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Editorial

This issue of KIU *Journal of Humanities* touches on Development Administration, Religious Studies, Literary Studies, Peace and Conflict Studies, Social Psychology and Educational Psychology.

The first part of the Journal addresses issues in Development Administration such as rightsizing, restructuring, public service ethics, tax administration, anti corruption programmes and so on. It is revealed in one of the papers that that the print media was instrumental to anti-corruption programmes during the period of the study (1999-2019). The paper recommended that the print media should engage more in investigative journalism, develop the political-will to fight corruption, and proprietors should desist from unduly influencing journalists while performing official duties to enable the print media contribute better towards the implementation of anti-corruption programmes in Nigeria.

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In part two, the importance of Religious Studies is emphasized. One of the papers focuses on the extent to which contemporary Yoruba Muslims comply with regulations on the practice of widowhood in the face of cultural interference. This is because, according to the paper, Islam also has a comprehensive rule regulating the practice of widowhood for Muslims in such a way Muslim women are guaranteed right to cleanliness, freedom and decency during this period.

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In Section Three, literary works of Ngugi wa Thiong'o, Niyi Osundare, Kourouma and Mikhail Bulgakov are x-rayed. One of the papers centres on the socio-economic realities and leadership styles of African rulers, which portrays the disregard of fellow Africans. It reveals the disappointment and agony of the teeming mass of the continent in the post-colonial and modern periods.

Section Four looks into the problem of insurgency in North Eastern Nigeria with a view to profering solutions to it. One of the papers in this section argues that Boko Haram Insurgency has a negative impact on human security, and recommends that counterinsurgency can only be successful when poverty, corruption and bad governance problems are handled effectively.

Section Five examines certain social factors which influence students' learning skills. Some of these include social economic background, environmental and health needs. It is disclosed in one of the papers that all the social factors are potent in differentiating adolescents' level of psychological well-being. It is concluded that the home environment should be a strong source of support for developing adolescents' psychological wellbeing by providing close relationships, strong parenting skills, good communication, and modeling positive behaviour. Therefore, modifications in the home environment should be made more favourable for the enhancement of adolescents' psychological well-being.

In the last section which centers on Educational Psychology, various factors which have impacts upon students, which may include emotional intellegence, study habit, peer groups, emotional sentiments, and mental hygiene etc. are examined. One of these papers reveals that there is a significant composite influence of study habit and test anxiety on the academic performance of secondary school students in Social Studies. Based on the findings of this study, it is recommended among others; that regular counseling services should be introduced to the students in order to train them on study skills strategies which will enable them study harder in Social Studies. In addition, school authorities should work out guidelines as well as develop programmes that will help students to cope with test anxiety in Social Studies.

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

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Part One
Development Administration

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Rightsizing as a Strategic Management Tool in Nigeria's Public Sector

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Abstract. Public sector's rightsizing entails the unbundling of the institutional architecture of states administrative apparatus which include restructuring exercise for effectiveness and efficiency. The Nigerian public sector's performance has been characterized with low productivity in its statutory responsibilities despite the huge budget allocation. In order to reposition the public sector in Nigeria, Goodluck Jonathan administration initiated a reform to restructure the public service to have value for money, increase efficiency, identify and set targets as well as monitor performance. The study adopted survey research design. The population of the study was 541, drawn from the human resources personnel department of selected public parastatals. The population figure was drawn from the following public agencies: Economic and Financial Crimes Commission (EFCC) 108, Independent Corrupt Practices and other related offences Commission (ICPC) 96, Nigeria Civil Aviation Authority (NCAA) 288 and Nigeria Metrological Agency (NIMET) 49. Yamane formula was used to calculate the sample size of 230. Instrument of data collection was questionnaire. Data analysis was in descriptive statistics with the use of mean, standard deviation, and frequencies. Findings revealed that rightsizing was not practiced in Nigeria public sector despite its relevance to human capital planning. It therefore recommended a strong practice of rightsizing in the Public Sector to facilitate much more result in the area effective human capital planning, efficiency, regular personnel audit, the maintenance of accurate personnel records, effective plan for immediate and future human capital need. It will expose irregularities such as ghost workers, redundant staff and workers with fake certificates.

Keywords: Rightsizing, Management, Tool, Strategic, Public Sector

1. Introduction

Nigeria has one of the most expensive and inefficient bureaucracy in modern history. This is even more disturbing when viewed against the backdrop of the resources, (human and financial) wasted on overlapping and duplicated agencies (Obi, 2016). There are 541 Government parastatals, commissions, and agencies in the country in addition to Ministries. (Oronsaye, 2011). The Nigeria Public Sector suffers the misfortune of inefficient and inept recruitment process that makes it impossible for the sector to perform its statutory function efficiently and this explains why recurrent expenditures of yearly budget rivals capital expenditures. This is further compounded by the failure of the handlers of Nigeria public sector to rightsize the sector frequently and adopt efficient modern management practice such as outsourcing. This often leads to a single story of inefficiency, unmotivated public sector and wastage. A substantial part of 2017 recurrent expenditure was wasted on personnel cost in Ministries, Agencies and Commissions. This often results in fiscal imbalance and limits the Government's ability to finance infrastructural project and provide critical services such as education and health care. Outsourcing often leads to improvement in the provision of public goods, reduced cost and improved strategic resource utilization. However, the Nigeria Public sector is yet to take advantage of outsourcing to facilitate efficiency and improvement in service quality.

In developed countries such as the United States, outsourcing results in 40% cost saving compared with traditional Government institutions (Seader, 2007). Unfortunately, the same cannot be said about the practice of outsourcing in Nigeria public sector. According to United Nations (2016) Nigeria Public Sector has a history of profligacy, inefficiency, corruption, over staffing and nepotism. The Nigeria Public Sector can be described as stagnant, retrogressive and acutely bedevilled by systemic malaise that requires urgent and holistic overhauling. It is therefore very important to examine the practice of rightsizing and outsourcing in the Nigeria Public Sector. The objectives of the paper are to assess the practice of rightsizing and its relevance to human capital planning functions in the Nigeria Public Sector.

2. Conceptual Clarification

2.1 Rightsizing

Rightsizing is a management term often used to describe a proactive, strategic human capital planning in organizations. This enables the organization to operate with efficient human capital. Neil (2016) noted that rightsizing is often intended as a long-term strategy that enables organizations to function with the right level of talent in each department, position and function. The foregoing presupposes that organizations whether in the public or Private Sector require the right balance of all resources to function. This perhaps best explains why most Public Sector organizations in developing countries usually perform below expectations.

Favro (2010) argued that when rightsizing as a human resource strategy, is applied to the public sector, it seeks to cut down Government bureaucracy and ensure that the organization is in a position of strength to respond to feedback from the environment such that there is equilibrium between input and output. The Public Sector has witnessed dramatic expansion in scope and function. This is perhaps due to the increasing impact of globalization and advancement in technology with stricter consequences in form of regulation and control. This perhaps mostly applies to western countries where the role of Government in the management of national economy has been properly defined. However, this cannot be said of developing nations that are still grappling with the challenge of defining the role of Public Sector in the management of national economy. Expectedly, most scholars have attributed Public Sector expansion to the increase in the demand for Public Service. According to Kaffer (2010) the role of Government in the delivery of public goods has further increased with recent expansion in national economies. He further argued that today's advancement in technology means that the Public Sector that is used to the conventional way of servicing the public and providing regulations to the Private Sector has to be more flexible and efficient in its role as regulator to the ever-growing Private Sector. This then calls for a smarter, smaller and more efficient Public Sector that approaches Government business with the same doggedness and seriousness often associated with the Private Sector**.**
In developing countries, especially in Africa, where the Public Sector is the primary provider of jobs, the Sector suffers the misfortune of over bloated and unproductive public servants. Regrettably, public bureaucracy as the case often is, also undergoes the avoidable unpleasant challenge of duplication and overlapping of Government offices and functions. It was on this basis that Oronsaye (2011) argued that the Public Sector is a major drain of national resources and recommended to the Nigerian Government through the Presidential Rationalization and Harmonization Committee he chaired in 2012 that the sector should be rightsized. He further argued that by rightsizing the public sector, the National Government emphasis is always on the capacity of the Public Sector to provide efficient delivery of public service and effective distribution of public goods to the people. From the above, it is clear that the situations that give rise to rightsizing in the Public Sector go beyond a knee-jack response to an economic crisis where an organization seeks to urgently arrest a decline in economic fortune. Rightsizing as a practice in the Public Sector seeks to achieve a Public Sector that constantly re-engineers itself for improved capacity and enhanced performance through human capital needs identification, realignment and proactive response to the identified needs. In essence, rightsizing is not a reactionary management practice.

Recognizing this fact, Nograles (2017) argued that in rightsizing the public sector, public managers seek to achieve a lean bureaucracy where Public Sector resources is efficiently utilized in a way that enhance Governmental capacity to distribute public good in the most efficient way. Arising from the foregoing is the fact that contemporary Public Sector Managers seek to achieve smaller but more effective bureaucracy. This ensures that resources are better utilized while enhancing Government capacity to distribute public goods. Logarda (2017) further elaborated on this school of thought by submitting that rightsizing as implemented by the national Government of the Philippines resulted in a more focused, sharp, and action-oriented Public Sector that sees Government business as an avenue to provide cost effective service in an environment that promotes efficient and effective public service to the citizens. It was further noted that over-sized bureaucracy usually has a negative impact on Government capacity to distribute public goods and thereby negatively impact performance and efficiency. For example, the overlapping of functions of several Government Agencies often lead to confusing regulatory rules, duplicating requirements, red tape and inefficient delivery of Public Services in the Nigeria Public Sector.

3. Rationale for Public Sector Rightsizing

The practice of rightsizing in the Nigeria Public Sector seeks to streamline or achieve the "right size"

in Public Agencies and state – owned institutions in order to enhance efficiency and attain a more competitive Public Sector that can help Public Sector managers achieve economic prosperity and good governance. The decision leading to rightsizing in the Public Sector varies from country to country as (Haltiwanger & Sign 1999) pointed out. Fiscal crisis and economic crisis rank high among the major reasons leading to structural attempt to scale down the size of the Public Sector in most economy. Conversely, in some instances, the major causes seemed to be operational complications with the type and blend of Public Servants. Wage density among Public Sector employees causing self-esteem and employment issues. Flowing from the rationale given by Haltiwanger and Sign (1999) is the traditional management practice where rightsizing is often confused with downsizing. This is because rightsizing is not reactionary to management problems that often lead to employment termination or personnel reduction in time of fiscal problem rather a strategic, futuristic, and on-going process that ensures that an organization maintains the right balance of all resources to function maximally.

Pointing out the direction and objective of Public Sector rightsizing, (Haltiwanger & Sign 1999) noted that Public Sector rightsizing is usually designed to achieve the "right size" in Public Sector organizations. When applied to the Nigeria Public Sector, it is intended to cut down the size of Nigeria bureaucracy: ministries, agencies and Government departments. This ultimately will lead to improved efficiency of the Sector. The Nigerian government just like other national Governments in any part of the world seek economic growth and financial prudence in the public sector. Achieving these two important feats require that the government is better positioned to distribute public goods such as healthcare, education, social amenities (power, road etc) and embark on the provision of infrastructural project.

Olaopa (2016) in reacting to the many ills of the Nigeria Public Sector noted that the Nigeria Public Sector is characterized by gross inefficiency, corruption, over staffing, and nepotism. The sector has remained stagnant and retrogressive in-spite of the current wave of innovation blowing across Public Sector in contemporary time. Olaopa (2016) could not have described it better given that successive government since the inception of the present democratic experiment has toyed with the idea of rightsizing or rationalizing the Public Sector for efficiency and effectiveness. Put differently, the Nigeria Public Sector in the words of Walter (2013) is acutely bedevilled by systemic malaise that requires holistic and systemic cleansing. The solution is identified by Walter (2013) when he argued for the inclusion of private sector's ideals into the Public Sector thus, prudence and efficiency can be achieved when the Public Sector is moved towards a more market oriented economy that promotes efficiency in resource allocation while also ensuring that Government business is tailored to engender economic growth and eliminate financial profligacy on the part of Public Sector Managers who bear the responsibility to look after the national resources.

To properly rightsize the Nigeria Public Sector, there is a need to look at the problem confronting the sector. Perhaps the most captivating scholar when it comes to x-raying the problems of the Nigeria Public Sector is Adebayo (2001). He succinctly submitted that apart from the dearth of innovation pointed out by scholars already discussed in this chapter, the sector also suffers from several Public Agencies that are unduly over-staffed, over bloated bureaucracy, unproductive and politicized Public Service. This undoubtedly has been a major bane of the Nigeria Public Sector since independence.

4. Public Sector Rightsizing from 2010 to 2017 in Nigeria

The administration of former President Jonathan inaugurated the Stephen Oronsaye led Presidential Committee on Public Sector harmonization and rationalization on August 11, 2011. The committee only had eight weeks to complete its assignment. It had the sole objective of fashioning out a modality for the restructuring and rationalization of the Federal Government's agencies, ministries and departments, (Onuoha and Onyekpere, 2014).

It recommended the scrapping of 38 agencies, merger of 52, and reversion of 14 to departments in ministries. The 800- page report also recommended the discontinuation of funding professional bodies in Nigeria by the Government. The Committee also went further to recommend the scrapping of Federal Road Safety Commission (FRSC), Economic and Financial Crime Commission, The Independent Corrupt Practice and Other Related Offences Commission (ICPC) and other Agencies. Some recommendations were approved while some were rejected. In May 2014, the then Government went further to inaugurate an implementation Committee on the White Paper of the report with a task to urgently work to harmonize Agencies as approved by the Government, (Premium Times, 2012).

According to Stephen Oronsaye, if the report was adopted and Agencies reduced in accordance with the recommendation of the committee report, Government would have saved over N862 Billion from 2012 to 2015. This is the effect rightsizing the Nigeria Public Sector would have had on resource optimization and wastage reduction, (Oronsaye, 2011). The Oronsaye panel noted that sadly twelve years after the White Paper on Ahmed Joda panel report on the review, harmonization and rationalization of Federal Government Parastatals, Institutions and Agencies. The report had not been implemented. Some Parastatals and Agencies which Government had decided should either be scrapped, commercialized, privatize or become self-funding, were still receiving full Government funding which ran into billions of Naira.

5. The New Public Management Theory

The NPM as often abbreviated seeks to infuse or introduce elements or principles of Private Sector into the management of Public Sector organizations. This theory has its origin in neo-classic economics and new institutionalism. Key themes in NPM were financial control, value for money, increasing efficiency, identifying and setting targets and continuance monitoring of performance, handing over power to the senior management executives (Cohen 2016). Performance was assessed with audits, benchmarks and performance evaluations. Some NPM reforms used private sector companies to deliver what were formerly public services. This quest for improved service delivery in the Public Sector led to the development of a new theory or model known today as New Public Administration (NPM). The advocates of NPM further demanded the streamlining of the Public Sector and standardize administration procedure (Nazmul, Kabir, Ashaduzzaman, 2012). This in effect means rightsizing of the Public Sector to allow efficiency and increased productivity like what obtains in the private Sector.

The New Public Management Theory is also applicable to rightsizing because it emphasizes the application of Private Sector business model to the management of the Public Sector which organization rightsizing happens to be. The NPM has been described as one of the most striking international public management trends (Nazmul, Kabir, Ashaduzzaman, 2012). Many scholars in developing countries are still trying to make sense of NPM. Even though NPM has been glowingly described by different Western scholars in terms of its capacity to improve Public Sector processes, efficiency, and value for money through improved performance, cost reduction, and general contraction in Public Sector size. It has also been criticized due to its paradoxical nature that involves a paradox of centralization through decentralization.

6. Methodology

6.1 Research Design

Survey research design was adopted for this study; this design was considered appropriate because it provides for data collection from a large population, and scientifically provides the platform for generalization of findings from a representative sample or fraction of a population.

6.2 Population

The population of the study was 541, drawn from the human resources personnel department of selected public parastatals. The population figure was drawn from the following public agencies: Economic and Financial Crimes Commission (EFCC) 108, Independent Corrupt Practices and other related offences Commission (ICPC) 96, Nigeria Civil Aviation Authority (NCAA) 288 and Nigeria Metrological Agency (NIMET) 49. These commissions, agencies and parastatals were the key agencies where righting is practiced based on the white paper report of the Presidential Committee on Restructuring and Rationalization of Federal Government Parastatals (2014).

Table 1: Population of Administrative/Human Resources Staff

Org. Name	Adm./HR Staff
EFCC	108
ICPC	96
NCAA	288
NIMET	49
Total	**541**

Source: Researcher Field Study (2019)

6.3 Sample size and sampling Technique

The study employed multi stage sampling technique to represent the actual population of the study. The justification for choosing this sampling technique is that it increases the sampling precision during the process of dividing the population into strata.

The sample size for this study was calculated using the Yamane formula at 95% confidence level focusing on the population of the administrative and human resources staff in the selected public service organizations. The formula is as follows:
Formula; n= N/1+N (e) ^{2}
Where n= is the sample size Yamane
N= population size (541)

Table 2: Determination of the Sample Size

Org. Name	Adm./HR Staff	Proportion (%)	Proportional Distribution of Sample Size
EFCC	108	19.96	46
ICPC	96	17.74	41
NCAA	288	53.23	122
NIMET	49	9.06	21
	541	**100**	**230**

Source: Researchers' Computation, 2019

Table 3.2 shows that the sample size was proportionally distributed across selected public sector organizations in order to ensure representative selection of participants, hence increasing the reliability of the findings of the study.

6.4 Administration of Research Instrument

The data gathering instruments were administered in the offices of the agencies in Abuja and Lagos offices. The researcher engaged the service of two research assistants. The assistants were educated on all the questions so that they could be in a good position to enlighten respondents on any areas of ambiguity or clarification. Where possible, data were collected through an on-the-spot system; where not possible, a drop-and-come-back-later-for-pickup system was used. It is believed that these two systems hastened and facilitated the entire process.

6.5 Method of Data Analysis

The data that were collected for the study were coded and analysed using Statistical Package for the Social Science (SPSS) Version 21. Descriptive statistics with the use of mean, standard deviation, and frequencies were adopted.

7. Data Analysis of the Objectives

Table 3: Objective One: Public Sector Practice of Rightsizing in Nigeria

	SA	A	D	SD	UD	Mean	St.D
Rightsizing has been practiced in Nigeria public sector	4 (1.7)	0 (0.0)	4 (1.7)	199 (86.6)	23 (10.0)	1.97	0.524
The practice of rightsizing in this public organization impacts on the efficiency and effectiveness of its human capital	4 (1.7)	0 (0.0)	6 (2.6)	197 (85.7)	23 (10.0)	1.98	0.532
Rightsizing has been adopted in this public organization to effectively plan for immediate and future human capital needs	4 (1.7)	0 (0.0)	6 (2.6)	194 (84.3)	26 (11.3)	1.97	0.544
Rightsizing has been used in this public organization to reduce employee's redundancy	4 (1.7)	1 (4)	5 (2.2)	137 (59.6)	83 (36.1)	1.72	0.694
Rightsizing has been used in this public organization to result in strategic human capital planning	4 (1.7)	0 (0.0)	5 (2.2)	197 (85.7)	24 (10.4)	1.97	0.532

Researcher Field Study (2019)
Note: SA (Strongly Agree) = 5, A (Agree) = 4, UD (Undecided) = 3, D (Disagree) = 2, SD (Strongly Disagree) = 1,

Interpretation

Table 3 shows descriptive analysis of responses to how rightsizing have been practiced in Nigerian public sector. The findings revealed that 4(1.7%) of the respondents strongly agree that Rightsizing has been practiced in Nigeria public sector, 4(1.7%) disagree, 199(86.6%) strongly disagree and 23(10.0%) were undecided that rightsizing has been practiced in Nigeria public sector. On the average, the respondents strongly disagree that rightsizing has been practiced in Nigeria public sector (Mean = 1.97, STD = 0.524). Further, 4(1.7%) of the respondents strongly agree that the practice of rightsizing in this public organization impacts on the efficiency and effectiveness of its human capital, 6(2.6%) disagree and 197(85.7%) strongly disagree and 23(10.0%) were undecided that the practice of rightsizing in this public organization impacts on the efficiency and effectiveness of its human capital. On the average, the respondents strongly disagree that the practice of rightsizing in this public organization impacts on the efficiency and effectiveness of its human capital. (Mean = 1.98, STD = 0.544).

