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Editorial

This issue of *KIU Journal of Humanities* touches on Development Administration, Social Philosophy, Educational Management, Counselling Psychology and Entrepreneurship Studies.

The first part of the Journal focuses attention on Development Administration. Development Administration is about projects, programs, policies and ideas which are focused at development of a nation, with the point of view of socio-economic and socio-political development of society in general, carried out by talented and skilled bureaucrats. Papers in this section deal with issues in development administration such as Local Governance, Grassroot Democracy, Development Policies and so on. It was argued in one of the papers that philosophical education, that is, education that transcends formal, science and technology based education, is necessary for individual and national development. The researcher therefore, recommends that Africans imbibe the Socratic dictum and use it in the act of thinking about themselves and everything that surrounds them as well as in all efforts at developing both the individual and the state that would continue to yield positive results.

Articles in the second part of this edition center on Social Philosophy. Social philosophy is the study of questions about social behavior and interpretations of society and social institutions in terms of ethical values rather than empirical relations. It is a branch of philosophy which deals with social problems, especially those issues pertaining to social values. A sound social philosophy is the need of the day to tackle many a problem, which faces the society such as inequality, injustice, oppression and so on. Against this backdrop, section two looks at some social philosophies such as Aesthetics, dualism, Organisational Virtualisation, logical positivism, etc. and their effects on the society.

Section Three x-rays the importance of educational Management. Educational management is the administration of the education system in which a group combines human and material resources to supervise, plan, strategize, and implement structures to execute an education system. It is widely believed that management has four basic functions – planning, organizing, leading and controlling. Common sense dictates that without these principles of management being in place an organization would have trouble achieving its aims, or even coming up with aims in the first place. Based on the its findings, one the papers in this section suggests among others that that teachers should embrace teamwork behaviour, accept the challenges of working purposively, regularly and cooperatively in teams to help students learn meaningfully

Papers in the fourth section of this edition center on Counseling Psychology. This is borne out of the fact that Counseling Psychology can make a profound impact on the lives of individuals, families and communities. It helps people navigate difficult life situations, such as divorce, natural disasters and school stress. It provides the tools and insights to manage mental health

issues, such as anxiety and depression. Ultimately, counseling psychology empowers people to lead healthy and fulfilling lives. While the first paper in this section argues that there is a yearning for counsellors in the informal and non-formal setting for education of different youth for national integration, the last revealed that the schools had no professional counselors, and that counseling services though provided were skeletal and not appropriate to the children's social adjustment needs. It therefore recommends that government should make efforts to ameliorate the situation by ensuring that professional counselors are posted to special schools and are given an enabling environment to offer appropriate counseling services for the social adjustment of children with hearing impairment.

Papers in the last section of this edition deal with Agronomic practices and Entrepreneurial studies such as Honey Production and Performance of Maize in Rural Communities. One of the papers calls for government intervention in area of training and extension services as a result of challenges to beekeeping in the study area such as inadequate knowledge of other bee products apart from honey, lack of access to modern beekeeping equipment, bush burning and other human interfering activities, the second

On the whole, this edition of *KIU Journal of Humanities* features many interesting, educative and informative articles which can contribute immensely to the existing knowledge on each topic.

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Part One

Development Administration

Local Government Administration in Nigeria: A Critical Evaluation

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Abstract. Local government administration (LGA) is germane to the dividend as well as development of democracy and democratic values. This tier is the closest government to the people in any democratic country of the world. In Nigeria, a number of issues have been raised to challenge the administration process of this tier of government. This paper is aimed to examine LGA in Nigeria by looking at various issues that have contributed to its development. The conceptualization of LGA is looked into in order to have offered an insight and to distinguish it from other forms of government. The study employed participatory theory to analyzed issues in LGA process. The theoretical framework helps to grasp the understanding of the principles of LGA procedure. The research has made commendable effort in discussing in details, the evolution of local government in Nigeria from colonial rule to major landmark reforms of 1976, 1988 and 2003 respectively. In the final analysis of the study, it offers the functions and challenges of LGA. The study recommends workable solutions that will improve the administration and functions of local governments in Nigeria. One of such recommendations is the granting of full autonomy to local government. Local government autonomy is in line with the practice of true federalism which promotes socio-political equity and justice. The study recommends the promotion of grassroots' democracy through "bottom-up" approach and not "top-down" exercise as it is presently practiced in most states of the federation, the practice of appointment of sole administrator local authorities.

Keywords: Bottom-up approach, Federalism, Local government administration.

1. Introduction

The system of local government administration in Nigeria today has its origin in the early colonial period. Basically, the evolution of local government system in Nigeria could be traceable to Great Britain municipality's form of local government. This system introduced in Lagos, Port Harcourt, Enugu etc. had similar responsibilities with what is obtainable in Britain. This is a multiple system of local government that operated before the 1976 local government reform. After the creation of Nigeria 1914, the British colonial officials came to realize that there were wide disparities between the Northern and Southern Protectorates. Lamenting this situation before his departure from Nigeria might be described as mature policy whose aim was purely administrative while that of Southern Nigeria was commercial and directed primarily on the development of natural resources and trade (The Guardian, August 2003).

Thus, Laggard and the British colonial officials realized quite early enough that unification in a heterogeneous society like Nigeria could not, only own, and bring out the described results. As a result, a system of government that would take account of the diversities of the country had to be evolved so the colonial officials agreed that the uniform development of the country had to be based on a system of local administration which would reflect the local needs of the people. There was also a consensus that this

system of local administration had to be based on the indirect rule system which was already in existence in the Northern Protectorate (Oyediran, 1984).

In short, the local government system in Nigeria has its root in the indirect rule policy which was designed to share power between the colonial government and powerful Northern emirs who initially resisted the imposition of British rule on the area. The success of the indirect rule policy in the Northern Protectorate encouraged the colonial government to extend it to the southern protectorate after the amalgamation of 1914. So the colonial government used the indirect rule policy, through the native Authorities to administer the local areas. As it was noted by OluOkotoni, Nigeria local government system has passed through a series of metamorphosis. It has moved from the rudimentary Native, Authority system which was established by the erst while British colonial administration to its present status as the third tier of government within the Nigeria federal structure (OluOkotoni 2006). Most of the changes came through series of administrative reforms. The most important of these reforms were 1976 and 1988 reforms. The two reforms were constitutionally recognized by 1979 and 1989 constitutions. The two reforms were aimed at democratizing the local government system, serving as platform a return to civil rule, and constituting a virile instrument for national development.

Local government in Nigeria from the advent of the British and the creation of the future state of Nigeria to the present day has been a continuous search for the best machinery for providing government at the local level. The basic aim of local government legislation in Nigeria has been to provide for the government of the people at the most intimate level such that governing may be responsive to local interest and pressure and that it may conform with and help in carrying out, the politics of the government both in maintain laws and order and in providing welfare services and promoting general development. (Olaleye)

For effective administration and achieving the aims set for itself, local government in Nigeria

must be organized on a more sophisticated level and adapted to perform the functions that will help to improve the quality of life in such a more complex society like ours. With this introductory remarks this study will therefore examines many issues in local government administration in Nigeria, among these issues are the concepts of local government, the history of local government in Nigeria, functions of local government, local governments reforms and problems of local government and conclusion with recommendations. At this juncture, it is very important to begin with examination of the concept of Local Government.

2. Conceptualization of Local Government

Local government is a government at the grass root level of administration meant for meeting specific grass root needs of the people. It is formed by the need to decentralize power. Many scholars are also defining it in different perspective. Appadorai defines it as “Government by popularly elected bodies charged with administration and executive duties in matters concerning the inhabitants of a particular district or place (Appadorai 1975: 287). Tair describes it as “part of government which has the highest profile to the man on the street.

Rao (1965:1) sees local government as “that part of the government which deals mainly with local affairs, administered by authorities subordinate to the state Government but elected independently of the state authority by the qualified residents. William A. Robson, in a lengthy definition, says that “Local Government may be said to involve the conception of territorial, non-sovereign community possessing the legal right and the necessary organization to regulate its own affairs. This in turn pre-supposes the existence of a local authority with power to act independently external control as well as the participation of the local community in the administration of its own affairs. The extent to which these elements are present must in all case be a question of degree.

Gokhale (1972: 12) defines government as the government of a specified locality by the local people through the representatives elected by them. Venkatarangaiya and Pattabhiram also define local government as the administration of a locality, a village, a town, a city or any other area smaller than the state by a body representing local inhabitants, possessing a fairly large amount of authority, raising at least a part of its revenue through local and therefore, as distinct from state and central services (Venkatarangaiya & Pattabhiram, 1969).

The guidelines for Local Government Reforms of 1976, defined Local Government as government at local level exercised, through representative councils established by law to exercise specific powers should give the council substantial control over local affairs as well as the staff and institution and financial powers to initiate and direct the provision of services and to determine and implement projects so as to complement the activities of the state and federal government, in their areas, and to ensure through devolution of function to these councils and through the active participation of the people and their traditional institution, that local initiative and response to local needs and conditions are maximized.

Three Salient points emphasized in above definitions are that:

- a local government is at a comparatively lower level than a national government;
- it is established by law and has certain responsibilities and;
- it is normally elected or selected the function of election being to promote a sense of political efficacy and to serve local interests and sensitivities.

Hugh Whalwn, has added a fourth set of characteristics when he affirms thus “A Local Government Unit must have a population, a given territory, and institutional structure and autonomy”. To Adamolekun, “the three most distinguishing characteristics of local government are their legality, functions and autonomy”.

Local government is also seen as phenomenon of differentiation of individualization of separation. It represents and strengthens separate social groups enjoying a relative dependence, sometimes autonomous, constituting part of the public power. Keith Panter-Brick, C.H. Wilson, Jeremy Beentham, W.J.M., Mackenzie and Harold Laski all conceptualize local government as a training ground of national politicians – an institution for receiving politicians and institution for receiving political education, learning”, the art of weighing and choosing between competing claims and justifying the choice as a just one, and the art of winning consent.

Gboyega asserts that a great number of local government councilors end up winning election to their countries National Assemblies as legislators, for instance, that many members of the British Parliament has served their apprenticeship as local government councilors. According to Ola in Italy, more than half of deputies (members of the lower house) and about the same proportion as senators had their political education in local government. Finally on the concept of local government, local government is the government of lower level purposely established to meet the needs of the people. And it is also formed by the need to decentralize power.

2.1 Democratic Participatory Theory

This school of thought is of the opinion that local government exists basically for the purpose of promoting democracy and participation at grassroots level, therefore, bringing government nearer to the people. By emphasizing the principles of devolution and representatives, local governments, thus seek to involve local people in the management of their affairs by providing them access to local representative institutions. According to Lord Bryce who represents this school, the best school of democracy and the best guarantee for its success is self-government. Panter (1953: 23) also argues that participation is vital to democracy since it is in the community that people appreciate and tolerate each other’s views and learn the art of governance.

The theory believes that the local government serves as a training ground for political leaders. It observes that most national politicians use local government as a lever for acquiring political training and leadership qualities by first contesting as councilors at the local government level (Ajayi, 2000: 34) Example of this as it was stated in the introductory remarks of this paper is the Senator Ganiyu Solomon, from Mushin local government who started as chairman of local government before moving to the lower house and later to the upper house as senator.

Gboyega (1981: 6) also asserts that a great number of local government councilors end up winning election to their countries national assembly's as legislators for instance, that many members of the British parliament had served their apprenticeship as local government councilors. According to Ola, in Italy, more than half of deputies (members of the lower house) and about the same proportion as Senators had their political education in local government of 1947 Britain had contemplated using local government as a training basis for parliamentary democracy in Nigeria. Proponents of the Democracy participatory school of thought identified such political activities as holding political parties, pressure groups and interest groups attending party rallies/conventions, electioneering campaigns, voting in election, appointment or selection into local government committees and Boards of parastatals discussing local political issues etc has inculcated political education in the citizen.

During the 1979 political transition in Nigeria members of the constituent Assembly that scrutinized the Draft constitution produced by the constitution drafting committee (CDC) were elected by the newly elected local government councils in 1976. By making such apprenticeship possible, local governments provide political education to parliamentarians, party leadership and citizenry as a whole.

2.2 Evolution of Local Government in Nigeria

It is very difficult to trace the evolution of local government, in Nigerian. As it is observed and noted by scholar that historically, local

government is older than other levels of government because governance began with the organization of peoples into small communities in a limited area. Since there is administration or governance before the coming of colonial rule, what is important to do at this juncture is to examine local government origin from British era. Therefore has it had said in the introductory remarks, the system of local government administration in Nigeria had its origin in the early colonial period. After the birth of Nigeria in 1914, the British colonial officials came to understand that, there were wide disparities between the Northern and Southern protectorates. Lord Laggard, the architect of modern Nigeria observed, before leaving Nigeria in 1919, that "The policy of Northern Nigeria might be described as mature policy whose aim was purely administrative while that of Southern Nigeria was commercial and directed primarily to the development of natural resources and trade (The Guardians, August 7, 2003)

As it was noted by Oyediran, Lugard and the British colonial officials realized quite early enough that unification in a heterogeneous society like Nigeria could not, on its own, bring out the desired results. As a result, a system of government that would take account of the diversities of the country had to be evolved. So the colonial official agreed that the Uniform development of the country had to be based on a system of local administration, which would reflect the local needs of the people. There was also consensus that this system of local administration had to be based on the indirect rule system, which was already in existence in the Northern Protectorate (Oyediran, 1984: 19).

The Local Government system in Nigeria had its root in the indirect rule policy, which was designed to share power between the colonial government and the powerful Northern emirs who initially resisted the imposition of British rule on the area. The success of the indirect rule policy in the Northern Protectorate encouraged the colonial governments to introduce it to the Western and Eastern parts of Nigeria. It was partially successful in the West and absolutely failed on the East. The colonial government used

the indirect rule policy, through the Native Authorities to administer the local areas.

Having traced the historical origin of local government, it is also imperative to briefly look at the development of local government in Nigeria from colonial era to the present day. As it is observed that, the primary objective of any local government system is to bring the government nearer to the people and to promote development in areas that are remote from the centre. The local governments in Nigeria did not measure up to this expectation during the colonial period.

According to Akinbade, the poor performance of local governments was intertwined with the pattern of development of the local council in the three regions. In the North, the Native authorities operated under the supervision of the District Officer (DO) who was usually a European. The Native Authorities prepared their budgets under the guidance of the District officers who submitted these proposals to the government for approval. Taxation was the major source of revenue for running the Native Authorities. The success of Native Administration in the Northern Protectorate however depended on the support which it received from the powerful Emirs. The Emirs and the traditional institutions, in general were central to the local government system in the area (Akinbade, 2008: 34)

The introduction of the Native Authorities in the south was not as successful as in the North partly because the Southern traditional rulers lacked the pedigree of the Northern Emirs and partly because there was no efficient machinery for the collection of taxes in the Southern Protectorates. Because the North had the resources to support the operation of the Native Authorities, the local government system emphasized service delivery. On the other hand, the Western and Eastern Region tended to promote popular participation. In the same vein, while the Native Authorities in the North were mere instruments in the hands of powerful Emirs, the system in the South was dominated by supporters in the ruling parties. In other words, politicians were dominant in running the local councils in the Southern part of the country. But in all cases, the councils were far

removed from the local people in both the North and South, there was a genuine demand to reform the local government system to make it relevant to the needs of the people. Indirect rule and native administration continued in force till 1950. The 1950 year saw the beginning of a new phase in the development of Nigerian local government. The lower tier of Nigeria government began to be reorganized into units now called local government council in parts of the country in the place of the existing titles of native administrations.

The Local Government law passed for the Eastern Region in 1950 established the model for Nigerian Local Government. The region repealed the Native Authority Ordinance and replaced it with the Local Government Ordinance. Under the reform, the following changes were introduced. More than 80 percent of the councilors were directly elected. Power was vested in the councils as the District officers were stripped of some of their powers a three-tier local government structure comprising country, district and local councils was established. The country was the largest unit and performed major functions and services in the urban areas. The district and local councils followed in that order and operated in the small towns and rural areas respectively. It was observed that, the reform was not a success for several reasons. The first, the councils were too small to be viable. Second the competition between the country and district councils over local resources and prestige usually resulted in conflict between the two levels of local government. Finally, there was poor supervision of local councils by the regional government and this led to widespread corruption at the local level.

To correct those anomalies in the system a number of new laws were introduced by the government. The new legislation included the 1955 Local Government Law which gave power to the Minister for Local Government to ensure close scrutiny and supervision of local government; the 1958 Local Government Law which abolished the country council and the Local Government Law of 1960 which redesignated the Urban and rural district councils (Oyediran, 1984: 21)

In 1952, the Western Region and in 1954 the Northern Region passed Local Government Laws under which elective element was introduced and the local government authorities were accorded greater independence from Central Control. That membership of the local government council was partly by election and partly by appointment enabled the traditional leaders to maintain tolerable presence in local government, especially in the North, most of the nominated seats were meant for and in fact went to them. In the Western and Eastern Regions the majority must be elected. In the North it was possible and in fact it often happened that no member of a council was elected. In the North it was possible, and in fact it often happened, that no member of a council was elected. The change in the west fell in line with the new democratic mood and the technical need in local government although; the Region continued to pay respect to traditional leadership. The 1952 Western Region law resulted in the following: (i) not less than 75 percent of the councilors were elected; (ii) the powers of the District officers were reduced and; (iii) a three-tier local government structure comprising divisional, district and local councils was introduced. They were similar to the county, district and local councils of the Eastern Region in terms of size and functions.

Several other reforms were also carried out by the region e.g. the 1957 Local Government Law increased the autonomy of authorities and replaced the District officers with three inspectors who were appointed to supervise local councils throughout the region. The two regions (Eastern and Western Nigeria) developed local government systems which were similar in terms of structure, functions and philosophy. The two regions accorded more importance to issues of democratization and political participation than the delivery of service to the people (Oyediran, 1984: 23).

As it has been said above, that the first major attempt to reform the local government system in the region was made in 1954. The Local Government law of 1954 introduced some moderate changes including the following: (a) it retained the term 'native authority' to describe the local government; (b) traditional rulers and

Emirs would continue to provide leadership for the native authorities and; (c) it created five types of native authorities, namely: a chief or other person in council; a chief or other person and council; any council; any group of person and any chief or other person.

The first type which was built around an emir was the most powerful. The others were arranged in descending order of importance. The Premier of the region had power to appoint people to these native authorities but, such person who was closely associated to a traditional ruler. But in all cases such appointment must conform to the native law or custom of the affected area (Oyediran, 1984: 25). This reform essentially consolidated the powers of the emirs and traditional rulers and made no serious attempt to democratize the local government system and transfer power to the elected representatives of the people. It did not change the system of local administration and, continued to use the term 'Native Authority' to describe the local government system. This was a name which had been dropped much earlier in the Eastern and Western regions. The government of the region simply saw the Native Authority as an agent of socio-economic development and, the maintenance of law and order, and less as an instrument of popular participation and expression of popular will.

Oyediran (1984: 27) also observed that, there was no marked development in the local government system in the First Republic. The structure, functions and powers of local government remained essentially unchanged. This was partly due to several factors according to him, they are: (i) the internal crises within the ruling political parties in some of the regions; (b) the need to nurture the nascent democratic system and; (c) the restraining influence of the inherited colonial institutions.

The major characteristics of the local government system in the country during the First Republic were summarized as follows:

- The regions continued to pursue only reforms and policies that were suitable to their local needs and circumstances;

- The local government enjoyed relative financial autonomy;
- The role of the local government in local and community development and maintenance of law and order was increased. In the administration of justice, for example the local governments controlled the local police, prison and courts and;
- Traditional rulers were assigned greater roles although a more elaborate system was introduced to ensure accountability and a more efficient use of resources.

Development of the local government under the military Reignite intervention of the military in Nigerian politics in January 1966 brought drastic changes to the structure of local governments in the country. The military institution was characterized but a highly centralized and unitary structure imposed a system of local administration that was generally remote to the local people (Akinbade, 2008: 34). Also, the creation of twelve states on May 27, 1967 implied a further diffusion of power, and invariably a greater variation in the system of local governance in different parts of the country. As it was observed, by different scholars, under military administration and during the Gowon regime which lasted from 1967 to 1975, different states operate different systems of local government. In the Northern states, the Emirs retained some of their powers and influence because the councilors appointed by the military governors were traditionally and spiritually expected to defer to the authority of the Emir. The Eastern states and the Mid-West abandoned the councilor system adopted in the 1950s for development administration, modeled after the French system of ‘deconcentration’ (Onyishi, 2012). The 1976 Local Government Reforms was regarded as one of the major reform in the history of local government in Nigeria. The 1976 reform has been identified as the reference point for any meaningful discussion of local government system as avenue for participatory democracy (Aina, 2006: 287). The massive recommendations were presaged but the reconditions of the public service Review commission of 1974. The 1974 commissions has reported two basic types of

local administration, the councilor and the Divisional systems. The councilor system consists of representative councils, which take decisions by majority vote which the Divisional administration was a form of local administration runs through decentralized machinery of the state government (Aina, 2006: 288).

The coming of the 1976 Reforms naturally terminated the divisional administrative system and replaced it with the local government administration. He also stated as it was noted by both Adamolekun and Gboyega “what distinguishes the 1976 local government reforms from all previous reform exercise in Nigeria is its formal and unequivocal recognition a distinct level of government with definite boundaries, clearly stated functions, and provisions for ensuring adequate human and financial resources.

The 1976 local government Reforms were therefore meant to correct some of the problems that hampered the performance of government at the local level. In other words, the reforms were designed to stimulate democratic self-government and to encourage initiative and leadership at the local level. The 1976 local government reforms under the Murtala-Obasanjo regime. 1988 Local Government Reforms:- Administrative reforms are normally introduced when governmental machineries find it difficult to deliver; or when organizational and administrative instruments find it impossible to cope with the new burdens imposed on them (Olaleye, 2008: 21)

The Federal Military Government of General Ibrahim Babangida inaugurated the Dasuki Committee in 1986 to review the problems of local governments in Nigeria and make recommendations on how to further deal with them. The chairman of the committee was Alhaji Ibrahim Dasuki, the then Sultan of Sokoto. The recommendations of the committee as well as the government’s white paper on its Report constituted the main provisions of the 1988 Local Government Reforms. All these were later incorporated into the 1989 constitution.

However, the Obasanjo government inaugurated the Technical Committee on Local Government Reforms on June 25, 2003. The chairman of the committee was the Etsu, Nupe, Alhaji Sanda Umaru Ndayako. Following the death of Alhaji Ndayako on September 1, 2003, the Deputy Chairman of the committee, Alhaji Adamu Liman Ciroma, who was a former secretary to the Federal Government, was made the new chairman of the committee. The committee submitted its report to government in October 2003 (Akinbade, 2008: 11)

The 2003 local government reforms was basically set up to look into two major problems – the constitutional problem and poor performance of local government in Nigeria.

3. Recommendation of the Technical Committee on Local Government Reforms

The above mentioned problems and challenges, which the Technical committee on local government Reforms was required to address. It was observed, that, the committee did not rise up to the expectation of Nigeria. Its major recommendation was that the parliamentary system of government should replace the presidential system at the local level. Although a parliamentary system might give the people more control over the elected local council officials, yet it would appear that the committee did not think a parliamentary system would create conflicts between the local government (federal and state) which continued to operate the presidential system (Akinbade, 2008: 13).

4. Functions of Local Government

Whether developed or developing nations, local government performs crucial functions in development of the society. Among these functions are:

Provision and Maintenance of Market:- One of the functions of the local government authorities is the construction or provision and maintenance of markets in their areas of jurisdiction.

Collection of Taxes and Rates:- Local government collect taxes and rates at their

locality like direct and indirect taxes, markets stall rates etc.

Construction and Maintenance of Roads:- It is the function of the local government authorities to construct and maintain the feeder roads, streets, drains etc in their localities.

Issuance of Licenses:- Local government issues licenses for bicycles, dogs, vehicles, hawkers, television, roads etc.

Registration: Another important function of local governments is the registration of births, deaths and marriages that occur within their areas of authority.

Construction and Maintenance of Motor Parks:- It is the function of local government to construct and maintain motor parks in their location.

Health Facilities:- Provision and maintenance of health centers, maternity homes and sanitation facilities are the responsibilities of the local government authorities.

Provision of Recreational Facilities:- Local government authorities also perform the functions of providing and maintaining recreational facilities such as stadium, amusement parks and open places where people can go and exercise their bodies as all work and no play makes Jack a dull boy.

Provision of schools and Libraries:- It is some of the primary functions of the local government authorities to build and maintain schools educational facilities like public libraries. The responsibilities of equipping these educational institutions and paying salaries to teachers and other workers in them especially primary schools fall squarely on the shoulders of the local government authorities.

Public Conveniences:- Other useful functions performed by local government authorities include the provision and maintenance of public conveniences like slaughter house (Abbateus) burial grounds (Cemetery) refuse disposal spaces and containers etc.

5. Problems of the Local Government

While working or researching on local governments one cannot ignore the problems and challenges with which local government are faced. First and foremost, local governments being small may not be able to attract competent

and efficient persons to perform the services they render to the public. Since the area of their jurisdiction is small and their capacity.

To pay Personnel is limited by their limited resources; they may find it difficult to hire specialists. This will naturally affect their efficiency. Secondly, as it's observes since these governments are concerned with their respective local communities, they may degenerate into myopic, narrow-minded, selfish and ignorant institutions. They are considered closed to new ideas and change. They may develop parish pump attitudes and policies. Thirdly, they cannot provide services of a uniform standard. Local governments are bound to differ in resources, efficiency etc so that will be reflected in the local services. That is unfair and inequitable in age of equality (Sharma & Saduna, 2011: 23). Fourthly, they are to work and survive in the face of centralizing tendencies. Modern technological revolution has led to speedy communications, industrializations, urbanization, information technology etc. speedy communications like telephone, fax, cell-phone, computer have reduced distances," what were once local affairs may now be reported to a distant central or state Government and decisions on these be flashed back incredibly fast. "Local initiative and the independence of action have been undermined by the ease and quickness with which the State Government and the town government may talk over the telephone and settle the matter. (Shriman Maheshwari, 1999: 22).

The Guardian newspaper report that the poor performance of local governments in Nigeria is caused by these problems which are ideological, political, constitutional, administrative and financial in nature. The poor performance of local government councils may be traced to the lack of ideological clarity about the role which they are supposed to play or perform in the political system should the local government; for example, emphasize service delivery or political participation? Both issues are very important but, the achievement of one may conflict with the achievement of the other. Development or service delivery in a highly authoritarian neo-capitalist environment may lead to less popular

participation. Similarly the active involvement of the people in running their own affairs, though desirably may conflict with the interest of the ruling class and this may retard development at the local level.

The political problems which hinder the performance of local government include the following – arbitrary creation of local government areas. Local government areas are often created without much concern for their viability and usefulness for development at the local level. In other words, political considerations outweigh development concerns in the creation of local governments.

Unpopular leadership of local councils – the local governments are only local in name as their leaders are either imposed by state governments or are products of fraudulent elections.

Interference in affairs of councils by federal and state governments tends to cripple councils

Also, constitutional challenges are another problem facing local government in Nigeria. The administrative problems such as: shortage of personnel, imposition of uniform structure and weak institutional mechanisms.

Finally, the financial problem is the greatest problem facing local government in Nigeria. Most local government cannot pay staff salaries regularly or embark on development projects. The major causes of the financial problem of local government are: (a) the diversion of federal governments allocations to local governments (b) the deductions and levies (statutory and non-statutory) made from the subventions of local governments.

Local government in Nigeria has undergone a lot of metamorphosis. The critic also observes other problem which is the increasing dominance of the federal government and consequent decline or erosion of autonomy of local government. The critic argued that, democratic ideas cannot be adequately promoted from above. If local government will constitute an agent for promotion genuine local self-government and indeed democracy, a lot have to be done to have

a virile local government in Nigeria. Some scholars have postulated that local government is antithetical to democracy. To this, it has been discovered that no problem exists except a purely verbal one. Since there are many traditions of democracy and local self-government each conditioned by peculiar circumstance of history and geography, the justification for local government, therefore, must rest upon practical advantages or values rather than abstract.

6. Recommendations

For effective local government administration, most especially, an administration that will further strengthen Nigeria's democracy, the following are thereby recommended:

For Nigeria's federalism to have better impact on its citizens, it is better to align our federal practice with the best federal practices across the globe. Ethnic and sectional agitations that have bedeviled this democratic dispensation will not be necessary if our federal practice tallies with ideal federal structure seen from where we "supposedly" copied our federalism. Quasi-federalism as it is presently practiced in Nigeria cannot make local government administration effective as it is being envisaged.

This study will better recommend full local government autonomy in the administration and functions of local government in Nigeria. The problems of funding, inappropriate resources to hire sound personnel will not be a problem if the local government is given full autonomy. Local government autonomy is in the spirit of true federalism which the constitution of the country projects.

Modern state governance is an important administration that must be all inclusive. The traditional institutions need to be incorporated more into the local government administration. Elective principle must be introduced into this institution in order to improve their administrative performance. The present system of non-elective principle makes them "demi-gods" of their respective local areas of jurisdiction.

We need to fashion an efficient and effective financial system for our local government administration is key. The financial cost of our local government administration in the present way it is run is expensive. We run local government administration as if we are competing with developed countries or advanced economies.

The financial emoluments of our elected representatives at the local level e.g. councilors hinder good local economic development. Most local revenues are used to service these public office holders. In order to beat down this financial cost we need to review downwards the ratio of elected representatives per county/ward/local area. Counties delimitation needs to be worked on to reduce the number of elected representatives and save cost to address more developmental projects in the local governments.

Accountability is key to democratic governance and administration. We need easier processes of holding elected officials more accountable to the people. The principle of accountability needs to be more enshrined in local administration. Governments at the local levels need to be felt more by majority of the citizens (in that locality), if accountability processes and procedures are to be pursued it will keep the elected representatives on their toes regularly e.g. a councilor should be able to be recalled with minimal signatures of registered voters in a county and the legal process of verification and time band should be simpler and shorter. This, makes the people feel the effect of government faster and better and at a considerable and within a measurable time

7. Conclusion

This paper examined local government administration in Nigeria. Among those issues that this paper discussed are: conceptualization of local government, characteristics of local government, importance of local government, theories of local government, evolution of local government in Nigeria, local government reforms and the problems of local government. For local government to work effectively and

efficiently in Nigeria, there is need for genuine local self-government capable of promoting democratic ideas and ensuring full autonomy especially with regard to staff, institutional and financial power by local government themselves rather than relying on higher level of governments on such issues. And also, it is pertinent to encourage the development and promotion of democracy from the grassroots level and not top-down. The former promotes participatory governance that is capable of enhancing peaceful coexistence, while the latter encourages superiority as against inferiority which is capable of breeding crisis of some sort.

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Philosophical Education as a Tool for Individual and National Development

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Abstract. Africans have been exposed to formal education since the expansionists' decision to colonize their territory and rule them either directly or indirectly. Education was necessary for effective communication, especially, to make the colonized do the colonizer's bidding. This type of education probably informed Frantz Fanon's description of the African as "Black Skin, White Masks".

Even after over five decades of the independence of most African countries, the goal of education in most of these countries seem to still be in line with that of the colonizers even though there are bold statements on paper in terms of their philosophies of education. Definitely, Africans have tried as much as their counterparts from other parts of the world to master nature in order to subdue it. However, they have not done enough to understand themselves enough to be able to dominate nature. This is a gap that must be filled.

Filling the above identified gap requires the philosophical sermon 'Man, know thyself'. The African needs to know who he is to be able to identify how to adapt available theories to his situation as well as seek new ways of addressing his peculiar needs.

This paper argues that philosophical education- education that transcends formal, science and technology based education- is necessary for individual and national development. It is our view that unless Africans imbibe the Socratic dictum and use it to wonder about themselves and everything that surrounds them, efforts at developing both the individual and the state would continue to yield little results.

1. Introduction

Outside the University, the impression is often held that Philosophy is nothing more than a theoretical activity which begins and ends in the classroom. This is not so. The situation is worsened when you ask students and even teachers of philosophy what their vocation is. Most, if not all, will likely begin by saying that Philosophy does not have a universal, univocal definition and proceed to tell their audience why. The competence demonstrated in explaining why they cannot agree on what their vocation is makes some outsiders wonder if they should not pitch their tent with contemporary school of linguistic analysis which sees Philosophy as clarification of language. This attitude, too, is not proper.

In the midst of the cacophony of voices on what Philosophy is, the non-philosopher is at sea as to what the usefulness of such an area of study could be. This paper aims to show the relevance of the knowledge derived from philosophy to the development of the individual and society at large. We attempt a clarification of the concepts of philosophy and philosophical education. We then look at the issues of individual and national development and the relevance of philosophical education.

2. Philosophy and Philosophical Education

This section attempts to offer some views on what Philosophy is, and what constitutes philosophical education. In doing this, we are

not oblivious of our earlier reference to Philosophy as a discipline with no single universally accepted definition. What is done here, therefore, is an overview of Philosophy.

2.1 What is Philosophy?

We begin this segment of the paper by looking at some of the ways in which different philosophers admit that there is the problem of definition in Philosophy. Omoregbe (2005:1) says 'If you ask ten different philosophers what Philosophy is, you are likely to get ten different answers'. It implies that the simple question "What is Philosophy?" is difficult to answer. Ogunrowole (2004:1) maintains:

It is often heard among students that there is no single universally accepted definition of Philosophy. Such a view is not infrequently stated even by some academic philosophers. The immediate impression you are likely to derive from this is perhaps that everyone is to his own kind of definition. Therefore whatever definition you have is inadequate and that is it.

Momoh (1991:9) adds that 'Differences in the definitions or characterizations of Philosophy go back to differences in the perceptions of experiences and of cultures'. Unah (1995:2), on this matter, submits that:

This lack of agreement among Philosophers as to the meaning of their discipline need not make any of us unhappy. The nature of philosophical problems is such that philosophers cannot but disagree.

Ogbinaka (2010:3) furthers this position thus: 'Attempting to define Philosophy may be uncomfortable and embarrassing to both the beginner and his teacher...' What all the above point to is that there is no agreement among philosophers as to how to define their vocation. However, no philosopher goes to the field without a theoretical foundation for his enterprise whether or not others agree with him. In what follows, we offer some perspectives on the subject of the definitions, descriptions and conceptions of Philosophy.

Bertrand Russell views as philosophy, the asking of fundamental questions of existence

which religion and science cannot answer. According to him:

Philosophy... is something intermediate between theology and science. Like theology, it consists of speculations on matters as to which definite knowledge has, so far, been unascertainable; but like science, it appeals to human reason rather than to authority, whether that of tradition or that of revelation (Russell: 1996: 13).

Russell goes further to identify the Philosophical questions as follows:

Is the world divided into mind and matter, and if so, what is mind and what is matter? Is mind subject to matter, or is it possessed of independent powers? Has the universe any unity or purpose?. Is it evolving towards some goal? Are there really laws of nature, or do we believe in them only because of our innate love of order? Is man what he seems to the astronomer, tiny lump of impure carbon and water impotently crawling on a small and unimportant planet? Or is he what he appears to Hamlet? Is he perhaps both at once? Is there a way of living that is noble and another that is base, or are all ways of living merely futile? If there is a way of living that is noble, in what does it consist, and how shall we achieve it? Must the good be eternal in order to deserve to be valued, or is it worth seeking even, if the universe is inexorably moving towards death? Is there such a thing as wisdom, or is what seems such merely the ultimate refinement of folly? (Ibid.).

For Russell, the studying of the above questions constitutes the business of philosophy.

Moreso, Plato sees philosophy in the light of the search for the truth. A philosopher, according to him, is a man whose heart is fixed on reality. For Aristotle, Philosophy is the study of essence in itself, with a view to having knowledge of the truth. For Martin Heidegger, Philosophy is the correspondence to the being of being. On the part of Ludwig Wittgenstein and Alfred J. Ayer, Philosophy deals with critical analysis of language.

African philosophers are not left out of the attempts to define their vocation. Joseph Omoregbe takes a panoramic look at the

attempts at defining Philosophy and offers two possible definitions viz:

Philosophy is a rational search for answers to the questions that arise in the mind when we reflect on human experience. Philosophy is a rational search for answers to the basic questions about the ultimate search for answers to the basic questions about the ultimate meaning of reality as a whole and of human life in particular (2007:3).

Omogbe's definitions call attention to the very beginnings of Philosophy. Philosophy arose as a result of man's wonder about the meaning of reality and the problems of existence. Philosophy was derived from two Greek words, 'Philein' and 'Sophia' which translate into "Love of wisdom". Wisdom about what constitutes reality and wisdom about the nature of problems of existence include the issue of the purpose of human life. Dwelling on this last aspect Freud (1961: 23-4) observes that 'The question of the purpose of human life has been raised countless times; it has never received a satisfactory answer and perhaps does not admit of one'. The puzzle that the purpose of human life in particular, and that of existence, in general, pose makes the asking of fundamental and philosophical questions to continue to be relevant. This is the nature of Philosophy.

Campbell Momoh posits that 'A genuine philosophy or a philosophical position is a direct offspring of the thinker's culture, experience, history and times'. (Momoh:1991:15). On the basis of his acceptance that philosophy has many definitions, he re-presents some of the definitions offered by John Edward Bentley in his work *Philosophy, an Outline History* and John Passmore in his article "Philosophy" in the Encyclopedia of Philosophy. Some of the definitions offered by Bentley are:

- Philosophy is the search for a comprehensive view of nature, an attempt at a universal explanation of things.
- The business of Philosophy is to analyze the concepts of science.
- The task of philosophy is to change the world.

- Philosophy is the pursuit of wisdom and its formulation in words.
- Philosophy is the art of linguistic analysis.
- Philosophy interprets the knowledge of life, i.e. establishes the relation of things in logical mathematical progression.
- Philosophy is a reflection on the achievement and cultures of civilization, philosophical reflection is the power to ask questions about life, to solve problems, and to plan conduct, the capacity to look before and after.
- Philosophy aims at expedient and right actions.

On his own part, John Passmore's definitions include the following, but not limited to them:

- Philosophy is a direct personal intuition of general conclusions.
- Philosophy is speculation controlled by criticism.
- Philosophy is the uncovering of nonsense.
- Philosophy is the art of life.
- Philosophy is nothing else but prudence.
- Philosophy is the scientific knowledge of man.
- Philosophy is the theory of being.
- Philosophy is the theory of culture.
- Every philosophical problem is conceptual or logical or linguistic.
- Philosophy is a critical discussion of critical discussion.

Momoh does not see any problem with any definition because of the differences in the philosophers' cultures, experiences and epochs.

For Kolawole Ogundowole, philosophy is the first form of theoretical knowledge. He reviews the origins of philosophy and posits that 'Philosophy took shape in the struggle of furnish mankind with a rational explanation of the world for effective communication and enhanced practical activity' (2004: 4).

Jim Unah, building on the Aristotelian tradition which views philosophy as an activity that arises from wonder, sees philosophy as 'A reflection of human experience' (Unah: 1995: 2).

Taking cognizance of the reasons for the avalanche of definitions of philosophy, and while we neither totally accept nor reject the above given definitions and others, we define philosophy as man's attempt to understand the universe. To do this, man asks fundamental questions about reality. Sometimes, he is able to proffer answers to the questions he asks. Sometimes, he is not able to. Whether or not he is able to answer these fundamental questions, asking them, in the first place, constitutes philosophy.

2.2 The Value of Philosophy

The question is often asked as to what the value of Philosophy is. The question pertains to both the individual and society at large. To begin with, the student of Philosophy is sometimes faced with such embarrassing questions such as: 'what does Philosophy teach you?' 'What do you intend to do with Philosophy?' 'Of what use is Philosophy to society?' Questions about the value of Philosophy are not restricted to the student. They go also to philosophers-professional and academic. To such people, the question can be summed up as 'Why Philosophy?'

Confronted with the above questions and many more, the student of Philosophy, more often than not, finds himself in a dilemma, especially if he is in Philosophy for a future career or job opportunities. Philosophy does not teach the student how to be a lawyer, banker, carpenter, driver, medical doctor or a mason. It does not, therefore, put its student at any advantage when competing with his colleagues who are trained in the specialized disciplines. However, both the philosopher and the student need not despair if they know what they want from Philosophy. Knowing what one wants from Philosophy begins with what his perception of Philosophy is.

Wondering about the question 'Why study Philosophy?', Joad (1965: 15) identifies the concern of Philosophy. According to him: *Some of us want to know the meaning of this surprising world in which we find ourselves, to understand the significance and, if possible, to*

discover the purpose of human life in general and of our own lives in particular. What is the point of life and how ought it to be lived? Philosophy concerns itself with these questions, not aspiring to answer them with finality, but considering and discussing them and studying the answers which have seemed convincing to greater men than ourselves.

On the strength of the above identification of the concern of Philosophy, Joad sees philosophy as 'A record of the soul's adventures in the cosmos' (Ibid.) and posits that the answer to the question of "Why study philosophy is 'To satisfy the impulse of curiosity' (Ibid). Definitely, the above position is not gratifying for any person who intends to make a profit on his philosophical investment. Nor is it gratifying for anyone who looks up to Philosophy to mechanically solve existential problems. However, to those who seek higher values that transcend the material, Philosophy is worthwhile. No wonder, therefore, that Joad recanted his earlier cited position on the value of Philosophy.

Again, Philosophy may look purely abstract when viewed from the perspective of modern psychologists, including what Abraham Maslow terms 'Maintenance needs. Maintenance needs are within the realms of feeding, clothing and housing. The appreciation of Philosophy begins when one transcends the pecuniary bread and butter needs of life to actualizing needs. While this does not mean that studying Philosophy necessarily leads to self-actualization, 'Philosophy assists by promoting the ideal of self-actualization, or what psychotherapist Carl Rogers terms the fully functioning person' (Barry: 1980: 21).

Also, Bertrand Russell is of the view that those who, comparing Philosophy to science, expect practical results, do so as a result of their misconception of the kind of good Philosophy offers. For him,

Utility does not belong to philosophy. If the study of philosophy has any value at all for others than the students of philosophy, it must be only incidentally, through its effects upon the lives of those who study it. It is in these effects,

therefore, if anywhere, that the value of philosophy must be primarily sought (Russell: 1998: 89).

The value of Philosophy is, therefore, to be found in its enrichment of our intellectual imagination and its ability to foster a union between the mind and the universe.

There are other important values of philosophy such as: political substantiation (Ogundowole: 2004: 21-5); open mindedness and multiple approaches to problem solving; the ability to think logically.

2.3 Philosophical Education

By philosophical education, we do not mean formal education but the education, sagacity, wisdom which Philosophy has given man. Education has been variously defined or described by different scholars. R. S. Peters has defined it as a systematic training and instruction geared towards the development of ability, character, physical and mental powers of the individual, through the careful dissemination of knowledge (1980:1). G. F. Kneller defines education as the process by which any society, through schools, colleges, universities and other institutions deliberately transmits its cultural heritage, i.e. its accumulated knowledge, values, skills, from one generation to another (1964: 20).

In our own view, education is the deliberate guiding of man with a view to making him useful to both himself and society. Such a guide includes ideas, instructions, admonitions, commendations, condemnation of unacceptable deeds and acknowledgement of good ones.

In line with the above conception of education, we take philosophical education as philosophy's deliberate guiding of man with a view to making him useful to both himself and society. This differs from Philosophy of Education because why the former concerns itself with guiding Man, the latter beams the searchlight of Philosophy on the concepts, contents and methodologies used in education.

From the ancient to the contemporary epoch, Philosophy has guided man with its different postulations. Most important to us in this paper is the Socratic Dictum, "Man, know thyself". There are other philosophical ideas which include the underlisted:

- Man is the measure of all things by Protagoras.
- Flux Philosophy by Heraclitus.
- Philosophical Atomism by Leucippus and Democritus.
- Dialectical idealism – Hegel.
- Dialectical materialism by Karl Marx and Friedrich Engels.
- Negritude by Leopold Senghor.
- Ujamaah by Julius Nyerere.
- Philosophical Consciencism by Kwame Nkrumah.
- Self-reliancism by Kolawole Ogundowole.

In what follows we take the Socratic Dictum, "Man know thyself" as the basic philosophical education. The reason for this choice is not farfetched: the study of man is essential to Philosophy. However, in spite of his contributions to universal civilization, the African does not seem to have discovered himself. He still sees the world in the prism of the Europeans who themselves, strive to attain higher realms of humanity. He has become a hybrid as a result of his contact with the West, Slavery, Colonialism, racialism, Islam and his penchant for mimicking the colonizers.

Despite the universality of man, there are areas where individuals differ. Ruch and Anyanwu are of the view that:

While human nature and its dignity is universal and common to all men, each human person is also a particular mix of all the elements which go into his making. This particular mix determines his individual personality, i.e. his character and temperament and his physical individuality. Physically people differ from each other in size, weight, age, health, speed of reaction, resistance to fatigue, skin pigmentation, blood group, tissue types, allergies, etc... Psychologically they differ in talents, experiences, abilities intelligence, memory, sense acuity, etc. These individual

differences are partly due to physical and psychological inheritance (1981: 181).

The above accounts for the universality of man as well as the basis for individual, group and regional differences. Regional differences are included because, to a considerable extent, the psychological characteristics of a person are also forged by social influences and pressures, education, environment, mode of life, personal experiences, etc. (Ibid). On the basis of the above, we submit that while the African personality is a member of the universal human community, he possesses some distinctive characteristics, just like his counterparts in other parts of the world possess theirs.

3. Philosophical Education, Individual and National Development

This section explores the relevance of philosophical education to individual and national development. We recall that what we consider as the basic philosophical education in this paper is the Socratic Dictum “Man, know thyself”. It follows, therefore, that what we advocate, here, is that man needs to know himself, understand himself, know his strengths and failings for him to achieve development for both himself and society. Our attention is particularly on the African personality because not much, if any, of our social structures are built on the understanding of the African. Africa and Africans seem to have so far reversed Protagoras by saying ‘Anything, but not man, is the measure of all things’. This reversal is wrong and accounts for the prevailing backwardness. For there to be meaningful individual and national development, we must establish the African identity because, as Joseph Ki-Zerbo puts it ‘Without identity, we are an object of history, an instrument used by others, a tool’ (2007: 97). There must be a development model which takes into cognizance the African personality. But then, we need to ask the question, ‘What is development?’.

Our aim of clarifying the concept of development is to have a panoramic view of the concept before putting it into our own context. Development has been viewed variously by

different scholars. However, whatever the conception one has about development, it cannot be devoid of qualitative movement from one stage or state to another. In this wise, Rodney (1972:9) says:

Development in human society is a many-sided process. At the level of the individual it implies increase skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being.

For Ogundowole, development ‘Is the ability to influence both internal and external changes: the ability to recognize when old solutions no longer work and new ones have to be found, and the ability to know how this is to be found’ (Ogundowole:2011: 123). In this conception of development, emphasis is on the self because development is not the ability to change oneself to suit the needs of others nor is it a state in which one has access to the finished products of neocolonist or of any advanced foreign country. Unlike Rodney and Ogundowole, Gauba seems to limit his conception of development to society. According to him:

Development may be identified as a process in which a system or institution is transformed into stronger, more organized, more efficient and more effective form and proves to be more satisfying in terms of human wants and aspirations (Gauba: 2007: 476).

Gauba’s emphasis on society notwithstanding, reference to qualitative movement is obvious in his description or identification of development. Amartya Sen takes development to a twenty-first century level by equating it with freedom. According to him:

Development requires the removal of major sources of unfreedom: poverty as well as tyranny, poor economic opportunities as well as systematic social deprivation, neglect of public facilities as well as intolerance or over activity of repressive states (Sen:2000: 3).

Freedom enables the agency of development to be a constitutive part of it as well as strengthening of free agencies of other kinds.

There are different types of development. They include: economic development, political development, cultural development, etc.

Whichever definition or conception of development one holds, it is pertinent to bear in mind that development is a process. And, realizing the importance of the African identity to our conception of development and the need for a qualitative leap from the current development situations in most African States, we adopt Ogunrowole's view of development as the ability to influence both internal and external changes: the ability to recognize when old solutions no longer work and new ones have to be found, and the ability to know how this is to be found.

Most development theories are based on the liberal partitioning of the world into the developed/underdeveloped or developing axis. By this, most of the countries of Asia, Latin America and Africa belong to the class of third world or developing or underdeveloped countries. This categorization has its implications, not only on the affected countries, but also their citizens. When a country and its economy are categorized as underdeveloped, backward, stagnant, etc, is it possible for its people to be seen as any better? This approach is wrong. But do Africans and African states see themselves differently?

If the African personality is innately co-operative, equalitarian and communal, the task of self-retrieval should not be an uphill one as it has been to date. Despite our contention of the liberal division of the world into developed and underdeveloped countries, we are of the view that Africa is not near where should be in terms of development. Our contention is informed by our dialectical materialist position that no country has yet attained the full circle of development and none is continually on a parallel line to development. All countries of the world have the potentials to develop and keep developing, only at different rates.

The backward state of African countries today, is not because of lack of identity or development theories. Identity and development theories abound. The problem is that available theories are not adapted to real life situations. Moreso, such theories do not reckon with the African experience. When we understand the African

personality, we would know what he is made of, what he can give to society, what he expects from society and would be able to project his likely mode of resistance to state policies as well as his attitude to nation-building. Today, Africans are being asked to build nation states in countries where the peoples do not know who they are. Can one talk of development when the individual or the state changes to suit somebody else? Can a state develop when her citizens are an appendage of other people? Can a country be said to be developed when it only serves as the warehouse of a manufacturing foreign country? Definitely No! The above questions arise because some aspects of the life of the African remain unexamined. Africans need to pay more attention to Philosophy, which, according to Aristotle, began with wonder. Wondering about reality, about what is known and what is unknown, would lead Africans to the Socratic dictum, 'An unexamined life is not worth living.' Accordingly,

For Socrates, the only life that is worthwhile for a human being or human society is the one whose basis and goals have been thoroughly examined, searched out. This means that we should be self-critical, prepared to subject our own lives – our ideas, presuppositions, beliefs, values, goals – to serious examination, if we should be what we want to be and know what things are most worthwhile (Gyekye: 2004:71).

4. Conclusion

Nation-building is an essential part of political development. There can be no meaningful national development without nation building. Nation-building cannot meaningfully take place without affirming the identities of the different nationalities which compose the state. This compels the affirmation of the Socratic Dictum, 'Man, know thyself' so that he can determine what is good for both himself and society. The paper has attempted an exploration into unbundling the enormous possibilities locked up in man to develop society. Our adopted philosophical education, 'Man, know thyself' was explored as a tool for individual and national development. Many aspects of the African life give credence to the view that many

Africans live unexamined lives and until these change, there cannot be meaningful individual and national development.

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Restructuring Grassroots Democracy through the reservation policy for Women in India

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Abstract. Grassroots democracy is the main source of democracy, where a power reaches the local or village level of society. It is only way to ensure power directly from people. The grassroots democracy is an important political role in the process of the democratic decentralization in the India and developing World. It is a real forum of citizen which they can participate in elections, governance and decision making process. In addition, it is a major tool in ensuring effective local level governance. Local level participation and the development of democratic local governance continue quietly to spread throughout the World. In India, the grassroots level democracy is the main pillar of the people participation in democratic institutions. This article examines that women representation for restructuring grassroots democracy through the reservation policy. It mainly focused on 73rd amendments of the Indian constitution. It also examines that women participation in Panchyath raj and democratic institutions.

Keywords: Grassroots democracy, 73rd Amendments, Women reservation in gross roots level, Women participation.

1. Introduction

After independence, India was faced several social and political problems of the society. During this period India has an adopted the

concept of the welfare state and through this India has to solve the social, economic and political problems. The objective of the welfare state nation are to elimination of poverty, ignorance, diseases and inequality of opportunities and providing a better and higher quality of life were the basis premises upon which all the plans and blue-prints of development were built in the gross root democracy.

India's democratic structures of the governance were setup in national, state and local self government. Above three stages were most necessary to provide the opportunity to development of the people. The National and State government looks at the development of the nation, and local self government to reach the people at the grassroots level. As a Gandhi as pointed out India lives in village and unless village life can be revitalized the nation as whole can hardly come alive. Gandhi wrote, "Democracy becomes an impossible thing until power is shared by all, but let not democracy degenerate into mobocracy". After the Indian independence, Indian government has made determined effort to promote the creation of panchyaths and to make them effective units of local self government.

After the final debate of the Indian Constituent Assembly, the Indian Parliament was agreed to start Panchayt in local level in each State. According to the Indian Constitution Article 40

declares that “the State take necessary actions to organize village panchayats and to endow them with such powers and authority as may be necessary to enable them to function as units of self-government”. The aim was to foster democratic participation, to involve villages in the development of the community and to reduce the burden of higher level of administration.

2. The 73rd Amendments

The 73rd Amendments of the Constitution of India provide the legal basis for direct democracy at the grassroots level, both in rural and urban areas. The amendments stress the need to bring people belonging to marginalized groups in to the political process by reserving seats especially for women and for people belonging to the Scheduled Castes and Scheduled Tribes. It is also provided that to involvement of marginalized groups in decision making process. It is also envisaged that by mandating not less than one-third of the seat for women in local government’s bodies.

This amendment provides the legal basis for direct democracy at the grassroots level, both in rural and urban areas. The amendments stress the need to bring people belonging to marginalized groups in to the political process by reserving seats for women and for people belonging to the Scheduled Castes and Scheduled Tribes. The constitutional amendments acts have provided access to women, Scheduled Castes and Scheduled Tribes in the decision making process. It is envisaged that by mandating not less than one-third of the seat for women in local government’s bodies.

3. The Panchayat Raj System and Grassroots Level Democracy

The Panchayat Raj and grassroots democracy is relating to decentralized planning are gaining wide interest among the social planners. It is universally agreed that local problems have local solutions and a blanket strategy cannot even within a district. The major emerging challenges in the development process are Gender equality and gender equity. Social scientists and development activist are debate in these issues.

According to Amartya Sen “Democracy is not only goal of development, it is the primary means of development. Women’s participation in political process is important for strengthening democracy and for their struggle against marginalization, trivialization and oppression. Emergence of women as a strong group would change the prevailing political practices, the nature and content of debates in the legislature and women issues can be taken care of from the feminist perspectives both in policy formulation and implementation.

