative analysis would provide a basis to decide whether a policy needs to be continued, modified or discontinued. Policy evaluation during implementation may also be useful in determining if there is need for any form of modification to the content and implementation strategy of a given policy or if there are any operational problems hindering the achievements of policy objectives.

Soyinka, in recent times, sternly warns the Nigerian nation that religion should be detached from national affairs. He asserts that:

Nigeria is one enemy of potential nationhood that requires not just a separate address of its own... all of a frank, even brutally frank nature since the intervention of religion in nation being has been of utmost savage, unconscionable and increasingly intolerant kind. No word for it but butchery, waste and devastation. We cannot continue pretending that as long as any one religion aspires to dictatorship on secular matters, we cannot call ourselves a

nation.... Any religious following cannot evoke parallel but opposing sects of protocols, citing the authority of some unseen and unknowable god in realms that have no perceptible contact with the actual. Religion must therefore submit to community, to nation, otherwise co-existence becomes impossible and the human entity reverts to a state of brutishness.

Sequel to the above, the dethronement of religion from national policies is the survival or cord the Nigerian national largely depends.

However, in contemporary religious practice, Lawuyi strongly argues that religious variables retain their centrality in explicating unfolding political process because they embodied geographic identifications and cultural responses to specific to specific situations. With this view, religion is rootedly linked with the nature of the state.

6. Conclusion

As earlier observed, the consistency in the use of policy is attributable to the essentials and fundamentals of every successive regime in the country in recognizing the pride of place religion has always assumed in the policy and style of government. This work reveals that religion cannot be dethroned from national affairs. Having thus subjected the Nigerian Public policy to some models for analysis, we discovered that group model strengthens interaction among groups which is a central fact of policies; the fundamental unity of analysis must necessarily be the group. Government from the angle of group analysis is an unbiased umpire which has as its main duty mediation and moderation of group interests, competition and struggle. In the never-ending process of bargaining, struggle and

claims among interest groups, the government's role is to supervise and regulate competition among interest groups. Contrary to opinion, it is evident that Nigerian government draws its policies along religious divide as we have argued above. In this context, Nigerian government is no longer seen as unbiased umpire rather it is seen as biased umpire, which adorns itself with religious garment. Group Model can only be exonerated from religious influence when its original purpose and intent are re-negotiated.

Since Nigeria is characterised by group heterogeneity, Group Model is bound to provide great insight into the basis and consequences of different policies such as those relevant to revenue allocation, the educational system, appointment into key positions at federal, state and local level. And even other institutions and organizations are affected by these religious politics. However, a handful of scholars have diametrically opposed to religious interference to policy making and implementation in Nigeria. No doubt, this study reveals that religious variables retain their centrality in explicating emerging political process and policy implementations because they embody geographical identification and cultural responses to specific situations. To this end, religion is sincerely linked with the nature of the state.

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A Critical Examination of Soteriological Paradigms in Christianity and Islam: The Nigerian Experience

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Abstract. One of the core doctrines that are common to most religions of the world is soteriology (doctrine of salvation). It is an established fact that Christianity and Islam are fundamentally and significantly distinct from one another in several forms. These known distinctions have direct divergent effects against one another. This is true of the principle of Non-contradiction which posits that the contrary of anything is incapable of been true at the same time in its actual sense of it. Therefore, the dogmatic and theological distinctions present in direct contrast with Christianity and Islam cannot be both true in the actual sense of it. Hence, the focus of this research is limited to the comparative analysis and evaluation of the fundamental doctrine of salvation from the Christian and Islamic paradigms. Employing the phenomenological and evaluative approaches with support of several secondary sources, the study practically reflected on the Nigeria situation to draw some inferences to authenticate its findings. Findings revealed among others, that there is synthetic unity between Christian and Islamic soteriology; there is pluralism in the notion of soteriology; and that the discrepancies arising from the Christian and Muslim views on soteriology have caused breach of good relationship between the two

religious groups in Nigeria. The paper concluded that even though the concept of salvation is a very thorny issue in Christian-Muslim relations, Christians and Muslims need to agree on the pluralism of salvation.

Keywords: Soteriology; Paradigms; Christianity; Islam

1. Introduction

Most religions of the world are significantly concerned with the doctrine of salvation (soteriology) and they designate this doctrine by various concepts. World religions such as Hinduism, Buddhism, Shintoism and Taoism for instance, see themselves each as a path to the Supreme God. Even within the Christian religion, there are pluralities of opinions regarding soteriology. For example, some fundamentalists are of the view that only those who are 'born again' and members of their religious sects are qualified to be saved. While others within the Christian group believe that only one hundred and forty-four thousand people will be saved on the last day (Ayandele, 1978). In this sense, soteriology is a theological theme that has stimulated both intra-religious and inter-religious controversies. Although there are

three major religions in Nigeria namely: Christianity, Islam and African Traditional Religion (ATR), the latter is not aggressive and controversial like the others. The reason is that African Traditional Religion does not absolutely claim religious truth as well as lay monopolistic claim to salvation of God. African Traditional Religion teaches that any human being can be saved provided such a person lives a good moral life while on earth, regardless of the person's religious affiliation.

It should be noted, that among all the religions in the world, only Christianity and Islam claim to have absolute superiority and exclusive right of attaining God's salvation. In making the claim to the monopoly of religious truth and salvation, they even exclude each other. This observation agrees with that of Ayandele (1978) who rightly observed that:

Christians have been more guilty [guiltier] than Islam and African [Traditional] Religion (AFREL) by being the most articulated in denigrating the others, adopting a negative and therefore unrewarding attitudes towards the other religious communities, religions they little understand unto the present day (p.588).

The implication of such claims of superiority to and monopoly of salvation, more often than not, had led to fanaticism, intolerance, exclusivism, hot debate, ill-feeling, open confrontation and fatal strain in Christian-Muslim relations around the globe and Nigeria in particular.

It is therefore, the objective of this paper to critically examine the Christian and Muslim paradigms regarding the religious doctrine of salvation. It is also the utmost aim of this paper to use its findings to promote understanding of the concept in order to reduce religious particularism and

exclusivism; and foster a better workable cordial and healthier relationship between the adherents of Christianity and Islam in the present Nigerian society.

2. General Concept of Soteriology

Soteriology in the academic discipline of theology and religious studies is conceived by scholars in that field as a vital subject in various religions and it is often studied comparatively. This implies the contrasting divergent ideas regarding the meaning of salvation and the way it is acquired. However, the concept of Soteriology is a controversial one among religious groups. Etymologically, the term, Soteriology is derived from two Greek words: soteria meaning salvation and logos meaning words (Brown, 1969). The Greek soteria which has been translated as salvation also connote such words as deliverance; preservation; and safety (Brown, 1969). Technically speaking, soteriology is a theological study of salvation of humankind in relation to the Divine. The Advance Learners' Dictionary of Current English defines salvation as "the act of saving, the state of having been saved, from sin and its consequences" (Hornby, 2007 p.767). This implies that before a person can be delivered or saved, it is assumed that such person is in bondage, either in the hands of enemies or at the mercy of someone or something that is stronger than him/her. Most major religions provide paths that deliver individuals from the bondage of sin, immorality, ignorance, and other types of impurity or disharmony and lead them toward a state of purity of soul, spiritual knowledge, wisdom, godliness, enlightenment, or even eternal life (salvation).

Most religions typically believe that human beings have a higher nature that exists in

tension with a lower nature; hence these religions provide ways to redeem human beings from such lower state. In doing this, some religions emphasize the separation of the spiritual part of the self from worldly attachments, while others emphasize living harmoniously in relation to nature, self, and divinity. Even within a single religious tradition there may be different versions of this process.

Salvation is the notion of being saved as described in various religions. In Christianity, individuals are thought of as being saved from eternal punishment through Christ's death on the cross. In Buddhism, especially in Chinese and Japanese Buddhism, people can be saved (attainment of moksha) from the endless cycle of rebirth (samsara) through bodhisattva (one who is destined for, or whose essence is, enlightenment) or through Amida Buddha (faith and love in Buddha). In Hinduism, especially in the bhakti tradition, devotion to a god can bring salvation from the endless cycle of rebirth and is open to those who have realized their true nature as Brahman (Supreme Being) (Microsoft® Encarta® 2009, 2008).

There are two related ways through which religions develop their ideas about salvation. First, a saved individual may implies a person who has been liberated from the physical world of Matter and afterward assume a state of eternal bliss with God or have attained the upper most state of consciousness (Paden, 2007). Second, a saved person may implies anyone with the embodiment of pureness or holiness who still physically exists in the world. Although, monasticism is evident in some religious groups like Buddhism and classical Christianity, yet it is not evident in other religions such as Islam and Judaism, and some other forms of Protestantism. On the

other hand, varying importance is accorded by various religions to religious virtues like compassion, love, wisdom, self-control, gentleness, and faithfulness. All these virtues are believed to be prelude to salvation in the afterlife.

3. Predestination and Salvation: An Overview

According to the Encarta Dictionary, predestination is an advance decision by God about events. It is the religious doctrine which posits that God or a deity, or fate has established in advance everything that is going to happen and that nothing can change it. In other words, predestination is a supposedly divine act of foreordaining the fate of people or things beforehand. Theologically, the Christian's teaching that postulate that some humans are predetermined for eternal destiny by God is termed predestination. In this sense, the idea of predestination is not the same as the denial of human free will. Predestination is of two kinds namely: single and dual predestination.

Single predestination is predicated on the human experience of God's presence including His grace and love; and the understanding He does all these out of His free grace (Graves, 2011). Mono-predestination simply implies that this eternal gift of God which is rooted in His eternal decree from the beginning of the earth is freely willed by God Himself without being merited by any human being. Biblically, this point of view can be found in Romans chapter 8 and chapter one of Ephesians. Paul's letter to the Romans reads:

For those whom he foreknew he also predestined to be conformed to the image of his Son. ... And those whom he predestined

he also called; and those whom he called he also justified; and those whom he justified he also glorified (Romans 8:29-30) (RSV). The above Bible passages simply indicate the notion of single predestination, which means predestination to life from God's eternal decree.

On the other hand, dual predestination draws its meaning from mono- predestination. Dual predestination implies that while some persons are decreed eternally to enjoy God's presence, others are eternally alienated from His presence through His eternal decree. This also implies that whereas, salvation is predestined for some persons, it also follows that at the same time, some persons are predestined to damnation and destruction by His eternal decree. St. Augustine was the first Christian proponent of dual predestination in the fifth century. John Calvin, a French reformer was also a known proponent of dual predestination. According to Calvin (n.d):

We call predestination God's eternal decree, by which he determined within himself what he willed to become of each man. For all are not created in equal condition; rather, eternal life is foreordained for some, eternal damnation for others (p.5).

The above claim, in the post Augustinian period was refuted by Catholic theologians who insisted that God only predestined some persons to eternal bliss and not eternal damnation. These Catholic theologians also insisted that suffering from eternal damnation is as a result of their personal free will or moral choices. This view is contrary to that of Arminianism founded in the seventeenth century by Arminius, a Dutch Protestant theologian (Price, 2008). Arminianism as a movement deemphasizes Calvin's dualistic predestination by condemning the injustice of God. Among those who reject single or dual

predestination are the Liberal Protestant theologians including Karl Barth, who claimed that the will of God is manifested in the personhood of Jesus Christ. For this reason, they argue that all humans are elected through Jesus Christ. Conceiving the concept of predestination in this perspective implies a Universalist paradigm which means that human beings are promised salvation by the cheer grace of God.

4. Christian Soteriological Paradigm

Salvation in Christianity implies the saving of the human soul from the consequences of sin (moral evil). It is the redemption from sin and its aftermath results (Graves, 2011). From the biblical point of view, sin is the greatest enemy of humankind. Hence, salvation from this point of view is considered as deliverance from sin (Stevenson, 1957; Bowden, 2005). This soteriological concept is one of the fundamental articles of faith in the creed of Christianity. The Christians believe in the idea of the 'Original Sin' (sin inherited from the fall of Adam and Eve) and in the consequent drama of redemption. In fact, the whole concept of salvation in Christian theological discourse has been succinctly summed up by Gaudeul (1977) who says:

The word 'salvation' implies the whole drama of sin, its consequence in terms of man's alienation and disintegration both as an individual and as a social being, and God's intervention to give back to man his full dignity, a salvation that is described as transformation of a new creation, that is at the present in its incipient stages of development and will be completed on the Last Day (p.1 cf. Smith, 2006).

From Christian view point, salvation is made possible by the atonement of Jesus Christ. Salvation in this context is conceived to include exclusive salvation and universal

reconciliation (Parry, 2004). While some of the differences are as widespread as Christianity itself, the overwhelming majority agrees that salvation is made possible only by the work of God's son, Jesus Christ who died on the cross and resurrected from the dead. Hence, to the Christians, salvation comes as a result of divine initiative to rescue human beings from sin and by this; such persons partake in the resurrection of Jesus Christ (Kateregga and Shenk, 1980). However, this kind of conception regarding salvation does not exist in Islam.

The disciples of Jesus Christ started preaching the Gospel of salvation after Christ's resurrection. Specifically, the Christian Church was not born until that Pentecost Sunday in AD 3011 (see Acts 2). At this formative stage, the apostles concerned themselves mainly with teaching of members of the infant church and explaining the resurrection of Jesus to others, all in Jerusalem alone. But due to persecution and the delay of the Parousia (Jesus' second advent) which they erroneously thought would be immediate, the apostles move outward to other parts of the Roman Empire and then to other parts of the world. As the church rapidly expanded, its position on salvation was based on many biblical passages on which the Christians claimed uniqueness for Christ and Christianity as the sole way to God and the sole truth. Some of such biblical passages are:

- (i) "I am the way, the truth and the life; no one comes to the Father but by me" (Jn. 14:6).
- (ii) "For God so loved the world that he gave His only begotten Son, that whosoever believes in him should not perish but have eternal life" (Jn. 3:16).

- (iii) "He who believes in the Son has eternal life; he who does not obey the son shall not see life but the wrath of God rest upon him" (Jn. 3:36).
- (iv) "He who believes and is baptized will be saved; but he who does not believe will be condemned" (Mk. 16:16) (Mala, 1985).

Based on the above teachings, any person who does not accept Jesus as Lord and Saviour will enter into eternal hell fire where the wrath of God abides for eternity. In other words, the conversion to faith in Christ is the only answer to salvation.

The Christian position during the period of the church Fathers was more compromising than the period of the Apostles. Although Islam did not emerge until the seventh century A.D., the Christian tradition before then had maintained a negative attitude towards other religions. This general negative attitude was expressed in the famous Christian axiom: "Extra ecclesiam nulla salus" (Outside the Church, there is no Salvation) (Alatas, 2006 p.68 cf. 1957). It is pertinent to point out here, that this axiom was not in the original dogma of the early Christians. It only came into it during the Patristic period. However, from the axiom emanated various formulations at different stages of the development of the Christian Church. A few examples of such formulation will throw more light on the patristic position.

Origen (185-254), for example, was one of the early Church leaders. He is reported to have declared: "Let no one persuade or deceive himself: outside this house that is outside this church no one will be saved" (cited in Onaiyekan, 1978 p.171). Also, Cyprian (c. 200-258), the Bishop of Carthage, in about 249 A.D. declared the

same doctrine for those who were not in the church. He declared that, "God is not his Father if the church is not his mother" (cited in Onaiyekan, 1978 p.172). He went further to illustrate his point with Noah's ark that if anyone outside Noah's ark had been able to escape, then so might a person outside the church (Onaiyekan, 1978). Furthermore, he took a hardline on lapsed Christians and on the baptism of heretics outside the church. He insisted on their re-baptism because according to him: "...there is one baptism... this one baptism is, without any doubt, in the Catholic Church because the church is one and baptism cannot be out of the church" (Stevenson, 1957 p.657). Another Christian writer who wrote on the issue was Fulgentius (468-553), a disciple of St. Augustine. However, his position was sanctioned by the Decree of the Council of Florence which says:

Of this, you can be certain and convinced beyond any doubt: no one remaining outside the Catholic church, not just pagan but also Jew or heretics or schemers can become partakers of eternal life, but they will go into the everlasting fire which has been prepared for the devil and his angels unless before the end of life they are joined to the church (cited in Densinger, 1955 p.165).

One can now see clearly the attitude of negative position against the non-Christian religions.

As noted earlier, this uncompromising stance is undoubtedly motivated by the various biblical passages and axioms which the early Christians strictly adhered to. It is relevant to point out here however, that at times, many people tend to go off with one-sided interpretation (or even absolute misinterpretation) of certain sections of their religious texts. This action has, in most cases, let them to take to negative attitude towards other religions. Such people tend to overlook other passages that indicate a

different line of approach in the same scriptures as we shall see latter in this paper.

5. Islamic Soteriological Paradigm

The notion of soteriology in Islam is anchored on human repentance from moral evils in order for him/her to enjoy a state of bliss in the afterlife. In this sense, such notion is compatible with the view that every human being is accountable to his/her deeds. Muslims do not subscribe to the belief of 'Original sin' like the Christians do (McIntyre, 1992; Smith, 2006; Lewis, and Churchill, 2009). Muslims see God (Allah) as just and fair, hence their idea of salvation also subscribes to the doctrine of predestination.

However, there is a tradition in Islam that says many human beings will suffer eternally in hell fire after death and that only few persons will enjoy eternity in paradise (McIntyre, 1992). This notion implies the doctrine of predestination. Unlike Christianity, there is nothing like the phenomenon of redemption in Islam, this is because in Islam, there is no state of fallen nature or original sin. The transformation believed to be attained by a converted person in sharing in the resurrection of Jesus Christ is also alien to Islam (Accad, 2003). Islam considers that human being has nothing to be saved from. Rather, human being only needs divine instruction and direction because each person is believed to be born in a state of original justice.

In another sense, there is a certain notion of salvation in Islam that is not a divine initiative to rescue a person from him/herself and from his/her sins, but as a human endeavour to escape from God's anger and punishment which threaten all evil doers. Such escape is only possible through faith-filled worship of One God and the

confession of His uniqueness. In order to avoid God's anger and punishment, Muslims believe that a person must strive hard to please God through worthy living including the strict observance of the five prescribed rituals of Islam. These five pillars of Islamic faith are:

- Faith profession (Al-Shahadah);
- Five daily prayers (Al-Salat);
- Fast in the month of Ramadan (also called Al-Sawm);
- Compulsory contribution of poor due (Al-Zakat); and
- Holy Pilgrimage to Mecca (Al-Hajj) (Anees, 2006).

It is believed among Muslims that the strict compliance to the above Islamic rituals one will be vindicated on the Day of Judgment.

6. An Evaluation: Towards a Reconciliation of the Two Paradigms

The uncompromising attitude of the Christians to non-Christian religions continued when Islam emerged in the seventh century. While Prophet Muhammad initially saw Islam as complementary to Christianity, to the Christians, the difference between Christianity and Islam was the difference between light and darkness (Parry, 2004 cf. Boar, 1969). This gulf of difference was motivated by the Christians' conviction that the conversion to faith in Jesus Christ was the only answer to salvation. The sum totals of all these are that the popular view, and of course the only view, among the early Christians was that salvation was only for the Christians and nobody else. However, the question of the possibility of salvation for non-Christians during the medieval period was not exactly the same as in the early period of Christianity.

During the medieval period, the question whether non-Christians, including Muslims, would receive salvation or not gradually developed a trend towards tolerance and positive evaluation. Some Christian theologians and scholars started to realize the narrowness of this view of the Christians during the formative period of Christianity. St. Augustine was one of those who propounded doctrines of the church in the middle ages. In his book, *Vera Religione* (On True Religion), written in his early life, argued that the true religion was the Christian one, to know and to follow it was the only way to salvation (Augustine, 1969; Brueggemann, 2002). However, in his later book, *Retractignes*, written in his old age, he found his earlier view about salvation very parochial as he had been misinterpreted. This is because; he realized that the worship of God had been in existence even long before Christianity. Since then, many scholars and theologians started to condemn officially any exaggerated interpretation of the principle contained in the axiom, "Extra ecclesiam nulla salus." For instance, Cyprian earlier referred to in this paper, was repudiated for denying the heretics of the validity of the baptism administered outside the Catholic Church. Also, Pope Boniface VIII (1294-1303) in his famous Papal Bull, "Unam Sanctam" said, "We declare, affirm, define and pronounce that every creature be subject to the Roman Pontif" (Halley, 1965 p.321; cf. Akin, 2001). Even though he was not repudiated for this pronouncement his uncompromising position was not upheld by later Popes and the idea was allowed to die a natural death. Hence, the negative attitude of the Christian theologians started to assume a positive trend. In fact, the most balanced view of medieval Christian theology was that of Thomas Aquinas (c.1274) (cited in Levering, 2011). In his *Summa Theologiae*, Aquinas was of the view that apart from Christians there is also salvation for non-

Christians, if the Christian message was not heard or understood. Such positive position taken by some theologians and scholars served as the foundation on which the modern views on salvation were built. But this does not mean that the position was popular. Hence, there are two categories of theologians among the medieval Christians, namely, those who still held the intransigent position and those who held the positive and liberal views on salvation of non-Christians. However, there are fundamentalists who still hold the ancient view of "Outside the Church, no Salvation" (Esposito, 2002b p.77 cf. Olsen, 2000). That notwithstanding, there have emerged many theologians and scholars who continue to argue that the honest seekers of God (Christians and non-Christians) are on the way to salvation. An examination of the views of some of these liberation theologians clearly shows the trend in the modern times. The late J. Danielou, a Cardinal and a French Jesuit theologian held the same view with Rossano that religions are natural expressions of the religious genius of peoples and that every religion has its own good and bad elements. Hence, the good elements in the non-Christian religions, which have been described as 'seeds', 'first germs', 'rays of light of Christ' are terms of an evolutionary plan of salvation (Onaiyekan, 1978). Therefore, the salvation of non-Christians is left as a mystery of God's mercy and power. A variation of this current view is found among those who suggest that the name 'Christian' could be used, in a more qualified sense, of good people outside the church.

Historically, the word 'Christian' was first used in Antioch long after Jesus Christ was crucified (Acts 11:26). As Piet (1969) observed, the 'real' religion which is now called the Christian religion existed from the ancient time. Hence, he quoted St. Augustine's "On True Religion" which says

that: "In our days, this religion is the Christian one; not because it did not exist before but because it was given this name afterwards" Piet, 1969 p.147). Also, the famous church historian, Eusebius of Caesarea, rightly asserted that the true religion has been followed, centuries before Christianity by Abraham, Moses and later prophets and that the religion of the patriarchs was identical with that of the Christians.

In similar vein, the Muslims do not believe that Islam started with Prophet Muhammad. They believe that Islam has been founded by Allah (God) Himself and that it was the monotheistic religion of Adam, Noah, Abraham, Moses and many others who came before Prophet Muhammad and were referred to as Muslims because they submitted themselves totally to the will of God. Hence, both Christianity and Islam have traced the 'true religion' to the same source. The import of this 'true religion' is that all the good people outside the Christian church will definitely not be sent to hell-fire. Those in this category are the people Rahner (1966) called "anonymous Christians" (pp.115-134). This is a term which some scholars are now contesting. However, the theological foundation of this assertion can be summarized as follows:

God wants salvation for all men. Christianity which considers itself as absolute is nevertheless historical and reaches individuals and people gradually. Meanwhile, God's universal will to save cannot be frustrated the non-Christians must somehow find a saving relationship with God through implicit faith in Christ (Rahner, 1966 p.134).

In other words, while Rahner took cognizance of the necessity of the Christian faith in salvation (see Mk. 16:16), he also

realized God's universal salvific will for all humankind (see 1Tim. 2:4).

From the above, it is now clear that the modern trend is that non-Christians including Muslims can also receive salvation without necessarily becoming Christians, if they do not have that opportunity to do so or do not want to do so. However, all these views were personal and no official pronouncement was made, as far as non-Christians are concerned until the Vatican Council II in 1962 and 1965.

The Council made some declarations concerning non-Christians, especially the Muslims. The first one was *Lumen Gentium* - a dogmatic constitution of the church. In this document, the boundaries of the church as "people of God" were extended to include all human beings of good will and sincere hearts. Paragraph 16 of the document is illuminating in this regard. It says:

The plan of salvation also includes those who knowledge the creator, in the first place amongst, whom are the Muslims: these profess to hold the faith of Abraham and together with us they adore the one merciful God, mankind's judge on the last Day (see Abbot, 1966 p.35).

The second declaration represents both in tone and context, a decisive and even more unique advance in the way the church looks at religion when it says among other things: *The Church has also a high regard for the Muslims. They worship God who is one, living and subsistent, merciful and almighty, the creator of heaven and earth who has spoken to all men. They strive to submit themselves without reserve to the hidden decree of God. Just as Abraham submitted himself to God's plan, to whose faith Muslims are eagerly link their own* (The Vatican Council II, n.d p.660).

It goes further to summarize the core aspect of Islam which a Christian can honestly admire:

...they revere Jesus as a prophet, his mother they honour. . . they await the day of judgment and the reward of God following the resurrection of the dead. For these reasons, they highly esteem in upright life and worship God, especially by way of prayer, alms deeds and fasting (see Pope John Paul II, 1982 p.26).

This Catholic evaluation of Islam was the first official declaration of the stand of the church on the possibility of Salvation for non-Christians. Although, to the best of the researcher's knowledge, other Christian denominations have not come out with any categorical statement about this, it is believed that there are liberal Christians in some Christian denominations who are also convinced that not all non-Christians will be victims of eternal hell fire.

So far, we have seen the trends in the debates concerning the possibility of salvation for non-Christians, especially Muslims, at the different stages of development of Christianity. While some conservative theologians and scholars and fundamentalists still hold the intransigent view of "Extra ecclesiam nulla salus" (No salvation outside the Church), the liberal ones, including the Roman Catholic Church, give allowance for the salvation of non-Christians. But before I state my own position on this based on the foregoing discussions, five categories of people have been identified as people for salvation.

In the first category are some Christians who are truly doing the will of God. According to Jesus himself, it is not everyone that says, "Lord, Lord" will enter the Kingdom of God but only those who do the will of God" (Matt. 7:21). The implication of this

declaration is that not even all the Christians will be saved. In the second category are those who are good in their own religions. These are those who are honestly seeking God. All religions of the world teach love, peace, and justice and good neighbourliness. Hence, at this individual level, God's judgment is based on how well one has lived concerning his/her religious moral virtues, just like the African Traditional Religion's position on salvation. Therefore, if an adherent of any religion in addition to the fundamental love of God and love of ones neighbour (Mk. 12: 30-31) excels in good works, such an adherent will receive salvation (see Matt. 22:37-39; also see Qur'an):26-27).

In the third category are those who did not hear the message of Christ at all. As noted above, there were millions of people who lived and died before Christ was born. Even during Jesus' time, many did not know anything about Him and even today, many are dying daily without hearing anything about the message of Christ. Such people could not believe in him or have never heard of Him (Rom. 10:14). Notably, all these categories of people may not be judged with the Christian standard (Rom. 10: 11-12).

The fourth category comprises those who heard but did not understand the message. The message of Christ needs correct interpretation to enhance understanding. This cannot be effectively done without good explanation of the new doctrine to the new hearers. For instance, Jesus' message to Nicodemus was that before a man could enter the kingdom of God, he must be born again. This 'born again' message was so strange to Nicodemus that he became confused until Jesus himself explained the message to him (Jn. 3:1-8). Similarly, if anyone hears the message but does not understand it and yet there is no explanation or guidance from anywhere, such a person

cannot be blamed for not accepting what he did not understand. Perhaps, that was why Jesus commissioned his disciples to go and teach all nations (Matt. 28: 19-20). The last category includes those who are saved by the prerogative of mercy of God. In fact, salvation belongs to God and by His special grace some people may be granted salvation (see Amos 9: 7-8). Candidly, human beings cannot comprehend the mystery and power of God to save since God's ways are different from human ways of reasoning and acting (Isa. 55:18).

However, in spite of the differences in understanding the concept of salvation, both Christianity and Islam still have a common-ground concerning it. Both religions believe in the Judgment Day (or Last Day) of God when the righteous will be rewarded with heaven (Paradise), a place of bliss, while the sinners will be condemned to Hell fire, a place of suffering and gnashing of teeth forever (see Matthew 13:42; Quran 10: 26-27 and Quran 78: 21-25) (Park, 2013). Therefore, for the purpose of this paper, one can harmonize the different views of Christianity and Islam about salvation as an escape from hell fire punishment and admittance into heaven (paradise) on the day of final judgment. With this working clarification, which is presumably acceptable to both religions, one should now proceed to conclude that both religions can now appreciate each other. This appreciation of each other's religion will enhance cordial relationship between the adherents of Christianity and Islam.

Undoubtedly, the issue of salvation is a very thorny one in Christian-Muslim relations in Nigeria. But the foregoing has clearly shown that salvation is not, and cannot, be a monopoly of any particular religion. Previous attempts to do so have been regarded as fundamentalism and fanaticism which Bala (1985) describes as "a naughty

child of a difficult mother's religion" (p.113). From the Nigerian experience, fanaticism has led to hatred, chaos and loss of human lives including properties. After all, one cannot sincerely love God who is not seen if one cannot love his/her neighbours who can be seen.

There is the need therefore, to agree that there is pluralism in the ways of salvation. As Alli (1968) succinctly puts it that:

God is one; all justice is of one stand. But we see Truth from different perspectives of the scales of phenomenal diversity that is in our eyes. As soon as those scales fall from our eyes, the true Reality will emerge (p.634).

In this sense, the attainment of salvation therefore, is embodied in the natural consequences of a person's approach to life exemplified in self-actualization and purification which are as a result of reward and punishment.

7. Conclusion

From our arguments so far, I have established that some of those who have faith in Christ will be saved; and some non-Christians, including Muslims, will also obtain salvation. However, it must be emphasized that whosoever will be saved, Christian or Muslim, must submit him/herself to the will of God and demonstrate practically love for his/her neighbours, the evidence of which should be good works. The result of understanding and appreciating the above facts will go a long way in installing and promoting good relationship, tolerance, peaceful coexistence and harmony between Christians and Muslims in Nigeria. I have earlier advocated and recommended this in my previous work (Ottuh, Ottuh and Aitufe, 2014). What every religious adherent should realize is that God

is the God of all religions and the various religions are the established paths or ways to reach Him. It may not matter the particular way you follow to reach Him, what matters, is practically demonstrating His will. This is the only way all humans can appreciate one another's religion and point of views concerning salvation.

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Socio-Religious Issues in the Debate on Masculinity in Yorubaland, Nigeria

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Abstract. The word masculinity is gender related but not limited to it. Masculinity is also related to socio-cultural cum religious values. From a young age, right through to manhood and beyond, men and boys in Nigeria are measured according to the social construction of masculinity. Father's drill values into their sons under pain of violence and shame for any transgression. From employment, to religious observance, to the style of their hair, boys are trained to be subservient to the masculine ideal; strong, heterosexual and anti-feminine. Thereafter, this paper shall examine the Yoruba culture and her concept of Masculinity and follow it up with various socio cum religious issues that has emerged from her debate on the understanding of masculinity in the Yoruba thought. In all of these, a quantitative method of research which involve the use of thirty Interview Respondents in all, 5 persons comprising of males and females from each State in South West Nigeria will be interviewed to gather information who will be primarily Yoruba in order to enrich this work. In addition, the experience of the researcher in the past as an indigene of Yoruba will also be of immense contribution to this research as a form of participant observation. I am also going to quote profusely from scholars and leading authorities whose researches, thoughts and

opinions have guided our own efforts in this submission.

Keywords: Socio-Religious, Masculine debate, Yoruba, Yoruba land, Nigeria

1. Introduction

The issue of domination features prominently in Africa. The males dominate the female who are in most cases reduced to the level of house keepers. They are made to see to the children upbringing as well as to look after their premises. Some of them are engaged in petty trading to support the home or look after their private financial requirements. This is in one line with the Jewish culture which confines the feminine to their premises (Odubiyi 2015). Son preference is one of the harmful traditional practices that constitute grave menace to the women particularly in developing countries, more importantly, in Nigeria, for which they need to be protected. From a young age, right through to manhood and beyond, men and boys in Nigeria are measured according to the social construction of masculinity. Father's drill values into their sons under pain of violence and shame for any transgression. From employment, to religious observance, to the style of their hair, boys are trained to be subservient to the

masculine ideal; strong, heterosexual, anti-feminine. (Gilia n.d.). This paper considers the socio-religious concerns accruing from the understanding and discussion of the concept of masculinity among the Yoruba people of Nigeria. The implications of this on the people as well as on the society at large will be raised and also, useful suggestions, on possible ways to stem the tide towards its control and management will be given in other to ensure a peaceful and fair co-existence among humans.

2. A Brief Origin of Yorubaland, Nigeria

There are thirty-six States in Nigeria, eight of which encompasses the Yorubaland, namely, Ondo, Oyo, Ogun, Osun, Lagos, Ekiti, Kwara and partly Kogi state. Yorubaland “*Ilè Yorùbá*” is the cultural region of the Yoruba people in West Africa. It spans the modern day countries of Nigeria, Togo and Benin, and covers a total land area of 142,114 km² or about the same size as the combined land areas of Greece and Montenegro, of which 106,016 km², representing about 74.6% within Nigeria, 18.9% in Benin, and the remaining 6.5% in Togo. The geocultural space contains an estimated 55 million people, the overwhelming majority of them are ethnic Yoruba. About 5.3 million people are estimated to practice Yoruba religion worldwide with the largest numbers found in Nigeria.

Yoruba in the Pre and post-colonial period: Colonialism was a force that shaped and reshaped many cultures in Africa. Not only did the colonial government control rules and regulations but social structures and people's duties also became controlled by the colonial government. (Africa n.d.) The Yoruba people are located mainly in Southern Nigeria. In the political structure

and at all levels, in every hamlet, village and town, women were involved in every segment of governmental structure. For instance, of the thirty-eight rulers in Ilesha before Owa Agunlejika, "Five Obas' had been women" the last of them being ‘*Yeeyori*’, the eighteenth Owa of Ijeshaland. The Yoruba is a Monarchy. But it is a participatory monarchy where democratic norms are practiced and vigorously protected. Those who share power in the land include the Kingmakers, the War generals, The ‘*Ogboni*’ and Leaders of religious sects, The Judiciary, and the Chamber of Commerce. In all of these institutions, women play active and prominent role.

There are a number of secret and sacred societies or institutions which primarily have political and/or judicial functions. Chief amongst these are the ‘*Ogboni*’ cult, the twin-cults Oro and ‘*Eluku*’. The ‘*Ogboni*’ or ‘*Osugbo*’ (as it is called in Egba and Ijebu kingdoms) is a well-structured arm of government found in all Yoruba land and it is believed to have originated from Ile-Ife. It is the most secret, and most respected of all sacred institutions and membership is through vigorous ritualistic initiation. There is usually a woman member of the executive known as ‘*Erelu*’, the counterpart of ‘*Oluwo*’ (‘the head of the Mysteries’). The ‘*Ogboni*’ could take energetic and appropriate action in dealing with any threat to the social and political order. Women were also known to be involved in all wars, both as Calvary or Infantry. But when Europe and North America forced their political systems down our throats, we were inheriting systems from a people who, for centuries, did not allow franchise to their own womenfolk.

Until missionaries and colonialism influenced the area, most of the Yoruba

were genderless beings. Instead of having a culture that was divided through gender expectations and hierarchies, the Yoruba people used seniority as an organizing system. Christian missionaries specifically influenced the structure of society by altering family relations. For example, marriage practices of Yoruba were not in accordance with Christianity, so as missionaries' began penetrating society, they attempted to change the traditional marriage practices. One such practice, was that a newcomer who married into a family, would be obliged to marry the next oldest in the family after their first spouse died. During the colonization of Yoruba land by Britain and the influence of other outside factors, the delineation of power changed. When the west assigned gender to individuals according to sex, women had no sphere of influence. There were very few roles, women could maintain that would give them access to power. This is true because the Yoruba had no place for "women". All people had previously had no gender, therefore leadership, authority positions, decision making, productive roles, etc., were by all non-gendered people.

3. Religion of Yoruba People

The Yoruba believe in one Supreme Being variously called *Olorun* "the Owner of Heaven" or "the Lord who dwells in Heaven", *Odumare* or *Olodumare* "the Owner of destinies", *Oluwa*, "the Owner of Us" and who is believed to dwell in heaven. *Olorun* is the Creator of the Universe and all that dwell therein. All prayers are directed at Him or Her. The Yoruba *Olorun* is not gendered. *Olodumare*, the *Adiitu*, "the Inscrutable; limitless, timeless, ubiquitous, and genderless".

Subordinate to the Supreme Being are a number of deities who are held in an

elaborate hierarchical order, and to whom are attached special duties and functions. Each has attendant priests and followers. The most important of these Divinities is *Orisa Nla*, "the great Divinity" or *Obatala* the "Immaculate King" because of his legendary association with white colours who is believed to be the god who creates the human form and a close assistant to *Olorun*. He is actually an Archangel in the Yoruba pantheon, next to him is *Orunmila*, otherwise known as *Agbonniregun*, who is "the god of Divination". He is the all-wise Counsellor of *Obatala* and a spiritual link to *Olodumare*. The *Ifa* Oracle must be consulted through the *Babalawo* "Ifa Priest" before a Yoruba man embarks on any venture whatsoever.

Next in the pantheon is *Esu Elegbara*, believed to be youngest and cleverest of the three deities. He is the divine Messenger who delivers sacrifices prescribed by the *Ifa* priest to other gods. He is a trickster who delights in provoking troubles, but he serves the lesser deities by causing trouble for human beings who offend the code of conduct as given by the Supreme Being and interpreted by his/her Divinities. Another powerful god is *Sango*, the god of thunder and lightning. He is the deified third King of Oyo, and historically the son of *Oranmiyan* by his wife *Yemoja*. Other important deities whose shrines are found in most parts of Yorubaland include *Sonponno*, "the god of smallpox", *Orisa Oko*, "the god of agriculture", and *Oranyan* who has sizeable worshippers in Ife and Oyo.

Apart from these universal Deities there are lesser spirits who are nonetheless important to the individuals and localities that embrace their worship. These are gods and goddesses associated with physical or physiological phenomena, such as hills, rivers, the ocean, seas and lagoons, rocks, and the human

head. There are also cults which may have derived their existence from the traditional political structure since in the ancient times spiritual and secular matters were merged in one cult hero- the head of the community. Such cults include the *Oro*, the *Egungun*, and the *Ogboni*. Thus we have *Yemoja*, “the goddess of Ogun River”, *Oya*, “the goddess of River Niger”, and *Osun*, “the goddess of the river of Osun and of fertility”. *Kori* or *Orisa Oko* is also known as “god of the youths”. Olumo rock in Abeokuta, Idanre hills in Idanre and Oke-Ibadan in Ibadan are among several physical structures which provided protection for early settlers in the time of the ferocious intra-ethnic wars, and which till today are worshipped by some indigenes. The Yoruba also believe in reincarnation and in the spirit world the same way the Arab believe in their world of Al-jinn. Incidentally the Yoruba call spirits “*Alijonnu*”.

Each Yoruba town, indeed every household has its own shrine and it is not uncommon to prefix the names of members of a particular compound or clan with the Divinity they worship. And so adherents of Ogun bear names such as *Ogunwale*, *Ogungbemi* “Ogun has come home”, “Ogun is profitable to me” and of *Orunmila* with names such as *Ifalana* “Ifa paved the way”. *Ifafunmito* “Ifa has given me this (baby) to nurse”, while adherents of *Sango* could have *Sangodare* “Sango vindicated me”, *Sangoniya* “Sango has honour”.

The institution of *Egungun*, and the belief in the existence of witches and witchcraft need some elaboration. The *Egungun* is a masked representation of the dead, and because the Yoruba believe that the dead can still influence the living, these masked figures appear in every town and village of the Yoruba for several weeks annually during which the whole community celebrate in honour of the spirits of their departed

ancestors. Witches are feared and respected though not worshiped. They are regarded in the same light as *Esu Elagbara*. While the Yoruba hold witches in awe, they also believe that they perform some good function in the society. It is the abuse of the purpose of their craft which is heavily condemned. But there is no offering the Yoruba will make without venerating both *Esu Elegbara*, and *Aje* “witches”. Witches are euphemistically called ‘*Iya mi Osoronga*’, ‘*afinju eye ti nfo l’oru*’ “My mother, indigene of *Osoronga*”, “the sophisticated bird that flies in the night”, or *Iya agba*, “the elder woman”.

We should also note that the Yoruba are fatalistic in their view of the events in the world and believe that a man is born into this world with his own destiny “pre-destination” which he obtains from *Olodumare* on bended knees. Described as ‘*akunlegba*’ or ‘*akunleyan*’ “That which is received kneeling”, this concept sums up the Yoruba attitude to tragedy. Even with the advent of foreign religions, a Yoruba bishop or chief Imam will in a period of serious strife often goes back to consult *Ifa* oracle and offers sacrifices to his ancestral gods. If he shies away from doing so, his parents or relations will do it for him.

The presence of foreign religions (Islam and Christianity) in Nigeria has also influenced the Yoruba belief and their religion. Islamic religion although predominant in the North, but also spread across to Yorubaland. A large Christian community has been developing in Southern Nigeria since the middle of the nineteenth century. Christianity came to Nigeria through the Yoruba land in Badagry. Some convert of Yoruba accepted the Islamic religion because of its benefits such as opportunities for education (read and write), the religion was used as a means to establish diplomatic

links, trade and to win more friends (Falola and Adediran 1983). Islam allowed the converts to continue with some of their old practices such that they could still marry more than one wife, many African customs and institutions fitted in properly into the teachings of Islam.

4. Socio-Economic Life of Yoruba People

A Yoruba, whether male or female, goes through life as an integral part of his/her society. He/she plays the roles assigned to him/her by Nature and by the society. He/she cherishes loving others and being loved by others; and abhors alienating others or being ostracised by his/her fellow Yoruba people. To the Yoruba, the primary purpose of marriage is sustaining the Yoruba race through legitimate and responsible procreation. In the earliest times, great importance was attached to virginity. No sooner had modernity (literacy, colonialism, capitalism, individualism, etc.) crept into the hitherto preliterate, subsistence agrarian, communal Yoruba society than this great importance attached to virginity waned and almost disappeared. But it did not tamper with the aforementioned primary purpose of marriage among the people. (Olugboyega 2004). In a typical Yoruba household, the woman and the man shares responsibilities according to their sex. The woman is responsible for cleaning the house, preparation and serving of food. The husband is responsible for cultivating the farm land and also carrying out tedious tasks which cannot be done by the woman. The modern Yoruba husband and his wife remain as a complementary unit, each contributing according to his/her earnings to the keeping of their home. Salaries and wages nowadays, for employees (men and women) replace the proceeds from the agricultural production of the earliest times.

They share domestic chores as much as it is practicable.

The way of life of the people of Yoruba necessarily involves interaction between the males and the females in the Yoruba society. A males-only or a females-only society is, therefore, a misnomer in the context of Yoruba life. That is why male and female toddlers play together in separate Yoruba compounds (*Agboole*); adolescents play together in the same manner outdoors and indoors as the weather and circumstances permit; while adults as well as elders also stay and play together using appropriate games and drinks during leisure. This comes after a normal day of toiling together, severally and individually, to earn a decent living; whereby they contribute their respective quotas to the running of the society (Olugboyega 2004).

5. Masculinity in Yoruba Thought

Although it has been argued that the concept of masculinity means different things to different people with respect to political, cultural, religious affiliations and social class, to mention but a few. The concept of masculinity in the Nigeria discourse is one that varies from one locality to another. The Yoruba's belief of child birth either male-child or female-child has no reservation for a particular sex of the child. This is evident in songs, proverbs and rhymes among the people. For example:

According to human physiology, the bones in a female body complete their development sooner than those in the male body. Female bones complete their development around age 18, while men's bones continue to mature until around age 21. This is part of the explanation behind the difference in the average size of male and female bones as the male bones continue to grow and develop longer, they also become larger (on average)

and have more pronounced corners. Thus, this perhaps forms the notion among the Yoruba people why the male gender are allowed to do more tedious work on farmland and in the society because more strength and energy is required and more so, the Male skeletons also generally have longer, thicker bones in the arms, legs and fingers.

In females, a large part of the course of development from child to adult involves the body preparing itself for childbirth. This major difference between men and women is the cause of gender differentiation among the Yoruba according to the natural endowment of each sex. However, the debate in masculinity among the Yoruba people stems on the emphasis of delegations of duties and responsibilities to a man and a woman, most especially in political, social, economic and religious matters. In this light, this paper has been able to gather useful information on cogent issues that are subject to debate.

6. Socio-Religious Issues on the Debate of Masculinity among the People of Yoruba

The deliberation on the subject of masculinity has raised a lot of questions which calls for a revisit of our culture, religion and religious practices and also in day-to-day lives as members of the society. Some of these questions sages our thought systems. This paper answers some of these pertinent issues that are silent and overlooked but eating up families, groups, and culture like a virus, ranging from the society to our religion.

6.1 The Emergence of Civilization

In the Western World from where Christianity was brought to Africa, civilization has made women to be free from domination. There are equal employment

opportunities, education for both sexes. Women can now compete favourable with men virtually in all areas of life. The same changes are gradually taking place in Africa (Odubiyi 2015). The changing roles of male-female responsibilities is visible in the Nigerian society. Civilization has made it possible for many to become enlighten through the efforts of Missionaries, and also by the presence of foreign religions such as Christianity and Islam. With the presence of these two religions in Nigeria and in African, they did not just come with their theology but alongside their cultural values which has gradually been introduced and accepted by many Yoruba indigene. In spite of the influence of these religions on the cultural norms and values of the Yoruba person, there are still some areas in which it has not been able to penetrate.

6.2 Equal Educational Rights & Privileges

There is absolutely nothing new in the actual sense to the Yoruba people, there is only a level of modernity in which the Western education has been able to impact. The Yoruba have a form of education which involves an informal pattern whereby a child is made to learn from home either under the tutelage of his parents especially the mother who inculcates morality into her children, hence the Yoruba proverb '*Omo to ba da niti baba re*' meaning "a good child belongs or is the pride of his father. This could also otherwise mean that "a bad child belongs to his mother".

6.3 Name Change and Inheritance

This has generated serious issue over time. The Yoruba customs believes in patrilineal system of family pattern where by a man is known as the owner of his children. The wife (wives) and children bears the name of

the husband which is usually the family name of the extended family. With recent development and change, some women among the Yoruba prefers to add the prefix of their maiden name to that of their husbands. This negates the ancient Yoruba custom of “leaving and cleaving” in marriage. The practice of “leaving and cleaving” has been partially aborted because some claims that for the sake of fame, popularity, business connection, pride, continuity of their family’s existence especially in cases where there are no male children or heir and inability to detach themselves from their parent most especially in cases where the woman is from an affluence home (S. Owolabi 2017).

The influence of foreign religion on name change is also of interest. Many Yoruba men especially in Christianity believes that there are some names which should not be heard or used to address them once they had become convert of the new faith. Names in Yorubaland are rooted with deep meanings and also depict the circumstances that surround the birth of an individual. It is a form of identity. With a family name, anyone can easily trace the origin of a particular group, tribe, family, kingdom and kinship among the Yoruba. But as a form of religiosity and an evidence of genuine conversion, many Christians changes their names to fit into the theological teachings of the bible as brides of the lord Jesus who is referred to as the bridegroom. This calls for a rethink and evaluation of the authenticity of the Yoruba religion and their belief in God. Does it mean that a person who changes his/her name from that which depicts the essence and attribute of the Yoruba God is more sociable, wealthier and successful in all his/her endeavours. Names such as “*Ogunleke*” (the god of Ogun has added to us) is changed to *Oluleke*” (God has added to us), “*Ifabunmi* or *Fabunmi*”

(the god of the *Ifa* Priest has given me) is changed to “*Olubunmi*” or *Oluwabunmi*) as the case may be.

6.4 Family Pattern and Marriage

In Yoruba land, prominent and wealthy family heads ends up having up to fifteen wives and the number of children ranges between sixty and eighty altogether. A woman who marries more than one husband except in cases of death of previous spouse is labeled and stigmatized. This practice is common among the whole of African continent. The issue with this form of lifestyle is that sometimes the children might not receive total fatherly care and training because they are too many. Some of the children may likely not know each other and hence this gives room for incest and same family or blood marriage.