Further, 4 (1.7%) of the respondents strongly agree that Rightsizing has been adopted in the public organization to effectively plan for immediate and future human capital needs, 6(2.6%) disagree and 194(84.3%) strongly disagree and 26(11.3%) were undecided that Rightsizing has been adopted in the public organization to effectively plan for immediate and future human capital needs. On the average, the respondents strongly disagree that Rightsizing has been adopted in the public organization to effectively plan for immediate and future human capital needs (Mean = 1.97, STD = 0.544). The analysis revealed that 4 (1.7%) of the respondents strongly agree that Rightsizing has been used in the public organization to reduce employee's redundancy, 1(1.4%) indicated high extent, 5(2.2%) disagree and 137(59.6%) strongly disagree and 83(36.1%) were undecided that Rightsizing has been used in public organization to reduce employee's redundancy. On the average, the respondents strongly disagree that Rightsizing has been used in the public organization to reduce employee's redundancy (Mean = 1.72, STD = 0.694). Similarly, 4 (1.7%) of the respondents strongly agree that Rightsizing has been used in this public organization to result in strategic human capital planning, 5(2.2%) disagree and 197(85.7%) strongly disagree and 24(10.4%) were undecided that Rightsizing has been used in this public organization to result in strategic human capital planning. On the average, the respondents strongly disagree that Rightsizing has been used in public organization to result in strategic human capital planning (Mean = 1.97, STD = 0.532).

Table 4: Objective Two: Relevance of Rightsizing in Nigeria

Opinions	VHE	HE	LE	VLE	NA	Mean	St.D
Rightsizing is an effective human capital planning technique in this public organization	216 (93.9)	13 (5.7)	0 (0.0)	0 (0.0)	1 (0.4)	4.93	0.348
Conducting regular personnel audit helps to confirm the actual or physical number of current employees and exposes irregularities such as ghost workers, redundant staff, workers with fake certificates etc in this organization	221 (96.1)		0 (0.0)	0 (0.0)	1 (0.4)	4.95	0.319
The maintenance of accurate personnel records by this organization provides it with information on the actual number of staff in its employment	161 (70.0)	68 (29.6)	0 (0.0)	0 (0.0)	1 (0.4)	4.69	0.518
Rightsizing allows the organization to effectively plan for its immediate human capital and future human capital needs.	214 (93.0)	14 (6.1)	1 (0.4)	0 (0.0)	1 (0.4)	4.91	0.375
As a human capital planning technique, rightsizing has a significant impact on this organization's efficiency	215 (93.5)	14 (6.1)	0 (0.0)	0 (0.0)	1 0(.4)	4.92	0.353

Researcher Field Study (2019)

Note: Very High Extent (VHE) = 5, High Extent (HE) = 4, Low Extent (LE) = 3, Very Low Extent (VLE) = 2, Not at all (NA) = 1

Interpretation

Table 4 shows descriptive analysis of relevance of rightsizing in Nigeria public sector**.** The findings revealed that 216 (93.9%) of the respondents indicated that rightsizing is an effective human capital planning technique in the public organization to a very high extent, 13(5.7%) indicated high extent and 1(0.4%) indicated not at all that rightsizing is an effective human capital planning technique in this public organization. On the average respondents indicated that rightsizing to a very high extent is an effective human capital planning technique in public organization (Mean = 4.93, STD = 0.348). Further,

221(96.1%) of the respondents indicated to a very high extent that Conducting regular personnel audit helps to confirm the actual or physical number of current employees and exposes irregularities such as ghost workers, redundant staff, workers with fake certificates etc in this organization, 8(3.5%) high extent, and 1(0.4%) indicated not at all that Conducting regular personnel audit helps to confirm the actual or physical number of current employees and exposes irregularities such as ghost workers, redundant staff, workers with fake certificates etc in this organization. On the average, the respondents indicated that conducting regular personnel audit helps to confirm the actual or physical number of current employees and exposes irregularities such as ghost workers, redundant staff, workers with fake certificates etc in their organization is relevant to a very high extent (Mean = 4.95, STD = 0.319).

It was observed that 161 (70.0%) indicated that the maintenance of accurate personnel records by organization provides then with information to a very high extent on the actual number of staff in its employment, 68(29.6%) indicated high extent and 1(0.4%) indicated not at all that the maintenance of accurate personnel records by their organization provides it with information on the actual number of staff in its employment. On the average, the respondents indicated to a very high extent that the maintenance of accurate personnel records in organization provides then with information on the actual number of staff in their employment (Mean = 4.69, STD = 0.518). In addition, 214 (93.5%) of the respondents indicated to a very high extent that Rightsizing allows organization to effectively plan for its immediate human capital and future human capital needs and 1(0.4%) indicated not at all that Rightsizing allows the organization to effectively plan for its immediate human capital and future human capital needs. On the average, the respondents indicated that rightsizing allows the organization to effectively plan for its immediate human capital and future human capital needs to a very high extent (Mean = 4.91, STD = 0.375).

Similarly, 215 (93.5%) of the respondents indicated that as a human capital planning technique, rightsizing has a significant impact on organization's efficiency to a very high extent, 14(6.1%) indicated high extent, and 1(0.4%) indicated not at all that as a human capital planning technique, rightsizing has a significant impact on this organization's efficiency. On the average, the respondents indicated that as a human capital planning technique, rightsizing has a significant impact on their organization' efficiency to a very high extent (Mean = 4.92, STD = 0.353).

8. Discussion of Findings

The section below provides other findings from the study and discusses how these findings relate to earlier findings. The section attempts to draw up sound conclusions, or confirm or refute earlier findings, by juxtaposing, comparing similarities and differences.

The analysis revealed that rightsizing has not been practiced in Nigeria Public Sector. This study correlates with earlier known articles. Recognizing this fact, Nograles (2015) argued that in rightsizing the public sector, public managers seek to achieve a lean bureaucracy where Public Sector resources is efficiently utilized in a way that enhance Governmental capacity to distribute public good in the most efficient way. Arising from the foregoing is the fact that contemporary Public Sector Managers seek to achieve smaller but more effective bureaucracy. It was shown in this study that inefficiency exist in the public sector. This finding correlates with the findings of Oronsaye (2011) that Nigeria Public organizations are inefficient. Furthermore, there are several recent examples to substantiate this assertion. It was shown that attempts to right size the Public Sector through downsizing as the case was proved abortive.

The study showed that right sizing is relevant in the public sector owning to its cost saving potential, proclivity for efficiency and effectiveness in service delivery. This relevance was further proven by the Orosanye led committee. While submitting the Committee's report, Oronsaye noted that the long-standing challenges that beset the Nigeria Public Sector including the overlapping, duplicated parastatals have created a single story of inefficiency, corruption, poor work environment, low morale, ineffectiveness, and low productivity, thereby establishing a perception of a dysfunctional and unproductive Public Sector. Unfortunately, but not surprising, none of the Committee's recommendations has regrettably been implemented.

9. Conclusion and Recommendations

The study concludes that rightsizing has not been practiced in Nigeria public sector. There has not being any practical plan to employ rightsizing to the challenges of inefficiency, ineffectiveness, immediate and future human capital needs and reduction of employee's redundancy. Currently, the major management tool employed by public agencies to mitigate some of the poor services on human capital in the public sector is downsizing. A strong practice

of rightsizing in the Public Sector will bring about much more result in the area effective human capital planning, efficiency, regular personnel audit, the maintenance of accurate personnel records, effective plan for immediate and future human capital need. It will expose irregularities such as ghost workers, redundant staff and workers with fake certificates.

In conclusion implementing right sizing in the Nigeria public sector will bring about the much-needed transformation in service delivery and performance. Thus, rightsizing should be implemented by using the Stephen Oronsaye led Presidential Committee on Public Sector harmonization and rationalization. This will address underutilization and mismanagement of human resources

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Politics of Restructuring and Nation-Building in Nigeria, 1966-2019

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Abstract. Agitation for the restructuring of Nigeria has become a topical issue in political discourse in recent times. Day by day, there seems to be a growing consensus in many quarters in Nigeria that the nation needs to be restructured following perceived structural imbalance in the Nigerian federation, which has greatly affected unity and national integration. Against this background, this paper examines such calls for restructuring for the Nigerian federation. The aim is to contribute to the national integration process in Nigeria by finding out whether restructuring will strengthen unity in diversity, or would lead to more diversity. To do this, the paper interacted with the available works on the subject and deployed the historical methods of description and analysis. The paper showed that while the military is credited for preserving Nigeria's unity, it none the less created a structural imbalance in the federation by emasculating too much power at the centre to the detriment of the federating units. Such a deliberate policy of the military has come to challenge unity in diversity in a democratic dispensation. The conclusion is drawn from the implications for the refusal by the current Nigerian government to commit to restructuring especially the danger it portends for the continued existence of Nigeria as a united country.

Keywords: Politics, Restructuring, Nation-building, Federalism, National Integration, Agitations, Unity in Diversity, Stability.

1. Introduction

Nigeria of today, which was described then by Late Chief Awolowo, as a mere geographical expression, is a product of British experiment in political cloning where different ethnic groups, which were nations in their rights, were made to coexist as one political unit without prior negotiations. Nigeria was thereafter created in 1914 by the amalgamation of the Southern and Northern Protectorates by Lord Frederick Laggard, which marked an important stage in the evolution of the Nigerian state. This act nonetheless brought together independent tribal groups and kingdoms with unique characteristics such as Languages, cultural beliefs, political and social structures, and forms of government and so on, under one colonial entity, Nigeria. As events later played out in the process of nation-building, many Nigerians have come to describe the 1914 amalgamation as an epicenter of Nigeria's socio-political problems (Olaniyan, 2003, pp.1 -.142).

This is why the journey of nation-building in Nigeria has been characterized by a series of challenges since independence. The minority groups have felt marginalized and rightly so by the major ethnic groups in Nigeria. The feelings of dissatisfaction and marginalization have found expression in the persistent clamour to restructure the Nigerian federation shortly after independence. The clamour has, however, gained more current in this democratic dispensation given the tempo, frequency, and spread of the agitations by individuals, geo-cultural groups and geopolitical associations. No issue commands a greater, broader, and at the same time, controversy in Nigeria today than the clamour to restructure the Nigeria federation. This goes to show that many ethnic nationalities in Nigeria have grown heavily dissatisfied with the present political structure and arrangement, which by no means has made the process of nation-building a smooth one.

However, the political movements for restructuring have been politicized and have created a north-south political dichotomy. To this extent, the debate is largely divided between Southern protagonists who

largely hay for restructuring and the northern antagonist who are largely opposed to restructuring. The southern protagonists are canvassing the idea that each region should be allowed to control its resources and pay royalties to the central government. The south argues that restructuring is to make the Nigerian system work more effectively (Bello, 2017).

On the other hand, the northern antagonists to the argument on restructuring believe that the clamour for restructuring is surreptitiously aimed at dominating the rest of the country by the South (Vanguard, 2017, pp.49). The perception has been created in the north that restructuring is being aimed at compromising the historical and natural advantages embedded in the region. Generally, the north sees it as an attempt to divide the country in which the northern region shall be denied of getting the kind of shares they are getting from the federation account. Some neutrals have, however, raised concerns, and as such, questions have been asked. For example, will restructuring guarantee the security of lives and property of Nigerians under perpetual threat now, and steer political and economic development, which in the final analysis promote stability?

This paper, therefore, studies these issues as an aspect of the nation-building process in Nigeria. It begins from 1966 when the military intervened in Nigerian politics and ends in 2019 that saw the height agitations under a democratic setting. An attempt is made to show the level of responsiveness or otherwise on the part of the leadership to the people's agitation in the past and how restructuring is currently threatening Nigeria's existence as one political entity.

2. Conceptual Clarification

Restructuring as a political terminology is fast gaining attention in modern literature in Nigeria. Some literature view restructuring from an economic perspective while others perceive it as politically, socially and psychologically oriented. Thus, there seems not to be a consensus on the meaning of restructuring. The word restructuring could be traced to the root word "to structure from which the prefix "re" was added to become restructure (Tamuno, 2012, pp.26 -27). In this sense, restructuring could mean to repair or adjustment of an existing structure. Wheare (1963, pp. 2- 13) feels that Political restructuring entails both the political reconfiguration of the country and the devolution of powers to the consistent units.

Restructuring has been conceived as "diverting the central government of certain powers and limiting its area of influence to such issues as fiscal policies, military/defense, foreign policy, migration, and national elections" (The Vanguard, August 18, 2017). Political restructuring can also take the form of the "quest for true federalism. As Adedeji and Ezeabasili (2018) observe, the clamour for restructuring is more stringent in countries with a federal form of government and a federal constitution but with a unitary practice, where the federal system is lopsided and perverted.

Mohammed and Sulaiman (2018) see restructuring as a political and administrative connotation, which implies agitation for more formation in the entire component of the existing federalism, as a result of the need to control the centre or representation in the political landscape of the country. They further add that restructuring involves the economic redistribution of resources among the component units of the federation based on true federalism.

In the view of Adesoji (2017), restructuring is not just merely a political mantra but has other undertone meanings and underpinnings. He contends that what Nigeria needs now is mental restructuring instead of political restructuring and also includes value re-orientation. The country is already torn apart by ethnic rivalries, communal clashes, marginalization of minority groups, nepotism, etc. This he described as the effect of prolonged brutality of the military, devaluation of human lives, psychological brutalization and leadership deceit. Among those who shared this view were former leaders who believe in a united Nigeria because no single region or state will ever be able to match the country's present profiles despite her battered and backward state. To solve the problems confronting the country, mental restructuring is advocated.

Abutudu (2010, pp. 23-40) has in his work attempted to establish the relationship between the dynamics of the national question and the demands for a restructuring of the Nigerian federation. He suggests that "the pattern of restructuring advocated has tended to follow closely the way the national question is framed". He accounts for three (3) broad perspectives that have dominated the discourse of the National Question in Nigeria. These are ethnic-relativist and class perspectives. The third perspective links the national question to agitations against dictatorship in the country and therefore as essentially a struggle for the expansion of democratic space.

Everything considered from our present state of knowledge, restructuring means the struggle for a rational federal system where power is distributed equally between the federating units (States or Regions) and the central or federal government. It also entails the clamour for an equitable federation, where every state and group is given equal political and economic opportunities, and also the freedom to explore and control their resources for their development.

3. Restructuring Under Military Rule, 1966 - 1998

The collapse of the First Republic as a result of the 1966 coup marked the end of the first phase of Nigeria's federalism. The military at the time was confronted with the challenge of what system of government would immediately restore peace on the land. Gen. Ironsi took the first step at restructuring by introducing a unitary system, which he thought would guarantee unity in Nigeria. However, his unification policy led to several agitations for a change in the existing political structure. When his successor, Gen. Gowon came to power in July 1966, Nigeria was in crisis mood created by a counter-coup that led to the death of Gen. Ironsi and other military officers of Eastern Nigeria extraction.

Ghana provided a buffer to restructure Nigeria to diffuse the impending political crisis from snowballing into a great conflagration. As a result, an accord was reached in Aburi, Ghana on how Nigeria should be restructured to ensure political stability. Unfortunately, the government failed to heed the Aburi Accord. This action or inaction of the government stoked the fire of agitation for freedom from the Nigerian federation by the Eastern Nigeria people by declaring the Sovereign State of Biafra.

On its part, however, the military government under Gen Gowon took steps to create a twelve-state structure from the existing four regions on May 27, 1967, through Decree No 14, as a measure of restructuring the Nigeria federation. By this, the military partly broke down the regions into smaller units as states and weakened the powers of the regions, and partly addressed the agitations of the minority groups in the regions. This was thought to bring about stability in Nigeria especially that Gowon gave a pattern of equality between the northern and southern parts of the country by creating six states each for both parts. As part of a fiscal restructuring of the federation, the military under Gen Gowon set up the Chief Dina Committee that advised the Central Government to annex all revenues and grant states allocation according to their needs (Ugochukwu-Uko, 2019). This was implemented in 1967 abandoning the revenue formula of 1963 that empowered each region to keep a certain percentage of their earnings and contribute a certain percentage to the Central Government as enshrined in the 1963 constitution.

After 1968, the military advocated what has come to be known as military federalism or nation-centered federalism (Osaghae, 2012, p.227). The military could no longer pretend to be governed by federal principles and also the political society was ready to adapt to the new style of federalism particularly after the civil war. The response of military federalism which was generally accepted by political society was to restructure the federal system along centrist lines to stem the tide centrifugal forces, which were responsible for the demise of the First Republic. As a result, the military emasculated power to the centre and rendered the federating states mere appendages.

The nation-building effort of the military continued unabated as agitation for the creation of states continued to increase. Gen. Murtala Mohammed created seven more bringing the total to nineteen states. After his death, his successor - Gen. Olusegun Obasanjo introduced the American presidential system of government to Nigeria and is still practicable till date. The massive political engineering efforts by the administrations of General Ibrahim Badamosi Babangida and Sani Abacha were particularly notable in this regard. General Babangida instituted a political bureau, put in place a two-party system (Social Democratic Party and National Republican Convention) that were national in outlook to stem the tide of regional politics (Osaghae, 2012, p. 229). He also contributed to state creation and others.

General Abacha towed a similar line by creating an additional six states in 1996 making the number of states in Nigeria thirty-six (36) and seven hundred and seventy-four (774) local government areas in Nigeria. However, he had to respond to irrepressible agitations for restructuring of the federal system by applying palliatives to the Niger-Delta question and convening a constitutional conference that adopted zoning of political leadership, power rotation and increased the weight to the derivation principle, and so on (Osaghae, 2012, p. 30). But, his measures were not enough to quell the agitations for political restructuring and true federalism based on increased political and fiscal autonomy for the constituent units. It must be noted that these were the circumstances that paved the way for the Fourth Republic.

Thus while there is a strong view that federalism was eroded under the military as it took on the role of both the Executive and Legislature and gradually emasculated the Judiciary, there are those who celebrate the military for creating states and local governments, which considerably ameliorated minority and other domination problems. The truth remains that the military had contributed their fair share to political restructuring as they underwent massive socio-political engineering and adjustment. Although the means used in achieving this may not have been democratic or been generally altruistic, their effort towards restructuring remains relevant in Nigeria's political history.

4. Campaign for Restructuring during the Fourth Republic, 1999-2018

The Fourth Republic presented Nigeria with the opportunity to address many of the problems that have clogged its wheel of development. However, several years have gone by, yet the same socio-economic and political inconcinnities that gave rise to the agitation then still stare us in the face. Nigeria is laden with many socio-political and economic problems, to say the least. Economic stagnancy, political uncertainty as well as local conflict and threats of secession are some of them; all of which have reignited the debate for restructuring on how power and resources should be distributed.

The on-going restructuring debate contains recurrent themes and issues which border on the quest for true federalism. So far, the process of restructuring and re-engineering under the Fourth Republic has been slow and quiet. The various civilian regimes of the Fourth Republic have done very little when it comes to the issue of restructuring, little surprise why the call for restructuring has become more strident and vociferous in this political dispensation. Regardless of ethnicity, religion or socio-economic status, many citizens are calling on the Federal Government to commit to a comprehensive restructuring of Nigeria's governance architecture. This section takes a look at some of the issues that many Nigerians are demanding the government to address through restructuring.

4.1 Devolution of Power

There is a consensus that military federalism that is still operated in Nigeria has concentrated too much power at the centre, reflective of command structure and tradition of the barracks imposed on the country by the military via Decree No. 34 of 1966 and other decrees that came after it (Aguda, 2002, p. 34). This has conveniently made the federating units mere appendages to the central government. As a result, the Nigeria President appears to be the most powerful in the world in terms of internal use of power. But there is a general feeling by progressive Nigerians of the need to restructure the centre by reducing its powers for the interest of the federating states. This implies diverting the central government of certain powers it wields and limiting its influence to such areas as fiscal policies, defense, foreign policy, immigration, and national election to bring the version of the Nigerian federal system as close as possible to what is obtainable elsewhere (Osaghae, 2012, p.22) This is one issue that has pitched the north against the south.

4.2 Regional Autonomy

Before the military intervention in Nigeria's politics in 1966, the federal arrangement ensured that the regions enjoyed autonomy as enshrined in the federal constitution of 1963. The idea is for every state to be able to control its resources and develop at its own pace as against the weak economic status of states where they depend on the federal government for a handout to carry out their functions or activity. Exponents of restructuring propose the amendment of the constitution to ensure that powers are decentralized and each state becomes autonomous with its constitution as the case with other federal systems, such as the United States and Canada. It is in light of this that many advocates of restructuring have suggested the return to the federal constitution of 1963 where the various regions were autonomous and self-sufficient.