The development of the gross roots democracy is through the establishment of the Panchayath Raj institutions. It is the instruments for participatory democracy and decentralization process in the local self government. Democracy means people’s participation in running their affairs, then it is nowhere more direct, clear, and significant than at the local, where the contact between the people and their representatives, between the rules and the ruled is more constant vigilant and manageable. Lord Bryce said the best school of democracy and the best guarantee for its success in the practice of local self-government.

4. Women Reservation in Panchyath Raj Institutions

Women reservation at the Pachyath level is an important avenue of the political participation and it has opened the doors of the political arena for emergent women to democratic politics and introduces change at local level. Women in rural societies have been portrayed as most inferior. Even women believe in the dogma that as women, they should lead their lives very differently and be subordinate to male wishes. After the established of the Panchayati Raj institutions were mandated as local self-governing bodies by virtue of the 73rd amendment. The legislation aimed to improve the social service by bringing decision –making closed to the people and constitutionally empowering local village leaders. It also ensured reservation for women and Scheduled Caste and Tribes to prevent historically powerful groups from claiming political, economic, and social resources. Specifically, the amendment

mandated that one-third of the head of a village directly elected decision making position were to be reserved for women in every state.

Before Indian independence women's are marginalized and excluded from the development process. The main reason of the women excluded is too upheld of social ideology and poor in economic status within the society. These ideological constructs of women have also obscured the fact that women in no way constitute a homogenous group; the social fault lines that run through the society makes women as much into a heterogeneous category as it does the man. Some groups of women therefore suffer greater exclusion such as Dalit's, tribal women, poorer women, women of lower castes and so on.

According to Michael Edwards

“Exclusion is the result of three interlocking sets of process; exclusionary economic; social discrimination; and lack of political voice. These three things come together to keep certain groups of people poor.

However there are caste and class difference both in the nature and intensity of discrimination and exclusion that women face. Dalit women face far more discrimination even in the hands of upper caste women. But it is in general true to conclude that women do from a part of the excluded others”. Therefore the 73rd amendment made way for one third reservation of seat in panchayths for women, both in general and in the SC and ST's category.

The 73rd amendment to the constitutional of India has served as a major breakthrough towards ensuring women's equal access and increased participation in political power structures and provided for reservation of women at level of governance. This amendment has initiated a strategy of affirmative action for providing the structural framework for women's participation in political decision-making and provided an opportunity to bring women to be in the forefront and centre of development through grassroots level leadership.

The Act has made the empowerment of women a constitutional mandate. However, women have

to achieve equality of opportunities in both political and administrative system, equal access to resources, basic social services, equal reward for equal work, and elimination of discrimination by gender and prevention of atrocities against women. There is a need to empower and mobilise the women through the legal back-up, administrative reforms and awareness to ensure their active participation in development decision and activities, like sanitation, drinking water supply, education, health etc.,

Panchyath Raj act was bringing women into politics through the act of positive discrimination. Panchyath raj helped to change women's perceptions of themselves. It has given many women a greater understanding of the working of politics. It also helped to change local government beyond simply increasing the numerical presence of women. Some of the way in which women, through Panchyath Raj Institutions changing governance are evident in this issues they choose to tackle; education, health and domestic violence etc. Despite this hard reality, it is easy for them to be called as village head, but this new idea of having their own identity, respectability and status empower them enormously.

The participation of women in panchayths has given rise to new developmental priorities and has enriched gender friendly governance. It has changed the lives of numerous women in the countryside and has created conditions for their equal participation in local government. “The patriarchal attitudes prevalent in the society and family, denial of formal education to women etc. were the biggest deterrents to their political participation reservation of women in panchayth raj came as a way to ensure conditions not only for gender equality in the political sphere but also a pivotal role in the empowerment and socio-economic upliftment of women. This has encouraged more and more women into the political arena”. The policy of reservation provided for women is important not as an end in itself but a step forward in promoting women's participation in the grassroots of democracy.

Before the panchayth Raj existence, the women participation is very less but still the situation was changing more number women are participated in the elections. “The average of women representation in panchyath raj across the country is 36.54 percent. However, a few states have gone beyond the mandated 33 percent and provided more reservation for women. for instance Bihar, Madhya Pradesh, Uattakahand, Rajasthan have reserved 50 percent seats for women in panchyath and Sikkim has reserved 40 percent seats or women. The Constitution’s 110th Amendment Bill 2009 provides reservation for women form 33 percent to 50 present in Panchyath Raj institutions. The bill seeks to amend the Article 243 D to enhance the quantum of reservations for women form on third to one-half of the total seats in the panchyaths”. The Participation of women in Panchyath Raj institutions has been recognized as a step towards equality.

Women have, however, not found adequate representation in the LokSabha.” The percentage of the elected women in LokaSabha only 4.4 percent in 1952, in 2014 LokaSabha election 11.41 percent women are elected. The RajyaSabha does not fare much better, with 29 women members comprising 11.9% of the total membership in 2014. Both national and regional parties are following the policy of exclusion of women in allotting seats. The reasons for not giving tickets to women candidates at the national and state level are based on the perception that they lack the win ability factor”.

According to India Economic survey report 2018, says “that more representation of women in decision making process in the country, their political participation has been low despite them accounting for 49 percent of the population. The survey for 2017-18 in parliament said factors such as domestic responsibilities, prevailing cultural attitudes regarding roles of women in society and lack of support from family were among main reasons that prevented them from entering politics. In a country like India with around 49 percent of women in the population, the political participation of women has been low it noted. The survey said there are developing countries like Rwanda which has

more than 60 percent women representative in parliament in 2017

5. Conclusion

Today, Women encounter many problems and challenges to gain access to political power and empowerment in Karnataka. Socio-economic obstacles are lack of adequate financial resources, limited access to education and health. Psychological barriers include women’s low self-esteem and self-confidence, endorsed by certain cultural patterns that do not facilitate women’s access to political careers. Political obstacles are lack of party support. It is necessary to increase women’s representation in the parties and legislature. The political leadership of women is of crucial significance in the present political landscape to ensure empowerment of women, gender justice and gender equality in Karnataka.

Women are coming out in large numbers over ecological degradation price raise protests, protests against police repression etc. while there is an increased participation in grass-root political movements; it is not getting translated into a growing share of women in the formal political structure of the country. Among the several reasons for such a situation is the growing money power and muscle power required to contest elections in India. Women have also been treated as subordinate to men in every aspect of life. Because of her secondary status and low esteem, most of the women were denied entry in political decision-making.

The political representation of women is crucial for eradication of social evil like gender inequality and usher in women empowerment in the society. This time there are around 49 percent women voters in Karnataka and in 10 districts of the state, they surpass the men voters. It is for the first time in Karnataka that the Election commission has decided to set-up pink booths for the convenience of female voters.

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The Role of Christian Clerics in Promoting Good Governance and Development in Nigeria: Prophet Amos as a Model

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Abstract. Religion has been part of socio-political movements from the dawn of human consciousness. Thus, religion is a veritable tool for shaping and stirring of the human society. Therefore, clerics who invariably wield so much influence on adherents occupy key place in nation building. This is evident in both biblical era and the present day Nigeria. Nigeria is one of the most religious countries in the world with Christianity forming about the largest religious group, yet the realities in the socio-political landscape of the nation leave much to be desired. This paper examines the role of Christian clerics in promoting good governance and development in Nigeria in the light of the prophetic engagement of Amos in the eighth century Israel. The study adopts the historical, comparative and evaluative approaches. The paper submits that the Christian clerical vocation in Nigeria is not effective in checkmating socio-political actions and the promotion of good governance and development due to partisanship and self-aggrandizement. The paper advocates the prophetic paradigm of the eighth century biblical prophecy which separated clerical vocation from partisan politics in order to function effectively in contributing to good governance and development.

Keywords: Christian Clerics, Prophecy, Governance, Development, Model.

1. Introduction

Nigeria is undoubtedly going through serious socio-political crisis. The currents in the socio-political space of the nation are such that if a drastic corrective approach is not taken there might either be failure of the state called Nigeria or a state of total Anarchy in very near future. These socio-political problems are midwived by ungodly and anti-people leadership by the politicians and all those vested with the responsibility of governing the people and controlling the resources of the nation. The situation of Nigeria is a far cry from what befits a nation that is globally acknowledged as the most naturally endowed black continent in the world. Apparently, there is leadership failure much as there is insensitive and irresponsible followership. Yet the leaders claim to be followers of one religion or the other, particularly Christianity and Islam. Galadima and Turaki (2001) have rightly alluded to the fact that Nigeria ranks among the nations with the highest number of churches in the world. Christianity is not just one of the dominant religions in Nigeria but indeed one of the major religions in the world.

Generally, religion has proven to be one of the most powerful social forces in the world. It sits deep in human consciousness, potent enough to influence and shape the actions of people,

including those in the realm of leadership. Adogbo (2005) has rightly captured the efficacy of religion in human affairs when he observed that the nexus between religion and the society is such that the history of the major socio-political and economic trends in many societies could be traced through the episode of their religious history. Christianity in particular has been a veritable tool for social, political and economic reengineering. Right from the time of its birth in Palestine, through its propagation in Europe down to the present age, Christianity has been manipulated as a factor in the socio-political space of different societies. For example, the history of ancient Israel revolved around religion; it was the hub of socio-political life of Europe from the time of the early Church Fathers, and the ill-manipulation triggered the Protestant Reformation. Also in the middle ages, the integrative force of Christianity was demonstrated in the Crusade against the Islamist invaders of Jerusalem. Similarly, Max Webber in his work titled *The Protestant Ethic and the Spirit of Capitalism* has demonstrated the extent to which religion, Christianity in particular, served as an impetuous factor for the economic advancement of Europe through the invigoration of the capitalist ideology. The influence of Christianity in the socio-political and economic engineering of societies cannot be undermined.

Like the situation was in Europe before the Protestant Reformation, championed by Martin Luther in the 16th century, the Church is mixing preposterously with politics in Nigeria and this has vitiated the watch-dog role of Christian clerics/prophets. The tendencies for rulers and even the ruled to become unscrupulous and self-seeking, thereby subjecting the masses to some form of social, economic and political misfortune have always existed in human history. The example of the people of ancient Israel is well documented in the Holy Bible just like other nations have their records of such scenarios too. In this regard, the socio-religious and politico-economic landscape of the eighth century Israel had much to share with the Nigerian situation. But prophecy or clerical vocation as an instrument of socio-political control was a different practice in ancient Israel from what it is in Nigeria, as indeed other parts

of Africa. The eighth century Israel presented an era of radical apolitical prophetism as a means of checkmating the excesses of the rulers of the land and the people as well. One would have expected that Christian clerics/prophets would also imbibe the culture of the biblical prophets like Amos and engage in the promotion of good governance.

Against this backdrop, the paper examines the role of Christian prophets or clerics in promoting good governance in Nigeria in the light of the clerical engagement of the eighth century prophets, particularly prophet Amos in Israel. The historical approach, comparative and evaluative approaches were used in the study. The paper examines the concepts of good governance and development as well as the essence and imperatives of prophecy. The realities of the Nigerian socio-political and economic situation are also examined. The social, political and economic background of the eighth century Israel is also discussed to show its similarity with that of present day Nigeria. Then the political dimension of prophecy in both Israel and Nigeria are critically studied. The essence is to recommend a paradigm shift for Christian clerical/prophetic engagement vis-à-vis politics and governance in Nigeria.

2. Conceptual Understanding of the Term 'Prophet'

This study deliberately uses the term 'prophets' and 'clerics' interchangeably or as synonyms. This is because of the fluidity in the use of the term 'prophets' as a title for a wide range of religious leaders in the Old Testament. Those titled 'prophets' in the Old Testament were preeminent religious leaders across time, whose insightful teachings and principles were impactful in the historical development of the nation of Israel. There are three Hebrew words associated with the meaning of prophecy and the office or role of a prophet. They include נָבִיא (*navi*, prophet) which is usually used in its simple understanding to mean one who is skilled or set apart for the act of foretelling events. Ugwueye (2014) explains that נָבִיא (*navi*, prophet) refers to one who is called by God to serve as his mouthpiece of one who calls out to

others in the name of God. In the context of the Old Testament or Israelite prophets, the phenomenon of calling is predicated upon Yahweh's action and volition. The second word is רָאָה (*ro'eh*, to see). It is an active participle of the Hebrew verb רָאָה (he saw). It applies to one who has the ability to see that which the ordinary man cannot see. Thus, it is appropriately translated as 'a seer'. The third word is הֹזֵה (*hozeh*). This word does not have particular English equivalent. It is sometimes rendered as 'prophet' as in Isaiah 3: 10 or as 'seer' in I Chronicles 29: 29. Apart from these strict senses associated with the three terms, they are so nuanced in the Old Testament that they applied to those outstanding religious leaders that Yahweh used to lead the Israelites. For example, Abraham and Moses were regarded as prophets of God in the Old Testament just as Jesus Christ was classified as a Jewish prophet.

Thus, prophets were clerics in a broad sense. According to Ejenobo (2009), prophets are identified by five basic roles, namely, interpretation of divine will, prediction of the future, advocacy, social criticism, and inspired leadership. Old Testament prophets were uniquely characterized by a sense of vocation or divine calling. This sense of calling is referred to as prophetic consciousness, which is the awareness that they are instruments, agents or messengers of יהוה (Yahweh). A prophet, therefore, is an individual who has or claims to have a divine contact and is thus commissioned or set apart to serve as a conveyor of divine will to the people or nation(s) which he has been sent by the divinity. The view of Ugwueye (2014) concerning the phenomenon of prophecy is apposite. He maintained that a prophet does not only concern himself with foretelling (prediction), but also engages in preaching, proclaiming, maintaining and developing the knowledge of the divine law and the consequences of disobeying it (forth-telling). He further submits that although prophets are divinely inspired, they equally preach some truths from what they know naturally from reason and experience. Prophetic proclamation revolves around the divine law as it applies to the human realm towards establishing god-

fearing and stable society, even if the ultimate objective is eschatological.

In this paper, the term prophet is used to refer to Christian clerics who claim to have been called by God to communicate His message to the people. There are two categories of prophets, namely, the true and the false prophets. Both categories of prophets may claim to have been appointed by certain divinity, perhaps the same deity like Yahweh, but the major criteria for determining their genuineness are divine calling, operational ethics or principle, mode of operation, the prophetic agenda and the fulfillment of their prophecies. True prophets may deliver messages just like other false prophets, but what differentiates them is that true ones proclaim considerably more judgment, usually very stern judgment, on Israel's kings, leading citizens and the nation at large. Thus, genuine prophets are fearless, selfless, blunt and consistent and they operate under the penumbra of prophetic consciousness which is rooted in the aura of divine inspiration. False prophets on the other hand are self-seeking, inconsistent and may be motivated by political and material interests rather than divine inspiration; hence the prophecy may not be fulfilled. The realities of the world of a prophet provide the context of the prophetic proclamation and underscore the essence. Thus, prophecy has a social dimension.

3. The Concepts of Good Governance and Development

The phrase 'good governance' may not have a straight-jacketed definition; but there are indices, features and elements that characterize it. Governance as used in this paper is in the context of mobilization, control and management of human and material resources of a state or nation for and on behalf of the people of that state or nation who vested the power and authority to do so on the person(s) acting in such capacity. The concept of good governance according to Ekundayo (2017) stands on a tripod. The first leg of the tripod is the kind of political regime in place; the second is the process and manner of the exercise of authority in managing the socio-economic resources of the state in the light of developmental objectives; while the third is the ability of government to

make policies and effectively implement them. When these principles are closely examined in the context of the Nigerian experience, it would be clear that the governance debacle in Nigeria is mainly associated with the second principle and partly the third.

Good governance is something that has to do with how people are affected generally by governance, not based on individual or personal gains. Idada and Uhunwuangho, (2012) believe that the ideological foundation of good governance is democracy. Thus, good governance is essentially people-oriented; it is directed, in policy and action, towards actualizing a stable and progressive economy and a viable state. Good governance is a product of good leadership. Nwagboso and Duke (2012) refer to leadership as something naturally involving the exercise of social [and political] power and it is not only the capacity to make good policies but also to get the policies implemented. This is the beacon of good governance.

UNDP (2007) lists eight indices, attributes or principles of good governance to include citizen [political] participation, rule of law, transparency, responsiveness, consensus, equity and inclusiveness, effectiveness and efficiency, and accountability. Ekundayo (2017) adds strategic vision to the list, and this is fundamental to effective delivery of good governance for a good leader should be visionary. Good governance must deal with the menace of corruption as a key element of economic prosperity framework. From the above pigmentations of good governance, it may suffice to posit that it is a holistic leadership action that holds the objective of creating a socio-political and economic framework within which citizens can have a sense of belonging and effective participation as well as actualize a stable and progressive economy. The haul mark of this is development.

Development may be erroneously conceived as economic growth based on structural changes, savings and investments leading to bogus Gross Domestic Product (Otto and Ukpere, 2012). But if such approach is given to the

conceptualization of development, then Nigeria at some point could be listed among developed economies, especially during the periods it fared as the largest economy in Africa and one of the fastest growing economies in the world. But given the realities of the avalanche of problems related to human welfare, survival and security such as unemployment, hunger, poverty, disease and mortality rate, crime rate and insecurity, corruption and misrule, poor education and illiteracy, and the deplorable state of social infrastructures among others, development as a concept has to be redefined from a people-based or humanistic perspective, as Ake (2001) rightly thought.

Development is a holistic and a multifaceted concept that encapsulates the totality of established culture and processes that do not only mediate good living and create a viable economy but also plant institutions that defy time and are stronger than individuals, which makes it possible to have an ideology-driven society in which potentials could be harnessed to the fullest without the interventions and interruptions from selfish and corrupt leaders/leadership. A few definitions or explanations aptly capture the meaning of development in line with the mindset of this writer. Nnoli in Nwanegbo and Odigbo (2013) think that, as a dialectical phenomenon, development has to do with the interaction of humans and the society with their physical, biological and inter-human environments in order to transform and harness them for the improvement of their lives, the society and humanity in general. This culminates in the elimination or reduction of such human problems as inequality, poverty, unemployment, illiteracy among others (Okolie, 2009). As Nwanegbo and Odigbo (2013) posited, Development therefore, could be seen as the process of empowering people to maximize their potentials and the ability to exploit nature to meet daily human needs. It can also be seen as a process by which [the] quality of human lives and capacity to surmount daily needs are considerably improved (p. 287).

Conceptualizing development as a holistic phenomenon should take cognizance of the

factor of freedom. Sen (1999) makes sense in his view that development can only stand when the inhibitors of human freedom are pulled down. Some of the major freedom-related barriers to development include poverty, tyranny and social deprivations. Thus, development hinges on the tripod of political, economic and social settings or realities which embody the value system of a given society (Nwogu, 2013). Development, therefore, is systemic. The moment a system is sick and the population of that system becomes infected with the disease, development becomes a mirage for that system. This is why the issue of political culture, leadership, education, economic opportunities, security, value orientation and of course religious manipulation become key factors to the development of a society. In a nutshell, development is an all-embracing concept that has to do with ensuring the overall wellbeing of the people and the society through appropriate use of political power and the deployment of human and material resources of a state. Hence, development and good governance are inextricably interlaced.

From the above conceptual overview of good governance and development, the Nigerian situation is clearly cast in one's mind; and given the parameters of good governance and development, the question as to whether Nigerian is in good stead or not readily pops up.

4. The Socio-Political Situation in Nigeria

The story of Nigeria is obviously that of a failing state. The socio-political realities in Nigeria are deplorable with multifaceted problems strangled to misrule. Good governance and development are shadows of themselves in Nigeria. Democracy which is purported to be the harbinger of good governance in some climes is in shambles in Nigeria due to flagrant disregard for the rule of law and due process occasioned by the quest for personal or selected group advantage. As Omosor (2013) averred, democracy is a mere political ideal which its principles when religiously upheld and reflected in the political actions of a state would mediate good governance to the people and evolve a

stable egalitarian society where developmental prospects can be actualized. There are two aspects of democracy, namely, that leaders rule by popular mandate (the fact of being chosen through the process of free and fair election) and ruling according to the norms of the land and in accordance with the interest or the demands of the people (the fact of legitimate political decisions actions taken in the interest of the generality of the citizenry) while government and social institutions are empowered to function without interference. The democracy that is practiced in Nigeria lacks social and economic responsibility and this has emasculated development.

Elections are marred with irregularities of varying forms and degrees in Nigeria. Rigging, violence and vote buying are the defining characteristics of election in Nigeria. Parties in power or that have more formidable means of malpractice seek to perpetuate themselves in office or grab power by all means at the expense of the wishes of the masses. Politicians are unaccountable, corrupt and overbearing. The Judiciary which ought to be the hope of the common man has literally become an organ of the executive arm of government, such that justice swings according to the dictates and the whims and caprices of those cabals in the corridors of power. The various government institutions are catalysts and accomplices in the subversion of governance in Nigeria. The security agencies, the judiciary, government agencies such as the Economic and Financial Crimes Commission and even some civil society organizations are willing tools for negative governance in Nigeria. This has made the living conditions of an average Nigerian despicable. The description of the Nigerian politicians by Ogundiya (2010) is apt. He maintains that: *Nigerian political elites, almost without exception, have an insatiable capacity to steal from the commonwealth and leave the people more impoverished. Unrestrained by any real accountability to the electorates, many of those who come to power in fraudulent elections have committed abuses against their constituents and engaged in the large-scale looting of public resources* (p. 23).

The implication is that the economic gulf between the rich and the poor is bewildering. An average Nigerian is a beggar; for begging is not only the reserve of the *almajiris* on the streets in the northern part of Nigeria; indeed, many Nigerians beg in various forms and places to survive. Poverty rate is alarming due to large scale unemployment. The economy is not viable and entrepreneurship is not encouraged with the deplorable roads, dead power sector and insecurity. The issue of insecurity in Nigeria is disheartening and hopeless. Researchers and scholars like Abogunrin (2007) and Ogundiya (2010) have linked the restiveness and security debacle in Nigeria to government abysmal performance. Nigerian leaders have abandoned their responsibility of creating a viable society and delivering quality and selfless services to the people for their personal interests. Education at all levels is in comatose with an untold number of school dropouts. Militancy in various forms, rooted in socio-economic and political deprivations, is on the increase while political terrorism as manifested in the *Boko Haram* insurgency is blossoming. Omosor (2013) has elucidated the fact that failed governance and the attendant poor living conditions of people is the interface between religious fundamentalism and political terrorism in Nigeria.

One of the greatest problems of leadership and governance in Nigeria is the virus of corruption. Corruption has become so rampant and prevalent that it has become a norm in the society. It is difficult to adequately capture the dimension and extent of corruption in Nigeria. C. S. Momoh in Eze (2002) aptly speaks of the endemic nature of corruption in Nigeria thus:
If there is anything which operates efficiently, uniformly and smoothly all over the country, it is the twin engine of the machinery of corruption and bribery. The phenomenon of corruption seems to be out unofficial ideology, our lingua franca, the universal language which is spoken and understood in every nook and cranny of Nigeria (p. 1).

Corruption is a dent on the image of Nigeria. The global community, political leaders, public and civil personnel and even the police and other security agencies see bribery and corruption as a

legitimate means of survival. It is now openly and brazenly practiced.

Corruption is inextricably associated with materialism. Materialism drives individuals into the way of inordinate ambition to acquire massive wealth. The core African values and moral principles which place good name above riches have been eroded by materialistic ideology. Today, prestige, fame and recognition are predicated upon wealth. Those who direct the affairs of the society are those who have amassed wealth by any means. Political leadership is no longer by integrity but a function of affluence. This is why notorious criminals dominate the political domain and even at the level of community leadership. Prestigious titles are bestowed on the rich, no longer on those with approved moral credentials. Thugs, hooligans, murderers, thieves and all sorts of morally debased and demented persons grab power and perpetuate themselves on the seat of governance. What we have is a jungle kind of leadership. People are harassed in various forms, the public treasury is looted, violence is orchestrated, poverty is entrenched, diseases break out from malnutrition and unhealthy environment, death toll rises to an alarming level, quality education is aborted, crime in its multiple colours has assumed a dangerous spate, freedom is illusive, conscience is imprisoned and justice is manipulated, leaving developmental prospects a shadow of reality.

In fact, if the socio-political and economic realities of Nigeria were to be visualized or depicted physically as an image, it would be a terrible monster to behold. Leadership is a fiasco with corruption as its main stay and the effect is disastrous as the future is bleak and uncertain.

5. Christian Clerics/Prophets in Nigerian Socio-Political Context

The church in Nigeria has been a very key factor in the socio-political experience of the nation. As stated earlier, the population of Nigeria is substantially, if not predominantly Christian. The major task of the Christian Church is evangelism, propagating the gospel of Christ. Apart from the mandate of harvesting the

heathen into the kingdom of God and preparing 'souls' for everlasting life, the gospel is also directed or is meant to repair and improve the society and offer humanity good living here and now. Clerical vocation of which prophetism has become a viable and veritable dimension is therefore, placed with the obligation to drive the process of social change and political sanity that would lead to development and enhanced human welfare. This ought to be by conveying the will of God to the people particularly the leaders and checkmating the political leaders and the citizens through criticism and moral recipe.

It should be pointed out that the roles played by some churches and clerics/prophets in trying to ameliorate the suffering of the people and finding ways of dealing with the problem of survival cannot be undermined. Many churches are also instrumental in mobilizing their followers to participate in political activities, especially during elections. Religious leaders such as; Archbishop John Olorunfemi Onaiyekan (Nigerian Prelate of Roman Catholic Church), Archbishop Nicholas Okoh (Primate of the Church of Nigeria, Anglican Communion), Bishop Ayo Oritsejafor of Word of Life Bible Church (former CAN President), Bishop Matthew Kuka of the Roman Catholic Church, Pastor Enoch Adeboye of The Redeemed Christian Church, Bishop David Oyedepo of Living Faith Gospel Church (Winners Chapel), Pastor Paul Eneche of Dunamis International Gospel Center, Apostle Johnson Suleman of Mountain of Fire and Miracles Ministries, Rev. Fr. Ejike Mbaka of the Roman Catholic Church, among others too numerous to mention have been very active in engaging and mobilizing Christians particularly their denominational members across the globe to participate in the political life and activities of the nation. More so, the philanthropic gestures and the economic empowerment of most of them are in the records. The programs of Prophet T. B. Joshua of The Synagogue Church of All Nations in reaching out not only to his members or Christians alone but troubled people across the world with relief and empowerment materials including sums of money and scholarships has earned the admiration of people home and abroad.

However, in view of the socio-political currents and realities in Nigeria and the involvement of Christian clerics/prophets, there is much that taints the clerical vocation and undermines the charisma and prestige associated with prophetic calling. The reality in Nigeria with respect to the proclamation of the word of God is that it is fanned by the desire for wealth. The church has incurably become a wealth creation industry. This is due to the materialistic ideology that has given birth to opulent and ostentatious culture and life style among Christians, especially the founders/general overseers. Dada (2004) in his critical examination of the phenomenon of prosperity preaching in the Nigerian context has traced its origin to the influence of the American "faith-healers and televangelists like Kenneth Hagin, Oral Roberts, Kenneth Copland, John Avazini, T. L. Osborne and others" who directly or indirectly modeled some Nigerian neo-Pentecostal preachers such as late Benson Idahosa who is widely acknowledged as the father of neo-Pentecostalism in Nigeria, David Oyedepo, Uma Okpai, Wale Oke, Simeon Okah, Ayo Oritsejafor among others.

The quest for wealth and prosperity has taken center stage in Christian preaching and practice and this is why its association with politics is inherent. The phenomenon of prophecy has given impetus to this reality. Prophetic engagement in Nigeria has prosperity as its basic agenda as it revolves around the quest for 'breakthrough'. As Dada (2004) rightly observed, the harsh socio-economic conditions of the people orchestrated by those who have misled the country since independence became the promoting factor. Having raped the economy and shortchanged the people, Christians now turn to divine help to break away from the curses that have perpetuated them in poverty and prophecy stringed together with prosperity preaching became an instrument for public delusion and personal aggrandizement. Today prosperity preaching and prophecy is no longer the reserve of the Pentecostal or neo-Pentecostal churches but now prevalent in most of the Christian denominations. Ugwueye (2002) rightly comments that many of the preachers and prophets are apparently driven by the quest for personal wealth and power and this is one of the

reasons for the proliferation of the Pentecostal churches.

This power and wealth syndrome associated with Christian clerical/prophetic vocation today diffuses menacingly into the political realm. The clerics/prophets who have become so influential now meddle in politics and hobnob with politicians with the implication that prophetic oracle is now more often than not swayed in line with the sentiments and political affiliations of the so called 'men of God' or prophets. It is one thing to be called by God and another thing for you to separate the calling, which is a divine appointment and commission, from your personal material wishes and desires; for a true prophet of God does not speak of his own volition but by the inspiration and direction of God. Recently, some high profile 'men of God' in Nigeria have associated with politics and politicians in a manner that many consider untoward. The media widely reported the role played by Bishop David Oyedepo and Bishop Matthew Kuka in the reconciliation of the former Nigerian president, General Olusegun Obasanjo (Rtd) and his vice, Alhaji Atiku Abubakar who was the presidential flag bearer of the People's Democratic Party (PDP) in the 2019 general elections. They were in company of the later when he visited his former boss in his Ottah residence in Abeokuta to beg him to support his presidential ambition against the incumbent president, General Muhammadu Bahari (Rtd). Whatever defense clerics may throw to the public for such actions, the fact remains that it is somewhat a partisan action that betrays their sentiments and political affiliation which is unbecoming for their ecclesiastical calling. It is important to note that their followers are certainly not members of the same political party and so such action is divisive.

Very recently, the 2018 harvest thanksgiving video of Rev. Fr. Ejike Mbaka went viral. In that video, he embarrassed and sent out the former governor of Anambra State, Mr. Peter Obi, who was the running mate of Alhaji Atiku Abubakar of the People's Democratic Party in the 2019 general elections on the ground that he and his members belonged to the ruling party, All Progressives Congress (APC). He openly

campaigned for the APC governorship candidate in Imo State, Hon. Hope Uzodinma and the APC presidential candidate, President Muhammadu Buhari who sent a delegation to that thanksgiving service. He unequivocally expressed dissatisfaction that President Muhammadu Buhari has not supported the church financially since he won election through his prayers in 2015 after which he sent the president's emissary to tell him to send money to his ministry to avoid failing the 2019 elections. Mr. Peter Obi left the scene embarrassed. Similarly, the print media in Nigeria is not scarce of predictions and counter predictions about the outcome of the 2019 presidential election in Nigeria by self-styled and self-acclaimed prophets of God. A particular minister of the gospel was captured in a video predicting with categorical certainty that Nigeria would elect a youth as president come 2019 as God has revealed to him.

In September 2014, an aircraft stocked with about ten million US dollars allegedly meant for the purchase and supply of arms and ammunitions to Nigeria was intercepted and confiscated with two Nigerians and an Israeli in South Africa and upon investigation the aircraft was traced to Pastor Ayo Oritsejafor, founder and president of Word of Life Bible Church and the then CAN president. The famous cleric did not deny ownership of the private jet; rather he claimed that the jet was leased to a certain Green Coast Produce Limited by the Eagle Air Company which operated the aircraft for him. It was further claimed that the jet had been chartered by some persons (Premium Times, 2014). No matter how strong and convincing the defenses may be, it is curious that it was the CAN president's jet that was chartered for such deal. It leaves some veneer of scandal on the body of clerical vocation.

The history of elections in Nigeria is the tale of massive rigging and violence. The scenario has become worse since the inception of the fourth republic in 1999. Yet these corrupt riggers go to churches for elaborate thanksgiving to God for the victory at the polls. The question one asks is 'would God be happy and receive such thanksgiving?' The 'men of God' presiding over

such churches gleefully receive them and eulogize them for their achievements. A principled prophet or 'man of God' would decry the rigging and killing and reject such thanksgiving. But because such occasion attracts dignitaries and the rich who give huge sums of money as offerings and thanksgiving token, prophetic voices are not raised against them. It is the case that prophets/clerics deliver prophecies predicting the winner of elections across the various states and the nation at large and the different men of God or prophets often contradict one another. In many cases, their predictions do not come to pass.

Most of the politicians finance the building of the gigantic and ostentatious church auditoriums. More so, stupendous amounts of money are paid as tithes, offerings and donations and the clerics do not care about the sources of the money, even when it is obvious that such persons are mismanagers of commonwealth and corrupt politicians. When these things happen, it becomes very difficult for the 'men of God' to speak ill of the leaders/politicians and attack their socio-political vices. The prophet/clerics are divided along political sentiments. There is no uniformity, conformity and consistency in the prophetic proclamations of the 'men of God' in Nigeria. Prophecy is swayed by sentiments and material interests. Ashewolo and Maren (2015) apparently had this kind of developments in mind when they averred that religion, albeit Christianity has become a political tool.

6. The (Eight Century) Background of Amos Prophecy in Israel

When the background of the eight century Israel is well examined, it would be discovered that there is so much that it shares with the Nigerian nation in terms of social, economic and political realities. During the era of the monarchy, there was relative economic progress and political centrality. But, there was arbitrary spending of state resources in a manner that historians of ancient Israel consider selfish (Knight, 2011). This was beginning to lay the foundation for a serious macro sociological problem as inequality in all its ramifications began to be entrenched. As Wax (2013) recorded, apart from the royal

family, the Israelite nation consisted of a ruling stratum that was not more than 2% of the total population of the land possessing enormous politico-economic power. This minority class of people included high profile bureaucratic officials, military personnel, landlords, merchant and priests among others who enjoyed special recognition with the gift of land, political appointments and other sundry privileges. Thus, "the manner in which the monarchy managed and commercialized agriculture [and other sectors of the economy] set the tone for a devastating clash of social values with very serious political and religious overtones".

Following the division of the United Kingdom of Israel, the economic flux associated with the reigns of King David and Solomon his son and successor waned and there set in a period of unending struggle and rivalry for political ascendancy both in the northern and the Southern kingdoms, Ephraim (Israel) and Judah. Both kingdoms of the south and the north were caught up in the web of the political maneuvering of the great powers of Syria, Assyria, Mesopotamia and Egypt who contested among themselves for the political and economic domination of the territories around them. Assyria held sway in power for many years and Syria, Israel, Judah and Philistia were her vassals (Marrs, 2003). There was not much economic prosperity for the Israelites at this time and politically, there was bottled up yearning for emancipation from obnoxious rule and diplomatic domination waiting to find a vent.

The religious perversion of the time was ostensible. In the north, the religious decadence clichéd as the 'sin of Jeroboam', which is apostasy owing to flagrant idolatry, had persisted. The religious dimension of the nation of Israel is quite significant in any discussion of the socio-political and economic development of the people because the people understood history, society and the universe from the lens of religious dynamism. Wax (2013) wrote in this regard that:

The pre-exilic religious tradition of ancient Israel determined that Yahweh was the national deity and Lord of Israel who directed Israel's

history. The relationship between Israel and Yahweh was based on a political ideology that sought to maintain harmony as opposed to chaos. This ideology was, in many respects, manifested in political battles that the Israelites had to fight against foreign chaotic forces of evil. The relationship between the king, as the representative of the people, and Yahweh as Lord of the universe, placed a special duty on the king to ensure that the people were governed in terms of the same laws that Yahweh used to regulate the cosmos (p. 109-110).

The implication of the idea conveyed in the above submission is that god's idea of leadership or governance is that the law is realized through the principle of social justice as a measure to protect the weak from the overbearing and oppressive excesses of the violent ones. Thus, politics and socio-economic engagements ought to be predicated on divine ideal of the society and human life.

The socio-political situation of the eight century Israel is significantly tied to the dynamics of the reign of Jeroboam II (786-746). He ascended to the throne of Israel when the political power of Assyria was diminishing due to internal challenges. So, he embarked on campaign for territorial expansion and eventually expanded Israel's borders and extended her dominions. Consequently, Israel waxed stronger politically and economically. Wealth was created and Israel's prosperity was restored. But as Marrs (2003) pontificated, 'this socioeconomic boom carried tragic consequences. If we accept the prophetic records as reliable witnesses to the period, we realized that the prosperity was not equally distributed'. The privileged class lived in extreme opulence, the lands were owned by the nobles and the masses were subjugated and subjected to impoverishment. There was moral degeneracy as manifested in bribery and corrupt arts, drunkenness and amorous indulgences including sacred prostitution. Injustice became the haul mark of the society. Religious perversion was in its state of flux. This was what set the stage for the calamitous fall of Israel, a fate shared by Judah as well.

It was within such religious, social, economic and political contexts that the eight century prophets emerged and frontally engaged the corrupt and ungodly people and their perverse rulers. Heater (2014) names Amos, Hosea, Isaiah, Micah and Jonah as the prophets who ministered during this period. They are variously known as the classical, writing or literary prophets. However, the first four are remarkable and outstanding in addressing the situation of the time. But Prophet Amos who is the focus of this study is peculiar and more holistic in his prophetic response to the prevailing social, religious, economic and political conditions of Israel as it relates to Nigeria. It is therefore imperative to briefly consider his prophetic occupation in Israel in Nigerian context.

7. The Prophecy of Amos in Nigerian Socio-Political Context

The Prophetic engagement of Amos is quite significant for present day Nigeria. He was a foremost social critic who lived at the time Uzziah reigned in Judah and Jeroboam II ruled Israel. During this time, there was economic and political prosperity as it is in Nigeria. But this was attended by religious misdemeanor, socio-political disintegration and moral degeneracy. The people indulged in brazen perversion of the official faith of Israel, so that there was outward religiosity without inward godliness or true religion. There was oppression and injustice. Wasteful luxury and self-indulgence characterized the lifestyle of the rulers and the privileged citizens. The righteous was sold for silver and the poor for a pair of shoes (Amos 2: 6). They turned aside the way of the afflicted, which is an allusion to the perversion of justice by judges who received bribes and gratifications from the affluent and then concealed the truth and repudiate the righteous (Amos 5: 7). Though they in rigorous of religious observances, they dealt deceitfully in business with false measures (Amos 8: 4-5).

The prosperity of Israel dazzled the people so much that they became blind to morality. Amos confronted the nation with a direful prophetic oracle. He did not care about status and power and neither did he prophesy for material gain.

He condemned the reckless opulence of the people. Amos chose the time of their harvest to address the people. He first threatened the foreign nations for their hostility towards the people of God with the rhetoric of the 'Day of the Lord' and as the people thumbed up for him he frontally took a swipe on them, charging and condemning them like the heathen nations and alerted them of the impending doom of exile. Amos, famously known as prophet of doom, called for justice without which God would visit the people with calamity. He told the people not to glamour in their expectation of the 'Day of the Lord', for it would be darkness like other heathen nations and not light (Amos 5: 16-17). God's dealing with the people would be on ethical basis. In Amos 6: 1-7, the prophet lampoons them thus:

Woe to those who are at ease in Zion, and to those who feel secure on the mountain of Samaria, the notable men of the first of the nations, to whom the house of Israel come! ... Woe to those who lie upon the beds of ivory, and stretch themselves upon their couches, eat lambs from the flock, and calves from the midst of the stall; who sing idle songs to the sound of the harp, and like David invent for themselves instruments of music; who drink wine in bowls, and anoint themselves with the finest oils, but are not grieved over the ruin of Joseph! Therefore they shall now be the first of those to go into exile and the revelry of those who stretch themselves shall pass away (RSV).

Situating Amos and his prophecy in Nigerian context would reveal the anomalous and dysfunctional prophetic/clerical engagement in Nigeria vis-à-vis the realities in the socio-economic, political and religious spheres of the nation. Like the eight century Israel, Nigeria is very rich and endowed with enormous natural resources. Nigeria is equally rich in human capital or resources. But unfortunately, the quality of life of an average Nigerian does not reflect such classification. All that Amos attacked in Israel are prevalent in Nigeria. There is economic hardship for the downtrodden in a rich nation. Social disintegration, moral decay, political oppression and abuse of power, wasteful luxury, corruption both in business and governance, embezzlement of public funds,

judicial malpractice and a host of other socio-political vices are the features of the Nigerian society.

Unlike Prophet Amos, the Nigerian clerics dine and wine with the politicians. They visit government houses at the local, state and federal levels for selfish reasons under the pretense of prodding the people in authority to act in certain way. But the fact is known to Nigerians that the clerics are usually seen off with 'fat envelopes'. Ethnic sentiments are sometimes the determiner of the support for the leader at the moment. It is unrealistic to imagine or expect any critical prophecy when the prophet is a member of a political party. Amos had deep moral nature with stern temperament. He gave his message with austere severity. Like other typical Israelite prophets, Amos was not materialistic. On the contrary, the ambition of Nigerian prophets/clerics is to acquire wealth and live in opulence. This naturally draws them into political affiliations and adventure.

Some of them aspire to be elected into political offices. For example, Pastor Tunde Bakare of The Latter Rain Assembly was the running mate to General Muhammadu Buhari (Rtd) in the 2011 general elections which they lost under the platform of Congress for Progressive Change (CPC). Similarly, Pastor Chris Okotie of the Household of God International Ministries serially stood for elections in 20007, 2011 and 2015 under the platform of Fresh Party. In 2007 and 2015 he quoted God as having anointed him to rule Nigeria. Ishiekwene, (2018) wrote in the Vanguard Newspaper that the pastor has once again announced that God has chosen him to rule Nigeria in 2019. Such claims amount to false prophecy. One of the criteria for true prophecy is fulfillment. The materialistic ideology that has crept into the church has the church to a business enterprise and this is the bane of prophecy. Some of the clerics and prophets bid for contracts. When that is the case, such 'men of God' would not be independent and objective to function effectively as a social critic.

The office of a prophet should not be intertwined with partisan politics. Prophets are

the mouthpiece of God who should endeavour to speak the truth at all times without fear, bias or favour. Prophets are watchdogs of the society. The leaders and politicians in Nigeria are manifestly corrupt and mean. It is surprising to see ‘men of God’ endorsing politicians to run for elections even when it is obvious that the politicians have looted the nation dry and now spent their ill-gotten wealth to secure political fortune. Prophetic oracle should serve as instrument for social reconstruction and reengineering. The institution of prophecy and clerical vocation must not be tainted with political decadence. They must not speak to please the leaders but rather their ills should be exposed

8. Conclusion

This paper has attempted to establish that development is a product of good governance which is also a predicate of responsible and selfless leadership. Responsible leadership is in turn partly a function of critical and conscientious followership. Christian leaders – clerics and prophets – in Nigeria have the capacity to influence and prod political leaders to offer good governance and bring about development. This is possible when they engage the leaders critically as mouthpieces of God and promoters of morality based on divine law and ethics. The Christian prophets/clerics have vitiated the potency of prophecy in socio-political reordering by associating with the politicians and seeking personal material gains. The pursuit of affluence by Christian clerics/prophets, owning private jets and properties here and there without adequately helping the needy, is not exemplary. The distinguishing characteristics such as severe austerity, strict morality, political neutrality and ‘prophetic consciousness’ associated with prophetic/clerical vocation in ancient Israel as demonstrated by Prophet Amos is lacking among most Nigerian prophets.

Rather than becoming partisan in politics, clerics should pursue the agenda of good governance and as such function as the watchdog of the society. They should constantly seek the face and mind of God to know which way the leaders

and the people should go. With the overwhelming populations in the various Christian denominations, the people can influence political opinion by exposing the vices of those in power. Prophets should speak the mind of God and not according to their interests and desires. They have to consider and imbibe the prophetic virtues of Amos in the eight century Israel particularly the dissociation of his calling from political partisanship.

Prophets/clerics do not have to stand for elections as that would betray the primary purpose of their calling. Yes, they could vote their candidate of choice but not to the extent of dining and wining with them. Many Christians are politically apathetic because they have lost confidence in the leadership of the nation by the politicians. The clerics should vehemently influence and mobilize their congregations to participate in elections either to be voted for to offer good leadership or to vote out corrupt leaders. They should learn to reject the act of politicians coming to give thanks to God in their churches for electoral victory after rigging elections, killing and maiming citizens. The church is the conscience of the society and this conscience should not be smeared with political sentiment, partisanship or materialistic tendencies.

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Impact of Neo-Liberal Policies over Employment and Development of Agricultural Workers in India

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Abstract. It is widely established that poverty incidence is very high in most of Rural-India and it is clear that rural poverty is particularly significant both in absolute and in relative terms. Moreover the picture appears rather bleak in terms of trends, since the available information on poverty trends suggests that poverty has, on average slightly increased over the years. The implementation of the Neo-liberal economic policies has led to greater concentration and centralization of land and resources, thereby sharpening the peasant class differentiation. Rural India is characterized by large number of agricultural workers majority of whom either are still landless or owning a very small piece of land and depending on the hiring out of their labour for meeting their needs of bare subsistence. This ever growing reserve army of rural agricultural workers is largely unorganized; with the exception of a few states and the implementation of the Neo-liberal policies have led to the proletarianization of the indebted and pauperized peasantry. This paper tries to show how the sustainability of small-scale cultivation, which largely characterizes Indian agriculture, though not in a homogeneous or undifferentiated manner, has been one of the important casualties of the trajectory of neo-liberal policies into which the country embarked upon in the early nineties.

Keywords: Neo-liberal Policies, Employment, Development, Agricultural workers etc.

1. Objectives of the Study

- To find out causes of rapid poverty incidence in among agricultural workers
- To study the government strategies to boost employment and development of rural India
- To evaluate the impact of Neo-liberal Policies
- To depict the transformation of modern scenario of agricultural policies

2. Methodology

The present study entitled “Impact of Neo-Liberal Policies over Employment and Development of Agricultural Workers in India” is a topic that requires both the exploratory (based on secondary data) as well as descriptive (based on primary data) studies. The study is primarily based on secondary data and partially on primary data.

3. Introduction

The neo-liberal economic reforms of 1991 and the structural adjustment of the economy, the Indian state have made an evolution from the state-led welfare-oriented economic standard to a more market-driven and capitalistic one. These reforms constituted a deep-seated rejection of the Nehru-Mahalanobis strategy of

developing India on the basis of a closed economy with a significant role for the public sector.

It was moreover expected that reforms will open up the market and bring competence and effectiveness to it, increase the productivity of the manufacturing sector, generate growth and additional employment, and reduce poverty and inequality in India.

The neo-liberal capitalist growth model was cast as the universal remedy for all problems that India faced. The industrial policies based on self-reliance slowly gave way to export-oriented policies. India opened up its market to foreign capital, invited multi-national companies, reduced import tariffs and actively sought foreign investment in various sectors.

The economic transition in India since 1991 is characterised by three facets – neoliberalism, globalization and inclusive development. Neo-liberalisation effected a structural change in the economy from state-reliant planning based market economy to a market-driven economy without state control and regulations and with the state as facilitator, not regulator, of free and competitive market. Globalisation came hand in hand with the neo-liberalisation. It basically refers to the opening up of so far inward-looking economy to the global market – particularly to the global finance.

However, India poses another characteristic which is due to its liberal democratic polity and which neither the national nor the global capital can ignore. This is in the Indian context known as inclusive development, which in the parlance of policy makers means making market work better for everyone – particularly for those who are still left out of the market despite high economic growth.

After initially growing at 5- to% per annum following the reforms, India's GDP grew at a rate of 8 to 9 % during the first decade of the 21st century. Given this high growth, some scholars predicted India as the next economic super-power. Such sweeping predictions, however, ignored the ground realities. The ruling elite were more concerned about growth rather than its implications for people. In this

context, *The Alternative Economic Survey, India: 2012-13* makes an excellent contribution to evaluating the impact of neo-liberal policies in India in the last two decades. The central questions that the authors address are:

- Who has been the main beneficiaries of economic growth in India?
- And how have the neo-liberal policies affected the lives of the poor and marginalized groups of Indian society?

Following a people-centric view and grounded in principles of equity, distributive justice and rights, it also clearly shows how the neo-liberal regime have, despite promises of making growth humane and inclusive, blatantly served the interests of big capital and deprived the *aam admi* of fulfilling their basic welfare and citizenship rights.

Four things are noteworthy regarding the transition and development in India during this period spanning from 1951 to 1984. They include:

- (i) Dominance of state control, regulation, and direct participation in production (not only in the provisioning of public goods like National Defence but also in the provisioning of private goods like iron and steel)
- (ii) Certain institutional reforms like land reforms (with very limited success)
- (iii) Social sector orientation in providing relief to the poor and marginalised sections of population which includes subsidies and various transfer payments.
- (iv) And above all, a fiscal policy stance based upon deficit financing and monetary policy stance which aimed at fixing the major macro variables like interest rate, exchange rate etc without letting them being determined by the market

4. Planning Strategy

The abrupt goal of planning, therefore, was to expand India's production base and to rapidly

industrialize the nation; “to build up our country industrially and bring about in fact that long deferred industrial revolution in this country.”

The policy makers wanted to envision India from as a “poor, relatively static, primarily agricultural and traditional economy” to as an economy that would be “richer, dynamic, industrial and modern.” Indian planners treated rapid industrialization on self-reliant basis as ends to be pursued regardless of the costs involved given the legacy of colonial past and nationalistic euphoria of the time.

Neo-liberal economic liberalisation thus saw changes in economic policy stance in both fiscal and monetary policy matters. With the government introducing self-control on fiscal deficit through Fiscal Responsibility and Budget Management Act to contain fiscal deficit, the fiscal policy option of raising government expenditure, even when needed, is gone. At the same time, this is a phase which witnessed enormous concessions or subsidies given to the capital at the cost of labour to attract private – particularly foreign investment.

The state regulations and controls in industry were changed to facilitate the market-led expansion of industries. The monetary policy on the other hand became more concerned with inflation targeting. Compared to the earlier period of post-Independent planning and state-led transition, this phase of transition registered much more impressive economic growth rates which before remained quite unthinkable.

5. Neoliberalism on the Ground in Rural India is strengthening of agrarian class conflict or the enlistment of rural elites as well as the rural poor:

The neoliberalism and globalisation agenda of the capital in Indian context could not ignore the political agenda which by its nature characterised by liberal democratic polity since 1947. So, keeping market at the focus the inclusive development agenda was set up to show that the neoliberal regime is not without any distribution agenda either. However, it has its own dilemma for the policy makers in the

neoliberal context which is best described in the chapter 2 of the Economic Survey (2013).

So, the transition is also towards a neoliberal distribution regime whose avowed objective is accommodating those who are still at the margins of market. But given the nature of distribution (which lacks any universalism, rather target orientation is the main aspect so that fiscal constraint can be reached) the programmes implemented so far remained meant some relief measures for the vulnerable. Further, the implementation failure, typical of Indian social sector programmes since the days of planning, continues unabated.

5.1 Consequences

Hence, the new transitions in Indian economy are shaped in terms of the dilemmas and pushes and pull factors associated with neoliberalism, globalization and inclusive development. The neoliberalism was incepted in India in 1991 along with globalisation to deal with economic imbalance which was then imminent in terms of external payments crisis. However, over two decades with neoliberalism and globalization Indian economy is subject to more fundamental internal as well as external imbalances.¹⁴

The current crisis is just one shot manifestation of these structural imbalances in the economy in terms of classical twin deficit (fiscal as well as current account) problems. As compared to the planning led transition phase the neoliberal and globalised high growth regime is characterised by growing income and asset inequality and also, the persistent accommodation of the interests of upper income and asset owning groups in the society.

This is reflected in the production pattern in the economy, in the import sensitivity for the rich, in motivating people towards financial investments in stocks and derivatives, and above all an attempt to install in the society a rich consumerist oriented economic culture.

As we have said already, the planning period had its own bad sides as it also failed to improve remarkably the average standard of living. However, the neoliberal transition is perhaps more precarious in this sense which can

quantitatively be confirmed in terms of increase in the value of India's Gini coefficient (an indicator for income inequality), rise in wage productivity gap in industries and services, and persistent malnutrition and hunger and poverty and unemployment (which still hold India as one of the lowly ranked countries of the world in terms of HDI ranking as per different Human Development Reports till the date since its inception in early nineties). So, while shining India is an emerging country of high growth and prosperity for few (as India has produced during this neoliberal period quite a handful number of billionaires), the other India remains still poor and lacks access to basic requirements to life while the aspiration for consumerist life always provokes this other India too!

6. Rationale and implementation of Neo-Liberal Policy Agenda for Agriculture Worker's

Although India's agriculture sector employs more than 50 per cent of the population, it contributes only 14 per cent to the overall GDP. Data show that 85 per cent of cultivators in India are small and marginal who cannot sustain their livelihood mainly on agricultural income. Even if agriculture grows annually by 4 per cent, agriculturists are not able to catch up with non-agriculturists, which have made it an unrewarding sector.

As a result, people are forced to migrate; land is increasingly allocated for non-agricultural purposes; and large numbers of poor farmers are driven to suicide. The migration of male members and their declining participation in agricultural activities has also resulted in the feminization of agriculture.

The performance of India's manufacturing sector during the reform period has also been dismal. Compared to China's 30.9 % , India's manufacturing sector has contributed only 16.1 % to the GDP. Factors like "power shortage, inadequacy and high cost of credit, fluctuations in prices of raw material, and rising import intensity in machinery and transport equipment industries" have constrained the productivity of

the manufacturing sector. Instead of generating employment, it has contributed to joblessness.

The authors show that though "some segments of Indian manufacturing have performed well; the unorganised sector has significantly lost jobs during the second half of the 2000s. Between 2004-05 and 2009-10, total manufacturing employment declined by 3.7 million, even as the organized-sector manufacturing employment in the country registered an increase of 3.1 million"

Though the advocates of neo-liberal policies believed that an export driven growth model would generate employment and hence drive inclusive growth, on the other hand, the trade performance of India has been quite varied. Though the trade deficit declined rapidly in the initial years of reform, imports grew faster than exports in the latter half of the 1990s. In the decade of the 2000s, even when the GDP was growing, "imports also grew much faster than exports". Although the government has been trying hard to promote exports, it seems that the trade liberalization policies have been misplaced. The inflows of FDI, and other capital inflows, have fallen short of meeting the deficit and total borrowing.

The exchange value of the Indian rupee has sharply declined against all major world currencies. The promise of an economic revival lies shattered in the face of the growing menace of predatory cronyism. The deregulation policies and lowering of tax rates have strengthened the black economy in India. The government has not been able to control the inflation, the imports, the trade deficit, current account deficit, exchange rate and various other measures of fiscal deficit.