6.5 Rural-Urban migration

The influx of geographical location is of importance in cultural acculturalisation. Geographical and climatic situation of a place is a determinant factor of the life style of individuals and decision policies. The society is not static, things are changing. The migration of people from the village to cities plays a major role in shaping their identity. The characteristics of the urban centre most times are not in conformity with rural customs and laws. The presence of western culture and civilization has a tremendous influence in diffusing the African culture to which the Yoruba is one. The high standard of living, unemployment and underemployment ratio, over-population, competition for survival are part of the socio problems which had impacted on the tradition of the Yoruba people living in these environment and is subsequently changing the roles of male and female responsibilities and this has a way of

restructuring their understanding of the concept of masculinity. (Ratio of women to men working). The effect of influx of more male and female into urban centre gives room for competition especially in social, political and economic matters. As male are struggling for survival and daily bread, the females are not left behind, some females have better jobs and even earns better income than their husbands and males folks. This is a serious problem which has increased the ration of late marriage among many men and women alike, as many young people have lot of dependence on them.

More so, there are lot of graduates and able bodied men who are not gainfully employed and the fear of inability to meet the basis needs of a family has rendered them handicapped from decision of taking a wife unlike in the old traditional Yoruba society where a man can get married to a woman into his family house and also life in the rural area is a bit low. This shift in concentration and demand in which a male responsibility is defined has encouraged lots of illicit and anti-social vices such as armed robbery, ritual killing, kidnap, rape to mention just a few. The recent community invasion and killings recorded in Ikorodu a suburb area in Lagos State, Southwest Nigeria is one which has reportedly said to unjustly have claimed a lot of innocent lives.

6.6 Shift of responsibilities

The Yoruba people believes that the man is the head of the woman “Okunrin ni ade Obinrin”. Irrespective of the social statue in which woman attains, she must be under the leading of her husband. Due to this ceremonial and fundamental title of headship placed on the male gender, many has played away stylishly with the onus of leadership and responsibility accord to them

of providing for the home and meeting the needs of the family (Abidakun 2017).

6.7 Influence of Western Religion on Marriage and Family Patterns

Religion is one of the features that can distinguish one ethnic group from another (Kunhiyop 2008). The Yoruba culture allows a man access to more than one wife. The practice of the foreign religion especially on Christian marriage has a major effect of culture contact upon Yoruba marriage customs is that the marriage institution is in a state of flux as a result of the diffusion of foreign ideas and the quick process of economic growth. Some modern Yoruba Christians generally imbibe the foreign idea of “one man, one wife” by contracting Church or Registry Marriages (i.e. marriage under the Ordinance); and then go out to keep mistresses (concubines) or wives married neither according to Christian customs nor the Ordinance. They do this without letting the main wife know about it. When they die, the other women with their children come to the man’s family to declare and demand their rights. They are usually allowed to come and take up their own portion of his inheritance, which he might have included in his will. If he dies without having written a will, the elders in his family will use their customary discretion to share his property among all his children. It is not generally always easy to resolve the social complications generated by this ‘modern’ practice of “trying to imitate a foreign custom without being ready to carry the responsibilities inherent in it”. Muslim marriage among the Yoruba of today is more realistic than this. (Olugboyega 2004)

6.8 The problem of stigmatization

The Yoruba word “Omoluwabi” is a nomenclature that is used to describe a person who is morally inclined and upright. Name to the Yoruba people is of importance could be imprinted on a person as long as he/she lives. A woman who leaves the home of her marriage is called “dalemosu” among the Yoruba. Wrong label is placed on a woman who leaves her husband’s house because she could not conceive or as a result of her being maltreated by her in-laws or suffered from domestic violence in the hands of her husband. The Yoruba woman is expected to bear and endure every form of hardship as the home of her husband is termed as “ile-eko” training school where she is educated and believed to bring into practical demonstration all she had learnt from her home in the past before here betrothal. A man cannot be divorced by a woman on the ground of impotence

6.9 Taboos and rituals

The Yoruba culture is rich in “eewo” which means “forbidden or don’ts”. There are don’t for the males and those of the females as well. These rituals and taboos varies from various ethnic group and dialects. Among the Ilaje speaking group of Ondo state, Nigeria, a ritual of throwing a new born into the water to confirm if it is indeed a child of the soil is still valid. If the child comes up after been thrown into the water shows the legitimacy of the child and if otherwise, the woman faces the sanction of the gods. The religious practice of prohibition of certain food items such as pepper, salt, food condiments and seasonings, oil to mention a few among some group is of utmost concern. Usually, taboos relating to infertility, miscarriages, pregnancy, child birth and naming are restricted to the woman. This had prevented people from intermarrying with other tribes freely for

fear of taboos which could have as far as death penalty and grievous consequences.

6.10 Discrimination and segregation

The perception and separation of defining some socio-religious participation of male and female functions is alarming. Among some ethnic groups, the woman is not allowed to hold any social or political position that will boost her statue, because she will be seen as being in competition with the male gender. In a typical Yoruba political terrain, the only position allotted to the woman is the head of the women folks “yeye oba or Iya Oloja”. The women are secluded from taking active in rituals and some forms of worship which are strictly isolated for the male folks. In Yoruba medicine, women are only allowed to do domestic duties which include pounding of herbs and leaves together in preparation of medicine, taking care and cleaning of the utensils and environment where the medicine is being prepared. Although, there are evidences of female priestess, but their function are also limited to a few. This act of isolation of the feminine gender is also imbibed by the foreign religion- Christianity and Islam.

In some Christian denominations, like Celestial Church of Christ, Cherubim and Seraphim movement, Deeper Life Bible Church, and also in Islam, women are excluded to taking lead roles during worship. They are also restricted to certain areas in the mosque. It is believed by the Muslims that a menstruating woman is unclean and hence her participation in worship could form a source hindrance to their prayers and also pollute the medicine in the case of African Indigenous Religion. This act of discrimination and exclusion on what defines the role of a male or female calls for a redress, as to what exactly

determines and describes the cleanliness and uncleanliness of an individual, male or female. Should it be biological body metabolism and structure or that of the condition and sincerity of heart?

The tide of discrimination is also prevalent in attainment of social statues and position among the Yoruba. The Yoruba believes so much in patrilineal system of family pattern. A son born to a woman who is from a royal family cannot inherit anything from his mother's household not even will he be given the ability to hold a traditional position there. The respect given to a woman from such lineage is at death, she is accorded as a princess and the necessary rite is performed (E. Owolabi 2017).

6.11 Denial of Child Training

The nature by which a traditional Yoruba society structure their understanding of the concept of masculinity and gender, has categorically spelt out the responsibilities of a father and a mother. The onus of child training is the responsibility of both father and mother and not one sided alone. There are some form of training that is unique to the father and mother in which both parents must take responsibilities for. Researches shows that a child that is brought up by both parents are better in their academics, and well-mannered and balanced than a child that is singled handedly trained by one parent. This is not to say that all children brought up by single parent are bad, but there are few exceptions to this. The joint collaborative efforts in child training help to build a balanced life style for the child irrespective of gender constraint. However, this is to buttress the fact that there are some masculine traits in which a girl or woman needs to possess and learn from a man such as boldness, ability to take risk, confidence, self-independence, and also the male child

or man must learn who to do some household chores, cooking and cleaning of the environment which will be beneficial to him/her.

6.11 Population and death ratio

In recent report on the statistics of death ratio across gender in Nigeria, it is revealed that the ratio of death of male folks is higher than the female. Factors that contribute to this rise are subject to the nature of work of a man which is usually more tedious than a woman and also the practice of polygamy and extramarital affairs makes up for this.

6.12 In-law relationship in marriage

The woman is asked to respect all members of her husband's family. She addresses every person irrespective of age with respect. In the traditional Yoruba society, the woman addresses her in-laws with a prefix of "auntie" or broda" to their nomenclature as a sign of respect. Although, using of these prefixes are borrowed language from the western culture. The male counterpart is not in any way restricted. When a woman loses her husband by death, she is made to observe some religious rites that are peculiar to her alone. Such burial rites includes but not limited to observance of a 40days morning of the late husband by putting on dark colours of cloth, just a particular dress, prohibited from eating some certain types of food and sometimes restricted from participating in ceremonial functions. This practice has been one that has restricted a lot of women from taking up their social responsibilities and also many at the death of their husband are afraid of remarriage for fear of being tagged as responsible for the death of their husband. This act of discrimination has increased the rise of illicit marital behavior among women in this category and also is a high

contributor to loneliness and other health and psychological related issues.

7. Conclusion

Each sex and gender has their unique roles and functions. These roles and function are governance of the society. For stability and progress in the society, there must be the ability to adapt to change. These changes come along with trend towards civilization and modernity. Culture is not static, it is dynamic, and hence the Yoruba people should inculcate various ways by which to preserve its cultural heritage and values so that the wind of modernity and change is not caught up with it. However, the Yoruba people and in fact the entire African society needs be re-educated on their cherished value system, their spiritual and religious beliefs and their technologies. They must reclaim and restore their identity and dignity, and they must collectively reclaim their destiny. If submitting slavishly to foreign faiths will forever blind them to their true identity they should reconsider their options. The values that made them the first in every human endeavour within the context of Nigeria and even Africa should also be revisited.

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Part Three

Language and Literary Studies

Okonkwo's Tragic Flaws in Chinua Achebe's *Things Fall Apart* and Judas Iscariot in the New Testament: Paradigm for Nigerian Politicians

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Abstract. Using the comparative analysis paradigm as a method, the study aimed at comparing Okonkwo's tragic flaws in Chinua Achebe's *things fall apart* with that of Judas Iscariot in the New Testament. The duo characters in view were victims of ego and greed respectively. The paper showed that Okonkwo's tragic flaws in Chinua Achebe's *things fall apart* and that of Judas Iscariot in the New Testament were that of strength and villain respectively. The paper also showed that a cultural and religious rift was created between imperialist dogmatism via colonialism and indigenous religious beliefs when the white missionaries introduced Christianity to Umuofia.

Keywords: Okonkwo, Tragic Flaws, Chinua Achebe, Judas, New Testament, Nigeria

1. Introduction

Things Fall Apart is a widely read novel in Africa, Europe and Asia. It touches the African culture with sound literary concepts. The novel was written from an Ibo cultural context in Nigeria. The Ibos are found in the South-East of Nigeria. They speak Igbo language. *Things Fall Apart* was constructed by Achebe (1988) in a literary style that reflected an Ibo cultural heritage and traditional theologumenon. The names of the

characters, the name of places, parables, idioms, songs, etc were encapsulated in the novel in such a way that the reader is well educated about the culture and world view of the Ibo people.

The muse of the novel was probably Chinua Achebe's experience of the activities of the colonial masters and the effect of colonialism on Africa and Nigeria in particular. *Things Fall Apart* was weaved by Achebe with some literary expertise to point out the socio-political, socio-cultural, socio-economic and socio-religious dichotomy caused by the things introduced by the white man. By so doing, African culture was played down by the white man's religion and activities to the extent that what held the people together in the context of the novel was torn apart and as such, the center could no longer hold.

Okonkwo was a major character in the novel and he played a lot of roles. One of such roles was the role of strength coupled with pride and strong will in the midst of fear for failure and weakness. Also, in the New Testament, Judas Iscariot was a major character who also played the role of strength and strong will. Therefore, using the comparative analysis paradigm as a method, the aim of this study is to compare

Okonkwo's tragic flaws in Chinua Achebe's *Things Fall Apart* with that of Judas Iscariot in the New Testament. Ukpong (2006) opines that the comparative studies seek to establish similarities and dissimilarities between African and biblical life and thought, and correlate one with the other. This is the older model of African contextual bible reading.

2. The Literary Genre of *Things Fall Apart* and the New Testament

Aune (1988:13) gives the understanding that literary genres and forms are not simple neutral containers used as convenient ways to package various types of written communication but they are social conventions that provide contextual meaning for the smaller units of language and text they enclose. To Aune, the original significance that a literary text had for both author and reader is tied to the genre of that text, so that the meaning of the part is dependent upon the meaning of the whole. Generally speaking, genre is used to describe the style or category of art, literature, music, or any other type of discourse, written or spoken. Specifically, literary genre therefore means a category of literary composition or endeavor: a category meant to describe the writing style, technique, tone, length, and content of certain literary forms (GradeSave, 2015).

The novel *Things Fall Apart* has multi facet literary genre. The context in which a scholar is situating the study will determine which genre to place the novel. In one sense, "Things Fall Apart" falls within the literary genre of fiction (McCarthy, 1985). It is fiction because the characters and places did not exist in real life setting. It was a work though born out of the reality of the effect of colonialism on the Ibo culture, the story was an imaginary intellectual frame work aimed

at drawing attention to some negative effects of British colonialism on African culture in general and Ibo culture in particular. Although, the work was situated in an Ibo cultural milieu the character and places were imaginary. Although, places (like Umoufia, Abame), names (Okonkwo, Ikemefuna), cultural imageries (like yam festival, drum), etc were typical of the Ibo land or even in existence, they were super imposed by the author to show a high level of intellectual display of literary fiction. In another sense, *Things Fall Apart* falls within the genre of narratives (McCarthy, 1985). Greenberg (2007) viewing *Things Fall Apart* in the context of Benjamin's essay "The Storyteller: Reflections on the Work of Nikolai Leskov," examines the transition from oral to written narrative, a transition he elucidates with the distinction between what he calls "story" and "novel." This transition from the oral to the written is also central to Achebe's novel, and to his writing about literature more generally. Indeed, to put the argument of this essay succinctly, Achebe's novel can be seen as a portrait of Igbo culture precisely at the moment of transition from story to novel. Here Okonkwo was seen as a story teller. This depicts the literary genre of *Things Fall Apart*.

On the other hand, the literary genre of the New Testament include Gospel, narratives, epistles, and apocalypse. The story of Judas Iscariot is located in the Gospels (Mark 14:10; John 6:67-71; John 12:6; Psalms 41:9; John 6:66-71; John 6:70-71; Luke 6:16; John 12:4-6). The Gospels are the proclamation of the 'good news' about Jesus and intended to establish or increase the people's faith in him. They are portraits of the life of Christ, his teachings, his actions, his death, burial, and resurrection. In this same line of thought, Aune (1988:13) identifies four major literary types represented in the New Testament: gospels,

Acts, letters and apocalypse. These genres correspond obviously to the ancient biographical, historical, epistolary and apocalyptic literature. The gospels in this context represent the gospels of Matthew, Mark, Luke and John. In this context, also, the story of Judas Iscariot in the gospel is a biography. Being that the gospels are biographies of Jesus Christ, everything that happened around him including people and places cannot be left out of the stories. In this case, Judas is seen to have played the role of a bad acolyte in the biography of Jesus Christ. The story of Judas Iscariot is located within the literary genre of the New Testament biography. By this understanding, it means that the story took place within time and space in some places and cultural setting. The setting was a Greco-Roman Jewish setting. The language used was *koine* Greek. The documents were translated into English for most readers of which all of them were written in the first century Greco-Roman setting and required to be interpreted against the context of that period and space.

While the literary genre of *Things Fall Apart* falls within fiction and narrative, that of the gospel in the New Testament is a biography of Jesus Christ within time and space weaved up in a Greco-Roman milieu.

3. Theoretical Frame work

One of the scholars who has done a work on the comparative model in African studies and biblical studies in an African context is Kibicho (1968) and he argues that both in the Old Testament and Kikuyu religion, God is seen as the God of all people in the world, both those known and unknown to us. Another scholar in the model of comparative reading of the bible is Dickson (1979) who describes the continuity and discontinuity between the Old Testament and African life and thought as, theological, with the example of some Old Testament texts

including non-Jews as the object of God's activities despite some exclusive texts. To him, the encounter between Old Testament and African religious cosmology is similar in spite of the differences in details. Dickson also described the encounter as hermeneutical because it refers to some Old Testament texts being easily applicable in African life context. In this same line of thought, Akao (1987) also showed in his comparative work that both among the Yoruba of Nigeria and in Old Testament religious practice, God is not represented by images, and that this could serve as a bedrock for constructing African Christian Theology. In a similar vein Ottuh (2014) did a comparative study on Lazarus and the rich man (in the New Testament) with a Nigerian movie titled: "Love story." In this comparative study Ottuh showed that both in the bible and African world the rich neglect, oppress and harass the poor in so many ways. All of these showed that the bible is not read in isolation but within contexts. In other words the present day world can be challenged with the events and situations of the bible being Old or New Testament.

On the other hand, Rhoads (1993) asserts that Achebe in *Things Fall Apart* presents the cultural roots of the Ibos in order to provide self-confidence, but at the same time he refers them to universal principles which vitiate their destructive potential. Seeing his duty as a writer in a new nation as showing his people the dignity that they lost during the colonial period, he sets out to illustrate that before the European colonial powers entered Africa, the Ibos had a philosophy of great depth and value and beauty, that they had poetry and, above all, they had dignity (1973,8). Rhoads further argued that Achebe, however, cannot achieve his goal merely by representing difference; rather he must depict an Igbo society which can be seen as having dignity

and that what is remarkable about his Ibos is the degree to which they have achieved the foundations of what most people seek today in democratic institutions, tolerance of other cultures, a balance of male and female principles, capacity to change for the better or to meet new circumstances, a means of redistributing wealth, a viable system of morality, support for industriousness, an effective system of justice, striking and memorable poetry and art. Achebe is seen by Rhoads as a person who had tested Igbo culture against the goals of modern liberal democracy and to have set out to show how the Igbo meet those standards.

El-Dessouky (2010) illustrated the nature of the cultural conflict, as it is represented in Achebe's *Things Fall Apart* and showed that the clash between the African black culture of the Ibo tribe and the white British culture was created by the colonial masters and as such the white man was seen as tyrannical. Moreover, El-Dessouky showed that the conflict between the Ibo and British culture has two aspects; an internal, which can be traced within the same culture among its members and sometimes inside a specific character, on the other hand an external conflict that took place between two cultures, the African and the British one and that the pursuit of mere existence is the dominant theme within things fall apart. Moreover, Alumona (2003) postulated that Achebe's famous novel, *Things Fall Apart* (TFA), is an extended *reductio ad absurdum* predicated on a premise derived from an ironic twist on the name of the novel's dominant clan called Umuofia. Alumona argues that Umuofia, was presented in *Things Fall Apart* as a community endowed with socio-political and economic institutions which are so well developed that they can compare favorably with those of any other societies in the same epoch and level of development, anywhere in the world

and as such Alumona further submit that the novel is an indigenous portrayal and criticism of the culture and institutions of a denigrated people with a view to highlighting both their strengths and weaknesses, of which the work intend to show subsequently that Achebe achieves this by building an argument and persuasive rhetoric around the lives and careers of some dominant individuals and the operations or failures of societal institutions; for instance, the family, government, morality, law and order, diplomacy etc. Foley (2001) is of the opinion that the question of how to interpret the reasons for Okonkwo's downfall or fate is yet to be answered and that a number of different sources of explanation appear to be plausible at various levels, but it goes on to demonstrate that at least some of these putative explanations are incompatible if not mutually exclusive. Foley's work on the subject matter delves on an exploration of the possible reasons for Okonkwo's demise, to consider what worldview the novel finally supports and, indeed, whether the novel's outlook is coherent at all. Foley's conclusion is that although the overall perspective of the novel is highly complex, it does not necessarily follow that the actual meaning of the novel itself is either illogical or self-contradictory.

Begam (1997) opined that the concept of globalization in *Things Fall Apart* was necessitated by the British universalization of culture. In a bite to do a rejoinder of cultural relevance, Achebe (1958) must have unconsciously globalized the Ibo culture. To this extent, the concept of first world and third world is very worrisome especially when the first world is relegating the so called third world to the background. Hoegberg (1999) also see Achebe's presentation of the Ibo culture as encouraging violence in the name of strength and fame. The violence is both

sided: the British colonialism that wrecked some havoc to the Ibo in such a violent manner and the Ibo culture that seemed to celebrate Okonkwo for being daring to kill Ikemefuna. The question is: if the British were accused of violence can Achebe's Ibo community be exonerated from this same accusation? MacKenzie (1996) opined that the conflict of religion and culture were present in Achebe's *Things Fall Apart*. It was a tussle between the Oracle Umuofia Hill and Cave side and the invisible Supreme Being presented by the white missionaries. It was rift between the new culture presented by the white man and the Ibo culture already known by Okonkwo and all Umuofia people. All of these conflicts were going on in the mind of Okonkwo.

Reading from the vantage of feminism, Strong-Leek (2001) queried the presentation of Okonkwo as a major character in Achebe's *Things Fall Apart*. To Strong-Leek, to read as a woman requires that one approach a work from a feminist vantage and therefore, not regard the work from the purview of patriarchy and as such, in order to read Achebe's 1969 literary masterpiece, *Things Fall Apart*, as a woman, one must query readings which suggest that Okonkwo is the only major figure in the novel, and alternately analyze the motivations of principal female characters who are thoroughly developed within the work. In response, in his *Deconstruction: Theory and Criticism after Structuralism*, Culler (1982:54) addresses these issues and forms several interesting conclusions stating that: "to read as a woman is to avoid reading as a man, to identify the specific defenses and distortions of male readings and provide correctives." Never the less, feminist scholars critique Achebe for arrogating weakness to women in the society. To Okonkwo in *Things Fall Apart*, weakness is synonymous with a woman. Moreover,

Strong-Leek opined that Achebe's main character, Okonkwo emerges early in the text as a traditional hero, who has within himself the ability to languish or attain his goals and Achebe's readers understand that European colonialists do not precipitate Okonkwo's ultimate downfall. Instead, it is Okonkwo's seeds of self-destruction, which are deeply concealed in his desire to be the antitheses of his "feminine" father. One must acknowledge as well that male and female roles are societal constructs, and thus, the entire female identity is based more upon societal constraints rather than physiological realities. Women are taught to mother, while men are conditioned to dominate and control. Hence, we know that men may also read as women, if they are willing to rethink their positions, as well as women's positions within patriarchal constructs (Strong-Leek).

Concerning Judas Iscariot in the New Testament, Stammer (2000) asserts that he is the exemplar of treachery, the shadow defined by light and that to this day his name--Judas Iscariot--remains a synonym for betrayal. But what if the traditional understanding of Judas is actually a distortion? What if he is actually a victim of a sort of theological libel--a 1st century bad press--that helped create two millennia of Christian anti-Semitism? As Christians observe Good Friday, New Testament scholars are reexamining Judas' role in the fateful events that led to Jesus' crucifixion.

Hahn (2015) states that David Berger did a lot when he played Judas Iscariot in Lake Harriet United Methodist Church's production of "Jesus Christ Superstar" and admits that the musical's Judas is not so easy to write off as history's greatest monster. Instead, he comes across as a man agonized about his decision to betray his friend, even as he rationalizes that it is for his friend's own good. Hoffman (2008)

contends that the Gospel of Judas so constructed by some scholars is born out of Gnosticism and as such Judas should be seen as a betrayal.

Systemic comparative analysis of the tragic flaws of Okonkwo in *Things Fall Apart* and Judas Iscariot in the New Testament formed the theoretical framework for this study because of the issues raised here in both the literary works of the Nigerian scholar Chinua Achebe and gospel evangelists in the New Testament. The socio-historical frame work here is therefore concerned with some display of contrast between the character Okonkwo and Judas Iscariot. The works of the scholars that have been cited above have formed the theoretical frame work because their literary works addressed the character Okonkwo and Judas Iscariot in such a resonance manner that gives insight for a study of this nature. Within the context of this work, the narratives about the above characters in view will be very relevant to a contemporary society when such flaws can be derived and harnessed as lessons in a context. This is an aspect this work intends to explore in relation with the cotemporary political setting in Nigeria.

4. Okonkwo and Judas as Literary Characters: A Comparative Analysis

Generally, Achebe introduces the various aspects of any civilization in *Things Fall Apart*: an economy, family, a system of justice, language, socio-cultural relations, foreign relations, warfare, sports etc. He also introduces the many values of traditional and modern African society: honesty, self-determination, hard work and humility. We easily see that African society represented by Umoufia was an agrarian one with a significant dependence on yams and others like what Okonkwo describes as ‘women’s

crops’ – cocoyam, etc. Like any other society, there are developments of complex mythologies and rites around the system of economic activity. There is the sacred week of peace which Okonkwo inevitably violates with his uncontrollable temper, the rites and sacrifices to Ani, the earth goddess of fertility and even the feast of new yam. Generally, even with all the differences in the many African cultures, the similarities and striking. The Yam festival for example is also celebrated in Ghana by various tribes. So while Achebe writes about the Ibo, it is indeed an expression of African culture itself. Family is generally a patriarchy with polygyny. Okonkwo has multiple wives including Ekwefi, his second, and Ojiugo, his third. The man is expected to be the head of the household, and the controller of his wives which may include beating them. But there is allowance for romance in the classic sense. Achebe refers to this when he speaks of “not so young children playing in pairs” and even in the story of Ogbuefi Ndulue and his wife Ozoemena which speaks of love lasting into old age. Obierika says “It was always said the Ndulue and Ozoemena had one mind.” Achebe also presents a system of justice administrated by the elders and the priests and priestesses of the Gods. Indeed, it is this justice that begins Okonkwo’s fall after his gun mistakenly goes off and kills a young boy during the farewell dances at Ezeudu’s funeral. Justice extends to foreign relations which includes diplomacy before warfare as one would expect. So that, when a woman of Umoufia is killed, the elders accept Ikemefuna and a virgin in return rather than go to war and waste lives needlessly (Fafa, 2013).

In *Things Fall Apart*, the reader follows the life of Okonkwo, a man with a tragic flaw in that “his whole life was dominated by fear, the fear of failure and weakness.” (16) For Okonkwo, his father Unoka embodied the

epitome of failure and weakness. Okonkwo was taunted as a child by other children when they called Unoka agbala. Agbala could either mean a man who had taken no title or "woman." When Okonkwo learned that the word for a man without a title in Ibo is the same word that means "woman," he was crushed because to him that meant that his father (who had no title) was basically a woman. That is when Okonkwo became obsessed with social status and because of that obsession, he would do anything to protect his image as a strong man in his village. Okonkwo hated anything weak or frail, and his descriptions of his tribe and the members of his family show that in Ibo society anything strong was likened to man and anything weak to woman. "Okonkwo's fame rested on solid personal achievement" through his wrestling prowess (3) and so, because Nwoye, his son by his first wife, reminds Okonkwo of his father Unoka he describes him as woman-like. He saw masculinity in terms of violence and courage.

Foley (2001) gives four plausible explanations for Okonkwo's tragic flaws: first, the British colonisation of Igboland and the consequent disintegration of all that Okonkwo valued in Umuofia clan tradition; second, Achebe's deployment of the tragic mode and the question of whether Okonkwo fits the role of tragic hero; third, the possibility of Okonkwo being the victim of blind fate or of some kind of pre-ordained destiny; and fourth, the sense of divine justice, from whatever source, being meted out to Okonkwo. These suggestions did not answer the question of how Okonkwo contributed to his tragic flaws. The problem of Okonkwo was strength. He believes himself to be a very strong man and wishes everyone in Umuofia and environs to see him as such. To Okonkwo, a man that portrays any form of weakness is a woman. He dreaded this status to the extent that he

prefers to die than restrain from the impossible task. Okonkwo's tragic flaw in addition to the above already mentioned by Foley is strength. This strength led him to behead Ikemefuna. This same strength drove him to commit suicide when he saw that he was a convert of Christianity which in his opinion is contrary to the Ibo cultural world view.

Similarly, in the New Testament, the tragic flaw of Judas Iscariot is greed for material wealth. He was always ready to do anything to get money even if it will take him selling his master. The story is found in the Gospels (Matthew 26:14-47; Mark 14:10-46; Luke 22:1-52; John 18:2-5). According to Driskell (1991) the name 'Judas' "is the Greek transliteration of the Hebrew name 'Judah' and it means praise Yahweh." Judas' last name, Iscariot, probably means 'man of Kerioth.' Kerioth was a city of Moab near Hebron. It is also possible that 'Iscariot' means 'assassin' or 'bandit' and might tie Judas, and his father Simon (John 6:71) to a group of Jewish patriots known as Zealots. However, it appears the stronger evidence favors 'man of Kerioth.' Judas was one of Jesus' twelve original disciples. He was the treasurer for the group (John 13:29), but was known as a miser and a thief (John 12:4-6). Judas is best remembered for his betrayal of Jesus to those who sought to harm Him (Matthew 26:14-47; Mark 14:10-46; Luke 22:3-48; John 18:2-5). After this betrayal, Judas felt remorse and tried unsuccessfully to return the thirty pieces of silver he had been paid to betray Jesus (Matthew 27:3-4). Judas then went and hung himself (Matthew 27:5; Acts 1:18). Judas was consumed with greed to the point of betraying the trust of not only Jesus, but also his fellow disciples, as we see in John 12:5-6. Judas may have desired to follow Jesus simply because he saw the great things he was doing. Jesus' personality was such that

drew crowd as a celebrity of the time. Judas probably felt he could profit from collections taken for the crowd. The fact that Judas was in charge of the moneybag for the group would indicate his interest in money (John 13:29-Read more: <http://www.gotquestions.org/Judas-betray-Jesus.html#ixzz3YqEevb2b>). The guilt of his wrong doings led him to commit suicide. The question is: why did he not repent and seek for forgiveness? He felt he cannot face Jesus. Apart from that he felt that it is better to die than to face Jesus to apologize.

In the opinion of Brevda (1986:67) Judas Iscariot is a tragic hero in the episode of his betrayal of Jesus Christ but not as a conventional villain of the Matthew, Mark, Luke and John tradition. Brevda sees Kemp as rejecting the New Testament explanations for Judas' betrayal-that Judas was motivated by avarice (Matthew 26:14-16; John 12:6) or that Judas was motivated by demonic spirit entering into his body (Luke 22:3-6; John 13:27, 6:70-71)- and instead sees Judas to be motivated by love. This argument is predicated on the assumption that Judas was the one that gingered Jesus to fulfill his mission for dying for the world for the atonement of sin. Furthermore, Shilling (2004) writing from the point of view of seeing Judas as mythical film character postulates that Judas is perhaps best defined and best understood through mythic mediums such as story and film, as opposed to historical, scriptural studies that adhere strictly to the gospel texts alone and Judas, as seen in story and film, is not restricted to or defined exclusively by a series of actions that characterize him as a villain. Rather, especially in filmic depictions, he shifts from a villain to a tragic hero, and as such, allows for a fuller discussion of the various influences and choices with which Judas may have been faced than is possible in the genre of gospel text. One weakness in these

divergent arguments is the inability to show to us the bargain between God and Judas to carry out such act. Although the death of Jesus Christ on the cross has been ordained by God, Judas was not officially appointed by God to carry out the act of betrayal. Jesus equally reacted in such a way that portrays that Jesus was pleased with what Judas did (Matthew 26:24). It is plausible to postulate that Judas carried out the act under his free will. Judas committing suicide was a clear implication of guilt for wrong doing. In like manner, in *Things Fall Apart*, the Oracle has approved the sacrifice of Ikemefuna but did not appoint Okonkwo to carry out the killing-he did it out of his own feeling of strength.

In a comparative note, both the author of *Things Fall Apart* and the New Testament were writers engendered by the happenings of their environment. Both Achebe and the Evangelist were familiar with the setting of colonialism and imperialism. While the evangelists experienced the dominance of the Roman government in their Jewish setting, Achebe on the other hand, experienced the dominance of the British government in Nigeria. While the main character in *Things Fall Apart* is Okonkwo, a similar character in the New Testament especially in the Gospels is Judas Iscariot. Moreover, the similarity is more glaring on the action of the duo against a close person. While Judas Iscariot betrayed Jesus for material gain, Okonkwo betrayed Ikemefuna for ego.

5. Paradigm Lessons for Nigerian Politicians

5.1 Strength versus weakness

Okonkwo and Judas were victims of over assertion of Strength. The duo characters were too conscious of strength that they do

not want to be seen as being weak in decision making and action. The can be likened to the adage in Nigeria that says that “too much of everything is bad. It is a statement of common sense that depicts the paradox of strength and weakness. What was considered to be strength by Okonkwo and Judas was actually weakness in disguise. By implication, too much assertion of strength can lead to weakness. By this understanding, it is plausible to postulate that ‘behind strength, there is weakness and behind weakness there is strength.’ Okonkwo and Judas failed to understand this in their milieus because they were driven by ego and villain. Okonkwo was a one who always prefers to assert power in order to feel like a man. He does not give up even when he knows that it is a bad fight. He does not want to be seen as a woman or as weak. This led him to his untimely death. On the other hand, Judas Iscariot was a very greedy and stubborn. Even when he has been told of how Satan will use him to achieve a bad purpose. He was hardened. He was warned several times but he never yielded such warnings. Over assertion of strength was equally the problem of Judas. He never gave up his evil plans. This is also a lesson that Nigerian politicians should learn. The lesson is that we must learn to acknowledge our weakness and work on such weaknesses. Politicians who always want to show how tough they are end causing problems for themselves and the society. Politicians should learn to concede to defeat when they lose election like President Goodluck Jonathern so that peace will reign. Strength without good reasoning is indeed a show of weakness.

5.2 Inhumanity to humanity

Okonkwo and Judas were inhuman to a fellow human. Okonkwo killed Ikemefuna in the story. Ikemefuna though a foreigner, he took Okonkwo as a father and he even

called him father. Judas Iscariot did the same thing to Jesus Christ when he betrayed Him. He was a close associate of Jesus yet he sold Him out to crucified by those who hated him. He hypocritically gave Jesus a kiss to identify him before his enemies. Judas’ kiss was a clear betrayal of love and trust simultaneously. Both Ikemefuna and Jesus Christ were victims of sacrifice but were maliciously treated by those who claim to love them. This type of betrayal is rampant among politicians in Nigeria. The resultant effect is the violence we see among politicians. This lesson should be learnt by politician to desist from the politics of hate and betrayals. This hatred which they nurse against one another can lead to all sought of black mail on print, audio and visual medias. At last the enmity is intensified and the resultant effect is violence. This is also a lesson that should discourage politicians from cultism and ritual killings. Being over ambitious for power can lead one to do abnormal things against fellow humans.

5.3 Inordinate Cravings and Legitimacy

While Okonkwo has excessive cravings for power and fame, Judas Iscariot has excessive cravings for money. Legitimate ambitions such as doing the right things to get the right thing is not bad. While Okonkwo killed Ikemefuna to justify and satisfy his daring strength and masculine ego, Judas Iscariot betrayed Jesus for money. Okonkwo’s and Judas’ self-justification did not in any way helped their society rather, it gave birth to more problems. Such problems include; guilty conscience, regrets and finally doom. Okonkwo wanted to be famous and Judas wanted to become very rich. They never bothered about the consequences of their cravings and as such, it all ended in tragedy. This is another socio-economic pitfall Nigerian politicians must avoid. Politicians

should desist from greed of any kind. Greed can make a politician do anything to get what he wants. Politicians Nigeria should learn to follow legitimate process towards the achievement of their political ambitions.

5.4 Reasonability versus sensitivity

In appraising of *Things Fall Apart*, Alumona (2003) came to the understanding that *Chi* in Igbo cosmology in a different context is dictum which holds only when a man is reasonable about his ambitions and refrains from troubles and setting for himself impossible tasks. Proper conduct in life is tantamount to one's *Chi* saying go ahead with this or that ambitions and when the *Chi* says no one should be sensitive. In the novel, Okonkwo in many ways set for himself a lot of impossible tasks and consequently his *Chi* says no to many of the tasks but he was not sensitive enough to know when to fight on or withdraw. Judas did the same thing. He was never sensitive to the voice of his creator. Okonkwo and Judas are like the proverbial dog that refuses to understand the owners whistling because it has decided to perish. They threw caution into the wind and carried out their betrayals on their victims respectively. The duo did not listen to their *Chi* and God respectively. For instance, Judas was warned by Jesus during the last supper of the betrayal yet he did not yield the warning. Although, Jesus Christ and Ikemefuna were victims of sacrifice, their *Chi* never permitted them to be involved in the betrayal that will lead to the performance of the sacrifice. Reasonability and sensitivity are virtues that must be imbibed by politicians in Nigeria to succeed. A good politician should learn how to read the times and environment before embarking on political engagements. Politician should be critical and well articulating in their reasoning. Judas like Okonkwo was not sensitive to the directive

of the their *Chi*. While we agree that ambitions are good but caution must not be thrown into wind while trying to achieve them.

5.5 Polemic versus Apologetic

Okonkwo and Judas were characters who preferred to defend their actions by bringing up arguments to justify them. There were other able men of Umuofia but they could not behead Ikemefuna because they felt it was unfair to do that to boy who has become part of Umuofia by affiliation. Okonkwo beheaded the boy not because he hates the boy but to show how daring and how masculine he is before his equals in the society. He justified himself with the argument of strength. Judas justified his argument with his crave for villains. Although, the arguments were heated on the table it was inherent in the narratives. It is so because they never apologized and asked for forgiveness. Okonkwo and Judas are characters that find it difficult to apologize for their wrong actions. They would rather die than to apologize. To Okonkwo, an apology is a sign of weakness. Eventually they paid with their own lives. Politicians should learn to apologize whenever they are wrong. They should not only be remorseful and give an apology they should also learn to make amends. Nigeria Politicians and humans in general should not weave arguments to defend their wrongs, rather, they should learn to admit their weaknesses and apologize if they are wrong.

5.6 Masculinity versus Femininity

Masculinity dominated the novel *Things Fall Apart*. Even though, the female characters in the novel were conspicuous, the story line was patriarchal. To Okonkwo, weakness is synonymous with femininity that was why he arrogated weakness to his

father. Gender stereotyping also played a dominant role in the New Testament. Judas Iscariot was also a character who criticized Jesus for allowing a woman to anoint Him with the alabaster perfume (John 12:1-8). First, the woman was seen as an unclean person not because there was a doctor report but as a result of religious and cultural mindset. Second, she was being seen as being wasteful. The parallel reading in Luke 7:36-50 affirmed the coloration of gender stereotyping. It was as the woman folk never does anything right in the society. The same gender discrimination was present when the man who committed adultery with a woman was set free and the woman was subjected to punishment (John 8:1-11). Masculinity plays a dominant role in Okonkwo's and Judas' cultural settings. Masculinity also plays a dominant role in Nigeria's society and politics. Male politicians should regard and give important consideration to women in the political sphere of the nation. Although, many women are involved in Nigeria's politics in recent times, the percentage is still very low when compared to men.

6. Conclusion

The paper has shown that Okonkwo's tragic flaws in Chinua Achebe's *Things Fall Apart* and that of Judas Iscariot in the New Testament were that of strength and villain respectively. While Okonkwo was a major character in *Things Fall Apart*, Judas was also seen as a similar literary character in the New Testament gospels. Judas action was carried out on Jesus Christ. Between cultural and Christian tenets as shown in the novel *Things Fall Apart* and the New Testament there is rift. While the white missionary taught that Christianity is superior to Okonkwo's culture, Okonkwo on the other hand resolved to also show to the white man that Umuofia culture is superior and as such

Christianity should not be allowed to destroy the point of unity.

While the novel *Things Fall Apart* falls within the genre of fiction, that of the gospel in the New Testament is a biography. However, these literary works have some implicit and explicit lesson for the reader. Okonkwo as a character in *Things Fall Apart* and Judas Iscariot as a character in the New Testament have acted like any other human being would have acted. These characters are replicated in the present day Nigerian society. They do things to satisfy their selfish desire even though it appear as if they are fighting for the masses. This description for these characters in view in this study best fit into that of political elites in Nigeria. Many of them do not care about the welfare of the society in that they care for what they stand to gain. They do not mind killing their opponents and truncating the will of governance if they do not get what they want. The lesson such Nigerian politicians must learn from the story of Okonkwo and Judas Iscariot is to learn to desist from inordinate ambitions. Among other things, they have also been thought to be reasonable about their ambitions, learn to apologies and make amends when necessary. This type of acts should not be seen as weakness but as strength for personal and societal development.

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The Aura of Africanness in Ola Rotimi's drama

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Abstract. The term “African Drama” connotes a play in performance about African people in social, economic, or political interaction. Beginning with the seminal, *The gods are not to blame* (1975) which many acknowledged was patterned after the Greek prototype-Oedipus, *The King*, Rotimi made a conscious attempt at indigenizing his drama and theatre through the matrix of African culture and philosophy. This paper is a study of the Africanness of Ola Rotimi's drama through three of his selected plays: *The gods are not to blame* (1971), *Ovonramwen* (1974) and *Hopes of the Living Dead* (1987). From the standpoint of theatre as a reflection of societal realities, the study will explicate Rotimi's abiding engagement with Africa and African issues through the themes, languages and character expositions, coming to the logical conclusion that the plays are African drama in European skin.

Keywords: African Literature, Aura, Africanness, Drama, Theatre.

Introduction

To know the literature of any people is to know them well. It is the precipitation of their mentality,

their customs, their habits, their hopes and ideas about life itself (Mbiti, John, S, 1954)

Drama, the most social of all the genres of literature, is a performed art that takes the collaboration of different artists and the audience. Often, it is a re-presentation of a story on stage. Scholars have given different definitions over time, yet there has not been any real consensus over what Drama is. Of all the definitions, Majorie Boulton's is expressive: Drama is literature that talks and walks on a stage before our eyes (Boulton, 1980:6). This describes Drama as an aspect of literature that uses dialogue (language) and movement on a stage before an audience. The use of dialogue and movement presupposes a story involving human beings (or his personification) being re-enacted before a group of people. Literature itself could be seen as a dramatic composition which would embrace the other genres such as poetry and novels because they all intrinsically tell stories.

Literature, in this respect has been variously defined as the reflection of societal realities. These realities being attitudes, norms, beliefs and moral dispositions of a group of people in social interaction. This means literature actually borrows from life and presents it in a reflected form either in

Drama, Prose or Poetry. Yet, the reflection is the attitudinal disposition of the writer, while the content of the literary piece is human beings in social interaction.

Literature, as Oyin Ogunba (1978:1) puts it, is an integral part of the people's life and usually grows from within. This implies that for Literature to be an African literature, it must dramatize African psychology (Ekwensi, 1972:81) or draw from African's experience of life (Mphahlele, 1972:100). If a writer is an interpreter of the society in which he finds himself (Rive, 1972:87) and he must write to seek truth (Ekwensi, 1972:81), then a true African literature must be one that presents life in Africa as it is instead of as it should be.

The argument of what should constitute an African Literature has been on for a long time, even in the short span of its development. Many argue that it should be written in African languages, for it to be acceptable. (Obi Wali 1966:113, Omoyajowo B.O, 2004:26) While Kole Omotoso a Nigerian playwright and Novelist toyed with the idea of abandoning writing in English Language. Ngugi wa Thiong'O, a Kenyan Playwright, Poet and Novelist took the bull by the horns by paving the way with his *Ngahika Ndenda* (I will marry when I want) in 1966, a play written in Kikuyu language. Okot p'Bitek followed this with *Song of Lawino* (1966). The failure of these experiments to hit it commercially or lack of acceptance in the critical milieu may have dampened the initial enthusiasm. This was because, as Ogunba (1978:6) puts it, the vast bulk of the audience and critics of African Literature have come from outside the continent. Whereas, in most cultures of the world, literature tends to grow within the culture that produces it and reflects the attitudes of the culture before attaining international

recognition, Ogunba (1978:7) averred further that African Literature starts from outside and grows inward. They are concerned with treating universal issues before local ones. Hence for acceptability, early African writers had no choice but to write in foreign languages such as English and French. But, the Africanness of their writings could not be doubted because they 'derive lots of impetus, from traditional African art form' (Aidoo, 1972:22).

The sum of this is that modern African Literature has been hybridized because of the society that produced it. As Okigbo (1972:144) puts it 'the modern African is no longer the product of an indigenous culture. The modern sensibility being expressed is complex, indigenous, modern, exotic and traditional. Inherent in this kind of literature is African psychology that promotes" basic traditions of African life, African communal life, and the general spirit that did motivate African societies long before the white man came (Awoonor, 1972:31).

2. African Drama

From the foregoing, African Drama is a form of African Literature that re-presents African societies and her people on stage. In this wise, *African Drama thrives on integrated use of music, dance, mime, masquerade, puppetry and symbolic body movements. It is a Theatre based on religion, folklore and mythology* (Brockett, 2004).

The most telling aspect of this drama is the use of storytelling which is common in African societies. It is a rebound of the oral traditions of folktales and folklores common among the African people. Examples of these are the Ananse stories of Akan people of Ghana or the Tortoise tales of the Yoruba in South Western Nigeria. Even when the

story of the play is not based on a folktale, its major characters are still personified virtues or vices recognizable in the African society. The story of the plays are intended to teach one moral or the other or serves as warning signals to would- be- rebels of societal mores. Example of this could be Anowa in Anowa by Ama Ata Aidoo (1970). One other interesting thing about these identified icons of African Dramatic art is that they are equally capable of being treated as icons of Theatre Arts. Storytelling, music, dance or masquerades are equally elements of good Theatre. For instance, story-telling involves the story teller, (narrator/performer) the person listening to the story (audience) and the space where the story telling takes place (stage). As these abound in all societies of Africa, then it is obvious that African theatre or Drama takes its roots from numerous festivals, rituals or masquerade performances abundant in African societies (Ogunbiyi, 1981). This means Africa does not have to look to Europe/ the West for its dramatic creations. This induces Brockett to comment that:

Contemporary writers are inspired by the oral traditions in which storytelling is a prominent feature which incorporates musicians and dancers, all of whom are engaged with the audience-community in a statement of social value. Both the actors and audience are active promoters of affirmative actions” (Brockett, 2004).

African Drama then is a representation of African’s view of life on stage. It is a drama that shows the great African humanism in contrast to widely held prejudices in the Western world (Ogunba 1972:8). As pointed out above, life is generally organized in communal terms in Africa; Drama from the continent then ‘emphasized the symbol which in essence is the representation of the attitude of the community (Ekwensi, 1972:89). Mazisi Kunene (1972:88) pointed

out further that African life is centred on the individual belonging to a community and on services that the individual may perform in relation to the community. In this wise, heroes in African Drama are communal representatives (good or bad) in their social obligations to the community. Notable examples will be Odewale in The Gods Are Not to Blame (Rotimi, 1971), Eman in The Strong Breed (Soyinka,1964) and Titubi in Morountodun and other plays (Osofisan, 1982).

2.1 Features of African Drama

Scholars have identified certain features as normative of Africa Drama (Awoonor, 1972, Brockett, 2004, Omoyajowo, 2004). These are the main ones:

- African Drama employs elements of oral, tradition in the structure, character and characterization and aesthetics. This element then includes folkloric elements of storytelling with the use of narrator; dance and music, mime, proverbs and ritual.
- Audience participation in the action is assumed since the story is well known but this is more common in performance rather than in reading the play as a play text.
- Setting and theme are the most central loci of African Drama. The setting is usually a recognizable space in an African environment, whether physical, social, political or even religion, while theme often reflects the socio-political and socio-economic reality of African societies. How well these features are reflected in Rotimi’s Drama selected for this paper is the focus of our paper.

2.1.1 Aura

The New International Webster's Comprehensive Dictionary of the English Language defines aura' as a distinctive air of quality enveloping or characterizing a person or a thing. Aura speaks of distinctive smell, colour or feel of a particular person or thing.

2.1.2 Africanness

Africanness is that quality that makes one an African; one who is defined by an African cultural heritage. He may be one who is committed to the issues of Africa and her people.

Aura of Africanness in this wise refers to those qualities or features that makes African Drama African. Since Drama is a universal art with recognized dramaturgy, yet, African Drama possesses some distinctive qualities to give it the generic form African to differentiate it from Korean, Japanese or European Drama.

2.2 Ola Rotimi and African Drama

Emmanuel Gladstone Olawale Rotimi is a much celebrated Nigerian playwright and Theatre Director who has used his Drama as a forging fire for Nigerian disparages tribes. He was a consummate Theatre Director who put his art to developing a paradigm for the then largely unformed Nigerian Theatre.