4.3 Fiscal Federalism

Fiscal federalism amongst other things has remained a contentious issue in Nigerian federalism and restructuring debate. Fiscal federalism with particular reference to revenue allocation has been subject to profound and lengthy deliberations about adopting a suitable revenue sharing formula and of which consensus has not been reached (Mbanefoh and Egwaikhide, 1998, p. 213) Fiscal federalism refers to the financial relationship among existing tiers of government. This is an important part of a federal arrangement because it is the responsibility of the government at all levels to initiate policies that will lead to rapid economic development through adequate provisions of amenities. The system also ensures that the federating units are adequately catered for. The Nigerian situation nevertheless is different, because the process of how to allocate revenue to the different tiers especially through the

derivation principle has received protestations and attacks (Ekpo and Englama, 2008, p.221).

Nigeria's revenue allocation system is neither efficient nor equitable. There have been a lot of revenue allocations principles initiated by various Commissions since independence and have on many occasions failed majorly because the distributional patterns amongst the states did not reflect the needs of the states. So, the parameters for sharing revenue have become a source of concern and many even perceive it as a ploy to defraud one section of the country by others. Before the military intervention into politics in 1966, the derivative principle was adopted as a viable revenue allocation formula that benefited the various regions in the country. However, after 1966, Gowon's military regime dropped the fiscal autonomy enjoyed by the states, even though the Dina's Commission recommended that the rent and royalties from the onshore oil exploration be fully given to the states from where the extractions were made (Agbowo, 2003, p. 164). This benefited the non-oil producing majority states than the producing minority. The formula in succeeding years became worst and subjected to changes and alteration following the oil boom of the '70s and '80s. This has led to the resource control campaign by the political class from the Niger-Delta region with attendant implications to national integration of Nigeria following the emergence of many militant groups ventilating their disaffections through violent means.

4.4 Resource Control

Resource control occupies a centre place in the debate for restructuring and has been a matter of considerable national significance. Its advocates are from the Niger-Delta region made up of Nigeria's eight littoral States: Lagos, Delta, Edo, Rivers, Bayelsa, Ondo, Akwa Ibom, Cross River (Tamuno, 2014, p. 90). These are the States directly involved in a legal and quasi-political struggle with the federal government and other states in the federation over resource control. In the heart of the agitation lay the question over who should control Nigeria's huge revenues from oil, and that the legal framework built up by the military over the years, under which the federal government deliberately took control of the recourses should be dismantled in favour of the states. The campaign is for the states to control their resources and pay a percentage to the federal government.

The main issue that has fed the agitation for resource control is that the federal government had neglected and marginalized the people of the Niger-Delta for so long. They argue that, while the bulk of Nigeria's oil wealth and in indeed, national revenue comes from the region, environmental degradation, poverty, and unemployment have characterized the region, which can no longer be accepted (Abbce and Wakili, 2018, p. 8) The agitation is further sustained by the unfair fiscal policies of the federal government, most especially the revenues allocation formula. Since the government has dragged its foot in restructuring the revenue formula to the satisfaction of the Niger-Delta States, the demand for resource control has manifested in legal litigations and aggressive militant response. The key issues of resource control remain unresolved and form the core demand of South-South for restructuring (Tamuno, 2014, p. 90).

5. Challenges to Restructuring under Buhari Administration

Nigeria faces new crises that threaten the cooperate existence of the nation. There is the proliferation of security threats ranging from the Boko Haram insurgency, the Niger-Delta militants, to the Fulani Herdsmen menace along with several ethnic separatists calling for secession amongst others. The country has never been more divided before than now. All these are indications that the Nigerian federal system is proving to be incapable of holding the polity together and as such, it is in dire need of restructuring. As obvious as this may be, the government is dragging its foot and remained unresponsive to the people's agitations for restructuring due to certain factors.

The first is a lack of consensus among the political class on what restructuring means and what constitutes the register of what are to be restructured? Most times people who push for restructuring have ideas different from others, which tend to confuse and complicate it. The campaign for restructuring has created uncertainty in this political dispensation and left the country divided. From a neutral point of view, some Nigerians have expressed fears as to whether there are real grievances that should be resolved through restructuring which will create the opportunity for national integration. Or is it the total abandonment of the existing political structure by re-federating and adjusting the political structure to achieve true federalism? The ambiguous nature of restructuring creates a problem for itself.

The debate for restructuring in this political dispensation has created a North-South dichotomy. Both sides are not willing to come to a consensus on the issues because of their regional interest and fear

of domination. The north, in particular, is resistant to the issue. A majority of the leaders from northern Nigeria remain in perpetual dread of what a restructured federation would offer to the region. An example is a recent attempt by Southern senators to promote restructuring through a call for the implementation of the 2014 Confab report. This was, however, knocked out on the floor of the Senate by the northern Senators who saw it as a threat to northern hegemony (Vanguard Newspaper, December 17, 2017. p. 8). The South, on the other hand, is more determined to change the status quo and their stance on restructuring remains unshaken.

6. Dream of a Restructured Nigeria

The perceived structural and functional imbalances coupled with the socio-political and economic crisis that remain inherent in Nigeria have diverted attention and focus towards restructuring of the federation as a possible way out. The debate has influenced the socio-political atmosphere and there are high expectations for the actualization of a restructured Nigeria. The dream of a restructured Nigeria would eventually translate to the practice of true federalism, which is perceived to have a positive impact on political and economic development. However some have suggested otherwise, that is, restructuring cannot solve the bulk of Nigeria's problems.

One perceived impact of restructuring is that it would lead to rapid and competitive development. Among other things, the major imperative for restructuring is the attainment of regional autonomy where states exist as viable autonomous and self-sufficient entities and units within the federation. A restructured Nigeria would create a political climate that would stimulate productivity and competitive economy, rather than a sharing economy that has been going on since 1967. Every state will be able to develop at its own pace by exploiting the human and natural resources available to it.

Eventually, restructuring will result in economic stability. It is presumed that the debate for restructuring became more heated following the economic recession in Nigeria. The concentration of power at the centre has made the federal government too financially powerful at the expense of the states. Matters of the economy are increasingly monopolized by the federal government, the result being that they (federal government) are too overburdened with economic responsibilities meant for the states. The federal structure is such that states would have to seek permission from the federal government before undertaking some developmental projects that will naturally boost the economies of the states. Currently, for example, Cross River State has been seeking the approval of the federal government to develop its deep harbour and only got approval in September 2019 after exerting consistent pressure for so long. Again, many states can develop independent power and supply to their citizens to boost their local economies, but the federal structure demands them to channel it to the federal grid. This is why advocates of restructuring propose that the exclusive and concurrent lists be restructured to accommodate greater responsibilities of the states. It must also be pointed out that the federal government has failed to diversify the economy which has created economic stagnancy in the nation. The mono-cultural nature of the economy, that is, Nigeria's over-dependence on oil, has led to the abandonment and neglect of virtually every other sector of the economy.

Restructuring proposes that through regional autonomy, the federating units (states) would have to exploit, manage resources available to it more judiciously, and contribute a certain percentage to the centre. By this, it will not only minimize wastages but also create economic space for competition among the federating units. The states will be able to discover untapped resources as each will focus on its area of comparative advantage, leading to regional and national economic development. This will eradicate the current situation where many states are non-productive and only wait for federal allocation at the end of every month to function.

The imperative of restructuring goes far beyond economic benefits. One political motive for restructuring is that it would eradicate marginalization and ensure equitable representation of diverse groups and ensure stability. Nigeria is a multi-ethnic state with over 350 ethnic groups. The minority question has been a roadblock for nation-building and national integration. Various geo-cultural and ethno-regional groups have claimed marginalized. This is evident in the political agitations of the various groups such as the Ohaneze Ndi Igbo of the East, the Afenifere of the West, the Middle-Belt Forum, and others. Even within the core north, many groups also feel marginalized. The restructuring can address the problem and issues of equity and social justice in Nigeria.

7. Conclusion

The foregoing discussion has shown that the clamour to restructure Nigeria’s federal system has been one clamour too many because the governments over the

years have failed to sincerely commit to the idea. Of a truth, the Nigeria federal structure as it is currently constituted can no longer serve the purpose of encouraging unity in diversity. And the more the governments dragged its foot, the more many Nigerians came face to face with the ills and imperfections of the federal system which were not new by the turn of the fourth republic. The lopsided nature of the federal system has not only affected the political structure and democracy but also the economy and nation-building process. However, given the complexity of its multi-ethnic composition, the question is can restructuring provide the panacea and lasting solution to Nigeria's problems? True, the idea of restructuring possesses the prospect of being a solution as its aimed at correcting the perceived structural imbalances in Nigeria, but surely it cannot be the ultimate answer to all Nigeria's problems. It is an accepted fact that Nigerians cherish unity in diversity through a fairer meritocratic system, social justice, and structural balancing which restructuring is all about. But if it is not well handled, it could even lead to disintegration rather than aggregation because the idea is highly politicized to the extent that it has created a deep divide between the South and North.

Thus, for restructuring to work, the concept must be properly crystalized and comprehensible to every stratum and segment of the Nigerian society. It must go beyond political and economic issues like fiscal federalism, devolution of power, state creation, and so on. That is, it must not just be seen from a political agitation lens but must be perceived as a societal problem-solving mechanism including leadership. However, the whole tension surrounding the agitation for restructuring could be diffused by the government by revisiting the 2014 National Conference Report. Besides the fact that it will save the government the time and funds that would have been expended in organizing a conference, that report addressed issues of diverse importance including the economy in the way and manner that will move Nigeria forward. For example, the nationalities in the north can be factored in two additional geopolitical zones. That will allow for some equality and allow people to have some sense of belonging. By that, Nigeria would have deconstructed the Luggardian colonial political structure and make political progress. And if in the long run some of the problems persist, then there is nothing wrong with coming on a round table to discuss the future of Nigeria.

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Application of Work Ethics and Performance of Public Service in Southeast, Nigeria

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Abstract. Governments across the world adopt work ethics to promote efficiency and effectiveness in the performance of public service. This is expected to meet the needs and aspiration of the populace. Some states in Southeast Nigeria, particularly Ebonyi, Enugu and Imo public services though have ethical conduct stipulated in public service rules, ironically, application of the work ethics have not resulted to the expected performance of service delivery. The study adopted Descriptive research design. The population was the public service in Ebonyi, Enugu and Imo state, Nigeria. The three states were purposively selected with numerical population of 51,102. Stratified and simple random sampling techniques were used to select three MDAs (Ministry of Works and Infrastructure/Transport, Civil Service Commission and Water Corporation). The sample size was 786. Questionnaire was the major instrument of data collection complemented by interview guide. Reliability test of the instrument yielded Cronbach's alpha coefficients for the construct ranging from 0.77 to 0.82. The response rate was 87%. Data collected were tabulated, while mean as well as standard deviation were calculated and content analysed. Findings revealed that Public service in the three states were bedevilled with corrupt practices, inadequate funding, lack of regular on the job training, and unconducive political environment. Therefore, performances of public service were short of expectation. The study recommended adequate punitive mechanism to sanction any misconduct, adequate funding, regular training and development, political will to implement governmental policy.

Keywords: Work Ethics, Public Service, Performance, Code of Conduct, Southeast

1. Introduction

Work ethics across the globe are meant to ensure integrity, commitment and financial management in the public service and by extension promote service delivery in governance. It is therefore established that in civic culture, public service is guided by rules and norms which is referred to as code of ethics becomes the standard at which professionalism is evaluated. Examples of these codes of ethics are neutrality, transparency, integrity, loyalty, efficiency and effectiveness in service delivery (Abdullahi, 2013).

Ironically, in practical terms, this is far from expectation as Nigerian public service is characterized with unethical conducts such as negligence, financial mismanagement, partiality in recruitment and promotion, extortion among others. As such, the public service in Ebonyi, Enugu and Imo States are bedevilled by unprofessional and unethical practices. Accordingly, a good number of public servants in these states can be said not to be disciplined, professional, efficient and effective in the exercise to their duties, therefore, corruption, wanton waste of public resources, nepotism, favouritism, deplorable state of public utilities is prevalent in the public service (Ikenyibe and Ibietan, 2018; The Destination, 2016). However different control measures have been put in place over the years to solve the problem and guide the conduct of public service in these states, these are obtainable in the Fifth Schedule of the 1999 Constitution of Nigeria as amended, Civil Service Rules, Guidelines for Appointment, Promotion and Disciplinary Issues by the Civil Service Commission of the States under investigation, the Code of Conduct Bureau among others. With the available measures in place, unfortunately these unethical conducts persist. It then

seems non-enforcement on the part of the public servants is the major problem.

More worrisome is that it has taken different dimensions such as institutionalization of corrupt practices, absenteeism, collusion, deliberate deception, gratification for services render, unlawful conduct and sale of information or espionage (Adebayo, 2014). These has affected service delivery immensely in Ebonyi, Enugu and Imo states, Nigeria. As a result, there are practically no good road networks in the selected south-eastern states and the dilapidated roads have become death traps and recorded many casualties. According to Nigeria Data Portal (2017), Ebonyi State recorded 93, Enugu state 186 and Imo State 279 accidents in the second quarter of 2017. Amaechi (2018) observed that majority of these accidents were as a result of bad road. More so, inadequate pipe borne waters, deficiency in housing among others have become the order of the day.

It is the expectation of this study to proffer solutions to the identified challenges to reduce the number of casualties on roads, provide adequate water, housing etc. the study adopted a mixed method to data gathering, unlike previous studies that used only quantitative research method. The method adopted offered a robust response rate that gave more significant solutions on the study investigated. It is on this premise that the study submitted and the recommendations proffered will solve unethical behaviours in Ebonyi, Enugu and Imo states and promote service delivery in public service. The objectives of the paper are to:

- Examine the performance of public service in Ebonyi, Enugu and Imo States from 2011-2019.
- Identify the obstacles to the application of ethical conducts in Southeast public service between 2011-2019
- Discover policy actions that can boost public service delivery through proper application of work ethics by public servants in Southeast Nigeria from 2011 to 2019

2. Ethics in Public Service

Ethics is a philosophical concept, derived from both Greek "cultural ethos" and Latin "social mores" respectively. It signifies customary values and rules of conduct, (Beauchamp & Childress, 2008; Ebutu & Beredugo 2015). Ethics as a custom deal with rightness and wrongness of an action relating to human conduct that is, the reasons why certain actions are morally right and acceptable or morally wrong and unacceptable. Thus the fundamental basis of ethics according to Agi (2017) is morality; ethics are moral rules or principles of noble behavior governing the conduct of individual or society for deciding what is right and wrong.

In public administration, particularly within the scope of the public service, ethics pertains mainly to the normative values underneath courtesy, loyalty, integrity, respect, confidentiality, neutrality, discipline and accountability while the administration and management of ethical values for public service uphold the tenets of efficiency, effectiveness, and productivity (Beetseh & Kohol 2014). Apparently, Organization for Economic-Cooperation and Development stressed that in public administration work ethics should be perceived as an activity, not just a way of instituting rules to be kept in offices; rather should be an unremitting administration process that enhances the functioning and development of government activity. (OECD, 2015).

In the work of Annas (2011); Victor (2014); Ebutu and Beredugo, (2015) ethics in public service emphasized public officer's duty as a public steward. It serves as ethical reasoning and considerations for decisions and actions taken during the completion of duties when working to provide general organization services. In view of this, Teklay (2016) explained that public service ethics originates from ethics infrastructure (ethical standard, legal regulation and institutional reform) with each part serves as a source of public sector ethics and each source range from the private character of an individual public servant, agency-internal regulation and culture, and national legislation; hence ethic formation of public servant is when the three sources work together in the same way. Ethics imbedded in an ideal of public servants responsibilities implies the ability to accept the consequence of an action. Adebayo, (2014) observed some unethical behaviours among the civil servants which include; gratification for service rendered, deception, espionage, unlawful Conduct.

3. Evolution of Public Service in Southeast Nigeria

3.1 Ebonyi State

Ebonyi state public service is a replica of public service of the country which is not entirely different from the national public service. Ebonyi state public service was created on 23rd July 1996. The State is one of the newest and youngest states created in Nigeria. Before now the state had existed in two different states, the southern part in Abia State, the northern region and the central in Enugu State. The

operation of public servant has been going on before a unified public service operation in Ebonyi State was inaugurated with the appointment of a Seven-Man Public Service Commission, with Chief Cletus Nwezza as the pioneer chairman. Ebonyi State public service was characterized as at then as follows: claims of ranks and offices by some returnees, unorganized system, staff transfer unilaterally transferred from specific ministry to other agencies where they were before their disengagement to departments, so also to government house and others to the state university college.

To coordinate the public service to be more efficient and effective necessitated the then military administrator, CP Simon Oduoye, in 1997 to set up a six-man committee under the chairmanship of Dr. Agom Eze to harmonize and restructure the public service. The committee terms of reference were sketched out; to examine the nature of Ebonyi public service and come out with a proposal on how to make it virile, effective and productive. The committee was also mandated to study the various promotions and appointment of civil servants and to establish its conformity with the laid down procedure of the public service rules and regulations available across the federation.

Ebonyi state consists of sixteen ministries (MDA) with staff strength of 2, 602 public servants (Statistics and Planning Department, Ebonyi Civil Service Commission, 2016).(a) Ministry of Works and Transport , (b) Ministry of Land, Survey and Housing, (c) Ministry of Environment , (d) Ministry of Culture and Tourism, (e) Ministry of Agric and Natural Resources (f) Ministry of Health, (g) Ministry of Education, (h) Ministry of Finance and Economic Planning, (i) Ministry of Local Govt. and Chieftaincy Affairs, (j) Ministry of Justice, (k) Ministry of Public Utility, (l) Ministry of Border Security and Conflict Resolution, (m) Ministry of Women Affairs, (n) Ministry of Commerce and Industries, (o) Ministry of Youths and Sports, (p) Ministry of Information and State Orientation, (q)Ministry of Economic Dev. and Poverty Reduction.

3.2 Enugu State

The public service of Enugu State started at the beginning of the creation of the state on August 27, 1991. The public service set up was in alignment with the federal public service. By 1917 Enugu acquired township status and presumed strategic significance to British interests with foreign businesses moved into Enugu, the most famous of which were John Holt, Kingsway Store, United Bank of West Africa and United African Company. By 1929, Enugu became the capital of the former Eastern Region and had since then reserved its old status as the regional industrial and business center as well as the political capital and rallying point of the Igbo people. The evolution of Enugu State Civil Service passed through five distinct stages. Enugu has been part of:

(a) Civil Service oriented towards provincial administration between 1914 and 1946.
(b) regional Civil Service between 1946 to 1967 when the military took over the reins of government and States were created.
(c) the East Central State Civil Service from May 1967 to February 1976 when the country, still under military government, was fragmented into 19 State structure.
(d) the former Anambra State Civil Service, after the formation of State in February 1976.
(e) the present Enugu State Civil Service after the creation of States in August 1991.

The Enugu State Civil Service consists of Nineteen Ministries, with Staffs Strength of 10, 600 civil servants (Enugu State Civil Service Commission, 2017). These ministries are:
(a) Ministry of Education, (b) Ministry of Chieftaincy Matters (c) Ministry of Commerce and Industry, (d) Ministry of Agriculture and Rural Development, (e) Ministry of Environment and Mineral Resources, (f) Ministry of Finance and Economic Development, (g) Ministry of Gender Affairs and Social Development, (h) Ministry of Health, (i) Ministry of Rural Development, (j) Ministry of Information, Culture and Tourism, (k) Ministry of Justice, (l) Ministry of Lands and Housing, (m) Ministry of Transport, (n) Ministry of Human Development and Poverty Reduction, (o) Ministry of Science and Technology, (p) Ministry of Works and Infrastructure, (q) Ministry of Water Resources, (r) Ministry of Youth and Sports, (s) Ministry of Local Government Matters,

3.3 Imo State

The emergence of Imo State public service commenced from the creation of Imo State as one of the seven additional States by the Federal Military Government on February 1976 during General Murtala Muhammed regime. Formerly, the area Imo State was part of the defunct East Central State that was created in 1967. During this period, there was a movement of civil servants from other parts of the defunct East central state (most especially Enugu) to Owerri. The new Imo State Civil Service started with

a total of 17,814 civil servants. 13,842 officials were on grade levels 01 to 05, 2,921 were on levels 06-07, and 1,057 were on levels 08 and above (Government of Imo State, 1991). The civil service in Imo State is structured vertically into ministries and departments, while the horizontal structure is into classes which include administrative, executive, professional, clerical and auxiliary class. In Imo State Civil Service structure, the Head of Service is at the top controls and coordinates the activity of the whole officials (civil servants) in the various ministries and departments. There are eighteen (18) ministries in Imo State with Staffs strength of 17, 900. (Government of Imo State, 1999). Imo state Public service is the highest and largest unit. The approved ministries of Imo state public services are the following:
(a) Ministry of Commerce and Industry, (b) Ministry of Petroleum and Environment, (c) Ministry of Housing and Urban Development, (d) Ministry of Women Affairs, (e) Ministry of Transport and Aviation, (f) Ministry of Education, (g) Ministry of Special Duties, (h) Ministry of Culture and Tourism, (i) Ministry of Public Utilities and Rural Development, (j) Ministry of Economic Planning, (k) Ministry of Local Government and Chieftaincy Affair, (l) Ministry of Youth and Sports, (m) Ministry of Agriculture, (n) Ministry of Land and Survey, (o) Ministry of Health, (p) Ministry of Finance, (q) Ministry of Information and Strategy, (s) Ministry of Community Development and Chieftaincy Affairs.