Workers' rights in India were weakened since Independence by the large proportion of informal employees in the labour force. From the late 1970s, the situation deteriorated further, with attacks on unions by employers assisted by government policy. The attacks peaked during 1998-2004, after the globalization of the Indian economy from 1991 onwards, but declined thereafter.

Therefore they cannot be explained by globalization alone. Neo-liberal policies resulted in assaults on labour rights and social welfare, but trade unions and social activists struggled successfully against them. They even gained ground, in the form of the National Rural Employment Guarantee Act, which counteracted job and wage losses resulting from the global economic crisis. Globalization could help to strengthen workers' rights in India if unions worldwide could agree on a social clause in WTO agreements which would guarantee the basic human rights embodied in the ILO Core Conventions to all workers, including those currently in informal employment relationships, and launch campaigns for employment creation programs. Additionally, they would need to put pressure on governments to slash military expenditure and redirect public spending to the social sector, infrastructure, and civilian research and development. These steps would also help to end the economic downturn.

For farmers, land is one of not only a factor of economic importance, but one of cultural significance. However, with the global growth of a neoliberal capitalist market, these well-founded ideas have been forever changed by the introduction of new economic systems and corporations.

A feature of the globalization of Indian agriculture has been an acute employment shortage for those dependent on agricultural wage labour for survival. The collapse of non-farm rural employment, the crisis faced by small cultivators, and the decline in access to land among the rural poor associated with the corporatization of agriculture as well as state-backed corporate land-grab have all contributed to the increasing numbers of agricultural labourers. As a recent study notes, 'the deprivation of agricultural labourers is aggravated by the fact that not only are their wages lower than wages in non-agriculture (about two-thirds of that level), they have also grown at a lower rate in the recent period, thereby increasing the gap'. Agricultural labourers have always suffered from legal invisibility in the eyes of the Indian government -- there are still no labour laws relating to

agricultural labourers, and at best they are recognized as an unorganized sector occupational category for minimum wages, which, in any case, are never enforced. The unemployment rate for agricultural labourers is very high, and increased over the period from 1993-94 to 2004-05 .

One of the key processes associated with 'rural labourers' experience of neoliberalism has been the feminization of agricultural labour. Feminization of labour as it is occurring globally has two interrelated meanings. Firstly, it refers to the increase in women's employment in relation to men. Secondly, it refers to processes of casualisation, informalisation, and growing flexibility and insecurity of labour for both men and women which characterizes neoliberal globalization.²⁸

7. Conclusion and findings

We really need to identify the way in which neoliberalism as an ideology is not stagnant, and in particular its capacity for appropriating concepts and transforming their meaning. We can observe the way this has happened in relation to 'rights' and 'corruption' in which ideas and obsession which came out of progressive peoples' movements have been incorporated into neoliberal formulations. Here I would like to focus on how this process has occurred in relation to the concepts of gender equality and women's empowerment.

The economic dip has also made it clear that the neo-liberal model of globalization is extremely flawed, because by impoverishing the vast majority of the world's 126 working people, it restricts market expansion drastically and thus becomes a fetter on capitalist accumulation.

Another requirement is employment creation programs like the NREGA scheme in which workers are registered and guaranteed basic rights, as well as state support for workers' cooperatives. Finally, if the bulk of state expenditures on militarism are redirected towards health care, education, social security, welfare, infrastructure and civilian research, this would create socially useful employment, upgrade productive resources (including human

resources), and create the conditions for far stronger protection of the environment. In other words, globalization minus militarism and neo-liberalism is a realistic goal for which workers around the world can launch a coordinated struggle.

Indian export performance has been inadequate for making policy-formulation relatively autonomous of global financial interests. The slow growth of export revenues and the persistence of the external trade deficit are serious problems and show that the net contribution of foreign trade to the Indian economy has been negative all along, and is, in fact, deteriorating.

As far as savings and capital for investment are concerned, it is noteworthy that domestic savings and investment are even today not too far apart, suggesting the redundancy of foreign capital for growth.

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Part Two
Social Philosophy

The Yoruba Philosophy of Law and the Challenge of Corruption in Nigeria

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Abstract. One of the challenges confronting nation-building in Africa today is the incessant destructive social forces and corruption in particular. The mechanism of accountability and transparency has been perverted not only by managers of governance, but by anti-corruption agencies. For example, the penal codes in Nigeria had become inertial as anti-corruption agencies could not match word with evolving criminality, and the judiciary who supposed to be the last hope of the masses, had become unreliable. The article shall adopt the conceptual, analytic and evaluative methods to examine corruption in the Nigeria system of government and see how the Yoruba philosophy of law could resolve some of the impending problems associated with it. The Yoruba philosophy of law is enriched with moral rectitude (*Iwa*) and integrity (*omoluwabi*); it provokes reformative mindsets from time to time in order to achieve and maintain social equilibrium. The article concludes that the embellished moral content of the Yoruba philosophy of law outwit the Western mainstream legal system; hence, adopting it will go a long way in solving the perennial problem of corruption in Africa and Nigeria in particular.

Keywords: Africa, Corruption, Governance, Morality, Philosophy of law, Yoruba

1. Introduction

There is no gainsaying the fact that the problem of bad leadership and the damaging effect of corruption engulfing the socio-economic and political situation in Nigeria as a nation have attracted public attention and it has become a household discussion day-in-day-out. The recommendations of Western Models by international agencies and other promising initiatives to solve this impending problem had failed to nip the scourge on the bud and had proved to be foreign and not in tandem to the reality of the African people. It is unfortunate that the post-independence institutional structures imposed by our colonial masters could not sustain the enormity of the corruption phantom into the structure. However, there is need to reflect and redirect our thought to arrest the widespread cancerous corruption biting hard on nation-building in Nigeria. It is suggested in this article that the Yoruba philosophy of law could stand the chance to solving the challenge of bad leadership and corruption headlong through its moral rectitude (*Iwa*) and integrity (*omoluabi*). These two moral values directly appeal to human mind-set and are embellished with goodness capable of re-orientating and transforming the conscience of the people availing them of corruption.

In addressing this problem, this article will be subdivided into two: the clarification of concepts of Yoruba philosophy of law and corruption, and how Yoruba Philosophy of law resolves corruption.

2. The Yoruba Philosophy of Law and Corruption

The definition of law is herculean with its multifarious interpretations given to it by different scholars, but in the past, it was strictly confined to the domain of maintaining peace and order in the society. This understanding of the term is not in tandem with contemporary usage of the word but it has become an instrument with a shrewd appreciation of social circumstances. Therefore, the law aims not only at regulating human conduct and relations but also take into cognisance the dynamism of value-changes and fundamental human rights that goes along with it contemporaneously in the society (Ayua, 1986:72-74). Law is not the same thing as ethics and social policy: while law rather emphasizes the identification of justice with legality, ethics is concerned with moral norms (the concept of right and wrong), and social policies deal governmental decisions. The Yoruba philosophy of law is diametric to the tenet of legal positivism designed in conformity with their norms and culture and particularly their traditional legal experiences based on their ontological discourse (Olaoba, 2008:7).

Okafor (1984:157)) explicates the philosophy behind the Yoruba philosophy of law through a comparative analysis between Western legal positivism and the traditional African practice using the separability thesis and the non-separability thesis respectively. He posits that legal positivism is “a theory which recognises as valid enforceable laws only enacted or established by the instrument of the state”. This implies that only representational “command” of a recognised authority is the law. “Command”, according to Okafor (1984:159) quoting the Austinian imperativist’s school of thought, involves:

- A wish or desire conceived by a rational being, that another rational being shall do or forbear.

- An evil to proceed from the former, and to be incurred by the latter, in case the latter comply not with the wish
- An expression or information of the wish by words or other signs

Therefore, a command is an order by a sovereign to be obeyed by his/her subjects, and if not obeyed, certain punishments are attached to it. Commands exclude “positive morality”, “divine laws” and “laws lay down by private individuals and institutions” (Okafor, 1984:159).

Legal positivism is enmeshed in the separability thesis where positive laws, moral and teleological considerations are sheaved away. Okafor confines the traditional African laws to the non-separability thesis: laws here are sourced from the African ontological practice whereby both human and divine laws are established and collapsed together with the intent of a peaceful and harmonious human existence in the society. Divine laws is an exclusive preserve of the supernatural being, and if breached, it is considered “an offence not against man or the human society but against the supreme Being” (Okafor, 1984:160). Human laws, on the other hand, are laws relating to the socio-economic and political life of the people in a particular community. The breach of the human laws carries lesser severity than the divine laws, and its offender are liable to public obloquy.

Okafor argues that the jurisprudence of the traditional African laws is grounded on the ontological framework of the belief-system and the collective decision making method of the people. The concept of sovereign body (law court) issuing command is strange to the African culture. African culture recognises only “leaders and not rulers”, “seniors and not superiors” in ushering their laws. He explicates further that laws are enacted by joint decisions of the people in the community or by their representatives who are usually elderly men of unquestionable moral character which they believe are next to God and took after the wisdom of their ancestors. Hence, laws made by the African people are ordinances of collective reasoning by the community and not mere command

pronounced by an institution or body of persons (Okafor, 1984: 162).

The role of the ancestors is not undermined in promulgating laws in the traditional African settings. Okafor showed that the African creeds are implicitly underwritten in the African positive laws and this does not in any way contradict the tradition left behind by the ancestors. The ancestors are responsible to transmitting “codes of moral conduct” which are handed down from generation to generation”. This justifies the African positive law as valid, morally adequate and necessary for all and sundry to obey (Okafor, 1984: 162). Nwakeze (1987:103) corroborates Okafor (1984) asserting that traditional African legal system duly takes into cognisance the survival of the community by making sure that disputes are settled amicably and that such settlement is acceptable to all parties concerned. Thus, the role which the African legal systems play is basically reconciliatory. It is worthy of note to say that collective responsibility and appeal to conscience saves as basis for all juristic practice in Africa. So, the positivistic demand for enforceability mentioned earlier is a mirage in African jurisprudence. Rather, sanctions with less force characterise legal practice in Africa. Okafor (1984: 161) espoused:

The legal positivist’s doctrine that only enforceable norms are laws indeed, a doctrine based on their concept of a sovereign with the absolute power to secure obedience to its command or law, is contrary to the African social and political reality “in which the principle of equality is respected; in which the use of force is minimal or absent; and in which there are leaders rather than rulers and political cohesion is achieved... by consensus rather than by dictation”.

The above analysis implies that law and order are maintained without reference to any law enforcement agent in Africa. Often times, decisions on punishments are conscientiously taken and any attempt to contravene the laws is meted with the wrath of the ancestors. Okafor (1984: 163) stresses that “these are the lively consideration and conviction which binds the African’s conscience and disposes him to obey

the law whether or not there is a permanent or *ad hoc* power to enforce the law”.

To this end, the reality of justice in African legal system is mainly promote and protect in the interest of the community. Nwakeze (1987: 103) cited in Holleman’s *Issues in African law*, says:

That the relations between man and his fellowmen are not governed by law alone, hence in the determination of a lawsuit law is not taken as the only determining factor. The whole social setting and relationship of the parties and their position in the community are taken into consideration; and in the interest of justice “legal rules” are sometimes thrown overboard.

Therefore, to upset the ontology of the social order is to invoke calamitous reprisals to fall, not only upon the culprit but the whole community of which one is a member. This shows that the African people will always experience a considerable set back whenever offences are committed even by an individual.

So, looking at corruption, it simply entails “the very human characteristics of benefiting or reaping illegally from resources belonging to the collective masses of which we are at best only a member” (Hatti, 2010: 217). Corruption is the will or desire to privately and selfishly gain from what does not belong to one or an abuse of position to acquire wealth illegally at the detriment of the public trust or interest. Transparency International (TI) defines corruption as “the misuse of entrusted power for private benefits” (Agbiboa, 2012: 114). Thus, corruption involves infringing on public interest or other related economic ventures or mismanagement of public office. Joseph Nye’s classical definition captures the above definition. He defines corruption as the “behaviour which deviates from the formal duties of a public role because of private-regarding (personal, close family, private clique) pecuniary or status gains; or violates rules against the exercise of certain private-regarding influence” (Smith, 2007: 43).

This unwholesome behaviour facilitates unscrupulous political decisions that sometimes lead to wrongful use of resources to benefit some faceless hands at the detriment of the law

abiding citizens. Sometimes also, it may snowball into moral decadence; ineffective governance; organised crimes; police brutality, and other nefarious activities in governance. The peak of corruption is to legalise and create immunity for criminals so that justice is placed on sale and the law becomes the interest of the highest bidder (Agbiboa, 2012:123).

Seven forms of corrupt practices had been identified in Nigeria. Sometimes, they are interwoven, and their perceived legitimacy purportedly justified. They include: commission for illicit services, unwarranted payment for public services, Gratuities, String pulling, Levies and tolls, Side-lining, and Misappropriation (Smith, 2007: 43).

3. How Yoruba Philosophy of law resolves Corruption

The steaming waves of corruption in Africa had over the years been addressed by international agencies, sponsored by both civil societies and watchdog groups. Though this has notably spurred tough anti-graft legislations on culprit and tries to change corporate behaviours, but there is still a lot to cover in solving the problem of incessant abject poverty in various failed nations. Some international initiatives such as Organisation for Economic Corporation and Development (OECD) at her convention against illicit payments in 1997; the 2005 UN Convention Against Corruption; the 2009 Global Principles on Business Ethics Program; the Extractive Industries Transparency Initiatives (EITI) and others, have at one time or the other sanctioned corrupt nations and repatriated proceeds from looted funds to the native countries. But, some multinational corporations from Western democracies in Europe and North America have not yet refrained from the temptations of making illegitimate profits from culpable nations in Africa (Cockcroft, 2012: 21-28). In fact, most of the promising ethical motives of these institutions have not yet translated into any success in curbing corrupt practices in Africa.

Cases of corruption in Nigeria are an apology and from day-to-day it degenerates from bad to

worse. Obasanjo aptly remarked that “I haven’t seen that the will of persistency and consistency in Nigeria to fight corruption, because the people that are involved in corruption are strongly entrenched and unless you are ready to confront them at the point of even giving your life for it, then you will give in, that is the end of it” (Agbiboa, 2012:123). No wonder Nigeria is facing with a self- induced recession at this period not only because of her over reliance on oil rent but her prodigal and greedy leaders who exploit the economy every day. Statistics have shown that

About 80 percent of Nigeria’s oil and natural gas revenues accrue to 1percent of the country’s population. The other 99 percent of the population receive the remaining 20 percent of the oil and gas revenues, leaving Nigeria with the lowest per Capita oil export earning put at \$ 212 per person in 2004. (Agbiboa, 2012: 112)

It is unfortunate that even the 1 percent is salted away as booty in billions of dollars to Swiss Banks and other Panama secret financial institutions by political juggernauts in Nigeria. Hardly can one see a political office holder in Nigeria since the last forty years that is not culpable of the embezzlement. While many corrupt leaders dared the Nigerians and use the stolen money to build mansions in the country, others stealthily purchase properties through a third party in Europe, UAE, Hong Kong, Malaysia, etc.

The Boko Haram menace could not be exempted from the act of corrupt practices in Nigeria. Funds meant to fight insurgency were diverted and used for political campaigns and other frivolities by some politicians in Nigeria. Transparency and proper accountability mechanism were perverted by corruption while constitutional laws became an exclusive preserve right of the rich and corrupt leaders; the commoners now live at the mercy of the rich and justice became ephemeral to the poor. Corruption further provokes elicit embezzlement of public funds, money laundering, false declaration of assets and corner cutting strategy to enhancing wealth in Nigeria. In short, institutional graft of this nature is like a cancer

capable of morphing and attracting newly malignant players, to the point where it infects entire societies (Cockcroft, 2012: 23).

The anti-graft agencies, Independence Corruption Practices and other related offences Commission (ICPC) and Economic and Financial Crime Commission (EFCC), and their penal codes run short of their enormous responsibility and all that is heard are mere media propaganda and corrupt leader has been brought to book. Even when corrupt victims were arrested, it is either they are been melted with Judiciary frustration or freed on some legal technicalities raised by some corrupt legal counsels who are ready to pervert justice at all cost for their selfish interests. The recent raid on the houses of some High Court Judges in Nigeria by the Department of State Services (DSS) where large sum of foreign and local currencies were discovered is a good testimony to the high degree of corruption and moral decadence in Nigeria.

This slippery slope of high level of corruption can be checked through a critical engagement of the Yoruba philosophy of law which aligned with the moral philosophy of the traditional southern Sahara African society. The philosophy engenders a standardized balance of social equilibrium where genuine reconciliation and compromise between disputing parties are settled harmoniously in the society through moral rectitude (Iwa) and integrity (Omoluwabi). These two moral concepts enshrined in the philosophy of law of the Yoruba suffice to address the problem of corruption in Nigeria as a nation. The two concepts are used interchangeable to uphold reasonability of intention and action in the legal operations of the Yoruba cultural system. The concepts address mind-set directly and are reformatory in nature.

According to Wande Abimbola, there are two senses of *Ìwà* in Yoruba belief system. Firstly, etymologically, *Ìwà* is composed of two words: *i* (being) and *wà* (to be or to exist). *Ìwà* then means “the fact of being, living or existing” (Abimbola, 1975: 393). Secondly, *Ìwà* represents character which means “the essence of being” (Abimbola, 1975: 394). This paper

shall understand *Ìwà* in the second sense. The essence and existence of a man’s life is determined by *Ìwà* in the Yoruba belief system and their ethical practices revolve around it. *Ìwà* is noted either for good or bad character. For example, to a man with a good character, it is said *Oní ‘wà dárádára Okùnrin*, while to a person with a bad character, it is said that *Oní ‘wà burúkú okùnrin*. The Yoruba frown at a bad character. They believe that such a moral disposition would lead a person to destruction. So, in Yoruba belief system, character-building mechanism manifests in its entirety with the aim of fostering good *Ìwà* in the individual and to make him a responsible member of the community. That is why any individual who ignores this social practise is referred to as *àkóògbà* (a child that is taught but refuses learn) rather than *àbìkó* (a child that is only born but never taught) (Awoniyi, 1975: 375). The latter individual is punished by divinities of the land unless he appeases the ancestors. The sacrifice will signify that he has repented else he will be continually afflicted and he will know no peace throughout his life and he might begin to experience strained relationship between him and his ancestors. Good character espoused as:

Respect for old age, loyalty to one’s parents and local traditions, honesty in all public and private dealings, devotion to duty, readiness to assist the needy and the infirm, sympathy, sociability, courage and itching desire for work and many other desirable qualities. (Abimbola, 1975:364)

The qualities of good character include: *Ìfarabalè* – calmness, *Ìlutí* – good hearing, *Òtító* – truth – telling, *Ìtéríba* – respect, and *Ìferàn* – love. *Ìfarabalè* – calmness- that is letting reason to control his emotion. The Yoruba maxim *bi ojuba’araba ‘lè, yòò r’imú* literally means, “if the eye is relaxed, it will perceive the nose). The ethical implication of *ìfarabalè* here means patience. Practically, it is somehow difficult to perceive the tip of the nose (*imú*) without relaxing the eyes and exercise some mental concentration. Every man is expected to imbibe this attitude in his every day dealings and thus inculcate it as a moral virtue.

The social morality in the Yoruba belief system encapsulates the social reverberation of an individual's conduct of *iwapele* (good character) in the society. In Yoruba thought system, every individual is necessarily part of a social order and he should always act in the vein. No individual exists alone; hence he must always live in accordance with the social norms. Segun Gbadegesin (Gbadegesin, 1991:61-62) adumbrated this as:

The new baby arrives into the waiting hands of the elders of the household. Experienced elderly wives in the household serve as mid-wives, they see that the new baby is delivered safely and the mother is in no danger after delivery. They introduce the baby into the family with cheerfulness, joy and prayer: "Ayo abaratintin" [This is a little thing of joy]. From then on, the new mother may not touch the child except for breast feeding. The baby is safe in the hands of others: Co-wives, husband's mother and step-mothers and a whole lot of others, including senior sisters, nieces and cousins. On the seventh or eighth day, the baby gets his/her names, a ceremony performed by the adult members of the household The meaning of this is that child, as an extension of the family tree, should be given a name that reflects his/her membership therein, and it is expected that the name so given will guide and control the child by being a constant reminder for him/her of his/her membership in the family and the circumstance of his/her birth.

The above excerpt implies that an individual cannot run adrift from the community that nurtures him/her. Rather, the individual through socialization, love and concern which the community extends to him/her cannot then see him isolated from it. This social character is intrinsic in the notion of morality in Yoruba culture and belief system.

Akiwowo (Akiwowo, 1983:12) reflects this philosophy in his sociological viewpoint claiming that a human being is an *asuwa* (a physiological organism) which is enhanced by forming and evolving through *asuwada* (social organism). According to him, *Asuwada* propels basic conscious network of human beings in the society. He espoused:

"The *isesi* (pattern of doing things) of an individual is directed toward other individuals to a group of individuals who act under the same manner in concert or under a given rule or set of standards. An initiator of an *isesi* is in turn, the object toward whom other individual's *isesi* are directed. The result is, among human beings, a complex network of *isesi* bond which unites every man, woman, or child to another" (Akiwowo, 1983: 13).

Akiwowo further explains that human conduct in traditional Yoruba culture directly translates into the practice through *alajobi* (ties of consanguinity). *Alajobi* signifies the common ties of lineal and collateral relationship in the family (Akiwowo, 1983: 18). *Ajobi* means a family or a group of related families co-habiting the same compound, units in a village and town. Genealogically, all mankind belong to this tree of *alajobi* because we all share in the *homo sapiens* traits. This however cannot hold sway anymore due to the complex nature of man in relation to culture, colour, race, religious affiliation, etc. Nevertheless, the *alajobi* bond counts whenever the cord of unity is threatened. There and then, the Yoruba would say "I beg you in the name of *alajobi*". But, the incursion of Western individualism has crippled the sustainability of *alajobi* in place for *alajogbe* (the co-relationship). The main thrust of this collapse is the unbridled lust for material wealth where the successful ones among blood relations acquired more wealth while the less successful ones were gingered into competition or envy (Akiwowo, 1983: 19).

Given this framework on the philosophy of law, grounded in social practice of integrity and sufficient moral rectitude, first, cleavage among the leader and the led in the polity fissile out as everyone is informed on the need to consult before policy decisions are formed. Political legitimacy is certain as there will no longer be room for string pulling where positions are used to influence access to employment, education and other opportunities which are strictly for public interest. The idea here is that discussion and deliberation without inclination in the polity on matters of public concern are always better and more fruitful. Decision of this nature protect

individuals in the fact of conflicting demands and promote moderation in the exercise of political power. The exacerbated ethnic conflicts and interregional violence germinate over the years out of corrupt practices by African political leaders. Hence, this foundational approach will enhance individual interaction with others, by coming to know each other both as separate ethnic colorations with their unique capacities and as beings with whom one shares at least some experiences, problems and interests towards a common destiny. The destiny is to promote national integration toward strengthening viable political motivation.

Furthermore, this African philosophy of society promotes the principle of cooperation in the polity. A hand remains unclear if it lacks the support of the other hand. Even where it attempts to clean itself, it may not succeed. In relating this to politics, though each of us can have a sense of purpose in our individual action, but the subjective desire is impossible to make a whole. Rather, some of these desires would have to be checked in order to make cooperation possible. In checking these excesses that the induced economic recess could be corrected., the illegal export of commonwealth at the Niger delta region of the country through cartel, rent seeking, militancy, etc. would be curtailed as the penalty may not only affect the individual concerned but their families. This conscientious drive stamped out conspicuous consumptions such as 419ers, drug traffickers, kidnappers, baby factories, among others, and reinvigorates the principle of productive public works. Indeed, it emphasises the relevance of hard work in life. The Nigeria situation today is the consequent of celebration of laziness and mediocrity on the altar of hard work and integrity, this will be fought through this philosophy. The current Buhari administration in Nigeria, with all sense of responsibility, deserves the people support as it tolls this line of thought thus far.

By and large, this philosophy of law recognises a feeling of family togetherness and of the extended family hood. Its practise involves the belief that humanity is a creation of God. Hence there ought to be some intrinsic value in man worthy of dignity and respect. This constitutes

the basis of the value of unity and humanness in the African society. The reformative mind set will recognise the ideal making it possible for people to recognise the importance of showing compassion, generosity and hospitality. It signifies that one should always be open to the service of others' interest and welfare. Thus the use of position of authority to harass and collect illegal fees while on official services would be a thing of the past. In addition, this attitude further suggests that the worth of other human beings is equal to one's in term of basic value, ideals and sentiments. This supportive attitude will show spirit of brotherhood, which covers not only family relations, but also persons between whom there are no blood ties at all. Thus, the flexible and efficient greasing of the wheel of government through corrupt practices would be suspended. More so, there will no longer be opportunity for representational or unaccounted wealth in the mist of poverty. This is one of tragedy of public bureaucracy.

The philosophy of law will strengthen the principle of fairness in the dispensation of justice. Justice in this tradition is not what pleases one's relations, friends and colleague. Rather, in dispensing justice, the presiding Judge must be conscious of the implications of his pronouncement as being emphasized not only in the legal precedence but also the ethical and ontological considerations. The principle will constructively address the apportionment of justice in the quickest manner possible rather than the continual celebration of formal and cold nature of justice which gives room for bribery and corruption.

4. Conclusion

The article has been able to draw out the effects of corruption in the polity which caused a legal gap and weakened institutions, among others, since the post-independence nation- building. Its neglected African traditional institutions and value system need be revisited, as various promising international initiatives on corruption defiled solutions. Hence the African positive law would reform the African mind set to the extent that the managers of both human and material resources will not only inculcate the principles

of integrity (Omoluwabi) and moral rectitude (Iwa) but also take the society out of the wood of induced political and socio-economic recessions. Besides, this philosophy of society would help to redefine as well the foundation of criminal justice system where corruption is embedded in Nigeria through reconstructing the society for mutual well-being and social justice.

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Beyond Aesthetics: Indigenous Festivals in the Age of Internet

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Abstract. The wave of digital spread in relation to festivals especially masquerades across the world may be the genesis of an emerging culture. It is not outlandish for viewers to be fascinated with such performances. Dwelling on the strength of the claim by Asha, et al (41) especially the claim on “myth as producer of culture”, it is not out of place that new myth may be fashioned particularly one that gives strength to the emergence of masquerades in the new world where the digital invasion is rife. This is because there is no point in time that new myths cannot be generated. It is equally true that the proponents of myths may not be conscious of the fact that they are engendering new myths at the outset but time and conscious devotion to the tenets of the new culture may enliven such myths to the point that they confer potency on the new practices. With the aid of aesthetics as a theoretical standpoint, the paper concludes that what was earlier restricted in terms of locale and audience may have become globalised with the aid of the digital breakthrough.

Keywords: Aesthetics, Indigenous, Masquerades, Internet bound, Performance

1. Background

The quest for aesthetic fulfilment may be the singular goal of the crowd that throngs every arena during the annual performances of the festivals. However, the crave in modern times may be propelled by other considerations. Aesthetics, which philosophers situate within the

quest for beauty, may be a driving force in the intention to stage a movie or attend an indigenous performance. Questions that preoccupied the mind of Sibley in 1959 about the properties of aesthetics as cited in Goldman (256) may not be totally geared towards fulfilling such qualities especially in the age of Internet. A short script of about five minutes may be all a blogger needs to pull the crowd and earn good money. Salient properties of a script “being balanced, serene, powerful, delicate, sentimental, graceful and garish” may inhabit such a short performance that they may achieve Kant’s “characterization of aesthetic experience” such as the influence on the “perceptual, cognitive, and affective” capacity of the beholder (Goldman 262).

The lure of aptness and shortness of the scripts may have conditioned the choice of what to post on the Internet. This may be due partly to the need to maximize time which calls for brevity of time and promptness of action if the script must be considered engaging enough to draw the needed traffic. Not only that, the segments on rituals and other preliminary stages prelude to the actual performance may have to be expunged as the data to be expended must be limited, just as the energy, in terms of electricity supply, needed to behold the spectacle must be considered especially in the third world countries where ready energy may not be available while the pleasure to be derived must be worthy of the effort. A masquerade performance that is compelling and adjudged

aesthetically meaningful may not be lengthy as to take more than ten minutes. Of course, such long scripts may not be popular except ample proofs are latent in them to arrest the attention of the audience for that long and definitely not such as would take a whole day as witnessed in the real indigenous settings.

The setting of an erstwhile indigenous performance, taken as a singular whole, is vast in the age of Internet. It may not be limited by geographical barriers. The whole cyberspace is involved and devoid of any definite stage. The original stage is superimposed on every space provided by the unlimited private space of every phone or computer. The viewers' spanning different continents constitute the active audience just as the live performance assumes a global stage. The supposed owner may not be instrumental in the composition of the script. It is a communal property but the influence of the Internet may have reduced such scripts to be the exclusive property of the first, smart blogger to post it online. Even when he may have no input in the composition and staging, the opportunity to post it online places the ownership on him. The original owners are obscure; and references may not be made to the origin of such scripts.

2. Concepts and Definitions

Masquerades are comic personalities that perform during indigenous festivals. They are artistic characters whose roles are the entertainment of the people. They are mainly masculine and may represent both male and female personalities. The costumes as well as the mask are indistinguishable from each other. The costumes embody the hoses that cover the feet as well as the jingling-bell (aja) that serves as the symbol of authority of the masquerade. The dance steps are no doubt very interesting as they depict the true identities of the masquerades. The language is esoteric and poetic. It is carefully crafted that they cannot but amuse listeners. The language has spiritual potency and may be instrumental in healing and could be used against one another during conflicts at the arena.

Festivals are hinged upon some demonstrable

and mutually compatible movements, gestures, and codes that are culturally and linguistically fundamental to the deconstruction of the underlying messages. They are periodic performances that combine the twin desire for entertainment with the achievement of cultural sensitization through the cleverly scripted segments that appeal to the visual, sensuous and rational capabilities of the audience. Through these, cohesion may be achieved in the societies and the visions of the founding fathers fulfilled. These explain why festivals may remain relevant and indispensable even in the age of Internet. The growing popularity has a tendency towards tilting in the realm of carnivals.

The language of performance, even when it may not be interpreted, may not be important. This is because the display may be considered superior to other considerations as the quest for traffic and the corresponding money that may be garnered therefrom are the propelling drives. These spurs are motivating factors in featuring masquerades in the Internet that the fear of extinction in relation to indigenous performances may have been allayed. This is true in view of the Internet's application that has the capability of interpreting world languages, even when they are not perfectly interpreted, but basic insights may be all the audience needs to grasp the import of every performance.

Beardsley (1958) defines human behaviours as conscious endeavours capable of affecting the knowledge of the listeners in two definite ways, by informing and conditioning them through "cognitive import" and "emotive import" (Beardsley 116 - 7). The performance of indigenous festivals, for example, has a potentiality for establishing the institution of monarchy and placing it as a divine arrangement to which any voice of dissent should not be raised. Therefore, the performance of the hegemonic festival is an artistic imperative while equally emphasising the propagandist desires of the ruling class. Such festivals are: Olojo at Ile-Ife, Odun Iwemo at Ado Ekiti, Agbaasin at Isanlu Isin, Lijeebu at Ile Oluji, Oloku at Okuku, Oba Odoro at Tede near Saki, Ebo Ade at Ifon, Osun and a host of others.

Aesthetics falls within mimesis which Janaway (2006) defines as “impersonation or dramatic characterization” (Janaway 4). Mimesis in relation to indigenous performances may be taken to be representation which is what every dramatic performance is. Imputed to Plato as cited in Janaway (2006), therefore, the poet or the character as the case may be in festivals is far from what Plato considers him to be in his category of mimesis. The character is far from parading his voice. Of course, the voice cannot be located in time and space. It is that of the communal spirit that no one can identify. Consequently, the character may not “speak in his own voice” and even where he wears a mask, the language is far from his and may not have any contribution to the language of the performance apart from the display he exhibits at the arena. The characters are visible and do not pretend to speak their own language. What may not be denied in mimesis is the presence of “impersonation or dramatic characterisation”. The poet does not hide himself as claimed by Plato. The fact of impersonation cannot be denied as it refers to the act of “making oneself resemble some character, cause one to become like such a person in real life” (Janaway, 4-5).

3. Application/Analysis

The relevance of indigenous festivals has not ceased to occupy the front burner in any discussion of verbal art. This is not out of place in view of the overwhelming influence of the Internet in a global society that has succeeded in revolutionizing the place of relationship in the age of Information and Communication Technology. Every home is, no doubt, attached to the global network in one way or the other. This is true in the sense that information is easily disseminated from the farthest angle of the universe to the high brow cities of the world with the speed of light. The swiftness of information dissemination may make one conclude that the dream of the concept of a global village, initiated in the latter part of the twentieth century and brought to a blooming extent in the earlier part of the twenty first century, is a fait accompli.

No doubt, indigenous scripts will continue to be

relevant. The Internet may further enhance their popularity and thereby brought to the reach of lovers of art that were hitherto precluded from the rave originally limited to indigenous people in the great recesses of the world. Time which was said to have left them behind has taken a dive to these secluded places and their artistic performances are savoured with relish; as fresh, beautiful and entertaining in the digital age all over the world.

Yeku (2017) identifies the nature of indigenous performances in the Yoruba world that makes them amenable to “digitalization” which of course, “deritualizes mask narratives” (Yeku 207). What may have been considered rituals and thus meant to serve local needs have found their ways into the Internet. The reason is situated within the fact that the “structure of much of African performance practices exhibits a lot of multimedia attributes which justify a reconstitution of mask technology on a hypertext medium like the Internet” (Yeku 208). Apart from the amenable nature of indigenous performances to exhibition on the Internet, economic drive and the need to outpace other bloggers may have informed the renewed interest of folks in festivals in the digital age.

The growing interest in harnessing whatever potential wealth might be inherent in the YouTube is the propelling force. In the age of widespread and alarming rate of unemployment, creativity has engendered what may be termed net inclined businesses. This is a reference to the growing interest in whatever form of capital that may be garnered from the Internet driven by the quest for survival and self-sustainability which one may rightly tag: Internet-preneurial engagements subsisting through available windows of opportunities in the age of the Internet. Consequently, the drive tends towards exploring any area of interest that may generate traffics to self-sustaining blogs, YouTube, specialized websites and others that may serve as means of income to their founders.

4. The Growing Relevance of Indigenous Art

It is not unexpected that what did not reach the

views of the global communities prior to the advent of the blossoming Internet are novel scripts that may draw large followership and viewers and the resultant income therefrom in the modern times. The scripts delight audience who may draw inspiration therefrom about the universality of creative capability. The various reasons for this may not be detached from the growing awareness that no single culture may be considered superior to others. The fact remains that indigenous culture in some hitherto unknown climes might be all one needs to relieve the tension arising from a hard day work.

Constituting special interest to viewers are erotic segments and these are not wanting during Boabo festival at Igbobini and Iweh cleansing feast at Ugbotu. What may be termed a pagan culture is now a subject of entertainment to Christians and Muslims. The religious restriction that negates their being performed in Christian communities may have been debunked as desire for pleasure may not be tied to any prohibition; especially with the subtle invasion of the homes and adherents and non-adherents alike. The relative importance may be considered by the interest of Prince Harry in the entertainment of the masquerade at Brimstone Hill. Even when masquerades may not need the interest of a prince to ascertain its inimitable importance, the presence in such a gathering attests to the fact that the performances of masquerades during festivals may not be limited to an environment. Similar festivals of cleansing may be found in other cultural environments such as Edi at Ile-Ife, Uwen at Ode Aye, Aluma at Erinje, Agbo at Agbowa, Odun Moko at Ondo, Agemo in Ijebu towns and villages, Aworo-Ose in Ila Orangun, Adamu Orisa in Lagos and a host of others.

Indigenous festivals are vehicles for transmitting information. This information may include the roles of the monarchs and the responsibilities of the folks in maintaining peace and harmony. They are embedded with the philosophical and cultural imperatives in these societies. These may find expression in the values that the societies would like to sustain and the negative imperatives that they would not tolerate. Through festivals, continuity of moral and cultural charters may be achieved and adherence

to cultural values is enhanced except in the rare cases of performances that may take many decades to be performed and for which qualification may be difficult to achieve. Since the goal of every festival is the achievement of specific artistic goals, the ingenuity of sages may be unearthed here especially the ability to cleverly tuck in the needs of the ruling body in art. Olofungbogho in Ode Irele harbours such script that reminds the monarch of his eventual demise and his role as the scapegoat to the larger society.

Some agrarian and societal problems may be solved through performances at the arenas. Such specific needs usually determine the attraction of folks during festivals as they have been recorded to be latent with therapeutic capability. The sick are given the benefit of instant healings and barren women are blessed with the seeds of the womb. The spiraling economic activities at the arenas may be insignificant to what obtains online through advertisement, financial gains from traffics etc. It is, therefore, imperative that the quest is channelled through art. Art becomes a memory and vehicle through which such quests may be stored, retrieved and activated during the festive seasons. The goals range from monarchical to cleansing cum purification. Usually, every lofty goal is accompanied with cleansing especially with the knowledge that various unforeseen circumstances could truncate the annual celebrations of the monarch, new yam festival and other communal oriented performances.

Entertainment is the primary propelling machinery. This is so because it is the only means through which the memory of the community could be retrieved from its redundant form and brought to the knowledge of the younger generation who may be attending the performances for the first time and to who such might have been directed at the outset in the quest for sensitization, moderation, regeneration and perpetuation of the moral cum ethical ethos of the milieu. Festival is a limitless performative vehicle of socio-cultural unification of art and sociological undercurrents whose objective is the twin desire for entertainment and other sociological imperatives

in the milieu.

The performances of Odun Oba at Ondo and Olofunboghho at Ode Irele, for instance, are practical quests by indigenous societies for the arrogation of reverence to royalty amid the emphasis on rituals, royal obligations, artistic amplification through communal convergence and periodic conviviality. Within the presentation of the indispensability of monarchy, which is an emphasis on indigenous structural hierarchies, the attainment of unity among the rank and file, the devolution of justice to the divergent forces that threaten cohesion are achieved through indigenous creative energy. These desires are channelled towards magnifying the monarchs' image by equating them with phenomenal gods for who reverence is a matter of fact. Ogunba (1991) is a potent reference point.

The participating audience is consequently sensitised about the relevance of monarchs to societal growth and the entrenchment of tradition. The singular charter in the maintenance of awe for monarchs becomes pronounced through the attendant rituals to the gods and the ancestors as well as the centrality of the monarchs in the festivals. This ritual sums up the multiple roles that festivals perform by entertaining and equally subjecting the royal personalities to an oath of honesty, justice and fair-play in consonance with the primordial parallel. It equally conditions the audience to be loyal to the royal personage as peace in the kingdom is synonymous with peace in individual homes. Attempts are, therefore, made to protect the monarch from any form of insult even when he is paradoxically the direction of every insult in the land. It is not out of place for wives of relations to direct their curses at the monarch without reprisal from anyone. The implication is that the monarch is the large heart whose head accepts both good and bad.

Olofunboghho is a hegemonic performance that accelerates prosperity and spiritual favour for the royal households and the subjects generally. The symbol of the scapegoat compels the monarch to a periodic reflection about the inevitability of death, desire for harmony in the

kingdom and the imperative of monarchical succession. It is synonymous with a transition ritual. The periodic performances of transition rites for the Olofun of Irele, for instance, represents a reminder of the inevitability of death while fulfilling the dual objectives of worship and the registration of the impermanence of positions within the artistic dynamism of the milieu. Therefore, indigenous art is a combination of approbation and negation of royalty. This innate paradoxical dynamism is enforced amid periodic freedom of speech attainable through performance.

The rites of transition are checks and balances subsisting in indigenous cultures for the achievement of cohesion and continuity. This performative obligation equally cleanses the land through the balm of concoctions sprinkled on the audience. The tragic ritual finding expression in the Oluwen carrier sums up the people's desire to purify themselves and the land. This is the tragic hero who is a symbol of the sins of the land. He submits himself to the task of cleansing the land of its accumulated sins annually. The cultural requirement makes it mandatory to offer some mouth-watering benefits which are hardly fulfilled.

The elevation of the monarchs and the ritual purification of the land people are brought to the fore through convergence at the arena. The appearance of the monarchs at the arena represents a form of psychological sanction of the periodic conviviality. The inherent entertainment is the primary vehicle with which the crowd is motivated. It is the original script that must be re-enacted periodically in order to carry everyone in the land along in the artistic regeneration of the land. Thus, the interplay of the entertainment and psychological conditioning of the participating audience results in communal cohesion. The ritual load conveyed by Oluwen during Olofunboghho fulfils significant aesthetic objectives as meaning is co-referentially tied to linguistic and scenic peculiarities.

Consequently, the Oluwen typifies the redemption bid. He is a scapegoat that displays uncanny selflessness and innocence for which

the monarch is equally synonymous just as the transition rites symbolise a prick on the conscience of monarchs to be truthful in their performance of indigenous functions. The periodic delight from the staging of Olofungbogho even when devoid of a narrative, within the minimal linguistic employment is enhanced through other communicative ingredients harboured by the various movements and the underlying messages surrounding the ritual movements of the Oluwen towards the "akoko" tree thrice. The white costumes associated with Oluwen connote purity. Every member of the audience is familiar with the semiotics of these ritual messages and codes. The Oluwen represents the primordial character whose sacrifice ensured continuity through the cultivation of the highest ideal in conformity with the moral codes of the founding fathers.

The forward movement lends expression to the belief that sacrifices are not only directed at the moment but the future; as a significant determinant of growth which depends on the past and the present. The "akoko" tree at the arena of the Malokun shrine is given ritual greetings thrice as the carrier, overwhelmed by the ecstasy of the spirit-induced possession, hits the tree with his load three times and each time receding backward. These movements are analogic as they depict the direction of the ritual to the monarchy. The tree and the scapegoat fulfil "a high degree of intra-group reciprocation of movement" (Schechner 107). The carrier's attraction to the tree symbolises communication with the ancestral spirits whose creative energies associate "akoko" tree with royalty. The homage to the immanence of "akoko" tree as a symbol of authority, power and cosmic sanction is accompanied with songs.

The procession is a potent membership of the performance and typifies mass reverence for the aggrieved spirits of the ancestors and entertainment is achieved through copious songs, dancing and drumming to the delight of both human and metaphysical audience. The mass involvement of participating audience is a reflection of the cultural identity among indigenous people. As the performance is the collective desire of the people to uphold their

culture, the large crowd witnessing Odun Oba and Olofungbogho is symbolic of collective sanction because mass participation is a cultural responsibility that does not exclude adherents of western religions. Though members of the Christian and Muslim communities may not be physically present at the arena, their membership of the milieu compels psychological approval especially as they recognize ritual taboos and struggle not to negate them.

Within the processions are members of the chorus and they display an uncanny knowledge of history, myths and indigenous values. The songs dwell on major landmarks, many of which allude to mythical developments such as the female negation of ritual sanctity that threatened to scuttle the fabrics of the society and disrupts primordial practices. The performance of the dominion festival is devoid of any narrative. It relies on the rendition of two hundred and one songs, accompanied by dance-steps, movements, gestures and surrogate communications through the deployment of drums. Major socio-political developments affecting the town are revealed. Smith (1975) identifies festival behaviour as constituting cognitive messages pointing towards indigenously relevant information (Smith, 70). The songs appeal to both sensuous and psychological sophistications of the audience to which cultural and linguistic competence are tied. The songs become miniaturized sensibilities of the people and basic "underlying assumptions" inform the contents and equally facilitate their decoding (Dundes, 96; Ibitokun, 7, 70).

Dickie (1974) locates minimal value or worthiness with art (43). In this direction, festivals harbour salient aesthetic values and the deeper layers fulfil sociological necessities within which the limitations, challenges and breakthrough during confrontations with environmental, human and metaphysical factors are accommodated. The musical performance rests on the exploration of indelible mythological conflicts in order to establish moral lessons where the past is a basic evaluating yardstick. What takes place in the arena may be understood by the audience depending on individual's degree of linguistic

and mythological understanding. Olofungbogho relies strongly on the indispensability of drumming, singing, dancing, feasting and sacrifice, and these are veritable components of Yoruba indigenous performances. In this regard, all oral genres exhibit this performative employment of dance and sacrifice.

5. Beyond Aesthetics in Festivals:

Ovia Osese is a maiden dance in Ogori Magongo in Ogori Magongo Local Government area of Kogi State, Nigeria. It celebrates female's chastity. It amplifies the strength in purity in maidens in an era when sexual perversion is rife among underage female members of the society and the consequent sexually transmitted diseases that threaten the continued existence of humanity. Young girls who could maintain their virtue and uphold their virginity in the face of pressure from peer groups are celebrated and rewarded. The celebration becomes an avenue for bachelors to choose their life partners. The importance of a maiden dance to the world full of promiscuities may better be imagined. The presence of such a celebration online where many viewers may come into contact may be what one or two female folks need to have a rethink and safeguard their chastity where virginity is almost becoming anachronistic. Similar festivals of transition, such as Ero male dance at Ipele-Owo, Obitun dance at Ondo and others may be found in the cultural environment.

Festivals are a confluence of diverse oral genres that it becomes difficult to categorise them into a water tight compartment that will be unique from the performances of oral poetry, legends and folktales especially in the exploitation of artistic ingredients. Within the performances of "Eje" where the sea-nymphs entertain and the dramatic execution of the purification bid of "Oluwen" during "Olofungbogho" are intermittent references to the heroic exploits of the principal performers. Women constitute the chorus and their recitation becomes synonymous with songs as it may be difficult to distinguish the praise songs from actual musical performance. The heroic renditions fulfil diverse functions and captivate the audience

amid intermittent references to the mythical parallels of the performers. Muller (1999) identifies the interplay of different genres even in theatre such as the undercurrent of costumes, masks, drums and other mythical anecdotes: "In the same way as music, circulation of mask and costumes are essential aspects forging the unity of the performing arts field beyond genre's distinction" (Muller, 18).

6. Conclusion

The extent to which festivals may be considered localized in the age of Information and Communication Technology may be subject of controversy. This has belied the age-long debate about the possibility of festivals being described as drama in view of the minimal dialogues, conflicts and denouement latent in them. Festivals must be understood as having a unique form which may not adhere strictly with the forms associated with western drama. The difficulty at distinguishing performers from the audience explains the uniqueness of indigenous performances. Consequently, the communal efforts at orchestrating the people's artistic and cultural sensibilities within a performance involving all members may have conditioned festivals. This present study sums up the people's concept of morality, religion and art as significant to such celebrations. The creative ability of indigenous artists is identifiable in the sociological aura of the era and the spectacle is characterised by unpremeditated ordering, drifting and withdrawal as the psychological reactions of individual performer might dictate. The group-clusters attendant on performances even when unconsciously determined, project indigenous art as more than parochial celebrations. Festivals are equally synonymous with indigenous artistry subsisting in the memories but expressed in the annual rendition. However, the intentions are sociological projections within the umbrella of art, entertainment as a vehicle necessitating convergence and conscious attempt at sensitising the audience towards achieving continuity of ideologies in the climes.

The advancement in technology has a wide

range of influence on all human endeavours that one may erroneously conclude that some clime-restricted performances may be heading towards an eventual eclipse. This is far from the truth as the age of the Internet has further the interest of the teeming populace of the world whose desire is entertainment towards the uncanny artistic peculiarities that may be found in the remote parts of the world. It is not surprising, therefore, when field researchers thronged the arenas during the performances of Boabo festival at Igbobini, Iweh at Ugbotu and the Umale masquerades at Ode Irele in 2018. The researchers were, no doubt, in search of performative scripts no matter how minute to further their nest in the search for the mine of social, material and artistic capitals that such indigenous festivals might provide in the entertainment of their followers.

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Logical Positivism and the Challenge of Epistemic Claims

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Abstract. Before Hume, there was empiricism as developed by John Locke and Berkeley. But they all failed to draw empiricism to its logical conclusion. For both Locke and Berkeley, ideas exist in the *mind* and they are the only things that exist. With the emergence of Hume, empiricism as an intellectual doctrine becomes broaden. He reforms empiricism and asserts that, there could be no ideas without antecedent impressions. Logical Positivism as a philosophical school of thought is best defined as a general attitude of the mind, a spirit of inquiry, an approach to the facts of human existence. In this connection, logical positivism as an analytic philosophy engages in reconstructing empiricist criteria and approach for analyzing epistemic claims. Hence, the attempt to establish in this paper, the logical positivist challenge on the existing empiricist claims with a view of illustrating how logical positivism has lifted the epistemic claims beyond the scope of Lockean and Berkeleyan philosophy using cognitive verifiable principle that has link with the external world.

Keywords: Empiricism, Logical Positivism, Mind, Epistemic, Cognitive.

1. Introduction

In this write up, we shall establish the etymology of knowledge as well as the traditional and modern theories of knowledge with emphasis on the logical positivism as a philosophical school

of thought and as analytic philosophy. In the main, we shall argue therefore how logical positivism constitutes a challenge to the traditional approach to knowledge and epistemic claims.

2. Logical Positivism as a Philosophical School of Thought

Positivism is best defined as a general theory of the human mind, a spirit of inquiry, an approach to the facts of human existence (Stumpf, 1994: 353). It is further affirmed that positivism is a philosophical theory that affirm that certain ‘positive’ knowledge is based on natural phenomena and their properties and relations are derived from sensory experience. Its central feature appears in the first instance to be negative in that it rejects the assumption that nature has some ultimate purpose or end. Secondly, positivism gives up any attempt to discover either the “essence” or the internal or secret causes of things. On the positive side, its spirit is expressed in an attempt to study facts by observing the constant relations between things and by formulating the laws of science as the laws of constant relations among various phenomena.

Therefore, positivism is a movement routed in American tradition with recourse to the British empiricism which also emphasizes the power of sense experience. Leibniz within the empiricist fold makes a distinction between forms of

knowledge: *Truth of Reason* and *Truth of fact* just as John Locke empirically makes a cleavage between the ideas and sensation on the one hand and primary and secondary qualities on the other hand. Their task is to distinguish science from other human endeavors as it relates to power of perception. In the 21st century “positivism” has dominated discussions in the area of scientific method. The term was popularized by Augustus Comte who generally refers to positivism as a strict form of empiricism which recognizes as valid only knowledge claims based on experience. Comte first described the epistemological perspective of positivism in his work, *The Course in Positive Philosophy*, and in a series of texts published between 1830 and 1842. These texts were followed by the 1848 work, *A General view of Positivism* (1865). The first three volumes of the course dealt chiefly with the physical sciences already in existence (mathematics, astronomy, physics, chemistry, biology), whereas the latter two volumes emphasized the inevitable coming of social science. Observing the circular dependence of theory and observation in science, and classifying the sciences in this way, Comte may be regarded as the first philosopher of science in the modern sense of the term (Stumpf, 1994: 449). Comte was also the first to distinguish natural philosophy from science explicitly. For him, the physical sciences necessarily arrived first, before humanity could adequately channel its efforts into the most challenging and complex "Queen Science" of human society. Thus, his *View of Positivism* was therefore set-out to define, in more detail, the empirical goals of sociological method.

Be that as it may, Comte offered an account of social evolution, proposing that society undergoes three phases in its quest for the truth according to a general 'law of three stages'. The idea bears some similarity to Marx's view that human society would progress toward a communist peak. This is perhaps unsurprising as both were profoundly influenced by the early utopian socialist, Henri de Saint-Simon, who was at one time Comte's teacher and mentor. Both Comte and Marx intended to develop, scientifically, a new secular ideology in the wake of European secularization.

Furthermore, logical positivists in general adopt the “investigatory methods of science” in their philosophical enquiry. Anything that cannot be confirmed, affirmed or falsified by these methods of enquiry is regarded as *pseudo*. The approach of logical positivists is quite laudable but the question is how consistent is their approach? In the early 1920s, positivism emerged as a full-fledge philosophy of science in the form of logical positivism established by the Vienna Circle constituted by a group of scientists and philosophers. Logical positivism accepted as its central doctrine, Wittgenstein's verification theory of meaning. The verification theory holds that statements or propositions are meaningful only if they can be empirically verified, that is, testable by sense experience. This criterion was adopted in an attempt to differentiate scientific (meaningful) statements from purely metaphysical statements which are regarded as meaningless (Wedberg, 1984).

Although the logical positivists hold a wide range of beliefs on many matters, they all share an interest in science and deep skepticism about the theological and metaphysical knowledge. Following Wittgenstein, many scholars of positivist orientation subscribed to the correspondence theory of truth, while some like Otto Neurath, believed in coherentism. They believe that all knowledge should be based on logical inference from simple “protocol sentences grounded in observable facts”. Hence, many of them support forms of realism, materialism, philosophical naturalism, and empiricism. The fact is that logical positivists are much influenced by and are great admirers of the early Wittgensteinian philosophy. Wittgenstein himself was not a logical positivist although he was on friendly terms with many members of the Vienna Circle, especially Friedrich Waismann. Wittgenstein's position was mainly to provide clarification and solution to all the major problems of philosophy and was held in high esteem by the anti-metaphysical logical positivists (Wittgenstein, 1961). In his *Tractatus*, he opines that the philosophical problems arise from misunderstandings of the logic of language.

On this note, the logical positivists were attracted by the methods of science and mathematics based on the principles of verification and confirmation. They were disposed to reject metaphysics, just like the earlier positivists who considered metaphysics, as Comte did (Malhotra, 1994: 7) as outdated and meaningless. So they claim that metaphysical knowledge is impossible as shown by the logical and essential character of language.

3. Logical Positivism as Analytic Philosophy

The dominant movement of philosophical activity in the contemporary English-speaking world is known as analytic philosophy. What unifies all analytic philosophers is their agreement concerning the central task of philosophy. The task of philosophy, they say, is to clarify the meaning of language (Stumpf, 1994: 447). In the early work of Wittgenstein, the *Tractatus logico-Philosophicus*, he said “the object of philosophy is the logical clarification of thoughts” (Wittgenstein, 1961), “so that ‘the result of philosophy is not a number of philosophical propositions, but to make propositions clear.