Ola Rotimi was born on April 13, 1938 in Sapele, a town in Bayelsa State. His father is Mr. Samuel Enitan Rotimi, a Yoruba man from Ogun State of Nigeria and his mother Mrs. Dorcas Oruene Addo Rotimi, an Ijaw woman from Bayelsa State. The mixed parentage in Rotimi must have left a deep impression on him which is noticeable in all his works. This cultural mix may have influenced his passion for a United Nigeria where 'tribes and tongues maybe differ,

(but) in brotherhood we stand". The problem of ethnicity in Nigeria Nationhood has remained one singular problem confronting Nigeria since independence apart from the hydra-headed octopus of corruption in all spheres of Nigerian life, especially politics, dramatized in *Our Husband Has Gone Mad Again* (1977). He borrows freely from African Dramatic forms and traditional idioms which he presses to service in his dramatic and theatrical enterprise. Though he became known to the Nigerian public in 1968 with his production of *The Gods Are Not to Blame* (which was later published in 1971) at the height of the Nigerian Civil War of 1967-1970, yet his first play (*To Stir the God of Iron*) was produced at his Alma Mater, Boston University in 1963. Rotimi had his University Education in Boston University where he had a Bachelor in Fine Arts and later proceeded to Yale University where he obtained a Master of Fine Arts with specialization in Dramatic Arts. His return to Nigeria landed him at Ile-Ife, the reputed cultural roots of the Yoruba and saddled with the responsibility of organizing and directing the cultural troupe – Ori Olokun Players. It was while there that his first play *The Gods* was first performed. In all, he has written some eleven plays before his death in 2000.

3. Conceptual Framework

Literature, as well as theatre, is a reflection of societal realities but the reflection is often through the prism of the writer's culture and nurture. Since most African writers, either of the old traditions or the modern day are products of European civilization, they can hardly write anything not influenced by the cultures in which they were brought up. Almost all of the writers have learned their craft from the West. Yet it is the Africanness of the writings of these authors that is more in evidence (Ogunba, 1978:7). This is

because some of them have been able to achieve the rare blend of nurture and culture and gone back to their roots to fashion out relevant themes to African socio-economic and political development within African modes of expression. Ola Rotimi is one of these.

Besides, most of African Literature, early or modern, have been subjected to foreign epistemological tools for critical appraisal with some of them being labelled after one Western prototype or the other, in the guise of search for universalism, as if universal Literature is the only valid literature. J.P. Clark-Bekederemo a notable Nigerian playwright of the first generation is one of the beleaguered lots. His three plays: *The Song of a Goat* (1964), *The Masquerade* (1964) and *The Raft* (1964) are reportedly patterned after Aeschylus' Trilogy (Ogunba, 1978:7) yet, the themes in these plays are patently African. But by the time the playwright wrote Ozzidi (1966), the critics were shut up.

As Alex La Guma (1972:93) pointed out:
"universal ideas can be expressed within a particular milieu, within the environment, since human beings are the same everywhere, peculiarities of environment and culture notwithstanding"

Issues in Ola Rotimi's works can bear a stamp of universalism but the peculiarity of African treatment of the issues within these plays is the focus of this paper.

Eurocentricism, which Wikipedia defines as the practice of viewing the world from a European perspective and with an implied belief, consciously or subconsciously, in the pre-eminence of European culture' precipitates the Afrocentric idea (Asante, Molefi, 1987) and the argument for the decolonization of African Literature (Chinweisu et al, 1980) with the precipitate of African epistemological tools for African

literary output. A ready example is Wole Soyinka's *Myth, Literature and the African World* (1976). *Critical Theory and African Literature Today* (1994) is another compendium of such critical tools. Eurocentric criticism of African literature has always presented African literature as an appendage of Western Literature, particularly as it is written in a foreign language. Africanity is the socio-cultural response to this alienating philosophy of the West from Africa and Africans in the diaspora. It is a unique cultural face Africans presents herself to the world for appraisal.

This paper is then an attempt to explicate Ola Rotimi's selected Drama: *The Gods Are Not to Blame* (1971), *Ovonramwen Nogbaisi* (1974), and *Hopes of the Living Dead* (1987) as authentically African mouthpieces to the world by bringing out the 'traditional African psychology' through the themes, language and character expositions.

4. Synopsis of the Plays

The Gods Are Not to Blame (1971), is an adaptation of Sophocles *Oedipus, the King*. The play tells the story of Odewale, an African prince in exile, destined to kill his father and father children by his mother. The divined solution was to offer the child back to the gods as a sacrifice. This assignment was given to a palace guard who probably pitied the innocent child and gave him to another hunter who came from a different town, and accidentally childless. By a combination of human actions and inactions, Odewale finds himself back at Kutuje, the land of his birth after killing his biological father in error, made king of the town and inherited his aged mother as queen. By this violation of the moral order, a plague was released on the town of Kutuje causing humans and animals to die and crops to wither. Odewale's attempt to find the cause

of this plague provides the fulcrum on which the conflict of the play revolves. It was eventually resolved when Odewale discovered that he is the culprit he has been looking for and that the predictions of the gods have come full circle as he has fathered four children from his own biological mother. Blinded, reproved and restored, he left the town for exile with his tainted children. The real focus of the play is not the irredeemable fate of the Greek prototype but that he (Odewale) because of his tribal bigotry has allowed himself to be used by the gods as their plaything.

Ovonramwen Nogbaisi (1974) is a historical play based on the events in Benin in the late 19th century. In this play, Rotimi traces the events that led to the British punitive expedition against Benin Empire in 1898 (Kemi-Atanda, Ilori, 1988:206). Faced with rebellion within by surrogate members of the large and powerful Benin Empire and the threat of invasion by the British Expeditionary force led by Vice-Consul Philips and an ominous warning of caution from Ifa oracle at Ife, Ovonramwen took the only alternative open to him rather than allow the British to continue their campaign of calumny against Benin Empire as one of the outpost of the 'dark continent' ruled by a blood thirsty tyrant who rejoices in orgies of human sacrifice. Rotimi re-arranges the available historical data to show that the British interests in African societies were more than commerce and Christianization. At the end of the play, Ovonramwen who was inevitably betrayed by his own people was arrested and exiled, to pave the way for British castration of the ebullient empire.

Hopes of the Living Dead (1987) is a play which takes its inspiration from another historical incident in Nigeria in 1928-32. Even though the play deals with history, its contents is not purely historical rather it is

an imaginative reconstruction of the history of Lepers Riot at the Lepers Colony in Uzuoakoli in today's Imo State (Ilori, 1988:208). The conflict in the play revolves around the Government's decision to eject the lepers from the General Hospital, Port Harcourt, where they have been under experimental care by a British consultant who has decided to go back to Britain. The threat of ejection weaves the inmates together in a common bond for a desperate fight of survival against a mechanical leadership that treats them as sub-human beings. Their epic victory in securing a place they can call their own at Uzuoakoli, after series of maneuvering by the agents of government to get them out of the hospital is Rotimi's message of hope to all suffering people all over the world.

5. Conceptual Analysis of the Plays

The Gods Are Not to Blame

Themes: This is one of the best known plays of Ola Rotimi that established his reputation as an African dramatist worthy of note. He was reported to have written in a letter to his former teacher, John Gassner that the play was an allegory on the Nigerian civil war of 1967-1970 (Ilori, 1988:207). Yet, almost all scholars agree that the play is based on Sophocles Oedipus Rex (The King). Even the blurb of the published copy of the play labelled it as a 'transplant' to African soil. Similarities between the plots in the two plays are undeniable, yet the major theme differs. It is Rotimi's explication of the Nigerian civil war which he believed was fought primarily because of ethnic pride and distrust. Sophocles's focus is on the irredemeability of man's fate which is consistent with the Grecian world view but this is quite not the same thing in the universe of Yoruba cosmological belief in which Rotimi conceives his own play. The

tragedy of Oedipus is based on his extravagant anger and temperament which clouded his vision of people around him. He turned round to accuse the same people, who gratefully crowned him, a stranger, king, after helping them to solve the riddle of the Sphinx, of disloyalty to him. The situation and the cultural relevance in *The Gods Are Not to Blame* differ from this. While Odewale accused the chiefs and Aderopo of disloyalty but his accusation is based on his being an alien in their midst. In Yoruba land, a young man cannot dare lift his hands against an elder routinely but in the situation of perceived insult to his tribe by King Adetusa when the latter calls him a man from 'bush tribe' (Rotimi, 1971:46). Odewale responded thus: '...I can bear insults to myself, brother, to call my tribe bush and then summon riff-raff to mock my mother tongue. I will die first' (p.44). This trivialization of his tribe is emphasized in much of his dialogue with the chiefs too. The old man should not have mocked my tribe. He called my tribe bush (Rotimi, 50). To cap it all, Odewale told Aderopo:

No, no! do not blame the Gods. Let no one blame the powers. My people, learn from my fall. The powers would have failed if I did not let them use me. They knew my weakness. The weakness of a man easily moved to the defense of his tribe against others. (Rotimi, 71).

This is the focus of Rotimi's tragic conception of the play, that because of ethnic pride, Nigerians that sing the anthem though tribe and tongue may be differ, in brotherhood we stand' everyday killed one another in millions in the civil war.

The political leaders then raised accusation and counter-accusations and even blamed the departed colonial masters but Rotimi's thesis in this play is well, let me tell you, brothers and sisters, the ruin of a land and its

people begins in their homes (Rotimi, 13). The home here, being the first school and the first agent of socialization. When individuals are brought up to respect human persons irrespective of the colour of the skin or the language, the different kinds of genocides the world has witnessed in the world wars and civil wars all over the world could have well been avoided. This may well be the ideological reason that prompted Rotimi himself to marry a Caribbean woman.

Rotimi's use of the Oedipus myth is in a specific socio-cultural setting of the Yoruba – the concept of 'Ori Abawaye' (destiny). The Yoruba believe in three inseparable concepts as far as destiny is concerned – Ayanmo (destiny), 'Akunleyan' (personal choice) and Adayeba' (course of action in the world). Ayanmo is the creator's input, Akunleyan is the personal choice, Adayeba – course of action in the world. The first two determines the third. This is the reason why the Yoruba would seek divine guidance at the birth of a new child to know what is called akosejaye' (the destined journey of the child through life in order to prepare for it. (Fasakin, 1990:257). It is through seeking divine guidance for Odewale that his destiny was discovered. Sophocles in his own treatment of this aspect of Oedipus birth, the parents only received a messenger from the Delphic Oracle warning them of the dangers surrounding the prince's existence and thereby advises that he should be killed.

Another theme in the play is the theme of universal quest of man for self-identity. This is not peculiar to the Yoruba. However, the cultural universe of this play is purely Yoruba. The naming of the characters is rooted in Yoruba culture which is expressed in the belief that one must look inwards before a child is named. Modupe Kolawole (1997:11) observed that naming is central to

the African woman's (man's) dignity. This is why it is not casually given. The names of the major characters in the play are reflective of their status and circumstances of birth. Odewale was picked up in the forest by a hunter, so the hunter named him. Aderopo was born after the loss of Odewale, so he was a child given by the gods to replace the dead one. Adewale, the first child of Odewale was so named that the King has come back home. King Adetusa, Baba Fakunle and others were so named.

Language is another element in the play that reflects its Yoruba cultural background. Even though the play was written in English, the English is such that Ogunba termed Yoruba-English, which is a transliteration rather than a translation. The use of proverbs at every turn of conversation lends credence to this fact. Besides, the use of incantations and praise chants for the king are all direct influences from Yoruba culture. The characters are all human personae imbued with the life of their own which Achebe tries to inscribe in his novel what Ogunba calls the great African humanism in contrast to widely held prejudices and individualism of the West. Odewale was not only concerned but really agitated about the suffering of his people that he was really moved to do something about it. And, he does this in consultation with people around him. He was not an isolated individual that lives in grandeur irrespective of people around him. He did not believe in his own perfection to the detriment of others.

Structurally, *The Gods are Not to Blame* is based on Yoruba's idea of time. Obi Maduakor (1994:11) identifies the cyclic continuity in African universe of time consciousness. The Yoruba believe that Time is also a sequence of three phases – Morning, Noon and Night and each succeeds the other in that continuum.

Yoruba would say 'Igba meta nigba eda laye' (people live through three phases) – the babyhood, the Youth and the Adult. This idea of time informs the structure of the play in Three Acts which divides the action of the play into the three phases.

Act I The morning which is the initial unfolding of the conflict, where the people discovers there is a problem in the community; what is the cause?

Act 2: The noon – the complication of the plot as Odewale accuses everybody of plotting against him being a stranger in their midst.

Act 3: The night when the conflict is resolved as the truth sets in; Odewale recognizes his error and takes the punishment for the restoration of the moral order that has been violated by his patricide and incest. The prologue could be conceived as the 'moment of transition', the 'womb of time' where the unborn action, time and the unborn baby, lives. This is in contrast to the unilateral time of Oedipus, The King which is designed on the Aristotelian principle of time – 24hours. The structure is also different from the Elizabethan practice of 5 Acts. This is another unique aspect of the play that makes it an African play.

The story of the Narrator in the Prologue is to establish the tradition of storytelling where the play comes from. As the unborn child in the womb of the night is not part of living existence, yet it could not be denied as a woman carries a child in her womb for 9 months. This structure sets the stage that the play is a story to teach people moral percepts as the folktales do. Even though, the mimed action is not organically part of the play but it foregrounds it. There is also the blend of the tragic with the comic in this play symbolizing Yoruba belief that life is a mixed grid not unilinear. This is contrary again to the Aristotelian principle of plot.

One could see then that *The Gods Are Not to Blame* is authentically an African play with adaptation of the Oedipus myth.

Ovonramwen Nogbaisi (1974), is Rotimi's second historical play, the first being *Kurunmi* (1972). Though, this play is in the genre of historical drama and Rotimi's set agenda is to correct the biased historical accounts given by Western Historians in relation to the punitive expedition by the British against the Benin Empire in 1898 (Ilori, 1988: 207), yet, Ovonramwen Nogbaisi is a dramatization of crisis of leadership of immediate post independent Nigeria. This is highlighted when Ifa oracle warned of impending danger. Ovonramwen replies: Civil war – the final curse of internal intrigues. This makes the play a further development of the theme of leadership in *The Gods Are not to Blame*. Ovonramwen is a metaphor of a leader whose singular decision can affect the destiny of the whole community. Since the position of Obaship occupied by Ovonramwen is communally chosen and respected by the whole community, his action or inactions (and that of his cronies) have direct consequence on the entire community. As in the earlier play, it was the king that 'sinned' by killing the British officer who intruded on the sacred festival of 'Ague' when strangers cannot or must not enter Benin. As Rotimi situated *The Gods Are not to Blame* within the Yoruba culture of his father, he situates this play within the context of the Edo, the land of his mother. Historically, the Binis have shared ancestry with the Yoruba, hence the similarities in their cultural institutions such as the kingship which is hereditary and have absolute powers, consults oracles before major decisions are taken, believe in efficacy of sacrifices to placate angry gods of their lands. The names of the major characters are also similar to Yoruba names, as the king is prefaced with the title 'Oba' as in Yoruba land. The war council is similar to

the war council in Yorubaland as evidenced in Oyo Empire before the coming of the British (Osae & Nwabara: 1968).

In this play, again Rotimi aspires to parade the beauty of African culture as opposed to the culture of the West. The ostensible theme is that of historical re-fix of facts but more important is to show that even though the West deride African culture as 'bush' and shows gross disrespect for her institutions, they secretly admire or even covet some cultural symbols of African State power. Rotimi shows the British's respect for their own Queen and her institutions represented by the soldiers. The Consul recognized the invidious respect the people have for the institution of the king, so they send out an all-out signal for the arrest of 'overami' which is their corrupt bastardization of the name when it was clear to them that the anchor of the whole war is Ologbosere. Even, Philip observes that Benin will not know peace until Overami is captured (Rotimi, 1974: 77). Besides, they marveled as they entered Ovonramwen's palace and scrambled for the ivory and other cultural artifacts in the Palace. Apart from the use of vernacular names of the character as observed in the earlier play, Rotimi's copious use of music and musician which is a very notable aspect of African culture is pronounced in this play. The use of drums as instrument of communication is highlighted in the play. The drum is used to summon the people to war, announce the entry of the British soldiers to Benin and to commemorate their victory over the British soldiers whom they killed.

The use of time as a continuous process of human progression is repeated in the play as the structural patterns of the earlier play is repeated here also – the prologue, the first Act as the unfolding of the conflict, the second Act as the complication when the

Benin Warriors killed British officials as Ovonramwen looked in horror and the third Act when the conflict is resolved with the arrest, prosecution of the war-leaders including Ovonramwen; prejudicial trial process of the British where they are judges in their own case and eventual judgment and exile of the King from Benin. Again, Rotimi blends the tragic with the comic as Uzazakpo, in the presence of danger, could still joke with the King.

However, Rotimi did not just paint good pictures of the African culture in this play. He shows that the king could be so surrounded by the paraphernalia of office that he would be divorced from the common people. The warriors who are on the field fighting for the Benin could not recognize Ovonramwen the Benin Monarch. Besides, the chiefs were quick to betray the king for the 'general good' whereas Ologbosere whose loyalty was probably secured by marriage to the king's daughter was the only one who continued the fight against European imperialism.

Hopes of the Living Dead (1985) dramatizes the matured view of Ola Rotimi concerning the crisis of leadership in human development in modern African societies. As the titles implies: Hopes, dramatizes the conditions of development in a pathetically diverse tribes in a country like Nigeria.

This play takes a historical incident for its inspiration and the incidents were imaginatively reconstructed as a sign post of direction for a country patently in the grips of underdevelopment and left adrift by white technocrats who have been experimenting their own form of 'cure' for our peculiar lack of civilization. Hopes of the Living Dead is based on the life of Ikoli Harcourt Whyte who lost his parents at the age of fourteen and was stricken with leprosy at the

same time. He left school because of this and became one of the inmates of Port Harcourt General Hospital along with forty others. The conflict of the play is **The Crisis** (Act 1) when suddenly the European Surgeon departed because the 'good work' was not appreciated. Public outcry against the Surgeon soon spread to the lepers who were to be deported to their homeland without any State support in their deprived state. A decision was taken to stay together which culminates in the choice of some of them as leaders. Harcourt Whyte is the chief. Curiously, they choose three levels of leaders to cope with unforeseen exigencies that may arise. The group prepared for the impending conflict with State oppressive machinery who fails to recognize their right to decent existence. **Strain of Leadership** which parallels Act 2 of the play shows the complication the burden of leadership Harcourt Whyte and one of the leaders was arrested to break the ranks of the united lepers. At this stage, cracks begin to appear in their walls of unity in the midst of disparate differences. They almost broke up as even Harcourt Whyte became disillusioned but for the songs of encouragement offered by the Atulegwu. He braced up and re-envisioned a bright future if they can just overcome the present problems. Eventually, they decided to forged on in unity which is the resolution of the conflict in **Movement and Solidarity**. The people have discovered the innate strength in their unity in spite of their differences. Adopting a consensus decision to avoid handouts but to insist on normal treatment as people with distinct needs as other people groups, they won. They were relocated to Uzuaokoli, in now Imo State of Nigeria.

Structurally, Rotimi builds on the dramaturgy of the other two plays using all the elements of music for inspiration, encouragement and rebuke which is as much

a part of the action as the dialogue. The names represent the diverse interest in the Nigeria Nation State, the obvious setting of the play, and the lepers, the underprivileged, underdeveloped economies of the world. The language is no longer the transliteration of the other two earlier plays but a multi-language approach of communication where each person speaks his/her own language and it is translated for others.

This experiment on language is Rotimi's antidote against cultural barriers to unity in Nigeria because of language differences. The coming together of the diverse people and their consensus leadership constitutes the 'hopes' offered the living dead in the play. Rotimi's skill at creating a variety of characters in their complexities of emotional disposition comes to the fore in this play. He has not presented any of the characters as completely perfect, but as human beings who must continually improve as they learn to live with others. This is the picture of Nigeria that Rotimi envisions. It is a lesson in resourcefulness; accepting that no obstacle is too great to be overcome. It reflects the daily life of people that in the face of uncertainty and frustration, people should persevere and see such as a passing phase. Rotimi's Theatre, therefore, is rooted very well in ritual, songs and chants. Dance and mime are equally important as dialogue and monologue.

6. Summary and Conclusion

From the foregoing, one could see that African theatre is based on religion, folklore and mythology (Brockett, 2004). African playwrights integrate this in dramatic production. The use of music, dance, mime and masquerade performances is very evident in the Drama created in the continent. Storytelling appears the most significant aspect. Contemporary African

Dramatists are inspired by this oral tradition, not European tradition. Influences of education may reflect in their works but not that the work is wholly subsumed in foreign culture.

To Ola Rotimi, Oedipus is African ritual archetype which is reincarnated in Odewale to excoriate societal misadventures. The Gods Are Not to Blame is then written to warn Nigerians that the Nation cannot excuse its own failures merely by blaming foreign powers. Again, history offers lessons in retrospect. This is the reason for Rotimi's abiding engagement with Nigerian history as cultural materials for his historical plays. Apart from using Ovonramwen as a deliberate reconstruction of history to counter what Mazisi Kunene (1972:88) terms minimization of African history through Literature of the West; the character himself is imbued with the dynamism of great African humanism who feels for his people and yet aware of his own inadequacies. The historical plays are also used to remind Africans of their past so that they can understand the present better and from there reconstruct the future.

The aura of Africanness in Rotimi plays abound in his conscious use of materials drawn largely from African oral tradition of storytelling, music, chants, proverbs and praise poetry, drawing characters that are human as opposed to mechanical creatures of Western Literature that indulge in self-regard, self-congratulation and denigration of the 'other' run more deeply... infected more aspect of their thinking laws and policy than anywhere else (Alfred Bowring, 1997).

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Pragmatic Acts in President Muhammadu Buhari's Independence Day Speech of October 1, 2017

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Abstract. Independence Day speeches are delivered in Nigeria on October 1st annually by the President and Commander-in-chief of the Armed Forces to commemorate the day of democratic freedom from the Great Britain and freedom from all internal and external forces. President Buhari's Independence Day speech of 2017 is of pragmatic importance because it raised plethora of issues as Nigerians read meaning based on personal judgments and opinions. Nevertheless, the speech encapsulates different pragmatic functions and it is the aim of this paper to unravel them all employing the Pragmatic Acts Theory of Mey (2001) from a descriptive quantitative perspective. The analysis of the speech revealed a preponderance of sixty-two (62) acts serving four pragmatic goals: thanking, acknowledging and remarking achieved the goal of appreciating and admitting which had a preponderance of 29%; stating, proposing and assuring achieved the goal of revealing intentions/results of his administration with a preponderance of 46.7%; reminding, instructing/calling, advising, charging, criticizing and hoping is to give directives/instructions with 19.4%. Finally, identifying and describing achieved

the goal of giving details on key issues with a preponderance 12.9%. These acts were further marked by some pragmatic tools such as Shared Situation Knowledge (SSK), Psychological Act, and Relevance. This paper concludes on the note that President Buhari allayed the fears and outcries of Nigerians as he focused on key issues that bother on revamping the security and power sectors.

Keywords: independence day speech, pragmatic acts, president Buhari, language and politics.

1. Introduction

The role of language in the political scene cannot be over flogged because language plays a significant role in politics as politicians shroud their ideologies and score political points through the effective manipulation of the resources of language-English; which is specific to Nigeria's political environment. Politics is a game of wits- it is concerned with the power to make decisions, control people's decisions and resources and even behaviours. According to Edom (1965) as cited in Osisanwo (2017),

“language is the key to the heart of the people, if you lose it, you lose the people, if you keep it safe, it unlocks the people’s heart”. Speech making is the medium through which political office holders keep in touch with the masses. These speeches; most often than not, aim at convincing logically or emotionally the masses and it usually involves a mixture of these two elements.

Nigeria is no different in the political realm as speeches are presented on peak days such as Independence Day on October 1st, Democracy Day on May 29th, Workers’ Day on May 1st, New Year Day on January 1st, and off-peak days especially on emergency situations. Most of these speeches; such as speeches on Democracy Day, Workers’ Day, Independence Day and New Year Day, are presented annually.

Independence Day is significant to Nigeria as it is a day in which the country marks her freedom from the British government. It is celebrated annually on October 1st. Independence is a condition in which a country is granted the liberty to exercise self-government over its territorial jurisdiction and without external and internal interference. It is a state of complete sovereignty. Nigeria became an independent nation on October 1st, 1960 with Jaja Wachuku receiving the instrument of independence which is also called the Freedom Charter from the representative of the Queen of England, Princess Alexandra of Kent. Jaja Wachuku later became the first speaker of the House of Representatives. The speech of 2017 is the third in a row delivered by President Muhammadu Buhari right from the inception of his administration in 2015 as the fifth democratically elected President of Nigeria having contested and won the general elections under the All Progressives Congress (APC).

2. Literature Review

Most linguists of Nigerian extraction have carried out pragmatic analysis of speeches and even of literary texts and non-literary texts. Osisanwo (2017) conducted a pragmatic acts reading of the inaugural speech of President Muhammadu Buhari; Adeniji and Osunbade (2014) undertook an analysis of tradition-motivated discourse in Ahmed Yerima’s Ajagunmale analyzing its pragmatic functions, Adeniji and Osunbade (2014) also explored the pragmatic acts in characters’ utterances in Ahmed Yerima’s Mojabe; pragmatic acts in court-rulings: a case of Nigeria’s supreme court’s judgment on Obi versus Nba was also studied by Ogunsiji and Olaosun (2012); Okpanachi (2009) explored the adversarial discourse in President Obasanjo’s labour speeches. Kamalu and Agangan (2011) undertook a critical discourse analysis of President Goodluck’s declaration of interest speech for party’s presidential primaries. Okoro (2017) undertook a speech act analysis of formal declaration of interest for presidency and inaugural speeches of President Muhammadu Buhari; Akinwotu (2015) undertook a speech act analysis of acceptance of nomination speeches of Chief M.K.O Abiola. A chain that links these speeches together is the adoption of the Speech Act Analysis and Pragmatic Acts Theory in their analysis of data. Notwithstanding; this paper attempts to explore the Independence Day speech of October 1st, 2017 as delivered by President Buhari using the Pragmatic Acts theory of Mey (2001) as the literature reviewed so far reveals a lacuna in this aspect.

2.1 Theoretical Framework: The Pragmatic Acts Theory of Mey (2001)

The study of texts from the pragmatic angle can be carried out using several approaches. The most common approach; however, is the Speech Act Theory which involves the classification of the illocutionary force of utterances into two groups as postulated by Austin (1962) and Searle (1969). The former classified the force into verdictives, exercitives, commissives, behavitives, and expositives; the latter who was a student of Austin modified the Austinian features into expressive, commissive, declarative, directive and assertive.

However; in the year 2001, there was a deviation from the categorization of illocutionary force of utterances as it was abstract and the context was not taken into consideration in its analysis. It was this limitation of the Speech Act theory that propelled Mey to propose what he calls a "Theory of action" (214) which takes into consideration the individual involved in the pragmatic process and the context of situation which is the direct opposite of the speech act theory which focuses solely on the language user and his intentions. Context is; therefore, relevant for critical understanding of text as true meanings can only be gotten when it is not studied in abstraction. According to Mey (2001, 221), the pragmatic act theory focuses on "the environment in which both speaker and hearer find their affordances, such that the entire situation is brought to bear on what can be said in the situation, as well as what is actually being said". This view is regarded as the *pragmeme* which according to Odebumi (2008) is the only force behind the production of utterances. According to Mey (2001), a *pract* is the "concrete instantiation of a *pragmeme*" which is determined by participants understanding of the situation and the effect such *pract* will have in a particular context.

3. Research Methodology

This paper judgmentally selected the Independence Day speech of President Buhari and it was downloaded from the internet and analyzed quantitatively and descriptively using the Pragmatic Acts Theory of Mey (2001). The said speech has a total of one thousand, six hundred and sixty-four (1664) words excluding the title of the speech as it was written in the downloaded manuscript. After the descriptive analysis, the data was then analyzed quantitatively using the simple percentage below as a statistical formula in order to calculate and arrive at their percentage frequency:

$$\frac{\text{Individual frequency of practs} \times 100}{\text{Overall frequency of practs}} = 1$$

Thereafter, results were then presented on a pie chart.

4. Analysis and Discussion

Sixty-two (62) *practs* and fourteen (14) pragmatic functions were observed after a careful analysis of the speech. These pragmatic functions are: remarking (03), reminding (02), stating (19), criticizing (03), proposing (04), describing (07), instructing/calling (03), advising (02), charging (01), thanking (07), assuring (04), acknowledging (05), identifying (01) and hoping (01). These sixty-two *practs* achieved four basic purposes: to appreciate/admit, to reveal intentions/to reveal the successes of his administration, to give instruction/directives, and to give details on key issues. They were also marked by pragmatic tools such as shared situational knowledge (SSK), Psychological act, inference, relevance and reference.

Table 1: Synopsis of the pragmatic acts, and goals and their individual frequency percentage

Pragmatic Goal	Overall Frequency (O.F)	O.F (%)	Practs	Individual Frequency
To appreciate/admit	13	21%	Thanking	07
			Acknowledging	03
			Remarking	03
To reveal intentions/successes	29	46.7%	Stating	19
			Proposing	04
			Assuring	06
To give instruction/directives	12	19.4%	Reminding	02
			Instructing/calling	03
			Advising	02
			Charging	01
			Criticizing	03
			Hoping	01
To give details	08	12.9%	Identifying	01
			Describing	07
TOTAL	62	100%		62

5. Discussion of Results

From the analysis of data, sixty-two (62) practs having fourteen pragmatic functions of remarking, reminding, stating, criticizing, proposing, describing, instructing/calling, advising, charging, thanking, assuring, acknowledging, identifying and hoping were discovered. These pragmatic functions were; however, marked with certain pragmatic tools such as shared situation knowledge (SSK), Inference (INFER), relevance (REL). In this session, each pragmatic goal with its distinguishing pract will be discussed.

To appreciate/admit

This pragmatic goal was achieved by President Buhari using the three pragmatic functions of thanking, remarking and acknowledging. These pragmatic functions had a frequency occurrence of thirteen and it amounted to 21% of the entire speech.

Thanking: This pragmatic function had a frequency of seven in the overall speech. Africans; especially, Nigerians believe so much in appreciating efforts when one accomplishes a particular task. This is due to the fact that when one is extolled, there is every tendency that he will do more in the future when saddled with another

responsibility. Osisanwo (2017:297) quoting a Vietnamese proverb succinctly proves this fact when he asserts that “if one receives a plum one must return a peach”. President Buhari appreciates the efforts of some in the body polity of Nigeria and even outside the shores of the country for their continued effort at providing lasting peace. Extract 1: Government is grateful to the responsible leadership of those communities....

PMB commends the leadership style of leaders in the Niger- Delta communities. He also commends the efforts of the “gallant Armed Forces for triumphing over the terrorist group- Boko Haram”. He goes further to appreciate the international community and neighbouring African countries for their collective efforts at defeating terrorism.

Worth mentioning also is the commendation given to some Governors for their support to agriculture especially in the collaboration of some states in the production of rice. For example: Lake rice which is a blend of the first two letters of Lagos and Kebbi.

Extract 2:

I wish to commend the efforts of the governors of Kebbi, Lagos, Ebonyi, and Jigawa states for their support to the rice and fertilizer revolutions. Equally commendable

are the Governors of Benue, Ogun, Kaduna and Plateau states for the presidential initiative for palm oil, rubber, cashew, cassava, potatoes and other crops.

Furthermore, PMB extolled the National Assembly for refocussing on its oversight committees and finally he thanks and wishes all a happy celebration.

Acknowledging: This pragmatic function has a frequency of three and it closely followed the pragmatic function of thanking. By using this, PMB admits to the fact that his administration is continually working around the clock to curb/solve some of the bedeviling issues facing the country of which corruption is the top priority.

Extract 3:

We are fully aware that fighting corruption was never going to be a straight-forward task.

PMB acknowledges that the fight against corruption would be a herculean task because “corrupt elements use weapons such as judicial obstruction and political diversion to fight back”. Nevertheless, he asserts that the fight must go on as some measures are in place. He further asserts that to fully deal with corruption, all Nigerians must say no to corruption in all its forms. He employed the pragmatic tool of VCE to acknowledge this fact when he emphatically voiced that ‘CHANGE will then be real’ as everyone is involved in this fight. To further buttress this point, it was during PMB’s administration that the slogan ‘If you see something, say something’ came up. It was the slogan of the anti-graft law and whistle-blowing policy.

Remarking: This pragmatic function relives on the importance of October 1st in the history of Nigeria.

Extract 4:

October 1st remains a special day for all Nigerians as this marks the day when we attained one of the most precious of human desires-freedom. Over the years, the country

has gone through trials and tribulations but October 1st is always a day for celebration. It a day of thanksgiving, reflection and re-dedication.

PMB sees this day as a day of celebration despite the nation’s ordeal and perilous times. There is a use of pragmatic tool of SSK wherein he does not recount the history of Nigeria’s freedom because Nigerians are familiar with this historical fact. The use of the psychological act (a play on emotions) is also sacrosanct as Nigerians on hearing these words becomes emotional and reminisce on the past and what can be done to salvage the present situation.

To Reveal Intentions/successes

This was achieved by the effective use of practs such as stating, proposing, and assuring. It is important to stress the fact that this goal had the highest overall frequency percentage with 46.7% of the overall speech. Independence Day in Nigeria is usually a day of celebrating our most important gift as a nation- freedom. PMB employs this platform to underscore the different achievements of his administration since 2015 and to bring to light some proposed projects. He also employed the welfarist ideology (a situation in which the government assumes her primary responsibility by providing amenities such as basic health, education and financial wellbeing for all her citizens) when he quoted figures to drive home these facts.

Stating: This pract has the highest frequency occurrence in this speech as it had a preponderance of nineteen. PMB employs this pract to bring to limelight feats achieved since May 2015. As a political being, he employs the use of this pract to inform Nigerians that his administration is up to their toes

Extract 5:

The APC Government's campaign rallying cry to restore security, re-balance the economy and fight corruption was not all rhetoric.

Prior to 2015 and during the presidential campaign rallies, the APC's mantra had always being 'CHANGE', it is this mantra that PMB is re-emphasizing on- that his party has not reneged on their earlier promises of restoring peace and security in troubled parts of the country especially the north east and north central geo-political zones; re-balancing the economy. It is all these that makes him state the agenda of the APC for the umpteenth time. This extract also has the deployment of the psychological act to address the dwindling support the party is garnering in recent times as citizens are losing faith in him and in the APC. He; therefore, employs this act to re-invigorate the zeal and passion they once had for him and the APC.

Extract 6:

Furthermore, a new presidential initiative is starting with each state of the Federation creating a minimum of 10,000 jobs for unemployed youths, again with the aid of CBN's development finance initiatives.

Teeming unemployment is a major setback in Nigeria as graduates leave the school system yearly without hopes for the future. PMB, therefore, understands the importance of a job and his administration is working towards the creation of more jobs so as to tackle this menace. One particular aspect of job creation is the N-Power scheme of his administration which is meant for the unemployed whether literate or illiterate. Other aspects which emphasizes the stating pract in this speech is the proactive steps taken in the diversification of the economy, the revamping of the Mambilla power project which has been in a state of limbo for years amongst others.

Proposing: This pract has a preponderance of four (4). PMB's desire to keep the pace

ad sticking to the APC's change manta is hinged on this pract. He proposes some projects his administration will work towards/presently working assiduously on so as to regain the confidence of the people which has changed overtime.

Extract 7:

As we enter the second half of our term of office, we intend to accelerate progress and intensify our resolve to fix the country's challenges and problems.

Assuring: It is an indisputable fact that Nigerians needs to be assured and pacified constantly by the government. However, for it to be effective, Nigerians need to see these changes physically and not on paper. It is therefore, imperative for the government of the day to assure the people that the votes deposited on them is not vain as they are working around the clock to put things in order.

Extract 8:

But we are not letting up Government is working around the clock to ensure release of the remaining Chibok girls, as well as, other persons in Boko Haram captivity.

The kidnap of the Chibok school girls in 2015 from the hostels was a major blow to the country security-wise. Efforts have been on top gear to release the remaining set of girls from their captors. PMB, therefore, sees the need to assure the people that in no distant time, the remaining girls would be released. This pract also employs the pragmatic tool of SSK as both parties can relate to the fact that the school girls were actually kidnapped from their hostels and therefore, no need narrating the circumstances surrounding the kidnap as it is evergreen in the minds of Nigerians.

Give Directives/Instructions

In achieving this pragmatic goal, PMB employed practs such as reminding, instructing/calling, advising, charging, criticizing, and hoping. This pragmatic goal

had a percentage frequency of 19.4% and a preponderance of twelve (12) occurrences in the overall IDS. PMP utilizing this goal, charged Nigerians to change their immediate environment as change begins with them; he also gave directives to warring communities to embrace peace by following due process in their agitations. This goal is subdivided into two groups- giving directives, and calling to action.

Giving Directives (Reminding, Advising, Hoping Criticizing)

The practs under this goal is meant for giving directives to Nigerians especially those at loggerheads in different communities. The first in this category is reminding. PMB uses this to bridge the gap between presidency 'government' and the people. He utilizes this pract also to remind the people some of the achievements of his administration for the past two years in office and also to remind them that they took power from a political party at the Centre at all the levels of government and that this is a new phenomenon in Nigeria. This pract has the pragmatic tool of SSK as Nigerians still remember vividly the events of the 2015 general elections and what the metonym 'Centre' represents- the People's Democratic Party (PDP).

Extract 9:

In the past two years, Nigeria has recorded appreciable gains in political freedom. A political party at the Centre losing elections of State Governor, National Assembly seat and even State Assemblies to the opposition parties is new to Nigeria.

Worth mentioning also is the pract, Criticizing. This has occurred thrice in the overall speech and he does this to criticize the different groups in Nigeria who are agitating for restructuring; that they should follow the constitutional process instead of allowing some irresponsible elements in their midst thereby disrupting the peace these communities once had.

Extract 10:

Recent calls on restructuring, quite proper in a legitimate debate, has let in highly irresponsible groups to call for dismemberment of the country.

Other practs which give directives are advising and hoping with each having 1:2. PMB employs advising to direct those who are calling for the dismemberment of the country to use dialogue and constitutional processes rather than violence as they are the proper channels for such cases.

Extract 11:

At all events, proper dialogue, and any desired constitutional changes should take place in a rational manner, at the National and State Assemblies.

The pragmatic act of hoping was exercised by PMB with the confidence he had in the judiciary's anti-graft committee headed by Justice Salami. The anti-graft law is PMB's system of fighting all corrupt elements and recovering of stolen funds.

Extract 12:

Justice Salami has just been appointed to chair the judiciary's anti-graft committee. Government expects a lot from this committee.

Calling to Action
(Instructing/Calling/Charging)

PMB employs these acts to instill patriotism, optimism, and loyalty in Nigerians as the issue of change is a collective responsibility. He also uses this pract because he wants Nigerians to disassociate themselves from all forms of corrupt practices- bribery in all its shady forms.

Extract 13:

I call on all Nigerians to combat corruption at every turn. By not asking for and refusing to accept a bribe, by reporting unethical practices or by blowing a whistle, together we can beat corruption.

This extract is a call to duty, he does this by charging the people to be incorruptible by shunning corrupt practices and by blowing a

whistle. This Whistleblowing policy in Nigeria is a policy of the President Buhari's administration in which whistle blowers are entitled to anything between 2.5% to 5.0% of the recovered loot which is either a stolen or concealed public fund or assets.

Extract 14:

Those who were there should tell those who were not there the consequences of such folly.

In the extract above, PMB advises and admonishes those persons born during the Nigerian Civil War; especially the aged, to educate their people on the dangers of war and the unleashing of mayhem. He does this because of the agitations in Nigeria especially that of the Independent People of Biafra (IPOB) spearheaded by Nnamdi Kanu and that the elders, from their wealth of experience, should call the youths to order and advise them positively to extend the olive branch.

To Give Details on Key Issues

In other to achieve this goal, PMB employed the two pragmatic acts of identifying and describing.

Describing

PMB employed this practice pragmatically create a picture in the minds of Nigerians by vividly giving details on key issues in different areas of the country. The IDS has a preponderance of seven instances. Description involves the use of adjectives to effectively qualify and paint a colourful picture of events/facts.

Extract 15:

As a young Army officer, I took part from the beginning to the end in our tragic Civil War costing about 2million lives, resulting in fearful destruction and untold suffering. Those who are agitating for a re0run were not born by 1967 and have no idea of the horrendous consequences of the civil conflict which we went through.

Extract 16:

The Federal government's agricultural Anchor Borrowers Programme, which I launched in November, 2015 has been an outstanding success with: 43.92 billion released through the CBN and thirteen participating institutions; 200,000 small holder farmers from twenty-nine states of the federation benefitting; 233,000 hectares of farmland cultivating eight commodities, namely rice, wheat, maize, cotton, soya-beans, poultry, cassava and groundnuts, in addition to fish farming.

The above extract employs the Psychological act as it appeals to the emotions of Nigerians by creating a picture that PMB is working assiduously to put the nation on track. PMB achieved this effect with his doling out of figures to qualify these successes in the agricultural sector.

Other instances include the extract below:

Extract 17:

Furthermore, in order to stabilize the polity, the FG gave additional support to states in the form of: state excess crude account loans, budget support facility, stabilization fund release to state and local government as follows: ₦200 billion in 2015, ₦441 billion in 2016, ₦1 trillion in 2017. Altogether, totaling ₦1.642 trillion. This was done to enable states to pay outstanding salaries, pensions and small business suppliers who had been all but crippled over the years.

Identifying

This is another practice for giving details and it occurred just once in the overall speech. PMB identifies a worrisome problem bedeviling Nigeria- power- that has crippled economic growth of small scale businesses.

Extract 18:

Power remains a huge problem.

He; however, goes further to state that his administration is tackling this menace head-on and that by 2020, the production of power will reach 10,000 megawatts hopefully. This extract employs SSK,

Psychological act and REL. power problem in Nigeria is a shared situation knowledge as everyone faces this problem, it is relevant in this situation because it has become a source of concern to Nigerians as small business activities have been crippled by this singular factor. Nigerians will breathe a sigh of relief as there seems to be hope- the effect of the psychological act.

6. Conclusion

This paper investigated the Independence Day Speech of President Muhammadu Buhari delivered on October 1st, 2017. The analysis of the data revealed that PMB employed different pragmatic acts in order to achieve his pragmatic goal/intention. These pragmatic acts; revealed by a critical study of the data in question, totaled sixty-two (62) which performed fourteen (14) pragmatic functions: thanking, acknowledging, remarking, instructing/calling, describing, assuring, criticizing, stating, proposing, reminding, advising, charging, hoping and identifying. These pragmatic functions/practs served four goals- to appreciate/admit, reveal intentions/results of his administration, to give details on key issues and to give directives/instructions. In addition to these, the practs were also observed to have certain pragmatic tools which were evident in this speech. They include shared situation knowledge (SSK), Relevance (REL) and the Psychological Act with each contributing significantly to the overall meaning of the speech. On the whole, this speech served the purpose for which it was intended as can be seen from the four goals.

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Stylistics and Language Variation in the L2 Classroom

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Abstract. The study of language varieties globally, especially in ESL context is wide spread due to its relevance for the teaching and learning of the language and learner's communicative ability development. Variety refers to a set of linguistic items which has similar features and distributions in human communication (speech or written) in sounds, words, grammar and so on. In the world today, there are numerous varieties of English co-existing with the idealized formal norm used in the educational setting. In the present work, we examine stylistics and other factors that are the causative agents to global language variation, and survey the value of same in ESL context which have immense benefit to speakers of the language worldwide.

Keywords: Stylistics, language variation, dialect, sociolect.

1. Introduction

In the midst of a daunting search for methodology, either universally or contextually to deal with an array of English used globally, the sociolinguistic reality of its existence is overwhelming. This complex phenomenon is not only a burden to L_1 but also to L_2 with a compounded multiple complexity. It is common place that the medium of instruction in formal learning the world over is the Standard English which is

either the Standard British (BrE) or the Standard American (AmE) version and exists side by side with other local varieties. In every English speaking community, there is a manifested colouring of English used and Strevens (1972) remarks that only a minority of people in such communities use the standard norm. This condition of proliferation rooted in a desire to know English for one or more obvious reasons led to the numerous variations of the language used today.

Then, there ensued the question among applied linguistics as to whether it is of any benefit to incorporate the teaching of such varieties of language into the learning programme of ESL speakers. Wolfram (2014); Bowen, J.D. (1963); Adger, et al. (2007) and others talk of the apparent need to accommodate the varieties of aspects of the English locally because of the inevitability of their existence. According to Wolfram (2014) their recent studies show how English Language learners in southern rural and urban regions of the US mid-Atlantic South, as well as ESOL learners in urban areas accommodate aspects of vernacular African American English (AAE) and how rural ESOL speakers in southern Appalachia were likely to adopt dialect traits from vernacular Appalachia English in the course of language acquisition. All over the world, these instances are rife thereby

making it expedient for the seeming incorporation and accommodation of language varieties in the ESL classroom.

Again, the existing condition of English in terms of the normative model for the formal instructional use and that of the localized in the various contexts makes it possible that virtually all ESL speakers use two types of the language-one is the idealized norm that is the basis of their formal instruction and the other the everyday variety which is ubiquitous in a local context (Wolfram, 2014). Similarly, Kachru, et al. (2006) note that there is much greater need for capturing the expanding fusions and hybridization of linguistic forms as global functions in world Englishes. All these point to the fact that language variation has a place in the pedagogical space in English as a global language and giving credence to the proposition that even thinking of a neutral dialect variety in ESL context is a myth.

2. Stylistics and Language Variation Studies

In this unit, we consider the interface between stylistics and language variation studies and conclude that the former just like the latter deserves a place in TESL classroom. Stylistics is the study of linguistic style, and that precisely means the choices language makes available to users to explore in the different mode of communication. The term style is used in different ways but here, we use it to refer to the manner of someone's writing or speaking. It is in the same vein that we chose to see style in language as distinctive linguistic expression (Verdonk, 2014). Similarly, Fabb (2016) notes that style is used in linguistics to describe the choices which language makes available to a user, above and beyond the choices necessary for the simple expression of a meaning.

In Fabb's definition, the choices which language offer are generated from available linguistic components consisting of phonetic, phonological, morphological, syntactic, semantic, lexical, and so on with which specific meaning are encoded. To decode the message of a particular author, his style of delivery must be understood as stylistic choices are designed to have effects on the reader or listener. Style being a distinctive way of using language for some purpose and to some effect is included for study in areas such as: narrative structure, point of view and focalization, sound patterning, metre and rhythm, metaphor and other ways of indirect meaning and so on.

A person's distinctive linguistic habit in language use, as in Hemingway's or Achebian's style is known the world over. Similarly, such habits could be shared by a group of people within a given period as in Elizabethan style. In all, style relates to the manner in which prominence in linguistic features or devices occur frequently in a particular text which culminates in a variety of language use in a discourse. Ortega (2014) notes that the concept of style and stylistic variation in language rest squarely on the inevitable assumption that's within the language system, a particular content can be variously encoded in more than one linguistic form, hence the varieties of language. But it is not only stylistics that causes the phenomenon of language varieties in the environment. Others include the following according to Syal and Jindal (2012): Varieties due to language contact, varieties of dialect and varieties of register.

Yule (1996); Crystal (2003); Tamunobelesa (2011); Wardhaugh (1998). and Bailey (1973) are among those contributing to language variation purely in sociolinguistics perspective. Syal and Jindal (2012) write that when a language comes in contact with

another, it gives rise to new varieties that continue to co-exist along with the original languages known as nativised or indiginised varieties. That relates to why there are numerous regional varieties in the world which had contact with British civilization as in, for example with Indian English, with its sub varieties like Tamilian English and Bengali English. Language contact also results to pidginization and creolization. Crystal (2003) posits that pidgin and creole are two stages in a simple process of development. Whereas pidgin is a communication system which barely offers people to talk to each other, for example, for the purpose of trade, creole is a language which has developed from pidgin to the full resource of a language. Similarly, a significant difference between them is that pidgin is native language to no one, but creole is, such as Jamaican and Guyana creoles.

An empirical variation of language resulting from used situation is known as dialect (Tamunobelema 2011). It is occasioned by a speaker's social and geographical background. A dialect is linguistically referred to the description of features of grammar and vocabulary, as well as aspects of pronunciation. Accent, on the other hand describes aspects of pronunciation which identify where an individual speaker is from, regionally or socially (Yule 1996). Dialect and accent are common features around the world even in L₁ environment like UK where you have the popular Received Pronunciation (RP) for the upper class and the other varieties within the UK. In this case, dialects are determined socially and religion and caste are others. Syal and Jindal (2012) give an example of how within the same religion, dialectal differences are occasioned by caste, as in the case of the Namboodri (the highest Hindu, Brahmin of Kerala) dialect.