4. Theoretical Framework-Deontology Kant theory

Deontology theory propounded by Immanuel Kant (1724-1804), born in Konigsberg in Prussia, Russian. Ethics should provide us with framework principles (rules) that guide and restrict action liberated from personal intentions and desires.

The theory highlights that morality of action should be based on whether that action is right or wrong under rules rather than on the result of an action. It is a morality of principle rather than consequences Kant believes anything that good is based on qualification. He claims that good will comes as a result of respect for moral law because action demands duty to do so. Goodwill is only useful when the person determined to do something because it is that person's duty.

According to Kasher (1978), Kant's anchored the theory on three assumptions:

- Act only according to universal law.
- Act in a way that humans are treated as an end, not as a mean.
- Every rational being must act as a member in the universal kingdom of ends.

For public servants, duty is important, they are to serve the public interest and manage public resources based on ethical consideration of their office. Therefore we can say the public service ethics starts with duty. Ethics indicates what should be done; duty means required action by one profession. Hence, duty entails obligations, responsibilities, of meeting expectations based on moral law.

By this, we can say efficiency may not necessarily be the result of good organization or management of activity rather maximum efficiency depends on the level of public servants commitment to duties. If surely public service is well equipped with ethical standards and conducive environment and a good living, there is the tendency of total commitment to the institution he belongs, therefore there will no problem of fulfilling the duties that his office demands.

The first criticism is that Kant deontological theory involves misconception in the sense that it does not hurt incentives, as people voluntarily adhere to universal moral rule. Thus adhere to rules may not necessarily results to disincentives to produce since they are led by agreed moral rule which are not based on their desire.
Despite the fact that moral rules play a major role, not all moral problems can be solve by moral rules due to complexity of humans life which cannot only be limited to set of rights and duties (Anscombe, 1997 cited in Staveren 2014).

5. Methodology

Descriptive research design was adopted for the study. The population of the study was the public service in Ebonyi, Enugu and Imo state, Nigeria. These three states were purposively selected with numerical population of 51,102. Stratified and simple random sampling techniques were used to select three MDAs (Ministry of Works and Infrastructure/Transport, Civil Service Commission and Water Corporation). The sample size was 786. Questionnaire was the major instrument of data collection complemented by interview guide. Reliability test of the instrument yielded Cronbach's alpha coefficients for the construct ranging from 0.77 to 0.82. The response rate was 87%. Data collected were tabulated, while mean as well as standard deviation were calculated and content analysed.

6. Data Presentation and Analysis

Objective One: The performance of public service in the selected states from 2011-2019.

Table 1: Responses on public service performance

	EB	O	N	Y	I		E	N	U	G U			I	M	O				ALL
	SA %	A %	U %	D %	SD %	Mn/ SD	SA %	A %	U (%)	D %	SD %	Mn./ SD	SA %	A %	U %	D %	SD (%)	Mn/ SD	Mean & SD for the 3 states
Healthcare services were adequately provided	9 (8)	26(23.2)	28 (25)	34 30 .4)	15(13.4)	2.7 6/1. 28	45 13.9)	82 (25. 3)	27 (8. 3)	98 (30. 2)	72(22 .2)	3.14/ 1.16	74(21.1)	99 (28. 3)	21 (6)	99 (28. 3)	57(16.3)	3.42 /1.1 6	3.21/1.20
Good pipe borne water were adequately supplied	-	34(30.4)	7(6. 3)	45 (40. 2)	26(23.2)	2.95 /.88	35(10.8)	60 (18. 5)	19 (5. 9)	123(38)	87(26 .7)	3.02/ 1.06	60(17.1)	82 (23. 4)	42 (12)	101(28 .9)	65(18.6)	3.15 /1.2 5	3.07/1.13
Construction and maintenance of roads were done	12 (10. 7)	39(34.8)	8(7. 1)	38 (33. 9)	15(13.4)	3.29 /1.0 6	66(20.4)	97 (29. 9)	28 (8. 6)	77 (23. 8)	56(17 .3)	3.36/ 1.22	78(22.3)	60 (17. 1)	52 (14. 9)	93 (26. 6)	67(19.1)	3.13 /1.3 5	3.25/1.126
Adequate electrification and power supply in the state	-	29 25.9)	12 10 .7	51 (45. 5)	20 (17. 9)	2.87 /.92	76(23.5)	49 (15. 1)	58 (17. 9)	79 (24. 4)	62(19 .1)	3.07/ 1.41	53(15.1)	91 (26)	49 (14)	110(31 .4)	47(13.4)	3.15 /1.2 4	3.08/1.28
Public servant retirement packages are provided for	9 (8)	27(24.1)	26 (23. 2)	32 28 .6	18(16.1)	2.78 /1.2 7	26(8)	79 (24. 4)	27 (8. 3)	82 (25. 3)	110(34)	3.02/ 1.11	48(13.7)	83 (23. 7)	48 (13. 7)	99 (28. 3)	72(20.6)	3.03 /1.2 4	2.99/1.1.1 9
The public service in this state performed expectedly from 2011 to 2019	11(9 .8)	29(25.9)	13 (11. 6)	47 (42)	12(10.7)	3.12 /1.1 0	68(21)	79 (24. 4)	23 (7. 1)	112(34 .6)	42(13)	3.39/ 1.16	57(16.3)	117(33 .4)	23 (6. 6)	88 (25. 1)	65(18.6)	3.34 /1.1 4	3.33/1.15
Overall mean/SD	2.96				SD = 1.08		3.16				SD= 1.18		3.20				SD=1.23		
Grand mean = 3.10											Standard Deviation=1.170								

Source = Field Study, 2019. NB. With 5 point Likert scale
Decision of mean is ≤ 1.49 = poor, 1.5-2.49= average, 2.5-3.99= good, 4.0-5.0= excellent

Table 1 presents responses on the performance of public service in the states. 53(47.3%) of the respondents in Ebonyi State with a mean score of 3.29 and 160(45.7%) of the respondents in Imo state disagreed that Construction and maintenance of roads were done while 163(50.3%) of the respondents in Enugu State with mean score of 3.36 agreed that Construction and maintenance of roads were done. On the other hand, 59(52.7%) of the respondents in Ebonyi State with a mean score of 3.12 and 154(47.6%) of the respondents in Enugu State with mean score of 3.39 disagreed that the public service in the state performed expectedly from 2011 to 2019 while 174(49.7%) of the respondents in Imo State with a mean score of 3.34 agreed that the public service in this state performed expectedly from 2011 to 2019. Also, 71(63.4%) of the respondents in Ebonyi State with a mean score of 2.29; 210(64.7%) of the respondents in Enugu State with mean score of 3.02 and 166(47.5%) of the respondents Imo State with a mean score of 3.15 disagreed that Good pipe borne water were adequately supplied. Similarly, 71(63.4%) of the respondents in Ebonyi State with a mean score of 2.87; 141(43.5%) of the respondents in Enugu State with mean score of 3.07 and 157(44.8%) of the respondents in Imo State with a mean score of 3.15 disagreed that there is adequate electrification and power supply in the state. In the same vein 50(39.3%) of the respondents in Ebonyi State with a mean score of 2.78; 192(59.3%) of the respondents in Enugu State with mean score of 3.02 and 171(48.9%) of the respondents in Imo state with a mean score of 3.03 disagreed respectively that Public servant retirement packages were provided for between 2011-2019. More so, 49(43.8%) of the respondents in Ebonyi State with a mean score of 2.76; 170(52.4%) of the respondents in Enugu State with mean score of 3.14 disagreed that Healthcare services were adequately provided while 173(49.4%) of the respondents in Imo State with a mean score of 3.42 agreed that Healthcare services were adequately provided.

Table 1 showed responses on the level of performance of public service in the selected states of the south-east. Adjudging from the grand mean of Ebonyi state (mean=2.96), public service has a good performance as the respondents indicated that roads were constructed and maintained (mean=3.29) and that public service in this state performed expectedly from 2011 to 2019 (mean=3.12). Similarly, Enugu state public service performance was good (grand mean=3.16) as the respondents indicated that the public service in this state performed expectedly from 2011 to 2019 (mean=3.39), construction and maintenance of roads were done (mean=3.36) and that health care was

adequately provided (mean=3.14). Likewise, Imo state public service performance was also good as the respondents agreed that healthcare services were adequately provided (mean=3.42) and that generally, the public service in the state performed expectedly from 2011 to 2019 (mean=3.34). Though, all three states performance were good, it can be concluded that Imo state had a better performance (mean=3.20).

Objective 2: The Obstacles to the Application of Ethical Conducts in Selected States in Southeast Public Service (2011-2019)

Table 2: Obstacles to the Application of Ethical Conducts

	EB	O	N	Y	I		E	N	U	G	U		I	M	O				ALL
	SA (%)	A %	U (%)	D (%)	SD (%)	Mn /SD	SA (%)	A (%)	U (%)	D (%)	SD (%)	Mn./ SD	SA (%)	A (%)	U (%)	D (%)	SD (%)	Mn/ SD	Mean & SD for the 3 states
The working conditions of some of us limited our performances in the public service during 2011-2018	18(16.1)	32(28.6)	20(17.9)	30(26.8)	12(10.7)	3.14/1.32	125(38.6)	98(30.2)	24(7.4)	48(14.8)	29(9)	3.84/1.24	99(28.3)	116(33.1)	22(6.3)	65(18.6)	48(13.7)	3.63/1.20	3.65/1.25
Inadequate funding was a challenge to the performance of the public service during 2011-2019	27(24.1)	52(46.4)	13(11.6)	18(16.1)	2(1.8)	3.70/1.19	117(36.1)	79(24.4)	7(2.2)	59(18.2)	62(19.1)	3.73/1.19	97(27.7)	106(30.3)	31(8.9)	72(20.6)	44(12.6)	3.55/1.26	3.65/1.22
The areas of interest of the succeeding state government affected public service delivery during 2011-20189	32(28.6)	30(26.8)	23(20.5)	12(10.7)	15(13.4)	3.29/1.51	97(29.9)	88(27.2)	15(4.6)	76(23.5)	48(14.8)	3.63/1.18	97(27.7)	120(34.3)	14(4)	68(19.4)	51(14.6)	3.67/1.14	3.60/1.22
There would have been a better public service delivery in the state if regular on-the-job trainings are organised to better equip us	24(21.4)	36(32.1)	17(15.2)	17(15.2)	18(16.1)	3.29/1.37	108(33.3)	77(23.8)	40(12.3)	51(15.7)	48(14.8)	3.51/1.40	94(26.9)	113(32.3)	12(3.4)	82(23.4)	49(14)	3.65/1.12	3.54/1.28
Corruption sometimes makes it difficult for unethical practices to be rooted out through sanctions for defaulting civil servants	30(26.8)	22(19.6)	22(19.6)	18(16.1)	20(17.9)	3.16/1.49	81(25)	119(36.7)	15(4.6)	78(24.1)	31(9.6)	3.68/1.09	86(24.6)	138(39.4)	28(8)	67(19.1)	31(8.9)	3.63/1.18	3.58/1.20

Source = Field Study, 2019. NB. With 5 point Likert scale

Table 2 reveals that 79(70.5%) of the respondents in Ebonyi State with a mean score of 3.70; 196(60.5%) of the respondents in Enugu State with mean score of 3.73 and 203(58%) of the respondents in Imo State with a mean score of 3.55 agreed respectively that Inadequate funding was a challenge to the performance of the public service during 2011-2019. Similarly, 62(55.4%) of the respondents in Ebonyi State with a mean score of 3.29; 185(57.1%) of the respondents in Enugu State with mean score of 3.63 and 217(62%) of the respondents in Imo State with a mean score of 3.67 agreed that the areas of interest of the succeeding state government affected public service delivery during 2011-2018.In the same vein, 60(53.5%) of the respondents in Ebonyi State with a mean score of 3.29; 159(57.1%) of the respondents in Enugu State with mean score of 3.51 and 207(59.2%) of the respondents in Imo State with a mean score of 3.65 agreed that there would have been a better public service delivery in the state if regular on-the-job trainings are organised to better equip them. Similarly, 52(46.4%) of the respondents in Ebonyi State with a mean score of 3.16; 200(61.7%) of the respondents in Enugu State with mean score of 3.68 and 224(64%) of the respondents in Imo State with a mean score of 3.63 agreed that Corruption sometimes makes it difficult for unethical practices to be rooted out through sanctions for defaulting civil servants. In addition, 50(44.7%) of the respondents in Ebonyi State with a mean score of 3.14; 223(68.8%) of the respondents in Enugu State with mean score of 3.84 and 215(61.4%) of the respondents in Imo state with a mean score of 3.63 agreed that the working conditions of some of the public servants limited the performances in the public service between 2011-2019.

Result in table 2 reveals the impediments to the application of ethical conducts in the selected performance of the public service from 2011-2019 in Ebonyi state (mean=3.70), next is the area of interest of the succeeding state governments affected public service delivery from 2011-2019 (mean=3.29), however, there would have been a

better public service delivery in the state if regular on-the-job trainings were organized to better equip them (mean=3.29). In Enugu state, the working conditions limited the performances in the public service from 2011-2019 (mean=3.84). Also, inadequate funding was a challenge to the performance of the public service during 2011-2019 in Enugu state; corruption sometimes makes it difficult for unethical practices to be rooted out through sanctions for defaulting civil servants (mean=3.68). Similarly, in Imo state, areas of interest of the succeeding state government affected public service delivery during 2011-2018 (mean=3.67); the working conditions of some of them limited their performances in the public service during 2011-2018 (mean-3.63), however, there would have been a better public service delivery in the state if regular on-the-job trainings are organized to better equip the public servants (mean=3.65).

Objective 3: Discover Policy Actions that can Boost Public Service Delivery through Proper Application of Work Ethics by Public Servants in Southeast Nigeria from 2011 to 2019

Table 3: Policy Actions that Boost Public Service

	EB	O	N	Y	I		E	N	U	G	U		I	M	O				ALL
	SA (%)	A %	U	D (%)	SD (%)	Mn /SD	SA (%)	A (%)	U (%)	D (%)	SD (%)	Mn./ SD	SA (%)	A (%)	U (%)	D (%)	SD (%)	Mn/ SD	Mean & SD for the 3 states
The public relations offices of our organisation need to be better equipped for greater functioning	37(33)	29(25.9)	3 2.7	20(17.9)	23(20.5)	3.66/1.21	159(49.1)	110(34)	24(7.4)	28(8.6)	18(5.6)	4.16/1.12	127(36.3)	148(42.3)	64(18.3)	11(3.1)	-	3.78/1.41	3.92/1.28
Reported cases of unethical behaviour of public servants should be handled with utmost seriousness in our organization	39(34.8)	42(37.5)	4(3.6)	10(8.9)	17(15.2)	3.85/1.16	76(23.5)	162(50)	23(7.1)	45(13.9)	26(8)	3.77/1.08	96(27.4)	148(42.3)	40(11.4)	43(12.3)	23(6.6)	3.68/1.26	3.74/1.17
Anti-corruption mechanisms need to be put in place to reduce or eliminate corruption within our organization	46(41.1)	49(43.8)	6(5.4)	10(8.9)	1(.9)	4.14/1.00	136(42)	121(37.3)	10(3.1)	31(9.6)	12(3.7)	4.07/1.05	108(30.9)	159(45.4)	22(6.3)	46(13.1)	15(4.3)	3.90/1.08	4.01/1.06
There should be constant evaluation of our activities by the state government and the public for necessary actions	38(33.9)	46(41.1)	10(8.9)	12(10.7)	6(5.4)	3.86/1.20	98(30.2)	157(48.5)	8(2.5)	49(15.1)	-	4.00/.90	92(26.3)	168(48)	32(9.1)	48(13.7)	10(2.9)	3.79/1.14	3.89/1.06
The changing political administrations need to ensure continuity of initiatives to ensure the sustenance of existing public service projects	35(31.3)	58(51.8)	-	10(8.9)	9(8)	4.06/.85	120(37)	162(50)	9(8)	23(7.1)	-	4.12/.97	114(32.6)	179(51.1)	15(4.3)	34(9.7)	8(2.3)	4.05/.94	4.08/.94
Provision for training and workshops on integrity of the public servants	17(15.2)	28(25)	9(8)	32(28.6)	26(23.2)	3.16/1.18	138(42.6)	145(44.8)	58(9.9)	9(2.8)		4.10/1.15	120(34.3)	138(39.4)	30(8.6)	47(13.4)	15(4.3)	3.87/1.18	3.86/121

Source = Field Study, 2019. NB. With 5point Likert scale

Table 3 reveals that 95(84.9%) of the respondents in Ebonyi State with a mean score of 4.14; 257(79.3%) of the respondents in Enugu State with a mean score of 4.07 and 267(76.3%) of the respondents in Imo State with a mean score of 3.90 agreed that Anti-corruption mechanisms need to be put in place to reduce or eliminate corruption within the public service. Similarly, 93(83.1%) of the respondents in Ebonyi State with a mean score of 4.06; 282(87%) of the respondents in Enugu State with mean score of 4.12 and 293(83.7%) of the respondents in Imo state with a mean score of 4.05 unanimously agreed that the changing political administrations need to ensure continuity of initiatives to be able to sustain the existing public service projects. More so, 84(75%) of the respondents in Ebonyi State with a mean score of 3.66; 255(72%) of the respondents in Enugu State with mean score of 4.00 and 260(74.3%) of the respondents in Imo State with a mean score of 3.78 agreed that there should be constant evaluation of activities by the State government and the public for necessary actions. Again, 81(72.3%) of the respondents in Ebonyi State with a mean score of 3.85; 238(73.5%) 238(73.5%) of the respondents in

Enugu State with mean score of 3.77 and 244(69.7%) of the respondents in Imo State with a mean score of 3.68 agreed that reported cases of unethical behaviour of public servants should be handled with utmost seriousness in the public service. Similarly, 66(58.9%) of the respondents in Ebonyi State with a mean score of 3.85; 267(83.1%) of the respondents in Enugu State with mean score of 4.16 and 275(78.6%) of the respondents in Imo State with a mean score of 3.68 agreed that the public relations offices in the MDAs need to be better equipped for greater functioning. In the same vein, 283(87.4%) of the respondents in Enugu State with mean score of 4.10 and 258(73.7%) of the respondents in Imo State with a mean score of 3.87 agreed with that there were provision for training and workshops on integrity of the public servants while 58(36.6%) of the respondents in Ebonyi State, with a mean score of 3.16; disagreed that provision for training and workshops on integrity of the public servants were constantly held in the years under investigation.

Table 3 displays policy actions that can boost public service in the selected states of the south east, Nigeria. In Ebonyi state, respondents suggest anti-corruption mechanisms need to be strengthened to reduce or eliminate corruption (mean=4.14) and that changing political administrations need to ensure continuity of initiatives to ensure the sustenance of existing public service projects (mean=4.06), then there should be constant evaluation of activities in the public service by the state government and the public for necessary actions for productivity (mean=3.86). Respondents from Enugu state suggest that the public relations offices need to be better equipped for greater functioning (mean=4.16); the changing political administrations need to ensure continuity of initiatives to ensure the sustenance of existing public service projects (mean=4.12) and that provision for training and workshops on integrity of the public servants should be made (mean=4.10). In the same vein, respondents from Imo state advocated that succeeding political administrations need to ensure continuity of good initiatives by previous administration to ensure the sustenance of existing public service projects (mean=4.05), and that anti-corruption mechanisms need to be strengthened to reduce or eliminate corruption (mean=3.90). Also, there should be consistent and regular provision for training and workshops on integrity of the public servants (mean=3.87). If these are adhered to, public serve in the selected states would improve through the application of work ethics.

7. Discussion of findings

Objective 1: Examine the performance of public service in selected states from 2011-2019.