In contrast to the immediately past tradition of nineteenth century idealism, especially Hegelianism whose advocates engaged in constructing complete systems of thought regarding the whole universe, the analysts would now undertake the more modest task of working upon individual problems. Not only would these problems be single and manageable, they would all fit into a single class. They would all be problems revolving around the meanings and usages of language. For this reason, it would no longer be the task of the philosophers to investigate the nature of reality, to build complete systems that seek to explain the universe, or to fashion moral, political and religious philosophies of behavior. Philosophy, in this new key, “is not a doctrine but an activity” and as such it is structured to produce “no ethical proposition” (Stumpf, 1994: 446), says Wittgenstein. Philosophers are no longer to consider themselves capable of discovering

unique forms of information about the world and humanity. The discovery of facts is the task of the scientists.

In the same vein, the new assumption of analytic philosophy is that philosophers can render a genuine service by carefully unpacking complex problems whose origin is found in the imprecise use of language. Scientists themselves, it was felt, had discussed their findings in language that was often misleading and in certain ways ambiguous. That is, scientific language contained ambiguities of logic, not of physical discovery, and the clarification of these logical ambiguities was required. It is assumed, also, that rigorous linguistic analysis could prevent the abusive use of language. For instance, A. J. Ayer’s major concern is about cognitive rather than to make non-cognitive assertions “to draw false inferences, or ask false inferences, or ask spurious questions or make non-sensical assumptions” (Stumpf, 1994: 447). Therefore, philosophy is called upon to remove these dangers from our use of language. The only proper task of philosophy, according to linguistic analysts, is logical analysis.

In our considerations so far, we have already established the concept of logical analysis. We have tried to determine the character of physical hypotheses, of metaphysical propositions or rather, *pseudo* propositions of psychological propositions. This is with the submission that we have to apply logical analysis to logical analysis itself in determining the character of the propositions of logic as well as those propositions which are the results of logical analysis.

Hence, the opinion that metaphysical propositions have no sense because they do not conform to sense experience and do not concern any facts has already been expressed by Hume. It is to this effect he writes in the last chapter of his *Enquiry Concerning Human Understanding* (1748) that:

It seems to me, that the only objects of the abstract sciences or of demonstration are quantity and number... All other enquiries of men regard only matters of fact and existence; and these are evidently incapable of

demonstration which he claims should be committed to flames: for it can contain nothing but sophistry and illusion (Miller, 1993: 192).

Be that as it may, we may find it difficult to agree with this view of Hume, that only the propositions of mathematics and empirical science have sense, and that all other propositions are nonsensical. Given this, the question, what causes this dramatic shift in the enterprise of philosophy? At Cambridge, Bertrand Russell and G.E. Moore had reacted in the early decades of the twentieth century against the system building of the Hegelian philosophers such as F. H. Bradley, Bernard Bosanquet, and J. E. McTaggart, who had been engaged in ambitious metaphysical speculation. They reacted to the extravagance of the metaphysical language often dominating the Hegelian philosophy and wondered just what could be meant by these interpretations of the whole universe. Although Moore did not necessarily want to give up metaphysics, he was specially disturbed by the contrast between metaphysical language and so-called “common sense” (Stumpf, 1994: 448). To him, certain statements, for example, McTaggart’s famous notion that ‘time is unreal’ (Malhotra, 1994:7) seemed “perfectly monstrous”. Moore was inspired to analyze language particularly to clarify ordinary language and to make language fit the test of common sense in its meaning. This implies that clarification of language does not intend to falsify existing metaphysical language but make language more meaningful and with conceptual clarity.

Russell, on the other hand, was a brilliant mathematician; hence metaphysical language seems to loose and obscure to his understanding. He did not want to reject metaphysics, any more than Moore did, but he wants to tighten up the loose language of metaphysics. While Moore sets out to analyze common-sense language, Russell tries to analyze “facts” for the purpose of inventing a new language in terms of logical atomism that would have the exactness and rigor of mathematics because this new language would be made to correspond exactly to the “facts”. Neither Moore nor Russell gives up the attempt to understand reality. However, the way

they go about the business of philosophy, their task still remains that philosophy is concerned not with discovery but with clarification and, therefore, in a sense, not with truth but with meaning.

4. Logical Positivism and the Challenge of Epistemic Claims

Logical positivism challenges traditional morality or metaphysical language by maintaining that its language is non-cognitive, unempirical and therefore meaningless. When we raise the question whether morality is meaningless; then it is important to introduce a distinction. There is a big difference between existential meaning and cognitive meaning. In the first case, it is a question of relevance or importance, whereas in the second case it is a question of truth status. To claim that a statement is irrelevant, suggests that it has no existential meaning and it is different from saying that a claim is neither true nor false and therefore does not say anything literal at all, that is, it has no cognitive meaning. The reformed empiricism asserts that there could be no ideas without antecedent assertions. This is by Hume’s fork; divides ideas into that of *Matters of fact* and *Relations of ideas*. Immanuel Kant also builds on this footing and divides proposition into *analytic* and *synthetic* propositions. The clarification by Hume and Kant is aimed to editing the meaningfulness of proposition. In the consideration of propositions by Russell, he develops what he calls *atomism*. He believes that there are some propositions which are atomic in nature. These are apart from propositions of ‘relation of ideas’ and that of ‘matter of fact’. Any proposition which does not fall under any of these categories is regarded as pseudo propositions.

Logical positivism is a super empiricist philosophy tailored after the manner of Hume. So, we could recall Hume’s pronouncement about casting into flames these volumes containing claims that are neither ‘relations of ideas’ (analytic or *a priori*) nor ‘matters of fact’ (synthetic or *a posteriori*). Given this, we could say that positivism lies in the Hume’s verification principle that a proposition is

cognitively meaningful if and only if it is neither analytic (which conforms to reason) or in principle empirically verifiable (that is, it conforms to sense experience). Similarly put in another way is to say that you cannot conceive of the actual empirical conditions under which your claim could be shown to be true at the same time comes to be false, and then one is talking nonsense. The implications of these principles are, of course, devastating. All metaphysical claims about God, souls, freewill, necessary causal relations, underlying substances, etc are immediately excluded as cognitively meaningless. And the verificationists deliver an identical judgment on moral claims. They are purportedly not empty analytic propositions, or tautologies and they cannot, even in principle, be verified by means of sense experience, so they are cognitively meaningless. Wittgenstein in his own connection develops the *referential theory of meaning* (Malhotra, 1994: 8). This theory connotes that a meaningful proposition shall refer to certain object. A proposition which does not refer to any cognitive object in existence is said to be cognitively meaningless. Positivists try as much as possible to formulate several theories to establish the truth of assertable and indubitable proposition. For instance, ‘God exist’ is a proposition which the logical positivists regard as *pseudo* proposition because it does not refer to anything cognitively verifiable by sense perception. Though it says that something exist, but there is a problem of recognizing such entity (God) when we come by its verification.

Essentially, Rudolf Carnap replaces the concept of verification with the idea of “gradually increasing confirmation” (Stumpf, 1994: 448). It is for this reason he argues that, if verification is taken to mean the “complete and definitive establishment of truth”, then universal statements can never be verified. However, they may be “confirmed by accumulation of successful empirical tests”. Thus, science progresses through the accumulation of multiple confirming instances obtained under a wide variety of circumstances and conditions.

By and large, it is suffice to say that logical empiricists believe that all knowledge begins

with observation. This leads to empirical generalizations among observable entities. As our ideas progress, theories are formulated deductively to explain the generalizations, and new evidence is required to confirm or disconfirm the theories. Throughout the process, data are given precedence. Indeed, the entire process is viewed as essentially an inductive one. Science in general and knowledge in particular are believed to occur in an upward fashion: “from data to theory to understanding terms (Malhotra, 1994: 8). This is “an upward see-page” of meaning from the observational terms to the theoretical concepts and it is construed in a similar way by Hempel, Carnap (Malhotra, 1994: 8) and other logical empiricists. In regard to analytic propositions of Kant, it is noted that their verification is not subject to experience alone but its truth can only be displaced by reason. An example is $2+2=4$. For the empiricists, there is no problem about analytic propositions but about ‘the truth of matters of fact’. This is because we have to appeal to sense experience to affirm it.

As a matter of fact, logical empiricism is characterized by the inductive statistical method. In view of this, science begins with observation, and its theories are ultimately justified by the accumulation of further observations which provide probabilistic support for its conclusion. Of course, the logical empiricist’s use of a probabilistic linkage between the *explanans* and the *explanandum* does not avoid the problem of induction. It remains to be shown how a fronted number of observations can lead to the logical conclusion that a universal statement is “probably true” (Malhotra, 1994: 8). Moreover, attempts to justify induction on the basis of experience are necessarily circular. So, the argument that induction has worked successfully in the past is itself an inductive argument and cannot be used to support the principle of induction (Miller, 1993: 209).

5. Logical Positivism and the Limit of Human Reason

It is important to note, however, what price must be paid for *synthetic a priori knowledge*. It is a very high price. One of the implications of

Kant's analysis is that we can know nothing of reality as it is in itself (what Kant calls the *noumena* world) but only as it appears to us through experience (he calls this *phenomenal* world). The reason is clear: the *a priori* categories or concepts of the understanding are, as we have illustrated, constitutive of our experience, and therefore they have no legitimate application beyond experience. Causality, for example applies only to object of possible experience. And when we try to apply such concepts beyond experience, what results is nonsense and obscurities. This necessary limitation of the concepts of the understanding to the phenomenal world comes out well in the following from Kant's *Prolegomena to Any further Metaphysics* published in 1783 as a simplified version of the Critique of Pure Reason.

Since the oldest days of philosophy, inquiries into pure reason have conceived, besides the things of sense, or appearances (phenomena), which make up the sensible world, certain beings of the understanding (noumena), which should constitute an intelligible world. And as appearance and illusion were by those men identified (a thing which we may excuse in an underdeveloped epoch) actuality was only conceded to the beings of the understanding (Miller, 1993: 209).

Given this, the metaphysical proposition has hitherto remained reason in establishing all those sciences which contain a theoretical *a priori* knowledge of objects. Rationalism is the conviction that human reason is valuable, and that Aristotelian logic is *reliable*: any conclusion arrived at by an application of its rules to true premises is also true. By truth, is meant "correspondence with objective reality".

6. Conclusion

Summarily, there are truths which may seem to be self-evident, as dictated by axiomatic syllogisms. For instance, "One plus One equals Two" is true, by definition, within a simple system of abstract integer arithmetic. However, it does not follow that it is true in the sense of "corresponding with objective reality". Indeed,

as far as the physical universe is concerned: the more that "plus" signifies anything, the less accurate is the equation. The interactions between the first "One" and the second "One" (think of the masses of two electrons) tend to affect the value of the "Two". Much of physics is concerned with accounting for such interactions, on the basis that they can be analyzed in terms of other delineable and non-interacting things. So, masses do not add because of forces; velocities do not add because of relativity; volumes of liquids do not add because of surface tension, and so on. The root problem here is that while on the one hand the only real numbers are the positive integers (no-one could ever see "five thirds of a Zebra") on the other hand the only things that are properly characterized by the positive integers are particles, and these are exactly the kind of things for which association implies significant interaction.

As a physicist, one may evaluate the truth of any proposition by testing it against experience and observation. This is roughly what is meant by empiricism. However, following Popper's analysis, one does not believe that experiment can ever determine truth. This is for two reasons; first, the interpretation of any observation is richly influenced by the theoretical perspective and expectations of the observer. Hence, the significance of some fact may be misconstrued, over- or under-rated. Second, no number of confirmations of a theory can amount to its certain proof. There might always be some as yet unexplored or even un-envisaged circumstance in which it fails.

It is much easier to disprove a theory than prove it; though even this is problematic. What constitutes a disproof is itself theory laden following John Kekes dictums that "all observations are theory bound" (Kekes, 1980). What may appear to be a disproof of some theories may in fact amount to the disproof not of the theory under test but of some piece of "back-ground knowledge" that has been presumed to be true and was not meant to be under investigation at the time. Discerning the significance of experimental evidence is an art form in its own right!

From this it follows that establishing a view of the world cannot be a conclusive process. Induction, even at times, is potentially misleading. Deduction, though valid, requires axioms: which are not available! Knowledge advances, but always in a *Cloud of Unknowing*. Progress can only be made by guess-work and intuition. Empiricism is an act of faith. It is based on the conviction that the world is comprehensible and coherent, unlike a nightmare or "Tom and Jerry" cartoon. This metaphysical conviction is empirically justifiable in no way, except that it works. Nevertheless, it is the basis of all Western Civilization's science and technology.

Hence, one may assert that in every aspect of human knowledge of the real world (except mathematics here, without meaning any disrespect) faith necessarily precedes knowledge. The significant difference between Physics and Theology is that much of the subject matter of Theology unlike physics cannot be tested empirically.

However, Popper gives an immense attention to the issue of demarcation. His main interest is to ensure that there is proper appreciation between science and non-science (Popper, 1959: 253). He is thus dissatisfied by this process, with the efforts of the positivists especially Rudolf Carnap to show that the demarcation between science and metaphysics fits is just like the distinction between sense and nonsense. Thus, he did not see metaphysics as a term of 'intellectual abuse' for the art of theorizing that can neither be classified as belonging to logic nor empirical science as the positivists tend to believe. If the positivists' stand is taken seriously, it will be discovered that their efforts to destroy metaphysics will equally have adverse effects on science as most scientific theories which have the features of metaphysics will be destroyed alongside.

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Beyond the Other in (Dis) order: A Perception of Unhealthy Religious Relations in Nigeria

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Abstract. Religious dissonance has been a recurring decimal in Nigeria which has brought about avalanche of disorder manifesting in loss of lives and properties, retardation of development, political gridlock as well as threat to unity. The scenario is no doubt an aberration given the religious policy in the country which suggests secularism arising from plurality. In the face of disorder occasioned by religious conflict and violence, the ‘Other’ is seen as the cause. Thus to the Christian, Muslims should be blamed and vice versa. However, beyond the ‘Other’ as a factor in religious cacophony, it has been discovered that the ‘Self’ is also not immune from the blame. Existing studies on the subject have focused on the antics of the adherents of other religions. In this paper, a holistic approach is presented with emphasis on both inter and intra-religious relations as a major factor in religious disorder. It is posited that cordial religious relations is achievable if both the ‘Self’ and the ‘Other’ adhere to the constitution and see religion as a sensitive matter that must be handled with caution and mutual respect.

Keywords: Other and (dis)order, Unhealthy religious relations, Nigeria

1. Introduction

One of the major problems confronting Nigeria as a nation is the unhealthy religious relations

manifesting in various ways of which its devastating effects are obvious and fatal. Solutions so far proffered have not yielded the expected results; hence, the country is caught in the web of religious crises characterized by mistrust, suspicion, and destruction of lives and properties. Besides, it has been observed that religious disharmony is both inter and intra. Thus, the expected unity among those who profess the same religion is largely a mirage. All these have continued to impact negatively on individuals and collective well being. The consensus opinion of scholars who had worked on this phenomenon is that religious disharmony is not in any way beneficial to mankind as evident in its history. In this attempt, the unhealthy religious relations in Nigeria with particular references to inter and intra religious relations will be fully discussed and attention shall be paid to how it has affected Nigeria in the areas of politics, economy and corporate existence.

2. Understanding Religious Policy and Situation in Nigeria

Nigeria as a country is religiously pluralistic. Apart from the three major religions: Christianity, Islam and African Traditional Religion, there are several others competing for relevance and recognition. In spite of this reality, in theory, Nigeria is a secular state. This has

been indicated in the constitution since independence. Secularism is taken to mean ‘of or relating to worldly as opposed to sacred things or having no particular religious affinities’. It rejects religion and maintains that religion should have no place in civil affairs and civil rulers should have no interest in religion. The condition of being secular is understood to mean secularity (Nwolize 1989:76).

As stated in the 1999 constitution, “The government of the federation shall not adopt any religion as state religion”. Therefore, in the process of policy formulation, religion should not be an issue of concern in governance and other governmental activities. By implication, every citizen has the right to freedom of thought, conscience and religion. Section 38 stated categorical that:

- (i) Every person shall be entitled to freedom of thought, conscience and religion including freedom to change his religion or belief and freedom (either alone or in community with others and in public or in private) to manifest and propagate his religion or belief in worship, teaching practice and observance.
- (ii) No person attending any place of education shall be required to receive religious instruction or take part in or attend any religious ceremony or observance if such instruction, ceremony or observance relates to a religion other than his own or a religion not approved by his parents or guardian.
- (iii) No religious community or denomination shall be prevented from providing religious instructions for pupils of that community or denomination in any place of education maintained wholly by that community or denomination.

It also states that:

...accordingly, national integration shall actively be encouraged, whilst discrimination on the grounds of place of origin, sex, religion, status,

*ethnic, linguistic association or ties shall be prohibited. While National Ethics shall be Discipline, Integrity, Dignity of Labour, Social Justice, **Religious Tolerance**, Self-reliance and Patriotism. Also, membership of political parties is open to every citizen irrespective of his place of origin, circumstances of birth, sex, **religion** or ethnic group (Federal Republic of Nigeria 1999). (Emphasis is mine)*

The foregoing legal provisions are made in order to ensure that citizens enjoy religious freedom. Therefore, the state or government must not affiliate itself or show preference for one religion. (Nwolize 1989:78) The dictum ‘live and let live’ is held and the contributions that religion can make to the lives of citizens are recognized, hence, the belief in religious tolerance. (Awolalu 1988:8)

3. Manifestation of Religious Dissonance in Nigeria

What can be deduced from the religious policy in Nigeria is that religious freedom is expected. Therefore, anything contrary to this is an aberration. However, what seems to be aberrant is a reality that religious harmony is to a great extent non-existent. In other words, there is no love among the adherents of various religions in Nigeria and in some cases including those who profess the same religion. According to Ojuade 2010:179, “Since the 1970s, religion has become as destructive as ethnicity. Consequently, there have been several religious riots, each claiming many lives and wreaking mass destruction of properties including places of worship”.

The list of religious crises in Nigeria is long; however, an attempt shall be taken to discuss some of them. It should be noted that Nigeria has witnessed several cases of both inter and intra-religious conflict. Hence, religious plurality is not the only factor responsible for religious disharmony. For this reason, the focus of this paper shall be on the unhealthy intra and inter religious relations so as to understand the nature of the problem with a view to knowing appropriate solutions to proffer. The international community is not in the dark in respect of this; reason for the organized

symposium with the theme **“Inter-and Intra-Religious Encounter and Entanglement of Christians, Muslims and Traditionalists in African Urban Spaces”** by the Utrecht University in The Netherlands on 30th October, 2017 during which related papers were presented (www.religiوسmatters). The concern about intra-religious relations becomes crucial because people may be tempted to be biased while discussing the issue, in which case, Christians may want to blame Muslims for religious crises and vice-versa.

A notable case of religious violence is the Maitasine riot which started in Kano in December 1980. This event led to the killing of more than five thousand (5,000) people and many people were rendered homeless. This group of people, though somewhat Islamic in nature, is believed not to be Islamic because they condemn the main principles of Islam as contained in Qur’an and the Sunni. They surfaced again in 1982 in Bulunkutu, Maiduguri and Kaduna leaving several people dead and homeless. There was also a recurrence of this in Jimeta, Yola now in Adamawa State on 27th February 1984. Apart from the loss of lives recorded, property worth millions of naira as at that time got destroyed. (Mala 1988:135-138).

The city of Kafanchan became a theatre of religious riot in 1987 during a programme organized by Federation of Christian Students. This was sequel to the report that a guest preacher, who was once a Muslim made offensive statements about the Qur’an and a Muslim lady obviously present, grabbed the microphone from him. This episode developed into a major confrontation between Muslim and Christian students of the college and people in the town joined them leaving twelve (mainly Muslims) people dead and their belongings destroyed. The news got to Zaria and violence ensued afterward, targeting Christian populace and their properties. The crisis did not stop there as towns such as Kaduna and Katsina were also thrown into anarchy which culminated in the declaration of State of Emergency in Kaduna State. (Alli 1993:121)

In 1992, the Zango–Kataf area of Kaduna State witnessed a bloody religious violence which cannot be easily forgotten by Nigerians

especially those who were affected. The Miss World beauty contest scheduled to hold in Nigeria in 2002 was aborted owing to the violence that emanated from a publication, which was considered an insult to the personality of Prophet Mohammed (S.A.W). Prior to the publication, Muslims had expressed reservation about the timing of the event as it coincided with the period of Ramadan fast which led to the acrimony between Christians and Muslims (Bolarinwa 2010:70). This must have prompted the writer to say that the Prophet would have been favorably disposed to marrying one of the contestants if the programme had taken place during His life time.

What can be said about the Sharia controversy that has continued to generate conflict and violence of dangerous magnitude? According to Atubi 2007:259, in 1978, the Sharia became the bone of contention in Nigerian politics as the debate during the Constituent Assembly revolved a lot around the issue of Sharia Court of Appeal, which was believed by many non-Muslims as the first step towards the establishment of an Islamic state in the country. However, before this time, as noted by Ngwa 2002:174; there was an attempt to introduce the Sharia law into Nigeria’s legal system in 1960 following the Abu Ramat Penal report on the Northern regional judiciary. Sharia became a more serious issue in 1999 when some Northern states, beginning with Zamfara on October 27th, 1999 and including Sokoto, Kano, and Niger, passed into law the criminal law sections of the Islamic Sharia code of conduct. The states concerned advanced with varying speed toward application and included as part of the Sharia criminal code are the penalties for specific violations. For example, flogging for imbibing alcohol, removal of hands and feet for recidivist thieves, and stoning in cases of proven adultery (the standard of proof for the last type of behavior is very high). Many Northern politicians supported the Sharia movement through personal conviction, political opportunism, political realism, or a sense that they should represent the wishes of those who elected them. (*Nigeria Muslim/Christian Conflict* <http://www.globalsecurity.org/military/world/war/nigeria>) Its

adoption led to a demonstration by Christians on February 21st, 2000 in Kaduna, which culminated in the massive killing of Christians and Muslims, also the destruction of Churches and Mosques as well as public and private properties. Many Igbo from the South-Eastern part of Nigeria residing in the North were affected and in reaction to this, there were retaliatory killings and burning of Mosques in Abia and Imo States, Northerners being major victims. Later in the year, the problem resurfaced with several casualties also recorded.

Another area that has experienced (and is still experiencing) excruciating effects of religious crises is Jos in Plateau State. Jos, which used to be a place many people loved to live because of the serenity and favorable climate however changed to an unpeaceful environment as the place now experience religious violence at regular interval and at an alarming rate. In the words of Gwamna and Amango, 2010:4), the first violence experienced in Jos was a violent ethno-religious crisis on September 7th, 2001 which broke its innocence as a religiously tolerant state. Since then, Jos has lost its acclaim as the city of 'Peace and Tourism'. Today, it is sarcastically referred to by public observers and commentators as a city of 'Pieces and Terrorism'. Most of the clashes in Plateau State have been portrayed as being between Christian and Muslim communities, but such have often assumed an ethnic dimension.

In April 2004, at least twenty (20) people were killed in three days of clashes between rival ethnic militias in Central Plateau State. The fighting caused by a dispute over use of an area of land designated for cultivation by the agrarian Tarok and for grazing by the nomadic Fulani was intense which led to the burning of churches and nearly a hundred (100) people were killed in a Tarok village by Hausa fighters. In early May 2004, Nigerian security forces restored order in remote areas of Central Plateau State where sectarian violence had left scores of people dead. Calmness returned to the highlands town of Yelwa as hundreds of police reinforcements arrived to quash revenge attacks by Christian ethnic-Tarok fighters against the mainly Muslim-ethnic Hausa community.

According to police reports, the death toll of eighty (80) announced on 4th May, 2004 underestimated the number of casualties. While Muslim Nigerian leaders believe that more than two hundred (200) people were killed in the violence on 1st - 2nd May, 2004, and more than a hundred (100) others were missing. They called it mass murder and accused local authorities for organizing militia fighters, while withdrawing police from the area before they stormed the town. On the record of the Red Cross Society, as many as six hundred (600) people were estimated to have been killed on attacks in the town of Yelwa by Christian tribe militias in the first week of May 2004. Following the Christian massacre of Muslims that in turn led to reprisal killings of Christians in the Northern city of Kano, former President Olusegun Obasanjo declared a State of Emergency in Plateau State in Central Nigeria on 18th May 2004. Governor Joshua Dariye was accused of failing to find solution to the recurring violence between the Plateau State's Muslim and Christian communities. The President also dissolved the Plateau State legislature and appointed a retired Army General, Chris Ali, as interim administrator for six months. (Nigeria Muslim/Christian Conflict <http://www.globalsecurity.org/military/world/war/nigeria>)

There were divergent views on the November 2008 violence; while some read political factors to it, others see it as having religious and even economic reasons. The crisis began shortly after state-wide local government council elections which were considered by some as "peaceful, free and fair". The crisis which claimed several lives and properties lasted four days. The exact number of casualties became another source of problem between Christians and Muslims as claims and counterclaims beclouded the actual number of victims. Sunday, 17th January 2010 witnessed another ethno- religious conflict in Jos which was attributed to three factors:

- One Alhaji Kabir Mohammed had gone to Nasarawa Gwon to commence the reconstruction of his house demolished during the 2008 crisis. As the work began, some youths (not identified)

came and stoned the site workers in order to stop work.

- A group of Muslim youths stormed St. Michael's Catholic Church in Nasarawa Gwon while the church service was on and unleashed terror on members of the congregation. This version was conveyed by the Police Commissioner, Mr. Greg Anyanting.
- Violence developed from a minor argument among Christian and Muslim youths in a local football match on Saturday, 16th January, 2010. The argument and name calling continued till the next day and degenerated into a major religious crisis. (Gwamna and Amango 2010:6-8).

To say the obvious, Plateau State has become notorious in religious crises as bloodshed that often has religious undertone has become a frequent occurrence to which solutions have not been found. It has been argued that there is an ethnic dimension to the situation in Plateau State owing to indigenes-settlers dichotomy. Therefore, it's always difficult to decipher whether a particular crisis is religious or ethnic or even both. Between 2001 and 2012, Oshomoh 2017:111-112 chronicles twenty recorded cases of ethno-religious violence in Jos, the State which are by no mean exhaustive.

The Boko Haram crisis of 2009 is another example of intra religious violence. Members of this group do not believe in some doctrines upheld by conventional Islam. For instance, they are opposed to western education. The riot began in Bauchi town from 24th – 28th July, 2009 and it spread to Borno, Yobe, Kano and Katsina state. *Boko Haram* is a combination of Hausa and Arabic words, which connote “western education and something that is forbidden” Haram is literally, “that which is prohibited and unlawful”, and a thing is said to be “Haram” when it is forbidden, as opposed to that which is “halal” meaning “lawful”. (This must have prompted a member of Academic Staff Union of Universities ASUU, University of Ibadan branch to describe the Federal Government of Nigeria as *Boko Haram* in 2009 because of the prolonged strike, which as at that time, the Government did not pay serious

attention to). They are equally opposed to the secular status of Nigeria. As characteristic of religious violence, the destruction of lives was monumental. The leader of the group, Ustaz Mohammed Yusuf, was arrested and killed by law enforcement agents. His killing however generated controversy as it was understood to be extra judicial. *Boko Haram* insurgency has been a major headline in the mass media as several deadly attacks and abductions has been witnessed. One cannot enumerate all cases of strained religious relations in Nigeria. As they keep occurring, not all of them are reported in the media. On abduction, over 200 secondary school girls were captured in Chibok in Borno State 2014 and many of them are still held captive five years after. Also, well over 100 girls were abducted in Dapchi in 2018, while many of them have been rescued, Liya Sharibu is yet to be released.

One must not commit an error of overgeneralization by concluding that it is only the Northern part of Nigeria that is bedeviled with religious intolerance. The only difference is that what is obtained in other parts is usually of lower magnitude. Examples abound of conflicts among Christians, Muslims and adherents of Traditional Religion in some parts of Yorubaland. Traditional festivals, which sometimes go with “stay at home order” do lead to misunderstanding between the adherents and either Muslims or Christians or both depending on the area and the influence of the two missionary religions there. For example, the *Oloolu* – a masquerade in Ibadan, Oyo State, must not be seen by women and this may lead to conflict of interest because an average Christian woman might want to claim that she is not under any obligation not to see the Masquerade. A crisis of this nature was witnessed in Imesi-Ile, Osun State, sometime in 1994. The bone of contention was that a sacrifice was to be offered and taken to a place on the outskirts of the town. As the people bearing the sacrifice were going, they met a group of Christians who refused to disappear as the traditionalists commanded; the resultant conflict was settled at the King's palace. Also, in Ibadan according to Nabofa 1994:20;

“Between 1985 and 1987 at the University of Ibadan, the issue of the Cross standing within the vicinity of a Mosque generated heat not only within the campus but also all over Nigeria. It got to a stage where all Christians in the country rallied round the Christians community in the University campus to see that no harm was done to the Cross. In the same way, there was a corresponding support from some highly placed Muslims from all over the country who were bent on the Cross being removed from its present site so that it would not block the view of their members as they face the symbolic East”.

Early in the life of the Babangida regime, the government announced that Nigeria had become a member of the Organization of Islamic Conference (OIC). It was claimed that prior to this time, a move had been made during the Gowon era which was able to keep the issue out of public knowledge. This was seen by many Christians as a ploy to Islamize a secular country. Therefore, Christians all over the country rose in opposition to the plan. (Adesogan 2006: 117) The Federal government was advised against joining because such constituted a threat to the unity of Nigeria.

4. Intra-religious Conflict

Experience has shown that intra-religious conflicts also abound. Among Christians for instance, the impact of denominationalism is evident. As the ‘church’ continues to divide, so unity continues to elude her (Quarcoopome, Ilori, Daudu and Obinna: 2005:176-177). It is not an overstatement to say that unity among Christians is a mere hypothesis and child of necessity when it becomes the only solution to a prevailing problem. This is why some Christians still believe that others are not true Christians. The only difference is that it has not reached the level of open confrontation.

That the church is growing numerically is an irrefutable fact. However, the rate of growth does not correspond with moral consciousness and unity among Christians (Familusi 2015:69). Thus, the response to the Great Commission (Matt. 28:19) has been in the interest of those responding. This was once described by a

preacher as “Great Omission”. Churches are found in every nooks and crannies including residential areas, thereby causing noise pollution. (Ayantayo 2006:77) Dioceses, (Adewale 2008:90) and other offices are being carved out almost on a daily basis to create duty posts, which makes for luxury of life for people especially those in the good book of the authority. Consequently, there is unhealthy rivalry among denominations as if the work of God is a competition. The spirit of ecumenism (Oyalana 1996: 36) is fast disappearing and what is now cherished is attachment to denominations. On campuses, fellowships are proliferating to the extent that any denomination established today may have branches in schools almost immediately just because Christians are not favorably disposed to fellowshipping with one another. Proliferation of churches, which has led to unhealthy competition, is apparent. Thus, it is not strange to have four churches in a building of four flats, each of them struggling to recruit members. Christians participating in the National Youth Service Corp scheme are also divided along denominations. This is why there is multiplication of Corpers’ fellowship. The Nigerian Christian Corpers Fellowship (NCCF) that used to be an umbrella body of Christian corps members has witnessed mass break away as many denominations like the Redeemed Christian Church of God, Anglican, Baptist among others now have their own fellowship. The Deeper Life Bible Church and Believers Love World Church popularly known as Christ Embassy had for a long time established their own corpers’ fellowships. Also, there is division in the attempt of the church to be united. Bodies like Christian Association of Nigeria (CAN), Pentecostal Fellowship of Nigeria (PFN) and Christian Council of Nigeria (CNN) do not have all Christian denominations as members. In fact, the last election of CAN almost tore the body apart. Such wouldn’t have happened in an atmosphere of unity (www.theeagleonline.com.ng). Are we to blame the practitioners of other religions for this? The answer is ‘NO’. On this reality, Olajubu 2003:2 has this to say:

“Intra-religious pluralism also exists in Africa. These manifest through denominationalism, fundamentalism, and sometimes schism.

Instances where a group of Christians regards another group as being unchristian and seeks to encourage a change or affiliation for such group is a reality in Christendom today... Intra-religious sentiments thus fuels notions of superiority among Christians. Furthermore, some Christian groups perceive other Christians as having deviated from the original model of Christianity as enjoined by the Bible and seek to rectify this by all means. In a bid to achieve this, they inadvertently create tension at inter-personal and inter-group levels”.

It will be illogical to think that all Muslims have the same ideology despite the fact that Islam is one. Hence, some element dissonance among Muslims is apparent too (Fautre:2018:1-2). This will probably explain the existence of groups such as Ahmadiyya, Tijjaniyya Sufi, Izala, Nasrul Lahi-il-Fathi Society of Nigeria (NASFAT) among others. For example, not all Muslims believe in the teaching of Sufi movement and those of others that are considered to be unorthodox (Quadri 1985:95). It must also be mentioned that though Boko Haram is linked to Islam, many Muslims have openly dissociated themselves from its activities. Besides, its attacks are often extended to Muslims who the insurgent believe are not true Muslims. This is the reason several Mosques were being attacked also. Familusi and Oshomoh 2018: 218 aver that:

The bombing of Mosque in Markudi, Yobe State, bombing of the Emir’s Palace in Kano and the attack on the convoy of Alhaji Ado Bayero; killing four (4) and injuring fourteen (14) others including two (2) of his sons and the killing of twenty-one (21) members of Shiite Islamic Movement in Kano attest to the fact that the sect violence is not a target to one particular religion. Furthermore, Northern Muslims have criticized, rejected and denounced the activities of Boko Haram sect as unIslamic and heinous crime against humanity. The point of emphasis is that Boko Haram violence may have religious connotation but their activities are not solely on Christianity and Christians but the general populace.

Given the above, it can be said that the seldom attack of Boko Haram, an Islamic sect on other

Muslims suggest inter-religious rift, which is a main argument of this paper. Worthy of note is the political meaning that is sometimes read to *Boko Haram* insurgency as politicians use the sect to settle scores while disguising to be fighting for Allah. This according to Oshomoh 2012:56: accounts for why at any time, the (late) leader of the group, Yusuf was arrested, prominent politicians intervened on his behalf and got him bailed. And each time he was released, a heroic welcome was organized for him. In one of such heroic welcomes, his convoy caused a traffic hold up from the Airport to the town. As reported in “The Nation” on 25th January, 2012, trucks carrying arms and ammunitions were intercepted along Maiduguri/Chad border and were identified as heading for the group’s headquarters in Maiduguri. However, the trucks were released after some hours. The released was insinuated to be have been facilitated by politicians who were benefiting from the activities of the group Adeyemi 2012:1-4).

At this juncture, it is suffice to remark that it is practically impossible to highlight all cases of religious crises in Nigeria in a single attempt like this. The reason is that they are innumerable and recurring.

However, what has been done so far is no doubt a confirmation of religious crises in Nigeria, a supposed secular state. We shall therefore proceed to discuss why religious harmony has continued to elude the country.

5. Factors Impelling Religious Dissension

A major factor responsible for religious intolerance is ignorance. Many religious adherents are blindly fanatical without knowing what their religion stand for or what they teach. As a result of this, they are either intolerant of other religions or they simply take to violent acts at the slightest provocation. In the words of Mala 1985:119:

“Many religious adherents are crass illiterates concerning the doctrine and practices of their religions. Unfortunately, such adherents do not readily admit their lack of knowledge about the nuances concerning the details of their faith.

They either rely on the little theological education gained from Sunday school, Bible Classes and Revival meetings or what they are able to read and understand from the scripture. When they preach, the results are always unending argumentation, subtle abuses and physical violence. Many of the so-called preachers are in fact half-baked believers with little or no training but are littered all about the streets”.

As stated in the Nigerian Constitution, “every person shall be entitled to freedom of thought, conscience and religion including freedom to change his religion or belief and freedom (either alone or in community with others and in public or in private) to manifest and propagate his religion or belief in worship, teaching practice and observance.” (*Federal Republic of Nigeria 1999:39*). This suggests that the spirit of tolerance must be imbibed. In other words, people must be willing to endure different religious opinions and practices. However, this is not the case in Nigeria as some people see adherents of other religions as ‘enemies’. Unarguably, lack of tolerance has been largely responsible for violence arising from religion. How would people who profess the same religion but who do not tolerate themselves live in harmony with or develop positive attitude towards people of other faiths? What can be said without reservation is that the provision of the Constitution has been rendered ineffective. The attitudes and utterances of many religious practitioners in Nigeria (Muslims and Christians alike) can only be explained in terms of deep-seated intolerance. The following among several others are manifestations of religious intolerance in Nigeria:

- (1) Denying people the right to be employed because of religious affiliation.
- (2) Opposition to inter-religious marriage.
- (3) Bringing religious sentiment into politics by refusing to support a particular candidate because of his or her religion.
- (4) Discrimination of various kinds
- (5) Unhealthy rivalry among religious groups or organizations

Religious particularity, which can be defined as the belief that one’s own religion is a special or

distinctive religion is a bane of religious harmony. Particularity is a claim that one’s own religion is the best and the only universal religion that offers salvation to man. This claim is made in a religiously pluralistic society where one of the existing and competing religions asserts and superimposes itself over the others. Religious particularity manifests in what is branded “holier than thou” attitude. It simply means ‘my religion is the only true religion and others are false’. For example, Christian religion emphasizes the uniqueness of Christ as the only way to God and eternal life. Therefore, whoever does not accept him as Lord and Saviour will enter everlasting fire. This can be established in the following verses of the Bible as pronounced by Jesus Himself; John 14:6-7, John 3:13, 16 & 36, John 4:31, John 11:25-27 & John 15:5. Islam is also portrayed as the only true religion of mankind and that Prophet Muhammad is the Messenger of God. Therefore, God’s punishment awaits those who reject Islam as found in the Qur’an as follows; 3:19, 5:3, 2:132, 4:13, 57:19, 6:66, 5:48, 33:40, 21:107 & Q.112. (Mala 1985:112-114). Going by what we have in these passages, an average Christian or Muslim will see his or her religion as the best and such a belief will promote negative attitudes towards other religions as has been our experience in Nigeria. Given the scope of this work, which emphasis is on both inter and intra religious tiffs, particularity is also noticed among those who profess the same religion. Hence, the lack of unity which exist among Christians and Muslims because they belong to different groups or denominations.

What can one say about the manipulation of religion by people for their selfish interest? Often times, religious sentiment is a tool for achieving unity when it is desirable and disunity when it can be used to accomplish a goal. That is unconnected with why contemporary politicians use religion to woo voters and technically pollute their minds against their opponents. Unfortunately, the unsuspecting supporters in some cases do comply without knowing how religiously committed the politicians are. The attitudes of successive governments regarding religion have not in any way helped matters as none has ever pretended not to be interested in

religion thereby jettisoning the secular nature of the country. The move by Nigeria to join the Organization of Islamic Conference (O.I.C) initiated by Buhari and amplified by Babangida, which also almost tore the nation apart lends credence to the foregoing claim. (Kukah 1994 :231 & Familusi 2010:160) Manipulation of religion can only fan the ember religious conflicts, which have always snowballed into violence. The activities of some religious leaders during 2019 general elections could suggest that religion has become a tool in the hands of politicians, which will always breed mistrust.

6. Effects of Unhealthy Religious Relations

Conflicts and violence arising from unhealthy religious relations have at various times threatened the corporate existence of Nigeria. An example of this is the issue of Sharia Court of Appeal that almost brought the Constituent Assembly to an abrupt end in 1978 given the walk out that was staged by some Muslim members and the antagonism of non-Muslims. Perhaps, that would have brought an end to a united Nigeria. This wouldn't have arisen in the atmosphere of tolerance which is indispensable in a pluralistic society. Religious crises have further worsened inter-ethnic acrimony; the Kaduna violence of 2000 and subsequent ones displaced many people who had settled in the northern part of the country for many years, as it became necessary for them to relocate their places of origin. That some parts of Nigeria are not safe for all citizens is divisive and this cannot guarantee a united country. Also, the adoption of Sharia law by some state governors almost terminated the National Youths Service Corps scheme, which for many years has been a major unifying factor. The reason was that many southerners, especially Christians did not want their children or relations to be posted to places where they would be forced to obey the Islamic law. The tension was doused when the general public was assured of their safety. This however resurfaced in 2008 when some youth corps members lost their lives in Plateau State. In 2010, those who were posted there were advised to redeploy when their safety could not be guaranteed beyond any doubt. This trend of

redeployment continues (Familusi and Oshomoh 2018:221) and Youth Corp members are no longer posted to some states in the North. Former President Gadaffi of Libya some years ago advised that Nigeria should be divided on religious grounds, though, he later advised again that the division should be based on ethnic factor. He could have thrown away the first advice in the interest of international relation. As a mature and rational being, he wouldn't have made the statement in error or under duress. On the question of corporate existence, an Islamic Cleric, Abubakar Ahmed Gumi is quoted to have predicted as follows:

Religion rather than the North-South divide would be the major difference between the parties contesting the election when Babangida regime returned the country to a civil rule in 1999. It was Gumi's contention then that the stage would be set for a political contest between Islam and Christianity ending possibly in the breakup of the federation. The reason he gave was that since Muslim could not on grounds of faith join a Christian led party, and if the Christian refused to join a party led by a Muslim, then, there will appear a two-party system and the two-party system will not be South against North but Islam against Christianity (Clarke 1991:219-220).

This prediction was not necessary and it could only be made in a country where religious harmony does not exist. Without any doubt, lack of unity manifesting in settler-indigene will weaken patriotism, commitment to national ideals and true nationhood, thereby giving rise to parochialism, ethnicity and other cleavages as characteristics of Nigeria.

The future of current democratic experiment hangs in the balance if cordial religious relations continue to be elusive. (Ngwa 2002:173) The reason is that politicians often manipulate religion for their selfish interests, the consequences of which may be politically catastrophic. More so, it is believed in some quarters that most religious crises that have been witnessed in Nigeria were politically motivated. Shortly before the 2003 elections in Ibadan, Oyo State, there was a crisis when some

fundamentalists wanted to enforce the wearing of Ijab by Muslim girls in all schools including the ones established by Christian Missions. One needs to ask whether Christian dress code could be enforced in public schools established by Muslim Missions. This move was seen by a group of Christians as a calculated attempt to destabilize Nigeria's nascent democracy. (Anglican Diocese of Ibadan 2003:53).

Religious crises in Nigeria can be understood as a monster that has threatened national survival in all ramifications. One cannot say with precision if any benefit is accruing from such. In the first instance, from a legal perspective, one can decipher a manifestation of illegality in the religious situation of Nigeria because everything negates what the constitution stipulates. The fact that Nigeria is a secular state is enough reason to prevent any form of crisis. However, due to manipulation, the constitution has been seriously disregarded. The result is what we are experiencing today. The point being made is that the present scenario is, legally speaking, an aberrant occurrence. Therefore, a major effect of religious disharmony is the reduction of the constitution to a mere paper work in this respect. This is worrisome as the constitution is the main instrument of governance and if it is rendered impotent, then anarchy is hovering. Perpetrators have always achieved their aims with impunity because the rules are seldom enforced coupled with the facts that leaders cannot in all cases be exonerated.

No society can grow where religious violence prevails. The economy of Nigeria and Nigerians has been badly affected by religious crises, which have become a recurring decimal. Several businesses have collapsed thereby rendering many people jobless. Also, the aborted Miss World pageant that was to be hosted by Nigeria in 2002 could have impacted positively in some ways on the economy of individuals and the country as a whole even if was for a short time. On the crises emanating from Sharia controversy in 2000, many people in the Southern part of the country did not see the reason why taxes collected on businesses prohibited by Sharia law should be used to develop states that operate it. More importantly, foreign or local investors

cannot be favorably disposed to coming to troubled areas for fear of insecurity (Atubi 2007:264). In the same vein, destruction of properties, especially public owned would always drain public treasury as such would need repair or replacement depending on the magnitude.

Apart from economic disadvantage, religious acrimony is a dent on the reputation of affected country in the international community, and this may lead to break in diplomatic relations as a responsible government has a duty to protect her citizens both at home and abroad. It follows that if a particular country is not safe for the citizens of other countries, the home government may take a step of withdrawing their envoys and advise other citizens to return home. In our opinion, this cannot guarantee international cooperation which is required for growth and development. Corroborating this, Ojuade 2010:179 says that, "since independence, religion has affected the conduct of external relations in such areas as the definition of national interest, the preference of the north for Islamic countries, the role of foreign missionaries, and relations with the West". In compendium, this is the state of affairs of religion in Nigeria in terms of both inter and intra relations; however, it must not be conceived as a problem that defies solutions in its entirety. What is required is sincerity and sense of responsibility on the part of every stakeholder in religious matters.

7. Recommendations and Conclusion

A major problem in Nigeria is the non-application of rules of any kind. For this reason, many people commit religious crimes with impunity and this has always encouraged others. As a matter of necessity, law prohibiting all forms of crime must be enforced so that offenders will face the consequences of their actions and this is expected to be a deterrent to others. At this point, it is suggested that the judiciary should be given every necessary incentive to play its role fearlessly. The issue of sacred law should not arise because the rule of law stipulates equality. Unless stringent measures are taken against those who

manipulate religion to cause chaos, violence will continue to be witnessed in the religious terrain.

It needs to be stressed that conflicts emanating from religious plurality are inevitable. Therefore, to prevent emerging conflicts from snowballing into violence, there is a need to embrace dialogue. This is expected to afford all parties the opportunity to air their view for the purpose of amicable resolution. In this case, caution must be taken so as not to aggravate the problem that is on ground. The position of the Constitution of the Federal Republic of Nigeria is clear on religion; its supremacy must therefore be sustained. The government is as a matter of necessity advised to handle religious matters with caution in order to prevent a recurrence of violence. The statement made by former President Obasanjo in Jos in 2004 could have worsened the situation. His presence at the scene of the crisis was expected to douse the tension that had been generated. Instead, he called the President of the Christian Association of Nigeria (CAN) an idiot. (*Naija Post News: <http://www.naijapost.com/news/publish/printer>*). A person occupying a sensitive post of that nature ought to have exercised restraint while making public pronouncement. It is Ayantayo's advice that:

- The government (Federal, State, and Local levels) have some roles to play in the desire to solve problems of religions and unhealthy relations. First, Government should stop financing religious activities because this often leads to sentiment, suspicion and prejudice. Government should not engage in religious affairs since the nation is still a secular state. What should concern the government is to checkmate the excesses of religious propaganda. Besides, the government must alleviate poverty and suffering which the majority of the people encounter and which often lead some idle hands to cause religious conflict". (Ayantayo 2002:80)
- More importantly, the Constitution should be seriously adhered to, while manipulation of religion should be

avoided by every party concerned. Cordial relations among various faiths is not negotiable, the effort of the government to promote this should be improved upon. Also, religious education should be promoted and made a general and compulsory subject or course at all levels so that people will know what their religions preach. This is expected to promote intra-religious understanding which is largely a mirage in present day Nigeria. Exposing students to other religions is equally important in order to guard against prejudice and ignorance. In Babalola's 2002:138, he views that:

- "We should not scorn knowledge. Knowledge is sought anywhere and everywhere, hence, the advantage of knowing something about other people's religions. We should try to dispel all ignorance and prejudice about other people's religions by a dispassionate and objective enquiry into the truth and values of their faiths. This will afford us a great opportunity of religious harmony. This paper has attempted a holistic approach to the trend of religious relations in Nigeria, by discussing both intra and inter religious relations perspectives. This has helped us to understand that plurality is not the only reason for religious disharmony as the expected intra religious unity and oneness has never been realized. The problem is more pronounced and given prominence when intra religious squabbling occurs. Religious harmony will be experienced in Nigeria if all our recommendations are taken into consideration".
- More importantly, since belief in God is a cardinal attribute of the major religions practiced in Nigeria, adherents must let God be God and they must know that God cannot be defended because He is not in any way vulnerable. Christians who are divided along denominational confederacies are admonished to understand that Jesus, the founder of Christianity did not establish

any church. Therefore, the spirit of ecumenism that has disappeared must be resuscitated for the church to remain an indivisible entity. The following choruses are frequently rendered by Christians with no serious impact.

*I don't care what church you belong to
For the service of God is the same
If by grace through faith you
have been saved
You are my brother, so give me your hand*

*We are heirs of the father
We are joint heirs with the son
We are children of the kingdom
We are family, we are one*

These songs are expected to eliminate any form of strained relationship among Christians. However, the messages therein are forgotten as soon they are rendered. On the other hand, the bond of unity among Muslims must be strengthened. The concept of *Ummah*, that is the community of Islamic people must be taken seriously. In other words, brotherhood in Islam must not be a mere slogan. If actually, Islamic faithfuls are brothers and sisters, there shouldn't have been any basis for division. The teaching of the Holy Qur'an is without ambiguity:

And hold fast, all together, by the rope of Allah and be not divided; and remember the favour of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became as brothers; and you were on the brink of a pit of the Fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided (Surah 3: Ayat 103).

Religious harmony has been confirmed as a veritable tool for socio-economic development in some parts of Nigeria (Oshomoh 2018:102-146). Therefore, the country must take a cue from such places so as to attain the expected level of development.

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An Assessment of Dualism in Systematic and Regional Geography

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Abstract. Ever since the ancient Egyptian period up till the early Greeks the (pre-socratics) ideologist, scholars like anaximander (610-c. 647 b.c.e) and latter, Heraclitus (C.540-c.480 b.c.e), Empedocles (C.490-C.430 b.c.e), and Anaxagoras (C.500-C 428 b.c.e) all held the doctrine of opposed natural substances, the same was the doctrine of pythagoranism, believed to have been founded by Pythagoras of Samos (C.580-C 500 b.c.e) whose focus was also on opposing dyads such as one/two, male/female, and so forth. Plato's (C.428-348 or 347 b.c.e), view point also supported the earlier ideological doctrine of dualism in his metaphysics when he divided the world into two realms; the unchanging intelligible world of "forms" and the perceptual world of "change" (things). A review of previous studies points to methodological approach and application, this greatly help towards the shifting in geographical thinking and knowledge of inquiry from that of narrow descriptive perception to quantification and critical analysis of geographical spacial relationship in space. The fact remains that dualism in geography showcase value among geographers, This played various roles in the defining and studying of geography. The paper noted that there is a great shift in geographical thinking and knowledge of inquiry, as geography have evolved from descriptive to application of quantitative techniques after the controversies of determinism, possibilism and probabilism. It is worth nothing that the concept of dualism is today acting as property that governs the agenda and conduct of research through the utilization of theory and empirical

application towards any geographical issue on the earth surface; this no doubt serves as a cure to the various natural complexities and environmental challenges facing man and his society. For this reason the study of geography should cover both natural and man-made features, their distribution patterns and interactions of man with the spatial environment as he seeks to increase his returns from the terrestrial space and resources (Ambrose, 1972: 1).

1. Introduction

Since the history of geography, geographers have over the decades thought it wise to fashion out a better methodological approach to geographic issues in other to effectively address and handle spatial related influences of man's environment. One of these methodological debates is the dualism between regional geography and systematic geography (Ye Chao et al, 2012).

Dualism as a methodological approach reflects different viewpoints among different geographers about the nature and methods of geography since the ancient times. The earlier forms of dualism can however be traced in ancient Egyptian religion, with the contest between selt, disorder and sterility, and Osiris, fertility and life, that manifests itself in a cycle of murder and resurrection, even up till the early Greeks, (the pre-socratics) anaximander and, later, Heraclites, Empedocles and Anaxagoras all held the doctrines of opposed natural

substances, hence, the interplay of opposites is part of the developed world. Even the pythagoreanism, believed to have been founded by Pythagoras of Samos focused their ideology on opposing dyads of thinking such as one/two, male/female up/down, and so on. Plato's metaphysics also held same view point and as such divides the world into two realms: the unchanging intelligible world of "forms" and the perceptual world of change; detail of this can be found in Plato's Republic and Timeus; in this book a mythical account of the relationship between things and forms were x-rayed in other to capture the differences that exist in-between things and forms.

These situations put together made the use of methodological approach a focal application; hence, there was a growing need to advance and improve empirical inquiry in geographical phenomenon in other to enhance paradigms shift that was geared towards a positive effect on geographical knowledge and application. Therefore the objective of this paper is to study exploratively the extent to which the introduction of dualism in geographical enquiry have helped in bringing about an improvement in identifying and explaining our experience and knowledge about the complexity of the physical and human environment.

In order to have a good insight of this paper, the paper is divided in five parts. The first part covers the introduction, the second which is the conceptual explication covers areas such as what is geography; its relationship between things in space, its benefits, why geographers should use them and the basic concepts of space relations in geographical approach. The next considers what dualism is in geography. Dualism as the differing belief of geographers takes the fault, the fifth is the application of dualism to systematic and regional geography. The final section covers the conclusion of this paper.

2. Conceptual Explications

In order that we may gain a valued knowledge and understanding about the contributory influence of geographic study and the concept of dualism in this paper, it is considered necessary

that we undertake a clarification of the definition of geography, and the meaning of dualism.

2.1 Concept of Geography

Generally, geography and or geographic thinking began from people's curiosity thinking and the willingness to visualize about the nature of places beyond their homes and lands; this appear to how been the nature of man in order to identify and understand amazing complex and incomprehensible various nature of the earth in which man inhabits his living. The curiosity about places on the earth's surface appears to be ubiquitous human characteristics (Nelson et al, 1995). This position by implication appear to have been the stimulating factor that made people wonder what the landscape and life are live in different locations and may have led to what raised the questions about the conditions and circumstances of variation in life forms and "why" the locational difference on the earth's surface.

Varying scholars defined geography from different value-point in accordance to individual conception and visual perspectives. Immanuel Kant (1724-1804) the Prussian German philosopher termed geography as the science of "place" and "mother of science", this imply that geography is evolving science which have giving rise to several distinctive bodies of knowledge, inclusive of land surveying, meteorology, climatology biogeography, oceanography, cartography, estate management, town planning etc. all these body of geographical science are interrelated and deals with interrelated phenomena on the earth's surface (Alexander Von Humboldt, 1769-1859 and Carl Ritter, 1779-1859).

Similarly, Paul Vidal de la Blache (1845-1918) a French geographer describe geography as "the science of places". Based on this perception Leigh argues that geography has never been a science of man but the science of the "Land" that deals with the earth's surface.