Education, age, and sex are identified by social linguists as significant factors in the making of dialectal differences which cannot be down played in a genuine account. Tamunobelema (2011) and Crystal (2003) for example talk of these aspects of social variation which seem to have particular linguistic consequences in the speeches and even written forms of various groups. Educational varieties refer to the variations which result from the educational level of the speaker. It is common to hear a speaker say, "Them boys throwed the balls on the tables" or "It is broke like a pack of cards". Contrary to this, when an elite speaks he is very easily identified with the Standard English and in most cases said to be speaking like a "professor". "Age, sex and socio-economic class have been repeatedly shown when it comes to explaining the way sounds, construction and vocabulary vary" (Crystal, 2003:365). Yule (1996:241) writes in relation to age that grandfather may still talk about the "icebox" and the "wireless", just like the granddaughters may want to introduce their reported speech using "like" as in "we are getting ready , and like he's like, let's go. And am like, no way I'm not ready, and he splits away, the creep.

It must be mentioned that attitude toward social variation varies from country to country. For instance the British attitude towards this is very clearly distinct as they have a clearly defined culture linguistically. When a social dialect or a class dialect used by the members of a particular group of a speech community is so identified, it is called "sociolect", but the difference found within a given dialect between individuals is called "idiolect". In a diglossia situation however, variation is applied rather differently. A speech community may have two uses of a particular dialect, namely, a 'high' and 'low' variety. The 'high' is used in a special, prestigious or formal occasions,

while the ‘low’ is the general and commonly spoken variety used by all (Wardhaugh, 1998; Yule, 1996; Syal and Jindal, 2012; Tamunobelem, 2011). Wardhaugh (1998, notes that there are four clearly identifiable situations which show the major characteristics of the diglossic phenomenon. They are Arabia, Swiss German, Haitian and Greek. He remarks that a key defining mark of diglossia is that each of the two varieties is kept quite apart with regards to its functions.

Register constitutes another complication factor in the study of language varieties. In the study of language, it is learned that individuals use different variety of a language depending upon use situation. According to Halliday and Hassan(1985/1989:38-39), register is a “ a configuration of meanings that are typically associated with a particular situational configuration of field, mode, and tenor”. A deduction from the aforementioned is the understanding that register relates to a set of linguistic choices associated with a particular situation. Wardhaugh (1998:48), not differing from Halliday and Hassan notes that “registers are set of language items associated with discrete occupational or social groups”, and gives such examples as surgeons, airline pilots, bank managers, sale clerks and so on.

Registers enable you to identify the domain of activity you are. For example, “two players were on yellow cards” identifies the discourse to be in soccer commentary, “prayer is the key” is religious, while “cure, diagnosis, ailment, HIV and so on relate to medicine. It is however difficult sometimes to demarcate a clear boundary between registers, as Flowerdew (2013:18) opines that register is “an idealized concept which allows us to make predictions about what lexicogrammatical features are likely to occur in any given situation”. Contextual

parameters in consideration, field of activity is significant in registers and it is the event of which the language activity forms a part. Consequently, register can be defined in terms of the subject matter, for example, politics, hospitality, religion, biology and so on. Registers can be identified according to tenor, meaning and relationships between the participants in a discursal event. A major consideration here is the identification of the degree of familiarity or unfamiliarity between language users and to respond accordingly. Flowerdew (2013) gives an illustration of a Ph.D applicant who wrote a letter addressing him- Hi Sir. On the other hand, mode is primarily concerned with spoken or written discourse with their numerous sub classifications in existing literature.

The foregoing discussions depict the phenomenon of language varieties in society and due to the fact that language users are not located in a single geographical region results into what is known as regional dialects. Examples of L₁ regional varieties are: In North America- Canadian English, Midland English etc. in Great Britain, eg London English, Irish English, Scots English etc, just as they are in India, South Africa and Nigeria. Other varieties are called social dialects, idiolects, varieties associated with Education and social standing, age, sex and language users, called register. At this point, it becomes pertinent to mention that learning a language involves mastering the language forms appropriate to specific functions and registers (Alo, 1995).

3. The Value of Language Variation in the ESL Classroom

Knowledge of language variation offers great opportunities for the ESL speaker in his relation to other speakers of English in the world. Courses in dialectal differences

enable the comprehensibility that languages are bound to have differences due to several factors, such as geographical, political, social, education, and others. Tamunobelema (2011) compares dialect to a fruit which dispersed through an explosive mechanism and which bears numerous fruits of its kind. Similarly, ESL speakers are aware of the dialectical differences even in their L₁, and the most important awareness that language is for the purpose of communication of which their variety is one. Consequently, dialect inferiority is eliminated and the feeling of boldness and confidence pervade the ESL speaker in his use of language in the diaspora.

Wolfram (2014) adopts Wolfram and Schilling-Estes (2006); Adger, et al. (2007) and note that there are humanistic, scientific, and utilitarian reasons for incorporating dialectal awareness programmes into a curriculum which he applies in TESOL. At a level, language variation studies is beneficial to contrastive studies where the similarities and differences in human behavior is viewed as reflecting the socio-cultural realities of a people. Results from such investigations are relevant for pedagogical reasons where language differences enhance understanding of varieties of English language in the world.

The contribution of stylistics in this regard is no doubt mean in understanding language variation around the globe. Stylistics studies, whether of language or literature are critical studies which judgments are determined by real and concrete evidence established in a text. Based on the fact that the linguist's judgment is achieved on empirical evidence as to the greatness or otherwise of a work, authors become more studious in linguistics thereby deepening their study of Englishes in the world over. Through the study of comparism, authorship of works can be

revealed in line with their dialects in linguistics or works with similar features e.g works written in a genre or period. Syal and Jindal (2012) write that such works reveal the open-ended and creative aspects of language use and are found in areas such as politics, advertising, journalism and so on.

Among what is offered is the awareness that language is not homogenous and that plays a significant role in teaching and learning. One of these aspects is the identification of the learner's needs and to prepare a programme to meet the social situations he is going to participate in. In other words, having known the learner's need, the teacher has a design and specify the linguistic repertoire which the learner is likely to command and will form the basis of the syllabus. The study of language is so vast that it is not economical to teach an engineering student the register of law, journalism, architecture, or politics but to guide learners with the resources of their needs in view. Therefore, a need-based structure and vocabulary will keep the learners functional in their respective fields of activity.

Hymes (1972) communicative competence language theory is most appropriate with regard to language variety concept which encourages tolerance on the part of the teacher in relation to the students. Before now, grammar translation method of language teaching was largely used and it emphasizes written mode of learning, but recently, it is communicative competence approach which is essentially rooted in social interaction of different dimensions (Allwright, 1984). Most language learning environments are heterogeneous, of learners from various dialects, groups, social class, idiolects etc. Therefore, knowledge of language varieties on the part of the teacher, as well as the willingness to adopt recent

applied linguistics finding will spur him to be more tolerant in the classroom to accommodate all learners taking cognizance of their linguistics and social background. Syal and Jindal (2012:64) note that:

The teacher who knows this will be able to understand the difficulties of the learners in particular areas, some aspects of grammar or pronunciation, and give more attention to such item so that the learners move ahead in learning the language.

Furthermore, the learner is abreast of the fact that there is nothing bad or wrong in certain dialectal variety except for the context in which propriety of use is determined, for instance “I ain’t done nothing” which can be accepted in certain informal context but not all.

A significant value relating to the study of language varieties bothers on the opportunity it affords practitioners an intellectual inquiry on how language works. In their curiosity to understand language, such matters as: language change over time and space, how dialects arise, and factors that give rise to language varieties and so on are investigated. More still, a systematic investigation of dialect differences has led to the scientific process of observation of data, formulation of hypothesis, experimentation and confirming or rejecting of such language usage patterning. These metalinguistic rules about language varieties are potentially intriguing and interesting to curious students and researchers whose endeavors are signposts in the sociolinguistic domain.

4. Conclusion

In the foregoing survey, we have seen that a single monolithic idealized Standard English form as the model for language use in all contexts globally is a myth in itself. This is because of the existing reality of language

variation resulting from dialectal differences wherever English is used in the world. Some of these language variation causative agents include: geographical, political, social, education, age, sex, and so on. Then, the thrust of this exposition suffices, namely that language variation programmes is of value in the context of English as second language environment in the world and the following are outlined: The awareness of language variation as an inevitable reality even in L₁ situation; it results in the elimination of language inferiority among ESL speakers in the world; it encourages contrastive studies which elicits similarities and differences between dialects which reflect sociocultural and historical realities of the various people; style is a contributory factor through an indept study of works which deepens linguistic knowledge; an awareness is created in relation to the teacher who needs to tailor a need- based syllabus for the learner; being more tolerant in the learning environment in view of the differences in learner’s linguistic background; and finally, the practitioners in the field find fulfillment in their research outcomes which have thrown more light in many of the finely defined areas of the world.

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Part Four

Development Administration

Technical Efficiency of Ofada Rice Producers in Ogun State, Nigeria

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Abstract. The study investigated the technical efficiency of Ofada rice producers in Ogun State, Nigeria. Two multi-stage sampling procedure was employed to collect data from 120 respondents who were purposely and randomly selected. Primary data were obtained through the use of structure questionnaires. Descriptive statistics and stochastic frontier production function were employed for data analysis. The result of the study showed that majority (75.8%) of the respondents are male and the age of majority (40.8%) falls within 51-60 years. About 72.2% of the respondents are married and majority of the respondents (89.9%) are literate. Few of the respondents (1.7%) have farming experience below 5 years. The maximum likelihood estimates revealed that the quantity of seeds, farm size cultivated, labour used and quantity of fertilizer are the production factors affecting Ofada rice efficiency in the study area. These factors explain 90.5% of variation in Ofada rice production in the study area. The result revealed that the age of the respondents, farming experience, annual farm income and non-farm income coefficient are positive which indicates that there is a direct relationship with production efficiency, while formal education and farm size coefficient are negative which implies that an inverse relationship exist between

factors and production efficiency. These factors defined are significant to this study. Frequency distribution was used to describe the constraints faced by the rice farmers in the study area. The data revealed that majority (62.5%) of the farmers sampled lack technical skill in operations. Other constraints faced by the farmers are bad transporting system, demand pressure, scarcity of hired labour, lack of farm implements, high cost of production. Funds should be made available to the farmers by government. Orientation programme should be initiated by government on the use of agrochemical to aid production of Ofada rice in the study area so as tackle the demand pressure.

Keywords: Ofada Rice, Fund, Production, Government, Technical efficiency

1. Introduction

There is no doubt that agriculture is the mainstay of the economy of any developing country. Agriculture is one of the largest sectors of the Nigerian economy. The sector contributes about 42.6% of the Gross Domestic Product (GDP) and it serves as a means of livelihood for over 80% of the total population (Adegboye, 2004). Agriculture has contributed a lot to the

Gross Domestic Product (GDP) of the nation, with the GDP put at 58% from 1960-1969, 31% from 1970-1979, showing a decline due to the oil boom (Aigbokhan, 2001), 41% from 1980-1989 and 42.6% from 2006-2010 (CBN, 2010; NBS, 2010). Agriculture plays a very important role, not only in securing food for the populace but it also contributed to the economy and plays a very significant role in upgrading the livelihood of the people of the country. It is generally accepted and acknowledged that the scope for agricultural production can be expanded and sustained by peasant farmers within the range of existing resource based and the available technology if farm productivity is raised by efficiency use of resources (Udoh, 2005). This discovery has therefore form the main reason why the concept of farm efficiency has remained important economic study especially in developing agricultural economics like Nigeria, where resources are meager and opportunities for developing and adopting better technologies are declining (Girei *et al.* 2014). Nigeria has a total land mass of about 13.8 million hectares of arable land and 2.91 million hectares of the land are single cropped.

The Nigerian population is over 140 million and it constitutes about a quarter of Africa's total population. The survey conducted by the United Nations Development Programme (UNDP) revealed that about 64.4% and 83.7% of the population live below \$1.25 and \$2 a day, respectively. Importation has been the escape route for food security in Nigeria due to increase in population. This is done to meet up with the demand for food, as demand is higher than supply. Nigeria imported some 1,300 thousand metric tons of milled rice in 2015/2016 (Statistics & Facts, 2015). This has adverse effect(s) on the foreign economy. The Nigerian government has embarked on an ambitious plan to make the

country self-sufficient in rice production in 2015 under the Agricultural Transformation Agenda, or ATA (USDA, 2012).

Technical efficiency is the ability to achieve an optimum level of output from a given input and production technology. Technical efficiency has defined in different forms by different authors; According to Koopmans (1951) "a producer is technically efficient if an increase in an output requires a reduction in at least one other output or an increase in at least one input, and if a reduction in any input requires an increase in at least one other input or a reduction in at least one output". Differently, Debreu (1951) and Farrell (1957) defined the following measure of technical efficient known as the Debreu-Farrell measure: "one minus the maximum equip proportionate reduction in all inputs that still allows the production of given outputs, a value of one indicates technical efficiency and a score less than unity indicates the severity of technical inefficiency".

Rice (*Oryza sativa*) is the seed of monocotyledon plant of the grass family *Gramineae*. (Kuldeep, 2006). It is one of the most cultivated and consumed cereals in the world, especially in Asia and Africa. Tropical and semi-tropical Asia contributed 90% of the global rice production. In spite of being produce on small and marginal farms in many of these countries, the production of rice has increased over the last three decades (Pate and Tan-Cruz, 2007; Hossain 2004; Kahi and Yabe, 2011). The United States (one of the largest rice exporter in the world) and Southern Europe regions (Longtua, 2000). It is a basic diet in Japan and India where annual rice productions exceed 40 million metric tons. Thailand and Vietnam depend on rice as the mainstay of their economies (Encarta, 2004). Several countries of Asia and Africa are highly dependent on rice as source of

foreign exchange earnings and government revenue (Rice Trade, 2011). Rice production is the second after wheat production of the largest produced cereal in the world. It is a crop that is not religion biased and it cut across cultural, national and international boundaries with very high demand. Cultivation of rice is virtually done in all the agro-ecological zones in Nigeria (Akanke, 2001). It appreciable scale and dimension commenced in Nigeria during the Second World War due to a stop in importation from the Far East (Ojo, 1991). From the mid-1970s increase in the population at the growth rate of 2.8% per annum (Akpokeje *et al*, 2001) have significantly increase the consumption of rice. Increase in the land area under cultivation as doubtlessly increase the production of rice, but this increase has not been able to match the increase rate of rice consumption in Nigeria (NISER, 2002).

Agriculture is one of the largest sectors of Nigeria economy as it contributes more to the Nigeria GDP and also employed two-third of the nation workforce (NISER, 2002). Despite the contribution of agriculture to Nigeria economy and political development attention have been shifted from agriculture due to oil boom. But recently, the governments have shifted their focus back to resuscitating agriculture due to decline in revenue generated from the oil industries. Nigeria has huge agricultural potential. With over 84 million hectares of arable land, of which only 40% is cultivated; a population of 167 million people, making her Africa's largest market; 230 billion cubic meters of water; and abundant and reliable rainfall in over two thirds of its territory, the country has some of the richest natural resources for agricultural production in the world (This Day, 2016).

Rice is the most essential staple food in Nigeria, as its consumption rate is on the increasing rate predominantly among urban

dwellers. The annual demand for rice in the country is estimated at 5 million tons, while domestic production is 3 million resulting in a deficit of 2 million tons (Chuma, 2005). The low yield can be attributed to various factors such as agro climatologically problems, biological problems (i.e. problem of weed, pests and diseases), problem of input procurement and high cost of inputs, lack of credit facilities and poor price incentives, policy instability, among others. According to Olakitan (1997), the key factors limiting yield in rice production include mode of land preparation, planting methods, soil fertility management, pests, diseases and weed management/control Chan and Haque (1997) also identified socio-economic and infrastructure constraints which includes capital shortages, pest, diseases and weed infestation, lack of quality seeds and other necessary inputs and poor management practices as factors that hinder productivity.

2. Objectives of the Study

The main objective of this study is to examine the technical efficiency of Ofada rice producers in Obafemi-Owode Local Government, Ogun State.

The specific objectives are to:

- describe the socio-economic characteristics of the rice farmers;
- analyse the technical efficiency in rice production in Owode-Egba;
- determine factors affecting the production efficiency of the rice farmers;
- identify the constraints faced by rice farmers in the study area;

3. Research Methodology

3.1 Study Area

The study was carried out in Obafemi Owode Local Government Area of Ogun

State, Nigeria. Its headquarters are in the town of Owode at 6°57'N 3°30'E (Wikipedia, 2017) The local government has a land area of one thousand four hundred and ten square kilometers (1,410km²), and share a common boundary with Odeda Local Government and Oyo state in the north, Sagamu and Ikenne Local Government in the east, and Ifo Local Government and Lagos State. The population density of Obafemi Owode Local Government is about 230,000. It is made up of about 1,204 towns and villages with a land mass of 104,787.07 hectares of largely agricultural land. The Local Government is made up of people residing in Adigbe, Oba Kobape, Obafemi, and Ogunmakin, Ajebo, Owode, Ibafo, Iro and Mokoloko towns and they are mostly Egba. The common language being spoken is the Yoruba with the Egba dialect (Tripod, 2017).

Obafemi Owode Local Government is endowed with vast fertile land suitable for cultivation of rice, kolanut, sugarcane, maize, cassava, tomatoes and a wide variety of vegetables. The Local Government is generally known as the land of OFADA RICE. The major food crops of the area include cassava, rice, cocoyam, maize and vegetable, while palm and cocoa form the major cash crops. The people are majorly farmers and most of farmers involve in farming of arable crops. There are also who engaged in livestock and fishing.

3.2 Nature and Sources of Data

Primary data were obtained for this study. The data were obtained from the rice farmers in selected wards in Obafemi Owode Egba Local Government of Ogun State. Questionnaire and personal interview were used in the collection of necessary data from rice farmers. The primary data collected covered the significant aspect of

the output and input used in the production process.

3.3 Sampling Technique

In selection of the sample farmers, purposive and random sampling techniques were employed in the study area using multistage sampling procedure. First stage; this involved the purposive sampling, three (3) communities based on the dominance of rice farm in these area. The second stage involved the random sampling techniques. There was a random selection of two (2) villages per communities and finally twenty (20) rice farmers was randomly selected from each village; one hundred and twenty (120) sampled farmers were randomly selected in all.

3.4 Analytical Techniques

Socio-economic characteristics of the rice farmers

Descriptive statistics tools such as frequency distribution; percentage and so on was used to describe the socio economic characteristics and constraints facing ofada rice producers in the study area.

Technical efficiency of rice farmers

The stochastic frontier production function model of Cobb-Douglas functional form was employed to estimate the farm level technical efficiency of the food crop farmers. The Cobb-Douglas functional form was used because it has been used in many empirical studies particularly those relating to developing country agriculture and the functional form meets the requirement of being self-dual i.e., it allows an examination of economic efficiency. The production functional form is specified as:

$$Y_i = f(X_i; \beta) \exp V_i - \mu_i$$

The stochastic frontier model for estimating the technical efficiency of the rice farms is

empirically specified by the Cobb-Douglas frontier production function as:

$$\ln Y_i = \beta_0 + \beta_1 \ln X_1 + \beta_2 \ln X_2 + \beta_3 \ln X_3 + \beta_4 \ln X_4 + \beta_5 \ln X_5 + U_i$$

Where:

Y_i = Output of rice (kg)

\ln = logarithm to base e

β_0 = constant or intercept

β_1 - β_5 = unknown scalar parameters to be estimated

X_1 = quantity of seeds (kg)

X_2 = farm size cultivated (ha)

X_3 = labour used (man days)

X_4 = quantity of fertilizers used (kg)

X_5 = quantity of agrochemicals used (liters)

V_i = random errors

U_i = Technical inefficiency effects predicted by the model

Subscript i indicate the i^{th} farmer in the sample.

The technical inefficiency effects U_i is affected by:

$$U_i = \delta_0 + \delta_1 L_1 + \delta_2 L_2 + \delta_3 L_3 + \delta_4 L_4 + \delta_5 L_5 + \delta_6 L_6$$

Where:

U_i = technical inefficiency effects

L_1 = Age of the farmer (years)

L_2 = Farming experience (years)

L_3 = Educational level of farmers (Number of years spent in school)

L_4 = Household size (Number of person)

α_1 - α_4 are the scalar parameters to be estimated α_0 = constant or intercept These were included in the model to indicate their possible influence on the technical.

Factors affecting the production efficiency of the rice farmers

Multiple regression analysis was used to determine the factors affecting technical efficiency of the rice farmers. The structural equation of the analysis is given as:

$$Y = X_i \beta + \varepsilon_i$$

Where:

Y = production efficiency

X_1 = Age of the farmer (years)

X_2 = Farming experience (years)

X_3 = Years of formal Education

X_4 = Farm size (hectares)

X_5 = Annual farm income (naira)

X_6 = Non-farm income (naira)

X_7 = Amount of credit obtained (naira)

X_8 = Labour use

U = Error Term

4. Results and Discussion

Table 1: Socio-economic Characteristics of the Rice Farmers

Variable	Frequency	Percentage
Age (years)		
19-30	1	8
31-40	10	8.3
41-50	23	19.2
51-60	49	40.8
Above 61	37	30.8
Sex		
Male	91	75.8
Female	29	24.2
Religion		
Christian	48	40.0
Muslim	52	43.3
Traditional	20	16.7

Household Size		
Below 4	22	18.3
5-10	95	79.2
10-15	2	1.7
Educational Level		
No formal education	10	8.3
Primary	61	50.8
Secondary	37	30.8
Tertiary	7	5.8
Others	3	2.5
Farming Experience		
Below 5 years	2	1.7
6-20 years	37	30.8
21-40 years	63	52.5
41-60 years	18	15.0
Marital Status		
Married	87	72.5
Divorced	8	6.7
Single	18	15.0
Widow/ Widower	3	2.5
Separated	4	3.3
Occupation		
Farming	83	69.2
Trading	18	15.0
Civil Service	5	4.2
Transportation	7	5.8
Security	7	5.8
Annual Farm Income		
Below 90000	2	1.7
99000- 599000	24	20.0
99000-1999000	72	60.0
2000000-4999000	21	17.5
Above 5000000	1	0.8
TOTAL	120	100

Source: Field Survey, 2017

Data in Table 1 presents the socio economic characteristics of the rice farmers using frequency distribution table. Socio-economic status (SES) is an economic and sociological combined total measure of a person's work experience and of an individual's or family's economic and social position in relation to others, based on income, education and occupation, (NCES, 2008). Socioeconomics characteristics of the respondents give a clear clue regarding the people in the study area as well as the demographic pattern in general. The socio-economic characteristics of Ofada rice farmers in Obafemi Owode Local Government Area of Ogun State. These socio-economic characteristics include their age, sex, marital status, educational level,

household size, farming experience, are stated below

The finding on farmers' age distribution revealed that majority of the respondents (40.8%) were between 51-60 years, and 30.8% of the respondents were above 60 years. The implication of this is that old people are engaged in rice farming than the young people which will affect the productivity level of rice in the area of study. It is deduced that majority of the respondents are becoming less active in rice production prior to the previous study conducted by Wogu, (2013) that the majority of the respondents are still very active and can engaged in energy sapping work.

Sex of farmers is a significant factor in the productivity level of a farm. Research conducted by Nigeria National Bureau of Statistics and brief by The World Bank Group/Africa Region Gender Practice, stated that women have less access to extension services, smaller and less secure plots of land, less access to physical inputs, such as fertilizer and herbicide, and less use of labour, compare to the men access to these benefits which directly affect the productivity level of the two gender (Oseni *et al.*, 2015). The result indicated that majority (75.8%) of the respondent were males while 24.2% were females. This showed that men are more involved in Ofada rice production. They are expected to be more productive. This is also an indication of the nature work as it is more stressful for women to be involved at higher rate. However, women are more involve in the post-harvest activities like harvesting, marketing and packaging.

The result also showed that 43.3% of the respondents are Muslim, 40.0% of the respondents are Christians and 16.7% of the respondents are into traditional religion. This implies that the three type of religion practice in the country are represented in the study area and production of ofada rice is religion neutral. The result on household size revealed that (79.2%) of the respondents' household members lies between 5-10 persons, while <4 members constituted 18.5%, 1.7% were those that lies between 10-15 household members. The household size was fair with average of 5 persons. This might be due to the intensity of labour involved in rice farming as members can be of help in the production of the rice, which can indirectly reduce the cost of production.

Education permits the individual to know how to seek for and apply information in

day-to-day problem solving. This is because as the individual gained the aptitude to read, he is able to apply the scope of his experience through the print media (Umunna, 2010). Education have effect on the productivity of farmers and it is also expected to reduce the level of technical inefficiency as educated farmers would find it easier to understand information on new innovations on farm practices and production technologies (Osun *et al.* 2014). It was also found that 50.8 % of the rice farmers have primary education, 30.8% have secondary education, and 5.8% have tertiary education. Only 8.3% of the rice farmers have no education. This implies that the level of literacy is high in the study area and this will be of great help in reducing the technical inefficiency in the study area.

The analysis of the farming experience of the respondents revealed that majority (52.5%) of the rice farmers had farming experience between 21- 40 years; this implies that the rice farmers are more experienced in rice production which will have positive effect on their output.

Marital status of a farmer is an important factor affecting the level of production and productivity on peasant farms. (Umunna, 2010). The result showed that majority (72.5%) of the respondent are married. The implication of this is that household heads that are married and have responsibilities which will make them seek for more income from rice production as they cater for their family. People in their household can also be source of family labour from their faming activities.

Occupation is one of the major criteria of measuring the socio economic characteristics of a society as a whole. Majority (69.2%) of the respondents involved mainly in farming as their primary occupation. While, the remaining

respondents chose farming as their secondary occupation. This implies that majority of the respondent depend on farming as a means of livelihood. The distribution of annual farm income showed that that (80%) of the respondents interviewed have annual farm income range between ₦99000-₦5,999,000. This has a good implication on the production of rice in the study area. Farmers in the study area would have enough money or credit to procure inputs needed for the next farming season and this will reduce borrowing rate form cooperative societies and other credit organizations.

5. Maximum Likelihood Estimates of the Technical Efficiency of Ofada Rice Farmers

Technical efficiency of the Ofada rice farmers was estimated using Maximum Likelihood Estimates Method (MLE) as presented in the Table 2. The result showed that quantity of seeds, farm size cultivated, and labour used, quantity of fertilizer used and quantity of fertilizer used are the production factors influencing the Ofada output. The variance ratio γ is 0.905 indicating that the variables defined explained 90.5% of the variation in Ofada rice production in the study area. The coefficient of quantity of seed used is 0.385, it is positive and it is significant at 5 percent level of significance. As expected that increase in the quantity of rice seed planted will lead to increase in the total output, if all things being equal. This will definitely increase the production efficiency of the farm.

Farm size coefficient of 0.196 is positive and significant at $p \leq 0.01$ signifying that farm size has contribute effectively to the output perhaps in terms of the fertility and suitability of the land in planting of Ofada rice use. Increase in farm size will increase

the total output of rice in the study. This assertion will true if the workers' ratio is commensurate with the farm size and there is adequate supervision over farm. This also agrees with the findings of Girei *et al.* (2012) who determined the technical efficiency in paddy rice production in Niger Delta Region of Nigeria.

Agrochemicals use coefficient (0.032) is positive and significant at $p < 0.001$. This has a positive effect on Ofada rice production efficiency in the study area. Increase in agrochemical at minimal level suitable for the farm land and rice production will increase production efficiency as a result of increase in total output of rice. This helps to wade off and control factors (pests and diseases, low fertility, weeds...) that may have negative effect on the total output of rice in the study area.

Estimated results of the inefficiency model revealed that the inefficiency factors are significant. The coefficient of age is negative (-1.119) and significant at $p < 0.01$ showing that Ofada rice production efficiency reduces as the age of the farmers' increases. This implies that the farmers will not be able to cope with the energy requirement of the farm operations for establish rice farms as they in age. If modern technology applied, it can reduce its effect i.e. age and production efficiency.

Educational level has been said to be an important influence on the rice farmers adopts new technology for their farming activities. The coefficient of educational level is positive and statistically significant at $p < 0.05$. There is a direct relationship between efficiency and educational level, as the educational level increases the efficiency decreases. This is does not meet *prior expectation* contrast to Durojaye and Ogunjinmi (2015) findings that farmer's

level of efficiency increase as their level of education increases.

Household size coefficient (-0.462) is negative and significant at $p < 0.05$. As the household size increases the efficiency increases. Increase in household size will increase family labour. Majority of farmers

in rural area cultivate small plot and family labour is their major source of labour. Increase in farm size increases production efficiency, because agricultural production activities are labour intensive and large household can provide labour at reduced or no cost (Ajibefun and Daramola 2003).

Table 10: Maximum Likelihood Estimates for Ofada Rice Farmers

Explanatory variables	Coefficient	Standard Error	T- value
Constant	6.608***	0.505	13.079
Quantity of seeds (kg)	0.385***	0.116	3.332
Farm size cultivated (ha)	0.196**	0.108	1.819
Labour used (mandays)	-0.475	0.001	-0.363
Quantity of fertilizers used (kg)	0.003	0.009	0.357
Agrochemicals used (liters)	0.044***	0.014	3.097
Inefficiency variables			
Constant	-6.013	3.808	-1.579
Age of farmer (years)	0.055	0.036	1.529
Farming experience (years)	0.008	0.019	0.421
Educational level (years)	0.287**	0.145	1.979
Household size (number)	-0.462**	0.243	-1.899
Sigma squared (σ^2)	1.241***	0.448	2.768
Gamma (γ)	0.906***	0.040	22.385
Log likelihood function	-77.478***		
LR test of one-sided error	24.998***		

***Significant at 1%;

Source: Field Survey, 2017.

The frequency distribution of the technical efficiency estimate from the stochastic frontier model is depicted in the Table 3 given below. The efficiency level of the farm ranges from 0.11-0.90. Majority (45%) of the farms in the study area are operating at efficiency level ranging from 0.81-0.90. The mean efficiency of rice producing farms is 0.756. This is an indication that there still need for the increase in production efficiency of rice by 24.4% in the study area. The minimum and the maximum efficiency level are 0.126 and 0.951 respectively.

Table 3: Decile Range of Technical Efficiency of Farmers

Frequency Distribution	Number of Farms	Percentage
0.11-0.20	3	2.5
0.31-0.40	1	0.8
0.41-0.50	4	3.3
0.51-0.60	2	1.7
0.61-0.70	18	15
0.71-0.80	34	28.3
0.81-0.90	54	45.0
0.90-1.00	4	3.3
0.80-0.90	72	60
Above 0.90	17	14.2
Total	120	100

Source: Field Survey, 2017.

Descriptive statistics	
Number of Observation	120

Minimum	0.126
Maximum	0.951
Mean	0.756
Standard Deviation	0.146

Source: Field Survey, 2017.

6. Factors affecting the Production Efficiency of the Rice Farmers

Multiple regression analysis was used to determine the factors affecting production efficiency of the rice farmers in the study area. Double log form was used to analyse the data factors. The negative results have an inverse relationship with the production efficiency while the positive results have a direct relationship with the production efficiency. From Table 4, age of the farmer, farming experience, annual farm income and non-farm income, are positive while years of formal education and farm size are negative and statistically significant at 5% and 10% respectively.

Age is negative and significant at 10 percent to the output of farmers in the study area. This implies that as the age of rice farmers increases their efficiency decreases. Farmers beyond productive age tends to reduce in production efficiency, this might be due to reduction in the energy level of the farmers as the Ofada rice production requires more energy during the production process. It also might affect the ability of farmers to cope with risk involved in production of Ofada rice in the study area. Farmers who are beyond the productive age are late adopters of new technology or new farming techniques because they are used to their old farm practices and attitude might not aid the production efficiency. This is supported by the findings of Osun *et al* (2014) that productivity increases with age but start to decline as farmers becomes very old.

Farming experience coefficient is positive and statistically significant at one percent. The implication of this is that the more experienced a farmer is the more efficient his production. Increase in experience help farmers' prediction and also to create measure to arrest any shock if notice earlier. This is consistent with Durojaye and Ogunjinmi (2015) that farmers with less experience are inefficient compare to their counterpart with more experience.

Farm size is negatively significant at 1 percent. This implies that the higher the farm size the less the efficiency. Farmers who possess large farms tend to be less efficient because the rate of over surveillance concentration of inputs and labour on small plot is higher than large plot.

Annual farm income is positively significant at 5 percent. The implication of this is that the higher the farm income the higher the efficiency of rice farmers in the study area. Increase in farmers' income aid the level of output as to necessary inputs needed for the productions are obtained. This also helps farmers to increase their level of production.

Non- farm income is positive and significant at 5 percent. This implies that the higher the non -farm income the higher the efficiency. This severs as a risk measure peradventure there is reduction in the annual farm income and there is a need to carry out production in next planting season

Table 4: Estimate of factors affecting production efficiency of Rice farmers

Variables	Coefficient	T-value
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Constant		-2.889
Age	-2.320*	1.817
Years of farming experience	1.651***	2.038
Years of formal education	-8.417**	-2.319
Farm size	-3.562*	-1.852
Annual farm income	3.643**	2.340
Non-farm income	8.833**	2.225
Amount of credit obtained	-0.786	-1.472
Labour use	1.222	1.350
$R^2 = 0.949$		
Adjusted $R^2 = 0.743$		

***Significant at 1%; **Significant at 5% and *Significant at 10%

Source: Field Survey, 2017.

7. Constraints faced by Ofada rice farmers

The major factors that limit farmers in respect to their production are revealed in the Table 5, as analysis was carried out on their level of the effect on farmers. In the study area lack of food security has higher percentage of 74.2%. This implies that the production level of rice is sufficient for the community and food security is being achieved, thou not totally achieved. Farmers in the study area also have pest and disease controlled at minimal level. This was reflected in the percentage (67.5%) gotten from the insignificant section. This might be due to the fact that most farmers are more experienced in carrying precautionary measures against pest and disease. Lack of farm implement (43.3%) tends to be on an important factor affecting the farmers.

Generally, it was observed that most of the farmers that were sampled still use traditional method of farming, which affects the production level of the farmers. Scarcity of hired labour (46.7%) is of no importance as farmers have sufficient people to carry out their farm operations. Lack of technical skill has a higher percentage (62.5%) in the strongly significant section. This implies that level of exposure of people in the

community to operate major farm equipment that aid in farm operations is very low. This has an effect on farmer's interest to purchase this equipment to run their day-to-day farming activities. The demand pressure is barely high with 44.2 percent. The implication of this is farmers' capacity to meet the demand pressure is reducing as Ofada rice is beginning more importance in the country than the previous years.

The community generally is poorly developed compare to the rate of development in the present world today. Major facilities such as good road network, health care centers to cater for the farmers well-being, good transportation system etc. that aid production of Ofada rice production are not installed. This was reflected in the analysis carried out with percentage of 56.7 percent. High cost of production (36.7%) is an important factor militating against the production of Ofada rice in the study area. Lack of farmers' access to finance to carry out their production process is very high as most farmers are not able to meet up with credit organization requirement i.e. the interest rate. This has a negative effect on the decision of the farmers on the production level as farmers tend to make their decision based on the amount credit available.

Table 5: Ofada Rice Production Constraints

Constraints	Insignificant	Significant	Slightly	Strongly	All
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	significant				significant			
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Lack of technical skill	4	3.3	13	10.8	28	23.3	75	62.5
Demand pressure	2	1.7	15	12.5	50	41.7	53	44.2
Poor infrastructure	3	1.7	14	11.7	35	29.2	68	56.7
Lack of access to finance	5	4.2	16	13.3	26	21.7	72	60
High cost of production	6	5.0	32	26.7	38	31.7	44	36.7
Lack of farm implements	26	21.7	52	43.3	17	14.2	23	19.2
Scarcity of hire labour	56	46.7	37	30.8	15	12.5	11	9.2
Others	56	46.7	35	29.2	14	11.7	9	7.5
Pest and disease	81	67.5	22	18.3	11	9.2	3	2.5
Lack of food security	89	74.2	19	15.8	5	4.2	5	4.2

Source: Field Survey, 2017.

Freq.: frequency, %: percentage.

8. Conclusion and Recommendations

8.1 Conclusion

Rice is the only major cereal crop that is primarily consumed by human beings directly as harvested. Rice is also incorporated into domestic animal feed, the bran, meal, and chopped straw are useful, especially when mixed with the polishing or given with skim milk. The polishing are also important source of furfural and other chemurgical products. This study investigates the technical efficiency of Ofada rice farmers in Obafemi Owode Local Government Area, Ogun State. Data were collected across 120 respondents that were selected randomly. Summary of the data analysed showed that farmers that are in their reproductive stage, literacy level of the farmers are high, majority of the farmers are married and more male are involved in farming than the females.

The estimated results of the study also revealed that there is presence of technical inefficiency in the production process that is cause of variation in rice output of the farms. The result of technical efficiency revealed that rice producing farms are not fully efficient in the study area. The mean efficiency of farms in the study area is 75.6%. The implication of this is that there is still a need to increase the scope of rice production in the area by 24.4%. The study

also analyzed factors that determine production in efficiency. The problems encountered by the farmers in the study area which include lack of technical skill, lack of access to credit facilities, high cost of production and poor infrastructure.

8.2 Recommendations

Based on the findings of this study, these following solutions are recommended in order to improve the efficiency level of rice farmers in the study area. They are stated as follows:

Government should initiate programmes that will enlighten farmers on the importance of use of agrochemicals and their positive effect on their on their output and also on their production efficiency.

Government should encourage by provision of fund for research institute on improvement of rice seeds that will aid farmers output.

Provision of adequate infrastructure such as good road network (rural- urban; urban – rural), electricity and transportation system, this will aid the production level of Ofada rice.

Government should create avenue for farmers to have access to credit facilities and loan should be available at affordable interest rate.

Farm inputs such as fertilizer, seed, agrochemical should be subsidize by the government so as to reduce the cost of production.

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A Review of Urban Residential Neighbourhood Security

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Abstract. The history of cities is intertwined with the search for protection from, and the containment of violence. There is a shared lineage between urbanisation and security – from the progressive fortification of cities through aggressive and defensive architecture and the use of siege tactics and enclaves to the rapid expansion of surveillance technologies and the regulation of mobility. However, the modern day urban residential neighbourhood security is creating a wide gap between citizen's security and privacy. The sheer scale of insecurity in the poor areas or slums means that, in many contexts, it has become routinised or normalised into the functional reality of daily life. Violence is linked to fear and insecurity, which pervades people's lives, with serious implications for trust, well-being and social capital among communities and individuals. On this note, this paper was borne out the sole aim of having a comprehensive review of urban residential neighbourhood security which however, agrees with literature that the issues that constitute security threat vary across nations in the world and further expounded the five multi-facial security frameworks guiding urban residential neighbourhood security in other to provide justice and sustainable global security.

Keywords: Neighbourhood Security, Insecurity, Urban Violence, Global Security

1. Introduction

A widely dispersed range of policy makers and scholars are becoming aware of the dilemmas posed by urbanization, urban poverty, urban insecurity, crime and violence (Muggah, 2012). However, the rate at which contemporary cities are growing, as a dividend of rapid urbanization of the world's population has given birth to the widespread conditions of insecurity of urban settlements, amongst which are: natural and man-made disasters; crime and violence. Giles (2011) stated that the problems facing cities today is their expansion at an unprecedented pace at which people abandon rural areas in search of better job opportunities, which has posed greater challenges to infrastructure thereby resulting to the divers growing challenges of urban residential neighbourhood security in the developing countries of the world. The way many large urban regions are currently developing has destructive consequences for societal stability which labelled cities as citadel and havens for international terrorist and criminal networks (Philip, 2002).

Nigeria in recent times has witnessed an unprecedented level of insecurity. This has made national security threat to be a major issue for the government and has prompted huge allocation of the national budget to security. Alapata (2012) expounds plainly that the concentration of violent crimes in major urban centres worldwide is been heralded as an indicator of the breakdown of urban systems. Every city has its own unique blend of challenges and needs its own strategy and approach to tackle security issues. Therefore, there is the need for a strong amalgamation of technology, concept operations and collaboration that is unique to every individual city to be used as an established and effective framework to address urban residential neighbourhood insecurity. According to Security and Defence Agenda (SDA) (2011), urban residential neighbourhood security requires a comprehensive strategy that spans the police and judiciary as well as other administrations at local and global levels and addresses internal and external insecurity. The assertion of SDA is as a result of the growing challenges of urban residential neighbourhood security issues which include: terrorism, organized crime, political and economic unrest, and climate change. These challenges made SDA debate group to raise some research questions that are yet to be answered by today's researchers which include: (1) how can communications between police, military and intelligence communities be improved in towns and cities? (2) What new technologies can improve urban residential neighbourhood security? (3) Where should governments draw the line between security guarantees and citizens' privacy in residential neighbourhoods? (4) Is the government giving urban residential neighbourhood security enough attention or should this remain a local matter?

Ogboi (2013) opined that over the years, the incidences of crime and violence have increased tremendously in urban areas, making some neighbourhoods literally inaccessible. The cities experience a wide range of criminal activities ranging from petty to violent and organized crimes. The crimes are also facilitated by institutional weakness and deficiencies in security architecture. Ogboi and Eze (2013) stated that response to the growing threats of crime and inability of the police to provide adequate protection has made individuals, communities and businesses to engage private security. In other words, residents in the cities organized themselves into neighborhood self-protection groups such as vigilantes in order to ensure neighbourhood security.

2. Security-broad Perspectives

Lippman (1944) viewed security as the capability of a country to protect its core values both in terms that a state need not sacrifice core values in avoiding war and can maintain them by winning war. Baldwin (1997) argued that to sustain security sometimes requires sacrificing other values including marginal and prime values. Wolfers (1952) argued that the expectation is of different nation on the issue of security differs because they face different levels of threats as a result of their unique geographical, economical, ecological and political environment. Ullman (1983) suggested that security means decrease in vulnerability. Buzan (2000) considered the study of international security as more than a study of threats, but also a study of which threats that can be tolerated and which require immediate action. He sees the concept of security as a balance between power and peace. Since 1990s, the concept of international security has spread to all directions, from nations to groups,

individuals, international systems, non-government organizations and local governments.

Czeslaw (2004) said that the core issue in any security discussions is a broadly defined prediction, or identification of a disturbance (threat) which should make possible subsequent future actions an emergency measures – monitoring, prevention, elimination, isolation etc. The evolution of security could be traced back to 1943 during the World War II when the term “national security” came into full usage in US political discourse. At the end of the World War II in 1950s the term “international security” emerged. International security consists of the measures taken by nations and international organizations, such as the United Nations, to ensure mutual survival and safety. These measures include military action and diplomatic agreements such as treaties and conventions. International security is national security or state security in the global arena. The content of international security has expanded over the years. Today it covers a variety of interconnected issues in the world that have an impact on survival. It ranges from traditional or conventional modes of military power, the causes and consequences of war between state, economic strength, ethnicity, religious and ideological conflicts, trade and economic conflicts, energy supplies, science and technology, food, as well as threats to human security and the stability of states from environmental degradation, infectious diseases, climate change and the activities of non-state actors. While the wide perspective of international security regards everything as a security exclusively on military concerns.

According to (Zabadi, 2005), security has been seen as a situation where a person or thing is not exposed to any form of danger

or risk of physical or moral aggression, accident, theft or deterioration. The security experts argued that the concept of security has always been associated with the safety and survival of the state and its citizens from harm or destruction or from dangerous threats. All these conceptions hold that the state is the only institution with the primary responsibility and power for the safety of its territory and its people which is the guiding principles of the concept of security.

Czeslaw (2004) said that for long, security has been equated with the threats to a country’s borders. For too long, nations have sought arms to protect their security. But for most people today, a feeling of insecurity arises more from worries about daily life than from the dread of a cataclysmic world event. Czeslaw (2004) said further that job security, income security, health security, environmental/neighbourhood security and security from crime are the emerging concerns of human security all over the world today. There is paradigm shift from state security to human security because of its relevance to people everywhere in the world, whether rich or poor.

Nayef (2009) opined that the issues that constitute security threat vary across nations in the world. The major security threats to powerful nations like United State of America today may be how to defeat international terrorism and promote their economic interest and democratic values, but to the developing countries like Nigeria may have their peculiar security challenges determined by socio-economic (disease, poverty, natural disaster, violence, landmines, human rights abuses) and political circumstances.

3. Nature and Types of Security

According to Purpura (2002), security is defined as traditional methods (security officers, fences, and alarms) used to increase the likelihood of a crime-controlled, tranquil, and uninterrupted environment for an individual or organization in pursuit of objectives. Shinoda (2004) opined that the term, “security” may convey more general meanings including safety of individuals from violence or crimes, religious, peace of mind and financial measures to sustain a certain standard of living. Luke (2014) buttressed safety of individuals when he interpreted security as: security of people, not just territory; security of individuals, not just nations; and security through development, not through arms. Security of all the people everywhere is it in their homes, in their work places, in their streets, in their communities and in their environment. McNamara (1968) viewed security beyond individual safety but rather means development. It is further buttressed that security is not military hardware, though it may include it; security is not military force, though it may involve it; security is not traditional military activity, though it may encompass it. Security is development and without development, there can be no security.

Nwolise (2012) asserted that the nature of security is depicts in its expansion horizontally or vertically. Horizontally, security goes beyond the military to encompass economic, political, environmental, social and other aspects. Vertically, security goes beyond the state to incorporate and emphasize the individual, social groups (ethnic, religious, and professional), the state and humanity at large. McNamara (1968) stated that irrespective of the acclaimed nature of security, any nation that sought security in the face of acute unemployment, poverty, low technological development, hunger and

poor infrastructure has a false sense of security.

Since the 1990s, there have been a number of attempts to broaden the conception of security beyond the purely state-centric model. A cooperative security concept was advanced in response to the realization that states needed to cooperate to tackle the multiple security challenges that were identified in the post-cold war era. This concept suggested that national security was no longer just a national concern and called for enhanced cooperation between states (Nayef, 2009). Hence the “multi-sum security principle” which classified global security to five dimensions that includes human, environmental, national, transnational, and trans-cultural and that both global security and the security of any state or culture cannot be achieved without good governance at all levels that guarantees security through justice for all individuals, states, and cultures.

The first dimension is human security; a concept that says the principle object of security is individual and not state. The second dimension is environmental security which includes issues like climate change, global warming and access to resources. The third dimension refers to national security which is linked to the state’s monopoly over the use of force in a given territory and as a type of security that emphasizes the military and policing components of security. The fourth dimension has to do with transnational threats such as organized crime, terrorism, and human trafficking. The fifth dimension is concerns with integrity of diverse cultures and civilization terms of that which tackles the issue of trans-cultural security. These five multi-facial security frameworks must be addressed in other to provide justice and sustainable global security.

According to Nayef (2009), the multi-sum security principle brings together the five aspects of security issues with the nation that justice is a prerequisite for sustainable security both domestically and globally. It is imperative that justice be a central consideration when formulating security policies, negotiating an end to conflict or reconstruction as a post-conflict environment. Part of the reason for the marginalization of justice in security studies is the dominance of the state-centric paradigm of political realism, as well as the relegation of ethical concerns to the domestic realm otherwise known as traditional security.

According to Roland (2001), the traditional security paradigm refers to a realist construct of security in which the referent object of security is the state. The prevalence of this theorem reached a peak during the cold war. For most half a century, major world powers entrusted the security of their nation to a balance of power among states. In this sense, international stability relied on the premise that if state security is maintained, then the security of citizens will necessarily follow. Traditional security relied on the anarchistic balance of power, a military build-up between the United States and the Soviet Union (the two superpowers), and on the absolute sovereignty of the nation state. States were deemed to be rational entities, national interests and policy driven by the desire for absolute power. Security was seen as protection from invasion's executed during proxy conflicts using technical and military capabilities.

Roland (2001) expressed that traditional state-centric notion of security has been challenged by more holistic approaches to security. Among the approaches which seeks to acknowledge and address these basic threats to human safety are paradigms that

include cooperative, comprehensive and collective measures, aimed to ensure security for individual and, as a result for the state.