Regarding the performance of the public service, Table 1 revealed that respondents from Ebonyi with average mean score of 2.76 and Enugu with average mean score of 3.14 disagreed while respondents from Imo State with average mean score of 3.42 agreed that Healthcare services were adequately provided. On provision of pipe borne water, majority of the respondent from Ebonyi, Enugu and Imo states disagreed that good pipe borne water were adequately supplied. On construction and maintenance of road, majority of the respondents from Ebonyi and Enugu disagreed while respondents from Imo State agreed that construction and maintenance of roads were done. Similarly, majority of the respondent from Ebonyi, Enugu and Imo states with total mean score 3.08 disagreed that there is adequate electrification and power supply in the state. On the issue of retirement packages respondents from Ebonyi, Enugu and Imo states disagreed respectively that Public servant retirement packages were provided in the years under investigation. On the other hand, respondents from Ebonyi State and from Enugu State disagreed that the public service in this state performed expectedly while respondents in Imo State agreed that the public service in this state performed expectedly from 2011 to 2019.

On the level of performance of public service in the selected states of the south-east, grand mean is (3.11, SD=1.170), the overall performance of public service in the selected states is good. Though, all three states performance were good, it can be concluded that Imo state had a better performance (mean=3.20). This finding contradict Anazodo, Chukwuemeka, and Okoye (2012) who observed that in spite of various organizational and structural changes before and after independence the quality of service provided to the citizenry has not improved either has there emerged a result-oriented public service in Nigeria.

In an interview with the directors of units, most especially at the ministry of works and infrastructure, the performance of public service in the states has improved within the period of study. Although some service delivery are better actualized in some areas than others within the states. Construction of new school building, renovation of old schools and hospital buildings were more visible in the cities. Many roads has been constructed and rehabilitation is ongoing, many has been flagged off by the governors between the period of study, (2011-2019) such as 8.8km road constructed at Isi-Uzo L.G.A, area of

Ogbaku community Local government. 380.7km of rural roads were awarded in onuimo, isu and mbaitoli area of Enugu state. 81 kilometer roads in Abakaliki local government, 178km ring road in Ebonyi state and many in rural areas has been rehabilitated. But there are still more to be done both in the city and in the rural areas. Due to bad road, many of the rural areas cannot transport their farm products to the city and this has resulted to high cost of transportation, the cost of food especially during raining seasons is high as a result of high cost of transportation in these states.

Interview with the public shows that performance of public service has improved during the period of study but it was discovered that some of the roads constructed lack quality while many rural areas are totally neglected. Also, the involvement and assistance received from the government differs from each other in the years under review. It was observed that number of hours patients spent in the government hospital has reduced, while others said that they still do not have adequate number of doctors that attend to patients. It was discovered that in the cities, government hospitals were renovated and old beds were replaced. They poorly equipped and lack international standard of medical facilities which led citizen to travel abroad for medical care. In some rural areas, lack of medical facilities, medical personnel, insufficient drugs for patients, dilapidation of hospitals buildings were major challenges. Evidences of declining performances of public service were identified to include inconsistency in electricity supplied, leakage of pipe borne water, insecurity; kidnapping increasing rate of defective roads, dilapidated school and hospital building most especially in the rural areas. Some admitted that government input are not enough compared to the expected standard.

In an interview with the director of units in Water corporation in the states revealed that the level of integration were not satisfactory, and there are so many challenges that faced the corporation, such as shortage of equipments, lack of funds to replace the damaged pipes, chemical for water treatment, lack of welfare packages for workers, uncooperative attitude from the consumer, low return in revenue collection, lack of motivation , loss of revenue, pipe rusting and damaging, salaries irregularity which resulted to low labour productivity and inadequate security to protect vandalism. It was discovered that the states lack good pipe borne water, many of the houses depend on pole holes and water from the well, and rivers. The water produced was unable to serves up to 60% of the population.

There were complaints of damaged pipes, pipes leakages leading to wastages. It was discovered that the water supplied is just once or twice in a week, most times during the raining season the water are not suitable for drinking because of infiltration of erosion. Power supply are not frequent in the states, damaged transformer were not replaced or repaired which often led blackout for days if not for weeks, evidence of transformer been placed in some areas but not yet restored. For instance, a 10 unit 200KVA generator for street light that has was not restored in Enugu State as at the time of this research. Electrification has become problematic in the states, many depend on mobile generator for businesses and very disgusting are the sound of these generator that has led to environmental pollution.

The findings corroborated the view of Ezeibe and Iwuoha, (2011) that ineffectiveness of service delivery in Nigeria is as a result of ethical failure and lack of professionalism of the civil servants which has greatly affected every aspect of Nigeria economics and life. Lack of moral standard has occasioned poor educational system, the decline in the health sector, prevailing culture of voraciousness, lack of discipline and corruption in public service.

Objective 2: Identify the obstacles to the application of ethical conducts in selected states in Southeast public service between 2011-2019

Table 2 reveals that respondents from the three states with average mean score 3.65 agreed respectively that inadequate funding was a challenge to the performance of the public service during 2011-2019. This findings corroborates with World Bank (2010) view, that low efficiency of budget expenditure and inadequate funding is the problem facing Nigeria's public sector, which can be identified by the poor state of the services – health, education, roads, electricity, among others.

Similarly, respondents from the three states with average mean score 3.60 agreed that the areas of interest of the succeeding state government affected public service delivery during 2011-2019. This is in line with Kwaghga (2010) affirm this finding when he said that the efficiency of the public service mainly determines government effectiveness and productivity, therefore he discovered that in Nigeria, there is much emphasis placed on inputs and less on outputs and the quality of spending; these yield poor outcomes in public expenditure with limited impact on economic and social conditions.

In the same vein, 60(53.5%) of the respondents in Ebonyi State with a mean score of 3.29; 159(57.1%) of the respondents in Enugu State with mean score of 3.51 and 207(59.2%) of the respondents in Imo State with a mean score of 3.65 agreed that there would have been a better public service delivery in the state if regular on-the-job trainings are organised to better equip public servants. This may be as a result of lack of fund for training or the administrator do not realized the important of training to the growth and achievement of the organization. This finding align to existing literature such as OECD (2014) where it was emphasized that one of the instruments for building integrity and ensure good public governance is through training of public officials.

Again, respondents from Ebonyi State with a mean score of 3.16; respondents from Enugu State with mean score of 3.68 and respondents from Imo State with a mean score of 3.63 agreed that Corruption sometimes makes it difficult for unethical practices to be rooted out through sanctions for defaulting civil servants. This finding corroborates Omitola (2012) when she stated that High level and endemic corruption therefore became a common practice within Nigeria's Public Service, thereby hindering almost all types of development that could accrue to Nigeria. The foregoing condition made it impossible for Nigeria's Public Service to be able to properly direct its aspiration and goals towards improving citizen welfare packages from 1960 to the Fourth Republic. The finding also supported the view of Dahida and Akangbe (2013:10), when it was discovered that the existence of structurally weak unethical control mechanism has led to variety of loopholes that sustain corrupt practices in Nigeria public service.

In addition, on the basis of working condition, respondents from Ebonyi State with a mean score of 3.14, Enugu State with mean score of 3.84 and from Imo state with a mean score of 3.63 agreed that the working conditions of some of them limited their performances in the public service during 2011-2019. This finding confirms Arowolo (2012) who emphasizes ways to enhance public service performance which include: provision of essential facilities to carry out their activities, favourable work environment for enhance performance, capacity building to increase employee attitude to work in form of training, job opportunity and motivation; Informal Team building through interaction and performance appraisal in form of evaluation and rewards of performance.

Objective 3: Discover policy actions that can boost public service delivery through proper application of work ethics by public servants in Southeast Nigeria from 2011 to 2019

Analysis in Table 3 reveals that majority of the respondents from Ebonyi, Enugu and Imo States agreed that Anti-corruption mechanisms need to be put in place to reduce or eliminate corruption within their organisation. In a similar way, the changing political administrations need to ensure continuity of initiatives to ensure the sustenance of existing public service project. Again there should be constant evaluation of their activities by the state government and the public for necessary actions. The public relations offices of their organisation need to be better equipped for greater functioning, also there must be provision for training and workshops on integrity of the public servants and lastly reported cases of unethical behaviour of public servants should be handled with utmost seriousness in their organisation. The findings are in consistent with Agba, Ochimana and Abubakar (2013) where he stated that investigated public service ethics and the fight against corruption in Nigeria: it was revealed that ethics and anti-corruption campaign have become an essential part of the Nigerian public service and governance but with little success, and large indications of disappointment based on rising of unethical attitude to work, insecurity of lives, embezzlement of public funds which undermined the sustainable development in the country. Oyende, and Omisore (2015) stressed that ethical behaviours must be rewarded, unethical practices must be reported to the management, most importantly, ethical practices must be part of administrators to follow and above all workers must ensure compliance with the ethical standard by action and disrespect widely societal standards that impose injury on others. Proper procedures and sanctions to deal with misconduct, mechanisms for detecting and investigating any act of malpractices are necessary. There is the need for monitoring, reporting, investigating any breach of public service rules, appropriate sanctions to serve as deterrent serves as measures to enhance ethical conducts among public servants.

Ethical matters are crucial in the development of a country; there are different measures put in place by the Nigeria government to overcome ethical problems. The establishment of institutions/agencies to curb unethical behaviours and re-orientation programs to enforce moral standards are some of the measures. These Institutions includes; Special Fraud Unit of Nigeria; War Against Indiscipline/Corruption; Economic and Financial

Crimes Commission (EFCC); Police Force; Code of Conduct Bureau (CCB) Code of Public Complaints Commission (Nigeria's Ombudsman Institution); Conduct Tribunal (CCT); Budget Monitoring and Price Intelligent Unit (BMPIU) known as "Due Process Mechanism" and Independent Corrupt Practices and other Related Offences Commission (ICPC).

In an interview with the MDAs, respondents mentioned issues such as training of the public servants about ethical implications of their work, motivating the public servant through payment of salaries and allowance at due time, there is need for adequate resources and infrastructure to carry out duties as expected. Many of the respondents mention sanction and discipline of public servant that do not adhere to the ethical standard of the public servants to serves as a deterrent to others. Responses from the public revealed that public servants need thorough supervisions, monitoring, and discipline. The public service need to be restructured for easy of supervision. Some said that there must be financial disclosure by the member of the senior staff in order to caution them from wealth accumulation. It was also suggested that there is also need for consistent payment of salaries and allowance of the public servants to reduce fraud and greed among them.

Responses from the MDAs highlighted actions such as strict adherence to policy and procedure of the organization through training of public servant roles for public. Policies such as Anti-corruption agencies to arrest and discipline any of the public servants engage in accumulation of wealth at the detriment of public funds and evaluation of performance through performance appraisals.

Responses from the public suggested that there is need for more action of anti-corruption agencies to discipline any public officers that go against the ethical standard of the institution. The government must make it compulsory for any public servant to pass through public administration courses at higher learning to ensure that qualify public servants are produced in all public institution. The code of conduct bureau must make sure that public servants abide with rules and regulations and whosoever is found guilty must be dismissed or sacked. The tradition of godfathers influence to the position of public organization should be eradicated which are ways that lead to self-interest at the detriment of organizational goals and objective.

8. Findings and Conclusion

Finding showed that the performance of public service in these states has improved in the area of constructions and maintenance of roads and Healthcare services, but not too encouraging in the area of good pipe borne water, electrification and power supply, Public servant retirement packages. This implied that performances of public servants are better in one area than the other. According to those interviewed, the public were not satisfied with the public service delivery in the states, there has been an improvement in the public service performance but not yet up to the expected standard.

The study discovered that challenges such as corruption, inadequate funding, lack of regular on job trainings, unconducive political and policy environment that does not give room to proper adhere to ethical issues, delay in salary payment the effectiveness of code of ethics depends on the extent to which administrators support them with sanction and rewards, it was discovered that majority of the respondents in southeast were not encourage to live up to ethical conduct of their profession just because an unethical attitude of the administrators, in essence, there were no proper procedures to deal with misconduct through equivalent sanction since the administrators were corrupt.

The study showed that respondents in the states acknowledged the followings policies to boost public service delivery through proper ethical practices: anti-corruption mechanisms must be strengthened to reduce or eliminate corruption, changing political administrations need to ensure continuity of initiatives to ensure the sustenance of existing public service projects, then there should be constant evaluation of activities by the state government and the public for necessary actions, provision for training and workshops on integrity of the public servants and reported cases of unethical behaviour of public servants should be handled with utmost seriousness in our organisation, finally the public relations offices of their organisation need to be better equipped for greater functioning.

9. Recommendations

To be able to manage public servants conduct, there is a need to have overall national integrity strategy which comprises of sound human resource management practices, and comprehensive disclosure procedures. There is need to have integrity policy or corruption policies and also coordinating strategies in place to manage and control public servants' behaviours with effective enforcement procedures. Minimum standard must be employed by the government to penalize violations of ethical standard and to serve as a warning for other intending related actions. The conducts of public servants must be

guided, and prompt response needed to be taken when misconduct or failure of compliance is noted.

There is a need to improve productivity; adequate accountability mechanism must be in place within the public service. Efficiency in service delivery demands that public servants should be accountable to the public for all their actions. It means total compliance to rules and ethical standards as to achieve stated objectives with adequate controls and provision for flexible management.

The government of the three states must put in place mechanisms to sanction and deal with misconduct. Such mechanisms must investigate and detect any act of malpractices. The need to monitor, report, investigate any breach of public service rules, appropriate sanctions to serve as deterrent will serves as measures to enhance ethical conducts among public servants.

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Public Morality as a Fulcrum for Social Cohesion and Development in Nigeria: A Philosophical Approach

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Abstract. This paper adopts the analytical method of philosophy to evaluate the state of public morality in Nigeria. It espouse the idea that the neglect of public morality in any society is diametrically opposed to her development and growth. Such society experiences injustice, instability, public corruption, social-disorder and many other vices that are inimical to the existence of a political society. The contemporary Nigerian society is not faring differently from these negative indices. The Nigerian society is characterized by various economic depression, political instability, and constitutional crises. These crises have eroded the joy of independence, as the reality of the situation in the society shows hunger and deprivation. The negative socio-economic, political, and health impacts of these crises on the citizens have made many people to conclude that Nigeria is a failed state. While this paper identified the breakdown of public morality as the cause of these crises, it also attempts a solution on how public morality can be restored in Nigeria in order that stability, social order, good life for the citizens, growth and development may be attained.

Keywords: Public Morality, Politics, Nigerian Society, Social Order and Development.

1. Introduction

The various crises engulfing the contemporary Nigerian state is a manifestation of the breakdown of morality in almost all spheres of the country. The various political, religious and judicial attempts to resolve the crises have not yielded positive results. Politically, periodic elections since the commencement of the Fourth republic have not produced any positive effect towards ensuring good life for the citizens. In the same vein, judicial attempts, in terms of arresting and prosecuting criminal elements in the society have also not proved to be an adequate measure just as prayers and fasting by religious organisations and individual citizens cannot be said to have been fruitful towards addressing the myriads of crises in Nigeria. In short, the questions that agitate the minds as Nigeria proceeds in the 21st century are: Is Nigeria not a failed state? Can Nigeria Survive? Generally speaking, these kinds of questions have been very popular in discussing the Nigerian situation in particular and the African situation in general. While the joy of independence has disappeared, the promises of independence have been forgotten by the reality of hunger and deprivation.

One may ask, why is Nigeria engulfed in these crises? What is responsible for the problems of political instability, economic depression and social disorder that have made many to conclude that the Nigerian state has failed? One fundamental reason for this, and the absence of a genuine will to halt this drift is the breakdown of public morality.

1.1 The idea of Public Morality

The idea of public morality is hinged on our understanding of the meaning of politics and morality. This is because public morality is a combination of the two concepts politics and morality. It is therefore imperative to first examine the meaning of these two concepts, morality and politics for us to have a clear understanding of the subject matter.

1.2 The Meaning of Morality

Morality is a familiar phenomenon to human existence. It consists of day- to-day assessment and judgments made on human actions and characters from our understanding of rightness or wrongness, goodness or badness and justice or injustice. Though, one might not be able to provide a direct answer to the question, 'what is morality?' however, we must

note that, we all possess standards of right and wrong from childhood when our parents or elderly ones told us what we ought to do and what we ought not to do; when they show their approval and disapproval, and when they reward and punish us for our actions. All these efforts were directed towards giving us moral guidance, that is, how human being should behave. However, a caution must be taken here not to classify every human behaviour and action under morality. Human behaviours or actions that constitute moral issues as noted by Emmett Barcallow (1994:3) are behaviours and characters that "arise when life presents people with such questions as 'What should I do (or not do)?''How should I act?' What kind of person should I be?" These questions intend not only to determine the goodness or otherwise about the behaviour of individual human being but, they are also other regarding questions in term of the moderation of individual behaviour towards others in the society. This is because there are some behaviours that affect the well-being of others by either increasing or decreasing it, causing either harm or benefit. Any action that are harmful to the well-being of the people or the state is regarded as immoral, while others that promotes or seek to promote the well-being of the people is regarded as a moral action (Barcallow, 1994). Thus, to say an action is immoral is to say such action is morally prohibited, that is, such action is bad, not allowed, or encouraged. Also, a moral action is one that is morally required, such action is good, allowed or morally permitted. Whether moral or immoral, all human actions are judged based on the moral evaluation of their actions and the kind of moral principle or rules that are embraced by the society.

Suffices to say here that what constitute moral issue is underscore by some other concepts such as: moral rules or principle, moral ideas and moral standard.

Moral Rules or Principle: these are rules that ought to govern human conducts.
Moral Ideas: These are conceptions of a perfect way of life. They are behaviour or actions that are considered good and acceptable.
Moral Standard: These are the standards by which we decide the rightness or wrongness, goodness or badness of a person's character or actions (Adegboyega, 2018).

From the above understanding, we can define morality as the principle of standard of good behaviour. It can also be described as "an evaluation or means of evaluating human conduct" (Ali and Akintona, 2015:271). From this definition, a clear characteristic of morality is that it is a social phenomenon. Another concept that is often confused with morality is ethics. However, the two does not connotes the same meaning. While morality is the principle relating the right and wrong, or good and bad behaviour, ethics on the other hand is the study of the fundamental principles of the moral laws. According to Omoregbe (1993:5), the relationships that exist between them can be likened to the relationship between logic and thinking or between theology and religion. In each of these cases, the latter is the basis of the former. While the term "ethics" denotes an academic discipline, the term "morality" has become a phenomenon, a subject matter, which ethics studies. Ethics, therefore, presupposes that we already have a sense of morality, and it is the systematic study of the fundamental principles underlying our morality as individual and as a society (Omoregbe, 1993).

The ethical nature of an individual member of a society shows how morally sound they are and it also determines the degree of public morality that persists in the society. An examination of this fact makes Omoregbe (1993: 1 5) to argue that

An immoral man is a sick man, i.e. man who is physically and spiritually sick, He may be physically healthy, but he is physically and spiritually sick and he experiences internal disharmony.

Omoregbe's contention in the above quotation is that the only way by which human being can realize the best both for themselves and their environment is to live a moral life, their actions affect their society because they stand as the basic determinant of it. Thus, when members of a society live an unethical life, such people are morally sick and in the same vein, the society will also be morally ill. The moral sickness of a society is, therefore, the moral sickness of the individual members of the society. Since we can all agree that a sick man can hardly make any form of advancement or progress, the same will hold for a sick society. Therefore, for the society to grow, develop and progress, the sickness of the individual members that constitute the society must first of all be cured by developing their moral status. If we accept the meaning of ethics as the conduct or ways by which men relates in the public sphere, then ethics connotes public morality (Omoregbe, 1993).

1.3 Public Morality

Our understanding of the idea of morality shows that it is the bedrock upon which society rests. Every society is structured on moral principles. Also, to live in society implies an implicit undertaking of a social

contract to observe these moral principles. Public morality makes sense because people undertake an agreement to live together as members of the same public in society and because no one is self-sufficient. Little wonder then, that Thomas Hobbes (1909) describes public life in the state of nature as insecure and chaotic. It is a life characterized by continuous fear, danger, violence and death (Adegboyega 2015).

Public Morality is the principle of behaviour that is right and good, which must be exhibited and approved by society (Ali 2015). When practised, it places the state or society on a ground of peace, orderliness and in the end achieves 'The good" end, which is the ultimate goal for which the state is created. Public morality helps in the enhancement of the security of the fundamrntal rights of individuals to life, liberty and the pursuit of happiness by individuals without impinging on other people's rights. It is the prevalent opinions as to right and wrong in public conduct; that is primarily in the conduct of governments, whether in relation to the members of the state or by extension in its dealing with other states (Sidgwick, 1984:5).