Alfred Hettner (1859-1941) in Jackson Seiyefa Ododo (2002) defined geography as the knowledge of the earth's areas as they defer

from each other, this means that geographical features differ from place to another and that which changes with time, and should be studied base on trends with locational influence.

In attempting a synthesis, Trewartha et al (1957:519) observed that geography should be approached from three key elements in the field of geography. Firstly, the issue of man (population) who utilizes the resources of the physical earth to create the cultural earth; secondly, the physical earth which provides the natural environment which a population operates within and providing the resources it uses and lastly, the cultural earth which is the product of many creation out of the natural environment. This definition seem to shade several meaning and basically implying that geography is an outcome of man's desire to use the application of science and technology to subdue the natural environment to satisfy his basic needs and wants in relation to spatial environmental resources.

Ambrose (1970:1) remarked that geography covers both natural and man-made features, their distribution patterns and interactions of man with the spatial environment as he seeks to increase his returns from the terrestrial space and resources.

The above shows that it is for this reasons that geographers ask such questions as to "why", "how" and where; as such the type of questions in geography arises from the basic concept in geography. These questions in geography are derived from the varying definitions of geography. For this reasons Haggett, Cliff and Frey (1977:3) identified these main themes, which define the scope and purpose of geography. First, geography is concerned with the earth's surface which looks at the earth surface from the viewpoint of social sciences. Secondly, it is also concerned with main's spatial organization and his ecological relationship with the environment. Finally, it is concerned with the analysis of disparities in the distribution of resources, with particular reference to planning and policy formulation (Onokerhoraye, 1994:118).

In geographical science, geography study is not so much concerned with space as an objective condition which exist in self rather as that which have functional relationship between things in space (Kolars and Nystven, 1977). Hence, in nature things show some general geometric and topological forms of the functional relation of things to one another (Mabogunje, 1985).

Harvey (1973:119), and Onoker Horaye (1994:160) identify tow sources of basic concepts of dimensional relations used in geography: (a) indigenous concepts, and (b) derivative concepts

Indigenous basic concepts of space relation involves the use of point, line and area, there derivation concepts on the other hand are volume and surface.

In geographical study, these concepts apart from being valuable in geometry and topology, they serve a great deal and can be used in describing all manner of functional spatial relationships in geography.

In their assertion Kolars and Nystenn (1977:10-16) define point, line, area and volume as:

- Point: as a dimension location
- Line: as a series of point arranged one after the other in a linear form to create a line.
- Area: as a collection of adjacent points arranged in a non-linear form, or a line which closes upon itself to form two-dimensional pattern or figure.
- Volume: as a collection of points arranged in a three dimensional pattern with length, breath and height and in morphological terms which can be called surface and gradient

2.2 What then is dualism in Geography?

Dualism in geography therefore has been seen as that differing belief of geographers over any geographical topic. It is imperative to note that the idea of dualism have generated a great benefit in geography through various improvement and methodological application, which have greatly shifted geographical thinking

and knowledge of inquiry from that of descriptive to that of quantification, been the use of statistic models in explaining dynamic variables and processes such as human behaviour, decision making etc.

There is no doubt that dualism is a doctrine positing two powerful and antagonistic metaphysical principles, which are constitutive of the world and must explain our experience of the world as they are. This is why Kantian Philosophy have argued that knowledge is related to the senses and what could be perceived; to many scholars what could be perceived as reality is the physical (Omeregbe, 1998: 3). Many scholars have over the years conceived our experience of the world as that associated with dichotomies in the experience of things and forms, such as good and evil, light and darkness, attraction and repulsion or love and strife, structure and form. In as much as geography deals with physical things, the discipline generally focuses on the sense perception and knowledge about environmental complexity (physical and human environment) in relation to man's influence and existence.

In geography, one of the most excited methodological debates is the dualism between regional geography and systematic geography. It reflected different viewpoints among different geographers about the nature and methods of geography since the ancient times. The view and principles of systematic geography focus point is on methodological application for instance, it held that geographers and indeed geography are scientists and science pursuing discipline that should be guided by the general rules of science, on the other hand, regional geographers and regional geography regard region as the centre of geographical research without much reference to external influence to the region and its peripheral area (Block et al 1997).

This ideological thinking of the ancient Greece came under serious attack by many scholars, two of these scholars Hartshorne and Schaefer strongly oppose the idea of region as the center of regional geographical research, hence their idealism oppose the kind of dualism that only underlines one, but ignores the other; this infact,

account for the differences in values, interest and the different attitudes to the history of geographical ideal to a great extend leading to the real dualism.

Dualism in geography as a conscious design should be seen as a necessary concept that should always be employed in geographical topical in other to seek for a more realistic and holistic ideology in geographical issues and problems.

A cursory look at the history of dualism to a very reasonable view and consideration shows that dualism is a show of value and as such value in geography becomes one of the most important factor in the course of defining and studying geographical features and their relationships with both man and the environment. This is why after the end of second world-war, more and more scholars begin to hold a kind of standpoint admitting the great influence and assistance different values have in the rationality and logic on different geographical topic which have potentially advance geographic course and reduce the inadvertent complexity associated with the dynamics of geography and man because geography is about man and his environment; infact, geography is to describe and comprehend the earth's with the development of postmodern geography, geographers seem to have consensus on popular trends and general rule, that should guide the various ways of geographic enquiry; in other to avoid and curtail possible omission and consideration of significant geographic influence to every geographic topic.

2.3 Dualism as the differing belief of Geographers

To show that dualism in geography is the differing belief of geographers over any geographical topic; this fact have been argued base on two ideological schools of thought; these schools are:

- The environmental determinism school and
- The social determinism school thought

Environmental Determinism: The ideological tenet of this school of thought is such that hold and believe that geographers should hold nature and all the happening on earth to nature and nature only. They attribute the incidence of natural complexity to the physical environment which has a massive and often controlling and perhaps never changing and generationally stable surface which certainly requires that we lay the natural sciences under condition but in some respects the greatest differentiating agent is man himself. It is he who makes the difference between town and country, between steppe and the sown; (Wooldridge and East, 1965:95) effect on human beings, in essence dictating man's abilities in all realms of life and society hence the physical environment exert overwhelming power over and above man on the planet-earth; some of these challenge of nature could be seen in form of climate change and its associated implications on natural processes. This school of thought believe that these natural associated hazards; such as rain fall, flooding, heat intensity, harsh-weather, increase in pressure winds, windstorm, melting in-ice bags, ocean rise and desert-in preachment, etc, would keep on increasing and in a constant progression on till earth dies.

The above position of environmental determinists sees and place man in a world of natural complex reality of the physical environment without due consideration to man's ingenuity and the possibility of piercing and subduing complexities and it's processes occurring in naturality.

Social Determinism: This school of thought holds a contrary view point, and blames all the happenings on planet earth to man, hence, the school of thought called man an initiator of anthropogenic factor to the natural environment; and as such introducing not only threat but stress and danger to the physical natural environment; and inturn influence the generation of these anthropogenic factors resulting in changing the characteristic pattern and behaviour of the climate whose co-efficient and resultant influence helps to trigger climate change which is said to be accountable to several death in human race; while environmental resource

exploitation, forest lutting (deforestation), industrial application of chemicals and particulates, including cloro-floro carbon (CFCs) HFCs hydro floro carbon, and other delitrious substances and machines continue to degrade environmental quality. They all constitute potent stress that triggers the discontinuity of a concentrated earth, its eddies and potential survival of man and other organic existence on the surface of the earth (Amadi, 2018).

Comparatively, these two schools of thought have created dichotomy in their various ways base on their differing beliefs and perception which is today known as geographical dichotomy. This dichotomy arise from the methodological problem confronting geographers since the history of geography. However, it is important to note that in as much as dualism in geography is the differing belief of geographers over any geographical topic; it is on the other hand the existence of parallel streams of thoughts over an issue particularly with geographical problems.

While dichotomy in geography is an attempt to create various sub-division and or branching of the subjects into distinct streams of specialization for the realization of a maximum discovery and utilization for the benefit of man and his environment, many authors have spend considerable time energy and resources in debating and defending this particular idea of environmental determinism and social determinism. The work of Pradeep Yadav (2017), Sanjay Kisan Joshi (2016), including the view point of Pawanveer, an assistant professor of geography, government of Haryana were of the same viewpoint. Yet more scholars have postulated several theories of man and the environment in a more idealized manner with the intention to provide a more helpful development and advancement of geography as a discipline solving subject of man and his surrounding for the purpose of enhancing sustainable development for the future generation.

3. Application of Dualism to Systematic and Regional Geography

Systematic or better still general geography study certain organized phenomenon in space in relation to their general significance to both man and the environment. In this manner, geographers can study the industrial location patterns of the world, or agricultural system and method adopted by other countries of the world and their various changing patterns, such that the various patterns and system of a successive country can be adopted for development and advancement of man-kind in that country. Nigeria for instance has oil as a main stay of her economy. This phenomenon (oil) can be studied using its significant contribution to both external and internal enhancement. The internal influence can be studied using its spreading pattern to study migration, and population increase, spatial pattern of development and standard of living of the inhabitants with other non crude oil deposit region. Alexander von Humboldt owns much to this approach.

Regional geography on the other hand owns much to Carl Ritter as one of the major contributor to its development. Regional geography according to its founding father is bases on specific area units. Each unit is studied in-depth based on physical features, such as; climate, vegetation, settlement pattern, human nature, land scape, transportation, economic activity as well as their relationship with the area unit in question which has a lot to do with its physical uniqueness and identification. In this case, it is the physical features of the human and physical environment that defines an area, they act as a yardstick use to classify and quantify a given area unit.

Most scholars of the world, particularly the French regional school scholars recognize regional geography as the best geographic method, since the regional geography believes in the complex relation of natural and human elements as the basis for the evolution of cultural landscape which then create room for the understanding of the whole interaction in the global system which pose greater threat to man

and should be considered much more important than any other parts of the globe.

This position has seriously been criticized based on the ground that it has a container concept which does not allow interrelationship with other regions which they say is an important factor that creates complexities in the region. This idea has been faulted and plays less desirable in the present day interdependent of resources, information and globalization of interconnectivity of human, activities. On the other hand regional geography have help to provide a detailed knowledge of an area by identifying various feature that can be used to classify an area or region for easy analysis.

4. Types of Regions

The word region and area are sometimes interchangeably used to explain a giving unit in geographical analysis with regard to differential surfaces of the earth. However to classify an area as a region it is usually based upon certain criteria, these criteria are what separate one area from the other, an area region changes with time due to man influence and activities.

Basically there are two types of regions **formal** and **functional regions**.

4.1 Formal Region

This form of region are area units that contains certain continuous distributed landscape features of physiographic preserve which may include climatic boundary, land mass, and ethnic demarcations as well as political boundaries, this depend on if the people are well defined in such region as members of a certain political party.

Obviously, in a formal region other criteria which may be single or multiple features can be used to classify a formal region. For instance, a single feature region can be classified using only one criteria such as river or relief. On the other hand multiple regions can be classified using varying associated feature including other man made features which help to observe geographical and man made regions of the world.

4.2 Functional Regions

Functional regions differs interns of the contents of human occupancy and other natural features including man made features and other complex realities; for instance, city regions and industrial regions are typical examples of functional regions. The functional regions takes into consideration the interplay between the surrounding area and the core interns of their interdependent, interconnectedness of functions and roles.

However, from the point of view of economic development, it is more appropriate for regional planners to classify regions as:

- Developed
- Underdeveloped or backward and
- Depressed regions

This observation is in line with the view of (Hartshorne 1963).

5. Conclusion

Regional and systematic geographers are not different approaches but are just the two extremes of a continuum use in expanding scientific knowledge about geographical inquiry, therefore the same can be said that dualism in geography have achieve tremendous progression in geographical discovery. For this reason determinism, possibilism and probabilism spring to the line light of geographical knowledge (Ofomata, 2001).

More significantly, geographers make use of varying concept, each of these concepts plays different roles in geographic issues particularly when it comes to point, line, area volume and their derivatives including other geographic phenomena during any geographic inquiry and resolution using scientific precision to resolve qualitatively and quantitatively associated sizes and heights as situation demands; this is because in geography almost all phenomena geographer deals with vary in size, height, intensity in quality and quantity such that they employ them to differentiate their varying status for easy identification and classification of geographic

phenomenon in order to ease classification and analysis of geographical phenomenon.

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Organisational Virtualisation in Nigeria: Creating Jobs or Job Loss?

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Abstract. Whether Virtual Communication is creating jobs or taking away jobs in organisations in Nigeria has been in the front burner since the turn of the 21st century when virtualisation gained popularity in the continent. Organisations that have substantially gone virtual include the oil companies, Banks and some universities. The general belief is that computers have the ability to do jobs meant for more than an individual therefore with the advent of virtualisation, more and more people were going to lose their jobs to technology driven machines. The questions begging for answers however are, do these computers operate themselves? Are there no human inputs in these computer mediated operations? Do the computers really take away all the jobs or do they also create jobs along the line? One thing is sure, the world is going virtual and organisations in Nigeria have no choice but to follow suit if they want to remain relevant in the scheme of world economy. This paper therefore delves into the influence of virtualisation on job creation or loss in organisations in Nigeria.

Keywords: Virtual Communication, Job creation, Virtual Organisations, job loss

1. Background to the problem

Effective communication is the backbone of every effective organisation. Organisations are consistently looking for ways to meet their set organisational goals in a most cost-effective way. Organisations invest in both human and materials resources to help them achieve their set goals and objectives. However, one of the areas modern organisations are currently investing in is Information and Communication Technology (ICT) which is the vehicle on which virtual communication runs. **Virtual communication** is a modern technological phenomenon through which the information, ideas, actions, signs etc are transmitted from one user to another. Virtual communication basically is possible only through the use of Information and Communication Technologies (ICT). For any organisation to go virtual, it must employ very sophisticated communication technologies. This is because virtualisation is almost impossible without modern communication technologies. There are basic communication hardware and software that support virtual organisations and they include the Internet, World Wide Web (www), telecommunications, groupware such as lotus note, video conferencing and teleconferencing, Wi-Fi, webcam, electronic mail (email), online

messenger service, online chat, phone chat like the blackberry chat. Others are hardware like computers, palmtops, iPads; surface; social websites like Facebook, Skype and Twitter, and a lot of other communication technologies, devices, soft and hardware.

The virtualisation phenomenon is relatively new in Nigeria, as a matter of fact, effective mobile telephony became existent in Nigeria in 1999. Nevertheless, the growth is rapid and unstoppable. Some Nigerian organisations have even gone as far as developing communication technologies that are tailored to their needs just to help them stay virtual. For example, nearly all banks in Nigeria have caught the bug, the all now offer online banking. Though not as sophisticated as their counterparts in the western world, the service has been embraced and has tremendously eased banking operations in Nigeria.

Most organisations in Nigeria are aspiring to become virtual organisations and Shell Petroleum Development Company (SPDC) is one of the leading organisations in this pursuit for virtualisation others are, Totalfinaelf, MTN, Etisalat the banks, and even government agencies like JAMB, EFCC. Becoming a virtual organisation entails a lot. First, it means that members of the organisation can work in teams from varied distances without necessarily coming face to face with each other or their clients yet deliver on their Key Performance Indicators (KPI).

Obviously, being virtual comes with a lot of advantages which is why many organisations are looking in that direction. To succeed, organisations must employ communication strategies that will fully support virtualisation. Without proper consideration of this very vital part of virtualization, transiting organisations, are bound to fail. Virtual communication potentially raises organisations productivity by allowing members of the organisation to do more work with the time spent on travelling from one location to the other. With virtualisation, decision making becomes a lot easier since the organisation does not have to stand still for a manager to return from a journey

to take action or decision on a particular issue rather he can be reached no matter how remote his location, to address the problem. Also he can operate from that location provided he has access to relevant information and communication technologies that enable virtual communication.

The essence of virtual communication is that it allows for the creation of teams that are at their convenient locations; it also allows for collaboration among companies and agencies to concentrate on their core competencies and then contribute that competence to ensure organisational growth. It is in the light of the above that this study seeks to examine if virtualisation translates to job creation or job loss.

Shell Petroleum Development Company (SPDC), Port Harcourt is argueably the largest employer of labour in Nigeria after the government, Shell operations had long been automated, this means that they had employed the use of computer systems to reduce manual work in the course of their operations. However, in 2003 the organisation began to transit to a virtual organisation in line with global trend. This means moving from mere automation of their operations to actually acquiring operating systems, software, servers and other devices that would enable them to create virtual versions of their operations.

2. Objectives of the study

There were two objectives set for the study thus:

- To determine how virtual communication influences employee performance
- Determine if adoption of virtual communication technologies leads to job creation or Job loss.

3. Research Questions

- Does virtual communication influence employee performance?

- Does the adoption of virtual communication lead to job creation or job loss?

4. Hypothesis

H1: There is a relationship between the adoption of new media technologies for virtualisation and job loss in Shell Petroleum Development Company, Port Harcourt.

5. The Concept of Virtual Organisation

The concept of the Virtual organisation arose around 10–15 years ago, but many of the practices of virtual organisations can be traced back at least four decades. For example, Sor (1999) has described how many of the features of virtual organisations can be discerned within the organisation of the housing construction industry in Western Australia in the early 1960's. Much has been written about the more specific concept of the 'Virtual Business', and many definitions of Virtual organisations are particularly pertinent to the industrial sector. More and more organisations are turning to virtualisations mostly because they are concerned about driving down cost of production. This according to Sor (1999) was the driving factor that saw the move towards collaborations in Western Australia. The economic idea is that costs can be saved if partners with complementary expertise work together towards some common objective. In particular, the infrastructure costs of a group of small units are likely to be much lower in total than the corresponding cost to a large organisation.

Modern organisations apart from looking for ways to drive down cost, are also concerned about safety, infrastructure in terms of locating their organization, community relations issues, manpower, flexibility, and general organizational effectiveness. A virtual organisation can be "a collection of business units in which virtual team members from geographically dispersed locations work together in order to perform tasks that have a common goal or vision". (Hoefling 2003)

Virtual organisations have to adhere to process deliverable guidelines just as it would do with a stationary near proximity team. There are varying definitions of what virtual office is including the definition by Pang (2001) which he defines as "a form of corporation involving companies, institutions, and or individuals delivering a product or service on the basis of a common business understanding". In virtual organisations, units from various locations come together in some form of collaboration in such a way that they produce result without any situation that shows any form of break just the way they would deliver if they all were in the same location. Lojeski (2009) also defines a Virtual Organisation as "a goal oriented enterprise composed of multiple members who reside in different locations around the world and use technology media to communicate and coordinate the fulfillment of a defined objective or task". Other authors have varying definitions of virtual organisation all pointing towards the same conclusion. Despite the diffused nature of a virtual organisation, a common identity usually holds it together in the minds of members, customers, or other constituents. The virtual organisation is often described as one that is replete with external ties, (Coyle and Schnarr 1995), managed via teams that are assembled and disassembled according to need, (Grenier and Metes 1995) and Lipnack and Stamps (1997) stresses the aspect which consists of employees who are physically dispersed from one another. The result according to Galbraith (2001) is a "company without walls" that acts as a "collaborative network of people" working together, regardless of location or who "owns" them (Hedberg, Dahlgren, Hansson and Olive 1997)

The various attempts at defining virtual organisation notwithstanding, there are no agreed definitions of what virtual organisation is. According to (Miller 2006) there are many definitions of virtual organisation, including:

- A flexible network of independent entities linked by information technology to share skills, knowledge and access to others' expertise in nontraditional ways

- A form of cooperation involving companies, institutions and/or individuals delivering a product or service on the basis of a common business understanding. The units participate in the collaboration and present themselves as a unified organisation.

Virtual organisations do not need to have all of the people, or sometimes any of the people, in one place to deliver their service. The organisation exists but you cannot see it. It is a network, not an office.

For the purpose of this work however, we shall see a virtual organisation as a legal entity whose members and collaborators do business and coordinate themselves with the help of communication technologies, not necessarily seeing themselves or their clients face-to-face, but bringing to bare their expertise to ensure that set goals are reached. Virtual organisations do not need to have all of the people or sometimes any of its people in one place to deliver their services. The organisation exists but you cannot see it. It is simply a network not an office. Relationships within the virtual form are tenuous. In fact, a key implication of virtual organising is that these forms are more reconfigurable, their boundaries are considerably more blurred, and their relationships more likely to be contractual than traditional (Jarillo 1995). Greater switching of tasks, roles, or work assignments is also typical in virtual organisations. This allows for what Mowshowitz (1994) refers to as "combinatorial freedom," or the ability to dynamically allocate work across people or subgroups depending on workload demands. In some cases, the entities composing the organisation may participate in several virtual organisations simultaneously. Davidow and Malone (1992) describe the implications of the virtual form thus: "unlike its contemporary predecessors, the virtual corporation will appear less a discrete enterprise and more an ever-varying cluster of common activities in the midst of a vast fabric of relationships".

In summary, the components (individual workers, teams, departments, units or firms) that make up

a virtual organisation are geographically distributed, culturally diverse, electronically linked, and most times have no prior relationships. These attributes enable the organisation to dynamically modify business processes to meet market demands which is coordinated through formal and informal contracts, to define the boundaries of the firm differently over time or for different customers or constituencies, and to re-arrange relationships among components as needed. Aspects of virtuality occur in many business enterprises. For example, although most companies still maintain a divisional structure, they increasingly are forming external relationships with other firms in the form of strategic partnerships, alliances, and outsourcing contracts. (Mowshowitz 1994) and (Nohria and Berkley 1994). In addition, rapid advancements in telecommunication technologies have enabled more telecommuting and cooperation among physically distributed employees (Barner 1996). These trends suggest that firms are acquiring more virtual characteristics than in the past. Even firms that may not look virtual at the surface are organising selected activities and processes virtually.

Organisations like Shell Nigeria have laid off a huge number of workers since their transitioning started in 2003. However, it is important to note that Shell Petroleum Development Company, Port Harcourt is still employing younger graduates. If Communication technologies are taking away the jobs yet people are being employed only show that a set of new kind of jobs are being created by communication technology. This means therefore that organisations as we know it may not be in existence again in the near future but that while the work environment is changing, only those employees that are ready will retain their jobs. As Cairncross (2002, p.19) put it,

The greatest benefits from the new technologies will come to only companies that change their structure to accommodate them...although hardware and software are essential, what really matters is the way the company is run: how it deals with complexities, speed, uncertainty and above all, how it trains and motivates staff.

6. Theoretical framework

In order to provide a theoretical explanation for the use of information and communication technology in organization and to consider how the introduction leads to job loss or otherwise, the Contingency Theory was considered appropriate.

6.1 Contingency Theory of Organisation

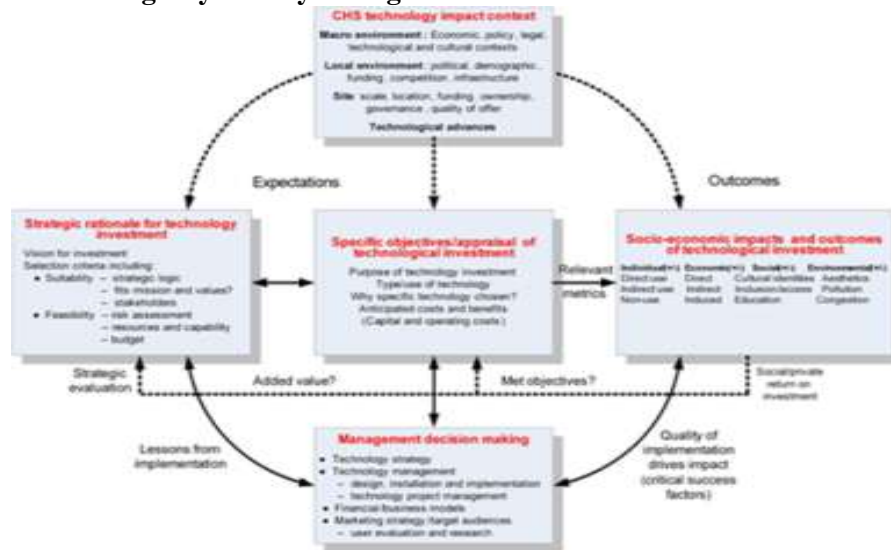


Fig1. Fiedler's contingency model (1967)

Contingency theory is an outgrowth of systems design. Galbraith (1973) states that in contingency theory, there is no one best way to organise, any way of organizing is not equally effective. These run counter to the optimising notions of many rational theorists. Scott (1987) adds that in contingency theory "the best way to organize depends on the nature of the environment to which the organisation relates" he further states that "Contingency theory is guided by the general orienting hypothesis that organisations whose internal features best match the demands of their environments will achieve the best adaptation". The term was coined by Lawrence and Lorsch in 1969 who argued that the amount of uncertainty and rate of change in an environment impacts the development of internal features in organisations.

Different subunits within an organisation may confront different external demands. "To cope with these various environments, organisations create specialised subunits with differing structural features". (Scott 1987) For example, differing levels of formalisation, centralised vs

decentralised, planning time horizon. "The more varied the types of environments confronted by an organisation, the more differentiated its structure needs to be" (p. 89). Furthermore, the more differentiated the more difficult it will be to coordinate the activities of the subunits and more resources need to be applied for coordination. Lawrence and Lorsch (1969) argue that in complex environments the organisation developed separate departments to confront these differing environmental segments. But these separate departments created coordination problems. Therefore, the extent that the companies could differentiate to the level required by the environment and at the same time integrate these different departments into collective action determined the organisation's success rate.

The inter-departmental conflict inherent in such differentiation is often caused by mutual task dependence, task-related asymmetries, conflicting performance criteria, dependence on common resources, communication obstacles, and ambiguity of goals as well as organisational

differentiation (Scott 1987). While the rational perspective sees these conflicts as disruptive and best resolved, and natural perspective notes that conflicts are part of the negotiation process between coalitions and their conflicting interests and have an important (and possibly beneficial) effect on the organisational goals of the company.

Galbraith's view is similar to systems design in that it stresses information flows but adds that as uncertainty increases the amount of information required for decision making also increases. "Various structural arrangements, such as rules, hierarchy, and decentralization are mechanisms determining the information-processing capacity of the system" (Scott 1987). Lawrence and Lorsch (1969) argue that if the open system perspective is taken, rational and natural perspectives identify different organisational types which vary because they have adapted to different types of environments. The more homogeneous and stable the environment, the more formalized and hierarchical the form. Their view is ecological -- those organisations that can best adapt to the environment will survive. They see the rational system coming first because environments were initially stable and are becoming increasingly more volatile. Wiio and Goldhaber (1979) concluded that differences in communication effectiveness are a function both of type of organisation and composition of work force (age, sex, education, tenure). The communication process is influenced by many internal and external constraints from the organisation and its subsystems. The constraints determine the status of the organisation of the environmental suprasystem and the state of each subsystem. The communication process is thus contingent upon external and internal stimuli and upon the degree of freedom of states within the system allowed by the organisational constraints. Some internal contingencies are: structural contingencies; output; demographic; spatiotemporal and traditional contingencies. External contingencies are: economic; technological. Legal; socio/politico/cultural and environmental contingencies. Wiio and Goldhaber further instructed that persons interested in organisational communication should consider such questions as the following:

What are the contingencies under which organisations communicate best when confronting their environment? Specifically, do different types of organisations have different communication needs? Do organisational internal contingencies (demographics such as age, sex, education, seniority, management level, and amount of communication training) affect communication needs? Are different demographics better predictors of communication need in types of organisations? Etc.

Contingency theory talks about different strategies for different organisations depending on their goals and the environment they find themselves. These strategies include communications strategy. This study is about virtual communication and how that affects organisational effectiveness. Part of what this study set out to find out is the different virtual communication technologies SPDC adopts in their transition to virtualisation therefore looking at the different virtual communication technologies the organisation employs in different virtual communication situations. This theory is therefore important because it puts the study in perspective.

7. Methodology

The researcher used the survey method for the study. The survey offered the researcher the opportunity of eliciting information from members of staff of Shell Petroleum Development Company Port Harcourt. Considering the large population of SPDC members of staff, the survey method was most suitable because surveys are useful in describing the characteristics of large populations. The survey allows for many questions to be asked about a given topic giving considerable flexibility to the analysis. This method also allows for flexibility in deciding how the questions are handled. The tools employed for this survey was the questionnaire and interview schedule.

The population of this study was made up of the employees of SPDC working in their Industrial Area (IA) - this is the SPDC's Head office

situated at Rumuobiokani in Port Harcourt. This is where the managing director of Shell Nigeria operates from and most of their operations in Nigeria originate and terminate here. Kidney Island (KI) - this is the Shell Logistics base located at Abonema wharf in Port Harcourt and Residential Area (RA). Third party staff referred to as contractor staff who also complement the activities of regular SPDC staff in Shell Port Harcourt were also part of the population of the study. The sample size of this study was determined using an online software, the Sample size calculator (survey Monkey).

The minimum sample size of this study was therefore Four Hundred and Twenty (420) respondents. The multistage sampling technique was adopted for the study. This research employed the questionnaire and interview schedule as instruments for data gathering. The statistical tools employed are – Pearson Product Moment Correlation. To test the two hypotheses, multiple regressions on the relationship between independent variables and dependent variables were employed. All the hypotheses were tested at 0.05 level of significance.

8. Data Analysis and Discussion of Findings

The data gathered are presented in tables showing numbers and percentages of respondents as well as their responses.

Table 1: Years of Service

Years	Frequency	Percentage
1-5 years	100	30%
6-10 years	135	34%
11-15 years	133	33%
16-20 years	19	5%
21 years and above	15	4%
Total	402	100%

Table 1 shows that 30% of the respondents have worked in SPDC for between 1 to 5 years, 34% have been in SPDC for 6 – 10 years, 33% have been in SPDC for 11 – 15 years while respondents who have worked in SPDC for 16 – 20 years were 5% of respondents and 4% of the respondents had spent 21 years in SPDC. This means that a good number of staff started working in SPDC at the period of transition to virtual office.

Table 2: Does the adoption of communication technologies affect job performance in SPDC

Response	Frequency	Percentage
Yes	373	93%
No	29	7%
Total	402	100%

Table 2 above shows that 373 respondents representing 93% of respondents agreed that the adoption of information and communication technologies such as internet, mobile phones, teleconferencing, etc. affect job performance in SPDC while 29 persons representing 7% of the respondents were of the view that the adoption of communication technologies do not affect job performance while none of the respondent abstained. This suggests that new Technologies have a very strong influence on job performance.

Table 3: Ways Communication technologies affect Job performance in SPDC

Responses	Frequency	Percentage
Makes meeting targets easier	86	21%
Makes working from anywhere and anytime possible	169	42%
Helps improve relationship with other staff	17	4%
Makes job schedule more flexible	116	29%

Makes work slow	11	3%
Others	3	1%
Total	402	100%

Table 3 above shows that 86 respondents representing 21% of respondents were of the view that adoption of communication technologies made meeting targets easier in SPDC, 169 respondents representing 42% were of the view that adoption of communication technologies by SPDC made members of staff work from anywhere and anytime, 17 respondents representing 4% of the total respondents were of the view that the adoption of communication technologies by SPDC helped in improving interpersonal relationships among members of staff, 116 respondents representing 29% of the total respondents were of the view that adoption of communication technologies made their job schedule more flexible; 11 respondents representing 3% of total respondents were of the view that adoption of communication technologies made their work slow while 3 respondent representing 1% of the total respondents was of the view that adoption of communication technologies affected job performance in other ways. The import of the above data suggests that new technologies affect SPDC staff operations in several ways.

Table 4: Existing Challenges to communication technologies usage in SPDC

Response	Frequency	Percentage
Staff not being prepared for the usage of the ICTs	20	5%
The ICTs requiring a lot of updating to catch up with	141	35%
The ICTs for communication not being readily available	36	9%
The ICTs cause job loss	53	13%
It reduces interpersonal communication	80	20%
Disposal of e-waste creates a lot of challenge	40	10%
It creates uncertainty	32	8%
Total	402	100.0

Table 4 above shows that 20 respondents representing 5% of total respondents identified lack of preparation for communication technologies as a challenge; 141 respondents representing 35% of total respondents identified continuous update as a challenge to the adoption of communication technologies in SPDC; 36 respondents representing 9% of total respondents identified lack of availability of communication technologies as a challenge; 53 respondents representing 13% of the total respondents identified job loss as challenge as a result of communication technologies in SPDC; 80 respondents representing 20% of the total respondents identified reduction in face-to-face communication as a challenge of communication technologies in SPDC; 40 respondents representing 10% of the total respondents identified e-waste disposal as a challenge resulting from adoption of communication technologies while 32 respondents representing 8% of total respondents identified creation of uncertainty as one of the challenges resulting from the adoption of information and communication technology. What the above data imply is that the degree of challenges of ICTs adoption varies as shown by the percentage differences in the opinions expressed in terms of the variables.

Table 5: Does Adoption of virtual communication lead to job creation in SPDC

Response	Frequency	Percentage
Yes	29	7%
No	359	89%
Don't Know	14	4%
Total	402	100%

Data from Table show that 29 respondents representing 7% of total respondents agreed that SPDC adoption of virtual communication technologies leads to job creation, 359 respondents representing 89%

of total respondents were of the view that SPDC adoption of virtual communication technologies does not lead to job creation while 14 respondents representing 4% of the total respondents did not know if SPDC adoption of virtual communication technologies leads to job creation or not. The manifest import of the analysis is that there is the presence both job creation and job loss occasioned by the adoption of virtual communication in SPDC.

Table 6: Opinion on whether the adoption of virtual communication technologies leads to job loss in SPDC?

Response	Frequency	Percentage
Yes	294	73%
No	100	25%
Don't Know	8	2%
Total	402	100%

Table 6 shows that 294 respondents representing 73% of the total respondents affirmed that adoption of virtual communication technologies led to job loss in SPDC, 100 respondents representing 25% of the total respondents disagreed that adoption of virtual communication technologies led to job loss in SPDC while 8 respondents representing 2% of total respondents do not know whether adoption of virtual communication technologies led to job loss in SPDC. The above analysis suggests that majority of the respondents believe that the adoption of ICTs led to job loss while a substantial number also disagree that adoption of virtual communication technologies led to job loss in SPDC.

Table 7: Why workers lose jobs because of adoption of communication technologies,

Options	Frequency	Percentage
Because staff cannot meet up with the new technology	129	32%
Because fewer people are needed to do more jobs	99	25%
Because workers are offered fat pay-offs	50	12%
Because more young people are being engaged	15	4%
Because workers have difficulty adjusting	66	16%
Because workers are just fed up	31	8%
None of the above	12	3%
Total	402	100%

The analysis from Table 7 shows that 129 respondents representing 32% said that workers lost their job because of the adoption of communication technologies. 99 respondents representing 25% affirmed that adoption of communication technologies led to loss of jobs because fewer people were needed to do the job of more people with the help of the information and communication technology. 50 respondents representing 12% said that workers opted for the fat pay-offs when it was offered as a result of the adoption of communication technologies. 15 respondents representing 4% were of the view that the adoption of communication technologies led to loss of job because younger people were engage while the older ones felt out of place. 66 respondents representing 16% said that workers lost their jobs because they had difficulty adjusting to the newly adopted communication technologies. 31 respondents representing 8% were of the view that adoption of communication technologies led to job loss because workers were just fed up with the technology while 12 respondents representing 3% said that adoption of communication technologies did not led to loss of jobs for any of the stated reasons.

Hypothesis

H0: There is no relationship between the adoption of new media technologies for virtualisation and job loss in Shell Petroleum Development Company, Port Harcourt.

Table 8: Correlation between the use of new media technologies in SPDC and job loss.

Rating	Scores	New Media (X)	Job loss (Y)	X ²	Y ²	XY
Strongly Agree	5	82	102	6724	10404	8364
Agree	4	167	167	27889	27889	27889
Undecided	3	33	29	1089	841	957
Disagree	2	79	70	6241	4900	5530
Strongly Disagree	1	41	34	1681	1156	1394
Total	N = 5	ΣX = 402	ΣY = 402	ΣX ² = 43624	ΣY ² = 45190	ΣXY = 44134

r = 0.97

Table 6 shows that the computed Pearson Product Moment Correlation value (r) is 0.97. The table (critical) value at 400 df is .098. Since the computed value (r) is greater than the critical value, the null hypothesis which states that the use of new media technologies in SPDC has not led to job loss in SPDC is rejected and the alternate or research hypothesis upheld. It therefore means that the use of the new media technologies in SPDC has led to job loss in SPDC.

9. Discussion of findings

This section discussed the findings of this research work in relation to the research questions that were set at the beginning of the work. This research was aimed at ascertaining if virtualisation by SPDC leads to job creation or job loss. To meet the objective of the research, the following research questions were set:

How does virtual communication affect employee performance in Shell Petroleum Development Company, Port Harcourt?

Does the adoption of virtual communication lead to job creation or job loss in Shell Petroleum Development Company, Port Harcourt?

Research Question 1: How does virtual communication affect employee performance in Shell Petroleum Development Company of Nigeria?

The researcher’s intention here was to find out if virtualisation had affected employee performance in Shell Petroleum Development Company of Nigeria. The answer to this research question can be found in tables 2 and 3. As shown in the analysis on tables 2, nearly all

respondents represented by 94% were positive that the adoption of virtual communication technology affected their jobs in different ways. As shown in table 3, Forty four percent of the respondents stated that virtual communication gave them the leverage of working from anywhere in the world. This supports the hypothesis tested in Table 8, where the Pearson Product Moment Correlation value (r) is 0.97 and the table (critical) value at 400 df is 0.98. Since the computed value (r) is less than the critical value, then the null hypothesis which states that the use of new media technologies in SPDC has not improved management’s strategy in achieving overall goals better than the old media is rejected and the alternate or research hypothesis upheld. It therefore means that the use of the new media technologies in SPDC has improved managements achievement of their overall goal.

The adoption of virtual communication by Shell Petroleum Development Company, Port Harcourt means that workers are no longer confined to a certain space before they can deliver on their key performance indicators. This position tallies with the views of Grenier and Metes (1995, p.3) where they stated that:

we have all seen the human subjects encased in gloves, helmets, recliners and other sorts of technological wombs, participating in activities they electronically constructed, feeling as if they are physically involved in real, intense situations...today our virtual travellers fly jet aircrafts, crawl through human cells, walk on the moon, or stroll through Bangkok with full (or greater) sensory apprehension of time, place, and motion. The effects of reality are felt, although the usual physical causes have been

replaced by electronic simulations and stimulations.

As the day goes by new communication technologies emerge that help organisations reduce their overhead cost and become more and more effective. It used to be common to see people take along their laptops and iPads as they make their journey because they may need to access certain files in their system but with the introduction of SkyDrive to the myriad of communication technologies, one can access all the files in one's system from any system in the world provided the system has SkyDrive facility. Four percent (4%) of the respondents were positive that the adoption of communication technologies has made their jobs flexible while 25% of the respondents were positive that adoption of communication technologies make meeting their target easier. By this analysis, it is clear that about 93% of the total respondents agreed that the adoption of communication technologies in SPDC was desirable because according to them, it had positive effect on their jobs.

Research Question 2: Does the adoption of virtual communication lead to job creation or job loss in Shell Petroleum Development Company, Port Harcourt?

The main focus of this research was to determine if the adoption of virtual communication technologies by Shell Petroleum Development Company, Port Harcourt, has led to job creation or has caused members of staff of the organisation to lose their jobs. The answer to this question is imbedded in tables 4, 5 and 6. As shown in table 5, 7% of the respondents agreed that the introduction of virtual communication technologies lead to job creation in SPDC, 89% disagreed while 4% said they do not know if the adoption of virtual communication technologies in SPDC has led to job creation. However, the same question was asked from another angle thus: Has the adoption of virtual communication technologies led to job loss in SPDC. The response for the question as presented in table 6 indicates 73% of the respondents agreed that the adoption has led to job loss in the organisation, 25% of the respondents indicated that the

adoption has not led to job loss while 2% indicated that they do not know if the adoption has led to job loss or not. A juxtapose of research question 1 and 2 would clearly show that the workers are of the view that the adoption is taking away jobs but that it is no doubt not only creating a new kind of jobs, but also providing tools for new job creation. This position tallies with the view of World Bank policy note published in the Washington post of September 10, 2013, information and communication technologies are creating new job opportunities and making labor markets more innovative, inclusive and global. It also tallies with the views of Chris Vein, World Bank Chief Innovation Officer for Global ICT Development who said that "ICTs are influencing employment both as an industry that creates jobs and as a tool that empowers workers to access new forms of work, in new and more flexible ways," he further said that "The emerging ICT-enabled employment opportunities matter because countries around the world are looking to create more good jobs, which have positive economic and social implications for workers and for society."

The argument that virtual communication technologies is taking away jobs unfortunately is strongest in Third World countries because most of us are not bracing up to the challenges. Some workers are stock in the old way while virtual communication technology is creating new kind of jobs.

10. Recommendations

In view of the summary/conclusion reached above, the researcher wishes to make the following recommendations:

- That Shell Petroleum Development Company should take advantage of the benefits of virtualisation as it is the way to go.
- That all organisations planning or that have adopted virtualisation must have deliberate plans to train and retrain their members of staff to be up to date with the ever changing virtual technologies.

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Part Three
Educational Management

Effects of Concept Mapping Strategy on Secondary School Physics Students' Achievement in Jos, Plateau State, Nigeria

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Abstract. The study was motivated by the increasing poor performance of secondary school students in physics in external examinations which many researchers in physics education attributed it to defective teaching strategies. The study was specifically designed to achieve the following objectives: to determine the levels of achievement of students in physics before and after exposure to concept mapping strategy; to examine the interaction effects of gender; school type and motivation on students' achievement in physics. Two research questions and four hypotheses were formulated to guide the study. The study adopted a quasi-experimental research design. Specifically, the study adopted the non-equivalent pretest-posttest control group design in which intact groups were assigned to experimental and control groups. A sample of 221 students were drawn from 2 secondary schools in Jos. The instrument used for data collection was Students Physics Concepts Achievement Test (SPCAT). The validity of the instruments was determined by three experts one in physics, one in test measurement and evaluation, and the other one in the area of physics education all from the University of Jos. The reliability of (SPCAT) was computed using k-R21 formula. The reliability index of (SPCAT) instrument stood at 0.83. The statistical techniques used in analyzing the data were the mean, standard deviation, simple percentages, pair t-test and independent t-test. The results of the study showed that concept mapping strategy improves

students' achievement in physics. It was also found that concept mapping strategy was effective in enhancing students learning. There was significant difference in the post-test achievement mean scores of students in the experimental and control groups. It was found that no significant difference exist between the post-test achievement mean scores of male and female students exposed to concept mapping strategy. Furthermore, the findings showed that there was no significant difference between the post-test physics achievement mean scores of students in public and private schools exposed to concept mapping strategy. Based on the findings, it was recommended that concept mapping strategy should be employed by physics teachers to teach physics as doing so could help in promoting students' achievement in physics.

Keywords: Concept mapping, Physics and Achievement.

1. Introduction

Physics is one of the basic science subjects which deals with the study of matter and energy and how they interact. It is the study of matter and natural events, which is based mostly on empirical observations and quantitative measurements.

Physics has many contributions to the socio-economic development and transformation of

mankind. It helps in the scientific and technological development of any nation. Physics is crucial for effective living in this modern age of science and technology. The effects of physics can be felt in all areas of human activity. For example, the technological inventions like the scanning machines, X-ray machines, the production of drugs, camera, radio just to mention a few, are the many inventions and discoveries of man which require the knowledge of physics for their understanding. Most of the technology which mankind uses in daily life is related to physics. For example, television uses electromagnets to direct electrons on a screen to produce pictures, a cell phone uses microwaves, cars are built on the mechanical principles of physics and most modern homes use electricity to power appliances. An understanding of electromagnetism enables individuals to build electrical circuits and computers, Newton's first and second laws of motion enable people to put satellites into orbit, and erect safe buildings, the knowledge of the nature of light enable astronomers to determine the composition of stars without having to visit them.

Despite the significant place of physics in the technological development, researches over the years have shown that students' achievement in physics is low and even the few that enrolled perform poorly in physics examinations (Ogommuh & Nzewi, 2003; Otuka, 2006). The poor achievement of students in physics is as a result of many challenges. Some of the challenges according to FME (2009) include dearth of qualified teachers, the use of ineffective teaching approaches, inadequate equipment in physics laboratories, and the nature of the subject matter that appears to be difficult.

These challenges have culminated in lack of interest in physics by students, declining popularity, and poor achievement in public examinations conducted by National Examinations Council (NECO) and the West African Examinations Council (WAEC).

Considering the hitherto effects of using ineffective teaching strategies on students' learning outcomes in physics, it becomes imperative to look for an appropriate modern

teaching strategy that would enhance students' achievement in physics. One of such modern teaching strategies is concept mapping. Concept mapping strategy is a graphical tool for organizing and representing knowledge. The concepts are usually enclosed in circles or boxes of some type and the relationship between the concepts are indicated by a connecting line and words linking the concepts.

The use of concept mapping strategy is relevant to the study of physics in the sense that it can help students to search for information to learn more about the subject. It could also be an aid to the teacher as one way to summarize understanding acquired by students after they have studied a unit or chapter in physics. Research results support the efficacy of using concept mapping strategy as a veritable tool in the classroom for enhancing meaningful learning, reasoning ability, long term retention of knowledge, reduction of anxiety, enhancement of attitudes and reading comprehension (Aiyede, 2010). Thus, the strategy plays a central role in students' meaningful learning and achievement.

Conventional teaching strategy have been widely reported in literature as the most frequently used method for teaching physics in Nigerian secondary schools. The conventional method of instruction is strictly teacher-centered and authoritarian in nature. In this type of learning environment, students' participation is minimal. The use of the conventional strategies has been found to have negative effects on most of the students (Gök & Silay, 2008).

Gender has continued to be an issue of great concern to science educators and researchers. Presently there is gender imbalance in the sciences, particularly in physics. The imbalance was widely reported to be in enrolment and achievement in physics. In line with this fact, researchers (Ogunleye, 2001; Malachy & Ononugbo, 2006; Simeon & Musa, 2010) remarked that girls under-achieve and are under-represented in the sciences, especially in physics. This is also evident from research reports (Okebukola, 2002; Longe & Adedeji, 2003; Yoloje, 2004; Eziirim, 2006), which

showed that gender has an impact on science education, physics inclusive. Also the fact that boys recorded higher percentage of credit passes than girls in physics in the West African Examinations Council ordinary level examinations between 2002 and 2009 is an evidence of gender inequality in physics (Ogunleye & Babajide, 2011). This gender imbalance could be noticed in both public and private schools in Plateau State.

In Nigeria today, schools are classified into public and private. Public schools are those owned by the government, while private schools are those owned by private organisations. Statistics collected from the Zonal Directorate of Education Jos (ZDE, 2013) showed the number of private schools in Jos. The statistics showed a total number of 146 public and private secondary schools, out of which 126 are private schools representing 86.3% and 20 are public schools representing 13.7% in Jos. This shows that private schools are more than public schools. No wonder Adebayo (2009) noted that a careful observation of the current trends in Nigeria in terms of parents' preferred choice of educational institutions for their children would reveal preference for private institutions as opposed to public institutions. The author attributed the development to the deterioration in academic achievement and wide-spread loss of confidence in public institutions. School type (Public and Private) became an issue in this study because of the increasing poor achievement of students in physics which this study may help to improve using concept mapping instructional strategy. Most researches conducted in Nigeria have tended to compare concept mapping strategy with other teaching methods like expository and guided discovery. Variables like students' attitude, cognitive ability and achievement were studied in physics using concept mapping strategy. However, these studies did not address the variables of, achievement, interaction effects of gender and school type in wave and simple harmonic motion concepts, hence the need to fill gaps in these areas.

2. Statement of the Problem

The teaching and learning of physics has been fraught with challenges which prevent many students from performing well in public examinations. Among the challenges according to Atadoga (2010) are the teacher factor, method factor, resource utilization, class size, language factor and workload. These challenges have negative consequences on students' enrollment, interest, attitudes and achievement in physics and physics related disciplines. The search for improvement and effectiveness in teaching and learning of physics in Nigerian secondary schools by individual researchers and collective efforts so far do not seem to have yielded the expected results. Students' performance and enrolment in physics are still reported to be very low (Otuka, 2006). This position is further clarified by the Chief Examiner's Report of the West African Examinations Council (2005-2006 & 2011) that generally, the overall performance of candidates in physics did not show any remarkable improvement over those of the previous years. The results also show that there is a deteriorating performance of candidates in science especially physics.

Many research studies in Nigeria have identified some causes of students' poor performance in physics, such as, lack of resource utilization, poor teacher quality, large class size and defective methods of teaching (Achor, 2003; Ajiboye, 2005; Atadoga, 2010). This picture of physics education in Nigerian secondary schools is not desirable, considering the quest of the nation for technological development. The probable consequences of these challenges may be low rate of admission of students into science-based courses in Nigerian tertiary institutions and subsequently low manpower development, which will negatively affect the scientific and technological development of the country. In literature, various teaching methods such as, problem solving, discovery, discussion and concept mapping have been developed to take care of situations like this, but physics teachers rarely make use of some of them. This may be because of their ignorance or their choice to remain glued to the traditional methods such as in conventional methods which they feel

are simple. Efforts in search of better teaching strategies yielded fruits in the discovery of concept mapping strategy. The remarkable efficacy of the concept mapping instructional strategy in enhancing learning has been widely reported in science education literature (Canas & Novak, 2009).

To Aiyede (2010) Concept mapping instructional strategy helps teachers be more effective in their teaching. Although, studies showing the efficacy of concept mapping strategy abound, these studies are more in the other science subjects than physics. Moreover, the researchers are not aware of any study carried out in Jos that used concept mapping strategy to investigate students' achievement in physics. The researchers are not also aware of any study that incorporated concept mapping strategy in investigating students' achievement, interaction effects of gender and school type in simple harmonic motion and wave motion physics concepts in Jos, hence the need to investigate the effects of concept mapping strategy on secondary school physics students' achievement in Jos, Plateau State. The broad question to be answered therefore is: To what extent will concept mapping instructional strategy improve physics students' achievement in secondary schools in Jos?

3. Purpose of the Study

The purpose of the study was to investigate the effects of concept mapping instructional strategy on secondary school physics students' achievement in Jos Plateau State. The specific objectives of this study are to:

- determine the levels of achievement of students in physics before and after exposure to concept mapping instructional strategy,
- find the influence of gender on students' achievement in physics when exposed to concept mapping strategy,
- find the influence of school type on students' achievement in physics before

and after exposure to concept mapping instructional strategy,

4. Research Questions

The following research questions were answered in the course of the study:

- What are SS2 students' levels of achievement in physics before and after exposure to concept mapping strategy?
- What are SS 2 student's levels of achievement in physics before and after exposure to conventional strategy?

5. Hypotheses

For the purpose of this study, the following null hypotheses were tested at 0.05 level of significance:

- There is no significant difference between the post-test physics achievement mean scores of students in the experimental and control groups.
- There is no significant difference between the pre-test physics achievement mean gain scores of the experimental and control groups.
- There is no significant difference between the post-test physics achievement mean scores of male and female students exposed to concept mapping strategy.
- There is no significant difference between the post-test physics achievement mean scores of students exposed to concept mapping strategy in private and public schools.

6. Methodology

This study adopted a quasi-experimental research design. Specifically, the study adopted the non-equivalent pretest-posttest control group research design in which intact groups were assigned to one of experimental or control groups. The total population for the study was 1000 senior secondary schools student in Jos. Out of the study population a sample of 221 students from two senior secondary schools in Jos were selected to participate in the study.

7. Results

Research Question One: What are SS 2 students’ levels of achievement in physics before and after exposure to concept mapping strategy?

To answer this research question, the students’ physics concepts achievement test was administered to the experimental group. Their scores was then analysed using simple percentages. The results are presented in Table 1.

Table 1: Levels of SS2 Physics Students Achievement Beforeh and After Exposure to Concept Mapping Strategy

Achievement Levels	Range Scores in Percentage	Before		After	
		N	%	N	%
High	60 – 100	-	-	51	48.57
Average	50 – 59	3	2.86	23	21.91
Low	0 – 49	102	97.14	31	29.52

The analysis in Table 1 show that before students were exposed to concept mapping instructional strategy, 97.14% were at low achievement level (0-49%), 2.86% were at average achievement level (50- 59% and none of students were at high achievement level. After the exposure of students in the experimental group to concept mapping strategy, 48.57% of the students moved to high acievement level, 21.91% moved to low achievement level and 29.52% moved to average achievement level respectively. The result indicates that concept mapping strategy when use effectively improves students’ achievement in physics.

Research Question Two: What are SS 2 students’ levels of achievement in physics before and after exposure to conventional strategy?

To answer this research question, simply percentage was used to analyse the data. The results are presented in Table 2.

Table 2: Levels of SS2 Physics Students Achievement Before and After Exposure to Conventional Strategy

Achievement Levels	Range Scores in Percentage	Before		After	
		N	%	N	%
High	60 – 100	-	-	2	1.72
Average	50 – 59	-	-	8	6.90
Low	0 – 49	116	100	106	91.38

The analysis in Table 2 showed that before students were expose to conventional teaching strategy, none were at high achievement level (60-100), after the exposure to conventional strategy only 1.72% was at high achievement level, none were at average achievement level before exposure, after exposure to conventional strategy only 6.90% moved to average achievement level. Before exposure to conventional strategy all the students remain at low achievement level (0-49) and after the exposure 91.38% remained at the low achievement level. The result showed that the use of conventional strategy in teaching physics is not encouraging as its usage does not improve students’ achievement significantly.

Hypotheses

Hypothesis One: There is no significant difference between the post-test physics achievement mean scores of students in the experimental and control groups.

This hypothesis was tested using t-test for independent sample and the result is presented in Table 3.

Table 3: t-test Analysis Results of Post-test Achievement Scores of Experimental and Control Groups

Group	N	\bar{x}	SD	Df	P-value	sig(2tailed)
Experimental	105	53.50	13.15	219	.000	
Control	116	31.91	12.76			

Significance $P < 0.05$

The analysis in Table 3 show that the P-value 0.000 is less than $\alpha = 0.05$ level of significant at $df = 219$. Since the p-value is in the critical region of rejection ($P < 0.05$) then the null hypothesis is not accepted meaning that there is a significant difference in the post-test achievement mean scores of students in the experimental and control groups. This difference in mean could be due to the effect of treatment on the experimental group.