4. Meaning and Nature of Urban Residential Neighbourhood Security

Chivot (2015) stated that urbanization and the rise of residential neighbourhoods are driven by factors of economic development and cultural vitality. This made heavier demands to be placed on the environment and public health through increased energy consumption, water and air pollution, and waste mismanagement. Kleeman (2008) opined that residential neighbourhoods have become one of the defining features of modern urban life for a growing number of people in the developing world and their security challenges are a daily reality.

Purpura (2002) stated that there are three notable occurrences affecting security today. First, the terminology varies but the examples are: cybercrime, denial of service and e-security. Secondly, we have the information technology security specialists and the physical security specialists. Generally, the former possess a background geared to protect against computer-related crime such as Yahoo boys, ATM fraud, etc and unauthorized intrusions into computer systems, whereas the latter focus on traditional security duties (e.g. perimeter security and contract security forces). Thirdly, the term common to this category is denial of access and intrusion detection.

UNHabitat (2007) opined that poor urban planning; design and management have increasingly been cited as playing a role in the shaping of urban environments that put citizens and properties at risk. Thus, the physical fabric and layout of cities have a bearing on the routine movements of

offenders, victims and on opportunities for crime. More so, the lack of integration of crime prevention strategies within comprehensive city planning practices is a factor in facilitating opportunities for urban crime.

Ogboi and Eze (2013) asserted that level of safety differs among urban residential neighbourhoods, especially between inner city and suburban content. Adeli (2011) showed that residents in old areas of the city where social unity is witnessed feel more secure. Suburban typically features quiet streets with less traffic than the inner city neighbourhoods but may have “eyes on the street” which may limit level of security (Jacobs, 1961). Environmental barriers to safety are higher among low-income people, who typically live in poor environments characterized by physical and social disorder (Craig, 2002). Ross (2000) reported that residents of poor neighbourhoods had high levels of fear of being victimized and injured yet out of necessity they walked more than residents of rich neighbourhoods. Rich neighbourhoods therefore, rank higher than poor areas in safety while poor inner city neighbourhoods typically suffer from high crime and general disinvestment (Ogboi and Eze 2013).

Liotta (2014) suggested that the lack of proper and sufficient infrastructure and public services (such as proper sanitation, housing, education and health care) to support the growing population of residential neighbourhoods do not only lead to the growth of slums, but also breeds discontent among urban dwellers, leading to high crime rates, as visibly seen in growing mega cities such as Karachi, Rio de Janeiro and Lagos. Agbola and Alabi (2009) identified essential parameters of security threats to residential neighbourhoods which include: inadequate access to basic human needs such as environmental degradation;

natural and human made disaster; denial of fundamental human rights; gender inequality; fear of security of tenure and forced eviction; and poor governance. These security parameters are fundamental and essential to neighbourhoods’ safety and security in the developed and developing countries of the world.

Boisteau (2006) said that the public policies implemented by authorities no longer satisfy the need of security caused by the growing sentiment of insecurity, with new public-private partnership being used. The development of these partnerships originates from the idea that governmental authority is no longer capable of controlling urban spaces alone, with the cost of a “State-led war on crime” exceeding the financial and institutional capacities of the majority of local and national governments. Thales (2012) suggested an integrated concept based on developing systems that enable security forces to handle incidents and coordinate emergency response by police, fire crews, first responders and private operators. These systems share and pull together information from separate subsystems-video surveillance cameras, emergency call points, multi-agency communications, etc – through an integrated operations control centre, providing real-time decision support and managing resources for incident response. This concept is driven by an urban transformation policy aimed at optimizing a city’s operations through an open, scalable architecture integrating innovative and efficient solutions within an urban security plan to ensure continuity of public services on a daily basis and in a crisis.

Philip (2008) stated that urban crime rate in the United States fell markedly during the 1990s and remains at historically low levels. He used statistical evidence to indicate that

the decline, like crime surge has been largely uncorrelated with changes in socio-economic condition across cities. He stressed further that the ups and downs of crime have a considerable effect on residential location and property values but the assertion has not been empirically proved in the developing countries especially in the Sub Sahara Africa.

Shopeju(2007) looked into the relationship between crime and urbanization. He assumed that the urban setting with its abundance of wealth and goods provides ample opportunities for various types of crimes. Shopeju also examined the factors which militate against social control and enhance the prevalence of crime to include: increased interaction (due to high population density) in urban areas and anonymity which make crime detection a difficult task; improved mobility and increased physical environmental heterogeneity.

According to Afrobarometer (2010), accelerating rates of violence and crime are by no means an urban specific problem; they are particularly problematic in residential neighbourhood areas. The sheer scale of violence in the poor areas or slums means that, in many contexts, it has become “routinized” or normalized’ into the functional reality of daily life. This made Moser (2006) to state that urban violence is a serious development constraint in developing countries and increasingly dominates the daily lives of citizens across the globe. The accompanying increase in fear and insecurity has led to a wide-scale pre-occupation with the phenomenon, but there is little agreement on the underlying causes of such endemic violence or of its costs and consequences.

Farrell and Sullivan (2004) examined the relation between witnessing violence and

changes in problem behaviors (violence, aggression and delinquency) and attitudes during early adolescence. They found out that witnessing violence also predicted subsequent increases in drug use and attitude supporting violence, also that boys reported greater increases in witnessing violence than girls. In addition, they also discovered that increase in witnessing violence also were related strongly to increase in problem behaviors and attitudes supporting violence and to decrease in attitude supporting non-violence.

Osgood and Chambers (2000) examined community social disorganization and crime beyond its exclusive focus on large urban centres. Their findings support the generality of social disorganization theory: juvenile violence was associated with rates of residential instability, family disruption and ethnic heterogeneity. Though, rates of poverty were not related to juvenile violence, this is also accord with social disorganization theory because unlike urban setting, poverty was negatively related to residential instability. They also ascertained that rates of juvenile violence varied markedly with population size through a curvilinear relationship in which countries with the smallest juvenile population had exceptionally low arrest rates.

Olajide (2018) explored the position of residential neighbourhood crime among the key determinants of residential property value to find out that accessibility is the most significant determinant followed by residential neighbourhood crime and building/neighbourhood characteristics. The study concluded that since neighbourhood security can only guarantee a neighbourhood free of crime, policy makers should put up efforts in ensuring adequate security arrangement for residential neighbourhoods in Nigerian urban centres.

Ajibola et al (2011) emphasized on the role that adequate provision of security facilities (at the perspective of gated communities) can play within the residential neighbourhood of urban centres in Lagos, Nigeria. The study found out that the quest for security of lives and properties was the major factor attracting people to the residential estate and the gated communities provided good basis for improving the standard residential properties in the neighbourhood. The study concluded that security of neighbourhood has influence on property value and housing investment.

Bello (2011) observed that insecurity of Nigerian urban residential neighbourhood led to a corresponding rise in crime affecting lives and properties of the neighbourhood dwellers. The study concluded that there is a correlation among environmental planning; poverty and property values and state of insecurity can negatively impact on housing investment.

According to Frost and Sullivan (2012), crime as a community problem is another important factor that allows society to unite with public services to fight criminal activities. Frost and Sullivan (2012) further expressed that public awareness focuses on the private businesses that are in the purview of criminals and natural disasters will allow all the community entities to have a united security system that will lead to efficiency gains, thus reducing the time to act and allow swift apprehension of the law-breaking individual. The more aware the public is of security threats, the more open they will be to adopt security measures. Once the security measures are in place, the probability to integrate the systems with municipal security, in turn creating a broad safer city project is high. Frost and Sullivan (2012) assumed that the approach of private/public partnership and cooperation in

tackling the security challenges in residential neighbourhoods would help in the sustainability of urban security and safety.

According to United Nations Office on Drugs and Crime (2014), security from crime, fear and victimization at the State, local and personal levels is an important basis for economic and social development. United Nations Guidelines for the Prevention of Crime (2015) opined that States play a primary role; public safety and crime prevention are not the sole responsibility of government or public law enforcement. Indeed, individuals, communities, non-governmental organizations, civil society and the private sector all play a role in enhancing security and neighbourhood safety. Recognizing the role of diverse actors and stakeholders in enhancing community safety and the prevention of crime, the UNGPC (2015) calls upon States to develop national policies in the field of crime prevention. These include cooperation and partnerships with the corporate sector and action to increase the likelihood that offenders will be apprehended.

5. Recommended Ways Towards enhancing Urban Residential Neighbourhood Security

According to UNHabitat (2007), the physical designs such as gated communities, low-wall fence, observatory, operation Cul-de-sacs and management of the built environment play a role in facilitating or diminishing opportunities for crime and violence. More so, effective urban planning, design and governance should seek to manipulate the built environment in ways that are intended to reduce or even eliminate the opportunity to commit crimes.

Perry (1998) asserted that neighbourhood unit was embraced for its community idealism and many of the public sectors in those countries which were exposed to the theorem have since adopted its purpose of protecting and promoting the public health and of considering the safety and welfare of citizens. The assertion of Perry (1998) revealed that neighbourhood unit principles can be used as a planning instrument to foster security and safety in towns and cities of the world.

Timberlake (2015) stated that residential neighbourhood security features are in contrast to high perimeter walls and fences, security requirements are achieved through landscape design, such as the large pond, low garden walls with bench seating and differences in elevation that creates natural, unobtrusive barriers. Purpura (2002) stated that Architects play an increasing role in designing crime prevention into building plans. He further expressed that environmental security design such as natural and electronic surveillance of walkways, parking lots, windows and landscaping that enhance visibility, improved lighting and other architectural designs that promote crime prevention can be adopted as security measures in towns and cities.

As a new technological approach to residential neighbourhood security, millions of closed-circuit television (CCTV) cameras are installed in streets and businesses throughout the world with the stated goals of reducing crime and increasing public safety in towns and cities. The United Kingdom is one of the most enthusiastic proponents, with an estimated 1.9 million cameras in 2011- one for every 32 U.K. residents- and the number continues to rise. Chicago reportedly has at least 15,000 cameras installed in one of the largest U.S. networks- which has prompted civil liberties groups to

express strong concerns- while in New York, cameras are increasingly found both on public transit as well as in businesses and even high- end residences (John, 2014). The installation and operation of CCTV camera in the residential neighbourhoods of the developing countries is a great challenge especially where there is prevalence of exclusion, weakness of civil society and failure of the State due to corruption.

Purpura (2002) suggested an integrated system approach as part of physical security strategies in controlling and operating security devices in a geographical setting. For example, the computer-based systems such as access controls, alarm monitoring, Close Circuit Television (CCTV), electronic article surveillance, fire protection and safety system, environmental monitoring, radio and video media, intercom, point-of-safe transactions, and inventory control that are installed within facilities should be controlled and monitored by operators and management at a centralized work-station or from a remote location.

Dewitt (1997) drew the synergy between the term “comprehensive” and “security” and came up with the idea of comprehensive security to mean the total well-being of the elites and of the communities which they led. This he explains by saying that elites, thus, organized themselves in ways which improved the likelihood of survival whether through conflict avoidance, conflict management, or the ability to defeat one’s enemies in revolution or in war. The idea of comprehensive security can be adopted in the residential neighbourhoods of the world with the aim of improving the well-being of the citizens and defeat the common enemies of terrorism, crime, violence and any other social menace.

Purpura (2002) opined that one of the notable twenty first century security challenges is terrorism. There is the need for a rethinking of defense and security strategies to meet these threats. Though, security professionals are on the front lines, facing not only terrorism, but also a variety of crimes, fire, accidents and disasters. Through improved education and training, increased professionalism, creativity and leaders, this is hope to go a long way in helping the professionals to provide a safe environment.

Kwaja (2016) opined that privatization of security in residential neighbourhoods will have significant implications for an ineffective and democratically unaccountable security sector. He further said that to address this challenge, one should strengthen the mechanism and institutions of governance; to emphasize the democratic control of the security sector on one hand and the professionalization of the security sector as responding to the security needs of the citizens on the other. In the final analysis, the proliferation of informal security providers represents a potential and real security challenge, if they are not integrated within the overall framework of security sector governance.

6. Conclusion

Urban residential neighbourhood security requires a comprehensive strategy that spans the police and judiciary as well as other administrations at local and global levels in addressing internal and external security threats. More so, there is the need for a strong amalgamation of technology, concept operations and collaboration that is unique to every individual residential neighbourhood to be used as an established and effective framework coupled with good urban governance in city management on

issue related to security policies, programmes, projects and plan.

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Spatial Pattern of Landcover Changes in Obajana Watershed, Kogi State: A GIS Approach

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Abstract. This research characterizes the land use land cover of Obajana watershed and assesses the spatial pattern of land cover change in the area from 1987 to 2013. Primary and secondary data were used for the research. The primary data were index coordinates of geographic features within the study area, collected through the use of global positioning system. The secondary data were Geodetic Digital Elevation Model (GDEM) and Landsat TM / ETM imageries for three epochs (1987, 2006 and 2013) with path and row of 189 and 55 downloaded from Global Landcover Resources Website (<http://www.glcf.com>). Supervised image classification was done for the three series of remotely sensed imageries to extract the spatial pattern of land cover change. GIS techniques were used to derive the maps, and the various landuse systems were compared using percentage distribution. The Obajana watershed is characterized by a maximum and minimum elevations of 411 m and 134 m respectively with a two dimensional area of 43.4 km². Cement production in the area was largely linked with the increase in land cover change of the watershed, with areas covered by woodland reducing by about 37% while exposed and impervious land surfaces have increased by 40% and 111%, respectively, between 1987 and 2013.

Assessment of the pattern of change indicated that while impervious land surfaces were concentrated in the north-eastern and north-western axis in 1987, they shifted to the central part, spreading towards the northern and eastern axis of the study area in 2013. The study concluded that integrating Remote Sensing and Geographic Information System (GIS) was adequate for generating spatio-temporal information for the assessment of landcover changes in the study area.

Keywords: Remote Sensing, GIS, Obajana Watershed, Land use, Land cover, Change.

1. Introduction

Environment is the totality of the surrounding that affects the occurrence and establishment of organisms in a particular area (Davis, 1989). It is the sum total of water, air and land interactions and their linkages with humans and other living organisms. It includes all the physical and biological elements and their interactions (Last, 2001). It can thus be seen as the sum total of all the surroundings of a living organism, including natural features and other living and non-living things, which provide conditions for growth and development. Environmental sciences

generally seek to provide an understanding of the environment of the earth and the impact of human life upon the environment. Environmental researches have global relevance and they are multidisciplinary. It is thus of interest to everyone particularly as fundamental changes continue to take place in the various parameters of the environment around the world.

Environmental degradation on the other hand is the deterioration of the natural environment either through anthropogenic activities or natural disasters (United Nations, 1997). According to the International Strategy for Disaster Reduction (ISDR), it is the decrease in the capacity of the environment to meet human's ecological and socio-economic needs. Human activities are diverse and do take place in the environment. Thus human activities are closely dependent on the environment, resulting in various types of impacts directly or indirectly on the environment (Uchegbu, 1998). The various uses of the natural environmental resources cause soil erosion, deforestation, desertification and the attendant loss of biodiversity, and ozone layer depletion among others. All of these are believed to be contributory to the growing phenomenon of global warming and Climate Change (Adesina and Odekunle 2011).

This research examines the nature of the interactions between man and the environment from the perspective of man's use of the environment for socio-economic development. The objectives of this research are: i. Characterize the land use land cover of the watershed; ii. Assess the spatial pattern of land cover change in the area from 1987 to 2013

1.1 The Study Area

The Obajana region is located in the western part of Lokoja Local Government Area of Kogi State, Nigeria (Figure 1).

Obajana Watershed is situated approximately between geographical coordinates of (Latitudes 7° 54'17.66" and 7° 57'13.58"North of the Equator) and (Longitudes 6° 24'27.72" and 6° 27'46.15"East of Greenwich meridian).

The area has a climate that belongs to the Koppen's Aw classification experiencing two distinct seasons - rainy and dry seasons (Alabi, 2009). The rainy season lasts from April to October while the dry season lasts from November to March. The total annual rainfall ranges between 804.5mm and 1767.1mm (Audu, 2012a). Mean annual temperature is about 27.7°C and relative humidity could be up to 30% during the dry season and 70% in wet season. The main vegetation type in the study area is the Southern Guinea Savanna with predominantly tall grasses and shrubby trees. (Nathaniel, 2012).

The study area is drained mainly by River Oinyi which is a third order stream in the River Niger basin complex (after Strahler, 1949). The Oinyi River is semi-perennial with portions of it seasonal in nature (ephemeral), flowing only after rains while most of the smaller streams and drainage lines that dissect the hills are water-barren during the dry season

2. Materials and Methodology

In this study, both primary and secondary data sets were used. The primary data collection involved is the latitude and longitude of selected features within the study area using the Global Positioning System (GPS). This data basically assist in image processing and the implementation of 'Supervised' classification procedure on the images. Universal Transverse Mercator (UTM) projection, Clarke 1880 ellipsoid, Minna Nigeria datum zone 32 north was used to define coordinates in the GIS environment using the 1st order polynomials The secondary data is made up of Remote Sensing data comprising of

Landsat TM / ETM imageries of the study area for (28th March 1986, 9th December 2006 and 25th December 2012) with path and row of 189 and 55 (downloaded from the Global Landcover Facility website) and Geodetic Digital Elevation Model (GDEM) of 2006.

2.1 Watershed Characterization

The first step in the characterization process of the watershed was outlining the approximate boundary of the study area. This was done using the digital elevation model (DEM) of Kogi State with 30m resolution. This is then followed by the other processes which involved; Sink Filling, Flow Direction, Flow Accumulation, Pour Point identification and finally Watershed Delineation

2.2 Land Use/ Cover Change Assessment

After restoring the satellite images, colour compositing were performed to boost visual interpretation. Using TM bands 5, 4, 3 for 1987, ETM+ bands 5, 4, 3 for 2006 and ETM+ bands 5, 4, 3 for 2013. Image classification were then carried out so as to map out the various land use of the entire study area. Four major categorization was made which include; Built up, Vegetation, Surface water bodies, Bare soil. Image functionality in ILWIS 3.3 was used to carry out the classification operations and maximum likelihood algorithm was used. It should be noted that the classification process was carried out for the year 1987, 2006 and 2013. Analysis of change was the next phase of the assessment which involves the calculation of percentage change in areas occupied by the various land use categories from 1987 to 2013 from which the trend was further analyzed.

3. Results and Discussion

Characterization of the Watershed

Figure 2 shows the extracted part of the DEM for Kogi State that was processed using the water body as a central point. The digital elevation model shows that the Obajana watershed has a maximum elevation of 424 m and minimum elevation of 155 m (point of discharge) as against that of entire Kogi state with maximum elevation of 674 m and minimum elevation of 12 m. (Figures 2 and 3). Results of Figure 3 indicate that the lowest region is to the Eastern part of the watershed while the highest region is to the South-Western part of the watershed. The elevation differences show that all the streams contribute to the major stream flowing towards the Eastern part of the watershed. And this could also affect the degree of surface water accumulation of the receiving higher order streams down the valley.

The watershed is estimated to have a two dimensional area of 43.432542 km² and a perimeter of 31.8525 km as depicted in Figure 2. These imply that it has a very rich and robust relief. Figures 4 and 5 show the Flow Direction map and Flow Accumulation map respectively. The purpose of the flow direction is to derive the key hydrologic characteristics of the watershed surface and to determine the direction of flow from every cell in the area. With the flow accumulation map, the nature of the stream channels and drainage network flows were identified. The stream network shows that the watershed has a “dendritic drainage pattern” in nature. Dendritic drainage pattern is a “branching, treelike drainage pattern. In areas of uniform rock, with little distortion by folding or faulting, the rivers develop a random branching network similar to a tree (WVCA, 2013).

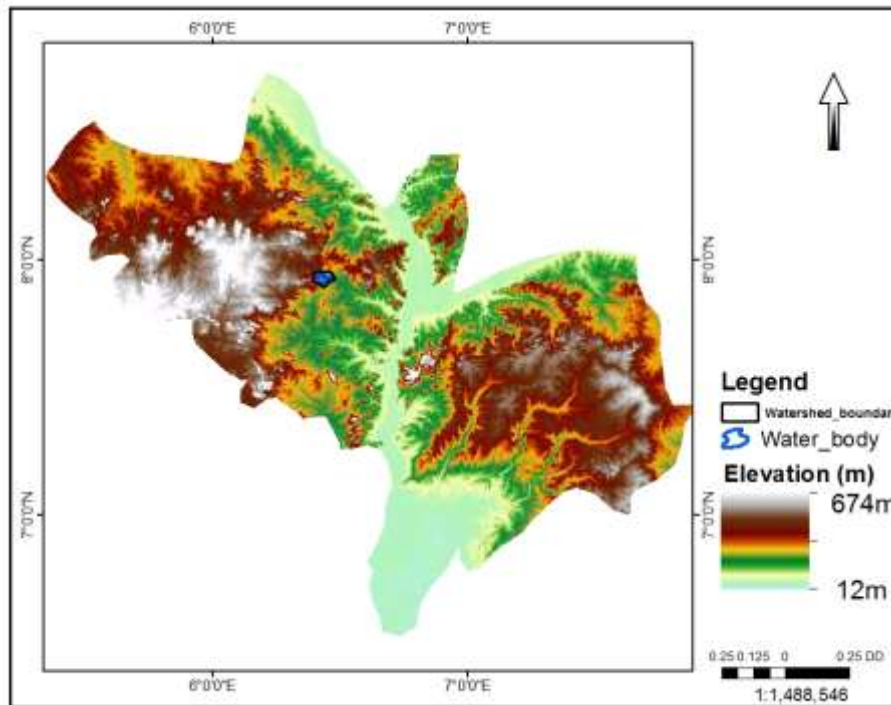


Figure 1: DEM of Kogi State (with the digitized water body)

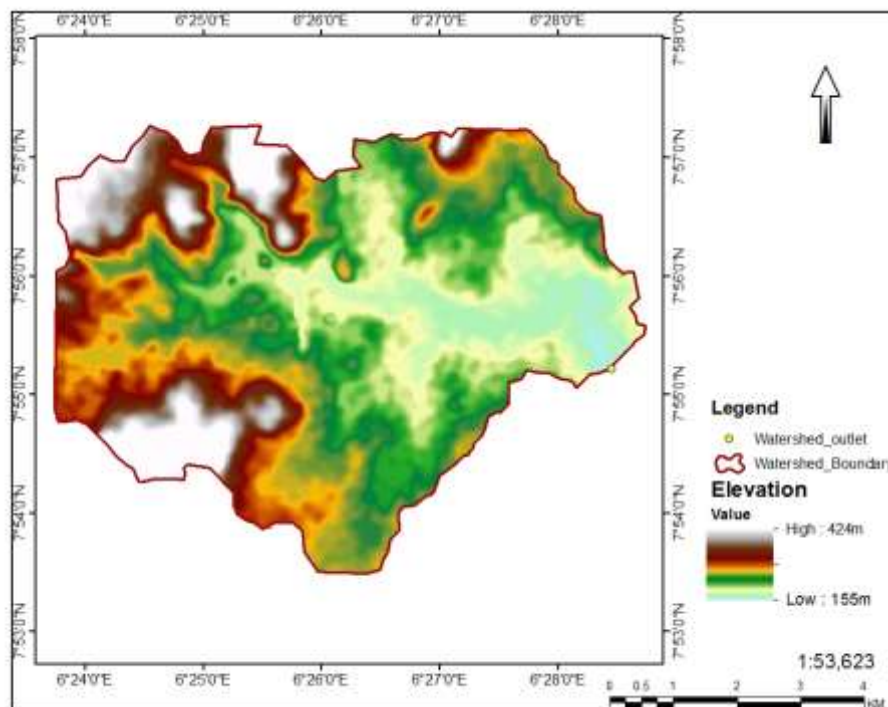


Figure 2: DEM of the delineated Watershed boundary and Watershed Outlet.

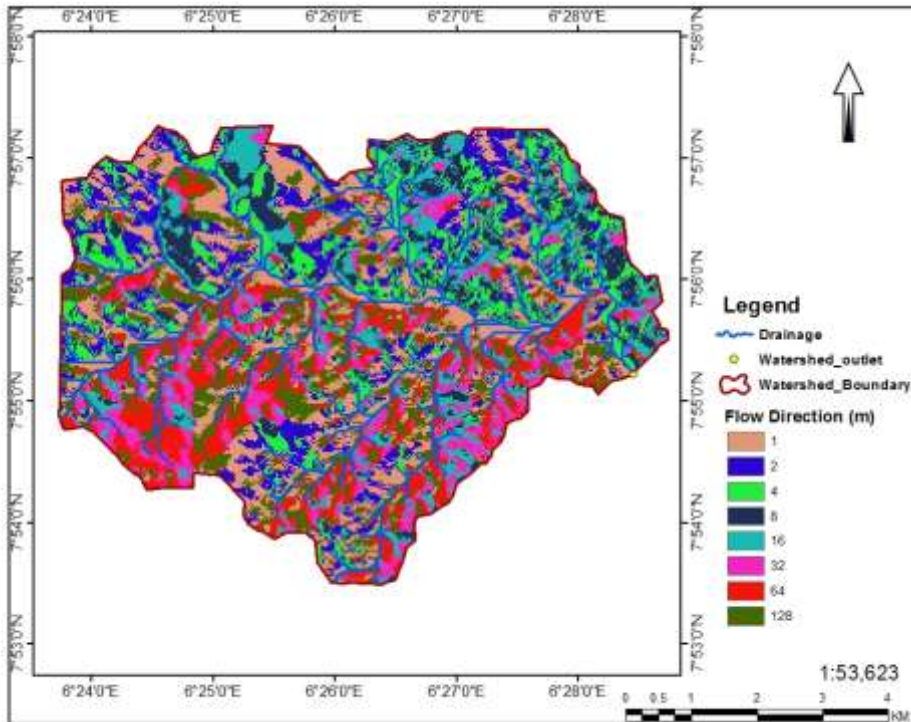


Figure 3: The Flow Direction and Watershed Outlet.

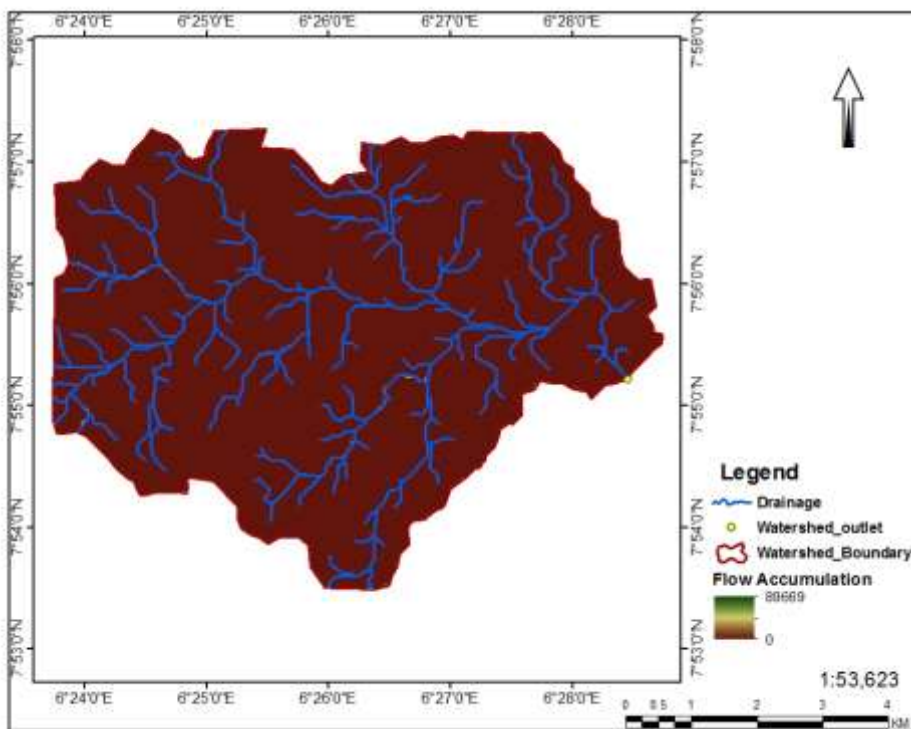


Figure 4: Flow Accumulation Drainage Networks and Watershed Outlet.

Spatial Extent of Land Cover Changes between 1987 and 2013

As shown in the result of the analysis in Figures 5 – 7 and Table 1, all the Land Cover features experienced tremendous changes between 1987 and 2013 (26 years). “Woodland” decreased very significantly in area. Between 1987 and 2006 it experienced a loss of 584.1ha. It continued to decrease from 2006 to 2013 with a loss of 353.61ha thus bringing the overall

change from 1987 to 2013 to a decrease of 937.71 ha. This translates into an overall decrease of 36.98% of its actual coverage in the watershed. Field work shows that “Woodland” areas are being converted into farm lands, industrial/commercial areas and Impervious Surfaces (road, staff quarters/estates walkways amongst others). This result is in agreement with the work of Nathaniel (2012) which attributed the loss of vegetal cover in Lokoja to development, industrialization and expansion of roads. His result shows that vegetation experienced an overall decrease of 50.9% over a study period of 21 years (1986-2007).

Unlike the “Woodland” category, “Shrubs” gained more areal coverage over the study with time. In 1987 it occupied 1,402.96 ha which constituted about 31.69% of the entire study area. By 2006 the area had increased to 1,108.71 ha i.e. 40.93% of the total land area. It continued to experience additional increase from 2006 to 2013. From Table 1 “Shrub” category shows an overall increase of 544.64 ha which means a change of 39.98%. This can be linked to persistent and increasing destruction of forest covers for domestic fuel and persistent felling of trees for timbers in the study area. “Surface Water Body” also increases in size over the study period. In 1987 it occupied 174.70 ha which was (4.38%) of the study area. In 2006 the area increased to 635.94 ha i.e. 5.87% of the total land area. From 2006 to 2013 it experienced an increase of 25.11 ha. From Table 1 in all, “Surface Water Body” experienced a total increase of 107.99 ha translating into a percentage change in area of +47.03%. The cause of this increase in the level of Surface Water Body within the study area cannot be completely disconnected from the establishment of a dam by the Obajana Cement Company. This is linked to increase in demand for water for factory operations and for the growing rural population and other expanding industrial concerns. “Impervious Surfaces” also gained more area with time. In 1987 it occupied 263.25 ha which is equivalent to 6% of the entire study area. In 2006 the area had increased with 115.83 ha i.e. 8.63% of the entire study area. It continued to experience additional increase from 2006 to 2013. Table 1 shows that it has an overall increase of 293.58 ha which means a change of 111.33%. Therefore, the implication of this level of increase of the Impervious Surfaces is that the volume and intensity of runoff in the study area would increase. Persistent increase in cement exploitation and its related activities in the watershed can therefore be said to be responsible for the change in land covers. A clear example is the conversion of very rich woodland area into area where the massive kiln plant is located, and also conversion to housing estates and commercial areas. Excess kiln dust which is constantly release into the environment is also a contributory factor to the reduction of woodland in the study area.

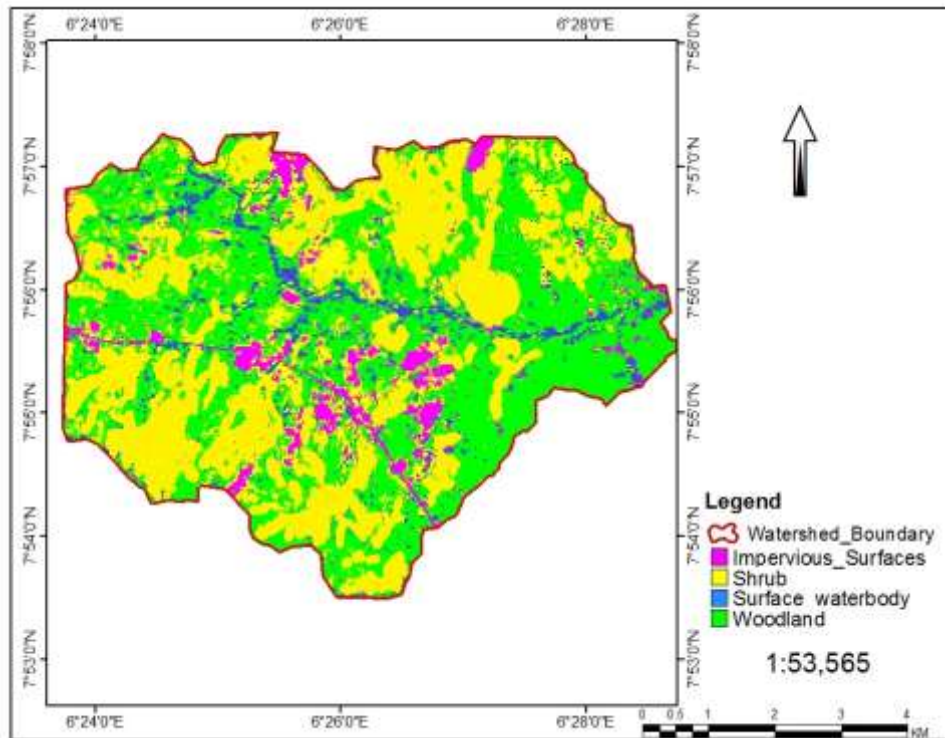


Figure 7: Land Cover Map in 1987.

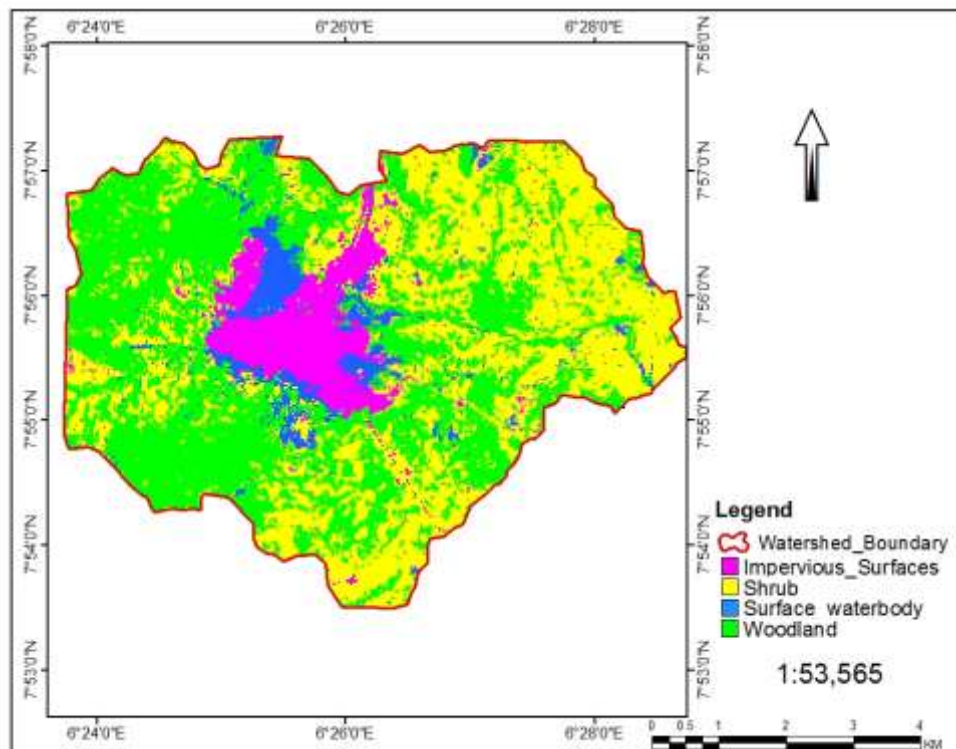


Figure 8: Land Cover Map in 2006

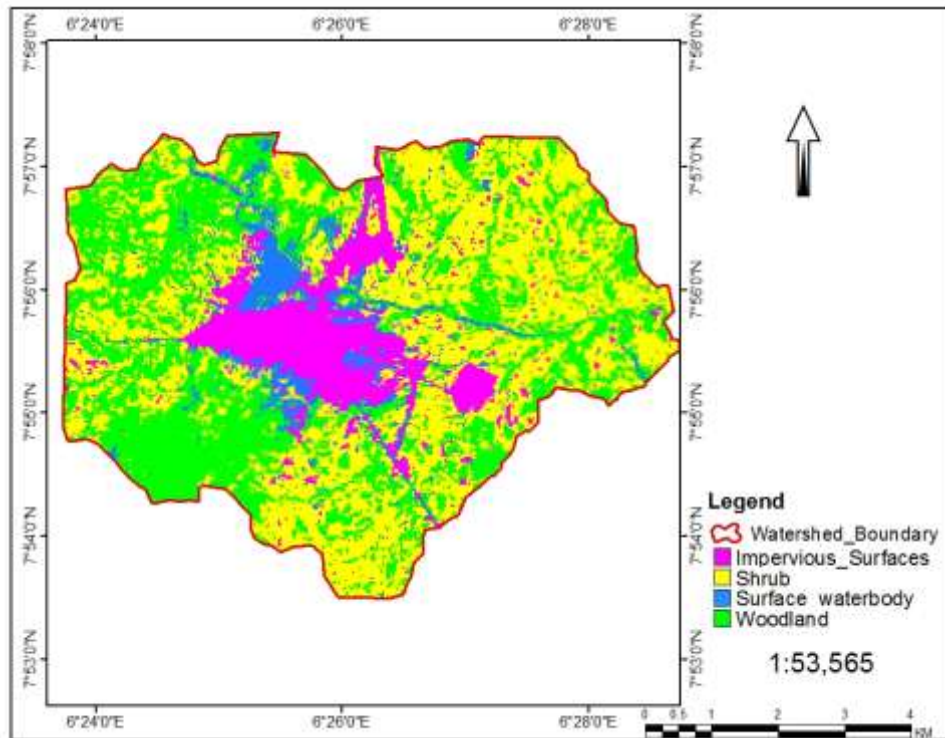


Figure 8: Land Cover Map in 2013

TABLE 1

Land Cover type	1987 Area (Ha)	2006	2013	Change Area (Ha) in	1987 Area (%)	2006	2013	Percentage Change in Area (%)
Woodland	2540.7	1956.6	1602.99	-937.71 (Decrease)	57.93	44.57	36.51	-36.98 (Decrease)
Shrub	1402.96	1796.85	1947.6	+544.64 (Increase)	31.69	40.93	44.36	+39.98 (Increase)
Surface Water Body	174.70	257.58	282.69	+107.99 (Increase)	4.38	5.87	6.44	+47.03 (Increase)
Impervious Surfaces	263.25	379.08	556.83	+293.58 (Increase)	6	8.63	12.68	+111.33 (Increase)

Source: Author's data analysis

- Overall change in area = (Final area – Initial Area)
- Percentage change in area = [(Final area – Initial Area)/Initial Area] *

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The Human Capital Development and Economic Growth: Nigerian Experience

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Abstract. The impact of human capital development on economic growth in Nigeria has been a subject of discussion with most authors emphasizing its significance to economic development. The study, using secondary data between 1980 and 2015, autoregressive distributed lag to co-integration, results noted presence of a long run co-integrating relationship among the variables and that capital education expenditure contributes negatively to growth. The study therefore recommends that government should improve on her human capital development drive and also channel her expenditure on education to areas where they are necessary so that it can contribute positively to growth.

Keywords: Human Capital, Economic Growth, Education Expenditure, Capital Formation and School Enrolments

1. Introduction

The pace of Nigerian economic development has been at a snail speed and has remained so for decades despite its abundant human and natural resources at its disposal. It is disheartening to note that countries like Malaysia, Indonesia, Taiwan, Singapore and South Korea that had similar

Per Capita Income, GDP growth rate and under-developed political structures like Nigeria in the 1960s and early 70s have escaped underdevelopment and poverty and are today, owing to the manner in which their economy have been managed, are now regarded as Asian Tiger economy which serve as models for other economies in the world. These countries are now excelling economically and technologically as a result of their sustained investment in human capital development.

In fact, the development of any nation cannot be deciphered from the quality of its human capital, more so, that there is a paradigm shift across the globe towards more knowledge based sector, skills and human capital development (OECD, 1990). This involves acquisition and increase in number of persons that possess the skill, education, experience and expertise which are necessary for economic and political development of a country. Thus, **Jhingan (2012)** sees human capital development as being associated with investment in man and his development as a creative and productive resource. The African Development Bank Report (1998) viewed human capital development as an essential means of

sustaining economic growth and also an end in itself.

According to Babalola (2003), the rationale behind investment in human capital is based on the following arguments; that the new generation must be given appropriate part of knowledge which has already been accumulated by previous generation, that the new generation should be taught how existing knowledge which has already been accumulated by previous generation, that the new generation should be taught how existing knowledge should be used to develop new product to introduce new process and production methods and social services, the people must be encouraged to develop entirely new idea, product processes and methods through creative approaches.

In Nigeria, efforts had been geared in the past towards human capital development by policy makers owing to the recognition of the fact that any nation desiring guaranteed economic vitality and sustained economic growth must of necessity place high premium on improved manpower as this is needed to articulate, nurture, operate and sustain enabling policies, functional system and effective institutions to meet National objectives. Therefore, it can be asserted that human capital development practices ensures that citizens are better producers as observed by the researcher is the case Asian Tigers. The main objective of this paper is to explore the relationship that exists between human capital development and the economic growth in Nigeria. In specific terms however, the paper will aim at achieving the following objectives: determine whether government expenditure on health and education have any significant effect on economic growth in Nigeria and determine whether there exist a significant relationship between expenditure on education and economic growth in Nigeria.

2. Review of Relevant Literature

2.1 Concept of Human Capital

There is no generally acceptable definition of human capital as different author has put forward different definition of their perception of the concept. According to Adam Smith (1776), a classical economist who asserted that human skills increase wealth for society as well as for the individual. The OECD (2001) referred human capital as the knowledge, skills, competencies and attributes embodied in individuals that facilitate the creation of personal, social and economic well-being. It is the aggregation of investments in activities such as education, health, on-the-job training and migration that enhances an individual's productivity in the labor market (Kiker 1966, Becker 1964, Schultz 1961, 1962).

Put differently, Akingbade (2006) opined that human capital development implies building an appropriate balance and critical mass of human resource base and providing an enabling environment for all individuals to be fully engaged and contribute, to national development efforts. It involves providing opportunities for all citizens to develop to their fullest potentials through education, training and motivation as well as creating the enabling environment for everyone to participate fully in national development.

2.2 Empirical Review

Several studies, both in Nigeria and overseas have been carried out to examine the relevance of human capital development in the achievement of economic growth. There seems to be a consensus from most of these studies that the development of human

capital engenders economic growth. Loening (2004) investigated the impact of education on economic growth for the 1951 to 2002 period using error correction model and the result show that a better educated labour force had a positive and significant impact on economic growth. The growth accounting framework demonstrated that human capital explained about 50% of output growth. Similarly, Self and Grabowski (2004) studied the impact of education on economic growth in India established that primary education had a strong causal impact on growth than the impact of secondary education. And it was evident that female education at all levels had impact on economic growth while male education had a causal impact on growth only at the primary level.

Using co-integration and error corrections mechanisms to determine the relationship between human capital and economic growth in Nigeria, Adamu (2003) established that investment in human capital in the form of education and training led to economic growth because of its impact on labour productivity. The author attributed the negative sign of growth rate of enrolment of graduates in tertiary institution to the time lag required for the impact of graduates to be felt on economic growth in terms of their contribution to national productivity.

Garba (2003), using Nigerian data developed a system analysis framework as an alternative to empirical studies for elucidating the relations between human capital formation, utilization and development through the network of relations between the formal, informal and the foreign sectors of the Nigerian economy and the result shows a dysfunctional process and a triad of failures of institutions, state and market in Nigeria. The dysfunctional

process created great divides between the components, which constitute formidable obstacles to Nigeria's developmental process.

Babatunde and Adefabi (2005) investigated the long run relationship between education and economic growth in Nigeria between 1970 and 2003 through the application of Johansen Co-integration technique and Vector Error Correction Methodology. It examines two different channels through which human capital can affect long run economic growth in Nigeria. The first channel is when human capital is a direct input in the production function and the second channel is when the human capital affects the technology parameter. The Johansen Co-integration result establishes a long run relationship between education and economic growth. A well-educated labour force appears to significantly influence economic growth both as a factor in the production function and through total factor productivity.

Otu and Adenuga (2006) empirically examine the relationship between economic growth and human capital development using annual data from 1970 to 2003. Capital and recurrent expenditure on education and enrolments into primary, secondary and tertiary education were used as proxy for human capital. Co-integration and error correction mechanism technique was used for analysis. It was found that investment in human capital, through the availability of infrastructural requirements in the education sector accelerates economic growth. Physical capital formation was correctly signed and statistically significant at 1 per cent level of significance.

3. Methodology and Data Analysis

Following the review of the theoretical literature, the specification for the model in log-linear form in Nigeria is given as:

$$\begin{aligned} \ln RGDP_t = & a + b \ln GFCF_t + c \ln CEE_t \\ & + d \ln REE_t + e \ln HC_t \\ & + \varepsilon_t \quad (1) \end{aligned}$$

Equation (1) is RGDP is measured by the real gross domestic product, GFCF is the gross fixed capital formation, CEE is capital education expenditure, REE is recurrent education expenditure and HC is human capital index. Based on theoretical postulations, we expect an estimate of b, c, d and e to be positive. All the data were sourced from the Central Bank of Nigeria Statistical Bulletin and the human capital index is sourced from the World Bank Development Indicators. To distinguish the short-run effects from their long-run effects, Equation (1) is specified in an error-correction modeling form. Following Pesaran et al.'s (2001) bounds testing approach and rewrite (1) as follows:

$$\begin{aligned} \Delta \ln RGDP_t = & \alpha + \sum_{i=1}^{n1} \beta_i \Delta \ln RGDP_{t-1} \\ & + \sum_{i=0}^{n2} \delta_i \Delta \ln GFCF_{t-1} + \sum_{i=0}^{n3} \varphi_i \Delta \ln CEE_{t-1} \\ & + \sum_{i=0}^{n4} \omega_i \Delta \ln REE_{t-1} + \sum_{i=0}^{n5} \eta_i \Delta \ln HC_{t-1} \\ & + \rho_0 \ln RGDP_{t-1} + \rho_1 \ln GFCF_{t-1} \\ & + \rho_2 \ln CEE_{t-1} + \rho_3 \ln REE_{t-1} \\ & + \rho_4 \ln HC_{t-1} \\ & + \varepsilon_t \end{aligned}$$

Without lagged level variables equation (2) will be a standard VAR model. The linear combination of lagged level variables have replaced the lagged error term from equation (1), resulting in error-correction model expressed in equation (2). Pesaran et al. (2001) propose applying the familiar F-test for joint significance of the lagged level variables as a sign of co-integration. However, in this context, the F-test has new

critical values that they tabulate. Since the critical values account for integrating properties of all variables, there is no need for pre unit root testing under this approach and variables could be I(0) or I(1) which is the main advantage of this method. Once co-integration is established, estimates of $\rho_1 - \rho_6$ normalized on ρ_0 will yield the long-run effects of all exogenous variables. The short-run effects are reflected by the estimates of coefficients attached to first-differenced variables.

4. Results of findings

The presentation of the empirical results starts with the stationarity properties of all the variables. The Augmented Dickey Fuller (ADF) procedure test the null hypothesis of a unit root and results from the ADF unit root tests are shown in Table 1 and indicate that all the series are non-stationary in levels, but stationary in first differences. The exception to this finding is the human capital index which is significant at level.

Table 1: Unit Root Test, 1980-2015

Series	ADF
LnRGDP	-2.382
$\Delta \ln RDGP$	-6.822*
LnGFCF	2.045
$\Delta \ln GFCF$	-9.169*
LnCEE	-1.032
$\Delta \ln CEE$	-9.538*
LnREE	0.257
$\Delta \ln REE$	-5.206* (2)
LnHC	-3.037
$\Delta \ln HC$	-7.596*

Notes: Proper lag length for each test was chosen by AIC.

* Indicates significance at the 1% level.
 ** Indicates significance at the 5% level.
 *** Indicates significance at the 10% level.

Since the above results show that the variables are of different order of

integration, thus the need for adopting the Pesaran et al.'s (2001) approach to estimate error-correction model in equation (2). Since data are annual, we follow the literature and impose a maximum of four

lags on each first-differenced variable. We then use Akaike's information criterion (AIC) to select optimum lags. The results are reported in Table 2.