We must, however, extend the notion, especially to include the conducts of private individuals, since they also exert some sorts of influence on the governance of the State. Or, we might say that in any State, every human being who possesses the franchise has a share in the functions and responsibilities of government. Therefore, Public Morality is an essential factor to all the parties in the State, that is, both the citizens and the body that is responsible for the administration of the State. This suggests to us that politics and morality ought not to be separated. This position is premised on the definition of morality as stated above and on politics, which can be described as the activities of individuals in so far as they impinge on the public realm made up of collective interests of the citizenry. (Ekeh, 1975). It is, therefore, not out of context to say that Public morality is a combination of the two concepts 'politics' and 'morality'.

Public Morality remains the desire of politics to attain the norms of ethics. To this effect, Owolabi (1995:2) argues that public morality "is the set of normative rules guiding the interactions of man in the polity". These norms of behaviour and social practices may have profound effects upon the lives of a number of people in the community and thereby affect their communal existence. The underlying assumption in the idea of public morality is that the conduct of human kind in relationship with others must conform to certain standards. The point is, without any moral principles and regulations that guide the relationship among men in a given state, growth and social order, which are two necessary ingredients for the satisfaction of the good life, cannot be realised.

2. Public Morality in Nigeria

Contrary to the expectation that the Nigerian society should have advanced given the various judicial, political, economic restructuring as well as the level of the educational status and exposures, the country should be developed, the reverse has been the case. Though, we must state here that such expectations may not necessarily come out true and this might inform Rousseau's argument as cited in Dukor, (2003: 380), when he was considering the benefit of education to humankind that: "since learned man began to appear among us, good man have disappeared." Rousseau's argument is a perfect description of the Nigerian situation. His argument was based on the situation in which virtuous men have disappeared from the society and have been replaced by corrupt and men of questionable character at the helm of affairs. The Nigerian society has over the years showed that, as the number of the elites increases so also the number of men with criminal tendencies increases. The result of this when empirically verified shows that the country has become plagued by moral degeneration, corruption, dissolution and self enslavement.

Caution must however; be taken so as not to make a fallacious statement in the above position. It should be understood that, the elites, whom we are examining in the line of Rousseau's argument are people who have acquired "education" and "exposure" without morality. This set of people was described by Omoregbe (1989: 192) as "intellectual giants" but "moral dwarfs." Omoregbe further asserts that, such men abound today at the helm of affairs everywhere in Nigeria.' The result of the above situation is the deplorable political and socio-economic condition which has culminated into abject poverty, hunger, disease, social disorder, insecurity and so on. Thus, in Nigeria, lack of strict adherence to ethical public code of conduct has ruined the society. Leaders and individual are left to their discretion to the detriment of public morality.

It is instructive to note that the phenomenon of public immorality is not peculiar to the Nigeria society alone. As a matter of fact, it is a general virus that has infested the continent of Africa. It is the problem created by those who are supposed to be custodians of public morality. This position is corroborated by Owolabi's (l995: 8) assertion that; public immorality

in Africa is in fact a consequence of the failure of leaders to abide by the norms of political morality. Corroborating his position, Thulo Hoeane of Maseni, in Ayittey, (1992: XIV) also considered the moral problems confronting the African continent to have resulted from political leadership. He contends that:

The greatest malady of African politics is the unwillingness of the rulers to relinquish power. Entrenched in power by constitutions that have virtually made them kings, opposition to them is treason. Now it seems the only way a change of government can be effected in Africa is by beheading the head of state. It is a crude option, which regrettably seems so be the only workable one for Africa.

Hoeane's assertion describes one of the crimes of immorality that African leader do commit, which always lead to social disorder and some time to war. The example of Sierra Leone and Liberia suffice. Also, but for the timely resistance by the public, a former Nigerian president, Chief Olusegun Obasanjo, was on to adopt a new style to perpetuate this kind of immoral act through the idea of "tenure elongation". However, where the leadership agenda to stay in power fail, they attempt to install or transfer power to their allies who of course remain their stooges.
The moral decadence of leadership, which currently bedevils the Nigerian society underlies the various vices that permeates the society. According to Sunny Akportor as cited in Dukor (2003:262)

The problem is that the government, which needed to defeat corruption, is the core of the problem in Nigeria. It is government that has contributed most lowering the moral tone of society in Nigeria. It is in government that corruption thrive most, wasting resources, defeating all prospects of patriotism and turning all of us to hardened cynic with no concern for public good, no faith in public morality or even in its possibility.

The attitude of the leaders has eventually led to the crisis of immorality in every social facet of lives in Nigeria, thereby creating a crisis of confidence. It is quite true that the trust and confidence that is necessary for the realization of the purpose for creating the Nigerian State have completely disappeared over the years. It suffice to say then, that the loss of trust and confidence underpins the moral sickness that ravages every section of the society to the extent that one may be forced to conclude that this deadly virus is a cultural trait of the Nigerian citizens.

Vine (1975: 12), writing specifically about the state of immorality in Ghana, asserts that "by the end of the 1960's Ghana had developed what we term a culture of political corruption." Vine's assertion can be adopted in describing the state of immorality in Nigeria, because, immorality now manifests not only in the leadership of the country but also in every individual with a very few exception. There is no denying the fact that the prevalent and persistent nature of the phenomenon of public immorality does give the impression that immoral practices in Nigeria have almost acquired the status of a system, that is, it has become a norm "the things to do", and that, when you do not do it, you are sometimes considered to be a fool or an uncivilized person. Given this level of public immorality in Nigeria, it might be tempting to conclude that immoralities have established itself into the culture of the people. This conclusion, however, may not be without difficulty. The difficulty arises from our understanding of the idea of culture in Nigeria.

Culture can be described as the belief system way of life, customs and traditions shared and accepted by a people in a particular society. It is consciously and purposively created to distinguish a people or particular society from another. Most, if not all, members of the society share and exhibit the cultural traits of their society. Also, a cultural trait has a positive meaning of the life of a people as a whole. If we, therefore, attempt to talk of public immorality as a cultural traits in Nigeria then it implies that it is a cultural product of a people to whose lives it has some positive meaning and value. This position will be absurd. That corruption appears to be a common public phenomenon among the various cultural groups in the nation does not prove it being defined as a part of the cultural trait of the Nigerian people. The culture of corruption has a different connotation of 'affected ignorance'

3. Public Morality in Nigeria: Reflecting on the Effects

The negative implication of the breakdown of public morality in the Nigerian society in particular and Africa in general makes it pertinent to ask the following questions: What is responsible for this moral crisis? Is there anything peculiar to the Nigerian people and African society that makes immorality thrive? Is it natural that Nigerians and African people are incapable of exhibiting moralism in their character? There are two ways to answer these questions, most especially the last two questions.

First, it may be in negative form in which case we contend the natural capability of Nigerians and Africans in general to behave morally. Also, we can also contend the idea that there are certain things in the Nigerian society and in Africa that compel people to behave immorally. But then, the fact remains that corruption has become a daily occurrence in the country even in daylights. The second way is to give a positive response to the two questions. If we do, our response will not only be unfair, but also, unreasonable to the people and their historical past. This is because it will appear as if the problem is part of their historical and cultural past. Such a position will be contrary to historical and anthropological evidence which has revealed the people as having an organized social order supported by a moral system and deep-sense of community as evident in many Scholars analysis (Adegboyega, 2016: 14-16).

On the question of the causes of the moral decadence in Nigeria and in Africa as a whole, the general belief of most scholars is that it is the consequence of the colonial experience, that is, moral decadence is the side effect of the social dislocation that colonialism effected on Africa in general and Nigeria in particular. Colonialism is a policy of acquiring colonies and keeping them dependent by their masters who had acquired the colonies. Perhaps, it should be mentioned here that colonialism goes beyond the political domination of a territory by foreign people in order to exploit the colony's resources. It also involves the total de-orientation of the culture of the people to make it serve the interest of the colonizers. Thus, colonization of the Nigerian state by the British led to the adjustment of the various cultural norms of the people to serve the British interest and purpose of colonizing Nigeria. It was at this point that the moral foundation of the society was destroyed. Arguing along this point of view, Ekeh (1980: 11) explains that "the moral and social order which formerly encased the pre-colonial indigenous institution was burst by the social forces of colonialism". What Ekeh's view suggests is that in the indigenous society, moral virtue characterized the activities of both the members and leaders of the society. In the same vein, social order and public interest were the predominant characteristics of the society. However, this was adversely affected by colonialism.

It is important to point out here that an understanding of the origin and basis of political society presents value as a key factor. As a matter of fact, it can be argued that the emergence of a political society was due to the social disorder that characterized society and this affects the members of the society who possessed different desires, interest, goal and different means of achieving them. It was out of the feelings to forestall chaos and other vices that can ensue from the individual pursuance of their goals, that led to putting in place certain norms (to regulate individual actions towards the pursuance of their goals) and these were norms of political morality. If the above view on the reasons for the formation of a political society is granted, then it can be contended that the genesis of the breakdown of public morality is the direct consequence of the failure of the Nigerian leaders and the political elite to abide by the norms of political morality. This results from the conception of politics adopted by Nigerian leaders. It also suggests, that the foundation laid for political practice in Nigeria was faulty. There was the fear of domination by the minority, which could not be totally addressed, and up till 1964, tribal hostilities religious sentiments, political mistrust, and political vagrancy characterized Nigerian political arena. This truncated the arrangement to have democratically elected officers to occupy the seat of government. It was this that led to the first military intervention in the political administration of the nation. Ever since, the political practice has been on the contention for power for selfish end, rather than for common good or public interest.

Perhaps it should be noted here that given the traditional Western political philosophers like Plato, Aristotle, John Locke, Thomas Hobbes and J. J. Rousseau's conceptions, politics, which can simply be defined as the science of administration of a state or other political units, has as its historical function; providing a system of order through the administration of a given society. It is an instrument for the realization of peace (Adegboyega, 2016)(Adegboyega and Morrow 1998 Mukherjee and 2011; Morrow, 1998). In this regard, politics is supposed to be practised in the normative sense. In this sense of politics, power is pursued for common good and in the public interest, for the development and transformation of the society. The traditional conception of politics therefore emphasises the moderation of politics by the norms of ethics.

Aside the traditional philosophers, who have emphasised the relevance of public morality in political practice, it is pertinent to say that the belief of the Africans, with respect to virtue in development of the human society cannot be undermined. In traditional African political arrangements, politics is strictly moderated by the norms of ethics. Moral evaluation of political activities and institutions was encouraged and adhered to by political practitioners and the citizens in general. As a matter of fact, public

morality remains the pivot of the traditional political arrangements and practices.

Taking a cue from the above, that is, the traditional conception of politics which is underscored by the African political belief and practice, a political leader is, therefore, seen to be nothing else but only a public servant who ought to be accountable to the people. This kind of politics approves that, if a leader does any act that is deemed unethical by the public, the leader should by the standards of public decency, public comity, and public morality, resign, from office. The leader does not have to await public outcry, nor even violent demonstrations and so on before stepping down. This is the beauty of politics in the traditional sense. And, this idea of politics has as its goals, virtue and the satisfaction of public interest. Leaders are expected to be epitomes of public morality by living an exemplary moral life in all its ramifications. Their attitude towards leadership must be geared towards the promotion and achievement of the common good or the good life for the citizens. To enhance this, the pursuit of the values governing politics and the excessive use of power must be observed. This, however, has not been the case in Nigeria.

Politics in Nigeria has been understood and practised in another sense. Politics is practise for what it is, that is, selfish pursuit of power for personal and selfish interests of few individuals and groups and not a pursuit of power for the realization of the common good. It is seen as a business venture, where money is invested and profit must be made, where positions are acquired to oppress, suppress and show off. It has become a "must win affair" and an avenue for the pursuit of selfish interests. The idea that politics should be moderated by morality has been eroded in the country. In a way, the phenomenon of politics has nothing to do with public interest or common good in Nigeria.

The above position is informed by what politics has to offer the contemporary Nigerian society. It should be recalled; that the Nigerian political society was formed to pursue social virtues like; justice, peace, unity, freedom, brotherliness, truth and so on in order to build a virile state. However, various experiences have shown that rather than peace and unity among the citizens, the society experiences chaos and instability; rather than freedom and brotherhood, it is oppression and individualism which has led to ethnic rivalries and clashes, instead of truth and justice, falsehood and injustice have taken over the state and it is hatred instead of love. The leadership of the nation has engaged themselves in self-aggrandizement of the nation's wealth and wanton looting of the nation's treasury. It has been disszrvice rather than service to humanity. Most Nigerians suffer hunger, deprivation and wallop in abject poverty rather than living in happiness.

Given all the above conditions of the Nigerian society, it can be deduced that the leaders have failed in their political responsibility of providing the basic needs of life for every member. The strong, greedy and unscrupulous individuals have been allowed to exploit the weak and they have over-enriched themselves at the expense of the citizens. The political elites have defeated the genuine meaning of a State as the institution that exists "to promote social good on the largest scale; and that which embodies the rights of man, the justification of those rights and also the moral order underlying social relations" (Appadorai, 1975: 13).

A cursory look at the history of political thought, shows that the State is a great instrument of control and the centre point of public morality. When the state fails to ensure this, it has serious consequences for the whole society because every relationship and even the individual's sense of virtue will be affected. This is the present experience of the Nigerian state where vices are taken to be more real than virtue. All these have metamorphosed into the metamorphosed various disasters, be it economic, social, religious and political that are being experienced in the society. It has created series of social disorder, instability, lack of development and underdevelopment of the contemporary Nigerian society. It has also become a "hand me down phenomenon" (Nyong, 1987: 20). The illegitimacy of most, if not all the leaders, has in most cases not gained the moral obligations of the citizens. The nature of the society explains the immorality with which the citizens behave towards it by seeking to appropriate resources. Or, what do we expect, when the nation's executives scuttle the truth to which the public is entitled, what message is it sending to the public in terms of public morality, when the executives from the top to the lowest create a culture of lie, injustice, disregard to court order and official lawlessness; what happens to a perceived code of public conduct? It is logical only, that the citizens are left with nothing than to help themselves out in whatever way they can. This explains why the immoral behaviour towards the nation has attained its peak in recent time with most individual striving to steal from the state. The sloganeering is, "if you cannot beat them, join them" and looting the public treasury is regarded as "sharing out of the national cake." Everyone now serves his own interest and not the interest of all. The persistence of the above vices

has made growth and national development to remain elusive. How possible is it for the economy of a society to thrive when the members of such society lack the sense of moral obligation, and their guiding principle is self-interest and not the common good? The answer to this question is that the economy of such nation cannot thrive and the nation will remain underdeveloped. However, this question raises further questions on the hope and vision of creating a virile Nigerian State. One of such questions is; Can Nigeria be free from all forms of political immorality or political corruption?

Before attempting an answer to the above question, it is pertinent to say here that there have been war against immorality or corruption of any kind in the nation. The war against immorality dated back to time commerial. Every community in Nigeria has mechanisms for dealing with immorality or corruption. It would be recalled that the battle against public immorality came to the limelight in 1966 when the military identified corruption of the politicians as one of the reasons for taking over governance. However, it was discovered that the military was more probably corrupt than the politicians.

The military ruled Nigeria from 1966-1979 before power was handed over to President Shehu Shagari in 1979. Four years later, Aihaji Shehu Shagari's administration was overthrown by the Buhari-Idiagbon regime. The new regime of Buhari-Idiagbon, with the intention of fighting corruption, introduced War Against Indiscipline (WAI), through which many politicians were jailed and some corrupt public officials were dismissed. However, when President Ibrahim Babangida overthrew Buhari-Idiagbon's regime, many of the jailed politicians and other individuals were released while others have their sentences reduced. As a matter of fact, it has been argued that Babangida's regime was not concerned so much about corruption within its rank and among public servants generally, to the point that one might say that the regime existed so that immorality might thrive (Gboyega, 1996: 34). Ironically, the regime also has its own anti-corruption programme, called 'MAMSER' that is, Mass Mobilization for Social and Economic Reconstruction.

Corruption became a culture during the Late General Sanni Abacha's regime. The late general never gave any consideration to the phenomenon of corruption. By the time Chief Olusegun Obasanjo became a civilian president in 1999, corruption has reached unprecedented height that it became a fundamental issue to be tackled by his administration.

Below are the highlights of some public corruption cases between 1985 and 2019.

Public immorality in Nigeria has manifested in the following forms: acceptance of gratification; succumbing to inducement and undue influence; embezzlement; conflict of interests, for example, the award of contracts by pubic office holders to cronies, family members, and personally held companies; bribery; fraud; nepotism and tribalism in recruitment/appointment, promotion; kickback on contract; rigging of elections; misappropriation and conversion of public funds for personal gains; procurement scam; leaking tender information to friends and relations; diversion and misappropriation of funds through manipulation or falsification of financial records; payment for favorable judicial decisions, and so on (Azelama, 2002; Ijewereme, 2013; Waziri, 2010). Of all the above, the most pronounced in Nigeria is diversion and misappropriation of public fund. Below are some of the recent celebrated cases of corrupt practices in the country between 1983 of to date.

a. The Babangida administration that ended the Buhari's administration through a coup d'état on August 27, 1985, have the following as some of the highlights of corrupt practices:

1. US$2 billion Gulf war wind fall in 1991.
2. 30% of oil revenue diverted to frivolous uses throughout the time.
3. Huge extra-budgetary spending: 1989 = N15.3 billion, 1990 = N23.4 billion, 1991 = N35 billion, 1992
= N44.2 billion, 1993 (by August) = N59 billion.
4. US$200 million siphoned from the Aluminum Smelter project.
5. N400 million wasted on the Better Life Project.
6. Colossal Corruption at the Nigerian National Petroleum Corporation (NNPC), for example,
US$101 million for the purchase of strategic storage facilities

b. The Abacha administration was characterised by mass looting of public treasury as the total sum of N63.25billion was said to have been recovered from the Abacha family. In fact, parts of the Abacha legendary stolen wealth are still being recovered from his family till date (Ijewereme & Dunmade, 2014).

c. The General Abdusalam's administration is not an exception from the mass looting of the public treasury. The Christopher Kolade panel revealed that 4,072 contracts, 576 licenses, 807 appointments, 768 awards, and 111 approvals all made within 5 months of General Abdusalam's administration. The panel

submitted that the 4,072 contracts cost Nigeria N635.62 billion as against the N88 billion budgeted in 1998, this representing a deficit of N551 billion. The panel also revealed the depletion of the foreign reserve, which at the end of 1998 stood at US$7.6 billion but shrank to US$3.8 billion by May 1999.

d. Chief Olusegun Obasanjo's civilian regime that ruled the country for eight (8) years was accused of serious corrupt practices by some western diplomats who were of the opinion that Nigeria lost between US$4 billion and US$8 billion annually to corruption during the 8 years of his regime (Human Rights Watch, 2007). His deputy, AlhajiI Atiku Abubakar was accused of fraudulent practices in the privatization exercise that saw many government properties sold to themselves and their cronies below the cost price (Aderonmu, 2009; Imhonopi & Ugochukwu, 2013). The most celebrated corrupt case of the regime that is still lingering are; the Halliburton, Kellogg Brown & Root and Siemens bribery scandal; the Transcorp shares scandal and the failed third term agenda

e. Yar' Adua's government indictment of using the Attorney-General of the Federation to frustrate the trials of Governors James Ibori, Igbinnedon and Peter Odili whose corrupt activities led to massive losses to their various states where they have served as governors. These corrupt governors were his supporters during his campaign for the presidential seat of the country (Aderonmu, 2009; Ijewereme, 2013).

f. Goodluck Jonathan's administration has been described as one that epitomized corruption at its highest level so far in the country. The following cases of corruption were recorded against his administration.

1. Diezani Alison Madueke: The former minister of petroleum was alleged to have looted over $20b, which was part of the proceeds from Nigeria's main income generator, crude oil.

2. Patrick Akpobolokemi: The former boss of Nigerian Maritime Administration and Safety Agency (NIMASA) also made his mark as one of the most reported former government officials who stole money. Akpobolokemi reportedly looted over N12b from NIMASA, using various companies to perfect his trade or practice if you like.

3. Sambo Dasuki: The former National Security Adviser (NSA) was said to have diverted and supervised the disbursement of over $2.1b to various individuals and also sponsor GEJ's second term bid.

4. Olisa Metuh: The former Peoples Democratic Party (PDP) spokesman could not find his voice anymore, after it was revealed that he allegedly got N400m from the Dasuki loot.