Hypotheses Two: There is no significant difference between the pretest physics achievement mean gain scores of experimental and control groups.

This hypothesis was tested using t-test for independent sample and the result is presented in Table 4.

Table 4: Pre-test Analysis Results of Achievement Scores of Students in the Experimental and Control Groups

Group	Number N	Mean \bar{x}	SD	Df	P-value	Sig (2-tailed)
Experimental	105	22.15	9.84	219	0.38	
Control	116	21.16	6.91			

Not significant $P > 0.05$

The result in Table 4 show that P-value of 0.38 is greater than $\alpha = 0.05$ at $df = 219$ and $\alpha = 0.05$ level of significance. Since the $P < 0.05$ then the decision was to accept the null hypothesis. This means that there is no significant difference between the pre-test achievement mean scores of experimental and control groups.

Hypothesis Three: There is no significant difference between the post-test physics achievement mean scores of male and female students exposed to concept mapping strategy.

This hypothesis was tested using t-test for independent sample and the result is presented in Table 5.

Table 5: t-test Analysis Results of Post-test Achievement Scores of Experimental Group According to Gender

Gender	N	\bar{x}	SD	Df	P-value	sig(2tailed)
Male	48	51.94	13.89	103	0.35	
Female	57	54.39	12.77			

Not significant $P > 0.05$

The analysis in Table 5 show that $P > 0.05$ at $df = 103$. It then means that the P-value is in the critical region acceptance region ($P > 0.05$) then the null hypothesis is accepted meaning that there is no significant difference between the post-test achievement mean scores of male and female students exposed to concept mapping.

Hypothesis Four: There is no significant difference between the post-test Achievement mean scores of students exposed to concept mapping strategy in private and public schools.

This hypothesis was tested using t-test for independent sample and the result is presented in Table 6.

Table 6: t-test Analysis Results of Post-test Achievement Scores of Experimental Group According to School Type

School Type	Test	N	\bar{x}	SD	df	P-value	sig(2tailed)
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Private	Post-test	30	52.97	11.04		
					103	0.40
Public	Post-test	75	52.72	13.96		

Not significant $P > 0.05$

The analysis in Table 6 show that P- value of 0.40 is greater than $\alpha = 0.05$ at $df = 103$. Since the P-value is in the critical region of acceptance ($P > 0.05$) then the null hypothesis is accepted meaning that there is no significant difference between post-test physics achievement mean scores of students in public and private schools exposed to concept mapping.

8. Discussion of Findings

The study investigated the effects of concept mapping strategy on secondary school physics students' achievement in Jos, Plateau State, Nigeria. The results from research question 1 presented in Table 1 showed that before students were exposed to concepts mapping strategy 97.14% of the strudents were at low achievement level, (0 - 49%), 2.86% were at average achievement level and none of the students were at high achievement level. However, after exposure to concept mapping, 48.57% of the students moved to high achievement level, 21.91% moved to average achievement level while only 29.52% remained at low acheivment level. These results revealed that concept mapping when use effectively enhances students achievement in physics. The results also confirmed that students' achievement in physics improved significantly after being exposed to treatment. This finding is in line with that of Umaru (2008) who found that students who were exposed to concept mapping strategy achieved better in physics.

The analysis in Table 2 showed that before students were expose to conventional teaching strategy, none were at high achievement level (60-100), after the exposure to conventional strategy only 1.72% was at high achievement level, none were at average achievement level before exposure, after exposure to conventional strategy only 6.90% moved to average achievement level. Before exposure to conventional strategy all the students remain at low achievement level (0-49) and after the

exposure 91.38% remained at the low achievement level. The result showed that the use of conventional strategy in teaching physics is not encouraging as its usage does not improve students' achievement significantly. This finding agrees with that of Gök and Silay (2008) who found that conventional strategies has negative influence on student achievement

The analysis in Table 3 hypothesis 1 indicated that P-value of 0.00 is less than $\alpha = 0.05$ at $df = 219$. This simply means that the P-value is in critical region of rejection ($P < 0.05$). By implication, the null hypothesis is rejected and the corresponding alternative hypothesis is accepted meaning there is a significant difference in the post test achievement mean scores of students in the experimental and control groups. This indicates that the use of concept mapping strategy on the treatment group help in improving the group achievement in physics than their counterpart in the control group. This difference could be as a result of the effect of treatment on the experimental group. This finding is in line with Cheema and Mirza (2013) where they found that students in experimental group gained significantly more than their counterparts in control group. Also this finding agrees with the finding of Simpson, Rotimi and Kenni (2011) where they found that the post-test mean scores of experimental group is higher than the post-test of the control group.

The findings from hypothesis 2 presented in Table 4 showed that the p-value of 0.38 for 2-tailed test at $df = 219$ and $\alpha = 0.05$ level of significance. Since the $P < 0.05$ then the decision was to accepts the null hypothesis. This is an indication that there is no significant difference between the pre-test achievement mean scores of experimental and control groups. This finding showed that students were at the same level of achievement before they were exposed to concept mapping strategy.

Hypothesis 3 was tested and the result in Table 5 showed that the P-value of 0.35 for a 2-tailed

test at $df = 103$ is greater than $\alpha = 0.05$ level of significance. Since the P-value is in the critical region of acceptance ($P > 0.05$) then the null hypothesis is accepted meaning that there is no significant difference between the post-test mean achievement scores of male and female students exposed to concept mapping strategy. This finding further confirmed that the use of concept mapping strategy on both the male and female students yielded no significant difference in achievement. This implies that their achievement in physics rely on the treatment received during instructions. This finding is contrary to the findings of Ukwungwu (2006) who found that the magnitude of the gender difference in performance in physics was 0.58 in the direction of males. This figure according to Ukwungwu corresponded with a correlation coefficient $r = 0.28$ which means that 7.8% of the variance in the students' performance in physics was accounted for by gender. The finding also disagreed with that of Cheema and Mirza (2013) where they found that the mean gain scores of male students was significantly greater than the mean gain scores of female students in general science.

The finding in Table 6 showed t-test analysis of hypothesis 4. The analysis revealed that the P-value of 0.40 is greater than $\alpha = 0.05$ at $df = 103$. Since the P-value is in the critical region of acceptance ($P > 0.05$). By implication, the null hypothesis is accepted meaning that there is no significance difference between the post-test physics achievement mean scores of students in public and private schools exposed to concept mapping strategy. This could be as a result of the exposure of students to the same treatment. This finding is in agreement with findings of Ariyo and Ibeagha (2011) in which school type had both direct and indirect casual linkages in students' achievement in physics. The finding is also contrary to that of Olatoye and Agbatogun (2009) who found that public school students were lagging behind in their performance in sciences when they were compared with those in private schools.

9. Conclusion

The study investigated the effect of concept mapping instructional strategy on secondary

school physics students' achievement in Jos Plateau State. This was prompted by the observed problem of defective methodology employed during instruction by teachers which result in low enrolment and poor performance of students in external examinations in physics. Furthermore, it provides evidence that the use of concept mapping instructional strategy promotes students' achievement in the classrooms. It also provides support for research studies that validate the use of concept mapping strategy to facilitate students' understanding and achievement towards physics.

10. Recommendations

In view of the findings of this study, the following recommendations are made:

- Concept mapping as an instructional strategy should be incorporated into the senior secondary physics curriculum as a medium of instruction in order to provide and direct the proper understanding of physics concepts by students.
- Re-training of physics teachers through series of workshops, seminars and symposium on how to incorporate effectively concept mapping instructional strategy during physics lessons should be done.
- Textbook being a primary tool to deliver concept of physics to the students lays a heavy responsibility on the textbook writers to develop a balanced textbook in terms of content, methodology, practical activities and assessment exercises. The textbook writers should include concept maps and concept mapping activities in the textbooks.

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School Mapping and the Provision of Educational Opportunities in Secondary Schools in Plateau Central Senatorial District

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Abstract. The study focused on “school mapping and the provision of educational opportunities in secondary schools in plateau central senatorial district”. Four research questions as well as four hypotheses were raised. A descriptive survey design of the ex-post-facto type was used as the research design. The population for the study comprises of 36,120 school students, 207 principals and 1710 teachers. A self-design questionnaire was formulated as the instrument for data collection while the descriptive method, mean scores and inferential tools of statistics were used to analyze the data that was gathered from the study. Based on the results of the findings, it was revealed that there is no significant relationship between school mapping and the provision of educational opportunities in plateau central senatorial district. It was therefore recommended that government and all other stakeholder in education should ensure that school mapping is strictly employed in the provision and location of school and in the provision of educational resources.

Keywords: school mapping, access, quality educational opportunities

1. Introduction

Mapping is very essential in provision of educational opportunities and ensuring equity and access to all secondary school students

irrespective of geographical location, social status and race. This is because it brings about universalization of Access, Quality improvements, Equity, Institutional reforms and strengthening of institutions which are key strategies to achieve the target of universalizing secondary education. Over the years, Nigeria has expressed commitment to education with the belief that overcoming illiteracy and ignorance will form a basis for accelerated national development. However, regardless of the incontrovertible evidence that education is crucial to the development of the community and the nation, there remain inequalities in access to education. This is why Teboho (2000) in his assessment of the situation concludes that the entire system reflects privilege and differentiation. The problem of school location, access and equitable distribution of education resources is a major setback to the secondary system in plateau senatorial district of plateau state.

There is also this proof that some school exists with adequate resources and facilities but without students while some have the students but no resources and facilities. School mapping is a normative approach to the micro-planning of school locations. It is an essential planning tool to overcome possibilities of regional inequalities in the provision of educational facilities. It means that it incorporates spatial and demographic dimensions into the educational

planning process it also brings about location of educational facilities depending on the norms and standard prescribed by the authorities. Each student performs differently in any given assessment. Performance differences can be explained by aptitude and student background, but also by the culture of the school the students attend, the location of the school, the nature of facilities available in the school, the number of students in the school and the availability of qualified teachers among others.

In addition, a large proportion of this variation was due to differences in the socio-economic status of the school population, the location of the school and facilities available in the school. The major problem of the study that border the minds of the researcher is that many school mapping tool place without consideration for availability of the population and equal access opportunity for the school aged children in a society. According to Adesina (2007) and Fafunwa (2004), many ordinances, edicts and bye laws were promulgated to improve the state of secondary education in Nigeria. Throughout the period of stewardship of the Colonial Governments in Nigeria, there were few secondary schools to provide secondary education for those that were then willing to acquire it. Despite the shortages in the number of schools available, there is also the believe that they are not equitably distributed in terms of location, resources and population.

Also there is disparity in the allocation of resources, teachers and infrastructural facilities between the rural and urban schools where more resources and staff are redeployed to schools in urban areas while those in the rural areas suffer shortages that is where the school do exists as most schools are located in the urban areas than in the rural area where the school are very scarce and dispersedly located. Are the numbers of school adequate and accessible to all? It is on this note that the study on school mapping and the provision of educational opportunities in secondary schools in Plateau Senatorial zone is embarked upon.

1.1 Statement of the Problem

Despite efforts to expand educational opportunities in Nigeria and in Plateau State, it appears more children cannot still have access to quality education owing to the lack of infrastructure in particular and other school inputs. This has resulted to inefficiencies witnessed in the education sector. More important is the fact that the school system continues to suffer from inefficiency witnessed in the poor location of schools, unequal distribution of human and material resources, inefficient number of schools. The problem here is whether these guidelines on school mapping do exist and if they do, are they fully or partially implemented by the Ministry of Education. It is based on these that the study is carried out.

1.2 Objectives of the study

The main purpose of this study is to find out the relationship between School mapping and the provision of Educational opportunities in Plateau Central Senatorial District.

The study is specifically designed to achieve the following objectives:

- Investigate the extent at which secondary schools mapping enhance even distribution of secondary schools in Plateau Central Senatorial District
- Relate the role of school mapping in the provision of educational opportunities in the area under study

1.3 Research Questions

- In which ways does the secondary schools mapping enhances the equal distribution of secondary schools in Plateau Central Senatorial District?
- To what extent does mapping of secondary schools promote the provision of educational opportunities in the area under study?

1.4 Hypotheses

- To determine the difference between the variables, the following hypotheses will be tested at 0.05 level of significance.
- There is no significant relationship between school mapping and even distribution of secondary schools in Plateau Central Senatorial District.
- There is no significant relationship between school mapping and the provision of educational opportunities in secondary schools in Plateau Central Senatorial District of Plateau State.

1.5 Significance of the Study

The findings may help the Ministry of Education and school administrators in the development of strategies for proper school mapping that will enhance adequate and equitable distribution of educational resources and opportunities to all. To students, it will enable them to understand the importation of school location and the need to have access to education with the necessary resources required. To parents, it will equip them with relevant knowledge on the distance appropriate for their children to travel to school., and to the Administrators and policymakers it will enable them to make laws concerning the distribution of school in the state to ensure that every child have access to quality education.

1.6 Scope of the Study

The study is delimited to the study of school mapping and the provision of educational opportunities in secondary schools with specific reference to central senatorial district of plateau state. Particularly, the study seeks to investigate the relationship between school mapping and the provision of educational opportunities in secondary schools.

1.7 Limitation of the Study

Shortage of fund needed to carry out the research, Time constraint and Difficulty in collecting secondary data from the ministry of education administrators, staffs and students in the various schools

2. Literature Review

The literature will review school mapping and the provision of educational opportunities . concepts reasons for school mapping, factors influencing school mapping, steps in school mapping, school mapping and the provision of educational opportunities A theoretical and conceptual frame work that school mapping and educational opportunities.

2.1 Concept and History of School Mapping

According to Oke (2011), the historical evolution of school mapping finds its root in France, where a special methodology was developed in 1963 implement the country's major educational reform, extending compulsory education until the age of sixteen. A similar method was used in Nigeria to address some educational issues part of which was the UBE system and newly pronounced establishment of nine Federal Universities in the states where there were no federal Universities.

Many reforms have been introduced in school sector by the Government of Nigeria in which the major attention was given to the management of schools. According to Mathur (2005), management depends on controlling the available resources to achieve the desired target. Even most of the managers are not aware of effective planning or have poor understanding (Sabir and Sadaf 2011).

2.2 Concept of School Mapping

School mapping is a plan for the distribution of school establishments nationwide. The main function of this plan is to ensure an equitable distribution of schools. School mapping is managed or regulated by the Ministry of Education. It is generally understood that these regulations have to be followed both by government and private schools for quality and affordable education to the population living in both rural and urban areas. In effect, when we talk of school mapping, we imply a comparative analysis of the distribution of school establishments in the rural and urban areas (Oke, 2011).

School mapping or school location planning is a plan for the creation and opening of schools which ensures that all areas are provided with educational establishments. UNESCO (2010) defines school mapping as a set of techniques and procedures used to plan the demand for schools at the local level and to decide on the location of future schools and the means to be allocated at the institutional level. It is evident that the issue of school mapping has to do with making education accessible to especially to remote areas. Therefore, School Mapping involves the process of identifying the communities and places where educational facilities proposed in the PLAN are to be located. It requires systematic effort designed to locate educational facilities in such a manner that targeted age-groups of the population are able to use facilities to their maximum advantage (Kaufman and Herman, 2002).

Singhal, (2004) asserts that School Mapping is the dynamic process of identifying logically and systematically the communities and sites where educational facilities provided in the plan are to be located. Location of schools is a function of school mapping. School mapping is therefore, the process of estimating and diagnosing school requirements and identifying the ideal communities and sites where new schools are to be located and where additional educational resources are to be provided (Gould, 2008).

Oke, (2011) opined that, school mapping is the process of identifying the educational needs of a community through investigation and survey exercise. It is a set of techniques and procedures use to plan the demand for school places at the local level and to decide on the location of future schools and the means to be allocated at the institutional level. It is not only concern with the drawing of maps but deals with school location planning, the distribution of size and spacing of schools, the geographical and space and how resources are distributed depending on size and function. Supporting this, (Al-hanbali et al., 2005), "School mapping is the art and science of building geospatial databases with relational databases of educational, demographic, social and economic information for schools and educational directorates to

support educational planners and decision makers."

2.3 Reasons for School Mapping

School mapping incorporates spatial and demographic dimensions into the educational planning process. School mapping technique helps us to identify the most appropriate location of schools or their alternatives so that more number of children can be benefited from the same level of investment. The major objective of school mapping is to create equality of educational opportunities by leveling off of the existing disparities in the distribution of educational facilities. Thus, Usman (2015), opines that school mapping entails a set of techniques and procedures used:

- To plan the demand for schools at the local level;
- To support decision-making on the planning, policy formulation, resource allocation and prioritization of future school development.

Gould, (2008), asserts the main purpose of school mapping is to set up a school network which will meet the future demand for education. In the context of Nigerian educational system, the essential functions of school mapping is to help, realize the target set by the National Policy on Education.

2.4 Mapping Exercise as a Tool for Planning Educational Development

Over a period of time it is noticed that certain areas are more endowed with school facilities than other areas. School mapping is an essential planning tool to overcome possibilities of regional inequities arising from the investment policies of the public authorities. School mapping is an important technique to arrive at rational decision regarding distribution of educational facilities across different geographical locations; the term "school mapping" seemingly implies that the exercise is confirmed the locations of schools and distribution of school facilities (Nwagu, 2009). Rational allocation of educational facilities to benefit relatively large number of children from

the same amount of investment. Therefore, it is a necessary step to promote development of education, the knowledge of school mapping and its planning approach focuses on the local level, provides an analytical framework for the implementation of education plans. They offer methods and techniques to estimate future needs and to identify ways to meet them.

The United Nations Human Rights Declaration Article twenty-six (26), regards education as a right rather than a privilege. However, the constitution of the Federal Republic of Nigeria (2004) also declared education as a right to all citizens of the country.

It is expected that educational system will produce the quality and quantity of human resources required for the economy's growth using the right mix inputs. Ibukun (2009) affirmed that no nation or society can rise above the quality of her education. The immeasurable contribution of education in the development process has left a burning desire in every government to increase access to education for all her citizens and this can be achieved through school mapping, that is when all that is required to have an effective learning (both human and material resources) are put in place. In line with the above assertion, (Ibukun, 2003; Brock, 2006) opined that investigation in basic education and training is an ingredients to human capacity building such capacity, they noted is the foundation needed to realize increased productivity, most importantly technological innovation. The direction of education toward national economic growth and development was an important basic for the introduction of Universal Basic Education (U.B.E) programme. Hence education opportunities and their expansion provide the base for national economic development, Individual economic welfare and also narrows social inequalities by promoting a meritocratic basic for status attainment in which the talented can rise to appropriate position in the economy regardless of social background (Hunnum and Buchmann, 2005).

2.5 Factors Influencing School Mapping

Oke, (2011), asserted that, it has to be recognized at the outside that getting all children in Nigeria, most of who will be first generation learners to attend secondary education is undoubtedly an arduous task that cannot be achieved quickly. Each village will take a fairly long period of time to transform itself from the state of predominantly illiterate society to a state where all people, at least the young ones, have completed secondary education.

Oluchukwu, (2008), identify certain norms and standards in the process of school mapping that harness the use of teachers and facilities which are imperative in drawing up school map. These factors are;

2.5.1 The Demographic Factor

Demographic factors pertain to such characteristics of population as size, growth, density, social structure, migratory trends, school drop-outs and retention rates, etc. Denis (2012), opines that schools should accommodate all children regardless of their physical, intellectual, social, linguistic or other social conditions. This should include disabled and gifted children, street and working children, children from remote or nomadic populations, children from linguistic, ethnic, or cultural minorities and children from other disadvantaged or marginalized areas and groups (Miles and Singal 2010: quoting UNESCO).

2.5.2 The Pedagogic Factors

We consider quite a number of parameters such as the normal period of utilization of school site, weekly timetable (staff and students) and breakdown by subjects, teacher's level of specialization; the possibility of double shifts for pupils; different types of final examinations, vocational and technical training courses etc.

An attempt has to be made to fix the optimum size of school at each level of the system, this being the size which affords at the same time the best possibilities for management and administrative control for the human character for the school and the full utilization of staff and facilities.

2.5.3 The Geographical Factor

This entails looking into the possibilities of children to get to school on foot or by personal means of transport (distance involved, existence of roads and any obstacles). This has to do with the concept of catchment area. Hallark (2007), prescribed that the maximum acceptable time taken in getting to schools is in the neighborhood of forty five minutes for primary school children in any country. However, Fabiyi (2015) sees Geographical Factors as the first step in school mapping is the diagnosis of the present institutional network in the area under consideration.

2.5.4 The Economic Factor

According to Fabiyi, (2015), Social-economic factors include the social class structure, the rural-urban distribution of the population, and the general economic situations and prospects. This involve looking into the lowest financial cost after a decision of optimum size has been taken and lead to cutting out schools that are under-utilized, schools with high percentage of boarders etc.

2.5.5 The Political Factors

Political factors cover those political and policy priorities and constraints, which usually, dictate the creation or expansion of specific types of educational institutions. Manpower factors refer to the present and future structures of employment which generally affect the relative weights in educational contents and diversification (Denis 2012).

2.6 Steps in the School-Mapping

Oluchukwu (2008), asserted that the first step in school mapping is diagnosis of the present institutional network in the area under consideration. This will uncover any weakness and thus help us to re-design and rationalize it in carrying out the diagnosis a number of assessment are used, Viz;

- (i) Does the existing institutional network meet the demand for education in the area.
- (ii) Is the existing institutional network economical?
- (iii) Is the existing institutional network of sufficient quality and quantity?
- (iv) Is the existing institutional network available?

Basically diagnosis in school mapping has two areas of concern in the school system. These are intra-educational diagnosis that is those areas of concern that are within the school system. Students flow, education stock taking, internal efficiency, cost, issue of quality and quantity etc; and those that are outside the school system that is extra-educational diagnosis e.g demographic factors and socio-economic factors.

2.7 School Mapping and Provision of Educational Opportunities

With respect to school mapping and provision of educational opportunities, Nigeria has made significant progress by making available secondary school within distance of about 3km for almost 80 percent of its children. The numbers of schools has increased rapidly during the last three decades and the number of teachers accordingly. Yet it is paradoxical that output indicators such as literacy rate and participation of children in schooling are disastrously low in some part of the country. To attain equity in education is one of the objectives of school mapping that need to be achieved. Equity here means equality. It implies equal chances, equal treatment and equal gains (Obanya, 2009). Access means universal provision of secondary schools and universal enrolment of children in the age group of 14 to 18 groups (UNESCE, 2009). All children in the age group of 14 to 18 should have access to secondary schools within the distance of 3 kilometres. There should not be any discrimination on grounds of sex, religion, caste, place, or socio economic status.

This is why Teboho, (2000) in his assessment of the situation concludes that the entire system reflects privilege and differentiation. On the contrary, school mapping is aimed at ensuring equity and quality; that is the degree to which

education is acquired by an individual. This implies the ability or degree with which an educational system conforms to the established standard and appropriateness of the inputs available for the delivery of the system (Enaigbe and Osagie 2011).

Based on the above, it can be deduced that educational opportunities were not evenly distributed before now. The introduction of school mapping has gone a long way in curtailing such disparities, it has made a U-turn and have produced great changes in the provision of educational opportunities in the country even though there is more to be done. This has brought a lot of improvements in the provision of education opportunities to all as those children who find access to school difficult now have access to education since school mapping has ensured the reduction in distance of catchment areas (Denis 2012). Also, School Mapping involves the process of identifying the communities and places where educational facilities proposed in the PLAN are to be located. It requires systematic effort designed to locate educational facilities in such a manner that targeted age-groups of the population are able to use facilities to their maximum advantage (Kaufman, and Herman, 2002).

2.8 Theoretical Framework

Central Place Theory (CPT) is an attempt to explain the spatial arrangement, size, and number of settlements. The theory was originally published in 1933 by a German geographer Walter Christaller who studied the settlement patterns in southern Germany. In the flat landscape of southern Germany Christaller noticed that towns of a certain size were roughly equidistant. By examining and defining the functions of the settlement structure and the size of the hinterland he found it possible to model the pattern of settlement locations using geometric shapes.

Christaller made a number of assumptions such as:

All areas have

- An isotropic (all flat) surface, an evenly distributed population, evenly distributed resources
- similar purchasing power of all consumers and consumers will patronize nearest market, transportation costs equal in all directions and proportional to distance, no excess profits (Perfect competition)

The theory consists of **two basic concepts**:

- Threshold - the minimum population that is required to bring about the provision of certain goods or services
- Range of goods or services - the average maximum distance people will travel to purchase goods and services.

The implication of this theory is that people will like to patronize places that are nearest to them and that location of schools should be determined by distance and the population that requires the services in order to ensure, equity, quality and accessibility of educational opportunities.

3. Research Method and Procedures

3.1 Research Design

The research was a descriptive survey design of the ex-post facto type.

3.2 Population and Sample Size

Thus the whole secondary school in plateau central senatorial zone of plateau state amounting to 207 from the five LGA's. The population for the study comprises of 36,120 school students, 207 principals and 1710 teachers.

3.3 Sampling Technique

The simple random sampling technique was used in selecting plateau central senatorial district and the 12 schools within the district. The same simple random sampling was used to select 600 students out of the 36120 students and 60 teachers out of 1282 teachers in the schools while a purposive sampling was used to select all the principals.

3.4 Data Collection

known as the School mapping and Educational Opportunity Questionnaire (SMAEQQ).

The instrument for Data collection was a self-design questionnaire formulated by researcher

4. Data Analysis

The data was analyzed using descriptive statistics with the aid of statistical package for social science (SPSS) version 17.0, while the Pearson product moment was used in testing the hypotheses.

Table 2: School Mapping Enhances The Equal Distribution Of Secondary Schools.

s/no	Items	SA	A	D	SD	Mean	Decision point
110	Schools in the rural communities are adequate to the number of students	120	247	193	2.22		Disagreed
146	Schools are located where every Student can have access to it	134	209	177	2.37		Disagreed
	Many students drop out of school due to location of school in their community	218	187	186	78	2.81	Agreed
127	There is equal accessibility to secondary Education in plateau central zone	102	260	181	2.26		Disagreed
202	Every community has secondary school within their environment	135	206	127	2.61		Agreed

as shown in the table above, 3 of the research question were agreed and the overall means response was 2.54 representing 63.5%, this implies that school mapping enhances equal distribution of schools and facilities it has also enhances student enrolment in school even though there is no full implementation of the school mapping process but it has gone a long in enhancing the distribution of resources and facilities in secondary schools.

Table 3: Mapping of Schools Promote Educational Opportunities

S/no	ITEMS	SA	A	D	SD	Mean	Decision point
	School mapping exercise help to increase the provision of schools in the community	203	204	191	71	2.81	Agreed
	School mapping system has made every community to have equal access to educational opportunities	169	152	222	127	2.54	Agreed
	The supply of educational resources to our school have improve through mapping system	227	135	171	137	2.67	Agreed
	There is required recreational facilities in all secondary schools in plateau central zone.	133	95	245	197	2.24	Disagreed
	Every child with academic potential is adequately reach through school mapping exercise	284	91	161	134	2.78	Agreed

As indicated in table 2 that out of the five question, 4 were accepted with the overall mean response of 2.61 representing 65.3% based on the decision point of 2.50 it was agreed that school mapping will

promote the provision of educational opportunities hence, policy makers and education planners should put much priorities on school mapping so as to ensure quality and access to education.

Testing of Hypotheses

Hypothesis 1: There is no significant relationship between school mapping and educational opportunities in secondary school in plateau central senatorial district.

Correlation Coefficient on the Significant Relationship between School Mapping and Educational Opportunities

	Correlation
Pearson Correlation	.690
Sig. (2-tailed)	.197
N	5

Based on the correlation coefficient of 0.690, the hypothesis was accepted since the p-value of 0.197 was greater than the 0.05 significance level. Therefore, it was concluded that there is no significant relationship between the school mapping and educational opportunities in secondary school in plateau central senatorial district.

Hypothesis 2: There is no significant relationship between school mapping and equitable distribution of secondary schools in plateau central senatorial district.

Correlation result on the significant relationship between school mapping and equitable distribution of secondary schools

Correlation	Coefficient
Pearson Correlation	.673
Sig. (2-tailed)	.143
N	6

Based on the above, a correlation coefficient of 0.673 was obtained and the hypothesis was accepted since the p-value of 0.143 was greater than the 0.05 significance level. It was concluded that there is no significant relationship between the school mapping and equitable distribution of secondary schools in plateau central senatorial district.

5. Conclusion and Recommendations

From the findings of the study, it was indicated that school mapping is not properly used in the provision of schools, distribution of facilities and the provision of educational facilities

Below are the findings of the study:

- School mapping if properly done will enhance student’s enrolment in school as many students will have access to education.
- School mapping exercise is not used in the provision of schools
- Schools are not equally distributed as some parts have lesser number of schools than required while in other part, there is excess. It was therefore recommended that utmost concretizations and attention should be placed on school mapping and that its facilities so as to create a conducive

atmosphere that will enhance effective administration and defined academic activities.

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Effects of Home Tutoring Programme on Reading Achievement of Primary School Children with Dyslexic Learning Disabilities in Chanchaga Local Government Area, Niger State, Nigeria

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Abstract. This study looked at the effects of home tutoring programme on reading achievement of primary school children with dyslexic learning disability in Chanchaga Local Government Area of Niger state, Nigeria. The study adopted quasi experimental design, and particularly it employed the pretest - posttest control – experimental group design. A sample of eight (8) pupils was taken (four in the experimental and four in the control group). Three research questions and three hypotheses guided the study. The instrument for data collection was the Reading Achievement Inventory (RAI), which was validated and found to be appropriate for the study. Data analyses were done using simple percentage, mean difference and gain scores to answer research questions and t-Test to answer the hypotheses. The results obtained revealed that children taught using home tutoring programme performed better than children taught with the conventional method on all the variables under study, and it was recommend that parents should procure the services of a home tutor for their children with dyslexia among others.

Keywords: Home Tutoring Programme, Reading Achievement ,Primary School and Children with Dyslexic Learning Disabilities

1. Introduction

Home tutoring programme refers to a range of organized tutoring practices in academic or skill development area that occurs outside school period. It involves formal instruction or learning facilitation to the child which can be provided by a parent tutor, a paid or volunteer third party tutor, and can take place in a school building or at home. Whereas the school continues to serve as primary institution for educating children, the prevalence of home tutoring suggests that learning also takes place outside school (Mori, 2015). Home tutoring programme provides individualized instruction, customized to the learners own ways of learning, and an environment in which pupils progress at their own speed and receive praise, feedback, and encouragement from the home tutor. Home tutoring programme also maximizes time on task, and pupils see skills demonstrated instead of just verbalized (Fager, 1996; Atta, Jamil, Rehman, Ayaz, Saeed, and Shah, 2011).

Reading achievement is a measure of reading gain following performance. It is a measure of a child's success in word recognition, reading fluency and reading comprehension skills and represents expectations of children performance in relation to a range of text types and text difficulty and in response to a variety of assessment questions intended to elicit different cognitive processes and reading behaviours (National Assessment of Educational Progress, 2011). Reading achievement is important because it measures read proficiency which is a fundamental skill that affects the learning experiences and school performance of children. Children, who are competent readers, as measured by performance on reading tests, are more likely to perform well in other academic subjects. Though it is axiomatic in reading science and practice that children from early childhood education (pre-k and kindergarten) through primary one to primary three learn to read, but from primary four onward the children begin to read to learn.

Loveless (2018) pointed out that learning to read and reading to learn should occur simultaneously and continually throughout the child's elementary and secondary school years. Thus, the criterion for measuring reading achievement at different stages of schooling must include the basic skills of word recognition, reading fluency and comprehension. Reading achievement can be measured through norm referenced, criterion referenced or informal inventory techniques. This study will utilize the informal reading inventory methods of assessing reading achievement, whereby word recognition, reading fluency and comprehension skills of children with dyslexia were measured.

Dyslexia is an impairment that limits a child's ability to read, write, do arithmetic and take charge of his own cognition. Children with dyslexia are a sub-group of children with learning disabilities who have normal or above normal intelligence and receive adequate classroom instruction yet have difficulties with reading, writing or spelling or a combination of all of these skills. Dyslexia is a specific form of learning disability which affects the child's ability to recognize and process symbols and

letters. In other words it affects the child's ability to break up a word into its component parts and to build the individual sounds into a word.

Some of the problems that hinder children with dyslexia from initiating and sustaining the reading act include the child's inability to think about sounds and recall sounds in a word, having difficulty in translating written to spoken language and vice versa, and the reversal of letters and words (Steinke, 2015). Additional problems may include difficulty in recognizing or pronouncing words (word recognition) or failing to pronounce words with appropriate fluency - speed and accuracy (Sujata, 2014). Yet another important reading skill that children with dyslexia are lacking is the comprehension (Odekhiran, 2007). This is demonstrated by their inability to connect ideas in a passage, confuse meaning of words and sentences. Other problems of children with dyslexia could be the inability to look for information from the text to answer literal questions and use of background experience to answer inferential questions.

Without intervention and support the learning and execution of reading function is significantly impaired for children with dyslexia. Even with support and intervention, learning to read for a child with dyslexia is painfully slow and laborious. That is why Ojo (2011) suggested that the most successful way to teach reading strategies to learners with limited reading proficiency is to employ the explicit instruction. This strategy involves familiarizing the pupil with key concepts, modelling the behaviour and cognitive steps, others include providing guided practice with feedback before the pupil finally move to independent and advanced practice level among others. Taking systematic steps of this nature requires time, expertise and individual contact between the teacher and the learner. All these are usually difficult to find in our public primary schools, hence the teachers teach using one method fits all and wait to fail model typically associated with current educational intervention (Mahone, 2016). It is in this light that the home tutoring programme which has the potential and flexibility to accommodate all categories of learners is

proposed to be used as a remedial programme that concentrates on imparting basic skills in which the learner is deficient. The programme provides less threatening and motivating learning environment where children's interest in reading is encouraged.

The study sought to investigate the effects of home tutoring programme on reading achievement of primary five children with dyslexia in Chanchaga Local Government Area of Niger State. Specifically, the objectives of the study were to: ascertain the extent to which home tutoring programme will influence word recognition scores of primary five pupils with dyslexia; determine the extent to which home tutoring programme will influence reading fluency scores of primary five pupils with dyslexia and; determine the extent to which home tutoring programme will improve reading comprehension scores of primary five pupils with dyslexia.

The study was designed to answer the following questions:

- To what extent will home tutoring programme influence word recognition scores of primary five children with dyslexia after intervention?
- What is the effect of home tutoring programme on reading fluency scores of primary five children with dyslexia after intervention?
- To what extent will home tutoring programme influence reading comprehension scores of primary five children with dyslexia after intervention?

The following hypotheses were tested at 0.05 level of significance:

- There is no significant difference in posttest word recognition mean scores of primary five children with dyslexia in the experimental and the control group following home tutoring programme.
- There is no significant difference in posttest reading fluency mean scores of primary five children with dyslexia in

experimental and the control group following home tutoring programme.

- There is no significant difference in posttest reading comprehension mean scores of primary five children with dyslexia in experimental and control group following home tutoring programme.

2. Research Methodology

This study was quasi experimental in nature. Specifically, it adopted the pretest-posttest experimental-control group design. The population of the study comprised all primary five children with dyslexia in Chanchaga Local Government Area of Niger State. Two schools within the local government were randomly selected (Umaru Audi and New Tunga primary school all primary five children were screened for dyslexia. A total number of sixty three (63) children were obtained from the two schools selected (33 from Umaru Audi Primary School and 30 from New Tunga Primary School). A sample of eight children was randomly selected to participate in the study using simple random sampling technique. Balloting was adopted to share the sample into experimental and control groups, while Umaru Audi primary school Minna was made the experimental group, New Tunga primary school Minna was made the control group. The period of treatment lasted for four weeks, with two sessions per week for experimental group and control group. Each group had a 35 minutes intervention per session. One week was used for pre-test post-test. Both groups were administered a pretest before the commencement of treatment and after the treatment period, a posttest was administered to both groups.

The instrument for data collection was the Reading Achievement Inventory (RAI) which has three parts that were as follows: Part I - one hundred high frequency words for Nigerian children; Part II - Fluency Reading Passage and; Part III - Umolu Informal reading inventory (UIRI). The instrument was subjected to expert observation and inspection to determine the appropriateness of items in the instrument. Experts in the departments of Special education

and Rehabilitation Sciences; and Test, Measurement and evaluation unit of Department of Education Foundation University of Jos were involved in the validation. They rated the instruments as appropriate for use in measuring word recognition; reading fluency and reading comprehension. The instrument was therefore considered very high in magnitude and valid for the test of word recognition, reading fluency and

reading comprehension skills respectively. The instrument was also subjected to test retest analysis to get the reliability index using Pearson Product moment correlation coefficient. A reliability index of 0.77 was obtained for RAI Parts I, II and III. This index indicated that items of the instrument have relatively high internal consistency.

3. Results

Research Question 1: To what extent will home tutoring programme influence word recognition skill of primary five children with dyslexia after intervention?

Table 1: Word Recognition Scores of Primary Five Children with Dyslexia

Word Recognition				
	S/No.	Pretest	Posttest	Gain Score
Experimental Group	1.	37	58	21
	2	48	60	12
	3.	49	55	6
	4.	45	61	16
Control Group	5.	35	41	6
	6.	42	48	6
	7.	40	42	2
	8.	47	50	3
	Total	343	415	72
Mean		42.88	51.88	9.0

Table 1 shows the pretest and posttest word recognition gain scores of primary five children with dyslexia. From the table, the entire participants in the experimental group gained between 6 and 21 new words with participants 1 and 3 making the most and least gains respectively. In the control group however, participants 5 and 6 made the most gain (6words each) and participant 7 made the least gain (2 words).

Research Question Two: What is the effect of home tutoring programme on reading fluency of primary five children with dyslexia after intervention?

Table 2: Reading Fluency Scores of Primary Five Children with Dyslexia

S/No.	Experimental Group		Control Group	
	Pretest	Posttest	Pretest	Posttest
1	40	51	32	40
2	46	54	35	42
3	40	58	40	38
4	48	60	45	45
Total	174	223	152	165
Mean	43.5	55.75	38	41.25
% Increase		28.0		8.55
% Difference				19.45

Table 2 indicates the pretest and posttest reading fluency mean scores of primary five children with dyslexia. From the table, the experimental group had a pretest mean score of 43.5, before administration of treatment, but after the administration of treatment, the mean score was 55.75. This shows a 12.25

increase in mean score, 28.0 % increase in fluency score between pretest and posttest, for the control group, the pretest reading fluency mean score was 38.0 before administration of posttest but after posttest, the mean also rose to 41.25 giving a mean difference of 3.25, it also shows a 8.55% increase in fluency between pretest and posttest. The table further indicates that there was a 19.45% difference in performance between the experimental group and control group. The graph also shows that the experimental group performed better than the control group.

Research Question Three: To what extent will home tutoring programme affect reading comprehension skills of primary five children with dyslexia?

Table 3: Reading Comprehension Scores of Primary Five Children with Dyslexia

S/No.	Reading Comprehension		Control Group	
	Experimental Group			
	Pre-test	Post-test	Pre-test	Post-test
1	32.5	62.5	32.5	50
2	50	75	25	25
3	32.5	75	32.5	50
4	32.5	62.5	50	62.5
Total	147.5	275	140	187.5
Mean	36.75	68.75	35.0	46.88
% Increase	87.07		33.94	
% Difference	53.13			

Table 3 shows the reading comprehension scores of primary five children with dyslexia. The pretest reading comprehension mean score of the experimental group was 36.75 and the posttest mean score was 68.75. In the control group, the pretest reading comprehension mean score was 35.0 before the administration of treatment, but after the administration of treatment the mean score was 46.88. A percentage increase of 87.07% was recorded for the experimental group and 33.99% for the control group, this lead to 53.13% difference between the experimental and the control group.

Hypothesis One: There is no significant difference in posttest word recognition mean score of primary five children with dyslexia in the experimental and the control group following home tutoring programme

Table 4: t-Test Comparison of the Posttest Mean Scores of Experimental and Control Groups on Word Recognition Skill

Variable	No. of Sample	Df	Mean	SD	t-cal.	t-crit.	Sign level (p)
Exp. Group	4	3	58.5000	2.6458	10.075*	3.1824	0.002
Cont. Group	4		45.2500	4.4253			

*- Significant at 0.05 level of significance

Table 4 presents the t-test statistics result on the experimental and control groups posttest scores of pilot test. From the table, the t-value calculated (10.075) is greater than the t-value critical (3.1824), also the significant level (0.002) is less than 0.05 level of significance. This indicates that there is statistically significant difference between the mean score of the experimental group (58.5000) and that of the control group (45.2500) on word recognition skill at posttest.

Hypothesis Two: There is no significant difference in posttest reading fluency mean scores of primary five children with dyslexia in experimental and control group following home tutoring programme.

Table 5: t-Test Comparison of Posttest Mean Scores of Experimental and Control Groups on Reading Fluency Skill

Variable	No. of Sample	Df	Mean	StD	t-cal.	t-crit.	Sign level (p)
Exp. Group	4	3	55.7500	4.0311	7.178*	3.1824	0.006
Cont. Group	4		41.2500	2.9861			

*- Significant at 0.05 level of significance

Table 5 presents the t-test statistics result on the experimental and control groups posttest scores of pilot test. From the table, the t-value calculated (7.178) is greater than the t-value critical (3.1824), also the significant level (0.006) is less than 0.05 level of significance. This indicates that there is statistically significant difference between the mean score of the experimental group (55.7500) and that of the control group (41.2500) on reading fluency skill at posttest.

Hypothesis Three: There is no significant difference in posttest reading comprehension mean scores of primary five children with dyslexia in the experimental and control group following home tutoring programme.

Table 6: t-Test Comparison of the Posttest Mean Scores of Experimental and Control Groups on Reading Comprehension Skill

Variable	No. of Sample	Df	Mean	StD	t-cal.	t-crit.	Sign level (p)
Exp. Group	4	3	68.7500	7.2169	2.205 ^{ns}	3.1824	0.115
Cont. Group	4		48.7500	12.3322			

ns- Not Significant at 0.05 level of significance

Table 6 presents the t-test statistics result on the experimental and control groups' posttest scores of pilot test. From the table, the t-value calculated (2.205) is less than the t-value critical (3.1824), also the significant level (0.115) is greater than 0.05 level of significance. This indicates that there is statistically significant difference between the mean score of the experimental group (68.7500) and that of the control group (48.7500) on reading comprehension skill at posttest.

Hypothesis Four: There is no significant difference in the pretest and posttest word recognition mean scores of primary five school children with dyslexia in the experimental group.

Table 7: t-Test Comparison of the Mean Scores of Pretest Experimental and Posttest Experimental Group on Word Recognition Skill

Experimental	No. of Sample	Df	Mean	StD	t-cal.	t-crit.	Sign level (p)
Pretest Group	4	3	44.7500	5.4390	4.335*	3.1824	0.023
Posttest Group	4		58.5000	2.6458			

*- Significant at 0.05 level of significance

Table 7 presents the t-test statistics result of the pretest experimental and posttest experimental groups' scores of pilot test. From the table, the t-value calculated (4.335) is greater than the t-value critical (3.1824), also the significant level (0.023) is less than 0.05 level of significance. This indicates that there is statistics significant difference between the mean score of the pretest experimental group (44.7500) and that of the posttest experimental group (58.5000) on word recognition skill at the pilot test.

Hypothesis Five: There is no significant difference in the pretest and posttest reading fluency mean scores of primary five children with dyslexia in the experimental group.

Table 8: t-Test Comparison of the Mean Scores of Pretest Experimental and Posttest Experimental Groups on Reading Fluency Skill

Experimental	No. of Sample	Df	Mean	StD	t-cal.	t-crit.	Sign level (p)
Pretest Group	4	3	43.5000	4.1231	5.843*	3.1824	0.010
Posttest Group	4		55.7500	4.0311			

*- Significant at 0.05 level of significance

Table 8 presents the t-test statistics result of the pretest experimental and posttest experimental group scores. From the table, the t-value calculated (5.843) is greater than the t-value critical (3.1824), also the significant level (0.010) is less than 0.05 level of significance. This indicates that there is statistically significant difference between the mean score of the pretest experimental group (43.5000) and that of the posttest experimental group (55.7500) on Reading Fluency skill at the pilot test.

Hypothesis Six: There is no significant difference in pretest and posttest reading comprehension mean scores of primary five children with dyslexia in the experimental group.

Table 9: t-Test Comparison of the Mean Scores of Pretest Experimental and Posttest Experimental Group on Reading Comprehension Skill

Experimental group	No. of Sample	Df	Mean	StD	t-cal.	t-crit.	Sign level (p)
Pretest	4	3	36.87	8.75	8.540*	3.18	0.003
Posttest	4		68.75	7.22			

*- Significant at 0.05 level of significance.

Table 9 presents the t-test statistics result of the pretest experimental and posttest experimental group scores. From the table, the t-value calculated (8.540) is greater than the t-value critical (3.1824), also the significant level (0.003) is less than 0.05 level of significance. This indicates that there is statistically significant difference between the mean score of the pretest experimental group (36.8750) and that of the posttest experimental group (68.7500) on reading comprehension skill at the pilot test.

4. Discussion

Data analyzed from the pilot study revealed that there is significant improvement in word recognition, reading fluency and reading comprehension skills of participants in the experimental group more than the participants in the control group. These were shown in the in the differences between pretest scores of the participants and their posttest scores.

The result obtained from research question one table three revealed that the experimental group

made the most gain. Gaining up to twenty one words after administration of treatment, whereas participants in the control made the highest gain of six words only after the administration of posttest. All the four Participants in the experimental group scored above the group mean after administration of posttest. However none of the four participants in the control group scored above the group mean after posttest.

The result of research question two presented on table four showed that there was improvement in reading fluency mean scores of both groups; however the experimental group had better mean score than the control group mean score. The result also showed that the participants in the experimental group made a higher percentage gain between pretest and posttest than the control group.

Result obtained from research question three on table five revealed that the experimental group made a significant improvement in comprehension after the administration of posttest. This agree with the study by Van Staden (2013) .The study aimed at identifying

factors that predict reading literacy achievement among Grade 4 children in South Africa by utilizing aspects of Carrols model of school learning. The result, point to statistical significance of engaged reading and cultivating motivation for reading among children through parental involvement in literacy activities. The study also agreed that the teaching of reading comprehension skills and strategies is identified as a significant predictor of reading literacy achievement, instruction of which should form an integral part of teaching reading in the classroom.

From analysis, results indicated that the difference between the pretest and posttest mean scores were significant for the experimental group (see table 9, 10 and 11). But unlike the experimental group, the pretest and posttest mean scores of the control group were not significant (see table 4 and 5). The comparative analysis of the posttest showed that for all the skills (word recognition, reading fluency and comprehension), the experimental group made significant gain as the experimental group scored significantly higher than the control group. Suleman and Hussain (2014) agreed with the findings. They studied the effect of private home tutoring on the academic achievement of children in mathematics. The study sampled fifty children and they were divided into two groups of control and experimental by equating them on the basis of their previous performance in mathematics as determined through pretest. Each group was composed of twenty five children. The study adopted the pretest posttest equivalent group design. Statistical analysis employed for the study was the mean, standard deviation and differences of means. Significance of difference between the mean scores of both experimental and control groups on the variables of pretest and posttest scores was tested at 0.05 levels by applying t-test. The study concluded that there is positive effect of private home tutoring on academic achievement of children in mathematics.

5. Conclusion

After data analysis, it was concluded that first, there is a significant positive effect of home

tutoring programme on reading achievement of primary school children with dyslexic learning disability in Chanchaga local government area of Niger State. In other words, Home tutoring programme was found to be effective in raising the achievement level of children with dyslexia in reading. Second, the participants in the experimental group showed better performance than the students of control group. On the basis of conclusions reached, the following recommendations were put forward:

- Parents should be encouraged to be more involved in the education of their children with dyslexia by procuring home tutoring services for them.
- For the purpose of future studies, it is recommended that researchers should make the training of research assistants more intensive to avoid variability in the execution of the programme. It was noticed that there were individual participants who did not improve significantly after treatment, it is therefore recommended that in future teachers should intensify individual attention, so as to maximize their performance.

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Implementation of Home Economics Curriculum in Private and Public Secondary Schools in Plateau State, Nigeria.

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Abstract. The school is one of the important agents of instruction which diffuses education from one generation to another in order to realize the goals of humanity. One of the objectives of the Nigerian government as well is to instil the right type of value and attitude for the existence of the individual and the society at large. Thus, the classroom teacher is expected to provide learning experiences through the process of curriculum implementation. This study examines the implementation of home economics curriculum in secondary schools in plateau state with the aim of identifying some of its challenges. A descriptive survey research design was used for the study. A sample of 71 teachers was drawn from thirty six different secondary schools from three Local Government areas of Plateau State. Three research questions were answered while one hypothesis was formulated and tested at 0.05 level of significance. A multi-stage sampling technique was used to draw out the sample from the population of study. A structured Questionnaire was developed for the purpose of data collection. Data were Analyzed using frequencies distribution and percentages for availability and none availability of equipment. Mean and standard deviation were used for the level of implementation of home economics curriculum while t-test was used to test the hypothesis at 0.05 level of significance. The results revealed that both the old and new Home Economic curriculum was available in many of

the schools and was appropriate in terms of goals and content but found weak in its method of implementation; teaching method used in implementing the curriculum was mainly theoretical because there were no adequate laboratories, tools and equipment for proper effective teaching of Home Economics. The students' entrepreneurial competency was suggestively low as there were no substantial production of marketable goods and services as prove of practical knowledge. The study recommended that curriculum developers should reposition home economics curriculum from a predominantly theoretical contents to a more practical orientation for sustainable development.

Keyword: Home Economic, Curriculum, Implementation, Private, Public

1. Introduction

A six year secondary education is not entirely new in Nigerian educational system. A close study of the various education edicts in Nigeria indicated that different structures had been operated at different periods in Nigeria, since the education code of 1926. The school is one of the agents of education which transmits societal education from one generation to another in order to realize the goals of society based on progressive educational systems anchored upon

what are perceived as values and norms (Danladi, 2006). One of the objectives of National policy on education (NPE, 2014) is to inculcate the right type of value and attitude for the survival of the individual and the Nigeria society. The classroom teacher is expected to provide learning experience through the process of curriculum implementation. Curriculum is a series of experiences provided to students and developed using element of the curriculum processes, STAN (1988).

According to Dalandi (2006), the principles of school curriculum include comprehensiveness in providing different kinds of experiences which enable learners to acquire different skills such as information processing, intellectual skills, social skills, motor skills, aesthetic capabilities and pedagogical skills. It can be seen here that curriculum aims at the total educational development of the individual through the acquisition of skills, knowledge and attitudes. The senior secondary school curriculum is designed with a comprehensive core curriculum structured to broaden student's knowledge and outlook.

Home economics as a vocational subject is one of the basic subject which can provide necessary background for students wishing to offer vocational subjects in higher education. As noted by international council for science, one of the biggest challenges facing government today is how to build human capacity to achieve the goal of sustainable development (Yiljika, 2014).

According to Adeleke (2006), the poor implementation of Secondary School Curriculum in Nigeria has caused the missing link between the goals of Nigeria Education and the achievement of the goals. Hence, the situation needs to be addressed and the curriculum be repositioned in such a way that learners will be exposed to various career opportunities by laying more emphasis on practical skill, especially in home economics education. Entrepreneurship education is needed to make student's learning more self-reliant. Uko- Aviomoh (2006) emphasized that vocational aspect of home economics includes proper skill development, financial education

and effective time management, prudent planning and human relations. Illoeje (2000) states that the different areas of home economics have career options that can keep the graduates gainfully employed where they cannot find paid employment. These include interior decoration, toys and gift shop, dress making clothing merchandising, tie and dye, food caterers, snacks and confectionaries. Home economics embodies the dynamics of change as we move through the new millennium, society and indeed individuals need the knowledge, skills and attitudes developed in the study of home economics for sustainable development.

Sustainable development is the development that meets the needs of the present without compromising the ability of future generations to meet their own needs (Home economics institute of Australia, 2002; Women in colleges of education, 2013). Yiljika (2014) opined that sustainable development improves the quality of life for all the earth's citizens without increasing the use of natural resources beyond the capacity of the environment to supply them indefinitely. This expectation can only be achieved through appropriate curriculum design. Home economics is a field of knowledge that provides the learners with sense of belonging through acquisition of various skills during the course of study.

The philosophy of home economics is centered on the acquisition of knowledge and skills that can be applied for purposeful living. The present senior secondary school curriculum is not capable of providing quantitative and practically skilled minds that is much needed for the realization of the nation's quest for development. Tihamiyu and Okonmah (2001) asserted that a functional curriculum has such qualities as integrative relevance, comprehensiveness, balance, functionality and instructionally flexible in nature for changes to occur in learners. These can be obtained and attained if only the curriculum is repositioned. Curriculum is not syllabus of intention but what happens in real situations. The senior secondary school curriculum should aim at the total educational development of the individual through the acquisition of skills, knowledge and attitudes for school leavers that are terminating

their education at secondary school level. There is a burning desire for national development as envisioned in the mission and purpose of the National Economic Empowerment and Development strategy (NEEDS, 2006). Education is centered to sustainable development and strengthen nation. Home Economics Teacher Association in Nigeria (2002), advocated for home economist to teach vital and culturally integrated theory for human capacity building. It also identifies the present challenges for home economists as sustaining a better quality of life and conveying life competences; the learning experiences should meet the needs of the students who should be both male and female.

Home Economic Education is dynamic as it provides the necessary balance in bringing together theoretical understanding and addressing every day problem practically. It contributes to empowering people to become active and informed members of society with respect to both living independently and having good interpersonal relations students develop an understanding of the interdependence of their everyday living with that of other human beings and broader issues related to ecological sustainability. It is relevant to the societal needs but the practical aspect need to be intensified in order to develop skills and competence of learners. This is why this study has become necessary at this time.

The secondary school curriculum as presently implemented in Nigeria is far from achieving the goals of Secondary educational system (Obanya, 2004; Obanya, 2004; Babafemi, 2007; Dike, 2009). These researchers noted that the National Policy on Education was well structured and the contents were adequately defined but wrongly implemented. Their Investigations showed that students' potentials are not properly channeled as schools lack basic infrastructural facilities necessary for effective curriculum implementation, there are inadequate specialist teachers, and where available, focus more on theoretical aspect leaving out the practical component. For home Economics to realize its potentials in making students self-reliant and contribute to intellectual development of the

nation, teaching and learning of craft should be reordered at the senior secondary school curriculum level. This is the concern of this research paper.