Table 2 Full Information estimates of equation (2)

Lag order	0	1	2	3
Panel A: Short-run coefficients estimates				
$\Delta \ln \text{GFCF}$	0.087 (2.684)**			
$\Delta \ln \text{CEE}$	-0.035 (2.742)**			
$\Delta \ln \text{REE}$	0.022 (1.887)***			
$\Delta \ln \text{HC}$	-0.029 (1.529)			
Panel B: Long-run coefficient estimates				
Constant	$\ln \text{GFCF}$	$\ln \text{CEE}$	$\ln \text{REE}$	LHC
3.741(3.752)*	0.300 (3.974)*	-0.118 (2.959)**	0.074(1.557)	-0.099(1.195)
Panel C: Diagnostic statistics				
F	ECM	LM	RESET	Adjusted R ²
5.291	-0.298 (2.905)*	0.603	0.347	0.76

Notes: (a) Numbers inside the parentheses are absolute values of the t-ratios.

(b) The upper critical bound value of the F-statistic at the 5% significance level is 4.0.

(c) LM and RESET are the Lagrange multiplier test of first-order serial correlation and Ramsey's test for functional form, respectively.

(d) ** and * denote significance at the 5 and 1% levels, respectively.

Panel A reports in Table 2 reports the short-run estimates, Panel B reports the long-run estimates. Finally, Panel C reports diagnostic statistics. From the short-run coefficient estimates in Panel A, it is clear that there is at least one short-run significant coefficient obtained for every first-differenced variable except the human capital index. Thus, we can conclude that gross fixed capital formation, both capital and recurrent education expenditure are significant factors influencing the level of growth in the short run in Nigeria.

Panel B, examine whether or not the short-run effect is permanent on transitory. It was discovered that gross fixed capital formation and capital expenditure on education is a significant factor influencing the level of growth in Nigeria in the long run, while recurrent education expenditure and human capital index are not significant factors influencing the level of growth in Nigeria in the long run.

Concerning the signs and magnitude of the parameter estimates it was discovered that only gross fixed capital formation and recurrent education expenditure have a positive relationship with growth, while capital education expenditure and human capital index is negatively signed. The implication of this result is that most capital expenditure on education are not spent in the right

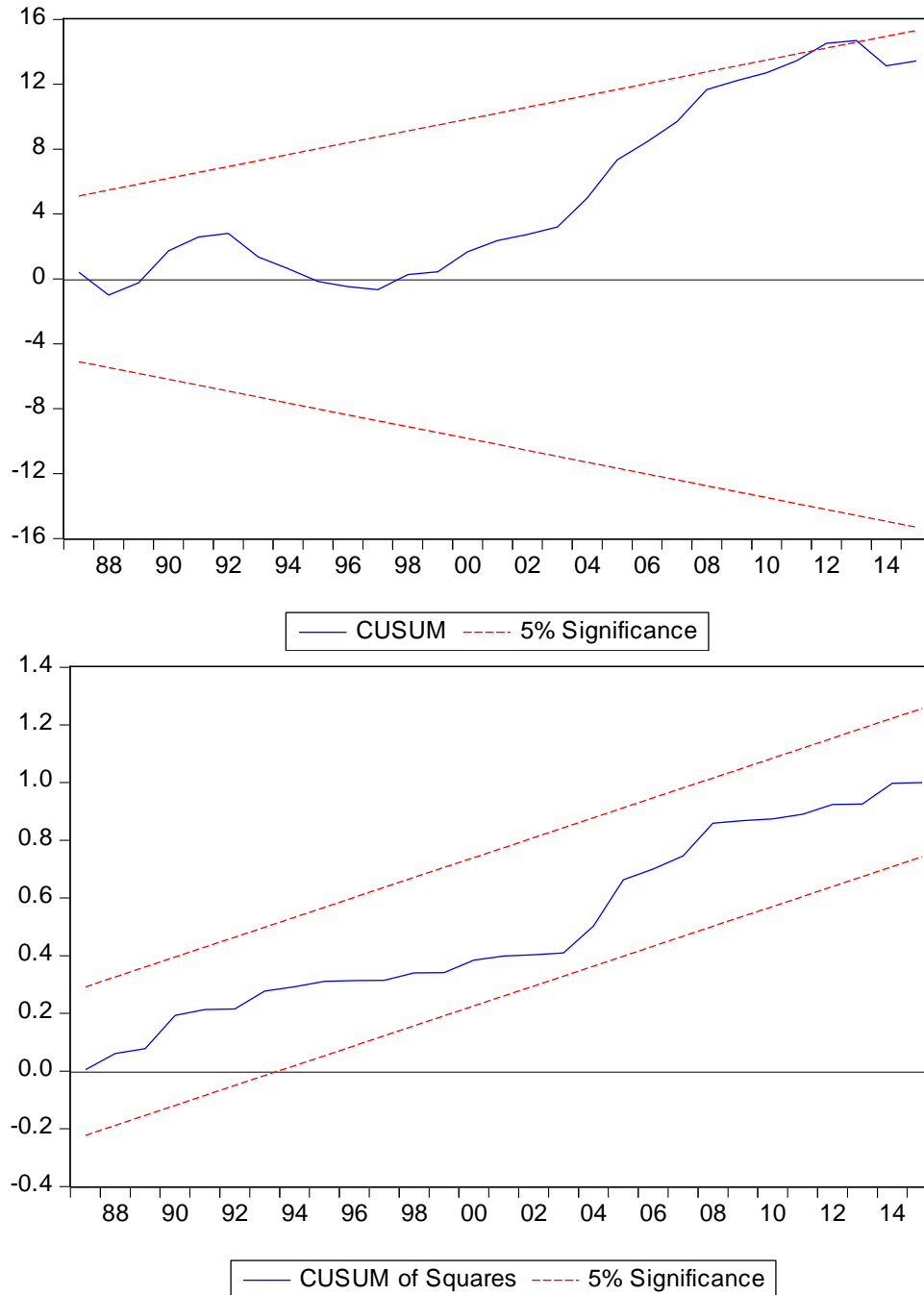
way. However, for these long-run coefficients to be meaningful, we must establish that the variables are co-integrated. To this end, we proceed to Panel C.

The results of the F-test along with other diagnostic statistics are reported in Panel C of Table 2. Given the 5% upper bound critical value of the F-test at 4.0, our calculated statistic of 5.291 is significant, supporting co-integration. Another sign of co-integration could stem from the fact that variables are adjusting toward their long-run equilibrium values. To test this hypothesis, we use the normalized long-run coefficient estimates from Panel B, generate the error term, and call it ECM. We then replace the linear combination of lagged level variables in Equation (2) by ECM_{t-1} and estimate this new specification after imposing the same optimum lags reported in Panel A. If variables are to adjust toward their long-run equilibrium values, ECM_{t-1} must carry a significantly negative coefficient. This is indeed the case from Panel C. The estimated coefficient itself reflects the adjustment speed. In Nigeria, for example, 30% of the adjustment takes place within one year.

Reported in Panel C are also the Lagrange multiplier (LM) and Ramsey's RESET statistics. The LM statistic is used to test for first-order serial correlation and the RESET statistic is for model specification. Both are distributed as χ^2 with one degree of freedom. Given its critical value of 9.48 at the usual 5% significance level, both statistics are insignificant supporting autocorrelation free residuals and correctly specified model.

Lastly, we examine whether all the coefficient estimates, that is, the short-run as well as the long-run estimates, are stable. We applied the well-known CUSUM and CUSUMSQ tests proposed by Brown, Durbin, and Evans (1975) to the residuals of the optimum error-correction model. These tests required that the sample be broken, with enough observations before and after the break point. The two CUSUM and CUSUMSQ statistics are then updated by moving one observation from one period to the other. The statistics are then plotted against the break points or break dates. If all coefficients are to be stable, the plot of these statistics should stay within a significance level of 5 percent. As shown in Figure 1, the estimated model is stable.

Figure 1. Plots of CUSUM AND CUSUMSQ



5. Summary and Conclusion

This study examines human capital development and its impact on economic growth in Nigeria using data for the period 1980-2015. The justification for the study is to assess the contribution of government expenditure on education with particular reference to human capital index. Using the

bounds-testing approach for co-integration and error-correction modeling, a standard model was estimated and results suggest that there is a long run relationship between the variables of interest and also that the system adjust back to equilibrium using the error correction model. We also found that gross fixed capital formation, capital education expenditure and recurrent

education expenditure are significant factors influencing the level of growth in Nigeria, but capital education expenditure contributes negatively to growth. The implication of the result is that government should try to focus her expenditure to areas where they are needed and also that they should try to invest on human capital development as this is the key to the development of any nation.

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The Armed-Fulani-Herdsmen and Violent Attacks Against Farmers and Farming Communities in Nigeria: An Overview

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Abstract. The conflict between the Fulani herdsmen and Farmers in Nigeria is a long-aged rivalry. However, the occurrence of violent attacks by the Fulani herders against the farmers and farming communities has been so terrific in the recent time. This paper examines and outlines these incessant attacks and draws the implications. The paper argues that the attacks go beyond the usual conflict that is known between the two groups; that there are two different sects of Fulani herders in Nigeria: the armed and unarmed herders; that the armed-herders are the perpetrators of these violent attacks and they may be another form of an insurgent group in the country. This is because their violent attacks continue to threaten the life and security of Nigerians in and around the affected communities, and the food security of the country as a whole. Therefore, the paper suggests that open grazing should be abolished and the creation and use of ranches should be encouraged among herders in order to end the attacks.

Keywords: Fulani herdsmen; Farmers; Armed; Violent; Attack; Nigeria

1. Introduction

The insecurity resulting from the insurgent, militia, and terrorist attacks is one of the major challenges the Nigerian government has been battling within the recent years. Nigerians had experienced and continue to experience brutal and violent attacks from different insurgent groups such as the Boko-Haram and Niger Delta Militants over the past few years (Adesina, 2013). These attacks range from kidnapping to killing and raping of children and women, sporadic shooting of unarmed and innocent citizens, burning and destruction of houses and properties, bombing (including suicide bomb attacks) and so on (Jackson, 2007; Adesina, 2013). For instance, the violent activities of Boko Haram insurgency in the northern part of the country had claimed many lives, incapacitated and displaced thousands, and destroyed properties worth multi-billions of Naira (Omede, 2011; Obi, 2008).

With the incessant occurrence of violent attacks on Nigerians, Nigeria has been included among one of the most dangerous and insecure countries in the world (Olukayode & Urhie, 2014). However, in recent time, the activities of the insurgent

groups (Boko-Haram and the militants) have been considerably degraded by the Nigeria military. The sporadic shooting and persistent coordinated bomb attacks have reduced tremendously. Nonetheless, suicide bomb attacks still occur at an interval in some states in the north-eastern part of the country. This shows that the insurgent groups have been technically overpowered to some extent (Pérouse de Montclos, 2016). However, another major phenomenon that continues to threaten the life and existence of some communities in Nigeria is the violent activities or attacks by the Fulani cattle breeders (also known as Fulani herdsmen) against farmers and farming communities in the rural areas (Ubelejit, 2016). Although the clash between the Fulani cattle breeders and the farmers is not a new occurrence in Nigeria, several cases of killings between the two groups were reported to have taken place before and years following the Nigeria independence in 1960 and the problem lingers till today (Tenuche & Ifatimehin, 2009). Researchers have documented the interplay of different factors responsible for these clashes. Among which include trespass and destruction of farmlands/farm-crops by Fulani herdsmen, issues regarding land disputes and ownership, struggles for grazing in the light of the dwindling of arable land, ethnic or religious or other sentiment issues, and cattle rustling (Odoh & Chilaka, 2012; Ubelejit, 2016; Bello, 2013; Adisa & Adekunle, 2010).

However, the Fulani herders' attacks against the farmers and innocent people (including women and children) living in the affected rural communities are terrific lately. The recent attacks according to the Global Terrorism Index are beyond the usual clash between the two groups (LaFree et al, 2016). It appears that the herders have taken after the violent insurgent groups, this is because these attacks are more of terror and genocide

(Dimelu et al, 2017). Though the herdsmen were known for wreaking havoc and maiming their challengers or enemies whenever there are clashes but the manner and rate at which they perpetrate these violent crimes in recent times have increased outrageously (Higazi, 2016).

So far, many communities have been razed leaving a countless number of people being killed, hundreds raped, thousands displaced and many rendered incapacitated by the Fulani herdsmen (Ubelejit, 2016). Though there is no official statistics or systematic data gathering that specifically provide the total number of people killed by the Fulani herdsmen in Nigeria. Various cases of the attacks were reported by the media. However, the 2015 Global Terrorism Index reported that about 63 people were killed by Fulani Herdsmen in 2013 and 1,229 in 2014 (START, 2015). In addition, the 2017 Global Terrorism Database reported that the Fulani herdsmen extremists have killed over 2,500 people in Nigeria between 2012 and 2016 making them responsible for more deaths than Boko-Haram insurgent group in 2016 (Institute for Economic and Peace, 2017). Furthermore, it was also reported that not less than 2000 lives were lost and over 12 thousand persons displaced across four states in Nigeria (Nasarawa, Benue, Plateau and Kwara) between 2007 and 2010 as a result of herders attacks on communities (Adisa & Adekunle, 2010). Additionally, the Amnesty International reported that 894 and 1813 people were killed across 17 states in 2017 and 2018 (between January and June) respectively (New Telegraph, 2018).

Hence, the major concern that preoccupies the mind of many Nigerians is whether the Fulani herdsmen are not another form of a terrorist group in Nigeria. Given the manner in which this group attacks and kills people (often with sophisticated arms). It is

worrying whether if these arms-bearing Fulani herdsmen are not another dimension of insurgent organisation springing up to take over from the degraded rebellious groups. It is against this background that this paper examines the violent activities of the Fulani herdsmen against the farmers and farming communities with an understanding that the group may be a new form of terrorist organisation or insurgent group in the country. Previous theoretical analysis and empirical research focused mainly on the causes of the herders-farmers clash in Nigeria. However, none of these research works addressed this phenomenon as a likely or a development of a new form of insurgency in Nigeria. The objective of this paper, therefore, is to examine the nature of Fulani herdsmen attacks and aggression, the implications of the attacks and proffer recommendations on how to contain the menace.

2. Who are the Fulani Herdsmen?

Fulani herdsmen are ethnic group found in West and Central Africa. They are largely nomadic breeders or pastoralists whose primary livelihood is raising livestock (cattle, goats and sheep) (Tenuche & Ifatimehin, 2009). Usually, the Fulani engage in the random movement of livestock through towns and across borders because they do not have a fixed abode. They move from place to place and their movement largely depends on the season and pastoral state. In addition, availability of water, extreme winds, high temperatures also influence their choice of area (Bello, 2013). In the recent years, however, changes in the climate patterns have also influenced their movement (Higazi, 2016). The Fulani herdsmen are found in countries like Benin, Burkina Faso, Cameroon, Ghana, Guinea, Ivory Coast, Mauritania, Mali, Nigeria, and Niger (Bello, 2013).

The Fulani ethnic group settled together with the Hausas and other ethnic groups in the Northern part of Nigeria. These ethnic groups integrated and lived together long before the existence of Nigeria. The majority of Fulani herdsmen have a primitive ideology and are pagan worshipers, while very few are Muslims (Bello, 2013). Today, the Fulani and Hausas are the major ethnic groups that dominate the northern states in Nigeria, with a population of over 30 million (Institute for Economic and Peace, 2017). In addition, due to the nature of their occupation, they are also found in other parts of Nigeria today. They drive their cattle from the north to the south, west and eastern part of Nigeria dominated by other ethnic groups (Ubelejit, 2016).

Furthermore, the Fulani herdsmen move across the states in the country and to other neighbouring countries to graze their livestock openly. Usually, they drive or graze their livestock in the forest far from cities and towns; though there are some shanty communities located in these areas whose primary occupation are farming. Typically, an average Fulani herder carries a stick and small weapons such as arrow and dagger, and swords while managing or driving cattle to protect himself and the livestock against wild animals and cattle rustlers (Higazi, 2016).

The roles of the Fulani herdsmen in the provision of meat for Nigerians and the economic development of Nigeria cannot be overemphasised. Nigerian Fulani herdsmen provide the bulk (about 95%) of the livestock (beef) consumed in the country. They contribute immensely to the economic growth and development of the country through the production and selling of cattle (Ofuoku & Isife, 2009). The minister of agriculture, Chief Audu Ogbeh, recently

announced that around 80,000 to 90,000 million cows are consumed in Nigeria daily. This shows the significant role the Fulani herdsmen play in Nigeria (Al-hamin, 2017).

The Fulani herdsmen like other groups in the country formed an organization called the Miyatti-Allah Cattle Breeders Association of Nigeria (MACBAN) which is the apex body of all Fulani cattle breeders in Nigeria. There are also branches of MACBAN across the states and local governments in the country. MACBAN is an officially registered association that caters to the affairs of all herders in Nigeria. It should be noted, however, that MACBAN is not an association of Fulani herdsmen alone, it also comprises of non-Fulani cattle owners who rear their cattle in private ranches. Grazing cattle and other livestock across states and towns (open-grazing) is commonly done by Fulani herders, non-Fulani cattle rears are usually private investors that make use of cattle field or ranches (Ofem & Inyang, 2014).

2.1 Conflict between Farmers and Fulani Herdsmen

Agriculture (farming and livestock) is the backbone of Nigeria. Prior to the discovery of oil in 1958, agriculture accounts for 97% of the Nigeria revenue and export earnings. Though Nigeria depends so much on oil for her revenue today; yet agriculture still remains the most lucrative industry in the country (Braimoh, 2002). Much of the foodstuff and meat consumed in Nigeria are produced locally by the Farmers and Fulani herders. Thus, both the Farmers and Fulani herdsmen are among the major actors that drive the economic growth and development of Nigeria (Omorogiuwa et. al., 2014).

However, the Fulani pastoralists-farmers' conflicts is a major challenge facing the

agriculture industry in Nigeria. In the recent years, the clash has grown, degenerated and intensified. Today, the tension poses a serious threat to national cohesion and security (Bello, 2013). Scholars, national and international organisation have carried out several studies to understand the problem between the herdsmen and farmers and provided recommendations on how to address the factors that may be responsible. Among the highlighted challenges include the increase in the population and the struggle for the available resources and the open grazing system adopted in Nigeria (Babatunde et al, 2015; Ofuoku & Isife, 2009; Odoh & Chilaka, 2012; Institute for Economic and Peace, 2017).

Nigeria's population according to the 2006 population census is over 170 million (National Population Commission, 2006). Today, the actual population of Nigeria is not known. The National Bureau of Statistics roughly put the figure around 192.3 million in 2016 (NBS, 2016). The United Nations projected that Nigeria's population will be around 364 million in 2030 and 480 million by 2050 (United Nations, 2015). However, the increase in population is without adequate planning and policies that will ensure equitable distribution of the available resources among people and the various groups (Rosenthal, 2015).

For instance, the demographic increase has led to the development of new urban areas and expansion of the existing ones. It has also increased the need for more constructions, cultivation of more farmlands (production of more foods) and raising more livestock to meet the demands of the people. Consequently, there is enormous pressure on the available resources (land and water) and an increase in competition between the cattle breeders, farmers and other interest groups. In addition, most of the construction

developments and farmlands were done on the transhumance grazing routes making it very difficult for breeders to move around or graze their livestock (Oseni, 2012; Babatunde et al, 2015).

Furthermore, the impacts of desertification and low rainfall in Northern Nigeria caused by climate change have forced many herdsmen to migrate with their livestock to the southern part where there is abundant rainfall and where the majority are farmers. In the process of migration, farmlands are usually destroyed by the livestock (Ubelejit, 2016). Also, the livestock sometimes grazes on farmlands leading to the destruction of crops.

In response to these destructions, farmers occasionally grow some poisonous plants on their farmlands to poison the cattle that feed on the crops. The situation thereby results in conflict between the two groups leading to attacks on the farmers and farming communities for killing the livestock, and counter or revenge attacks by the farmers. In addition, the presence of cattle rustlers and widespread of cattle rustling around the farming communities gave the herders the impression that farmers and the people in those communities were responsible for stealing their livestock. Thus, this negative mental state progressed and escalated to a serious conflict between the two groups (Odoh & Chilaka, 2012; Higazi, 2016).

2.2 The Arms-Bearing Fulani Herdsmen's Violent Crimes

As noted earlier, a typical Fulani herder carries arrow and dagger, cutlasses, and sword to protect himself and livestock against the wide animals and possibly armed robbers or cattle rustlers (Ofuoku & Isife, 2009). Today, a division of Fulani herdsmen in Nigeria now carry deadly sophisticated

weapons such as AK-47 assault rifle and hand-grenades around to protect themselves (Al-hamin, 2017). These weapons are being used against the farmers and farming communities whenever there is any clash between them. The use of these weapons has resulted in a number of killings and destruction of communities in Nigeria. For the purpose of this paper, information and reports on the recent attacks from the daily newspapers were collated from 2015 to date as follows:

- December 13, 2015: 14 persons were killed and several houses razed in an attack on a village in Kwata Area of Jos, Plateau State. The attack was carried out by the Fulani herdsmen following a threat from the group.
- January 17, 2016: 3 people were killed in an attack on Gareji community in Taraba State.
- January 23, 2016: close to 60 people were killed (including a police DPO) in 4 communities (Demsare, Wunamokoh, Dikajam and Taboungo) of Adamawa State.
- February 2, 2016: over 7 people were killed in an early morning attack on Agatu community of Benue State.
- February 7, 2016: 10 people were killed in Tom Anyiin community and another two were killed in Abbi community of Enugu State four days later on 11th February (Henry, 2017).
- February 24, 2016: About 300 people (including children and women) was killed following the attack on 5 communities (Aila, Ugboju, Akwu, Odugbeho and Enogaje) in Agatu local government of Benue State.
- February 29, 2016: Another 50 persons were massacred in Agatu area of Benue State.

- March 2, 2016: Ossissa community in Ndokwa area of Delta State was attacked by herdsmen.
- March 7, 13 and 15, 2016: 8, 12 people were killed and many injured in an attack on Mbaya-Tombo community of Benue State.
- April 3 and 4, 2016: About 7 and 16 people were killed in Ohali-Elu community of Rivers State.
- April 12, 2016: Nigeria Police reported that several houses were razed and about 15 persons were killed by suspected Fulani herdsmen in Dori and Mesuma village of Taraba State. Though the community member claimed it was 40 persons.
- April 18, 2016: 100 persons were killed, 21 schools and primary health care facilities were destroyed in an attack on Moor community in Kwande area of Murdi, Benue State.
- April 20, 2016: Soldiers were attacked in Agatu, Benue, and a policeman was declared missing.
- April 26, 2016: About 40 persons were killed, 10 houses and 1 church razed in an attack on 7 communities (Nimbo Ngwoko, Ugwuijoro, Ekwuru, Ebor, Enugu Nimbo, Umuome and Ugwuachara) at Uzo-Uwani Local Government of Enugu state.
- May 20, May 2016: Two persons were killed and six seriously injured following an attack on the Oke-Akole community in Ekiti State. Not fewer than 37 persons were killed and several others injured in a violent Fulani herdsmen attack in Kajuru, Kajuru local government of Kaduna State.
- November 25, 2016: herdsmen slaughtered 7 men and a woman in Dungun Mu'azu community in Sabuwa Local Government Area of Katsina State in a reprisal attack.
- January 4, 2017: 5 persons were killed in Abraka and Obiarukwu both in Ethiope East and Ukwani local government areas of Delta State.
- January 8, 2017: 5 Policemen and 2 civilians were killed in an attack by suspected herdsmen in Demsa Local Government Area of Adamawa State.
- January 9, 2017: over 5 persons were hacked to death in two separate attacks on Abraka and Obiaruku communities of Delta State.
- January 15, 2017: 9 people including a Police officer and a member of the Nigeria Security and Civil Defense Corps (NSCDC) were killed by herdsmen in an attack on Rafin Gona and BCC Gbagyi communities in Bosso local government area of Niger State.
- January 17, 2017: Three persons were killed and five injured when herdsmen opened fire in Samaru Kataf market in Zango-Kataf Local Council of Kaduna State.
- January 24, 2017: 15 indigenes and 2 Fulani herdsmen were killed in an attack on Ipiga community in Ohimini Local Government Area of Benue State.
- January 24, 2017: 5 students of the College of Education, Gidan Waya, Jema'a Local Government Area, Kaduna State, were shot dead by suspected herdsmen.
- February 10, 2017: 8 people were killed in an attack on Rukumawa Tsafe Local Government Area of Zamfara State, following a clash between community members and suspected herdsmen.
- February 21, 2017: more than 21 persons were killed by Fulani

- herdsmen in an attack on 4 communities in Southern Kaduna, Kaduna State.
- March 1, 2017: 3 persons were killed in a clash involving indigenes and suspected herdsmen in some communities of Delta and Rivers states.
 - March 2, 2017: At least 10 persons were killed in a hostile attack by the Fulani herdsmen on Mbahimin community, Gwer East Local Government Area of Benue State.
 - March 6, 2017: 2 persons were killed in a clash between suspected herdsmen and residents of Omumu community in Ika South Local Council of Delta State.
 - March 11, 2017: 7 people were killed in an attack on by herdsmen on a Tiv community, Mkgovur village in Buruku local government area of Benue State.
 - March 14, 2017: 1 person was killed and several others injured in a clash between herdsmen and the farmers of Umuobasikwu, Ozuitem community in Bende local government area of Abia State clashed.
 - March 28, 2017: 3 persons were killed while six others sustained injuries as suspected herdsmen attacked Emuhu community in Ika South local council of Delta State (Henry, 2017).
 - May 8, 2017: 3 persons were killed by herdsmen in Tse-Akaa village, Ugondo Mbamar District of Logo Local Government Area of Benue State.
 - May 10, 2017: The Nigeria Police, Delta Police command reported that an inspector was killed and three other policemen injured by suspected herdsmen in Abraka, Ethiope East LGA of the state.
 - May 12, 2017: Suspected herdsmen beheaded a commercial motorcycle rider and 6 farmers who are indigenes of Ossissa community in Ndokwa East Local Government Area of Delta State.
 - May 13, 2017: 13 persons were killed by herdsmen in three communities of Logo Local Government Area of Benue State.
 - May 18, 2017: 2 persons were killed by suspected herdsmen in an attack on Afam Uku, in Oyigbo Local Government Area of Rivers State.
 - January 1, 2018: more than 50 persons were killed in coordinated herdsmen attacks on six communities in Benue State.
 - January 17, 2018: 4 persons were killed in an attack by suspected armed herdsmen in Logo and Guma Local Government Areas of Benue State.
 - January 18, 2018: A farmer was killed on his farmland by suspected armed Fulani herdsmen at Afon in Imeko-Afon Local Government of Ogun State.
 - January 21, 2018: Three persons were killed, houses razed and food barns set ablaze by armed herdsmen in an early morning attack in Kikon Village of Numan Local Government Area of Adamawa State.
- (Marie-Therese, 2015; Adams, 2016; Ameh-Comrade, 2016; Ameh-Comrade, 2017; Seun, 2016; Emeka et al, 2016; Gbenro & Jesusegun, 2016; Don, 2018; Winifred, 2018; Daud, 2018). All these attacks were those reported by the media. It is important to note, that there are several others that were not reported or covered and that attacks and killings have not stopped.

Hardly, a day will pass without a report or news of herders' attack against farmers and innocent Nigerians.

All these violent attacks according to the Chairman and some members of the herdsman association (Miyatti Allah; Benue State branch) were a response to the occupation of the grazing routes, various farmer's attacks on their members and cattle rustling in those areas (Isenyo, 2017). In a study conducted by Abbas on the Fulani herdsman, it was cited from one of the herders interviewed that 'Our herd is our life because, to every nomad, life is worthless without his cattle. What do you expect from us when our source of existence is threatened? The encroachment of the grazing field and routes by farmers is a call to war' (Abbas, 2000: 331).

It is generally known that pastoralism for Fulani herdsman like farming for the farmers is a heritage, way of life, and means of subsistence. However, the tones of violence and aggression by the Fulani herders indicate that any threat to their means of subsistence consciously or unconsciously amounts to a war. The implication of this is that the Fulani herdsman would eliminate whomever that stand in their way from grazing, even if their way is another person's farmland or means of subsistence. This clearly describes the magnitude of aggression that the Fulani herders hold towards their rivals and it explains why these attacks are not just mere rivalry clash. It should be noted, however, that most of the attacks by farmers as analysts reported are usually in response to the invasion of farmlands and damage of crops and are usually against the livestock not the herder in person (Al-Chukwuma & Atelhe, 2014).

The presence of herdsman (armed or unarmed) in communities across the country, therefore, continue to elicit fear in the people. According to the 2015 Global Terrorism Index, the Fulani herdsman is the fourth most deadly terrorist group in the world in 2014 (START, 2015). Their terror activities in the recent times have also earned them the deadliest group responsible for more deaths than other insurgent groups in the country (Institute for Economic and Peace, 2017). It is important at this juncture to briefly look at the meaning of terrorism and the characteristics of a terrorist act.

3. What is Terrorism?

Terrorism is a sensitive and divisive term which different intellectuals and societies often viewed differently (Richard, 2008). There is no consensus on the meaning of terrorism. The majority of researchers adopted definitions given by the international agencies directly associated with the government. For instance, the UN Security Council Resolution 1566 (2004) defines terrorism as criminal acts, usually committed against civilians with the intent to cause death or grave bodily injury, or taking of hostages, with the purpose to incite a state of terror in a group of persons or particular persons, intimidate or compel a government or an international organization to do or to refrain from doing any act (United Nations, 2004).

In another dimension, the Arab Convention for the Suppression of Terrorism adopted by the Council of Arab Ministers of the Interior and the Council of Arab Ministers of Justice in 1998 defines terrorism as any act or threat of violence of whatever motive, perpetrated by an individual or group with the agenda to spread or cause panic among people by harming them, or placing their lives, liberty or security in danger; or causing damage to the environment or property, or seeking to

threaten national resources (League of Arab States, 1998).

Additionally, the Nigeria Terrorism (Prevention) Act 2011 under Part 1 (2) described terrorism as ‘an act which is deliberately done with malice, aforethought and which may seriously harm or damage the country or an international organization; which is intended or can reasonably be regarded as having been intended to:

- (i) unduly compel a government or international organization to perform or abstain from performing any act;
- (ii) seriously intimidate a population;
- (iii) seriously destabilize or destroy the fundamental political, constitutional, economic or social structures of a country or an international organization; or
- (iv) otherwise, influence such government or international organization by intimidation or coercion; and
- (v) involves or causes, as the case may be:
 - an attack on a person's life which may cause serious bodily harm or death;
 - kidnapping of a person;
 - destruction to a Government or public facility, a transport system, an infrastructure facility, including an information system, a fixed platform located on the continental shelf, a public place or private property, likely to endanger human life or result in a major economic loss;
 - the seizure of an aircraft, ship or other means of public or goods transport and diversion or the use of such means of transportation for any of the purposes in paragraph (b)(iv) of this subsection ;

- the manufacture, possession, acquisition, transport, supply or use of weapons, explosives or of nuclear, biological or chemical weapons, as well as research into, and development of biological and chemical weapons without lawful authority;
- the release of dangerous substance or causing a fire, explosions or floods, the effect of which is to endanger human life;
- interference with or disruption of the supply of water, power or any other fundamental natural resource, the effect of which is to endanger human life (Laws of the Federation of Nigeria, 2011).

Furthermore, Fletcher (2002) highlighted six major characteristics of terrorism and terrorist groups: a. the victims are usually civilians or innocent persons; b. terrorists are private actors against states; c. terrorists have motives (political, religious, or economic), believing unleashing terror on the civilians will compel the governments to change or adjust certain policy; d. terrorists act as organized groups; e. terrorism must have a theatrical aspect and; f. terrorists feel guiltless.

In addition, Fletcher (2006) observed that terrorism is not just an ordinary crime but a different dimension of crime, a more lethal form of crime, and a kind of dangerous crime having some of the elements of warfare. One major distinction between terrorism or terrorists and other criminal offenders is that criminal offenders commit crimes in private, they deny it when accused or confronted and try to cover them up. The terrorists, on the other hand, usually claim responsibility and are proud of their actions. In addition, terrorists, unlike other criminal offenders, do not target a specific individual

but rather a group of people or a whole nation. Terrorism creates a level of fear and distress that are beyond the apprehension of ordinary crimes (Saif-Alden, 2006).

Various literature on terrorism illustrates that there is no single form of terrorism, rather a range of various techniques terrorists use to unleash terrorism are provided. In addition, terrorism is not limited absolutely to a particular motive religious or political. Motives behind terror attacks are different and vary across terrorist groups. Generally, all forms and motives of terror have a common component, imposing fear on a specific group of people or nation and not on individuals (Krueger & Malečková, 2003; Hoffman, 2006; Krieger & Meierrieks, 2011).

From the foregoing, it can be observed that terrorism is an act of violence or threat by an organised armed group with a motive(s), against another group (usually unarmed) causing serious panic and unleashing havoc which results in death, physical injury or endangers safety of lives and property of the group and the security of a state.

Are the Fulani Herders' Attacks Acts of Terrorism? Looking at the nature of herders' violent attacks, the definition of terrorism and characteristics of terrorist activities described, the violent activities of armed-Fulani herds are close to that of terrorist or insurgent groups like Boko-Haram. This is because the attacks are premeditated, deliberate and intended to cause harm, injury, death and extermination of ethnic groups and communities (in northern and southern part of Nigeria) that are known to be the backbone of the country in foodstuff production. Additionally, these violent attacks have claimed several lives, caused fear and placed the entire affected states' liberty and security in danger; damaged

farmlands, storages and other agricultural crops which have in many ways jeopardized national resources and economic structure of the country (Dimelu et al., 2017).

The distinction between the armed-herders and Boko-Haram is that while the Boko-Haram try to dominate or take over zones or communities after an attack is launched, the armed-herders usually flee the scene after wreaking havoc on the communities. In addition, Boko-Haram uses suicide bombers, armed-herders do not use suicide bombers (Okoli & Atelhe, 2014). However, both groups share some common characteristics. For instance, engaging in a shootout with security operatives, throwing grenades, sporadic shooting at innocent people (including women and children), kidnapping, raping, reaping away victims' property, destructions of properties and government installations and so on (Ofem & Inyang, 2014;; Chaynes, 2014; Pérouse-de-Montclos, 2016). Therefore, the nature of the armed-herds' attacks on farmers and farming communities can be equated with acts of terrorism.

4. Efforts to Combat the Attacks and the Challenges Thereon

Much of the efforts to contain the violent activities of the armed-herds are from the authorities of the affected states. Little has been done by the central or federal authority. There were cases of non-deployment of security officers to the affected areas by the federal authority to protect people (Al-Chukwuma & Atelhe, 2014). Also, reports revealed that the situation got worsened because the federal government kept mute on the issue and failed to take a genuine step to curb the menace (Erdağ, 2016). Analysts have also claimed that the federal government is handling the issue with levity just like the way Boko-Haram was handled

in its early days (Dimelu et al., 2017; Ameh-Comrade, 2016; Emeka et al, 2016).

It is important to recall that the Boko-Haram which remains the major terrorist group in Nigeria started terrorising the country by attacking police stations, government installations and small communities (Chaynes, 2014). The central government then saw them as a politically sponsored group and little action or effort was made to stop them then until the situation worsened. The group's violent attacks continued and later graduated to terrorism. It appears that the present federal government is also taking the herdsman violent attacks too for granted. This is because no reasonable arrest and prosecution have been made so far. The Chief Police of the federation perceived the issue as ethnic clash and no single reason has been given to the public as to why no arrest and prosecution of the perpetrators have not been made (Henry, 2017).

All the affected states within their authorities and resources available to them initiated different strategies to solve the Fulani-farmers' conflicts. Among the methods adopted include dialogue, negotiation and dispute resolution between the two groups to be able to come to term. These initiatives resulted in the compensation of both parties for their losses (Okoli & Atelhe, 2014). However, it appears that all these initiatives were palliative and short-term measures. This is because not long after the settlement was made to the affected parties, violent attacks on communities and villages resurfaced again (Okoli & Atelhe, 2014).

After exploring every possible means to stop the killings, some of the affected states came up with laws (anti-open grazing laws) that specifically mandated grazing of livestock only within ranches and criminalised the

movement of animals from place to place except by rail, trucks and other means of transportation. The laws spelt out punishment for any violator, the punishments include imprisonment or payment of fines or both on conviction. Similarly, the laws also protect the herders, livestock and ranches by stipulating severe punishment for any person convicted for attacking herders, rustling cattle or any other animals kept on ranches (Isenyo, 2017).

However, the implementation and enforcement of these laws are the major challenges these states are facing. For such law to be enforced, the justice apparatus (particularly the law enforcement agencies) should be prepared to make an arrest, prosecute and convict violators. In Nigeria, the state authorities (governors) only have the power to make law together with the state legislature. However, they have limited authority to command the law enforcement agencies to enforce the law.

By constitutional provision, Nigeria operates a federal system of government where the central government has absolute power over the control and redistribution of the nation's resources. In addition, the President is the Chief Executive and Commander in Chief of the Armed Forces of the Federation (Laws of the Federation of Nigeria, 1999: Article VI, Part I). That is, the power to control the entire forces in the country lies with the President. Based on this, the Chief Executive of the States (State Governors) do not have the power to control the security agencies to secure their own states. Anytime the forces (such as the law enforcement agencies) are needed to be deployed to restore peace at a particular area, the State Executives will have to get clearance or approval of the President or the National Police Chief (Inspector General).

This arrangement makes it very difficult for the State Executives to enforce any law, it is even more difficult if the central government seems not to be interested in a particular issue. This is the situation most of the states that enacted anti-open grazing laws to protect their citizens against armed-herders found themselves. Thus, the inability of these states to enforce the anti-grazing law did not only increase the violent attacks on citizens, it has also resulted in the attack on the state authority by some members of Fulani herdsmen association (Miyatti Allah Cattle Breeders Association of Nigeria) who threatened the state governments to retract the laws or face more casualties.

In a press conference, the National President of the Fulani Miyatti Allah Cattle Breeders Association of Nigeria stressed that 'the grazing law agenda is destroying herders' means of livelihood and we are appealing for immediate intervention to save Fulani pastoralists from total destruction of their means of livelihood by current trends from some state governors enacting segregational anti-open grazing law which target primarily the economic livelihood of the herders' (Isenyo, 2017).

It appears that the Fulani herdsmen see the anti-open grazing law as a target against them. In the same press conference, the National President of the association also said that 'the anti-open grazing law is a negative law because it attempts to expel Fulani herdsmen from their grazing areas....,we are completely opposed to the anti-grazing law, and we are worried about the possible crisis that may emerge if such law is allowed to take effect. To us, ensuring the security of citizens should be the priority of government, but this anti-grazing law is nothing but a time bomb if not addressed with wisdom' (Isenyo, 2017).

These are the tone of threats to the legitimate state authorities by a mere group. The interpretation of the Miyetti Allah's expressions is simple and clear. Nigerians shall witness more conflicts, more banditry and mayhem, more death and more economic losses and a threat to the national security by cattle herders. It is, however, disturbing that a group will issue such a threat to the legitimate state authorities.

From the foregoing, it can be observed that given the nature of attacks and the number of people killed and continuous threat to the security of the country, the Fulani herdsmen violent attacks on farmers and farming communities are not just mere clash between the two groups rather a terrorist attacks that seek to undermine the peace and security in the country. It can also be observed that the group is using the attacks to coerce the state authorities to change their policies and above all the group have no sense of guiltiness. Thus, the violent activities of the Fulani herdsmen against farmers and farming communities (including innocent women and children) amount to acts of terrorism which must be addressed as such.

5. Conclusion

The Fulani herdsmen like the Farmers contribute immensely to the well-being of Nigerians and economic growth and development of Nigeria. However, the violent attacks by a sect of the group have also threatened the peace, security and coexistence of some groups in the country which if not properly handled is likely to lead to a serious threat to the entire security of the country. The Fulani herdsmen attacks on the farmers and farming communities are beyond the usual breeders-farmers clash. It appears that these recent attacks are not just against the farmers and affected communities, it is against Nigeria as a whole. The implications of these attacks can

be viewed in two ways. Firstly, it is an attack against Nigerians most especially innocent man, woman and children. Secondly, it is an attack against the communities (majorly in Adamawa, Benue, Jos, Kaduna, Kwara and Taraba State) that produce the larger per cent of foodstuffs consumed in the country. Therefore, the Fulani herdsmen violent attacks did not only threaten the peace, security and coexistence of the various ethnic groups in the country, it also threatens the food security of the entire country.

This paper concludes that not all Fulani herdsmen carry sophisticated weapons and not all are violent. There are sects of herdsmen that still use conventional tools and weapons such as a stick, arrow and dagger. However, the group of herds that carry sophisticated weapons are those responsible for the killings and destruction of properties. Thus, for these violent attacks to be contained, there is a need to distinguish between the armed Fulani herders that perpetrate all these attacks and other non-violent Fulani herders. With this, it will be easy to identify the perpetrators and strategize on ways to un-arm, arrest and possibly prosecute them.

In addition, the protection of lives and properties of the citizens is the fundamental responsibilities of the government at all levels. However, by the constitutional arrangement, the absolute power to control the entire security apparatus in the country is given to the federal or central government, the federal government needs to be proactive by ensuring that the security apparatus in the country are deployed to unrest areas on time. The lives of Nigerians should not be taken for granted or politicised. If possible, there should be a constitutional amendment that will decentralise the control of security apparatus or allow the state executives to be

able to command the forces to some extent most especially in an urgent situation.

More so, the security apparatus most especially the law enforcement agencies were established and empowered by the law to protect life and properties, maintain law and order, arrest and prosecute any violators of law with or without a warrant. They need not take order or permission from the superior before life is protected. They are empowered by the law to use necessary force to disarm and arrest suspects at the scene of any criminal activity. Therefore, the law enforcement agencies should carry out their obligations as stipulated in the constitution diligently.

Finally, the creation of ranches is the best approach to solve the problem of herdsmen-farmers' conflict in Nigeria. Open grazing is an ancient system of rearing livestock. The Fulani herders need to be sensitised about the modern system used in some African countries like Mozambique and Uganda and developed countries. Open grazing is the cause of these conflicts, the government needs to allow and enforce the use of ranches for all herders in the country.

However, not all herders will be able to afford to establish a ranch; the government (federal, state and local) can establish ranches and rent them out to the herders at an affordable amount. In addition, individuals investors should be encouraged (by ensuring a favourable environment such as affordable tax, reasonable terms and condition of operation etc.) to establish commercial ranches. This will allow the Fulani herders to settle at a place to graze their livestock.

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Exhuming the Role of Globe FM and Bauchi Radio Corporation (BRC) on Political Mobilization during the 2015 Presidential Election in Nigeria.

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Abstract. The research method used in this study was survey while questionnaire was the instrument of data collection. The sample size was 384 respondents selected from Bauchi and Yobe States. The sampling technique was multi-stage. The results of this study found out that the respondents were exposed to political programmes from Globe FM than they were to those from BRC. The results of this study showed that the researcher concludes that most of the sample from Yobe and Bauchi States were exposed to political programmes from Globe FM and BRC very often within the election period hence they developed perceptions from these programmes. The conclusion of this study is that Globe FM fared better than BRC in the area of information and education about political issues and recommends that radio political programmes should provide educative content that enlightens the general public about political issues during elections rather than dancing to the tune of the stations' proprietors. It is also recommended radio political programmes should continue to be tracking the performance of elected officials after electioneering as doing so will make the electorate politically active and make the elected officials accountable to the voters.

Keywords: Exhuming, Radio, Political Mobilization and Election.

1. Introduction

The contributions of the media, particularly radio, during electioneering cannot be overemphasized. The more radio disseminated information and enlightenment on the relevance of political participation to the audience, the more interest, understanding and joy they derive from participating in it. Egbon (2002), opined that, to enhance an effective governance and societal welfare especially in the developing countries like Nigeria, radio has taken the lead amongst the mass media as the cheapest and most portable medium. Being the most effective medium for conveying citizens' problems to the government, radio also encourages and attracts development through mobilization, enlightenment and education by persuading populace or inducing them to comprehensively participate in the democratic process. Radio is the vital instrument for transmission of government policies and development to the populace and it serves as a link between government and citizens. As an indispensable tool for dissemination of information, radio is widely considered as an agent for achieving both government and social accountabilities. Radio in a democratic society, is always expected to provide platform where a broad range of political opinions, ideas, beliefs, thoughts, and behaviours from opposition parties, civil

organizations, individual professionals and common citizens can suggest alternative view. Hassan (2010) stated that, radio stands out as the most widely used among Nigerians especially in the rural areas. However, the attraction radio has for majority of the populace are derived from its cheap price and relatively low cost of operation. Radio sets are easily portable and can be used by the educated and unlettered. It is in recognition of the powers of the radio that the federal and state government have established radio stations to broadcast in local and official languages and reach the citizenry. According to Hassan (2010),

Radio reaches messages to illiterates, neo-literates and highly educated receivers simultaneously. It is fairly affordable to be owned by everyone. The want of visual effect is compensated by sound effects, both natural and mechanical and so live effect is moderately high. The quality of voice and sound makes the communication fairly enjoyable. Radio does not require captivity. Listeners can receive messages even when they are working. Farmers may listen to farm programme while working in field, also a busy housewife may listen to her favourite programme even while working in the kitchen. Radio does not require power line for operation and so people in remote villages devoid of power lines can also receive messages from this medium.

Therefore, to entrench effective governance and societal welfare, radio has taken the lead as the cheapest and portable medium being most effective as the vehicle for information and feedback system, playing a prominent role in aggregating opinions and contribution to policy formulation (Egbon, 2002). A survey conducted by the National Bureau of Statistics (2011) shows that 82.9% of Nigerians have access to radio. A breakdown of the figure reveals that 53.3% only have access to radio, and 30.6% owned radio as against 31.5% and 13.3% access and ownership of television respectively. In fact, radio breaks the barriers posed by literacy and poverty. For this reason, people tend to listen to radio more than they read newspapers and magazine, and more than they watch television. Consequently, individuals, interest groups and even governments have intensified efforts to own and

control at least a radio station, with which to tell their own side of the story (Hassan, 2010). This among other reasons compelled Bauchi State government to establish its own radio station called Bauchi Radio Corporation (BRC).

Bauchi Radio Corporation (94.6) Amplitude Modulation (AM) formally called Bauchi Broadcasting Corporation (BBC) is a broadcast organization wholly owned by Bauchi State government of Nigeria, and established in 1977 barely a year after creation of the state, under the then Nigerian Broadcasting Corporation NBC, now known as Federal Radio Corporation of Nigeria (FRCN). As a matter of corporate policy, fundamental goals and objectives of Bauchi Radio Corporation primarily is to keep people of Bauchi State well- informed and educated on the activities, programmes and other sundry matters of the government of Bauchi state as they directly affect the lives of millions of the population in the state (www.brcbauchi.org.ng 2016). The radio station had many political programmes during the 2015 general election. Examples of such programmes include: *Maji Ma Gani*; *Maza Dangin Gurjiya* and *Gugar Karfe*.

On the other hand, Globe Frequency Modulation 98.5 was among the FM stations established in 2007 with the name peal FM, when the Federal Radio Corporation of Nigeria (FRCN) began introducing FM transmitters in some locations with the aim of bringing information on government activities closer to the people.

The motive behind establishing of the radio station, as any other mass medium of communication, is to educate, inform and entertain. The emphasis largely revolved around creating awareness, surveillance of the environment, correlation of the parts of the society and transmission of cultural heritage (McQuail, 1998). In an effort geared toward actualization of these roles, radio producers came up with various political programmes to quench the political thirst of audience. For instance, political programmes like, *Da Ba Zarku*, *Ga fili Ga Doki*, and *Ciki da gaskiya* were aired on Globe FM Bauchi. In addition to these programmes both stations broadcast other political messages through straight news, commercials and jingles. These programmes always conveyed messages

with the aims of socializing, mobilising and educating audience to actively participate in politics.

The purposes of initiating and executing these programmes were mainly to satisfy the political needs of audience. McQuail, (2000) described audience as the collective term for 'receivers' in mass communication process. In short, audience is a group of people, who listens or reads a particular media outlet. Audiences are made up of people who are different from each other, in a different perspective. These audiences' barriers may be political, economic, cultural, educational, psychological, ethnic, religious, physical or intellectual. The above wide diversity of backgrounds, behaviours, attitudes, skills and opinion made audience's perception of radio messages differ.