5. Musiliu Obanikoro: Obanikoro reportedly got N4.7b which he claimed to have shared amongst some individuals notably, the Governor of Ekiti state, Ayo Fayose and serving Senator, Iyiola Omisore. The former minister has also returned over N100m to the Economic and Financial Crimes Commission (EFCC) as part of his plea deal.

6. Alhaji Abdullahi Dikko: This civil servant reportedly 'dikkoed' N40b from the coffers of the Nigeria Customs Service (NCS). The former NCS boss however returned N1b to the Federal Government and is on bail.

7. Alex Badeh: The former Chief of Defence Staff (CDS) bought a N320m house for his 28 year-old son and another N260m for his first son in the highbrow area of Wuse in Abuja. The houses are just part of the many properties Badeh used the over N800m which he siphoned from the military coffers, to purchase. He 'forfeited' $1m to the Federal Government.

8. Femi Fani-Kayode: The former minister of aviation was arraigned in court by the Economic and Financial Crimes Commission (EFCC) alongside a former minister of state for finance, Senator Nenadi Usman over an alleged N1.5b fraud. The anti-graft agency later filed a fresh charge against FFK bordering on another fraud amounting to N4.7b.

9. Patience Jonathan: On further investigation, it was also discovered that Mrs. Jonathan had several properties worth billions of Naira in choice locations across Nigeria.

10. Raymond Dokpesi: According to reports, N2.1b was paid to Dokpesi by the Central Bank of Nigeria (CBN) on the orders of the former National Security Adviser (NSA).

11. Supreme Court Judges: Some of the senior judicial officers were accused of fraud and professional misconduct. Also, several sums of money in different foreign currencies were reportedly recovered from the homes of the judges.

12. Senator Joshua Dariye, the former Plateau State governor, was sentenced to 14 years imprisonment after he was found guilty of criminal breach of trust and diverting N1.162 billion state ecological funds while he was governor between 1999 and 2007.

13. Maihaja and (National Emergency Management) NEMA: The lower chamber of the National Assembly indicted the two parties for mismanaging N5.8 billion earmarked for the North East Intervention Fund.

14. NLNG scandal: Nigerian National Petroleum Corporation (NNPC) was discovered in October to have illegally diverted N378 billion sourced from the Nigerian Liquefied Natural Gas (NLNG) dividend funds to secretly fund subsidy payment on petroleum products. The fund in question was secretly diverted into payments on petrol supply and distribution when

it should have been shared between the federal, state and local governments.
15. The Police Service Commission misappropriation of over 150 million Naira.
16. Niger Delta Development corporation (NDDC) multifarious scams of 2.7 billion naira.
17. NIMASA fraud and accusation of funding Peoples Democratic Party (PDP) with over 13billion Naira
g. The Muhamadu Buhari administration that claim to be fighting corruption is been accused of insincerity. Little wonder why the Abdulrasheed Maina pension reform case of about 5.6 million Dollars and 4,8 million Euros that started during the Goodluck Jonathan regime has not been concluded. There is also the Mr Babachir Lawal contract scandal of 200million Naira that remained a stain on the anti-corruption campaign of thePresident Buhari's administration.
All the above are few of various cases of immorality that shows the level of public moral decadence in Nigeria.

In Nigeria, there are a number of institutional and constitutional efforts towards resolving the crisis of public immorality. Some of them includes: 'ER' that is, Ethical Revolution of ShehuShagari's administration and 'WAlC' that is, War Against Indiscipline and Corruption of the Buhari-Idiagbon, 'MAMSER' Mass Mobilization for Social and Economic Reconstruction, of the Babangida's regime, as well as 'NOA' that is, National Orientation Agency and Moral Re-birth of the President Obasanjo's administration. The legislation includes the following:

- The Constitution of The Federal Republic of Nigeria.
- The Code of Conduct Bureau and Tribunal Act.
- The Bank and Other Financial Institutions Act No of 1991.
- Failed Bank Act No 1 6of 1996.
- The National Drug Law Enforcement Agency Act.
- Money Laundering Act No 3 of 1995.
- The Independent Corrupt Practices and Other Related Offences Act of 2000 (ICPC)
- The Economic and Financial Crimes Act of2004 (EFCC)
- The Budget Monitoring and Price Intelligence Unit.
- The Nigeria Executive Industrie3 Transparency Initiative (NEITI).
- Foreign Exchange Miscellaneous Provisions Act of 1995. (Olajide Bello: 2007, 100- 126)

These and various institutions and constitutional frame works were put in place over the years to tackle the problem of immorality without any success.

One fundamental reason for the failure of these programmes is that those who proposed these programmes are not sincere and they are also at the fore front of corruption in Nigeria. For instance, Chief Olusegun Obasanjo's Economic and Financial Crime Commission (EFCC) was criticized on the ground that he knows the corrupt officials in the three arms of government but rather than prosecute them, he was using the dossier collected on them to black mail them to support his government. Aside, it is obvious that all the campaign against public morality lacks seriousness. Certain questions can be raised in other to test the seriousness of any campaign against public morality. For instance, the questions can be asked, Is the campaign comprehensive? Is it systematic? Is it consistent? Does it have focus? Is it well publicized? Does it carry people along? An analysis of the various campaign against immorality in Nigeria reveals that the various crusades against public immorality have failed the tests in all the questions except in the area of publicity. Most, if not all the campaigns are merely public posturing, some fun of grandstanding.

To enable the success of any war against immorality certain conditions are essential. These include:

- There must be a legislative frame-work for transparent and accountable government and for fighting corruption including freedom of information Act. (FOl), Budget law, fiscal responsibility law etc.
- There must be a political will and commitment to fight corruption.
- A strategy that is systematic, comprehensive, consistent, focused, publicized, non- selective and not partisan must be pill in place.
- There must be a code of ethics for political office holder, and business people.
- Adequate remuneration for workers to reflect the responsibilities of their post and a living wage must be ensured.
- There must be an independent media.

The failure of all the policies on public immorality is due to the non-application of the above identified conditions. Aside this, for any crusade on public immorality to succeed, the leader of such crusade must match their actions with their words.

The challenge of public morality should be one that will transform society. It should be a challenge for humanity. It must be a fight that will challenge power relations, institutions, mechanisms and systems that promote corruption. It should be a challenge for empowerment of citizens to enlist them in the war against vices.

4. Recommendations

The important question that must be asked is how can public morality be restored? This is necessary because, without order and restoration of public trust and confidence, the social cohesion necessary for resolving the lingering problems of instability and disintegration cannot be realised. A fundamental truth is that the ideals of development will always be elusive if the moral decadence is not corrected and the political practices are restructured. The political arrangement has not reflected the kind of democracy that people are clamouring for. True democracy as commonly defined is the government that is people oriented. It is a system of government that promotes public morality and accountability of the rulers. It is a system of governance, where people rule directly or indirectly through their representatives. Democracy demands that sovereignty will always be with the people such that even the rulers who are elected by them will be responsible, accountable and responsive to them. This type of governance no doubt will room for transparency.

Thus, this type of Government must be organized, encouraged and practiced. It is a type of government that will give full reign to popular participation: The need for true democracy is expedient especially if we accept that the beginning of public immorality is the practice of authoritarianism in the clock of democracy. For there to be moral order and transparency of leadership, genuine democracy, which has the people at forefront, is what should be desired. The sincere empowerment of the people rather than the electoral maneuvering is highly necessary.

The democratic system of governance being practised in Nigeria must be with utmost seriousness and must be fundamental to truly enhance moral order, restore public confidence and create conscious feeling that there is a common interest or common good. To restore public morality, there is the need for the total transformation of the country: the country must be purged of its colonial and oppressive orientation that manifests in the political, economic and social arena.

Colonialism as observed has lumped up the diverse groups in the Nigerian State thereby leaving the Nigerian States searching for communities. Without a sense of community, a State as we know will remain a collection of diverse interest, groups without any common purpose or common good.

The point here about the need for the Nigerian State to operate as a community lies in the essence of the communitarian spirit that is exhibited in a community which places a community over and above a society. In a community, the members share some common goods. This submission is drawn from Owolabi's (1995) assertion that "the sense of family hood at the nerve centre of community makes civil strife and selfish motives to be minimal." Martin Luther King's idea as cited in Smith and Zepp (l986:176), capture better the king's idea of community when he asserts that

At the heart of all that civilization has meant and developed is community, the mutually cooperative and voluntary venture of man to assume a semblance of responsibility for his brother.

5. Conclusion

Since there is the breakdown of confidence and unhealthy conflicts in the society, realisation of the ideals of community has remained elusive in the Nigerian society. But then, events in the country today show the hope of its realisation. There are various social movements springing up across the country championing a common cause. These movements that are non-governmental cut across tribes and ethnicity and they have been standing against oppression and oppressive regimes. However, to sustain this struggle, people must be steadfast in resisting attempts by political leaders to divide them along socio-cultural lines. Aside the above, the very common people must seize the initiative from the elites by amplifying those feature that unite them and emphasizing those difference that have been used in the past to frustrate their efforts at unity.

Furthermore, it is observed that the absence of social cohesion and the abuse of power in Nigerian is as a result of the lack of social contract between the leaders and the led. Therefore, a revisit of the social contract is necessary for the new moral order to be effective in Nigeria. This social contract needs not to be a formal or written agreement between leaders and the led. It is to serve as the basis of legitimacy and moral obligation upon which those who occupy position of authority derived their right to rule and this commands obedient from the citizens. The

restoration of public morality therefore, demands that people must come together and by way of sincere and honest debate, critically examine their past, their present with a view to forming an agenda of unity and purpose through which common good will be achieved. When this is done, the various causes of the unfolding problems would be discussed and a new agenda guided by moral virtue will be formed. This we believe will put the nation on the path of growth and development in the 2l' Century.

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Capacity Building in Waste to Wealth: Reusing of Discarded Tyres for Making Household Furnitures

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Abstract. This paper discussed capacity building and its relevance in the transformation of waste to wealth. The study enunciated that capacity building strategies in waste to wealth are anchored on harnessing creative skills for stimulating entrepreneurial opportunities. It emphasized that entrepreneurial ideas in the areas of waste to wealth contribute immensely to the economic growth of developing countries to create sustainable jobs. The paper noted that reusing tyres and other was items is more environmentally sustainable that recycling processes which pollutes the environment. However, the researchers skillfully reused discarded tyres in producing household furniture. Foam and Adire fabric was utilized as cover for the produced furniture for usability and attractiveness. Metal stands were affixed underneath the furniture to achieve balance and durability. The produced furniture is suitable for homes and public use.

Keyword: Capacity-Building Entrepreneurship Waste management Reuse

1. Introduction

Capacity building is the development of knowledge, skills and attitudes in individuals and groups of people relevant in the design, development and maintenance of institutional and operational infrastructures using processes that are locally meaningful. Entrepreneurial development is anchored on robust capacity building strategies which involves harnessing creative skills essential to create economic opportunities. The increasing population in Nigeria is an enabler for creative minds to deploy their skills in stimulating viable employment opportunities which provides means of livelihood for the growing labour force. Creative entrepreneurial initiative contributes immensely to the economic growth of developing countries in creating sustainable jobs. Apparently, Nigeria is confronted with the challenges of ineffective waste collection system, inadequate coverage of the collection system and poor management of collected wastes. Creation of regulatory frameworks to encourage private individuals to invest in waste collection, recycling and reusing are necessary to build capacity in waste to wealth. Used or expired items in the environments such as empty cans, containers, used/expired tyres can be transformed to objects of high premium value when recreated or reworked by creative minds. Recreating disposed items skillfully could be a major source of livelihood and income earning in a developing economy like Nigeria. Entrepreneurial prospects in the waste to wealth value chain are focused on transforming expired used objects into valuable functional items to generate sustainable livelihoods. The business model of a waste management venture involved in the reuse of waste materials should entail feasibility/cost-benefit analyses; returns on investment/pay-back analyses; branding, marketing and distribution networks; analysis of competitiveness. The easy access to unused or expired tyres spurs entrepreneurial drive into these areas and enables skillful creative individuals to explore the transformation of these into objects functional objects of value. Apparently, this creative method of managing disposed tyres preserves it for future reuse and more appropriate than the destructive way of recycling through burning.

1.1 Solid Waste Management in Nigeria

The rapid increase in global population has driven an upsurge in socioeconomic activities such as

industrialization, technological developments, changing lifestyles and consumption patterns. Daily human activities produces different kinds of waste constituting harmful environmental threat to residents of cities in developing nations across the world. Nigeria, with population exceeding 170 million, is one of the largest producers of solid waste in Africa (Bakare, 2019). Nigeria generates more than 32 million tons of solid waste annually, out of which only 20-30% is collected (Bakare, 2019). However, Nigerian federal government promulgated environmental 1988 to safeguard the public space from environmental nuisances that endangers the society. Adewole (2009) noted that, one of the few statues in Nigeria, which attempts to define waste is the Lagos State Environmental Edicts
1985, there in Section 32, waste is define as follows:
Waste includes:
i.) Waste of all description.
ii.) Any substance, which constitutes scrap materials or an effluent or other unwanted surplus substances arising
Sridhar (1996) defined waste any unavoidable material resulting from domestic activity or industrial operation for which there is no economic demand and which must be disposed of Adewole (2009) further classified municipal solid wastes classified in terms of three major sources of generators: residential, commercial, and industrial. In Nigeria, municipal waste densities generally range from 250–370 kg/m3 (Amber, Kulla & Gukop, 2012).The enormous investment opportunities in waste management offers high return on investments for public and private sectors. Developing countries like Nigeria, have challenges with the management of solid wastes that varies from the industrialized nations in the aspect of composition, density, political and economic frameworks, quantity of waste, access to waste for collection, awareness, and attitude. Inappropriate disposal of solid waste in most Nigerian cities contribute enormously to the unattractive state of major Nigerian cityscape and the deepening low quality of lives. Frequently practiced waste disposal methods in Nigeria, such as burial, open-air burning, and open dumping, have shown to be ineffective and detrimental to public health and the environment. The environmental effects of poor waste management also include water and air pollution. An improperly disposed waste block waterways and drains resulting into fatal flooding and create a fertile environment for mosquitoes to breed.

1.2 Used and Expired Tyres in Nigeria

Tons of used plastic products and rubber products like worn tyres litters the Nigerian environment. It is estimated that 259 million tyres are discarded annually in Nigeria (foraminifera, 2018). Disposed tyres constitute a large chunk of the municipal solid wastes in Nigeria due to the country heavy reliance on road transportation. The discarded tyres are not fit to be used by vehicles because their continuous usage can cause accident leading to the loss of human lives. Often, waste tyres are retreaded for reuse, or processed into crumbs for making surfaces and into chips for use as a solid fuel (foraminifera, 2018). However, the unconducive business environment in Nigeria caused by poor infrastructure and multi-tax system hinders industries such as tyre production factories that can either retread or recycled for use. The previously available ones have relocated to neighboring countries. Used tyres are typically discarded, reused or burnt. Open air burning of tyres pollutes the air, contaminates the soils, alters their physical and mechanical properties and makes the soil prone to ecological disasters. Hence, this research reused discarded tyres to produce furniture suitable for home use.

2. Methodology

This research design is product development. The research population are eight unused and expired tyres packed from dumpsites around Ifo Ogun State. The materials utilized for this research include unused tyres, fabrics, dye, hydroSulphate, Soda, Foam, wooden plank, Binding wire

2.1. Procedure of Production

Production of Center Table
Tyres were washed and dried to remove dirts. The fabric was also washed and spread in the sun to dry, then dyed into red and blue using Adire technique (see Plate 2). Dyed fabric was ironed for smoothening. Foam materials with minimal thickness were wrapped and fixed firmly on the tyres using stapled gun to prevent removal of the foam from the tyre. Likewise, the dyed fabric with Adire patterns were laid and wrapped on the foam covering the exterior of the tyres (see Plate 3, and Plate 4). To create a seat, two wrapped tyres were fixed together using screwed steel plate (see Plate 5), short pieces of 2×3 planks were inserted into the joined tyres and nailed on wooden round shape base fixed underneath the lower tyres. A round glass piece was placed and affixed on the upper part of the joined tyres to produce the center table. Adhesives was applied to the edges of the wrapped foam and fabric to achieve good finishing.

Plate1: Retrieved discarded tyres

Plate 2: Dying of Fabric

Plate 3: wrapping of foam on the tyres

Plate 4: Affixing foam to the tyre with gun stapler

Plate 5: Affixing Adire fabric and foam to the tyres

Plate 5: Joining of wrapped tyres with metal the

Plate 6: Inserted 2×3 Planks placed on an underneath base

b)

Plate 7: Application of adhesives to the edges of the wrapped foam

Production of Seats with Back Rest

Some of the tyres were cut into two, using saw blade and small pieces square shaped plywood were inserted into the openings to brace and strengthen that section of the seat to provide the needed comfort when rested upon. These parts of the seat was wrapped and covered with foam and adire fabric. The back rest was placed on a complete tyre that has an underneath base affixed with 4pieces of 2×3 in the interior and covered on to the top with roundish based wrapped with foam and adire fabric which enables users to seat. Four sets of these seats were produced and each has aluminum steel attached underneath to create balancing for the seats and center table

Plate 8: Cutting of tyres into two to create a back rest

Plate 9: Insertion of plywood pieces into

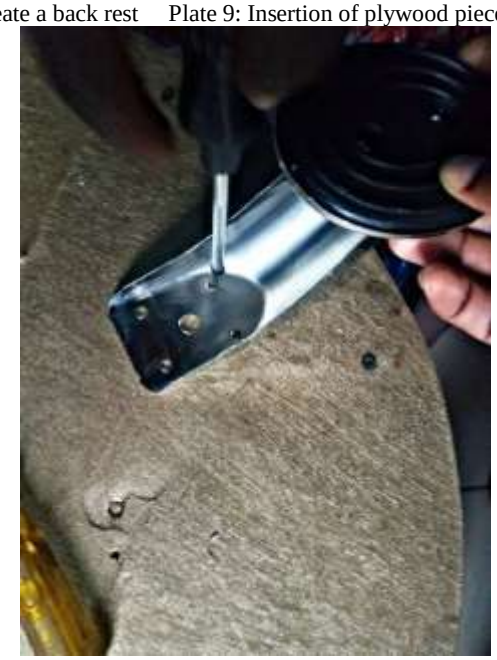

Plate 9: Fixing of metal stands to the furniture base

Plate 10: Seat wrapped with foam

Plate 11: Seat wrapped with foam and fabric

Plate 12: Complete Set of tyre made furnitures

3. Discussions and Results

The result shows that expired and used tyres can be skillfully reused to create objects of premium and functional value. The produced furnitures resonate comforts and style. Balancing and movability are the trademark of these creative items. The steel stands attached underneath the furniture's enhance balancing and movability. Adire fabric covers add richness and colourful socio-cultural embodiments to the furnitures. Also, the incorporated foam material enables easiness and usability. These furnitures fit for both indoors and outdoors due to the aesthetics and adaptability features. Therefore, they are suitable for offices, banks, hotels, public buildings, homes and others. Tyres are sturdy and non-degradable, hence the furnitures will be durable and long-lasting.

4. Conclusion

The transformation of expired and used tyres into home and office use furnitures showcases the entrepreneurial opportunities therein in the application creative skills to items of perceived little or no value. Capacity building in waste wealth leverages a sustainable means of livelihood across the value of production of in the reuse of discarded items. Also, this type of entrepreneurial venture can easily be setup because the primary materials are cheaply available. Creative reuse of discarded items such as tyres hitherto changes the perception of these items as being objects of no value that constitute an environmental nuisance which could endangered human lives. Reuse is environmentally friendly, safe and cost effective approach to disposing waste materials than other recycling methods.

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Assessing Sustainability of Small Scale Business Opportunities in Nigeria: Prospect and Challenges

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Abstract. Small Scale Enterprises have been accepted worldwide as instrument of economic growth and development. No wonder that government, particularly in the developing countries has made tremendous efforts and establish policies to enhance the capacity of small scale enterprises. However, despite government institutional and policies support to enhancing the capacity of small scale enterprises, small scale enterprises has fallen short of expectations. This then, generated serious concern and skepticism on whether it can bring about economic growth and national developments in Nigeria. This type of business are faced with significant challenges that compromise their ability to function and to contribute optimally to the economy. Hence there is need to examine the challenges and prospects of small scale enterprises opportunities in Nigeria.Survey in the form of descriptive research design were used, 152 questionnaires were administered to the staff of selected poultry farm in kwara state out of which 15 were wrongly fill nor returned the remaining 137 were used for the analysis. Proportional sampling method was used to determine the sample size. Data generated through questionnaire were analysed using both regression and Pearson correlation. Data were analysis, at (R) 0.05 level of significance and the result revealed that access to finance and capital have significant impact on SMEs Drives.(b=0.741, t=3.842, df=4 p(.000)<0.05).This study was conducted in kwara state, Nigeria. The phenomenal growth of small enterprise in Nigeria is mainly due to the people's quest to be self-employed and not because it is easy to establish or manage. Financial constraints and Lack of management skill hamper the efficient performance of small scale enterprises in Nigeria. In view of this, we recommend that government and other non-governmental organization should regularly organize seminars for potential and actual small and medium enterprise operators on how to plan, organize, direct and control their businesses, and that small business enterprises operators' should device effective marketing strategies and good management customers relations at all times.