1.2 Research Questions

The following research questions guided the study:

- What are the academic qualifications of teachers teaching Home Economic in the schools?
- What are the Areas of Home Economic Specialization of the Teachers?
- How adequate are the instructional materials for the Teaching of Home Economics.
- What is the level of implementation of Home Economics Curriculum in Public and Private Secondary Schools in Plateau State?

1.3 Hypothesis of the Study

Ho₁: There is no significant difference in the perception of teachers in public and private Secondary Schools on the implementation of Home Economics curriculum in Plateau State.

2. Methodology

Multistage sampling technique and sample size. In stage 1, simple random sampling technique was used to select 1 Local Government Area from each zone.

This gave rise to 3 Local Government Areas namely, Jos North, Mangu and Langtang North selected for this study. Stage 2, stratified sampling technique was used to 6 private and 6 public schools from each of the selected Local Government Areas making 36 secondary Schools. Purposive sampling technique was used in stage 3 to select 2 teaches that are in charge of Home Economics from each School.

2.1 Validity and Reliability of the Instrument

The instrument used for the data collection was subjected to face and content validity by consulting experts in the field of Home

Economics education. Test re-test was carried out at interval of two weeks with thirty teachers in charge of Home Economics education who are not part of this study to ascertain the reliability of the instrument. Pearson Product Moment Correlation was used to estimate reliability coefficient. The result of 0.75 and above is termed reliable for the instrument.

2.2 Measurement of Variables

Age of teachers, household size and number of students in each classroom were measured at ratio level while gender, qualification status, ethnicity, religion, adequacy of instructional materials and availability were measured at nominal level. Resources and School facilities, and rate of inspectorate visit to the Secondary Schools were measured at ratio level. Challenges facing full implementation of Secondary School Home Economics curriculum were measured on a 3-point rating scale as very serious (3), Serious (2) and not serious (1). The aggregate scores were estimated while the average score and standard deviation was calculated. Values above mean score were termed as serious challenges while values below mean scores were not a challenge.

2.3 Data Analysis

Descriptive statistics such as frequencies distribution, mean and standard deviation were

used for the objectives while inferential statistics such as independent sample t-test was used to test the hypothesis of the study.

3. Results

The distribution of respondent across the Local government are two teachers per School and a total of six teachers per Local government making a total of twelve respondent in private and public Secondary Schools in Langtang North, Mangu and Bassa Local Government Areas of Plateau State. A total of 36(50.7%) of the teachers were from public Schools and 35(49.3%) were from private Schools, with age distribution ranges between 29(40.8%) of the teachers were between age group 20-25years old, 21(29.6%) were between age group 26-30years old, 17(23.9%) were between age group 31-35 years and 4(5.6%)were between age group 35years and above. The distribution of teaching experience of teachers: 10(14.1%) had 1-2years teaching experience, 28(39.4%) had 3-4years teaching experience and 33(46.5%) had 5years and above teaching experience of which 30(42.3%) of the teachers teaches SS1 and 41(57.7%) of the teachers teaches SS2. This result reveals that majority of the teachers had 5years and above teaching experiences and taught SS2 classes.

Research Question 1:What are the academic qualifications of teachers teaching Home Economic in the schools?

Table 1: Academic Qualifications of Teachers Teaching Home Economic in Public and Private Secondary Schools

Teachers Academic Qualification	Public	Private	Total
NCE	10(14.08)	17(24.82)	27(38.90)
HND	11(15.49%)	6(8.31)	17(23.90)
B.Sc./B.Ed. and above	15(21.13)	12(16.87)	27(38.90)
Total	36(50.70)	35(49.30)	71(100)

Source: field data 2018

The teacher quality distribution: **27 (38.9%)** were NCE teachers consist of 10(14.08%) from Public Schools and 17(24.82%) from Private Schools: **17(23.9%)** were HND holders: 11(15.49%) from Public Schools and 6(8.31%) from Private Schools, and **27(23.9%)** were B.Sc. /B.Ed. and above holders teachers consist of 15(21.13%) from Public Schools and 12(16.87%) from Private Schools. This result shows that majority of the teachers were HND and B.Sc. /B.Ed. and above holders that teaches Home

Economics in both private and public secondary schools in the three local government areas as shown in table 1.

Research Question 2: What are the Areas of Home Economic Specialization of the Teachers?

Table 2: Areas of Home Economic Teachers Specialization in the Secondary Schools

Teachers 'Area of Specialization	Frequencies	Total
Food and Nutrition	17	23.90
Home Management	27	38.90
Clothing and Textiles	9	12.7
Child Development	2	2.8
Others	10	14.1
Total	71	100

Source: Field Data 2018

The areas of Home Economics Teachers specialization comprises of 17(23.9%) from Food and Nutrition, 27(38.0%) from Home Management, 9(12.7%) from Clothing and Textiles, 2(2.8%) from Child Development and 10(14.1%) from other areas. This results shows that majority of the teachers specialize in Home management followed by food and nutrition as shown in table 2.

Research Question 3: How adequate are the instructional materials for the Teaching of Home Economics

Table 3: Areas of Home Economic Teachers Specialization in the Secondary Schools

Instructional materials in Area Specialization	Low	Moderate	High	Total
Food and Nutrition	0	12(70.59)	5(29.41)	17(100)
Home Management	2(7.41)	23(85.19)	2(7.41)	27(100)
Clothing and Textiles	3(33.33)	4(44.44)	2(22.22)	9(100)
Child Development	1(50.00)	1(50.00)	0	2(100)
Others	0	5(50.00)	5(50.00)	10(100)
Total	22(30.99)	45(63.38)	14(19.72)	71(100)

Source: Field Data 2018

Table 3 reveals the adequacy of instructional materials for the Teaching of Home Economic across the various areas of specifications, majority of the teachers 45(63.38%) of the respondents indicated to a moderate extent with Home Management having the highest frequency, 22(30.99%) of the respondents indicated to a low extent with child development having the highest, and 14(19.72%) of the respondents indicated to a high extent with others having the highest. This implies that to a moderate extent instructional material for the Teaching of Home Economic across the various areas of specifications is adequate.

Research Question 4: What is the level of implementation of Home Economics Curriculum in Public and Private Secondary Schools in Plateau State?

Table 4a: Implementation of Home Economic Practical's

Home Economic Practical's	Agreed	Disagreed	Total
At least once a Week	47(65.71)	24(34.29)	71(100)
Once every Month	31(44.29)	40(55.71)	71(100)

Source: Field Data 2018

Based on the level of curriculum implementation based on students practical, majority of Home Economics teachers responses, 65.71% agreed and 34.29% disagreed with the statement that students perform practical at least once a week. 55.71% disagreed and 44.29% agreed with the statement that student perform practical once every month. This result show that majority of Home Economic students had practical's at least one a week.

Table 4: Home Economic Implementation Level across Local Government Areas

Home Economic Practical's	Low	Moderate	High	Total
Langtang North Public	5(7.04)	7(9.86)	0	12(16.90)
Langtang North Private	4(5.63)	1(1.40)	6(8.45)	11(15.50)
Mangu Public	2(2.80)	10(14.29)	0	12(16.90)
Mangu Private	1(1.40)	11(15.71)	0	12(16.90)
Bassa Public	4(5.63)	0	8(11.43)	12(16.90)
Bassa Private	6(8.45)	6(8.45)	0	12(16.90)

Source: Field Data 2018

Table 5 shows the level of implementation of Home Economics curriculum comparatively in public and private Secondary Schools. Based on the level of Home Economics Curriculum Implementation, majority in Langtang North public Secondary Schools is 7(9.86%) which is moderate. Langhtang North private Secondary Schools 6(8.45%) is high. Mangu public Secondary Schools 10(14.29%) moderate, Mangu private Secondary Schools 11(15.71%) is moderate. Bassa private Secondary Schools 6(8.45%) is both low and moderately implemented and in Bassa public Secondary Schools with 8(11.43%) is highly implemented. The results also shows that in Langtang North private Secondary School with 6(8.45%) and Bassa public Secondary Schools with 8(11.43%) were able to implemented the Home Economics Curriculum to a high extent.

Hypothesis 1: There is no significant difference between the level of Home Economics Curriculum implementation in Public and Private Secondary Schools

Table 5: Summary of t-test on the implementation level of Home Economics Curriculum in Public and Private Secondary Schools across the Local Government Areas

School Type	N	Mean	SD	df	t-cal	t-tab	P-value
Public	36	29.54	2.86	69	0.836	1.671	0.406
Private	35	28.97	2.85				

P-value>0.05

Table 6 revealed the summary of t-test Analysis on the implementation level of Home Economics Curriculum in Between Public and Private Secondary Schools across the Local

Government Areas. The results revealed the t-test Analysis of the significant difference between level of Home Economics Curriculum implementation in Public and Private Secondary

Schools. The SPSS output showed that public Schools had a mean of score of 29.54 with a standard deviation of 2.86 whereas the private Schools has a mean score of 28.97 with a standard deviation of 2.85. In addition, the calculated value of t was 0.836 while p -value was 0.406. Since the p -value is greater than 0.05, it meant that there was no significant difference between the level of Home Economics Curriculum implementation in Public and Private Secondary Schools. Therefore, the researcher accepts the null hypothesis and rejects the alternative hypothesis

4. Discussions

Acquisition of western education in Nigeria does not necessarily guarantee automatic employment in private and public sectors. This according to some researchers like Danladi (2006) and Adeleke (2006), is because the Nigerian labor market is already crowded with many unemployed graduates. For some of these graduates to be employed, they have to poses competent practical skills in their areas of specialization. The principles of secondary school curriculum include comprehensiveness in providing different skills such as intellectual skill, motor skills, aesthetic capacities and pedagogical skills among many others. Results of this research work showed that the teachers of home economics in the areas of study had NCE/HND, Bachelors and other higher certificates in home economics but just as Adeleke (2006) noted, the poor implementation of the curriculum contents has caused the missing link between the goals of Nigerian Education and the achievement of the goals. One of the major reasons as seen in table three and similar studies (Alabi, 2006; NEEDS, 2006; Akende, 2007; Tihamiyu, and Okonmah, 2008, may be lack of competent teachers in some specific areas of specializations.

Home Economics is a unique vocational course because it has a dual function of preparing persons for certain wage earning occupations and open doors to many job opportunities for its graduates to the numerous skills which should have been acquired during the course of study to avert unemployment (Akande, 2013; Yiljika,

2014). However, it has not been found to be so in some Private and Public Schools in Plateau State. The content of Senior Secondary curriculum is adequate for achieving the set objectives but practical aspects needed for learner capacity building is inadequate. The results of the present study (table 5) showed that there was no significant difference between the level of Home Economics Curriculum implementation in Public and Private Secondary Schools. Other works cited in this study (Yijika, 2004; Tihamiyu, and Okonmah, 2008) also shows similar results in the various schools (Private or Public). This may be due to lack of laboratories and also financial inadequacy of the Private and Public Schools.

Although practical hours are spelt out, but time allocated for it is inadequate and that had limited many teachers from giving in their best (Ofoha, Uchegbu and Anyikwa (2009). For example, personal experiences of the researchers in teaching home economics subjects shows that the time allocated for practical's is not enough to carry out useful projects like fashion design, cookery, other arts and crafts. Moreover, some schools do not have standard home economics laboratories (tables 4 and 5). A pedagogical aspect is also being neglected due to lack of teachers in these areas of specialization.

In order to achieve the goal of sustainable development, Home Economics Curriculum at all levels needs to be repositioned to provide for differences in talents as well as bringing together theoretical and practical knowledge to address everyday challenges.

5. Conclusion

Home Education, is no doubt an interventionist approach to solve unemployment problem plaguing Nigeria. Youths are decaying in joblessness despite the supported secondary education which ought to prepare them for useful living in the society. Home education is a combination of personal development, healthy lifestyles, social responsibility and sustainable development and use of resources and cultural heritage. A well implemented curriculum within School system is a sure guarantee for national development.

6. Recommendations

Towards improving the secondary school home Economics curriculum, the following recommendations are hereby suggested:

- Home Economics curriculum developers should reposition home economics curriculum from a predominantly theoretical contents to a practical orientation responsive for sustainable development.
- Emphasis should be laid on the pedagogy aspect of home Economics as it assists individuals to make wealth, enhance status fame for sustainable development.
- Home Economics future image should be redeemed by making the subject compulsory at the Secondary School education.
- Home economics is very costly programme to operate and thus the three tiers of government should ensure that up-to-date for the use of home economics department equipment's and facilities are supplied throughout the country.
- A range of value knowledge, skills and ideas should be developed by schools administrators by collaborating with local talents within their respective communities to boost creativity and invention.
- A more generous allocation and imaginative use of resources on programme of research and development that seek to evaluate Secondary School curriculum.

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Emotional Intelligence and Interpersonal Skills Training Programmes as Strategies for Enhancing Teachers’ Teamwork Behaviour in Ogun State, Nigeria.

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Abstract. Teamwork behaviour are becoming pervasive in the world of education services. Globally, teachers are increasingly being employed, evaluated, compensated, recommended, and promoted based on their ability to work effectively on teams. This study examined the effects of Emotional intelligence (EI) and Interpersonal skills training (IST) on Teamwork behaviour among secondary school teachers. The study adopted a pretest, posttest, control group quasi-experimental design with a 3 x 3 x 2 factorial matrix. One hundred and twenty-six secondary school teachers were randomly selected and assigned to two treatment groups and a control group. Collective Teacher Efficacy Instrument (CTEI) was used to put respondents into groups while Teamwork Behaviour Questionnaire (TBQ) was used to collect pretest and posttest data. Findings revealed that the two treatment strategies were effective in enhancing teachers’ teamwork behaviour. It also revealed a no significant interaction effect of treatment, collective efficacy and gender on teamwork behaviour of teachers. It was concluded that secondary school teachers who have individual weakness and are unable to work effectively on teams, could be helped through emotional intelligence and

interpersonal skills training. It was recommended amongst others that teachers should embrace teamwork behaviour, accept the challenges of working purposively, regularly and cooperatively in teams to help students learn meaningfully.

Keywords: Teachers’ teamwork behaviour; emotional intelligence training; interpersonal skills training: collective efficacy, gender.

1. Introduction

Globally and nationally, teamwork are becoming pervasive in the world of education services. Teachers are increasingly being employed, evaluated, compensated recommended and promoted based on their ability to work effectively on teams. This is not surprising perhaps because government, educational policy-makers, school leaders and principals have seen teacher’s teamwork as a way of improving school quality, school success, students happiness, improved learning, continuity of instruction for student, and academic performance (Afolabi, Adesina & Aigbedion, 2009; Rahul, 2011; Ministry of Education, Guyana, 2015, & Mamabolo, 2016)

Effective teamwork among teachers also ensures that educational problems are exposed to a greater diversity of knowledge, skill and experience and therefore, a greater variety of knotty issues can be resolved effectively by pooling expertise and resources. The more teachers are committed to teamwork, the greater the momentum they can generate to get the job well done (Mamabolo, 2016). Teamwork compliments teachers' individual weakness by making it possible for teachers to wear the many hats required during the daily interaction with young adolescent learners (Wild, et. al, 2008). Effective teamwork leads to goal achievements at personal, team and organizational levels (Akindele-Oscar, 2016).

Teamwork spreads responsibility, encourages creativity, deepens friendship, and builds communication among teachers. For example, the presence of another teacher in class may reduce student-teacher personality problems. It could make teachers feel valued, leading to improve confidence, self efficacy and self-esteem. Also, team members can discuss particular pupils who they feel are showing signs of inattention or lack of understanding and all work together to find a way to help these pupils, especially where there is no school counselor or where the pupils' enrolment is high for the counselor to attend to all pupils promptly.

Historically, the word team was first used in the ninth century to denote animals yoked together for ploughing; by the sixteenth century, its meaning had developed to describe people working together with a common goal (Stacey, 2009). Nowadays, teamwork doesn't happen by accident. It requires effort and commitment, and a willingness to accept the challenges of working together (Gaylord, Wallace, Pickett, & Linkins, 2002).

Teamwork behaviour of teachers involves them working purposefully, regularly, and cooperatively to help students learn. It involves the teachers together: set learning objectives; teach students; select common teaching textbooks/teaching aids; develop common examinations; giving advice; sharing teaching insights; sharing material; preparing lessons jointly; or even team teaching (Vogt, 2002; Park,

Henkin & Egley, 2005). Teaching team can be single-discipline, interdisciplinary or school-within-a school team that meet with a common set of students over an extended period of time. Also, it may require new teachers being paired with veteran teachers.

Usually, a team share, collaborate and assist one another which leads to workplace success. Teams are collections of the organization's best assets who joined to work toward a common goal. Teamwork are prime movers of the productive education system. Thus, teachers must view themselves as teams in the education process. Teachers who believe in team effectiveness commit their time, energy and efforts to work which result in improve academic achievement of students (Scott, 2004).

Unfortunately, there is a general impression that a large number of teachers in Nigeria secondary schools still work in isolation despite the changing terrain of public and private education, characterized by: teacher shortages; continuous increase in students' enrolment; deterioration in conditions of service; students' poor academic performance in public examinations; increased classroom indiscipline; students poor transition and low academic self-efficacy among students.

The inability of the school leaders in secondary schools to make use of team approach had been touted as one of the major reasons why some of the aforementioned problems continue to fester like cancer in Nigeria. Planning, operation, evaluation and decision making in school development require active teamwork (Erawan, 2008). Globally, teaching is moving in the direction of team-teaching from turn-teaching, Nigeria cannot afford to be left behind.

Despite the fact that there is need for teamwork behaviour among teachers now more than ever, it is beset with myriads of barriers such as: time constraints; relationship concerns; differences in teaching and experience; vertical trust; lack of cooperation; Mind reading/biases; peer jealousy; impatience; and poor team spirit (Polega, Neto, Brilowski & Baker, 2019; Acosta, Salanova & Llorens, 2011; Akindele-Oscar, 2016).

It is not unlikely that these challenges in implementing teamwork behaviour among secondary teachers may have exerted some emotional, cognitive and physical pressures on them probably leading to job dissatisfaction; mental health problems; turnover intention; leadership – teacher or teacher-teacher conflict; and devolve relationships. Therefore, researchers must continuously look out for interventions that may help mitigate these hindrances and help foster effective teamwork behaviour among secondary school teachers.

This work is hinged on the Mental model of teamwork. Team mental model as a personal, internal representation of external reality that people use to interact with the world around them (Jones, Ross, Lynam, Perez and Letch 2011). Team mental models refers to the collective task-and team – relevant knowledge that team members bring to a situation (Canon-Bowers, Salas & Bhakensalerfer, 1999). When the members of a team organize their knowledge of team tasks, equipment, roles, goals and abilities in similar fashion, they share mental models (Lim & Klein, 2006).

In recent times, there has been much interest in the construct of emotional intelligence (EI), a set of abilities relating to emotions and to the processing of emotional information. These abilities generally pertain to the perception of emotions, the regulation/management of emotions, and the capacity to utilize (or reason with) emotions in thought (Mayer, Salovey & Caruso, 2000). Emotional intelligence has been theoretically related to important human values including teaching-learning, decision-making, team skills, innovation, and teamwork within and across organizations (Palmer, Donaldson, & Stough, 2001; Saini, 2018; Gobinder & Shraddha, 2017).

A large number of teachers have difficulty coping with work related pressure resulting from the emotional demands of their profession (Chan, 2006). This situation has led to poor content delivery, devolve relationships with students and significant others, job dissatisfaction, and ultimately, turnover intention and leaving the teaching profession.

However, a teacher's relationship with colleagues and students hold the key to exceptional performance. Much of what we say and do, as well as how we say and do things, directly relates to our emotional intelligence (Eckman, 2004)

A fundamental pre-requisite for success in any human endeavour is good interpersonal skill. Good interpersonal skill is needed in achieving personal and educational goals (Ayodele, 2010). Interpersonal skills are the qualities and behaviours teachers uses to interact with staff and students effectively while performing their job. Interpersonal skills range from communication and listening to attitude and deportment (Lim, 2019).

The moderating variables of this study are collective efficacy (CE) and Gender. Collective efficacy is a belief about the shared capacities of the groups in which people participate and belief about joint endeavour and joint outcomes. Researches have confirmed that collective efficacy predicted individual teamwork behaviour (Tasa & Seijts, 2007; MCleod & Orta-Ramirez, 2018). Gender often plays an important role in determining how individuals behave in an organization. When gender learn to effectively interact with one another, it creates a stronger organization (Hamilton, Barton, Jack & Hilde, 2003).

To achieve the objectives of the study, the following research hypotheses were posed and tested:

- There is no significant main effect of treatment on teamwork behaviour of participants.
- There is no interaction effect of treatment, collective efficacy and gender or teamwork behaviour of participants.

2. Method

2.1 Design and Participants

A pre-test-post-test control group quasi-experimental design with a 3 x 3 x 2 factorial matrix was adopted for the study. The

population for the study comprised of all teachers in public secondary schools in Ogun State, Nigeria. A total of one hundred and twenty-six teachers from three public secondary schools were randomly selected from the three Senatorial district in Ogun State, Nigeria as sample for the study through stratified random sampling technique. Forty two teachers were randomly assigned to group 1 and the group was randomly assigned to Emotional intelligence training. Another forty-two teachers were randomly assigned to experimental group 2 and the group was randomly assigned to Interpersonal skills training. The remaining forty-two teachers were randomly assigned to Control group.

2.1 Instrumentation

2.1.1 Collective Teacher Efficacy Instrument (CTEI)

This was developed by Goddard and Hoy (2001) and is made up of 21 items that measured the two integrated dimensions of collective efficacy: teaching competence and teaching task analysis. Participants responded on a four point rating scale ranging from 1 – strongly agree to 4 strongly disagree. It has a co-efficient alpha of .71. Validity evidence for the scale, was demonstrated by a positive correlation with Tschannen-Moran, Woolfolk-hoy and Hoy’s Trust in Colleagues Scale (1998, $r = .67$,

$P < .001$) and additional divergent validity evidence was demonstrated by a negative correlation with Zielinski and Hoy’s (1983) Sense of Powerlessness scale. Groups higher in collective efficacy were found to be similar to groups with a greater sense of trust in their colleagues while differing with groups that have a greater sense of group powerlessness, demonstrating the distinctiveness of the collective efficacy construct.

2.1.2 Teamwork Behaviour Questionnaire (TBQ)

The instrument was developed by the Institute of Management Sciences, Kohat University of Science and Technology, Kohat. KPK-Pakistan (2011) TBQ contains 20 items statements relating to teamwork concepts, team behaviour and impact on group performance. It has a reliability coefficient of 0.72. The rating consists of 4 likert scale and score ranges from Always (4 points) to Never (1Point).

2.2 Sampling Procedure

The process of sampling of participants, allocation of participants to group, and the groups to treatment and control, followed strict process of randomization. Experimental group 1 was taught EI, the experiemental group 2 was taught interpersonal skills, while the control was taught a placebo.

3. Results and Discussion

Table 1: Estimates of Main effect of Treatment on Teamwork Behaviour

Treatment group	Mean	Student error	95% confidence interval	
			Lower bound	Upper bound
Emotional intelligence training	60.805 ^a	1.041	58.731	62.879
Interpersonal skills training	61.892a	1.117	59.666	64.118
Control	49.934a	1.149	47.645	52.222

a. covariates appearing in the model are evaluated at the following values: teamwork behaviour = 57.0319.

The results in table 1 reveal that the participants in the emotional intelligence group had a mean score of 60.805 and standard error of 1.041. in interpersonal skills group, the mean score was 61.892 and standard error was 1.117. To determine if significant difference exists in the mean scores of treatment, the analysis of covariance was undertaken and the results are presented in table 2.

Table 2: Univariate Analysis Of Covariance for Main Effect of Emotional intelligence, Interpersonal skill and Control Groups on Participants Teamwork Behaviour

	Sum of Squares	Df	Mean Square	F	Sig.
Contrast	1933.995	2	966.998	31.682	.000
Error	2258.642	74	30.522		

The result in table 2 revealed a univariate f-ratio of 31.682 that is significant beyond the .05 level of significance. The null hypothesis which stated that there is no significance main effect of treatment on teamwork behaviour of participants was therefore rejected. These results implied that EI and IS training programmes could serve as interventions in fostering teachers' teamwork behaviour.

Table 3: Analysis of Covariance of The Interaction Effects of Treatment, Collective Self-Efficacy and Gender on Participants' Teamwork Behaviour

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	4445.071 ^a	19	233.951	7.665	.000
Intercept	1027.209	1	1027.209	33.655	.000
TWPRE	538.652	1	538.652	17.648	.000
PSYPRE	6.554	1	6.554	.215	.644
GROUP	1933.995	2	966.998	31.682	.000
COSELF	74.818	2	37.409	1.226	.299
GEN	19.779	1	19.779	.648	.423
GROUP *COSELF	244.764	4	61.191	2.005	.103
GROUP * GEN	40.463	2	20.232	.663	.518
COSELF * GEN	21.723	2	10.861	.356	.452
GROUP *COSELF* GEN	76.011	4	19.003	.623	.648
Error	2258.642	74	30.522		
Total	324197.000	94			
Corrected Total	6703.713	93			

a. R Squared = .663 (Adjusted R Squared = .577)

Results in table 3 indicated that there was significant effect of treatment on participants teamwork behaviour $F(2,74) = 31.682$; $P < .05$). There were no significant main effects of collective self-efficacy ($F(2,74) = 1.226$; $P > .05$) and gender ($F(1,74) = .648$; $P > .05$) on participants' teamwork behaviour. The results however revealed no significant two-way interaction effects of treatment and collective efficacy ($F(4,74) = 2005$; $P > .05$). Also, no significant two-way interaction between treatment and gender ($F(4,74) = .663$; $P > .05$) on participants' teamwork behaviour. No significant two-way interaction effects of treatment and collective efficacy ($F(4,74) = 2005$; $P > .05$) on participants teamwork behaviour was found. The results showed no three-way interaction effects of treatment, collective efficacy and gender ($F(4,74) = .623$; $P > .05$) on participants' teamwork behaviour.

4. Discussion

The study investigated the effects of emotional intelligence and interpersonal skills training programmes in the enhancement of teachers' teamwork behaviour in Nigeria. It also sought to investigate whether collective efficacy and gender could interact with interventions (emotional intelligence and interpersonal skills) on the enhancement of teachers' teamwork behaviour. The results as presented showed a significant main effect of treatment on teamwork behaviour of participants. In other words, the treatments are effective in fostering teacher's teamwork behaviour in Nigeria.

This finding attests to the potency of emotional intelligence and interpersonal skills training programmes as useful psychological interventions for behaviour changes since the objective of the study is to enhance the teamwork behaviour of teachers, our finding is therefore in agreement with the ones reported by Druskat & Wolff (2001), Akindele Oscar (2007), Gobinder & Shraddha (2017), and Saini

(2018) who confirmed the significant influence of E.I to group effectiveness, interactions and teamwork behaviour within and across organizations. Our finding also gave credence to Ayodele (2010) report that interpersonal skills is efficacious in assisting teachers achieve educational goals. The results also showed no three-way significant interaction effects of treatment, collective-efficacy and gender on teachers' teamwork behaviour. This means that one, or two-way interactions do not differ significantly across the level of the third variable (treatment).

5. Conclusion

This study have shown the practical importance of EI and IS in enhancing teachers' teamwork behaviour. Therefore, school administrators should help facilitate teamwork behaviour among secondary school teachers by providing enabling environment such as team teaching of subjects and sharing material and preparing lesson jointly. Similarly, workshops, training, symposia and lectures on emotional intelligence and interpersonal skills could be organized by government in collaboration with education stakeholders for improved teachers' teamwork behaviour

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Effects of Conference Method on the Performance of Senior Secondary School Students in Generation of Ideas in Jos North Local Government Area of Plateau State, Nigeria

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Abstract. Writing is a major skill students require to function efficiently in school and out of school. This study investigated the effects of the conference method on the performance of senior secondary school students in generation of ideas in Jos North Local Government Area of Plateau State. The research was motivated by the poor performance of senior students in written composition. The research design employed was a quasi-experimental design that utilised the non-equivalent control group design. The sample of the population for the study comprised eighty students randomly drawn from two public schools out of the 3,433 senior secondary one students in 20 Government public secondary schools in the Local Government Area. The sample was randomly assigned to experimental and control groups. Two test items, Expository Composition Writing Test (ECWT) and Narrative Composition Writing Test (NCWT) were developed and validated by the researcher and used to collect data for the research. The data collected were analysed using mean, standard deviation and t-test statistics. The results indicated that there was a significant difference between the mean score achievement of the experimental and control groups in generation of ideas. It was recommended, based on the findings of the research that the conference method should be adopted by teachers of English Language to teach written

composition and English teachers should focus on specific writing skills.

1. Introduction

Writing is a set of visible signs used to represent units of language in a systematic way, with the purpose of recording messages which can be retrieved by everyone who knows the language in question and the rules by virtues of which its units are encoded in the writing system. Individuals, societies and nations all over the world attach a lot of importance to writing considering its usefulness. As populations grew and societies formed, writing became a useful tool to help people keep track of things. It leads to effective survival in the society and draws the most distinct line between a civilised and an uncivilised society.

Written composition which is synonymous with writing is traceable to the evolution of writing. It is writing that entails the logical planning and ordering of different ideas under a unifying idea in order to communicate effectively. Written composition plays vital roles in the educational system. It contributes to intellectual development of students as it requires the analysis and synthesis of information. It also develops initiative by requiring that the student

supplies everything him/herself. Also, it increases students' personal knowledge and self-esteem and encourages learning in all subject areas by employing auditory, visual and kinesthetic systems at once. It contributes significantly to improvement of students' reading skills, vocabulary application, and therefore, their speaking skills. It develops in students the ability to brainstorm on ideas, generate ideas, organise and develop them meaningfully.

As important as written composition is, it is poorly taught in schools in Nigeria. Emphasis is not placed on equipping students with the necessary writing skills that will make them proficient writers, rather attention is given to the end product, that is, students' written compositions. Written composition is a vital skill that requires careful teaching and learning. A written composition is made up of a number of paragraphs that develop and support a central idea, impression, or point (Anderson, 2005). A properly written composition is carefully structured and contains particular parts that work together to communicate the writer's main ideas. It begins with a central idea (topic) on which minor ideas are generated for its development. The ideas are organised appropriately and stated in effective and well punctuated sentences which are grouped to form coherent and unified paragraphs that communicate the writer's thoughts.

The effective development of these skills is hinged upon an appropriate writing approach that is student centered and integrative. The conference method being highlighted in this study is an off-shoot of the process approach. Murray (1981) pointed out that the conference method involves the teacher and the writer (student) in a continuing process of evaluating the student's writing through student self-examination with the teacher as a reader. Conferencing does not necessarily mean the teacher is the only person the writer writes for. Rather, student-teacher conference evolves into student-to-student conferences. Through writing conferences such as group, peer and individual, student writers are exposed to the practical method of writing. The conference method is

student-centered, interactive and integrative. It provides a non-threatening atmosphere for students as it creates confidence in them. It helps students to take charge of their writing, evaluate their own writing and the writing of their peers and exposes them realistically to the stages of writing. It is against this background that this study aims at investigating the effects of the conference method on senior secondary students' performance in generation of ideas in Jos North Local Government Area of Plateau State.

1.1 Aim and Objectives of the Study

The aim of this study was to determine the effects of conference method on the performance of senior secondary school students in generation of ideas in Jos North Local Government Area of Plateau State, Nigeria. The specific objective of the study was to:

- Determine the effect of conference method on SS1 students' generation of ideas in written composition.

1.2 Research Question

One research question was raised to guide the study:

- What is the pre-test and post-test mean score performance of the experimental and control groups in generation of ideas?

1.3 Hypothesis

One hypothesis was formulated and tested at 0.05 level of significance:

- There is no significant difference in the pre-test and post-test mean scores achievement between the experimental and the control groups in generation of ideas.

2. Methodology

2.1 Research Design

The study made use of quasi experimental research design. There were two groups in the design which were not composed on the basis of randomization but on the bias of using intact groups. These intact groups were not composed by the researcher but by the schools and the researcher were not permitted to randomise and assign them in order not to disorganise the schools' activities.

2.2 Participants

The target population for this study comprised all the 3,433 senior secondary one students in Government Secondary Schools in Jos North Local Government Area of Plateau State. The study sample comprised eighty (80) SS1 students purposively drawn from two government secondary schools, that is, forty (40) from each school. The forty students were further divided into twenty (20) each for experimental and control groups, respectively. The decision to choose SS1 students for this study was guided by two reasons. They were a fresh senior class that was matured enough to undergo the study. More so, SS1 students were in the fourth year in senior secondary school so would have some useful previous knowledge of writing skills that would enable them participate effectively in the study. It was hoped that the training programme prepared for the experimental group would be of immense benefit to their learning of English Language. Whatever deficiencies that would be noticed in their performance would be remedied before their senior school certificate examinations.

2.3 Instruments for Data Collection

Two instruments were used in this study. They were Narrative Composition Writing Test (NCWT) and Expository Composition Writing

Test (ECWT). The researcher developed these two test items based on the two instruments: one narrative item and one expository item. The items consisted of the same two pre-test questions and two post-test questions. All the two test items were within writing ability of the students and their knowledge. They were developed based on the types of questions in Senior English Project for Secondary Schools, Book 1.

2.4 Procedure

After visiting the two purposively selected schools and granted permission, the researcher sought the assistance of four English Language teachers, two in each of the schools to serve as research assistants. They underwent a training for three days. They assisted the researcher in teaching the experimental and control groups, test administration and scoring. All the lessons during the intervention were held according to the schools' scheduled time table. Both experimental and control groups received a total of twelve lessons lasting forty (40) per single period and eighty (80) minutes per double periods accordingly. The intervention lesson lasted for six weeks, two weeks were for pre-test and post-test and four weeks for the treatment. The pre-test aimed at ascertaining the entry ability of the participants while the post-test examined the efficacy of the treatment. The test items comprised two written composition questions: one was a narrative and the second was an expository one. The items test the participants' knowledge of generation of ideas.

2.5 Method of Data Analysis

The mean and standard deviation were used to answer all the research questions posed for the study. Similarly, t-test statistics were used to test the hypotheses that were formulated to guide the study. This was carried out at 0.05 alpha level of significance.

3. Results

Research Question: What is the pre-test and post-test mean scores achievement of the experimental and control groups in generation of ideas?

Table 1: Mean scores and standard deviation of respondents in the test for generation of ideas.

Group		N	Mean	Standard Deviation
Experimental	Pre-test	40	6.20	1.16
	Post-test	40	10.94	1.32
Control	Pre-test	40	6.14	1.80
	Post-test	40	6.16	1.46
Total		80		

Table 1 indicates the performance of the experimental and control groups in the test for generation of ideas. The analysis shows that in the pre-test, the experimental group had a mean score of 6.20 and standard deviation of 1.16, while the control group scored a mean of 6.14 standard deviation of 1.80. The result indicated that both the experimental and control groups performed poorly in the test for idea generation. However, at the post-test, the experimental group had a mean score of 10.94 and standard deviation of 1.32, while the control group scored a mean of 6.16 and standard deviation of 1.46. The result showed that the experimental group improved significantly in the post-test while the control group performed poorly. The implication is that the treatment improved the experimental group’s idea generation skill.

Hypothesis

There is no significant difference in the pre-test and post-test mean scores achievement between the experimental and the control groups in generation of ideas.

Table 2: T-test Analysis of Experimental and Control Groups’ Pre-test Mean Scores in Generation of Ideas.

Group	N	Mean	Std	t-cal	Df	P	Decision
Experimental	40	7.05	1.67	-0.813	78	0.419	Accepted
Control	40	7.38	1.90				

Table 2 shows the experimental and control groups’ pre-test mean scores performance in generation of ideas. The analysis indicates that the experimental group has a mean score of 7.05 while the control group has 7.38 respectively and the standard deviation for the experimental group is 1.67 and 1.90 for the control group. The t-calculated is -0.813 with the degree of freedom of 78. The p-value is 0.419 indicating that the p-value is not significant; therefore, the null hypothesis is accepted.

Table 3: T-test Analysis of Experimental and Control Groups’ Mean Scores Post-Test Performance in Generation of Ideas.

Group	N	Mean	Std	t-cal	Df	P	Decision
Experimental	40	12.51	1.25	15.475	78	0.000	Rejected
Control	40	7.75	1.49				

The post-test mean scores analysis of experimental and control groups in idea generation is presented in table 3. The analysis shows that the experimental group has a mean of 12.51 while the control group has 7.75. The standard deviation for the experimental group stands at 1.25 and 1.49 for the control group. The t-calculated is 15.475 with the degree of freedom of 78. The p-value is 0.000 which is less than 0.05, indicating that the null hypothesis is rejected, meaning there is a significant difference in the post-test performance between the experimental and control groups in generation of ideas.

4. Discussion

The study employed the pre-test-post-test quasi design to test the participants' written composition prowess before and after the treatment. Eighty (80) students drawn from two Plateau State Government Secondary Schools participated in the study. They were randomly grouped into forty (40) for experimental and forty (40) for control groups respectively in each of the two schools. The two groups were pre-tested and post-tested and the results provided the data that were used to answer the five research questions and five hypotheses respectively.

The participants' responses to research question 1 which tested their pre-test and post-test mean scores on generation of ideas were analysed. The result indicated that both experimental and control groups had mean scores of 6.20 and 6.14 respectively. This implied that the two groups performed poorly in generation of ideas before the intervention. However, in the post-test which was conducted after the treatment, the experimental group obtained a mean score of 10.94, while the control group scored 6.16. The result indicated that the experimental group improved significantly due to their exposition to the treatment. On the other hand, the control group that was not exposed to the treatment still performed poorly. This means that the experimental group's improvement justifies the usefulness of the conference method in teaching the skills generation of ideas.

Furthermore, the hypothesis formulated to guide the study was tested, using t-test statistical tools and the responses of the participants were carried out at 0.05 alpha level. The participants sat for pre-test before the commencement of the treatment. The analysed performances of the experimental and control groups to answer the hypotheses were discussed under N (number of participants), Standard deviation (Sd), T-calculated (t-cal), Degree of Freedom (Df), p-value (P) and Decision (whether to accept or reject the hypotheses). The pre-test results are contained in table 2. The result showed that all the null hypotheses were accepted since the p.value of all the results were greater than the stated level of significance of 0.05. The implication is that the participants could not demonstrate any appreciable knowledge of the composition writing skill of generation ideas.

The poor performance of the two groups in the pre-test was enough justification for the conduct of the study through the exposure of the experimental group to the treatment. At the end of the treatment, the post-test was administered on both the experimental and control groups. The analysed results of the participants in the writing skill tested are contained in table 3. The result of the experimental group indicated that the null hypothesis tested at 0.05 level of significance was rejected as the p.value was less than 0.05. This showed that there was a significant difference between the mean score performances of the experimental and control groups in the post-test. Even in the post-test, the control group still performed poorly since the members were not exposed to the treatment. It is necessary to infer from the results that the conference method would be useful to teach written composition skills to students in order to make them become proficient writers. As a result of the exposure of the experimental group to the treatment, the approach of the members to written composition differed greatly from their previous approach at the pre-test. They could generate ideas sufficiently through individual, peer and group brainstorming. The generated points were in line with the scoring criteria. This finding collaborates Urzua (1987) and Mahon and Yau (1997)'s findings that the conference

method could improve students' a generation of ideas.

5. Conclusion

The results of the study have proved that the conference method of teaching written composition makes more significant improvement on students in writing skills and competencies. The conference method which is learner centered enables students to take charge of their written composition pieces at the pre-writing, writing and post-writing stages of composition writing. The method discourages teacher centered method of teaching written composition which does not allow students' active participation in written composition. It is necessary to observe that in conference writing, the teacher does not communicate knowledge but prod students' memory, stimulates the knowledge already acquired and creates the enabling learning environment for the utilisation of the knowledge. The conference method, therefore, is intellectually productive and capable of improving the teaching and learning of written composition.

6. Recommendations

The following recommendations were made based on the findings of the study:

- Teachers of English Language should be exposed to seminars and workshops where modern methods of teaching writing are taught.
- English Language teachers should teach specific writing skills at a time to enable students learn such skills effectively.

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Part Four
Counseling Psychology



The Role of Counsellors in the Education of Youths for National Stability and Integration in Jos North Local Government Area

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Abstract. This paper was meant to ascertain the role of counsellors in the education of youth for national are integration in Jos North Local Government Area, descriptive survey research was used to collect information from preventative sample and draw conclusions concerning targeted population. The population was all youth in Jos North Local Government Area, four ward were randomly selected at twenty youths per ward, eighty youths were used for the sample. The instrument used were labeled Questionnaire for the role of Counsellors in the Education of Youth for National Stability and Integration (QRCEYSI). It was meant to measure causes of division, place of youth in national integration and the role of counsellors in educating youth from national integration and stability in Jos North Local Government Area. Finding revealed that there is a serious division amongst the youth, youth play a great role in integration. There is a yearning for counsellors in the informal and non formal setting for education of different youth for national integration. The following were recommended: Youth from different tribe, religion, political affiliation and social economic statue should work for integration, counsellors should work in creating awareness that can help them to better cooperate and enhance integration and stability, government should involve counsellors in issues of national importance especially in area of

peace and reconciliation integration and stability, local government and wards should have counselling unite, youth should be brought together for different social event like football match to foster integration.

Keywords: Education of Youths, Integration, National stability and role of Counsellors

1. Introduction

Integration is a basis for national stability and development. To integrate divided communities involves the complex development of trust, justice, reconciliation and forgiveness (UNESCO, thematic study on police integration for youth) 29th October 2003. Nigeria, today, battles with lots of insecurity issues that has threatened our stability as a nation. They includes insurgencies (Boko Haram and Niger Delta Militate), kidnapping, religious clashes, communal clashes and student riots. These various issues are birthed by our ethnic divides, believes, marginalization and socio-economic differences.

A good education on national integration amongst the youth is therefore of great importance if we must grow. According to Edosa 2012 only a united country and people are

in a better position to apply confront its cases of development, nationhood and stability.

Education is a process of facilitating, learning of knowledge, skills, values and belief. Education takes place under the guidance of educators, education affect the way people think, feel or behave. Some young people spend most of their lives in educational settings. Their experiences in schools, colleges and universities shape much of their lives afterwards (Wikipedia 31st July, 2015).

Tony and Mark (1999) opined that education encompasses learning that occur in formal (structured educational learning that is chronologically graded and learning from primary through tertiary), non-formal (non-structured learning that takes place outside the formal education system) and informal (learning that occurs in daily life through daily interaction with family, friends, peers, the media and other influences in a youth life). It means education is not restricted to the classroom.

Since much of youth life occurs outside of formal schooling, promoting integration of youth therefore will involve reaching out to non-school going youth as well as school going youth when they are out of school in their homes, at their places of socials, their communities and other larger social structures such as markets, churches, mosque etc. Education is a commodity with both public and private value (Dan, Nwaubani and Anyawu 2012). It can therefore be used as a deliberate tool to enhance national integration for the stability of any nation.

Youth is the time of life when one is young, a time between childhood and adulthood UN defines youth as a person between the ages of 15 – 24 years. In sub-Saharan Africa the youth is associated with young men and women from ages 15-30 or even 35 years. Federal Republic of Nigeria National Policy and Strategic Plan of Action (NYPSPA) defines youth as any Nigerian between the ages of 18 – 35 years. Youth is best understood as a period of transition from the dependence of childhood to adulthood, a time of independence and

awareness of interdependence as a member of a community (UNESCO, 2015). Population census 1991 put Nigeria youth as 88.9 million and at a growth rate of 2.8% per annum. Youth in Nigeria constitute the active citizens of the nation who are viable in transforming the stability and economy through productive input (Dan, Nwaubani and Anyawu, 2012). This is to say the nation youth are important to the stability of the nation. We must therefore bring them together to foster unity and stability of our nation.

A counsellor is someone you can talk to about what's bothering you. They can suggest ways that you can deal with stuff. Counsellors assist people to identify and define their emotional issues and better understand themselves by explaining and presenting options. Helping them set goals, providing therapy and helping them take positive action in important areas of their lives.

Counsellors duties includes helping people find solution to their problems through different therapies and theories, they facilitate groups for discussion of national burning issues, work with professionals such as medical practitioners, psychologist and social workers. The counsellor can act as intermediaries in conflict resolution and management, help in the rehabilitation of victims of crises, reintegration of military personal with their families, work with youth centres to facilitates youth involvement on national issues. All more placed a counsellor in a position to help in the education of our youth concerning the issue of integration for national stability and development..

“No one is born a good citizen, no nation is born a democracy, rather both are processes that continues to evolve over a life time. Young people must be included from birth. A society that cuts itself off from its youth server its lifeline, it is condemned to bleed to death” (Secretary General, Kofi Annan addressing the world conference of ministers responsible for youth 8th August, 1998). Education including formal, non formal and informal with the counsellor at the centre as a facilitator, he/she can be used to facilitate youth integration for

national stability. The counselling unit in the L.G.A can work with community leaders, ward heads, councilors, church leader and Muslim leader to help bring youth together with a common aim to bring about national stability.

2. Statement of the Problem

According to 1991 census, youth of Nigeria make up half of the population with a growth rate of 2.8% annually. This means that the nation can not do anything of national importance without the youth. The youth of this nation constitute the viable active citizen of the nation (Dan Nwaubani, Anyawu) since youth who are supposed to be the vanguards for peace, unity and progress are being used to the contrary (Mohammed and Babaji) they therefore need to be reach with the necessity for integration and the only tool is through education, which has to be non-formal and informal since not all of them are at the formal school.

The main educator at this point is the counsellor, who is professional trained in youth matters, working with the family, communities, the churches and mosques through the relevant stakeholders, organizing talks, seminars, workshops and other training to help youth appreciate integration for national stability. This is so because the counsellor has much knowledge about factors that characterize high-risk violent amongst youth as well as intervention programmes that can reduce the occurrence of violence (Alan and Anne 2012).

3. Purpose of the study

The study is meant to achieve the following objectives:

Find out

- The cause of the divisions in our nation
- The place of the youth in national integration and stability
- The role of counsellors in educating the youth for national integration and stability
- The role of government in helping the youth through counselling education for national integration

- The place of stakeholders in enhancing national integration of youth through counselling.

4. Research Questions

- What are the bases for division in the society?
- How can youth be involved in national integration and stability
- What are the roles of counsellor in the education of youth for national integration and stability?

5. Methods

5.1 Research Design

The research design used in this study is descriptive survey. It is used to collect information from a representative sample and draw conclusions concerning the opinion of the targeted population (Awotunde & Ugodulunwa, 2004) this study is a survey of the role of counsellors in the Education of youth for national stability and integration in Jos North Local Government Area (LGA) of Plateau State.

5.2 Participants

The population for this study was all youth in Jos North L.G.A of Plateau State. Jos North LGA is made up of twenty wards. Four wards were selected randomly from the wards. The youth were selected from the ward at twenty youth per wards. The religious dominance of each ward was also taken into consideration so that two – out of the four wards were predominantly Christian and the other predominately Muslims.

5.3 Instrument

The instrument use were labeled Questionnaire for the Role of Counsellors in the Education of Youth for National Stability and Integration (QRCEYSI) 35 items was used to collect data. It was meant to measure causes of division, place of youth in national integration and the role of counsellors in educating youth for national integration and stability in Jos North L.G.A of

Plateau State. The response demanded are Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD).

The questionnaire was administered to youth within the Christian wards by the researcher while she sought the help of a Muslim friend to help administer it in Muslim areas because of the divide in the areas. The researcher was able to collect back the questionnaire in good shape because of the persons involved.

5.4 Procedure

6. Results

The total number of respondents were 80. The results are presented in the tables below

Research Question One

Table 1: Causes of Division in the Society

A	Base for our division	Responses		Freq.	%
		Freq.	%		
1.	National integration is possible among the youth	50	62.5	30	37.5
2.	The nation do not need to be united	15	18.75	65	81.25
3.	We are divided along religious line	70	87.5	10	12.5
4.	We are divided along political affiliation	72	90	08	10
5.	We are divided along ethnic group	75	93.75	05	6.25
6.	Nigeria is too big to be united	33	41.25	47	58.75
7.	Our division is of positive values	10	12.5	70	87.5
8.	Our division is of negative values	70	87.5	10	12.5
9.	We do not really need each other to grow as a nation	13	16.25	67	83.75
10.	Trying to integrate us will cause more problem	12	15	68	85
11.	National integration is a political fallacy	39	48.75	41	51.25
12.	Integration will enhance stability and development in our nation	63	78.75	17	21.25
13.	United we stand, divided we fall is not always true	05	6.25	75	93.75
14.	Our culture forbid integration	10	12.5	70	87.5

Table 1 shows that there is a serious division amongst the youth even though a few said there is no division, we can conclude that division is a thing of concern amongst the youth. This goes to show that in Jos North the youth are not really united hence the need for the promotion of nation integration.

Research Question Two

Table 2: Youth can be involved in national integration and stability

B	Placed of youth in national integration	Responses		Freq.	%
		Freq.	%		
1.	What is more important is job creation for youth not integration.	65	81.25	15	18.75
2.	Unemployment should be tackled before integration.	68	85	12	15
3.	Youth are too busy to be thinking of integration	68	85	12	15
4.	Integration is for old people	63	78.75	17	21.25
5.	Youth are a tool for crisis	70	87.5	10	12.5
6.	Youth will benefit more when we are united	60	75	20	25
7.	Unity amongst youth is a necessity to national stability.	45	56.25	35	43.75
8.	Some youth are marginalize, so they should fight for their right.	70	87.5	10	12.5
9.	Integrating the youth will make them look like fools	20	25	60	75
10.	Religion is serious form of divide	71	88.75	9	11.25
11.	We have enough information about integration	40	50	40	50
12.	We have been educated about integration in our wards	40	50	40	50
13.	We heard about integration in school	65	81.25	15	18.75
14.	We do not know what integration means	30	37.5	50	62.5
15.	We want to know more about integration	42	52.5	38	47.5

Table 2: Shows that youths play a very significant role in integration, even though lot of them do not seem to understand the place of integration in national unity. It means that youth in Jos North need a lot of orientation on issue of integration.

Research Question Three

Table 3: Roles of counsellors in the education of youth for national integration and stability

C	The role of the counsellors in educating youths	Responses		Freq.	%
		Freq.	%		
1.	There is need for counselling in your wards	70	87.5	10	12.5
2.	Counsellors should create awareness concerning the importance of national integration and stability.	60	75	20	25
3.	Counsellors should work with community leaders to educate youth on positive lifestyles/.	65	81.25	15	18.75
4.	Counsellors should help to identify the potential of youth within the community for proper placement.	70	87.5	10	12.5
5.	Counsellors should help in the assessment of some issues facing the youth.	60	75	20	25
6.	Counsellors should be involved in rehabilitating youths who had been involved in crises.	60	75	20	25

Table 3 shows that there is a yearning for counsellors in the informal and non-formal setting for education of different youth for national integration. It means that youth in Jos North are in dare need of counsellors to educate them on issues of national integration.

7. Discussion

The place of youth in national integration and stability is really not given much attention in Jos North local government area of Plateau State. Youth are not been educated and therefore they live the way they like and engage in various forms of vices that threaten our unity as a nation. It is important to take a good step towards national integration, we cannot confront the issue of development and stability so long as we are divided (Edosa 2014).

Integration of divided communities involves the complex development of trust, justice, reconciliation and forgiveness (UNESCO 2015), to build this trust, forgiveness and reconciliation there is a need for a public awareness and orientation on the importance of integration, counsellors as people with wealth of knowledge in different areas and trained professionals in youth matters should be able to carry out this awareness programmes in the different wards. Akinade 2012 states that there are many kinds of information which an individual need to enable

him make a realistic choice. Since the counsellor is a disseminator of information, he is therefore needed to help in working with this youth so as to work towards national integration.

In relation to the role of counsellors, he or she should be given the chance to work directly and indirectly with the youth in the communities, he or she should not be restricted to school alone, since its not all youth that are in school. Despite our line of divided, proper education by way of relevant information will go a long way to help counsellors should be given the opportunity to help these youth on matters of integration so that our nation can be a developed and stable nation.

8. Recommendations

With the research on the role of counsellors in the education of youth for national stability and integration in Jos North L.G.A of Plateau State, the following recommendation is been made:

- Youth from different tribe, religion, political affiliations and social economic statue should do the best to work for integration (unity).
- Counsellors should work in creating awareness giving relevant information that can help youth to better co-operate and enhance integration and stability
- The government should involve counsellors in issues of nation

importance especially in the area of peace and reconciliation, integration and stability etc.

- The government and other stakeholders should work with youth through the counsellor to educate them on the importance of national integration.
- Local government areas and different ward offices should have counselling unite that takes care of your matter.
- Youth should be brought together from different tribes, religion and socio-economic background to form different social events like football match to foster integration.

9. Conclusion

Integration is a very important ingredient in national stability. The youths are very important in the growth and development of any nation. Counsellors are rained personal that are needed in the key areas in the society especially amongst youths. The working together of all he above will definitely lead to an integrated society and helps our economies grow and be very stable.

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Mental Health and Psychological Well Being as Determinants of Leadership Styles of Political Office Holders in South West, Nigeria: Implication for Good Governance and Sustainable Development

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Abstract. The study aimed at investigating the influence of psychological well-being and mental health on the leadership styles of political office holders in south-western Nigeria. The expo-factor research design was used. The population comprised all the political office holders in the six states in south-western Nigeria. Stratified random sampling technique was used to select 120 political office holders in south west, Nigeria as the sample. The study adopted three questionnaires, Leadership styles questionnaire, Mental Health Inventory and Psychological well-being questionnaire with good psychometric properties for data collection. Two hypotheses were raised and tested using Factorial logistic regression analysis. Findings revealed that the two predictor variables (Mental health and psychological well-being) individually predicted the criterion variable (Leadership styles at the three levels; authoritarian, democratic and laizess-faire). Sequel to these findings, a number of recommendations were made among which is that there is need for psychologists to move for a bill that will make psychological test as part of the stringent criteria for contesting any election or appointing political leaders into any office in Nigeria.