2. Statement of the Problem

Radio political programmes are expected to inform and educate audience on political issues as well as guide them on how to take political decisions based on full information. Literature on the role of the radio as an instrument of political communication is voluminous and with little or no conflicting accounts. Scholars (e.g., Kombol 2013; Oyesomi & Okorie 2013) have agreed that radio is a viable tool of electioneering campaigns. Suffice it to say that radio political programmes are essential instruments of politicking, it follows logically that an understanding of audience exposure to the political programmes and eventual perceptions about them is essential. Although previous studies (e.g. Obang, 2011; Umeh. 2011) have investigated audience exposure to radio political programmes and audience perception, but still there is little or no evidence in literature on audience exposure and perceptions about radio political programmes, especially in Northern Nigeria where radio is the major source of information (Egbon, 2002).

Radio bias featured seriously during the 2015 presidential campaigns; in that, some radio stations engaged in calumny and hate campaigns. Factors such as ownership, ethnicity, religion, cronyism and relatives appeared to dictate the tone and manner of packaging and airing of political

programmes and consequently limited the effectiveness of messages contained in these programmes. It was observed that some people showed apathy to the electoral process and choose to remain mere spectators either because of lack of proper enlightenment from the radio or due to radio's inability to live up to expectation by being fair and objective in their reportage. Also problematic is scanty literature comparing audience exposure to and perceptions about radio political programmes. Audience exposure to and perception about radio political programmes from Globe FM (98.5) and Bauchi Radio Corporation (BRC), have not been clearly defined, hence the need for this study.

3. Theoretical Scope

This study adopted the Agenda-setting theory by McCombs and Shaw (1972). Agenda-setting theory describes the ability of the news media to influence the salience of topics on the public agenda. The theory argues that if a news item is covered frequently and prominently, the audience will regard the issue as important (Anaeto, 2000). The researcher intended to use the theory because every mass media has a certain capability to influence its readers or audience on the matter which is being published or broadcasted regularly. Radio which disseminate news and information on politics have tremendous impact on audience and influence them to take action has been suggested accelerating the process of change.

4. Objective of the study

- To examine which of the radio stations' political programmes (between Globe FM and BRC) as more educative during the 2015 presidential election.

5. Research Question

Which of the radio stations' political programmes (between Globe FM and BRC) as more educative during the 2015 presidential election?

6. Literature Review

6.1 Political Mobilization of Globe FM and Bauchi Radio Corporation

As the bedrock and mainstay of broadcasting, programming involves a long-term calculated, planned policy, expressed in pre-determined excludable action which if appropriately implemented and executed as individual programme operations, wins maximum success for the station. Programmers need the knowledge and skills to define the audience, select, acquire and place programmes that will attract them. Programmes are usually the product of teamwork that involves the effort of radio personals such as producer, presenters, studio manager etc. Although, the due simplicity of radio production in some instances one person can play the roles of these production crew and prepared, produced, and presented his/her programme alone, (Meomeka, 1981).

Radio stations employed different communication strategies to arrest and sustain the audience attention. These strategies may include, Straight News, Documentary, News magazine, Discussion/Phone-in, Advertising/Commercials, jingles, Commentary, etc. These are the mechanism for attracting sufficiently large upscale of the audience which in turn encourage politicians, philanthropists, private agencies, business tycoon and Non-Governmental Organisations to patronise the station. In the light of the above, Globe FM and BRC have designed and presented a number of political programmes to enhance political participation, enlighten public on procedures of voting, and luring support for aspirants. Political programmes of these stations are broadcasted in the local language of the predominant people of Bauchi State and the neighbouring states which is Hausa language. Below are the political programmes of Globe FM and Bauchi Radio Corporation (BRC) as obtained from official sources at BRC and Globe FM

6.2 Globe FM

Globe FM Bauchi has the following standing political programmes that are broadcast regularly as thus:

Ga fili Ga Doki: It is a 30 minutes' programme airing from Monday to Friday at 8:00 pm and repeats the next day at 10:30 am. This programme provides a platform where all political views are discussed. Usually, politicians came in with their political opinion on burning issues with the aim of supporting or countering what somebody has advocated. The programme accommodated all shades of political differences with a moderator in person of Jafar Idris who is anchoring the programme.

Da Bazar Ku: This programme dwelling so much on Northern Politics with an invited personality who talk on issues affecting northern part of the country. In some instances, some issues were juxtaposed with the first or second or third republics. It is broadcast at 4:30 pm on Saturday and repeated same time on Wednesday. It is anchored by Yusuf Aliyu Lere

Ciki Da Gaskiya: It is a 30 minutes' programme that promoted the activities of Bauchi State government. Policies and projects implemented by Bauchi State government were covered in this programme and populace were interviewed on how these policies or projects are affecting them

6.3 Bauchi Radio Corporation (BRC)

The flowing political programmes are relaying by Bauchi Radio Corporation (BRC)

Maji Ma gani: The programme is airing from Monday to Friday at 9:00 to 9:30 pm and repeats the next day at 7:30 to 8:00 am. It centred on the current political issues. The programme opened the door for all politicians to air their views on matters related to politics of their locality, states and the nation. It was presented by an experienced anchor in person of Nasiru Umar Madachi.

Maza Dangin Gurjiya: This is a 30 minutes' presentation featuring achievements of All Progressive Congress's (APC) administrations both at the state and national levels. Umarun Azare a veteran journalist is the anchor to this programme.

Gugar Karfe: It is a 30 minutes' political programme broadcast at 10:30 pm on Sunday and repeats on Wednesday at the same time by Abubakar Na'alolo. It covered only the

achievements of Bauchi State government under the leadership of Governor Mohammed Abdullahi Abubakar.

Daga Gidan Gwabnati: Kabiru Aliyu Zadawa is the anchor of the programme that broadcast every Saturday at 8:00 to 8:30 pm and repeats on Wednesday at 9:00 pm. The content of this programme encompassed only activities of the Bauchi State Government.

Daga Majilisa: It covers the proceedings of the National and State Assembly and other related functions of the Senators, Representatives and members of State Assembly.

6.4 Both of the stations

Political Commercial: Apart from the programmes dedicated to politics radio stations aired a number of political advertisements more especially during electioneering campaigns.

Political Jingles: A lot of political jingles are relayed by both Globe FM and BRC to promote political parties or their candidates.

Straight News: Political events were extensively covered in both of the two stations via daily straight news broadcast at interval hours.

6.5 Empirical Studies

In Nepal, (South East Asia) the BBC media Action (2013) discovered that the rural dwellers had been significantly enlightened as a result of the exposure to Sajha Sawal, (a 45-minute radio/ TV debate), this in turn increased political participation. In Kenya, Yanken (2015) investigated the connection between radio and political mobilization during which respondents stated that radio is easily accessible thus making it easier for people to receive political messages through it. They further held that radio was readily available as technology had now enable it to be embedded in mobile phones. Also in a study titled “The Impact of Salt FM Radio on Political Mobilization of People of Ezza North LGA of Ebonyi State”, Nwigwe, (2013) realized that the programme “Political Mobilization” has positively influenced and increased the level of political participation among the people. Similarly, Ifeanyi, Martins and

Alexander, (2012), studied the relationship among the Mass Media, Gender Balance and Politics in Nigeria and found that respondents had been exposed to several media messages with majority admitting that the political messages in the mass media are very persuasive and full of promises. Familusi and Owoeye (2014), assessed the use of radio and other means of information among residents of Ado –Ekiti and found radio to be the most popular medium followed by television and mobile phones. This was attributed to their cheap services in relation to internet and cable television subscriptions.

Also in another related development, Nyekwere, (2015) Studied the relationship between radio Broadcasting and the Democratization Process in Nigeria and found that, the youths studied had regular access to radio news, and were highly exposed to political news. This work focused on 2015 presidential election campaigns which was geared toward investigating how information from radio affected political orientation and voting behaviour of audience during the 2015 presidential election. The study differed from the previous studies in terms of area and scope of the study, population, media out-pit and period of the study.

7. Methodology

7.1 Design of the Study

Survey Method was employed to effectively carry out the study. This is based on the fact that the opinions of the audience of Globe FM and Bauchi Radio Corporation’s (BRC) political programmes were vital information to effectively prosecute the study.

7.2 Population of the Study

The population of this study is **3,154,095** eligible voters of Bauchi and Yobe States during the 2015 general elections.

7.3 Sample Size

The sample size of **384** were drawn from the population of **3,154,095** using a Creative Research Systems online sample size calculator by Wimmer

and Dominick with confidence level of 95% and confidence interval of 5.0.

combination of cluster, purposive, simple random and quota sampling techniques.

7.4 Sampling Technique

Multi-stage sampling technique was used in reaching the target respondents. It encompasses a

7.5 Data Collection Instrument

The researchers used questionnaire as a data collection instrument.

8. Data Presentation, Analysis and Interpretation

Demographic Data

The demographics characteristics of the respondents are presented below:

Table 1: Respondents' gender distribution

Gender	Frequency	Percentage
Male	232	63.9
Female	131	36.1
Total	363	100.0

The result from the table above showed that most of the respondents were males. The dominance of male respondents in the sample was not deliberate but the outcome of the study. This dominance could be as a result of the location as women are more reserved in Northern Nigeria than other parts of the country.

Table 2: Respondents' Age

Age	Frequency	Percentage
18-24	86	23.7
25-29	29	8.0
30-34	216	59.5
35-39	20	5.5
40 and above	12	3.3
Total	363	100.0

The result from the table above showed that most of the respondents (216 or 59.5%) were within the age bracket of 30-34. This implies that most of the participants were mainly youth and are likely to be interested in politics and radio political programmes.

Table 3: Respondents' marital status

Marital status	Frequency	Percentage
Married	225	62.0
Single	101	27.8
Divorced	25	6.9
Widowed	12	3.3
Total	363	100.0

The result from the table above showed that most of the study sample (225 or 62.0) were married. This is not surprising because of the prevalence of early marriage in northern Nigeria.

Table 4: Respondents' Occupation

Occupation	Frequency	Percentage
civil servant	180	49.6
Trading	90	24.8
Farming	20	5.5
House wife	43	11.8
Student	25	6.9
Unemployed	5	1.4
Total	363	100.0

From the table above, it can be seen that most of the respondents (180 or 49.6%) were civil servants only few of the respondents were house wives. This could be because of the nature of the Northern Nigeria where majority of the elites are government workers.

Table 5: Respondents' educational level

Educational level	Frequency	Percentage
Primary level	60	24.8
Secondary level	67	18.5
Tertiary level	206	56.7
Total	363	100

The result from the table above showed that most of the respondents (206 or 56.7%) had tertiary education. What this means is that most of the respondents are educated enough to interpret media messages.

Research Question: Which of the radio station's political programmes (between Globe FM and BRC) audience perceived as more educative during the 2015 presidential election?

To answer the above research question items number 1 to 6 on the question were analysed as follows:

Table 1: Respondents' satisfaction with the broadcasting time of the Political programmes from Globe FM and BRC

Responses	Political programmes from Globe FM	Political programmes from BRC
Very Satisfied	226 (66.4)	157 (36.2 %)
Satisfied	108 (31.8)	102 (63.8%)
Not Satisfied	6 (1.8)	81
Total	340 (100%)	340 (100%)

The result from the table above suggests that most of the respondents reported that they were very satisfied with the time of airing political programmes from both Globe FM and BRC stations. Comparatively, the respondents were more satisfied with timing of political programmes from Globe FM.

Table 2: Radio station's political programmes that accommodate more political opinions

Responses	political programmes from Globe FM	political programmes from BRC	Total
Yes	81 (23.8%)	55(16.2%)	136 (40%)
No	95 (27.9%)	109 (32.1)	204(60 %)
Total	176 (51.8%)	164 (48.2)	340 (100)

Findings from the table above revealed that most of the respondents reported that political programmes from both Globe FM and BRC did not represent all shades of political opinions. The implication of this finding is that the respondents perceived these programmes as not sufficiently balancing political views. Comparatively, Globe FM did better in this regards.

Table 3: Political programmes from Globe FM and BRC and enlightenment of audience on voting procedures

Responses	Globe FM	BRC
Very enlightened	229 (67.4 %)	195 (57.4%)
Moderately enlightened	102 (30%)	120(35.3%)
Not enlightened	9 (2.6%)	25 (7.4%)
Total	340	340

Finding from table above suggests that most of the respondents reported that political programmes from both Globe FM and BRC were very enlightening on the voting procedures during the 2015 presidential election. However, Globe FM fared better than BRC. The difference in the perception on both stations could be as a result of their quality of programmes.

Table 4: Which between the two stations' political programmes influenced choice of presidential candidates?

Stations' Political Programmes	Frequency	Percentage
Globe FM's Political Programmes	196	57.6
BRC's Political Programmes	144	42.4
Total	340	100.0

The result from the table above revealed that most of the respondents reported that Globe FM's political programmes influenced their choice of candidates more than that of BRC. What this means is that Globe FM's political programmes were more informative and educative than that of BRC.

Table 5: Which between the two stations' political programmes influenced choice of political party?

Stations' Political Programmes	Frequency	Percentage
Globe FM's political programmes	208	61.2
BRC's political programmes	132	38.8
Total	340	100.0

The result from the table above revealed that most of the respondents reported that political programmes from Globe FM influenced their choice of political party more than the political programmes of BRC. This result could be as a result of perceived credibility of Globe FM or believability in its contents.

Table 6: Influence on arrival at time of voting

Stations' Political Programmes	Frequency	Percentage
Globe FM's political programmes	179	52.6
BRC's political programmes	161	47.4
Total	340	100.0

From the table above, it can be seen that most of the respondents were of the view that political programmes of Globe FM influenced their time of arrival to polling units more than did political programmes of BRC.

9. Discussing of finding

The result of this study showed that, the respondents perceived political programmes from both Globe and BRC as not educative enough. This result runs similar to that of Yanke, (2015) who reported that media coverage of the Chilean presidential election indicated an increase in the space allocated to the politicians' private lives (privatisation) by 2009, but no change in the attention given to individual politicians' political traits (political competence). Although both studies adopted different designs and were conducted in different locations, their findings were similar. Media lack of focus on individual political competence is very worrying because such pattern of media coverage denies the public the knowledge about the political candidates. The difference in the political programmes of Globe FM and BRC could be attributed to their ownership. While the former is owned by the Federal Government, the latter is owned by the Bauchi State Government. This point is backed up by Okwuchukwu, (2014), Sunday, (2011), and Nancy, (2014) who found that 85% of the respondents agreed that proprietary and ownership influence is a barrier to independence and objective reportage.

10. Summary

This study exhumes the role of radio political programmes of Globe FM and Bauchi Radio Corporation. The results of this study found out that the respondents were exposed to political programmes from Globe FM than they were to those from BRC.

11. Conclusion

The results of this study showed that the researcher concludes that most of the sample from Yobe and Bauchi States were exposed to political programmes from Globe FM and BRC very often within the election period hence they developed perceptions from these programmes. It is also the conclusion of this study that Globe FM fared better

than BRC in the area of information and education about political issues

12. Recommendations

- (i) It is recommended that radio political programmes should provide educative content that enlightens the general public about political issues during elections rather than dancing to the tune of the stations' proprietors.
- (ii) Radio political programmes should continue to be tracking the performance of elected officials after electioneering as doing so will make the electorate politically active and make the elected officials accountable to the voters.
- (iii) There is need to further train journalists in political reportage to enhance their capacity and improve the quality of their programmes.

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Part Five

Educational Techonology

An Empirical Analysis of Bibliotherapy and Self-Management Technique as a Tool for Life Satisfaction

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Abstract. Growing old is not has fun as you can imagine, often times aging brings is accompany with health problems, Financial issues and decreasing functional capacity which may affect the quality of life of the elderly. This study thus, examined the therapeutic effect of Bibliotherapy (BT) and Self-Management techniques on life satisfaction of the elderly. It further investigated the moderating effects of emotional intelligence on the dependent variable. A pretest-posttest, control group, quasi-experimental design with a3x3 factorial matrix was adopted. Ninety-three elderly (67 males and 26 females) were randomly selected from the three senatorial districts in Ondo State. Participants were randomly assigned into two treatment conditions (SM and BT) and control group. The training programmer lasted for eight weeks. Two research instruments were used; Satisfaction with Life Scale ($\alpha=0.74$) and Emotional Intelligence Scale ($\alpha = 0.93$). Three hypotheses were tested at $\alpha=0.05$ level of significance. Data were analysed using Analysis of Covariance. The result revealed that there was a significant main

effect of treatments on life satisfaction ($F_{(2, 75)} = 598.1$, $\eta^2 = 0.941$) of retirees. Further findings and implications of findings were discussed.

Keywords: Bibliotherapy, self-management, life satisfaction, emotional intelligence, elderly

1. Introduction

Aging is a dominant universal phenomenon that will pose social and welfare challenge to developing countries in the near future (Organization, 2012). According to Nations (2001) there is constant increase in the percentage of elderly people living in developing countries. There are about 554 million elderly people living in developing nations of the world, this is five times higher than what it was in 1950. The number of elderly people living in developing countries has been forecast to triple by 2050 to a total of 1.6 billion people. Although the speed of population change in developed countries is significant, it is lower than that of developing countries. In develop countries,

increase in elderly population leads to new opportunities, this is because People live long, healthier lives and are able to work for more years (Bloom, Boersch-Supan, McGee, & Seike, 2011).

In a developing country like Nigeria the aging process as not been an easy one as the society is not well equipped to assist the elderly in managing the several ageing-related stressors that are associated with aging, which can be biological, social and economical. In Nigeria, many older people reach retirement age after a lifetime of poverty and deprivation, poor access to health care and poor dietary intake is a common phenomenon with this group of people in most part of Nigeria (Ibitoye, Sanuade, Adebawale & Ayeni, 2016). These situations leave them with insufficient personal savings and poor psychological outcomes (Charton & Rose, 2001; Kimokoti & Hamer, 2008).

The increasing problems associated with ageing are attributed to modernization and its attendant undermining of family structure and lineage systems (Jiloha, 2009). Research has further shown that there is an inverse relationship between modernization and family support for the elderly (Jiloha, 2009; Ting, 2012). The National Population Commission census report (2006) showed that the number of the elderly is increasing in Nigeria and higher in the rural areas which are already beset by poverty and poor health conditions. This group of people are no longer active in service has aging is usually characterised by retirement from active service form both public and private sector. The lack of adequate and effective retirement scheme in Nigeria has impeded the ability of the elderly to care for themselves. Because of their decreased functional abilities and heightened vulnerability, elderly require significant care

and support. The needs of elderly should be assessed in physical, social and psychological aspects (Babapour, Raheb, & Eglima, 2014). However this is not always the case in Nigeria. The lack of adequate support would have adverse effects on their self-worth and well-being and consequently increase the risk of psychological distress (Jung, Muntaner & Choi, 2010). The absence of psychological support, presence of chronic diseases, family conflicts are factors that lead to depression among the elderly.

According to Eckert and Lambert (2002), the psychological and emotional needs of older elderly have been virtually ignored far too long, they further purported that by the year 2020, depression will be the second most disabling disease for the elderly if adequate support is not provided. From research finding, it is clear that the elderly are gradually becoming one of the most disadvantage groups of people owing to the constraints of failing health, loss of love ones and financial problems, which may affect their quality of life, therefore there is need for research to focus on more ways and identify best method to improve their quality of life, which will have overall effect on their life satisfaction. In recent times researchers (Jiloha, 2009, Ibitoye et al, 2016, Gureje & Oyewole 2006, Gureje, Kola, Afolabi & Olley 2008) have theoretically and empirically examined factors that affect the life satisfaction of the elderly, but very few studies have made effort in providing solution to enhancing this psychological variable in the life of the elderly. However this study therefore intends to fill this gap by examining the effect of bibliotherapy and self-management technique in improving the life satisfaction of the elderly.

Bibliotherapy is the treatment of psychological or emotional problems

through the use of selected reading materials (Russell, 2012). This therapeutic approach works by presenting individuals with material that teaches them that they are not alone and that their emotional responses are perfectly normal (Russell, 2012). This unique therapy has gained more attention and recognition over the years. McCarty and Chalmer (1997) stated that bibliotherapy refers to using books in a way that is therapeutic in order to help individuals work through their crisis. It is the use of literature to produce behavioural change and promote positive personality growth and development. When practiced, bibliotherapy has a psychological effect on the human brain.

Over the years Bibliotherapy has proved it worth in effectively solving several problems, Mood disorder (Yontz-Orlando 2017; John, William, Nicola & Navjot, 2010; Yaun, 2018; Scogin, Welsh, Hanson, Stump & Coaste, 2005) Behaviour Reformation (Billington, 2011) Substance abuse (Apodaca & Miller, 2003; Ward, Bejarano & Allred, 2016) Anxiety Disorder (Sharp, Power & Swanson, 2000; Main & Scogin, 2003.; Reeve & Stace 2005; Newman, Erickson, Przeworski & Dzus 2003), Eating Disorder (Bailer et al 2004; Carter, Olmstead, Kaplan, McCabe, Mills & aime, 2003 , Ghaderi, 2006) and Psychological wellbeing (Schechtman, 2006, Oke, 2014, Oke & Adenegan 2015). Given to its popularity and effectiveness globally, enhance the need to explore its effectiveness in improving life satisfaction of the elderly.

Self-management can be defined and explained with several terms depending on the context and focus of usage. It is presumed to take place when the individual participates in treatment or certain type of activities such as individual treatment, group

education, behavioural therapy and case management theory. It is a treatment intended to bring about specific outcomes, which combines biological, psychological and social intervention techniques with a goal of maximum processes (Adegun & Oke 2016). It involves applying behavioural principles to manage an individual's behavioural deficiency in an attempt to promote desirable changes. It demands an individual exerting a level of control over some aspects of his or her decision-making and selected behaviours. This involves the self-directed implementation of strategies in which antecedent and consequences of target behaviour are modified, making the latter more or less likely to occur in the future, depending on the goals of the intervention (Mihternberger, 2001). There are varieties of self- management technique procedures (Nelson, Smith, Young, & Dodd, 1991; Evans & Sullivan, 1993). These are self-monitoring, self- reinforcement, self-evaluation and self-instruction.

Studies have found that self-management techniques can foster independent growth and development of people's social skills (Fish & Mendola, 1986). It has further been identified to be effective in a variety of settings and with a variety of people. For instance, at the home or in the classroom (Cole & Bambara, 2000) to target academic and behaviour problems, even with behaviour disordered (Nelson, Smith, Young & Dodd, 1991), learning-disabled (Reid & Harris, 1993), and emotionally disturbed people (Oke, 2014.; Oke & Adenega, 2014; Shechtman, 2006; Shechtman & Nirshfir, 2008, Toney, Kelly & Lancios; 2003).

Life satisfaction is a complex phenomenon that is not easy to understand, various attempts have been made by researchers in the past to define life satisfaction. Neugarten, Havighurst and Tobin (1961) refer to life Satisfaction as an operational

definition of successful aging. According to Sumner (1966) it is a positive evaluation of the conditions of one's life, a judgment that at least on balance; it measures up favourably against one's standards or expectations. Diener, Oishi and Lucas (2009) conceived of it as a positive or negative perception in terms of life events, which makes the individual more enthusiastic and euphoric or more discontent and unhappy. Simply put life satisfaction is an overall assessment of feelings and attitudes about one's life at a particular point in time ranging from negative to positive. It is a major indicator of well-being.

Gureje et al (2008) conducted a research among Nigerian elderly on factors that influence their quality of life, their result showed that economic/ financial status is the most consistent predictor of life satisfaction, health variables, functional disability and self-rated overall health were the most salient. Participation in community activities was the most consistent social predictor. As a group, social factors, especially those relating to social support and participation, were the strongest determinants of life satisfaction.

Life satisfaction is influenced by external and internal factors, for an individual to be satisfied with life, there is need for evaluation of emotional and rational relationships positively (Diener, 2000; Kuppens, Realo and Diener, 2008). When an individual is able to do this and draw positive emotion from it, such individual is happier and develops better social relations, health, infrastructure and leisure (Comis and Pinto, 2014). However, individuals who are dissatisfied with their conditions are more likely to have low self-esteem, anxiety, fear and frustration (Lipovetsky, 2007).

Kuppens, Realo and Diener, (2008) further explains that for an individual to experience

life satisfaction such a person must have receive support from a series of life experiences, such as emphasizing the positive things in life, working in an area that one enjoys, taking care of one's finances, having relationships with happy people, overcoming negative events and learning from them, and being involved in pleasurable activities that enhance one's positive view of life. However, life satisfaction is a subjective feeling that defers from one person to another since it is based on individual perception.

A dissatisfied elderly is likely to develop physical and emotional dysfunction. Physical problems are related to higher indices of obesity or anorexia, hypertension, headaches, insomnia and low immunity; psychological problems include increased irritability, impatience, apathy, emotional distance, loss of professional enthusiasm and, as a result, financial problems (Nunes, 2014).

Since it can be assumed that different variables are responsible for behavioural differences and individual approaches to life at every point, this study will examine the moderating effect of emotional intelligence (EI) on life satisfaction. Emotional intelligence is often defined as the ability to perceive and express emotion, assimilate it in thought, understand and reason with emotion, and regulate emotion in the self and others (Mayer & Salovey, 1997). Akinboye (2006) described emotion to be powerful energies in motion driven by complex bioenergetics forces, accompanied by mental activities, increased heart rate variability and rhythms, physiological changes, strong feelings, somatic arousals and production of neuropeptides at the cellular levels. Emotions simply put describe energetic momentums accompanied by

strong feelings and transmitted by peptides and their peptide receptors (Akinboye, 2006)

Research has shown that higher levels of EI could be especially beneficial to an individual and to his/her organisation. For example, emotionally intelligent individuals have abilities such as being able to persist in frustrating situations, motivating oneself, managing impulses, postponing gratification, regulating one's moods, and being able to hope and empathise (Goleman, 2006). An individual with high levels of EI is able to "identify, understand, experience, and express human emotions in a healthy and productive way" (Justice & Espinoza, 2007). Research findings also show that EI is positively related to other forms of intelligence (Ashkanasy & Daus, 2002; Gardner, 2005; Ogoemeka 2011; Animashaun, 2014). Emotional intelligence operates across both the cognitive and emotional systems.

The import of this study is the need to enhance elderly life satisfaction for them to

appropriately cope with the everyday challenges that comes with this phase of life. Therefore this study examined the effects of self-management and bibliotherapy techniques on life satisfaction of the elderly. Specifically, the study investigated which of the two therapy (self-management and bibliotherapy techniques) is more potent in the management of life satisfaction .It also ascertained the moderating effect of emotional intelligence on life satisfaction.

2. Research Hypothesis

- There is no significant main effect of treatments on life satisfaction of the elderly.
- There is no significant main effect of emotional intelligence on life satisfaction of elderly.
- There is no significant interaction effect of treatment and emotional intelligence on life satisfaction of elderly.

3. Methodology

3.1 Research Design

This study employed a pre-test, post-test and control group quasi experimental design using a 3x3 factorial matrix.

Table 1: A 3x3 Factorial Matrix for the enhancement of life satisfaction.

Treatment	Emotional Intelligence			Total
	High Emotional intelligence	Moderate emotional intelligence	Low Emotional intelligence	
Self-Mgt. Technique	n=11	n=10	n=10	n=31
Bibliotherapy	n=10	n=10	n=9	n=29
Control group	n=11	n=10	n=12	n=33
Total	n=32	n=30	n=31	n=93

3.2 Sample and Sampling technique

The study made use of multistage and purposive random technique to select the sample. There are 18 local governments in Ondo state, these were grouped into three zones according to the three senatorial districts in Ondo State (Ondo North, Ondo Central and Ondo North). Simple random sampling was employed to select a L.G.A each from the senatorial district. Purposive sampling method was further used to select forty participants from each of the three local governments earlier selected. In all, 120 retired elderly served as participants in the study. The participants comprised of 67 males and 26 females. 27 participants could not complete the programme due to subject mortality. Thus, 93 participants concluded the programme.

3.3 Instrumentation

The study made use of two standardised instruments as follows:

- (i) Emotional intelligence Scale (EIS) by Schutte, Marlowe, Hall, Harggerty, Cooper, Golden, and Dornheim (1998)
- (ii) The satisfaction with Life scale (SWLS) by Diener, Emmons, Larsen and Griffin (1985)

3.4 Emotional Intelligence Scale (EIS)

The Emotional Intelligence Scale (EIS) developed by Schutte, Marlowe, Hall, Harggerty, Cooper, Golden and Dornheim (1998) assesses emotional intelligence (EI) emotions in self and others, regulations of emotions in self and others and utilisation of emotion in solving problems. It is designed to help people label their feelings rather than labelling people or situations. The EIS has demonstrated high internal consistency with Cronbach's scores ranging from 0.87 to 0.90 and a two-week test-retest reliability coefficient of 0.78 (Schutte et al., 1998). The instrument has been successfully used by different researchers (Salami & Ogundokun 2009; Adeyemo & Ogunyemi, 2005). The researcher conducted a pilot study in order to revalidate the instrument. A coefficient alpha of 0.92 was got. The EIS was scored on a 5-point Likert scale ranging from Strongly Disagree to Strongly Agree. The test-retest method was used with two weeks interval. Coefficient of 0.93 was yielded by the scale {EL}

3.5 Satisfaction with Life Scale (SWLS)

The satisfaction with Life scale (SWLS) is a measure of life satisfaction developed by Diener, Emmons, Larsen and Griffin (1985). It is designed to evaluate a person's judgement of their life satisfaction dependent upon comparison with their life circumstances as compared to their life standard (Pavot and Diener, 1993). It has been shown to have good inter-reliability and temporal stability. A coefficient alpha of .87 and a 2-month test-retest stability Coefficient of .82 were reported (Pavot and Diener, 1993). Each item in this scale was placed on a 4-point scale ranging from Extremely Dissatisfied, Dissatisfied, Satisfied and Extremely Satisfied. In this study the instrument was trial tested by the researcher using 50 elderly. The test-retest method was used with two weeks interval. Coefficient of 0.74 was yielded by the scale (SWLS).

3.6 Procedures for Treatment Packages

The researchers collected letter of introduction from the Department of Guidance and counselling university Ibadan, Ibadan to the Chairman of Ondo State Pensioners. Permission was obtained from the State chairman to conduct the research on members and the researcher was introduced to three local government chairmen/ coordinators selected for this programme out of 18 local governments in the State. The treatment programme went on for eight weeks of forty five minutes per session.

At the recruitment stage, retirees from 65+ age above were selected, the researchers met the retirees at their venue of their monthly meetings and was introduced by the chairmen of the three local governments used in this study. The researchers explained what the study was about, focussing on the objectives, duration and mode of operation. The participants who met the criteria for participation were identified and were invited for training programme. Thereafter, emotional intelligence scale and satisfaction with life scale were administered to the experimental groups and the control on the first day of training.

The treatment was done on weekly basis on a fixed day in conjunction with the participants to ensure their availability. The training programmes lasted for eight weeks. Each of the treatment session spanned forty five minutes. At the end of the intervention programmes, satisfaction with life scale was re-administered and post-test scores were collected.

3.7 Data Analysis

Analysis of Covariance (ANCOVA) was used to test the research hypotheses to determine the significance of the hypotheses

4. Result

Table 2: A 3x3 Analysis of Covariance (ANCOVA)

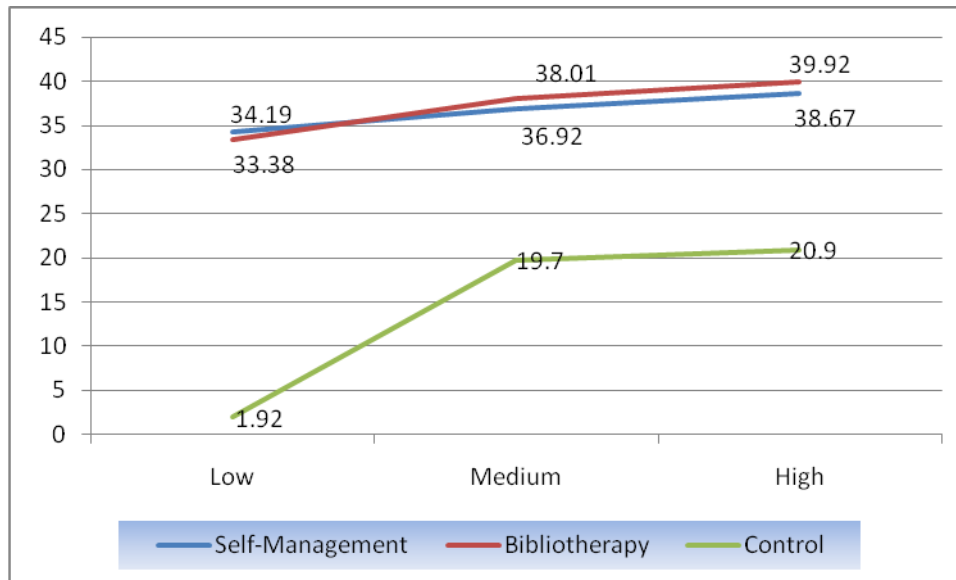
Source	Sum of Squares	DF	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	7427.682 ^a	17	436.922	200.739	.000	.978
Intercept	107.255	1	107.255	49.277	.000	.397
Prels	44.383	1	44.383	20.391	.000	.214
Treatment	2603.593	2	1301.797	598.096	.000	.941
Emotional Intelligence	92.086	2	46.043	21.154	.000	.361
2-ways interaction Treatment * E.I	36.341	4	9.085	12.312	.004	.182
Error	163.243	75	2.177			
Total	97585.000	93				
Corrected Total	7590.925	92				

R Squared = .978 (Adjusted R Squared = .974)

Table 3: Pairs-wise comparison (Bonferroni) of the adjusted Y-means showing the main effect of treatment on life satisfaction scores.

(I) intervention	(J) intervention	Mean Difference (I-J)	Std. Error	Sig. ^b
control group	experimental group 1	-16.514 ^{*,a}	.473	.000
	experimental group 2	-16.732 ^{*,a}	.500	.000
experimental group 1	control group	16.514 ^{*,c}	.473	.000
	experimental group 2	-.218	.452	1.000
experimental group 2	control group	16.732 ^{*,c}	.500	.000
	experimental group 1	.218	.452	1.000

Figure 1: A Line graph of the interaction effect of treatment and emotional intelligence on life satisfaction



5. Discussion

The result of hypothesis one as presented in Table1 reveals a significant main effect of treatments on life satisfaction of retirees; $F(2,75) = 598.096$, $p < .001$. The table also shows that the differences between the groups had large effect on their life satisfaction test score. That is, the group's differences account for 94.1% (Partial $\eta^2 = .941$) in the variation of their life satisfaction test score. This implies that self-management and bibliotherapy techniques were effective in enhancing life satisfaction of retirees'

To further understand where the differences lie the Pairs-wise comparison of the adjusted Y-means was computed. The pair-wise comparison further revealed that after controlling for the influence of pre-life satisfaction, experimental group 2 (Bibliotherapy) (mean= 36.817) displays the highest life satisfaction score above experimental group 1 (self- management) (mean=36.600) and control group (mean=20.00). This implies that bibliotherapy intervention (mean difference= 16.514) accounts for more increase in life satisfaction of retirees than

self-management intervention (mean difference=.218), suggesting bibliotherapy intervention is more effective. The coefficient of determination (Adjusted R Squared=.974) overall implies that the differences between the groups account for 97.4% in the variation of elderly life satisfaction. This shows that the two experimental groups were superior to the control group while bibliotherapy was superior to self-management technique in enhancing life satisfaction. This outcome is evidence that the life satisfaction of the elderly can be enhanced using the two treatment modalities.

This outcome is evidence that the life satisfaction of retirees can be enhanced using the two treatment modalities. This finding is in consonance with those of prior researchers [Pardeck, 1990; Kramer, 1999; Ciancioco, 1965; Herbert and Furner, 1997; Glomb and West, 1990; Olympia, Sheridan, Jenson and Andrew, 1996; and Carrington, Leherer and wittensrom, 1997). These studies had earlier established the efficacy of self-management and bibliotherapy techniques. Barlow, Wright, Sheasby, Turner, and Hainsworth (2002) explained that self-management refers to the individual's ability to manage the symptoms, treatment, physical and psychosocial consequences and lifestyle changes inherent in living with a chronic condition. Self-management encompasses ability to monitor one's condition and to affect the cognitive, behavioural and emotional responses necessary to maintain a satisfactory quality of life. Thus a dynamic and continuous process of self-regulation is established.

Observably, from the result of the study, bibliotherapy is more effective in enhancing life satisfaction of retirees. Many elderly resort to the use of literature to eradicate loneliness and desperation. Most often they

engage in reading of books, newspapers and other literature to keep them active and alert. The fact that they enjoy reading may likely be the reason why bibliotherapy was more effective than self-management in enhancing their life satisfaction.

Hypothesis two was also rejected, as Table1 showed a significant effect of emotional intelligence on life satisfaction. The finding of this result is in collaboration with the findings of Palmer, Donaldson, and Stough (2002). They examined the relationship between EI and life satisfaction. To determine the nature of this relationship, personality constructs known to predict life satisfaction were also assessed (positive and negative affect). Emotional intelligence was found to significantly correlate with life satisfaction. Subsequent analyses reveal that only the clarity sub-scale accounted for further variance in life satisfaction not accounted for by positive and negative effect. This finding provides further evidence that components of the EI construct account for variance in this important human value not accounted for by personality. Gignac (2010) noted that general EI factor is a potential incrementally predictive, predictor of life satisfaction. The results demonstrated that a general EI factor was associated with life satisfaction.

The third hypothesis was also rejected as significant interaction effect was found between treatment and emotional intelligence on life satisfaction. The results also indicate that the participants with high EI did better than those with moderate and low EI in the treatment groups. This result is in agreement with the work of Goldbeck, Schmitz, Besier, Herschbach & Henrich (2007). Life-satisfaction is commonly referred to as the cognitive and personal assessment of general quality of life and is based on unique or personalised criteria that vary among individuals. This cognitive

comparison of various criteria results in one's general satisfaction with life is supported by previous researches. Diener et al. (1985) assert that an overall assessment of subjective life satisfaction is attainable, allowing individuals to weigh various domains in whatever way they choose and derive a subjective perception of life satisfaction. Social sciences' have defined the concept of life satisfaction as assessment of the overall conditions of existence as derived from a comparison of one's aspirations to one's actual achievements. Older adults reported that spending time in leisure activity is positively associated with physical health, psychological well-being and life satisfaction.

The probable explanation for this may be that emotionally intelligent individuals have abilities such as being able to persist in frustrating situations, motivating oneself, managing impulses, postponing gratification, regulating one's moods, and being able to hope and empathise. Elderly with high levels of EI are able to identify, understand, experience, and express human emotions in a healthy and productive ways. Previous research (Kolachina, (2014; Salami, 2010; Salami & Ogundokun, 2009; Telbani, 2014; Animashaun, 2014) findings also indicated that EI is positively related to other forms of intelligence, which may influence life satisfaction. Peradventure, the aforementioned was the reason for the interaction effect of treatment and emotional intelligence on life satisfaction.

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An Analysis of Teaching Methods and Techniques of Learning Economics in Nigeria

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Abstract. Teaching and learning can be accomplished and sustained if teachers can manage classroom effectively; subject matters are properly dealt with and comprehensible teaching methods and techniques are used. The significant of methods and techniques in the teaching and learning process cannot be overemphasized because it has become crescent clear that methods and techniques used in teaching/learning Economics. These methods include lecture method, problem-solving method and question method among. The paper consider factors to be consider before chosen any of methods; and when questions are to be ask when using the questioning method. For purpose of discussion methods, there are fundamentals that teachers must know before using such method. Recommendations are also given in this paper, that teachers must have a look at the subject matter to be taught before chosen a particular method. Student's ability to think critically and their ability to perform independent inquiry must be considered. Lastly, method use by the teacher must covered the three domains; cognitive, affective and psychomotor.

1. Introduction

Teachers can effectively and efficiently manage the classroom activities when the subject matter is properly dealt with and appropriate teaching methods are employed. Effective teachers are always on the prowl for new and effective teaching strategies that will keep their students motivated and engaged. It must be acknowledge that there are diverse. Whether you are a new or experienced teacher, you will it should be noted that there are diverse teaching methods to be adopted during the teaching-learning process, certainly of institutions of high learning across the nation are adopting lecture method which make learning less interactive, to integrate technology into the learning experience and to use collaborative learning strategies when appropriate. But two teachers are not alike, and any teacher with classroom teaching experience will agree that his style of teaching is uniquely his own. An effective teaching style engages students in the learning process and helps them develop critical thinking skills, (Steve, 2013).

Therefore, an effective and efficient teacher will be known through the mastery of subject matter and his/her ability to impart knowledge and skills through relevant Teaching methods and techniques. Teaching methods are very important to teachers because they help in effective and efficient classroom management when appropriate teaching methods are employed.

Steve A. (2013) defines teaching methods “to be strategies used to help students learn the desired course contents and to be able to develop achievable goals in future” According to Timothy. (2002), defines strategies (methods) as an overall plan for the orderly presentation of content or learning material. From these definitions above, it can be then summarized with the views of Abubakar (2009) that teaching methods means an appropriate approaches which a teacher adopts to explain subject matter or content knowledge to his learners.

While teaching techniques according to Timothy (2002) quoting Anthony (2005) defines teaching techniques as that which actually takes place in class. He further says, techniques depend on teacher, his individual ability and on the composition of the class. Particular problems can be tackled equally successfully by the use of different techniques an example of techniques within a lecture method is to list the main points of the lecture on the board. Another example within lecture method so as to create student interest, the teacher could speak clearly using short sentences and simple words.

2. Types of Methods and Techniques for Teaching Economics

There are two broad teaching methods and techniques to be discussed. They are:

- Direct teaching method
- Indirect teaching method

2.1 Direct Teaching Method: These teaching strategies can also be refers to as exposition teaching. This is considered to be the best way to communicate large amount of information in a short period of time. Exposition techniques involve the methods in which some teachers present information without over interaction taking place between the teacher and the students. This method includes lecture method, questioning method and demonstration method.

2.2 The Lecture Method: According to Tijani (2010), lecture Method is a process whereby the teacher verbally delivers a pre-planned body of knowledge to his students. That is, this method involves verbal presentation of ideas, facts, concept and principles. Since Economics is a subject of ideas, fact, figures, and concept, this is highly recommended for teacher both in secondary schools and tertiary institutions. This method allows the teacher to cover much work within a short period of time since the students have little or no opportunity for interruption. Furthermore, it allows independent learning. It must be noted that the use of one method can hardly give effective result; lecture method is therefore expected to be combined with other methods for effectiveness. This method could be used with a lot of teaching techniques so as to create student interest. The teacher should speak clearly using short sentence simple words.

2.3 Questioning Method: Abubakar (2009) quoting Curson (1985), from the days of Socrates, through the days of Christ up to our own days question and questioning have constituted effectives medium of instructions. Questions are asked by teachers basically to know the students level of critical thinking and to know if students can answer the questions correctly. Abubakar (2009) that Socrates and Christ asked

questions in their cause of teaching to enable them know whether their followers comprehend this discussion but there were distinctive, because a lot of learning were received from the questions.

Abubakar (2009) refers to question as a means of testing the knowledge and assimilation of a class. It also produces immediate feedback and provides a means of making continuous assessment. As a teacher, therefore, he/she must know when and how to ask questions to get the pupils attention and to stimulate critical thinking and discussion.

2.4 When to ask Questions by Teachers

Basically, questions can be asked at any time of the lesson but it must put the set objectives into consideration.

Questioning at the beginning of the class

This gives the idea or overview at what the student already know about the subject. Help pupils to recall ideas which they would need to understand the lesson.

Questioning during the lesson

This helps to direct pupils thought and efforts.
Enables the teacher ascertain what the pupils have in mind on a given aspect of the lesson.

Questioning at the end of the lesson:

This enables the teacher to judge how much of the lesson taught has been effectively delivered and understood.
This enables the teacher to see which parts of the lesson need to be further treated.

2.5 The Demonstration Method: A demonstration method is a process of teaching by means of using materials and displays but the only person directly

involved with the materials is the teacher or individual conducting the demonstration. According to Mang (2002), demonstration method is the act of showing, teaching aids displaying something. It involves showing something for the students to see. Essentially, this technique deals mostly but not totally with showing how something works or with skills development.

With Demonstration strategy, students are guided to think along the same channel, also it can be used to introduce and climax a lesson, it is an attention inducer and a powerful motivator when it is employed to lesson. In Economics, the strategy will work effectively when teaching topic such as demand and supply of a commodity as well as change in price of the commodity and curves.

3. Indirect teaching strategies

There are two fundamental functions of education; these are; the development of students' ability to think critically and their ability to perform independent inquiry. This is often difficult, if not impossible, with the more direct teaching strategies. Fortunately, as a teacher who have different strategies at his disposal he should apply the appropriate method. These indirect methods typically are less teacher-directed, but they are more time consuming.

3.1 The Discussion Method: in the true discussion, students should talk more than the teacher. However, a discussion is not a bull session, but a carefully structural exchange of ideas directed towards a specific goal, according to Kenneth (1994). The most important role of the teacher in this strategy is to moderate this discussion, while all students are free to express their view in a discussion lesson. In Economics, government expenditure in his annual

budget (National come) and other component could be subjected to discussion method. Since discussion method is very important for the treatment of controversial and current issues, it can also develop positive interpersonal relationship with the teacher and with colleagues on the basis of acquiring knowledge from one another.

3.2 Factors to consider in Planning Discussion Method

Subject matter students must be thoroughly conversant with the related information (subject) prior to the discussion, that is, students must have concept or topic to discuss if the discussion method is to work. Students must be directed to be prepared with regard to contact knowledge or background information prior to the discussion.

Secondly, the teacher must decide whether the discuss is for large group (whole class) or small group activity. If the goal is the development of better content understanding or of the ability to analyze, synthesize, or evaluate a large group activity would be most appropriate.

Thirdly, the seating must be considered. A productive discussion requires interaction, which often is directed related to the seating arrangement. Seating should be arranged so that students can look directly at each other when interact.

Lastly, the teacher must consider the time allotted for the activity. A good format to follow is to give students very explicit directions as to what is to be accomplished and a time limit for the discussion.

3.3 Problem Solving/Investigative Method:- Problem solving is one of the most important skills students learn in

school. Problem solving has a special role in Economics. This is an investigative method of teaching which enable the students to systematically find solutions to problems with little help from the teacher. Here, what the teacher does is to teach the students how to go about in problem solving processes. With problem solving student become familiar with such mental processes as observing, inferring, classifying measuring data interpretation, hypothesizing. Furthermore, this method increases student's ability for critical thinking, acquisition of improved understanding of basic concepts, principle and fact. This method leads to better retention of information and development of favourable attitude.

3.4 Discovery Learning Method:-

According to Mang & Mankilik (2002), citing Trowbridge (1973), discovery strategy is an activity designed in such a way that the student, through his own mental processes, discovers concepts and principles.

This teaching-learning strategy involves where the learners are presented with problems and are asked to discover or enquire about their solutions. The students are usually guided in making use of the available resources of information like the library and other learning materials around. There are two types of discovery method; the guided inquiry and unguided inquiry.

3.5 Guided Inquiry:- When the general principle and steps to follow are given and the statement is required to use the principle in order to discover the solution to a specific task, this is usually used through deductive method and also when the solution to a specific problem is given and the student is required to discover the general principle on which the solution is based the guided inquiry method is adopted through the inductive method. But when neither the general principle nor the solution is given

and the student is required to discover both the principle and the solution, this is known as unguided inquiry method. This strategy promotes intellectual potency and also there is a shift from extrinsic to intrinsic reward which students find more satisfying.

3.6 Cooperative Learning Strategy:-

Cooperative learning is a successful teaching strategy in which small teams, each with students of different levels of ability, use variety of learning activities to improve their understanding of a subject. Each member of a team is responsible not only for learning what is taught but also for helping team mates learning; thus creating an atmosphere of achievement. Student work though the assignment until all the members successfully understand and complete it. In cooperative learning, each member of the teams participates in the discussion and this effort result in mutual benefit for all the group members.

This strategy of teaching provides each member with an opportunity to participate and thereby influences decision making; it also promote learner independence by allowing students to make their own decision in the group without being told what to do by the teacher, it encourages broader skills of cooperation and negotiation.