Keywords: Leadership styles, Good Governance, sustainable development, Mental

Health, Psychological well-being, Political Office holders.

1. Introduction

In post-independent Nigeria, different leaders have been elected into political offices. Most Nigerians believe that majority of the problems being encountered in Nigerian today is traceable to the leadership styles of these political office holders. Scholars have defined leadership styles based on their disciplines of orientation but the emphasis of each definition is the decision-making pattern of the leader and how it affects organizational goals and objectives. In the context of a nation, organizational goals and objectives are good governance and sustainable development.

To DuBrin(2001) leadership style is the relatively consistent pattern of behaviour that characterizes a leader. From the above definition, leadership style is a pattern of behaviour and it is consistent. By implication, the leadership styles of the political office holders could be said to be the pattern of behaviours consistently displayed by the political office holders till date. With respect to this, Ogbeidi (2012) lamented that it is pathetic that the Nigerian political office holders have imbibed the culture of self-service which makes them to pursue personal goals at the expense of

broader national interests. Consequently, emphasis has been on personal aggrandisement and self-glorification with the result that corruption has become a euphemism for explaining political leadership in Nigeria. This was corroborated by Michels in Olayiwola, (2013) who observed that since the flag off of political independence in 1960, Nigerian leaders and their regimes have been deeply engrossed in excessive acts of corruption and bad governance. This has been the pattern of behaviours of political office holders in Nigeria till date, and the south-western geo political zone is not an exception.

In the search for factors responsible for the behaviours of political office holders, researchers have come up with different explanations. One of such explanations is the personality of the leader. Hogan and Kaiser (2005) linked leadership styles of political office holders to their personality. They asserted that personality predicts leadership because who we are is how we lead. On the basis of this assertion, one wishes to investigate some personality factors that might be responsible for the consistent corrupt pattern of behaviours of political office holders in the south-western part of Nigeria. Agbude, Elegbeleye, and Nchekwube (2014) attributed various maladaptive behaviours of political office holders in Nigeria to evidences of personality disorder. Personality disorders are psychological problems. On that premise, one may want to ascertain how mental health and psychological well-being which affect personality can serve as determinants of leadership styles among political office holders in south-western Nigeria.

According to WHO (2004), mental health is a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community. The Public Health Agency of Canada (PHAC) adopted a broader definition which defined mental health as the capacity of each and all of us to feel, think, and act in ways that enhance our ability to enjoy life and deal with the challenges we face. Moreover, the agency elaborated that mental

health may be positive or negative and proposes that the indicators of positive mental health include ability to enjoy life, emotional well-being, spiritual well-being, behavior and respect for culture, equity, social justice and personal dignity. Going by this definition positive mental health is needed to be able to work productively and make meaningful contribution to community development.

It is a positive sense of emotional and spiritual well-being that respects the importance of culture, equity, social justice, interconnections and personal dignity. Mental health is fundamental to individual well-being and it is related to psychological well-being (Oyewunmi, Oyewunmi, Iyiola & Ojo, 2015).

Due to the relation between the two, studies investigating psychological well-being draw on various conceptualizations of mental health (Keyes, Shmotkin, & Ryff, 2002). According to Ryff (1989) cited by De Lazzari (2000), psychological well-being is a relatively complex notion with a variety of components that may contribute to it. Ryff (1989) described the components of psychological well-being as self-acceptance, the establishment of quality ties to other, a sense of autonomy in thought and action, the ability to manage complex environments to suit personal needs and values, the pursuit of meaningful goals and a sense of purpose in life and continued growth and development as a person. Considering the relation between mental health and psychological well-being, one can aptly say that positive mental health correlates positively with high psychological well-being.

Juxtaposing the indicators of positive mental health highlighted above with the leadership styles of the political office holders in South-western Nigeria, it appears that political office holders in South-western Nigeria seems to lack a key component of positive mental health which is respect for culture, equity, social justice and personal dignity. Psychological well-being is considered to be properly explained from two perspective (Johal & Pooja, 2016). First is the concept of the hedonic approach which is associated with happiness and defines well-

being in terms of pleasure attainment and pain avoidance; the second perspective has to do with eudemonics approach which focuses on meaning and self-realization. In this case, well-being is defined in terms of degree to which a person is fully functioning (Keyes 2002; Ryan and Deci, 2001). Therefore, psychological well-being is a construct that encompasses happiness, sociability, being jovial, self-esteem and emotional stability. Therefore, there is need to investigate how it can influence leadership styles of political office holders.

This study was delimited to the South West Geo – Political Zone of Nigeria, comprising six states which are Lagos, Oyo, Ogun, Osun, Ondo and Ekiti states. It was also aimed at assessing the influence of mental health and psychological well-being of political office holders on their leadership styles in order to foster good governance and sustainable development in the Country.

The main goal of this study was to determine the level at which mental health and psychological well-being will predict the leadership styles of political office holders which is expected to enhance good governance and sustainable development.

This study becomes very important in this political era for members of the public to properly make their choice during the time of election. It will help Government to make right decision on the class of people that are to vile for elective positions in the Country. It will also help in advocating for good electioneering process that will produce competent and responsible Political Leaders in the Country especially in the South West Zone.

The following hypotheses were formulated:

- There is no relationship between the mental health and leadership styles of Political Office Holders
- There is no relationship between the Psychological well-being and leadership styles of Political Office Holders

2. Method:

2.1 Research Design

This study employs the use of ex-post-factor research design. This is because the variables being investigated have already occurred and attempt is only being made to determine the influence of the criterion measure.

2.2 Participants: Participants were Political office holders in the South West Geo political zone comprising Lagos, Ogun, Oyo, Osun, Ondo, and Ekiti states were considered as the population of this study. Stratified random sampling technique was used to select 120 political office holders from among local government, state assembly and national assembly honorables and senators in the South West Nigeria.

2.3 Instrument: Three validated questionnaires were used as instrument to collect data from the respondents. The questionnaires are:

2.3.1 Leadership styles questionnaire:

This questionnaire was adapted to measure leadership styles among political office holders and this instrument was cross validated using factor analysis and the cronbach alpha was used to measure its reliability. The original questionnaire contains 18 items developed by Northouse(2017). The scale reported 0.75 level using cronbach alpha. It was designed in likert format of strongly agree to strongly disagree. Strongly agree was scored 4, while strongly disagree was scored 1. Sample items in the scale include: ‘employees need to be supervised closely or they are not likely to do their work’, ‘leadership requires staying out of the way of subordinates as they do their work’, ‘in general, it is best to leave subordinates alone’. Six different items in the questionnaire are meant to measure Authoritarian or autocratic, Democratic and laissez faire leadership styles as follows:

Sum the responses on items 1, 4, 7, 10, 13, and 16 (authoritarian leadership).

Sum the responses on items 2, 5, 8, 11, 14, and 17 (democratic leadership).

Sum the responses on items 3, 6, 9, 12, 15, and 18 (laissez-faire leadership).

2.3.2 Mental Health Inventory:

Mental health was measured using Mental Health Inventory (MHI-5) developed by Vert and Ware, Jnr. (1983). It was adopted by Ogunyemi and Mabekoje (2007) on self-efficacy, risk-taking behavior and mental health as predictors of personal growth initiative among undergraduates and the psychometric properties well stated by them as follows: The scale is a 5- item scale designed in 6-point likert scale format ranging from 1= ‘none of the time’ to 6= ‘all of the time’. Some of the item include ‘how much of the time during the past month, have you felt calm and peaceful’.

The MHI-5 has a maximum score of 30 and a minimum score of 5. The psychometric properties of this inventory are similar to those of the General Health Questionnaire (GHQ-12) (McCabe, Thomas, Brazier and Coleman, 1996). Hocymans, Garsen, Westert and Verhaak (2004) compared the performance of the (GHQ-12) and the (MHI-5), both measures of general mental health. The agreement between GHQ-12 (score 0-12) and MHI-5 (score 0-100) is 0.64 kappa statistics between $GHQ \geq 2$ and $MHI \leq 72$ was .049, indicating moderate agreement. Other researchers that had been reported to have used this inventory include (Hassan, 2005; McCabe, Thomas, Braizer and Coleman, 1996) Rumpf, Meyer, Hapke and John, 2001; Strand, Dalgard, Fambas and Rognerud, 2003). The current study shows reliability co-efficient of 0.441 using Cronbach’s Alpha.

2.3.3 Psychological well-being questionnaires:

A 3item scales by Ryff and Keye (1995) in journal of Personality and Social Psychology, 69, 719-727 were adopted to measure psychological wellbeing of political office holders. The scales are categorized into six domains and their psychometric properties are stated below:

Autonomy -0.83, Environmental Mastery-0.86, Personal Growth- 0.85, Positive Relations with others-.88, Purpose in life-0.88 and Self-Acceptance- 0.91. The overall Reliability value in the current study is 0.69.

2.4 Procedure

The researchers employed the assistance of a research assistant who is an ex-student of the lead researcher. A total of three weeks were used for the administration and collection of the questionnaires. One hundred and twenty questionnaires were administered but one hundred were retrieved and found adequate for analysis of data. Factorial logistic regression analysis was used as statistical tool to analyze the collected data and the hypothesis respectively.

3. Results

This study investigates the relationship between political office holders’ chosen leadership styles and two possible determinants - mental health and psychological well-being, a feat that could serve as a basis for improving good governance and sustainable development, using South-West Nigeria as a case study. A frequency summary of the observed scores for 100 political office holders investigated in this study revealed that about 47% and 52% have low and high mental health, respectively, while approximately 56% and 43% of them were observed to have low and high psychological well-being, respectively.

TABLE 1: CLASSIFICATION BY GROUPS (LEADERSHIP STYLE)

LEADERSHIP STYLE	OBSERVED	PREDICTED		PERCENTAGE CORRECT
		LOW	HIGH	

AUTHORITARIAN	LOW	46	10	82.1
	HIGH	10	33	76.7
	OVERALL			79.8
DEMOCRATIC	LOW	43	16	72.9
	HIGH	13	27	67.5
	OVERALL			70.7
LAISSEZ	LOW	43	15	74.1
	HIGH	13	28	68.3
	OVERALL			71.7

In Table 1 above, the various levels of leadership styles are examined for all the 100 political office holders investigated in this study. For the three leadership styles, each political office holder is examined, scored and classified into one of two possible categories – high and low. Using the logistic regression model which consists of two predictor variables – mental health and psychological well-being, political office holders are classified into the two groups in comparison with the observed frequencies. In consideration of the authoritarian leadership style, the percentage of correct prediction for the low and high was 82.1% and 76.7%, respectively. Overall, the defined logistic model is able to correctly classify the political office holders into either low or high authoritarian leadership style approximately 80% of the time. In the same vein, for the democratic and laissez-faire leadership style, the overall correct prediction and classification are approximately 71% and 72%, respectively. In all three cases, the model is able to correctly classify the political office holders into the two groups.

TABLE 2: LOGISTIC REGRESSION RESULT FOR EACH LEADERSHIP STYLE

LEADERSHIP STYLE	VARIABLES	B	S.E.	Wald	df	Sig.	Exp(B)
AUTHORITARIAN	MMH(1)	-1.104	0.541	4.161	1	0.041	0.331
	WELL(1)	-2.879	0.540	28.477	1	0.000	0.056
	Constant	1.789	0.497	12.941	1	0.000	5.982
DEMOCRATIC	MMH(1)	-0.367	0.451	0.665	1	0.415	0.693
	WELL(1)	-1.727	0.449	14.778	1	0.000	0.178
	Constant	0.698	0.386	3.280	1	0.070	2.011
LASSIEZ-FAIRE	MMH(1)	-0.263	0.452	0.338	1	0.561	0.769
	WELL(1)	-1.823	0.451	16.329	1	0.000	0.162
	Constant	0.749	0.388	3.719	1	0.054	2.115

Note: MMH and WELL represent the political office holders’ mental health and psychological well-being, respectively, at a high level which is indicated by “(1)”. The estimates represent the impacts of the high leadership style with reference to the corresponding reference group, low leadership style.

The result in Table 2 shows the logistic regression output for the three leadership styles examined for the 100 political office holders. For a unit increase in the mental health and psychological well-being of the political holder,

the odds in favour of being highly authoritative decreases significantly ($p\text{-value} < 0.05$) by about 33.1% and 5.6%, respectively. The model is only able to explain about 33.8% of the variation in the authoritative leadership style as shown by

the Cox and Snell R square result, which implies that there may still be other variables not captured by the model that could improve the prediction performance of the model. By implication political office holders adjudged to have good mental health and psychological well-being will tend to be less authoritative.

On examining the choice of a democratic leadership approach, a similar feat was observed as the result showed that a unit increase in the political office holders' mental health and psychological well-being reduce the odds in favor of being highly democratic by about 69.3% and 17.8%, respectively. While the estimated log of odds for mental health was not significant ($p\text{-value} > 0.05$), it was significant ($p\text{-value} < 0.05$) for the political office holders' psychological well-being. The associated Cox and Snell R square reveals that the model is only able to explain 15.6% of the variation in choice of democratic leadership style adopted by political office holders.

The model for the laissez-faire leadership style reveals its inverse relationship with political office holders' mental health and psychological well-being. While a unit increase in political office holders' mental health decreases the odds in favour of the adoption of high laissez-faire leadership style, this estimate is not significant ($p\text{-value} > 0.05$). On the other hand, a unit increase in the psychological well-being of political office holders significantly ($p\text{-value} < 0.05$) reduces the odds in favour of the adoption of high laissez-faire leadership style. The model coefficient of determination measured by the Cox and Snell R Square is 0.169, which implies that only 16.9% of the choice between low and high adoption of laissez-faire leadership style.

Summarily, while psychological well-being play an important role in the determining the choice of leadership approach of political office holders, the same may not be said in the case of their mental health. This is as seen in the models for democratic and laissez-faire leadership styles, where it was observed not to be a significant predictor. Thus, the null hypotheses of no significant relationship between psychological well-being of political office

holders and their leadership styles were rejected. In the same vein, the null hypothesis of no significant relationship between mental health and authoritarian leadership style was rejected, while the null hypotheses with regards to mental health relationship with democratic and laissez-faire leadership styles were not rejected.

4. Discussion

The findings of this study support the assertion of Agbude, Elegbeleye, Godwyns-Agbude, and Nchekwube (2014) which stated that, beyond getting some set of people to sit in the ivory tower of power, we must ensure that the mental dispositions of these personnel of government are well coordinated to enhance their favourable contribution to man's quest for happiness. This is because if these sets of people have dysfunctional behaviour or personality disorder, their policies and programmes will likely diminish man's capacity for self-actualization, self-fulfillment and self-satisfaction. This is due to the established fact that there is significant relationship between mental health and psychological well-being of political office holder as predictors of their leadership styles.

This work is also in line with the view of Agbude, Adoba, and Etete (2013) on Ethics of Development that our political leaders in Nigeria need quick psychiatric intervention given their obsessive pursuit of wealth at the expense of the well-being of the citizens.

They could be said to be suffering from hypertensive materialism— unquenchable thirsty for material wealth. This abnormality is an evidence low level of self-satisfaction which is an important component of psychological well-being. In the same vein, the outcome of this study is confirming the submission of Agbude, Elegbeleye, Godwyns-Agbude, and Nchekwube(2014) that, beyond getting some set of people to sit in the ivory tower of power, we must ensure that the mental dispositions of these personnel of government are well coordinated to enhance their favourable contribution to man's quest for happiness.

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diminish man's capacity for self-actualization, self-fulfillment and self-satisfaction.

5. Implications of Leadership Styles of Political Office Holders in South-West Nigeria on Good Governance and Sustainable Development

There is a great link between good governance and sustainable development (Kabumba, 2005). The attainment of good governance requires accountability, transparency, rule of law and human rights, responsiveness, a strong civil society, free press, social sanction and reward system, popular participation, efficient systems and structures (Anyadike & Emeh 2014). There is need for the political office holders to be re-orientated for them to include accountability in their leadership style.

- There is the need for political office holders in the South-West to follow the provisions in the constitution concerning human rights and the rule of law.

- Civil rights societies and non-government organizations should be pro-active to speak out against bad leadership style of political office holders.

- There should be more participation of the populace in governance through awareness programmes on the electronic media during which political office holders can be invited to give up-dates on their leadership style.

- There should be more programmes initiated by political office holders to alleviate economic suffering among the populace.

- Corrupt leaders should be brought to book and the loots they have taken from the nation should be confiscated. This should be done not without bias due to party or political affiliations.

- Topics that bother on dealing with corruption and sustainable economic policies should be inculcated into secondary school civics education curriculum so that from the youthful stage adolescents would have been sensitized on the evil of corruption in a nation.

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A Survey of the Availability of Counselling Services for the Social Adjustment Needs of Children with Hearing Impairment

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Abstract. The paper took a look at the availability of counseling services for the social adjustment of needs of children with hearing impairment in Jos metropolis. Children with hearing impairment in two special schools in Jos metropolis comprised the population of the study. Two research questions and two hypotheses were posed to guide the study. A sample of 60 comprising teachers and children with hearing impairment was used for the study. A structured questionnaire developed by the researchers was used as instrument for data collection. The instrument held a content validity coefficient of 0.06 and a reliability index of r.07. Results showed that the schools had no professional counselors, and that counseling services though provided were skeletal and not appropriate to the children's social adjustment needs. It was concluded that the way and type of counseling services provided to children with hearing impairment is both inappropriate and inadequate. It was therefore recommended that government should make efforts to ameliorate the situation by ensuring that professional counselors are posted to special schools and are given an enabling environment to offer appropriate counseling services for the social adjustment of children with hearing impairment.

Keywords: Availability, counselling services, social adjustment and hearing impairment

1. Introduction

Children with hearing impairment are those children whose hearing mechanism is damaged to an extent that they cannot hear speech or perceive sound through the ear alone. A common term that is used to describe them is deaf children. However, children with hearing impairment who can hear speech and perceive sound when it is presented loud enough with or without the use of amplification devices such as a hearing aid are referred to as hard of hearing. Children with hearing impairment are at a disadvantage in academic and social settings. This is because the inability to hear is often accompanied with the feeling of uncertainty. Fear and mistrust of others which makes it difficult for the child to interact freely with peers and other people in his environment. Social adjustment is the ability of a child to interact freely with people around him in whatever situation he finds himself. Successful social adjustment depends on how well the child with hearing impairment is availed the contingencies that serve as a mediation between the

child and his environment. counseling is one of such contingencies.

Counseling services is a necessary and important factor for the proper adjustment of children with hearing impairment. Counseling services for children with hearing impairment involves the conveyance of factual information about hearing impairment and appropriate rehabilitative measures, information counseling, and the discussion of the psychological, social and emotional impact of hearing loss. Hence Okeke (2003) asserted that the use of counseling services is desired to help students in their different problems, so that they grow up well-adjusted with children in the classroom and in the society at large.

Whether a child is born with a hearing impairment or loss in his hearing in later life, adjusting to life in a society dominated by hearing people requires careful consideration, planning, and guidance. Hence Nwokob and Anagbogu (2006) identified counseling services as a means by which children with hearing impairment could be helped to accept their condition, adjust to the condition, and identify positive areas of ability. This is because through counseling, the individual is reassured and motivated, emotional tensions are released and things clarified (Anagbogu,2004).

Counseling services is designed to serve as a reference point in the overall development of children with hearing impairment who are faced with numerous problems which may affect them in social adjustment and in academic performance (National Policy

on Education, 2004). For children with hearing impairment, counseling services serve as a helping relationship which Akande(2005) observed, help the child to solve certain interpersonal, vocational, emotional, and educational decision making problems that also enables him to understand self and the society, and well furnished with the information needed for decision making in educational, vocational, and social matters.

1.1 What is Counseling?

Counseling is described as the art of giving counsel. Advice. Consultation. Deliberations. Discussions. Exchange of ideas and the process of decision making. Many authors view counseling service as mere added process because according to them. Counseling is one service with guidance. However, Okeke (2003) defined counseling as the brain and the heart of guidance programme and remarked that counseling is guidance. The author also viewed counseling as helping a relationship involving the counselor and the client (who is the counselee) for whom the counselor uses his professional knowledge and skills to assist the client to attain proper development and maturity, improved functioning and ability to cope with life problems. Okeke also mentioned that counseling relationship is a situation in which the counselor attempt to help an individual to be better in relation to his present and future problems.

Akande (2005) noted that counseling children with hearing impairment is very important because counseling is a helping relationship in which

individuals learn to solve certain inter-personal, vocational, emotional, educational decision making problems and the individuals are helped for better understanding of self and society and they become well furnished with the information they need for decision making in their areas of educational, Vocational and personal social matters. Through counseling, individuals achieve adjustment and fulfillment in major decisions' of life.

There are two types of counseling in general namely: individual and group counseling. In individual counseling, the counselor attend to only one client while group counseling involves more than one client at the same time. However, it is very important to note that to promote socially well-adjusted and healthy minds, It is of paramount importance that counseling services should be provided for children with hearing impairment. Counseling services to children with hearing impairment should be sensitive to their unique needs.

1.2 Statement of the Problem

Counseling is the service that school children need and which every school should have. Because children need someone they can trust and with whom they can confide their personal social problems. For children with hearing impairment who have to cope with the problem of living with a disability, the need for counseling services is even imperative. Children with hearing impairment find it difficult to relate freely and to express their fears and worries with other people including family members. The resultant effect is often poor social adjustment and poor academic performance.

1.3 Purpose of the Study

The study had two objectives namely:

- To find out whether or not counseling services are available to children with hearing impairment in schools with children with hearing impairment in Jos.
- To find out the nature of counseling services provided to children with hearing impairment in Jos Metropolis.

1.4 Research Questions

Two research questions were posed to guide the study.

- To what extent are counseling services available to children with hearing impairment in schools with children with hearing impairment in Jos Metropolis?
- What is the nature of counseling services provided to children with hearing impairment in Jos Metropolis?

2. Methodology

2,1 Population and sample

The study adopted a survey research design. All teachers and students with hearing impairment in two special schools in Jos metropolis comprised the population of the study. The sample of the study was 60, comprising 30 teachers and 30 children with hearing impairment. In each of the two schools, two children were selected from primary 6 while 8 were selected from junior and senior secondary classes.

2.2 Instrument

A structural questionnaire was developed by the researchers and used for data collection. The questionnaire was subjected to expert judgment and held a content validity coefficient of 0.06. The pearson product moment correlation analysis was used to

determine reliability of the instrument which was r.07. The researchers visited each of the 3 schools on different days and administered the questionnaire which were also collected on the same day. The answered questionnaire were analyzed using simple percentages and tables of frequencies.

3. Results

Research Question One: To what extent are counseling services available in schools with children with hearing impairment in Jos metropolis?.

Table 1: The nature of availability of counseling services in schools

S/N	Questionnaire Item	Responses			
		yes	%	No	%
1	Do you have any idea of what counseling is?	40	66.66%	20	33.33%
2	Does your school offer counseling services to students?	50	83.33%	10	16.66%
3	Have you at one time or the other counseled in your school?	41	85%	39	65%
4	Is there a special room in your school where students go for counseling	2	3.33%	58	96.66%
5	Do your school have a counselors?	01	6.66%	59	98.3%
6	If you have ever been counseled in your school Who counseled you?				
	The school counselor				
	The principal	06	10.33%		
	My class teacher	17	28.3%		
	A teacher	13	21.16%		
	Religion teacher	04	66.66%		
		20	33.3%		
7	Where are students counseled in your school?				
	In the counsellor’s office				
	In principal’s office		6	10.33%	
	In the staff room		17	28.3%	
	During the morning assembly		07	1.16%	
			30	50%	

The table showed that 66.6% of the children said that they have an idea of what counseling is, but 33.3% said they have no idea on whether their school offer counseling services to students or not. 83.3% said their school offer counseling services, while 19.6% said their school do not offer counseling services. 65% of the children said they have never had a counseling session, 35% said they had counseling session. Also, 96.9% of the students said that there is no special room in their school where students are counseled, while 3.33% said their school has a special room for counseling.

On whether their school has a school counselor, 98.3% of the children said no to this question. However, 1.66% said their school has a counselor. Asked if they have ever been counseled in school and who counseled them. 33.3% said their religion teacher. 28.3% said the principal. 28.3% said their class teacher. 10.3% said the school counselor while 6.6% said they were counseled by another teacher in the school. Asked where students are counseled in their school 50% said they are counseled during the morning assembly. 28.3% said in the principals’ office, while 1.16% said they are counseled in the staff room.

Research Question Two: What is the nature of counseling services provided to children with hearing impairment in metropolis Jos?

Table 2: How counseling services are provided to children with hearing impairment

S/N	Questionnaire Item	Responses			
		yes	%	No	%
1	Are children in your school provided counseling in different issues of life?	37	61.10%	23	38%
2	Are children in your school counseled individually?	33	55%	27	45%
3	In your school can a child go for counseling on his/ her Own?	15	25%	45	75%
4	Can you say that the type of counseling services provided to children in your school are appropriate?	18	30%	52	86.6%
5	In which issue of life are children in your school Counseled?	Response			
	Academic	6	10%		
	Social issues	10	16.6%		
	All issues of life	30	50%		
	Spiritual	04	23.3%		

The table showed that 61.10% of the respondents said that children in their school are counseled in all issues of life, while 38% said not in all issues of life. 55% of the respondents said that children in their school are counseled individually. However, 45% said they are not counseled individually. Also 75% of the respondents said that children in their school can not go for counseling on their own, where as 25% said yes they can go for counseling on their own.

On whether the counseling services provided in their school is appropriate, 30% of the respondents said that

counseling services provided in their school is appropriate, 86% however said it is not appropriate. Furthermore, 10% of the respondents said that the children are mostly counseled on academic issues; 16.6% said on social issues; 50% said children are counseled in all issues.

4. Discussion

The study revealed that although most children know who a counselor is schools with children with hearing impairment did not offer professional counseling services to the children. This is reinforced by the fact that 96.66% of the children said there is no special

room in their school where they go for counseling. Moreover, the schools lack professional counselors. The principals, class teachers and religion teachers did most of the counseling and the counseling were in places where there were no privacy. In fact data indicate that the children were counseled even in the staff room. This is not in line with those scholars like Ademokoya (1995) who advocate that students with hearing impairment need counseling to enable them adjust socially and to move academically.

The study also discovered that counseling services provided on different issue of life of children with hearing impairment in schools in Jos Metropolis. However, most of the counseling provided is grouped counseling. The study also discovered that the children cannot go for counseling on their own unless a teacher or the principal calls a student to counsel him. Also, most of the counseling offered to the students were on issues of life followed by spiritual matters. By implication it was only when a student has a problem known to the teacher or the principal that counseling will be given.

5. Summary of finding

The study discovered that:

- There is no formal professional counseling services for children with hearing impairment in special schools in Jos Metropolis.
- The type of counseling services provided in the schools is not appropriate to the children

because children with hearing impairment need professional counseling for social adjustment which is key to the improving the academic performance.

- Children are counseled in unconventional manner and places which made it difficult for the children to express their personal feelings.

6. Conclusion

On the basis of the findings of this study the researchers concluded that counseling services are offered only on skeletal level in schools with children with hearing impairment in Jos Metropolis. This does not augur well for the social adjustment that the children need to enable them develop their academic potentials. The lack of counseling services on a professional basis may explain why children with hearing impairment have problem with social adjustment and are also poor in most academic tasks.

7. Recommendations

- Effort should be made by the government to ensure that all schools with children with hearing impairment offer professional counseling services to the children.
- As a starting point all schools with children with hearing impairment should employ trained counselors. The trained counselors will help organize counseling services in the schools.
- Schools should offer counseling services to their students in any

area which the student needs counseling.

- The practice of counseling students in the staff room should stop.

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Part Five
Agronomic Practices

Honey Production and Processing in Sekona Community, Ede South Local Government of Osun State.

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Abstract. This research was conducted to investigate and document bee keeping activities in Sekona community of Ede South Local Government of Osun state. Data was collected with the use of structured questionnaire. The community was purposively selected due to the consistency of bee keeping activities discovered in the area. Results revealed that majority of the beekeepers (70%) are Male and 30% Females. Though there is Male dominance in the trade, data showed involvement of women in beekeeping in the study area. However some challenges to beekeeping in the area were observed, these includes; inadequate knowledge of other bee products apart from honey, lack of access to modern beekeeping equipments, bush burning and other human interfering activities. This calls for government intervention in area of training and extension services.

Keywords: Beekeeping, Honey, Production, Processing, Government Intervention

1. Introduction

Honey, the natural food from the bee has been described many times as man's sweetest food. Honey is a near complete and unique food which can only be produced by bees. Honey is the name given to the sweet, thick liquid substance composed mainly of sugars produced by honey bees from nectar of flowers(Wilson,2006).The source which is the main raw material for honey production is the principal determinant of the taste, colour and other properties(Agbidye et

al,2018).S It enjoys an increasing demand because of a growing understanding of its nutritional quality and curative ability(Agriculture Today,1993;Morse and Hooper,1985).Honey is a very useful product, which if managed efficiently could bring about increased income. Nigeria does not produce enough honey presently as the traditional method of collecting honey encourages the destruction of bee population, which reduces honey production and thereby results in the reduction of income derivable from honey production.(Winston,1987).

Apiculture is an aspect of the Agricultural sector that has not been given much attention, particularly at the commercial level in the country (ICTA,2004). Presently in Nigeria, honey production is at its developmental stage, this could be attributed to inadequate information and lack of efficient government involvement in terms of educating the rural farmers who are the ones mostly found in the profession. In order to be able to proffer adequate intervention, there is need to identify the various production systems adopted by bee farmers and also know their level of awareness and exposure to technical skills.

Beekeeping is the manipulation of honey bees for the purpose of honey production and other products such as bees wax, pollens, propolis, royal jelly, and bee venom and pollination of agricultural plants (Agbidye et al. 2018). In Africa, beekeeping is mainly carried out for the

purpose of honey production (Leen et al., 2005; Michener 2000; Oyeleye 1999).

Beekeeping is concerned with practical management of the social species of honey bees, which live in large colonies and the oriental, the African bees *Apis mellifera adansonii* (Lestis) is the most widely used species in Africa for honey production.(Michener, 2000).

Beekeeping can be practised by any interested individual as it does not require serious academic knowledge and therefore anyone can engage in beekeeping irrespective of age or sex

(Ukioma and Edeki, 2010). There is paucity of information on beekeeping activities in developing countries of the world especially Nigeria (Kareem et al., 2010). Traditionally, honey is harvested with the use of fire or torches which burn the insects to death, however this practice has declined in recent times as a result of increasing urbanization , increasing population pressure on available land and as improved knowledge of husbandry practises increases. However, the period when the practise lasted was one that led to a depletion of bee population , thus resulting in scarcity of honey (Seeley, 1985).

2. Methodology

The research was carried out in Sekona, a community under Ede South Local Government in Osun state. In the study, a simple random sampling technique was adopted, and a total of 60 bee keepers were served structured questionnaires. The data collected was analysed using frequency and percentages and the profitability determined with the use of gross margin analysis.

Table 1.0: Showing Socio Economic Characteristics of Respondents

Variable	Frequency	Percentage
A Sex		
Male	42	70
Female	18	30
B Marital Status		
Single	2	3.33
Married	56	93.3
Widowed	2	3.33
Divorced	-	-
	40	67
	16	27
C Education	4	6
Primary		
Secondary	35	58
Tertiary	15	25
D Primary Occupation	10	17
Farming	-	-
Trading		
Artisan	30	50
Civil servant	30	50
E Religion	-	-
Christianity		
Islam		
Others		

3. Result and Discussion.

Analysis of the socio- economic variables indicates that 70% of the honey producers in the area are male and 30% are females, this shows that both male and females are involved in

honey production in the area, though there is male dominance in this case. The analysis also indicates that there is no religion barrier to honey production in the area as there is equal participation of the two prevalent religions in the area. Also 93% of married couple are involved

in the production of honey in the study area, this emphasises the importance of honey as a source of food and income to the beekeepers.

However, it is observed that the community is being faced with challenges such as; lack of government involvement in terms of provision of training services through extension officers; this could be the reason why it is observed that about 72% of honey producers in the area do not know about other bee products apart from honey and none of those that knows are even producing any of the other products which could equally fetch them good income. Also bee keepers in the community do not have access to modern tools which the government can also supply them at subsidised rate. It is also observed that there is a

high rate of bush burning and other human interference such as theft and destruction of bee hives in the area.

3.1 Costs and Return Analysis

The result of the costs and returns analysis showed that honey production enterprise is a lucrative business; an average of 120 litres of honey was produced per farmer per season, a gross farm income of #180,000 with a total cost amount of #75,540.00. Farmers should therefore be encouraged to expand production by increasing the number of hives they have so as to improve on their income and standard of living.

Table 2.0: Showing other Bee Products known

Product	Frequency	Percentage
Pollen	1	3.44
Bee wax	7	24.14
Propolis	-	-
None	22	72.21

Table 3.0: Showing other Bee Products Produced

Product	Frequency	Percentage
Pollen	-	-
Bee wax	-	-
Propolis	-	-
None	60	100

Table 4.0: Respondents response as regards Government support

Government support		
	Frequency	Percentage
Yes	-	0
No	60	100

Table 5.0: Showing accessibility to modern beekeeping equipments.

Access to Modern Equipment		
	Frequency	Percentage
Yes	12	10
No	48	90

Table 6.0: Showing level of exposure to modern beekeeping training.

Access to Training		
	Frequency	Percentage
Yes	8	13.33
No	52	86.66

Table 7.0: Showing challenges being faced by beekeepers in the study area.

Challenges	Frequency	Percentage
Sales problem	-	0
Bush burning	30	50
Theft	4	6.67
Human interference	26	43.33

4. Conclusions and Recommendations.

Honey production is a very rewarding enterprise if well managed. The identified constraints includes; high cost of inputs, insufficient hives, inadequate capital, lack of government intervention and technical information.

- Government should assist interested honey producers with soft loans and necessary inputs at subsidised rate ,
- Provision of constant training on new technologies.
- Bush burning should be averted by regular clearing of the bee areas. Since land is not a limiting factor in the study area, rural dwellers should be encouraged in bee keeping through provision of incentives so as to be able to produce more to reduce poverty and foster rural development.

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Agronomic Performance of Maize (*Zea mays L.*) as influenced by Leaf Pruning Quality in a Cut and Carry Agroforestry System in Akure, Ondo State, Nigeria

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Abstract. Mixed leaf pruning can be used to ameliorate nutrient losses for increased crop yield. This study was undertaken to investigate leaf pruning quality on maize agronomic performance in a cut and carry agroforestry system to optimize N-use efficiency. The experiment consisted treatment of 100g Gliricidia; 50g Gliricidia + 50g Acacia; 100g Acacia; 60g Gliricidia + 40g Acacia; 40g Gliricidia+ 60g Acacia and control laid out in Completely Randomized Design with three replicates. Two Oba Super 2 maize seeds per hole were sown during raining season. One week after sowing, the seedlings were thinned to one per stand and treatment was applied 3WAS. Treatment effects measurement on maize growth started two weeks after mulch application and was repeated at 4, 6 and 8 weeks. Matured and dried maize cobs were harvested; the grain yield was evaluated. Significantly higher grain yield was observed between control and plots with applied mulches; no significant difference in yield from the varied quality mulched plots. At 8WAS and 10WAS, plots treated with 40g Gliricidia + 60g Acacia, 100g Acacia, 60g Gliricidia + 40g Acacia, 50g Gliricidia + 50g Acacia, 100g Gliricidia and control were significantly ($P \leq 0.05$) different in height. Maize plants mulched with 40g Gliricidia +

60g Acacia, control and 100g Acacia had significantly ($P \leq 0.05$) bigger stem diameters while others were not significant at 6WAS. Plant height, stem diameter, number of leaves and below ground biomass showed that 40g Gliricidia + 60g Acacia had significantly best effects.

Keywords: Acacia leaf mulch; Gliricidia leaf mulch; litter quality and maize yield

1. Introduction

In agroforestry systems, plant residues enter soil system as crop residues, tree leaf litter and prunings. These plant residues are sources of nutrients and organic matter when they decompose and could contribute to the maintenance of soil fertility (Zeng *et al.*, 2010). Improper combination of agroforestry trees could bring about failure in an agroforestry practice (Nair, 1993). The pattern of litter decomposition and nutrient release by trees therefore needs to be known prior to the introduction of trees for agroforestry practices (Nair, 1993; Daldoum *et al.*, 2010). In spite of this, information is also needed on suitable tree combinations for the improvement of nutrient cycling which in turn can improve soil quality in agroforestry systems. Residue

decomposition rates and nutrient release patterns are controlled by biotic and abiotic factors, the most important of which is residue quality (Vanlauwe *et al.*, 1997; Aerts and De Caluwe, 1997; Silver and Miya, 2001; Mungai and Motavalli, 2006; Teklay *et al.*, 2007).

Increased nutrient availability, sustained organic carbon (C) content, enhanced biological activities and improved soil physical properties can be achieved through plant residues input into agricultural soils. (Smith *et al.*, 1993; Hadas *et al.*, 2004; Cayuela *et al.*, 2009). Rates of litter decomposition is determined by litter quality variables namely ratios of polyphenol/N, C/N and lignin/N; and initial concentrations of polyphenol, phosphorus (P), lignin and nitrogen (N) (Melillo *et al.*, 1982; Aerts and De Caluwe, 1997; Mafongoya *et al.*, 2000; Silver and Miya, 2001; Raiesi, 2006; Liu *et al.*, 2007 and Teklay *et al.*, 2007).

The influence of litter quality on its subsequent rate of decomposition and soil fertility has been recognized since the early stages of agriculture (Oyun *et al.*, 2006). The decomposability of litters is in part a function of their chemical composition. Short-term benefits of legume tree prunings to crop N uptake is determined by nutrient release and rates of decomposition (Handayanto *et al.*, 1997).

Mulches are used for a variety of purposes: weed management, crop yield improvements, soil temperature regulation, and water retention. It is one of the useful strategies for plant pruning manipulation.

Increased knowledge of the interactions that occur when residues of differing quality are applied to crops can lead to various strategies for the management of tree residues and other nutrient inputs. These include the method and time of application and the application of mixtures of quality. The quality of prunings or litter has a crucial influence in determining their impact on soil fertility, especially with regard to nutrient supply and soil organic matter (SOM) formation. High-quality organic inputs will release nutrient rapidly (Akintan *et al.*, 2011). In contrast, low-quality organic inputs will release nutrients slowly or even immobilize them. This has practical implications for attaining synchrony between nutrient release and crop nutrient demand and hence for efficiency of nutrient use. The present study therefore attempts to investigate the effect of varying litter quality as improved tree-fallow system (improved alternative to the fallow phase of shifting cultivation) on the growth and yield of maize.

2. Methodology

2.1 Experimental Site

The research was conducted on the Teaching and Research Farm of the Federal University of Technology, Akure which lies between latitude $7^{\circ}18'32.64^{\circ}\text{N}$ and $7^{\circ}16'34.93^{\circ}\text{N}$ and longitude $5^{\circ}10'35.79^{\circ}\text{E}$ and $5^{\circ}7'38.97^{\circ}\text{E}$. The experiment was carried out during a raining season. The mean annual temperature of about 25°C (minimum 19°C and maximum 34°C); relative humidity 84% and mean rainfall of 76mm were obtainable in the study area (Oyun *et al.*, 2006). The elevation

is about 350m above sea level with gently undulating land form. The soil is classified as ferruginous tropical soil (alfisols) on crystalline rock of basement complex and belongs to the Egbeda series (Smyth and Montgomery, 1962).

A land area of 18m x 22.5m which was previously used for *Corchorus olitorius* (Ewedu) cultivation was cleared off existing weeds and demarcated into eighteen plots of 3m x 4.5m each with a buffer of 1m x 0.5 m between plots. Oba Super 2 maize seeds (two seeds per hole) were sown on the field at a spacing of 30cm x 90cm (within and between rows) during the raining season with a total of 66 maize plants per plot. One week after sowing, the seedlings were thinned to one per stand. Leaves from three years old *Gliricidia sepium* (Jacq.) Kunth ex Walp. and *Acacia auriculiformis* A.Cunn. ex Benth. trees were applied as treatment mulch (100g *Gliricidia*, 50g *Gliricidia* + 50g *Acacia*, 100g *Acacia*, 60g *Gliricidia* + 40g *Acacia* and 40g *Gliricidia* + 60g *Acacia*) at two weeks of sowing while there was a control plot without mulch treatment.

2.2 Design of Experiment

The design of the experiment was completely randomized design (CRD). It comprises of six treatments; each with three replicates. The treatments include: control, leaf pruning of 100g *Gliricidia*, 50g *Gliricidia* + 50g *Acacia*, 100g *Acacia*, 60g *Gliricidia* + 40g *Acacia* and 40g *Gliricidia* + 60g *Acacia*.

2.3 Statistical analysis

Data obtained in this study was analyzed by analysis of variance (ANOVA) to determine significant differences between growth indices of maize, physiology of growing maize and maize yield. Least Significance Difference (LSD) was used to test significant differences among the parameters using the method described by Williams and Abdi (2010).

3. Results and Discussion

3.1 Soil status of the experimental site

Soil status of the experimental location before the experiment is presented in Table 1. Data obtained show that the soil is sandy loam in texture. The pH was found to be 6.8 indicating that the soil was near neutral and had moderate levels of residual nutrients with total nitrogen at 1.2g/kg, available P at 11.61mg/kg, organic carbon at 23.65g/kg and soil exchangeable acidity 0.15cmol/kg. The exchangeable bases were equally moderate and gave the following values, Ca (4.21 cmol/kg), Mg (1.65 cmol/kg), K (0.37 cmol/kg) and Na (0.3 cmol/kg). These values are considered adequate for crop germination (Ojeniyi and Adejobi, 2005) but cannot support high crop yields. There is therefore need for external nutrients supply to support good crop production.

Table 1: Pre-planting soil properties

Soil properties	Value
pH (1: 1H ₂ O)	6.8
Soil exchangeable Acidity(E.A.)	0.15 cmol/kg
Organic carbon	23.65g/kg
Organic matter content	41.26g/kg
Total Nitrogen	1.2g/kg
Available phosphorus	11.61mg/kg
Exchangeable bases	
Ca ²⁺	4.21 cmol/kg
Mg ²⁺	1.65 cmol/kg
K ⁺	0.37 cmol/kg
Na ⁺	0.30 cmol/kg
ECEC	6.68cmol/kg
Textural class	Sandy loam

3.2 Effect of mulch on maize height

The results of the analysis of variance (ANOVA) on the effect of varying quality mulches on maize height are presented in Table 2. At 8WAS, maize height (87cm) in control plot and treated plots with 40g Gliricidia and 60g Acacia (135cm), 50g Gliricidia and 50g Acacia (133cm), 60g Gliricidia and 40g Acacia (119cm), 100g Gliricidia (108cm) and 100g Acacia (101cm) mulches were significantly ($P \leq 0.05$) different. At 10WAS, maize height in plots treated with 40g Gliricidia and 60g Acacia (219cm), 50g Gliricidia and 50g Acacia (204cm), 60g Gliricidia and 40g Acacia (200cm), 100g Gliricidia (187cm), 100g Acacia (177cm) and control (169cm) were significantly ($P \leq 0.05$) different. The trend of significance in maize height shows that 40g Gliricidia and 60g Acacia had best height effect followed 50g Gliricidia and 50g Acacia, 60g Gliricidia and 40g Acacia, 100g Gliricidia, 100g Acacia and control respectively.

Table 2: Effect of mulch on maize height

Treatment	Height(cm)			
	4WAS	6WAS	8WAS	10WAS
Control (No mulch applied)	40a	45a	87f	169f
40g/60g (Gliricidia/Acacia)	48a	53a	135a	219a
50g/50g (Gliricidia/Acacia)	47a	52a	133b	204b
60g/40g (Gliricidia/Acacia)	42a	48a	119c	200c
100g (Gliricidia)	41a	47a	108d	187d
100g (Acacia)	40a	47a	101e	179e

WAS = Weeks After Sowing

Means with the same letter in a column are not significantly different ($P \leq 0.05$)

3.3 Effect of mulch on maize stem diameter

Table 3 shows the stem diameter of maize plants as affected by varied quality mulches. The maize plant responded significantly ($P \leq 0.05$) at 6WAS. Maize within plots treated with 40g Gliricidia and 60g Acacia (14.02mm), 100g Acacia (9.46mm) and control (9.20mm) had significantly different stem diameters while 60g Gliricidia and 40g Acacia

(11.40mm), 50g Gliricidia and 50g Acacia(11.61mm), and 100g Gliricidia (11.31mm) were not significant. The trend of significance in stem diameter shows that 40g Gliricidia had the best effect on maize stem diameter. There was no significant difference in maize stem diameter at 4, 8, and 10 weeks after sowing.

Table 3: Effect of mulch on maize stem diameter

Treatment	Stem diameter(mm)			
	4WAS	6WAS	8WAS	10WAS
Control (No mulch applied)	8.40a	9.20c	14.34a	16.49a
40g/60g (Gliricidia/Acacia)	11.55a	14.02a	18.52a	21.23a
50g/50g (Gliricidia/Acacia)	10.22a	11.61d	18.23a	20.75a
60g/40g (Gliricidia/Acacia)	9.76a	11.40d	17.46a	20.59a
100g (Gliricidia)	9.18a	11.31d	16.32a	18.21a
100g (Acacia)	8.83a	9.46b	14.42a	18.04a

WAS = Weeks After Sowing

Means with the same letter in a column are not significantly different ($P \leq 0.05$)

3.4 Effect of mulch on maize number of leaves

Result of the study in table 4 shows that the treatment applications significantly ($P \leq 0.05$) affected maize number of leaves at 4WAS, 6WAS, 8WAS and 10WAS. Maize treated with 40g Gliricidia and 60g Acacia leaf mulch had higher number of leaves followed by 50g Gliricidia and 50g Acacia. This was followed by 60g Gliricidia and 40g Acacia, next to this is 100g Gliricidia. Control plots had significantly ($P \leq 0.05$) least number of leaves. The trend of maize number of leaves shows that plants treated with 40g Gliricidia and 60g Acacia had significantly highest number of leaves.

Table 4: Effect of mulch on maize number of leaves

Treatment	Number of leaves			
	4WAS	6WAS	8WAS	10WAS
Control (No mulch applied)	5f	6f	8f	10f
40g/60g (Gliricidia/Acacia)	8a	8a	11a	13a
50g/50g (Gliricidia/Acacia)	8b	8b	10b	12b
60g/40g (Gliricidia/Acacia)	7c	8c	10c	12c
100g (Gliricidia)	7d	7d	10d	12d
100g (Acacia)	6e	7e	9e	12e

WAS = Weeks After Sowing

Means with the same letter in a column are not significantly different ($P \leq 0.05$)

3.5 Effect of mulch on maize physiological parameters

The results of the analysis of variance (ANOVA) as presented in Table 5 shows that the crop growth rates (CGR), relative growth rate (RGR) and net assimilation rate (NAR) were not significantly different ($P \leq 0.05$) between plots with applied mulches and control. The applied mulch significantly ($P \leq 0.05$) affected the below ground biomass. Maize within control plots (0.21g) was least while, 40g Gliricidia and 60g Acacia (0.56g) was of higher dry matter. This was followed by 50g Gliricidia and 50g Acacia (0.34g), then 60g Gliricidia and 40g Acacia (0.32g) and 100g Gliricidia (0.31g); and 100g Acacia

(0.30g) respectively. The above ground biomass at 2 months was significant ($P \leq 0.05$) for maize within control plots (42.21g) and plots mulched with 40g Gliricidia and 60g Acacia (68.35g) while other treated crops were not significant: 50g Gliricidia and 50g Acacia (62.76g), 60g Gliricidia and 40g Acacia (62.76g), 100g Gliricidia (45.96g) and 100g Acacia (45.39g). The trend of significance in biomass shows that 40g Gliricidia and 60g Acacia mulch had best effects on maize crop matter accumulation.

Table 5: Maize physiological parameters

Treatment	Above ground Biomass (g)	Below ground Biomass (g)	Crop growth rate (CGR g/m ² /day)	Relative growth rate (RGR g/g/day)	Net assimilation rate (NAR g/m ² /day)
Control (No mulch applied)	42.21c	0.21a	0.02a	0.18a	0.02a
40g/60g (Gliricidia/Acacia)	68.85b	0.56c	0.11a	0.22a	0.14a
50g/50g (Gliricidia/Acacia)	62.79a	0.34b	0.08a	0.21a	0.09a
60g/40g (Gliricidia/Acacia)	62.79a	0.32d	0.07a	0.19a	0.08a
100g (Gliricidia)	45.96a	0.31e	0.04a	0.18a	0.05a
100g (Acacia)	45.39a	0.30f	0.02a	0.18a	0.03a

Means with the same letter in a column are not significantly different ($P \leq 0.05$)

3.6 Effect of mulch on maize grain yield

The results of the analysis of variance (ANOVA) for mulch effect on maize grain yield at physiological maturity are presented in Table 6. The highest maize yield was obtained from plots mulched with 40g Gliricidia and 60g Acacia (3436.29kg/ha), closely followed by 50g Gliricidia and 50g Acacia (3134.99kg/ha), then by 60g Gliricidia and 40g Acacia (3047.11kg/ha), next to it is 100g Acacia (2683.05kg/ha) and 100g Gliricidia (2582.62kg/ha). Maize plant without mulch (control) had the least yield (875.27kg/ha).

The difference in maize grain yield is significant ($P \leq 0.05$) between control plots and the plots with applied mulches, though there were no significant differences when grain yield from the varied quality mulched plots were compared.

Table 6: Effect of mulch on maize grain yield

Treatment	Yield (kg/plot)	Yield (kg/ha)
Control (No mulch applied)	1.18	875.27b
40g/60g (Gliricidia/Acacia)	4.64	3436.29a
50g/50g (Gliricidia/Acacia)	4.23	3134.99a
60g/40g (Gliricidia/Acacia)	4.11	3047.11a
100g (Gliricidia)	3.49	2582.62a
100g (Acacia)	3.62	2683.05a

Means with the same letter in a column are not significantly different ($P \leq 0.05$)

4. Discussion

The observed significant differences as manifested in 40g *Gliricidia* and 60g *Acacia* mulched plant could be said to be as a result of mixing high and low quality organic materials i.e *Gliricidia sepium* and *Acacia auriculiformis* respectively which in turn regulated nutrients availability to the plant. This is supported by Palm *et al.* (2001) who postulated that there is no single organic material that releases N in perfect synchrony to plant demand, giving slow initial mineralization or immobilization followed by a large, rapid mineralization. Hoorens *et al.* (2002) reported that interactive effects of residue mixtures on decomposition may occur when residues of component species with contrasting residue quality are mixed.

The significant increase in maize height could be attributed to reduced leaching, movement of nutrients and more nutrient availability to the crop. Ossom and Matsenjwa (2007) and Kumar *et al.* (2014), reported similar results in field bean (*Phaseolus vulgaris* L.) and poplar and silver oak tree leaf mulch research works respectively.

In this study, below ground biomass (root dry weight) was significantly the lowest in control plots while highest with application of 40g *Gliricidia* and 60g *Acacia* which resulted in an increase in grain yield per hectare over control. Ogbonna and Obi (2005) reported similar results where increases in organic manure application resulted in high dry matter partitioning towards increased grain yield and higher harvest index. The observed insignificance in

maize physiological parameters can be corroborated by the study of Akongwubel *et al.* (2012): maize plots treated with poultry manure were significantly better in vegetative growth characteristics over control.

Also, higher number of leaves was significantly observed with application of 40g *Gliricidia* and 60g *Acacia*. This finding corroborates the report of Okoruwa (1998) who observed significant increases in LAI and dry matter accumulation in maize with successive increases in organic manure rates.

The higher significant values observed in yield of maize with applied mulch in this study is in consonance with Cayuela *et al.* (2009) who earlier published that incorporating plant residues into agricultural soils can sustain organic carbon (C) content, improve soil physical properties, enhance biological activities, and increase nutrient availability. In the opinion of Sakala *et al.* (2000), mixing residues of trees and crops in tropical agroforestry systems, with different qualities can potentially be used to manipulate residue decomposition and regulate the timing of nutrient availability.

Also, the higher maize yield obtained is possibly due partly to suppressed weed, conserved soil moisture, improved carbon, moderate soil temperatures and improved crop health throughout the season and may have accounted for the better crop performance and yield obtained. This agrees with the findings of Khurshid *et al.*, (2006) who ascribed positive yield response in maize to

increased water contents in soils due to reduced evaporation in mulched plots.

Generally, the observed significant performance in growth and yield parameters with the application of leaf mulches could be attributed to the essential nutrient elements contained in the mulches that are associated with increased photo-synthetic efficiency (Dauda *et al.*, 2008). It could also be due to the ability of the organic manure to supply the nutrient elements necessary to promote more vigorous growth, improve meristematic and physiological activities in the plants, as well as improve the soil properties; thereby resulting in the synthesis of increased photo-assimilates that enhanced maize yielding ability (Akongwubel *et al.*, 2012).

5. Conclusion and Recommendations

5.1 Conclusion

Evidently from this study, considerable amount of nitrogen can be added to the soil from leguminous leaves thereby partly replacing mineral fertilizer. The application of litter through biomass transfer to crop plant by resource poor farmers in the humid tropical environment can serve as low input systems for crop production.

5.2 Recommendations

Practically, it is recommended that the application of mixed low and high quality litter in alley cropping practice be effected. Farmers are encouraged to use varied quality leaves mulch (40g high quality litter i.e 8 compound leaves in case of *Gliricidia sepium* is

equivalent to 10g and 60g low quality litter i.e 7 single leaves in case of *Acacia auriculiformis* is equivalent to 10g) in agroforestry practice in order to benefit from the synergy of the different ecosystem functions from different tree species such as enhanced decomposition rate and nutrient release from low quality tree species. Generally, the level of agroforestry techniques adoption with the potential to increase crop productivity is still low among the practicing rural farmers. Therefore, intensive efforts should be made by government agencies that are relevant in this aspect to further disseminate the technologies to the farmers and follow up to the stage of adoption. Finally, more research on residual effect of mixed mulches on soil is recommended.

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