Despite all these merit, these methods also have some demerit; in some cases the teacher could lose control of the class and the whole class becomes noisy. It must also be noted that not all student enjoy it, since they would prefer to be the focus of the teacher's attention rather than working with their peers.

3.7 Brainstorming Techniques

Brainstorming according to Kenneth (1994) is a method of eliciting ideas without judgment or filtering. It is often in the early stages of futures workshop and in many

other contexts. It involves encouraging wild and unconstrained suggestions and listing ideas as they emerge.

Brainstorming is actually more of a technique or tool rather than a method per se. It is widely used in any method involving group thinking.

The main objective of brainstorming is to elicit ideas from a group of people used in a structural way. This technique can be highly effective way of moving participants out of conflict and towards consensus. Brainstorming is founded on the principle that the quantity of ideas increases their quality.

3.7.1 Basic Component of Brainstorming Technique

- Generating as many creative solutions as possible to tackle a problem.
- Setting time limits.
- Listing every idea presented without comment evaluation.
- All opinions are equal.

Subsequently, grouping ideas to reduce redundancy, allow for related ideas to be brought together.

3.7.2 Evaluating or assign priorities to the ideas.

Brainstorming in the classroom motivates students to freely express their ideas and thoughts on a subject. As there are no wrong and right answers, these sessions provide students with a platform where they can voice their thoughts without fear of failure.

Also these sessions give the class chance to tap into their previous knowledge and form connections between the current topic and what they have already learned. It also encourages them to listen and consider others ideas, thereby showing respect for their fellow classmates.

4. Factors to be Considered when Selecting Teaching Strategies

Since the responsibility of selecting appropriate method of teaching is of the teacher, he/she must also be aware that there are considerable factors he/she must look into before choosing any of the instructional method.

The below are some of the different factors that will affect the selection of the proper method to be employed.

Firstly, *the type of subject matter to be taught*: According to Yenkw (2005) when selecting the method to use, a teacher does not select a method for a complete lesson: rather, he selects methods, which will be most effective for the various part of the lesson. That is the subject matter often times gives direction of what type of method to be applied. A lecture method could be used for Economics teacher when teaching on “Economic Growth Development” with demonstration method will be more appropriate when handling courses. (e.g indifferent curves).

Secondly, the learner’s abilities: This has to do with learner age, readiness and maturity level of his students, their socio-economic background, and intellectual maturity.

The personality and style of the teacher: Considering individual difference, a teacher needs to develop a style that is effective and handy for the teacher himself. As a teacher, be natural, select and use those methods, which are most effective and convenient for you, and work towards improving your shortcomings so that you may use other methods.

Note as a teacher, there is no “best” method of teaching any lesson wholly by one single method. No method is ever mutually “exclusive”. In each of your lesson the

teacher should modify his presentation to meet the existing conditions. He/she should try to use those methods, which will bring the best out of him/her.

Lastly, *the objective of the lesson*: Every learning is centered on the statement of objectives and what the objective state determine the direction of the lesson. For instance if the objective reflects critical thinking and judgment the teacher cannot use lecture as a teaching method, rather the teacher in this regard should adopt discussion (expository) method.

5. Conclusion

As a matter of fact no method of teaching is ever mutually exclusive: For efficiency and effective teaching, teacher should consider any of the mentioned methods and techniques for use to meet the existing conditions. Furthermore, before any of these methods can be employed teachers should also pay attention to the varieties to be considered before making choice of these methods. I hereby recommend that teachers should make use of these methods and techniques discussed above.

6. Recommendation/ The Way Forward

Whether old teacher or new teacher in the classroom, whenever considering a method to select first of all have a look at the subject matter to be taught because most often times it gives direction of what type of method to be applied.

Furthermore, whatever method is being selected for use, the teacher must make sure the two functional functions of education are achieved that is development of students’ ability to think critically and their ability to perform independent inquiry.

Also, in questioning methods, we know that questions can be ask at any time of the lesson but must not belabor the students must be guided and be interment with the objectives of the lesson. In summary, it should not be above the ability of the learners.

More so, when using discussion methods there are factors to note whether for whole class or small group; the students must have prior information of the subject and the seating arrangement must be thoroughly consider.

What method use by the teacher, it must cover the three domains that is cognitive, affective and psychomotor.

Teachers should avoid the use of unrelated facts and materials when selecting method such as discovery and discussion methods.

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The Effect of Concept-Mapping Instructional Strategy on Physics Achievement in Secondary Schools in Ekiti State, Nigeria

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Abstract. The study investigated the comparative effectiveness of concept-mapping instructional strategy and conventional method of presenting secondary school physics concepts to learners. The research study adopted the quasi experimental research design. The population comprises of all senior secondary school II physics students in Ekiti State. Eighty physics students from senior secondary school two were used as sample and were randomly distributed to concept-mapping group and conventional group. They were respectively taught with the concept of motion. The groups were post-tested after two weeks of treatment for any significant difference in the physics achievement. Analysis of the post-test scores indicated that the group taught with concept-mapping instructional strategy performed significantly ($P < 0.05$) better than the conventional group counterpart. Result established that the concept-mapping instructional strategy when integrated with other method of instruction resulted in improved learning achievement.

Keywords: Physics, Achievement, Concept-Mapping and Gender

1. Introduction

The need to acquire knowledge in science and technology in the world over has become very obvious. In a developing country like Nigeria, where means of achieving technological development and economic survival are sought, high priority is placed on the teaching and learning of science in schools. This account for reasons why Physics which is one of the core science subject cannot be toyed with by science educators and students who want to pursue science oriented-courses. The usefulness of Physics as a science-based course in technological development of all nations as well as to mankind is no longer news at conferences, workshops and different academic forum (Ifemuyiwa, 2007, Egbujuo, 2009 & Egbujuo & Oriji, 2010). Physics has been introduced in Nigeria secondary curriculum to achieve the following objectives:

- To provide a solid foundation for everyday living
- To develop computational skills and ability to be accurate to a degree relevant to the problem in hand
- To stimulate and enhance creativity (FGN, 2004).

As important as the subject is, the tremendous and persistent failure of Nigerian students in Physics as remained a major threat to its learning (Ajewole, 2006,

Abakpa & Agbo-Egwu, 2008). This study is against the backdrops of increased annual higher percentage of students in Nigeria that failed Physics examination conducted by the West African Examination Council (WAEC) and the inability of prospective undergraduate to gain admission to tertiary institutions due to poor mark scored in Physics at the universities Tertiary Matriculation Examination (UTME). This is in addition to the question of what learners find easy or difficult to retain in term of meaningfulness of materials after Physics instruction. According to Meyer (2003), certain materials are better understood than others when they are presented in a meaningful manner. He opined that meaningful materials stand a better chance of being remembered than non-meaningful materials and that since understanding comes from meaning, things that are meaningful are better understood, retained and recalled than things that are not meaningful.

Thus for the content and concepts of a subject to be retained and recalled, there is need to make the subject meaningful to the students by presenting it in a meaningful way using appropriate instructional strategies (Abimbade, 2010).

Finding from a study conducted by the curriculum Development Centre, Ministry of Education, Malaysia in 2002 cited in Missilidine, (2004) showed that students do not know how to interpret problems that involve pictures, stories and which required students' creativity. As, a result of this, many approaches to teaching were introduced so that teaching would focus more on the students ability to learn and one of such is the use of concept-mapping instructional strategy.

Concept-mapping as a metacognitive strategy is a learning technique that empower learner to take charge of his/her own learning in a highly meaningful

fashion. Concept-mapping is base on Ausubel-Novak theory of meaningful learning. (Novak & Carnas, 2008). It relates directly to such theoretical principles as prior knowledge, subsumption, progressive differentiation, cognitive bridging and progressive integration. It is a designed to assist students 'learn how to learn in science'.

Concept mapping is a way of displaying graphically the relationship that exists among concepts. The heuristic of concept mapping is a kind of a meta cognitive strategy that assist learners in understanding concepts and relationship between them and in seeing the hierarchical, conceptual, propositional nature of knowledge (Hibberd, Jones & Morris 2002). The unique characteristics of concept mapping suggest that meaningful learning occur when a learner is aware of and can control the cognitive processes associated with learning.

Concept mapping is a systematic device for presenting a set of concept-meanings embedded in a framework of propositions (Kaenin, 2004). Concept maps are two dimensional hierarchical diagrams which illustrate the connection between individual concept (Caff & Caralho, 2006). It is based on the premises that concept do not exists in isolation but depend upon others for its meaning.

According to Ault (1985) cited in Uchenna & Philomena (2012), the following steps are necessary when constructing a concept map:

- Select an item in mapping. This could be an important text, message, lecture notes for laboratory background materials.
- Choose and underline key words or phrases; including objects and events in the list

- Rank the list of concepts from most abstract and include to the most concepts and specific
- Cluster the concepts according to two criteria: concept that function at a similar level of abstraction and concept that interrelate closely
- Arrange the concepts as a two-dimensional array analogous to a road map
- Link related concepts with lines and label each line in propositional form.

To successfully teach physics concepts, there is the need to dedicate substantial time to instruction technique that empowered learner to take charge of their learning activity, use hand-on methods and incorporate extensive practical activities.

Therefore there is need to find out if concept-mapping instructional strategy could really enhance students' achievement in physics.

Again, there has been a report that gender differences influence achievement in science. Okebukola and Jegede (1997) reported after extensive review of literature on gender differences in science achievement that male students perform better than their female counterparts. The wide gaps in science achievement between male and female students has been considerably reduced over the years, however a lot still need to be done to close up the gap completely. Furthermore, a lot of reasons have been assigned for this difference, among them is inappropriate use of instruction strategy. Pendel (2006) reported that concept-mapping instructional strategy is an effective method of presenting science concepts to students to achieve meaningful learning. On this premises, the study intends to examine if concept-

mapping instructional strategy could improve students' achievement in Physics.

2. Research Hypotheses

The following hypotheses were formulated to give appropriate direction for this study;

- There is no significant main effect of treatment (concept-mapping) on the students' achievement in Physics
- There is no significant main effect of gender on students' achievement in physics using concept mapping instructional strategy.

3. Methodology

The study adopted pre-test, post-test control group quasis-experiment design.

The target population for this study comprised all the senior secondary school two (SS2) students offering physics in Ekiti State, Nigeria. A sample of 80 students were purposely selected. There were two activity groups i.e. the experimental group and the control. The instruments used in the research study were of two types namely: Physics Achievement Test and [ii] The incomplete motion concept map which the experimental group were expected to complete after treatment.

A 30 –item multiple choice pretest of internal consistency 0.75 measured through Combach alpha was developed by the researcher and administered to the subject prior to the experiment. This is to establish the pre- experimental abilities of the samples. The pre-test items were derived from senior secondary class two Physics syllabus.

Two treatment conditions namely the concept mapping and the conventional

instructional technique were used to present the concept of motion for two weeks to the subjects.

Fig 1: showed the concept map prepared by the researcher to aid the instructional process. At the end of the treatment period, the concept-mapping group prepared their own maps which were used for diagnosing learning difficulties and learning misconceptions.

The conventional technique is the normal popular method of teaching physics in most secondary Schools. This technique consists of the presentation of the Physics concepts and the students were mainly asked to listen to the lectures and take down notes. Both

groups were exposed to post-test after the treatment.

3.1 Procedure for Data Analysis

The two hypotheses formulated in this study were tested using t-test. The t-test of significant was used to compare the magnitude of the mean achievement of the two groups and the tests were computed at the 0.05 level of significance.

4. Result

Research Hypothesis 1

There is no significant difference between the post-test mean scores of concept-mapping and control groups in Physics.

Table 1: T-test summary showing difference between the post-test mean scores of concept-mapping and control groups

Source	N	Mean	S.D.	Df	t-cal	t-table
Concept-mapping	40	32.40	6.029	78	26.14	1.96
Control group	40	59.10	2.318			

$P < 0.05$

Table 1 above revealed that the calculated t-value [t-cal] is greater than the table value at 0.05 level of significant [i.e. $t\text{-cal} = 26.14 > t\text{-table} = 1.96$, $df = 78$, $p < 0.05$). Hence the null hypothesis is hereby rejected. That is, there is a significant difference, in the achievement mean scores of concept-mapping and the conventional group in Physics.

Research Hypothesis 2:

There is no significant difference in the achievement mean score of male and female students using concept mapping.

Table 2: Summary of Paired sample t-test showing difference in the achievement mean scores of male and female students using concept mapping.

Source	N	Mean	S.D.	Df	t-cal	t-table
Male	18	55.22	2.203	38	-.0298	1.96
Female	22	59.00	2.510			

$P < 0.05$

Table 2 above revealed that the calculated value [t-cal] is less than the table value at 0.05 level of significant (i.e. $t\text{-cal} = 0.398 < t\text{-table} = 1.96$ $df = 38$, $p > 0.05$). Hence the null hypothesis is hereby accepted. That is

there is no significant difference in the achievement mean scores of male and female in Physics using concept mapping.

5. Discussion

The data from this study provide support for the potency of the concept-mapping technique in bringing about meaningful learning of Physics concepts. The experimental group involved in concept mapping was found to achieve significantly better than their control group counterparts in the Physics achievement post-test ($t = 1.96$; $p < 0.05$) as reported in table 1. This is in agreement with the findings of previous studies (Pankratius, 2002, Novak & Canas, 2008, Safayeni et al 2005) which provided evidence attesting to the efficiency of concept mapping in facilitating meaningful learning.

Another finding in this study clearly indicated that there was no significant difference between male and female students' achievement when they are exposed to concept mapping instructional strategy as shown in table 2. The findings further established the homogeneity of male and female students in terms of academic achievement when exposed to concept mapping instructional strategy, similarly the finding falls in line with that of Alokun, 2010, Kolawole & Poopola, 2011 who attest to it that sex do not have significant influence when exposed to problem solving instructional strategy.. However, the finding of this study is at variance with that of Adesoji and Fisuyi (2001) who reported that more girls than boys had difficulties in problem solving, notwithstanding, the researcher is of the opinion that problem solving by girls could be improved through the use of appropriate teaching strategy.

6. Conclusion

The findings of the study revealed that there was a statistical significance difference in the achievement mean scores of the two groups in problem solving in Physics after they were exposed to the concept-mapping and convention strategies. The concept

mapping group performed better than the conventional group. Therefore based on the results of this study concept mapping strategy has a noticeable impact in students' achievement in Physics than the conventional group.

Also, the findings revealed that there was no statistical significant difference in the achievement mean scores of male and female students when exposed to concept mapping instructional strategy.

7. Recommendations

The following recommendations based on the findings of the study were made:

Concept-mapping instructional strategy can lead to improvement in quality of teaching because it would enable the students to focus attention in the inter-relationship between the central concept to be taught and other related concept hence there is the need for physics teachers and science educators to incorporate the use of concept-mapping instructional strategy in the teaching process.

Seminars, workshops and conferences should be organized for science teachers on regular basis on the effective use of concept-mapping instructional strategy.

Apart from this, science educator and other stakeholders should discourage gender stereotype in teaching and learning science subjects.

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Impact of Computer-Based Pedagogy on Pre-Service Teachers' Academic Achievement in Ecology

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Abstract. The experimental research investigated the effects of Computer-Based pedagogy on the achievement of pre-service teachers in an ecology group that was exposed to er-based instruction and the control group that received the conventional teaching Two hundred and thirty College of Education biology students (male and female) apled from the population of all students in two Nigerian Colleges of Education. After exposure to teaching, using computer-based instructional strategy and the aonal teaching method, as the experimental and control group respectively; pre-tests (-tests, using Achievement Test in Ecology (ATE) were conducted. Data collected analyzed using Analysis of Covariance (ANCOVA) to test the formulated hypotheses. The result showed a significant effect of treatment on the achievement of the students ((F(1,229)=138.255, $p \leq .05$). There was no significant effect of academic performance of the postacademic achievement scores (F (1,229) =.209). There was no significant >n effect of treatment and gender on students' academic achievement in ecology at the: level (F (I,229) = .234). The findings of this research have significant implications on practices, classroom practices, curriculum

planning, and implementation in this era anon and communication technology.

Keywords: Computer-Based Instruction, Science, Ecology, Achievement, Pre-service Teachers.

1. Introduction

Studies have shown that there is an increasing yearly enrolment in science subjects in the High School, which is not commensurate with academic performance in the terminal examination—West African Senior School Certificate (Ajeyalemi, 1990). Among all the science subjects, biology is most favored by students. The high number of students, according to Soyibo (1982), is probably a result of their belief that biology is a "simple" subject. Nevertheless, it has been observed that students still fail. Hence, Danmole and Adeoye (2004) were of the opinion that failure in the subject may occur because it is difficult.

2. Purpose of the study

The conflicting views that biology, on the one hand, is simple and, on the other hand, difficult, call for further study on the

teaching and learning of the subject. The study will also embark on further investigations on the effectiveness of the possibility of introducing another teaching strategy—the Computer-Based Instructional strategy, a new pedagogic approach, to teach biology.

3. Literature Review

Ecology is a biological discipline (Fatubarin, 2003) whose concepts help learners to understand the nature of organism and find out how organisms live and behave in their natural environment (Okeke & Ochuba, 1986). This is the case because ecology concepts are usually taught at the end of the secondary school biology course (although it may not be treated at all). Finley, Stewart, and Yaroch (1982); Johnstone and Mahmoud (1980); and NERDC (1994) found that ecology is one of the most difficult content areas for teachers to teach. The Chief Examiners' Reports on the West African School Certificate and General Certificate of Education "0" Level biology revealed evidence of low achievement and poor understanding of some basic ecology concepts (WAEC, 1986, 1990, 1992).

Research on problems of teaching ecology revealed (a) inadequacy of resources for ecology teaching, (b) teachers' unsatisfactory use of resources, and (c) field work and practical work unsatisfactorily carried out (Okeke & Ochuba, 1986). Ecology consists about 40% of the total learning content in WASSCE syllabus (1998-2000). Its development may not be unconnected with the fact that it has many applications, aimed at maintaining a healthier and .Dire habitable biosphere for man, the importance of which has been more widely realized and liemonstrated in recent times. Earth-Summit (1992) and Neteinyin (1995) submitted that the steady decline in students' performance over the years in

biology was particularly a result of the fear that most students do not fare well in ecology.

The use of computer is particularly effective in teaching and learning. It is more relevant to the field of science education because it is a product of science and technology.

Icoefuna (2005) also highlighted strategies for incorporating information and communication technology into instructional procedures in schools. These procedures, according to the -researcher, include Web-delivery, Virtual teaching Internet, Instructional slides and tutorial, and Computer-Assisted Learning (CAL). Apart from the benefits derived from integrating: omputers with instructional procedures, computers assist research processes and other academic activities like presentations, calculations, data analyses, and graphics, among others (Alebiosu & Ifamuyiwa, 2008).

Since the advent of microcomputers and instructional software for education, Computer Assisted Instruction (CAI), Computer-Assisted Learning (CAL), or Computer-Based Instruction (CBI) have provided supplementary instructional methods in schools. CAI is an interactive technique whereby a computer is used to present the instruction and also to monitor the learning that takes place. It is also known as Computer-Assisted Learning (CAL), Computer-Based Education (CBE), and Computer-Based Training (CBT). The explosion in Internet use, as well as the demand for distance learning, generated great interest and expansion of the CAI system, designed to automate certain forms of tutorial learning. Introduced in the 1960s, CAI systems deliver basic skills instructions through a drill and practice format. Modern versions of CAI systems, known as

integrated learning systems, are found in 30% of the schools. CAI offers a comprehensive curriculum package with extensive instructional management features. Studies show that CAI used in schools in the United States have helped in increasing the rate at which students learn. Students receiving computer-based instructions tend to learn more and faster. Their gains exceed those in schools using traditional methods

Onasanya, Daramola, & Asuquo, 2006). Gender issues both on the part of the teachers and the students have been documented to affect achievement and some other learning outcomes (Kennedy & Parks, 2000; Erinosh, 2005). Gender gap in science education is an impediment to advancement in science and technology (Alebiosu, 2003); therefore, gender is considered a moderator variable in the present study.

4. Statement of the Problem

Modern society is faster paced, globally networked, and technologically oriented and requires workers who can solve problems and think critically. Americans believe that poor ability in science, mathematics, and technology will certainly hamper their leading role in the global village (Knuth, Jones, & Baxendale, 1991). The Association for the Development of Education in Africa (2003) emphasizes that better learning achievements of students is ultimately determined in the classroom by motivated teachers who have the skills and resources to respond effectively to learning needs. However, variety of constructivists' approaches to teaching science abound. Such approaches include the strategies of concept mapping (Danmole & Adeoye, 2004), problem solving (Akubuilu, 2004), Computer based teaching (Cwikla, 2000), conceptual displays, simulations, and games.

The yearly students' academic performance in ecology had been increasingly poor.

An anecdotal observation of the trend revealed that the content of teaching done was little, and sometimes nil, as the case may be, in schools. Even teachers found the subject difficult and would not teach it at all. Poor teaching method was observed by Abdullahi (1982) as one of the causes of students' dismal performance in biology. Soyibo (1991) stated that the use of didactic method of teaching, which is teacher-centered, is the common mode classroom instruction in biology. Except there is re-orientation and making use of method(s) that will involve students' active participation, the present trend of poor performance in biology may continue. The basis of the study, therefore, is to look at an effective way to teach ecology in order to improve students' performance and participation.

5. Research Questions

- What is the effect of computer-based instruction on students' achievement in ecology?
- Does computer-based pedagogy reveal gender difference in achievement of students?

5. Research Hypotheses

Based on the stated problems, the study tested the following null hypotheses:

Hypothesis 1(H_01): There is no significant main effect of treatment on academic achievement of students in ecology.

Hypothesis 2 (H_02): There is no significant main effect of gender on academic achievement of students in ecology

Hypothesis 3 (H_03): There is no significant interaction effect of treatment and gender on students' academic achievement in ecology.

Research Methodology

6. Research Design

The study was a quasi-experimental study with two intact classes of the experimental and control groups. It was a pretest- posttest nonrandomized control group design. The experimental group was the group exposed to computer-based instruction while the control group was the group exposed to the conventional method of instruction.

Sample and Sampling Procedure: The target population for the study comprised of 100 level biology students in two colleges of education. The samples for experimental group comprised of 100 students (48 males and 52 females), while the control group was made up of 130 students (51 males and 79 females).

Research Instruments: Three instruments used for the study are Computer-Based Teaching Guide (CBTG), Conventional Method Teaching Guide (CMTG), and Achievement Test in Ecology (ATE), which consisted of 30 objective type test items in ecology found reliable at a reliability coefficient of 0.76, obtained using Pearson Product Moment correlation co-efficient.

Procedure for Data Collection: The control group was taught by the research assistants who used the Conventional Method Teaching Guide (CMTG) while the

researcher taught the experimental group using the CBTG Computer-Based Teaching Guide (CBTG). The treatment for both the experimental and control groups lasted for 6 weeks at an average of 2 hours per week. All the students in the Experimental and Control groups were exposed to the ATE prior to the treatment as the first phase of the study. The scores served as pretest scores. Then there was a second phase of the period in which both experimental and control groups were taught the topics in ecology using the CBTG and CMTG respectively. The third phase was the posttest in which the instruments were administered again. For this phase, the items were distinguished by rearranging the items; the test paper changed and font of letters changed such that the students did not realize that the same items were given to them as pre and posttest items

7. Results and Discussion

In Table 1, it is revealed that students in the Computer-Based Instruction (CBI) group had the higher posttest (17.84) mean scores than their counterparts in the Conventional method group whose mean score was 12.82. Male students in both the CBI and Conventional method groups had higher mean scores than their female counterparts in the two groups of instruction.

Table 1: *Descriptive Statistics of Pretest and Posttest Academic Mean Scores according to Method and Gender*

Groups		#=230	Pre-test Mean	Post-test Mean	Pre-test Standard Deviation	Post-test Standard Deviation	Stai
Treatment	CBI	100	7.71	17.84	3.388	3.513	
	Conventional	130	8.02	12.82	3.692	3.749	
Gender	Male	99	8.23	15.70	3.873	4.704	
	Female	131	7.62	14.47	3.292	4.122	

Table 2 reveals that based on Hypothesis 1, the treatment had significant effects on students' posttest academic achievement scores in ecology ($F [1, 229] = 138.255$). That is, the posttest

academic achievement scores of the students exposed to the different treatment conditions were significantly different. Hence, the null hypothesis (H_0) was rejected.

Second, for Hypothesis 2, the result of the main effect of gender, indicates that there was no significant main effect of gender on the students' post academic achievement scores in ecology ($F [1,229] = .209$, statistically not significant). This implied that there was no significant gender differences in the students' posttest academic achievement mean scores in ecology. As a result, the null Hypothesis 2 was accepted.

Last, Hypothesis 3, from Table 2, reveals the 2-way interaction effect of treatment and gender; that there was no significant interaction effect of method and gender, on students' academic achievement in ecology at the posttest level ($F (1, 229) = .234$, not statistically significant). Hence, the null Hypothesis 3 was accepted. In order to determine the magnitude of the mean achievement scores of the students exposed to the treatment conditions, the results of the Multiple Classification Analysis (MCA) presented in Table 3 were used.

Table 2: *Summary of Analysis of Covariance of Students' Posttest Achievement Scores by Treatment and Gender*

Source	Sum of Squares	df	Mean Square	F	Sig.
T-tercept	5339.788	1	5339.788	498.780	.000
^re-test	5339.788	1	5339.788	498.780	.000
Treatment	1480.119	1	1480.119	138.255	.000*
Tender	17.026	1	17.026	1.590	.209
Treatment*Gender	15.262	1	15.262	1.426	.234
Error	2408.781	225	10.706	—	—
Total	56212.000	230	—	—	—
T Directed Total	4462.000	229	—	—	—

*Significance at $p \leq .05$

Table 3: *Multiple Classification Analysis of Students' Achievement by Treatment & Gender*

Grand Mean		15.349			
Variable+ Treatment	Category N	Unadjusted Deviation	Eta	Adjusted for Independent + Covariance	Beta
CBI	100	1.944	---	3.235	—
Conventional	130	-3.169	0.381	-2.010	0.617
Gender	—	---	—	—	—
Male	99	-0.371	----	0.928	—
Female	131	-0.856	0.007	0.298	0.084
Multiple R ²	—	----	—	—	0.460
Multiple R	—	----	---	—	0.678

The result of the Multiple Classification Analysis (MCA) revealed (with a grand mean of 15.349) that the students exposed to Computer-Based Instruction (CBI) had the higher adjusted posttest mean achievement score of 18.584 than their colleagues exposed to the rethod whose adjusted post achievement mean score was 13.339. The

result further revealed iat while treatment alone accounted for 1.7% of the variation in the students' achievement •sors, the independent and moderator variables jointly accounted for 46% of the variance •xserved in the students' ecology achievement scores.

8. Summary of Findings

The major findings of the study show first that there was significant main effect of treatment on students' achievement in ecology. Second, there was no significant main effect of gender on students' academic achievement in ecology. Third, there was no significant interaction effect of treatment and gender on students' academic achievement in ecology.

9. Discussion

Steps taken towards the developments in science education are inevitable because science education plays prominent roles in determining scientific advancement of individuals and the nation as a whole. In light of this, it must be recalled that the purpose of this study was to examine the impact of Computer-Based Instruction on students' achievement in ecology. The first hypothesis: there is no significant main effect of treatment on academic achievement of students exposed to CBI and conventional methods, at a significant value of $p \leq .05$ ($F(1, 229)$ is significant. That is, the academic achievement scores of the students exposed to the different treatment conditions were significantly different. Hence, the null hypothesis (H_01) was rejected.

This observation, therefore, corroborates Boster, Meyer, Roberto, and Inge (2002) in the assertion that the integration of standards-based video clips into lessons developed by classroom teachers increase students' achievement.

Results of the study on the effect of gender revealed no significant main effect of gender on achievement scores in ecology. This result is in line with Shepardson and Pizzini (1994). However, it is contrary to the report of other researchers who affirmed that gender differences existed in students' achievement in sciences. The finding confirms the assertion that there was no

significant interaction effect of treatment and gender on students' achievement. This implies that the use of CBI was not associated with gender characteristics and that no treatment was particularly superior over the other for any of the gender groups (Dogru-Atay & Takkaya, 2008).

10. Conclusion

The findings of this study have significant contributions and great implications in educational practices. It was found that students taught with Computer-Based Instructional strategy obtained significantly higher posttest mean scores than those taught with conventional instruction. It has been found that CBI, if well-designed, implemented, and used as traditional instruction, produces an educationally significant improvement in students' academic achievement. The use of CBI allows students to have more of an internal control and better attendance to studying ecology. The CBI method makes students to a higher rate of time-on-task than the conventional strategy.

The insignificant difference in students' attitude to ecology, which was observed, could be attributed to the fact that students' positive attitude toward ecology bring an interesting aspect to the study of biology.

However, due to the traditional method of teaching, students do not perform well in ecology examinations. The insignificant difference of gender in the achievement and attitude to ecology could also be attributed to the fact that both male and female students have equal inherent ability and attitude toward ecology. The government at various levels should provide support services for the attainment of this goal by providing these infrastructures to schools.

11. Recommendations

Based on the findings of this study, it is recommended that, first, Computer-Based Instructional strategy should be used in teaching, in addition to other methods, to enhance effective teaching. Second, the Federal, state governments and other educational bodies should sensitize relevant agencies on the use of CBI by organizing workshops and seminars for stakeholders in the educational sector on the efficacy of CBI. Third, workshops and trainings could be organized for teachers to be computer literate. Last, effective use of technology must be supported by significant investment in hardware, software, infrastructure, and professional development. Therefore, government at various levels should provide supportive services for the attainment of this goal by providing these infrastructures to schools.

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Strategies for Vocational Rehabilitation of Persons with Special Needs in Nigeria

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Abstract. Even though, disabled persons all over the world including Nigeria are gradually but steadily coming up by themselves as far as their economic and social emancipation in the society is concerned, particularly with the creation or advent of an increasing number of opportunities with which they can realize their potentials {such as exposure and access to education enlightenment, societal recognition, medical rehabilitation etc} the discovery is still made that a very large percentage of the disabled persons population are losing out of this new consciousness due to their lack of access to vocational rehabilitation which for all practical purposes can be described as the viable alternative to the continued marginalization of the disabled. How this process is able to serve the employment interests of this group of people is what this paper shall endeavor to present.

1. Introduction.

1.1 Definition of Vocational Rehabilitation.

Vocational rehabilitation is a process of restoring a disabled individual to the maximum usefulness of which he or she is capable physically, mentally and

vocationally. According to the International Labour Organization in 1973, the term Vocational Rehabilitation means “that part of the continuous and coordinated process of rehabilitation which involves the provision of those vocational services e.g. vocational guidance, vocational training and selective placement designed to enable a disabled person secure and retain suitable employment.

Vocational rehabilitation according to McGowan and Porter 1967, is defined as a process of restoring the handicapped individual to the fullest physical, mental, social, vocational, and economic usefulness of which he is capable. This definition envisions a process aimed at helping handicapped individuals reach the highest possible capacity for usefulness. In many of the States, vocational rehabilitation provides services not only to those capable of attaining full-time competitive employment in the labor market, but extends services to those persons who are capable of only part-time, sheltered, homebound, or self-employment. The underlying formation of special programs for the handicapped involves two basic assumptions:

First, that every member of a democratic society has an inherent right to the

opportunity to earn a living, and make his contribution to society.

Second, that society has the obligation to equalize, as best it can by special services, the disabled person's opportunity to earn a living equal to the opportunity possessed by the nondisabled members of the society.

Vocational rehabilitation encompasses an array of services designed to facilitate and ease the return to work (Berkowitz, 1990). Typical services include, but are not limited to, vocational assessment and evaluation, vocational training, general skills upgrading, refresher courses, career counseling, on-the-job training program, job search, and consultation with employers for job accommodation and modification. These service delivery processes are not necessarily unique for people with certain disabilities; the intensity, amount, and the delivery modalities may vary depending on the needs of the individual. In addition, other personal, educational, and environmental factors are taken into account in the process. Vocational Rehabilitation is a program that provides individualized vocational rehabilitation and supportive services to assist eligible individuals with disabilities to get and keep jobs compatible with their skills and abilities. Vocational rehabilitation refers to any programs that seek to restore disabled individuals to their optimal physical, mental, social, vocational, and economic ability. Vocational rehabilitation, also called vocational rehab, is a service typically provided to disabled people, in order to help them secure and sustain steady employment. This process usually includes several stages, such as evaluation, career counseling, training, job placement, and ongoing employment support. Most rehab facilities emphasize individualized treatment for each client. There are many reasons why people may require vocational rehab services. Some may

need it to help them re-enter the workforce after an injury. Young people with disabilities may benefit from rehabilitation when they transition from the school system into the workplace. Others who have suffered from a long-term disability may use new technologies offered by rehab offices to help them manage their work.

Generally, one of the first things to occur when an individual visits a vocational rehab office is a client evaluation by a trained rehab counselor. This evaluation often consists of mental, psychological, and physical testing. Through this, counselors hope to determine whether the client can benefit from a rehabilitation program and what types of services that program should include. The type of rehabilitation an individual receives usually depends on the type of disability he or she experiences. Most vocational rehab centers offer services to people suffering from physical, mental, learning, or emotional disabilities. Each of these general categories of disability requires a different type of treatment, and some clients suffer from more than one of them. Vocational rehabilitation is a process of helping people who have suffered an injury or illness to rebuild their work skills. In some cases, an individual who has been injured can return to his or her previous job. If the injury or illness causes long-term or permanent limitations, it is possible to be trained for a different type of job.

In a legal sense, vocational rehabilitation is a workers' compensation benefit in some states, which involves programs designed to help workers who have become physically or mentally disabled and who can no longer hold the same jobs they had prior to their disabilities. Most vocational rehabilitation programs—whether part of workers' compensation or not—aid the disabled in receiving training for new occupations, locating jobs, retaining jobs, and building

permanent careers. The Social Security Administration defines a disability generally as a limitation in the type or quantity of work someone can perform, stemming from a chronic condition with duration of six months or more. Hence, this definition includes those who cannot work regularly or at all and are considered "severely disabled" as well as those who must seek new occupations because of their limitations and those who can continue to perform the same job but not the same amount of work..

Vocational rehabilitation will help identify your abilities, skills, and work interests so you can be matched with a good job. It is one of your most important benefits provided by law. Act early or risk losing this benefit. Your Vocational Rehabilitation Counselor will work closely with you, your doctor, your employer and other professionals to help you return to work when the time is right. Vocational rehabilitation helps maintain work activities or a return to the work force after an individual have been injured or become ill. It takes into account one's existing work skills and the effects of the individuals medical condition, and a range of other rehabilitation needs that may be addressed concurrently (such as psychological or social interventions).

1.2 Rationale for Vocational Rehabilitation

The rationale for vocational rehabilitation is the principle that in an organized society, each member should have a right to an opportunity for a living and to make some contribution to the development of the society. It is the responsibility of the society to equalize by means of special services, a disabled person's opportunity to earn a living equal to an opportunity available to a non-disabled individual. Again, in support

of this principle, an American- Parker & Thomas wrote in 1999 that "the status of independence is self sufficiency, hard work, industriousness, contribution to society and upward social mobility of the individual, to the extent that if the disabled individual in unable to meet or reach these goals, he suffers a loss of personal dignity, prestige, both as a member of society and as member of a family". The rationale for vocational rehabilitation is to provide the individual with the skills and knowledge necessary to obtain suitable work. The rehabilitation coordinator cannot offer any employment, but may refer the individual to a rehabilitation provider who will recommend ways to help the individual to obtain suitable work.

If an individual is considered suitable to undertake a vocational rehabilitation program, he/she will be closely involved in the development of the program to make sure it meets his/her reasonable needs and that it recognises and builds on his/her skills, abilities and work experience. At the end of the vocational rehabilitation program, the division responsible and its rehabilitation providers will take all reasonable steps to assist the individual to obtain suitable work.

1.3 Scope of Vocational Rehabilitation Services.

Vocational rehabilitation {as a process of overcoming disabling conditions associated with disability} will involve building new lives because the services of vocational rehabilitation generally include professional services rendered by physicians, teachers, psychologists, physiotherapist, guidance counselors and social workers. These services should be made available to the rehabilitees on an individual basis. In developed countries of Europe and America, some of the many disabling conditions

receiving attention from vocational rehabilitation include blindness, heart diseases, hearing impairment, speech defects, Orthopedic impairment and even alcoholism. It is believed that the scope of those conditions not included in the aforementioned. For these people, services should be provided for both those capable of achieving full-time competitive employment afterwards and others so severely disabled that they are only capable of part-time or sheltered employment. Furthermore, eligibility for vocational rehabilitation services in most countries is based on the existence of a vocational "handicap" resulting from disability and not on the financial condition of the disabled person or his family. In general it means all persons who have major employment handicaps as a result of disabilities and who are likely to benefit from the services provided by the vocational rehabilitation administration are eligible.

1.4 Contents of a Good Vocational Rehabilitation Service.

Services provided through state or public vocational rehabilitation programmes are supposed to be planned to meet the needs of the disabled on an individual basis. The rehabilitation process should be a planned orderly sequence of services related to the total needs of the disabled individual and the attempts of the vocational rehabilitation personnel to help solve these problems and thus bring about the vocational adjustment of the disabled person.

Attainment of the objectives of vocational rehabilitation may require many services including services rendered by physicians, hospitals, special clinics, rehabilitation centers, trade centers, employers – in both public and private sectors, etc. The range of rehabilitation services may naturally vary

from country to country and from one locality to another in the same country. However, services commonly made available and which should form the basis of any standard and effective programme include

- (a) Full evaluation of the disabled person, including medical diagnosis to determine the extent of the person's handicap and to relate this to the kind of work such person will be able to do.
- (b) Guidance and counseling to assist the individual to achieve good vocational adjustment.
- (c) Surgical, psychiatric and hospital care and therapy, if these are necessary to reduce or eliminate the handicap.
- (d) Supply of mobility aids such as artificial limbs and other prosthetic and orthotic services which the disabled person needs to enable him work efficiently.
- (e) Providing training for the right job for the disabled persons, including personnel adjustments training and remedial education where these are necessary.
- (f) Providing all other services usually made available by special rehabilitation centres, including sheltered workshops for the severely disabled and work adjustments centres for those who need such facilities.
- (g) Payment of maintenance allowance to the disabled person {or his immediate family} and provision of transportation for him during the training period.
- (h) Provision of tools, equipment and licenses need by the disabled individual for work as trainee employee or an established independent business entrepreneur.
- (i) Placement services including follow up on placement to determine if the employer and the rehabilitee and other employees are satisfied with the placement.
- (j) training of special personnel e.g. vocational rehabilitation counselor,

instructors (with the right sort of temperament etc) to suit the training needs of the disabled, including some other special services and facilities like interpreting for the deaf and reader services for blind rehabilitees.

2. Case for Pre-Vocational Training.

As a general practice, vocational training should ideally be preceded by pre-vocational training. In fact, Roessler & Livneh 1999 observed that the rehabilitation process begins at school since the quality of education which the disabled child gets to a large extent} determines his vocational aspiration. It is necessary for special schools in Nigeria to provide pre-vocational education to children from primary three upwards. Some of the more severely handicapped children might be unable to reach the Junior secondary level academically; hence the need to orientate such children and others towards some vocations. Pre-vocational training is an exploratory kind of training, aimed at familiarizing the disabled student with a variety of available job opportunities and job skills. Pre-Vocational training is systematic training, by which an individual acquires such skills and behaviours which are necessary for a particular vocation. The ultimate goal of rehabilitation is to develop optimum personality, potentials, and functions of the individual through training. Pre-vocational training is part of a total rehabilitation programme. The training enables the students to acquire a general knowledge of the various fields of work, open to persons in specific categories of the disabled. Pre-vocational training also provides ample opportunity for adjustment training including discovering aptitudes and developing proper attitudes and good work habits.

Skills and behaviours which are essential for any kind of vocation are:

- (i) **Cognitive Skills:** Individuals should have adequate comprehensive abilities, he should be able to understand oral and written instructions. He should have adequate cognitive skills in reading, arithmetic, time and money concept.
- (ii) **Personal Skills:** Individual should be independent in self-skills of eating, dressing, toileting etc. He should have proper personal hygiene and able to groom himself properly. He should be able to take care of personal belongings, he should be able to use telephone and public transportation.
- (iii) **Social Skills:** Individual should have good inter-personal relationship i.e. he/she should be able to relate or interact healthily with his co-workers and supervisors. He/she should have good social language i.e., he/she should be able to use phrases such as "Please" and "Thank you". He/she should be aware of community facilities and how to use them e.g. post office, hospitals, bank etc. He/she should cooperate with and have consideration for others.
- (iv) **Emotional Skills:** Individual should be emotionally sound enough to perform his work and should not have any psychological pressures on him i.e. family tension, anxiety, worries etc. He/she should have adequate frustration tolerance i.e., he/she should not react adversely to any criticism or

- failure in performances etc. He/she should have good motivation and interest to work. He/she should have self-confidence and good concentration.
- (v) **Physical and Sensory Motor Skills:** Individual should be physically fit to take any kind of job. He/she should have good psycho-social tolerance to work for the required number of hours. He/she should have adequate preceptor motor skills i.e., individual should be able to perceive the environment (work) as it is through tactile, visual, auditory sensation and understand it properly and then act accordingly.
- (vi) **Life Survival and Safety Skills:** Individual should have adequate life survival and safety skills i.e., he should know how to put out fires, treatment of minor cuts and burns, basic poison antidotes. He/she should be able to read basic signs e.g. Danger, Caution, Exit, Keep Off, Explosives, Traffic signals, Keep left, No Smoking, Stop - Look - Listen, Cross Roads etc. He should be able to take care of his/her health, eating habits and diets, good working posture. He should be able to take care of himself while working with sharp tools or working on a machine etc.
- (vii) **Work Related Skills:** Individual should be punctual in attendance and regularity i.e. , he/she should attend the class on every working day and on time. He/she should not remain absent without valid reason. He/she should be able to

work alone as well as in a group. He/she should be able to seek for help from co-workers or supervisors when required. He/she should be able to take initiative in his/her work i.e. He/she should start his/her regular work on his own without waiting for supervisors to tell him/her. He/she should ask if there is anything else to be done etc. He/she should be aware of his safety as well as care for other's safety.

3. A Model of Functional Vocational Rehabilitation.

In order for the disabled to benefit from the earlier mentioned contents of good vocational rehabilitation and thereby support themselves and their immediate families, all the special; vocational training institutions for the disabled need to be well developed and sustained by the appropriate authorities to become real models for the implementation of vocational rehabilitations. Given the right guidance and enabling environment, persons with disabilities can individually or collectively engage in activities to generate income such as:

- Typing
- Computer training
- Traditional Weaving
- Tie and Dye {Adire} product making
- Shoemaking
- Poultry
- Piggery
- Fishery
- General Agriculture.
- Knitting
- Pottery
- Cornflakes production
- Maize production
- Pure water processing
- Polythene bag making

- Soap making
- Garment making
- Hair dressing
- Mat making
- Door blind ornaments
- Calabash decoration
- Bakery
- Farming (crops)
- Fruit production
- Groundnut oil processing
- Snacks and fruit drinks
- Gari processing
- Soya beans processing
- Canteen
- Yam processing

4. Sustaining Vocational Rehabilitation

In discussing this aspect of the paper, it is proper to lay a kind of foundation which should be incorporated into core policy framework regarding rehabilitation of the disabled. One need to lay foundation in the philosophy of International Labour Organization adopted as far back as 1955 and the main thrust of the philosophy states that:

- (a) All disabled people have a right to vocational rehabilitation services meaning they have a right to skills training that can make them get jobs.
- (b) Vocational training for the disabled also has to identify the obstacles a disabled person may face in the workplace and try to find ways of getting rid of them.
- (c) Governments should take responsibility for developing and financing vocational rehabilitation services.

If we are to agree on these principles and the internationally recognized norm, then, it stands to reason that everything must be

done to ensure sustenance of vocational rehabilitation as a fundamental requirement for the rescue of disabled Nigerians particularly those presently without any hope of economic viability. Of course as suggested by the I.L.O, Government { at all levels in Nigeria} should be in the vanguard of sustaining the programme by making sure it provides a major part of the funding requirements for it. For a developing country where facilities are yet to be in their optimum level, Government is expected to provide many of the vocational rehabilitation services e.g. the establishment and sustenance of vocational training institutions. Even in other advanced countries, government {through many of its agencies} controls vocational rehabilitation services. In such countries, either the Central Labour Ministry or Social Welfare and Social Insurance is made responsible for them.

In the U.S.A where voluntary agencies are involved in vocational rehabilitation, the national government or its agencies, usually supervises operations and also provides financial support. In these days, when even the United Nations has embraced the philosophy of community – based vocational rehabilitation as a compliment to present rehabilitation efforts, Government is still expected to discharge its role in sustaining all existing rehabilitation centres, especially in a society not as developed as ours, where even the community is yet to understand its role in the rehabilitation of the disabled. To further sustain the programme, people need to see vocational rehabilitation as an investment. This is because the programme {in the long run} enables the disabled to support themselves and others, to remove the burden of care from his community and to contribute to the development of the community through paying of his taxes and is no longer a tax

consumer but a tax contributor. Above all, rehabilitation has given him 'the enhancement of personal dignity through the ability to work. According to McGowan and Porter {1967}, the U. S. Rehabilitation Administration maintains that in 1966, rehabilitated disabled persons earned additional 33 dollars for every dollar of Federal, state and private funds spent on their rehabilitation. There is no reason why this cannot be so in Nigeria. We need not regard the problem of rehabilitating the disabled as a special interest investment limited to the disabled and their sponsors but as a difficulty that touches the lives of many people in different positions.

There is the need for the institution of a legal framework to give protection to the disabled in this area as well i.e. vocational rehabilitation to be guaranteed by law for any deserving disabled individual and also for an employment quota for products of vocational rehabilitation and even disabled school leavers. This is the only way by which funds expended on the rehabilitation of the disabled will not be wasted. This is not to say that other measures {e.g. dialogue, persuasion and enlightenment campaigns} should not be pursued to achieve cooperation of the employers of labour in the country. There are certainly similar parallels that can be drawn from other countries in Europe. Asia and the Middle East. In all these places employment for the disabled is provided from the law.

There is a very important need for research and development if the vocational rehabilitation programme is to endure for a long time. In the advanced world sponsored investigations are conducted by hospitals, science institutions and Universities on issues on the disabled. In the U.S. for instance, special research and training centre set up by legislative enactments work

continuously to discover new information about disability and to initiate new procedures and techniques for controlling and reducing the effects of disabilities and disabling conditions. Now with the computer age, many countries have established national data systems in rehabilitation and they use computers for storing analysis, retrieving and disseminating scientific, industrial and technological data relevant to rehabilitation. Right now, research studies that provide practical solutions to pressing needs in the fields of vocational rehabilitation are carried out in many of these countries. These needs include:

- (i) Techniques and methods of vocational assessment and vocational training
- (ii) Employment opportunities for the handicapped
- (iii) Methods of enhancing motivation of disabled people undergoing training
- (iv) Adaptation of jobs to suit some special categories of the disabled
- (v) Co-operative schemes for the disabled
- (vi) Suitable forms of rehabilitation for severely handicapped persons
- (vii) Drug addiction problems vis-à-vis vocational rehabilitation

For Nigeria, the basic vocational rehabilitation research necessary for action is a comprehensive census of the disabled. This may involve classification of handicaps according to type and degree of severity. After this a survey of jobs suitable for the various categories of the disabled could follow. Pre- vocation arrangements in special schools and vocational training programmes could be based on the job information. Other research –worthy

subjects in the field of vocational rehabilitation in Nigeria may include:

- (a) Determination of effectiveness of vocation counseling;
- (b) Family and societal influences on the attitudes of the disabled;
- (c) Barriers to social integration of the disabled;
- (d) Architectural barriers in the Nigerian society;

5. Conclusion

In conclusion, we need to bear in mind that there is no country or society which is free from the problems of chronic diseases, old age and disability. The stability and orderly progress in any community are threatened if the community has to maintain a large number of its members who, because of disability, are unemployable and hence idle. To ignore such members or to pretend that they are less deserving than the rest of us are sowing future economic distress and social unrest. A comprehensive programme of vocational rehabilitation is what is needed to ensure maximum usefulness of the potentials for our country's manpower.

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