Keywords: Small Business Enterprises, Opportunities, Challenges, Prospect, Development

1. Background to the Study

Small scale business started gaining prominence in Nigeria in the early 1970s when many personal enterprises started springing up. Before this time, agricultural dominate the economy. There were a lot of agricultural small holding before and during emergency of oil boom. Over 75 percent of agricultural holding were managed by the small farmers which comprise mainly family business Government agricultural holdings were not more than 10 percent. Micro and small scale businesses are catalyst in the socio – economic development of any country. They are a veritable vehicle for the achievement of national macroeconomic objective in term of employment generation at low investment cost and enhancement of apprenticeship training. In Kenya, for instance, Kombo, Justus, Murumba and Makworo (2011), submitted that "micro and small scale entrepreneurs who include agriculture and rural businesses have contributed greatly to the growth of Kenyan economy".

The sector contributes to the national objective of creating employment opportunities, training entrepreneurs, generating income and providing a

source of livelihoods for the majority of low income households in the country. According to Jegede (2015), said that the role of small-scale business in the industrial development of any nation include such factors as employment generation, poverty eradication, improved income distribution and fulfillment of basic needs. Small scale business had suffered a lot of problem in Nigeria such as facilities problem, expansion, location, inadequate fund etc. government always neglect the sector, therefore, the problem of small-scale business has not been rectify, government should provide all necessary amenities to assist small scale business in Nigeria.

The catalytic roles of micro and cottage businesses have been displayed in many countries of the world such as Malaysia, Japan, South Korea, Zambia, and India among other countries. They contribute substantially to the Gross Domestic production (GDP), export earnings and employment opportunities of these countries. Micro and small scale enterprises (MSEs) have been widely acknowledged as the springboard for sustainable economic development. Apart from the fact that it contributes to the increase in per capital income and output, it also creates employment opportunities, encourage the development of indigenous entrepreneurship, enhance regional economic balance through industrial dispersal and generally promote effective resource utilization that are considered to be critical in the area of engineering economic development (Tolentino, 1996; Oboh, 2004; Odeh, 2005).

Governments have stepped up efforts to promote the development of SMEs through increased incentive schemes including enhanced budgetary allocation for technical assistance programme. Also, new lending schemes and credit institutions such as Economic Reconstruction Fund (NERFUND), World Bank-assisted small-scale enterprises loan scheme (SMES), Nigeria Export and Import Bank (NEXIM), the people's Bank of Nigeria (PBN) and the Community have been established by the federal government for the purpose of assisting the MSEs to meet their finance needs. There have also been fiscal incentives, grants, bilateral and aids from multilateral agencies as well as specialized institutions towards making the small and micro business and apprenticeships schemes vibrant.

2. Statement of the Problem

There have also been fiscal incentives, grants, bilateral and aids from multilateral agencies as well as specialized institutions towards making the small and micro business and apprenticeships schemes vibrant. It's of great concern that this vital sub-sector has fallen short of expectation. The situation is more disturbing and worrying when compared with what other developing and developed countries have able to achieve with their cottage businesses coupled with significant attention to apprenticeship training and employment generate. It has been shown that there is a high correlation between the degree of poverty, hunger, unemployment, and economic well-being of the citizens of countries and the degree of vibrancy of the respective countries small scale enterprises. In spite of the fact that small scale enterprises have been regarded as the bulwark for employment generation and technological development in Nigeria, this subsector is faced with enormous challenges such as facilities problem, expansion, location, inadequate fund etc. government always neglect the sector despite if prospect. To ensure the achievement of this management objective in Small-scale business, this research has been proposed to address the following challenges:

- Management problem caused by poor planning
- Finance problem caused by lack of financial support and poor funding
- Multiple and High Taxes

The prospects of Small Scale Business in Nigeria shall look at:

- Employment opportunities
- Job Creation
- Contribution to total Gross Domestic Product (GDP)

3. Research Questions

The following research questions have been raised to enable the researcher pursue the study effectively:

- Does Access to finance/Capital have greatest impact on SMEs in Nigeria?
- Do Employment opportunities have significance relationship with the management of small-scale business?

4. Objectives of the study

The main objectives of the study are to examine the durability of small scale business opportunity and challenges in Nigeria and the specific objective is as follows:

- To examine if access to finance/Capital has greatest impact on SMEs in Nigeria.
- To determine the significance relationship of employment opportunities on the management of small-scale business.

5. Research Hypotheses

H_{01} Access to finance/Capital has no greatest impact on SMEs in Nigeria.
H_{02} Employment opportunities have no significance relationship with the management of small-scale business in Nigeria.

6. Literature Review

6.1 Concept of Small Scale Business

There is hardly any unique, universally accepted definition of SMEs because the classification of business into small and large scale is a subjective judgment (Ekpeyong & Nyong, 2012). Egbuogu (2013) noted that definitions of SMEs vary both between countries and between continents. The major criteria use in the definitions according to carpenter (2015) could include various combinations of the following: Number of employees, financial strength, Sales value, Relative size, Initial capital outlay and Types of industry. Inang & Ukpong (2012) however, stressed the indicators prominent in most definitions namely, size of capital investment (fixed assets), value of annual turnover (gross output) and number of paid employees. In countries such as the United States of America, Britain and Canada, small and medium business is defined in terms of annual turnover and number of paid employees. In Britain, for instance, a small and medium business is defined as that business with an annual turnover of €2 million or less with fewer than 200 paid employees.

The Research institute for Management Sciences, University of Delft, The Netherlands, has classified businesses into four groups and defined small-scale industry as one employing 10 –99 persons in which the Manager personally performs all the functions of management without actually taking part in the production. Stanley and Morse (1965) in the work of Odeh (2016) stated that post World War Japan defines small and medium enterprises as one either having capital not exceeding 50million or having not more than 300 employees in manufacturing industry, and either having capital not greater than 10million or having not more than 50 employees in commerce and service sectors. They further reported an Indonesia Agency for Small and Medium Enterprises as defining small scale enterprises to mean all enterprises, household or cottage, employing less than 10 full time workers and not using motive power or machinery, and medium sized industry as one employing between 10 –50 workers and using motive power. From the point of view of quantitative measure, the Indian official version defines small scale industry as comprising manufacturing enterprises with investment in plant and machinery not exceeding 750,000 Rupees. In the definition, employment was emphasized, thus reflecting India's preoccupation with problems of scarcity of capital and unemployment.

In Nigeria, the definition of SMEs also varies from time to time and according to institutions. The Nigerian Government has used various definitions and criteria in identifying what is referred to as micro and small sized enterprises. At certain point in time, it used investment in machinery and equipment and working capital. At another time, the capital cost and turnover were used. However, the Federal Ministry of Industry, under whose jurisdiction the micro and small sized enterprises are, has adopted somewhat flexible definition especially as to the values of installed fixed cost. Amidst several definitions provided by the Government and its attendant agency, the National Council on Industry (1991) defined micro enterprises as an industry whose total project cost excluding cost of land but including working capital is not more than N500,000:00 (i.e. US$50,000). Small scale enterprises on the other hand is defined by the council as an industry whose total project cost excluding cost of land and including working capital does not exceed N5m (i.e. US$500,000).

Consequently, The National Council on Industry (2001) following the agreement of a Committee comprising FMI, Central Bank of Nigeria (CBN), Nigerian Bank for Commerce and Industry (NBCI), Nigerian Industrial Development Bank(NIDB), NASME, Kebbi State and the Nigerian Association of Small and Medium Scale Leather/Allied Products Industrialists on the classification of SMEs reclassified and defined Micro Enterprises as an industry with a total capital employed of not more than N1.50 million, including working capital but excluding cost of land, and/or a workforce of not more than 10 workers, and Small Scale Enterprises as an industry with a total capital employed of over N1.50 million but not more than N50 million, including working capital but excluding cost of land, and/or a workforce of 11 –100 workers. According to Essein (2001), small-scale

industry as an industry with total capital, employed for over N1.50 million but not more than N50 million, including and per a labour size 11-100 workers.

The enterprise promotion Decree of 1989 as amended in 1994 defines small scale business as any enterprise set up to make the owner self-employed and self-reliant. Such businesses include businesses include business centers, organized mechanics and allied artisan such as electricians; panel beaters supermarkets, gift shops e.t.c. Emphasis is not laid the amount of capital or on the number of employees engage by the business but on creating employment for the owner. There are many definitions of small-scale enterprise and there is no conventional uniformity among them. However, the definition based on capital especially in the Nigeria economy should be revisited from time to time due to consistent devaluation of Naria (national currency) and high inflationary trend in the economy.

- Small and Medium Enterprises Development Agency of Nigeria (SMEDAN) and National Bureau of Statistics SBN Collaborative Survey (2013). See MSMEs as
- Micro Enterprises are those enterprises whose total assets (excluding land and buildings) are less than Five Million Naira with a workforce not exceeding ten employees.
- Small Enterprises are those enterprises whose total assets (excluding land and building) are above Five Million Naira but not exceeding Fifty Million Naira with a total workforce of above ten, but not exceeding forty nine employees.

Medium Enterprises are those enterprises with total assets excluding land and building) are above Fifty Million Naira, but not exceeding Five Hundred Million Naira with a total workforce of between 50 and 199 employees

6.2 Types of Micro and Small Scale Enterprise

Fasua (2006) categorized business that full under small and medium scale as follow in small scale enterprise, firewood supply, packaging of food items, meat retailing, plantain production, restaurant service, small scale poultry raising, rabbit raising, organizing labour squad, operating a nursery for children, home service, arranging food for parties and host of others. Business grouped under medium scale according to fasua are: soap production, acqua culture/fish farming, chalk making, foam production, nylon production, concrete block production, hair/body cream productions, chemical production, commercial poultry, professional practice claw, accountancy, education, food and beverage production among others. Importance of Micro and Small Scale Enterprises in Nigeria (MSEs) are the backbone of national development. For a country to reach its full potential in terms of economic and social development, it cannot afford to ignore the importance of its indigenous micro and small scale enterprises (MSEs) and the contributions that they make to the country's economy.

In this wise trade liberalization and the encouragement of foreign directive investment has to go hand in hand with a through and concentrated effort to help the growth and development of small business to enhance development. For instance, study done by the federal office of statistics in 2004 shows that 97% of all businesses in Nigeria employed less than 100 employees. It therefore means that 97% of all business in Lagos State used the umbrella "small business". The micro and small enterprises sector provides, on average, 50% of Nigeria's employment and 50% of its industrial output. No government can afford to ignore such a high contributor to its economy. The proportion of Nigeria micro and small enterprises and their impact on the economy is pretty much similar to these in other countries of the world especially in advanced economies. These altogether employed more than 50% of private work force, and generate more than half of the nations.

Rationale for Emphasizing Micro and Small Scale Enterprise in Nigeria's Industrial Development Fabayo (1989) observed that one major claim for focus on SMEs is that they are large employers of labour and this makes them vital in coping with the problems of unemployment and poverty. According to him, strong evidences based on country and regional experiences exist to show that small firms are major source of employment opportunities for a wide cross-section of the workforce: the young, old part-time workers and the cyclically unemployed. Meyanathan (1994); Ukpabio (2004) and the World Bank (2001), agreed that it is micro and small scale enterprises (MSEs) that play intermediate role in the development of large scale enterprises. They reduce regional disparities through the creation of employment opportunities in the rural areas and mobilize local resources more readily than large-scale industries. Uzor (2004) opined that micro and small scale

enterprises (MSEs) contribute to national development by positively influencing the distribution of income both in functional terms, wages and profits in nominal terms. Focus on SMEs help to decentralize industries thereby not only accelerating rural development but also stemming urban immigration and the consequent problems of congestion in the cities.

Another rationale for focus on micro and small scale enterprises (MSEs) is its contribution to value added in the manufacturing sector and to the Gross Domestic Product (GDP) of the economy. Numerous country studies have shown that the value-added contribution of SMEs can be quite substantial for example small firms in the U.S. economy in 1978 accounted for 37% of the GDP, SMEs have also the potentials for contributing to export promotion as is the case in some developed countries where industrial exports are drawn from the small firms producing textiles, electrical goods, clothing, leather and ceramic products etc. Micro and small scale enterprises (MSEs) have been found to have locational flexibility. From the study conducted by Uzor (2004), he noted that MSEs could be more readily used to achieve industrial dispersal and regional balance in economic development. Of particular importance is small firms' usefulness in the diversification of the industrial structure and for the transformation of the rural economy. Another outstanding contribution of modern small business is its influence on the contribution to the competitive price structure. The large number of small firms forms a broadly based variety of piece enterprise firms, providing a near perfect competitive situation. In this way, small businesses act as a natural antidote to the price formation of large and powerful monopolistic or oligopolistic conglomerations. Economists have in addition to the above reasons for the attractiveness of small firms, identified specific advantages associated with small-scale enterprises.

6.3 Problems of Small Scale Enterprise

Baumback (1983) in the work of Fatai, (2011) contend that most of problems of small and medium scale enterprises including manufacturing ones are external to it. According to Baumback "among the more important of these external or environmental factors are those related to capital shortage, taxation and regulations, product liability patent and franchising abuses. These are discussed: Lack of Basic Infrastructure: The micro and small scale enterprises (MSEs) sector Nigeria operates in an environment with very poor infrastructure which constitutes a barrier to entry and hinders international competitiveness. In many States in the country, nonexistent of infrastructure, inability to access market, communication, power, water etc. prevent development of micro and small scale enterprises (MSEs).

Access to Financing: Lack of short, medium and long term capital, inadequate access to financial resources and credit facilities affect the growth of micro and small scale enterprises (MSEs).
Capital shortage: The author observes that micro and small scale enterprises (MSEs) have serious financial problem in at least three respect of:
a) Securing funds in small amount at rates comparable with those paid by large industries.
b) Building and manufacturing adequate financial reserves
c) Securing long term equity capital.

Inflation: Despite the fact that cost of capital is higher for the small scale manufacturer, the effect is even compounded by raising inflation rate.

6.4 Challenges Facing Small Scale Enterprises in Nigeria

There are various challenges facing micro and small scale enterprises in Nigeria; while some are financial others are non-financial. The financial constraints include those factors that prevent small scale enterprises from accessing funds easily, inadequate sources and supply of funds has been a major setback to the realization of many brilliant business ideas and outward expansion of existing business. The inability of the small business owners to raise funds expand their business has been linked to poor business history, high risks, associated with starting new business, which banks tend to avoid, insufficient collaterals, inadequate record keeping and knowledge of the risks facing their business. Record keeping is particularly important to the integrity of the business. The prevailing corrupt tendency in Nigeria society, which has permeated the fabric of the society including Nigeria entrepreneurs, have prevents most small and medium enterprises operators from keeping adequate records. Many entrepreneurs avoid paying tax into the relevant authorities.
Poor governance structure is another factor preventing small and medium enterprise to access founds easily from banks and other specialized financial institution. An industrial analysis recently observed that one of the reasons why small scale enterprises funds has not been invested, is the

operator prefer to get the funds as loan, rather than as equity contribution.

To gain access to finance, small scale enterprises owner should learn to put up realistic business plan supported with financial projections, which highlight the profitability of the enterprises before they seek for funds. Such companies should be duly and legally registered with appropriate authorities maintain financial records and put in place strong internal control mechanism. Above all, the operators should be knowledgeable about the kind of business they want to venture into.

6.5 Prospect of Small Scale Businesses

The prospect of small scale businesses development is very promising in Nigeria being one of the developing economies, where most of the sectors are yet to be optimally utilised or developed (Sanusi, 2009). The presence of a dynamic population is the sole basic rock of prospect because it guarantees varieties in terms of taste, fashion, needs and wants, thus providing a good framework for business opportunities, which forms the basis of investment for any SME development (Oyedijo, 2001). Ogechukwu (2005) opined that the population in Nigeria as currently being experienced would also be in tune with the provision of manpower. SMEs are more efficient than the large-scale plants in utilising and training a small number of skilled labours, which can more readily be effectively utilised leading to continuous and effective utilisation of manpower in the economy (Jegede, 2015). They can easily adapt to the local markets and local sources of raw materials, therefore promoting industrialisation/ decentralisation of industry in rural and urban areas. They are suitable for mobilisation of small savings for productive purposes, which would not be readily available or at least not in industrial capital formation within the context of large-scale projects.

SMEs are generally the foundation of a never falling supply of potential entrepreneurs, who are ready to take a chance on the exploration of new ideas or favourable market opportunities (Ogechukwu 2005; Oyedijo, 2001; Sanusi, 2009). They will provide productive outlets for the energy of the large number of individualistic people, who prefer to work in small units. They will help to create more jobs per unit of invested capital and per unit of energy consumed in the near future. In the peculiar circumstances of Nigeria therefore, the proliferation of successful SMEs would be particularly a blessing in employment generation (Ikpe, 1988; Lawal, 1997). It will continue to perform a highly economic role in those area, where the optimum size of operation was small e.g. where there was short run production, large variety of products and where customers services were of key importance.

Under certain conditions, there are economies of scale to be exploited by SMEs. The technical unit of production may be small, but a small firm may operate quite economically with very limited overhead costs (Loveman & Sengenberger, 1990; 2005). This will make the firm less vulnerable in period of depression and gives it a degree of flexibility, which a large firm does not possess. It facilitates decentralisation of industrial processes, which is helpful in providing a lasting solution to the current problem of imbalance in the distribution of business enterprises between the rural and urban areas (Sule, 2006). This will also help to check the perennial rural-urban drift, which has heightened social tension in Nigerian cities.

6.6 The Importance of a Small Scale Business

Eze, 2012. Small scale industries generate employment for a lot of Nigerian. A lot of unemployment for a lot of Nigerians. A lot of unemployed people and youths have found employment in small scale industries. A lot of small retail shops, cottages, restaurants, poultry farms, and telecommunication/telephone shops have been established and managed profitably by Nigerians who would have been unemployed till date. The entrepreneurs have in turn provided jobs for other Nigerians, who serve as support, technical and administrative staffs for them.

- It has encouraged self-employment for many youths both in the rural and urban areas. The spirit of successful entrepreneurship has taken over the mind of Nigerians, who believe in themselves and in the goal of self-employment, instead relying on government jobs. In the telephone retail and rental jobs, a lot of youths and Nigerian have remained self-employed. Their businesses have expanded to the level of employing some other unemployed people.
- Through the establishment of manpower development support schemes, and their involvement in the training and retraining of entrepreneurs, small scale industries have provided a pool of potential entrepreneurs and business people who are well equipped to start and successfully manage industries whether small or large, not only in Nigeria, but overseas. Successful business people in Nigeria like the Aliko Dangotes, the Ibrus, Mike Adenuga, Illodigwe and the Orji Kalus

started as SMES, before the growth of their various businesses into conglomerates.

- It has reduced the dependence on government and large firms on salaried employment. This is evidenced from the liberalization policy of the government in the telecommunication and education sectors as a lot of companies have been established to provide support staff and employment for Nigerians.

7. Empirical Review

In the work of Eze, (2012) on the problems and prospects of management of small-scale business in Nigeria, the Statement of Problem identified were management problem caused by poor planning, finance problem caused by lack of financial support and poor funding and multiple and high Taxes. While the prospects of Small Scale Business in Nigeria can be sub-divided into: employment opportunities, job creation and contribution to total Gross Domestic Product (GDP)**.** To meet the general objective, the study focus on the following specific objectives: To identify the effect of poor planning to the management in small-scale business, to examine how lack of financial support and poor funding can lead to Finance problem of small-scale business and to determine how Multiple and High Taxes influence the management of small-scale business. The descriptive survey method was used and the research tool was questionnaire. 9 respondents answered the questionnaire. Data analysis using likert scale and presentation was done by the use of tables. The findings from the study showed mainly that there is evidence to prove that poor planning affects the management in small-scale business. Finally, solutions and recommendations were proffered on how the poor planning to the management in small-scale business should be improved to help their productivity by combination of critical success factors.

8. Methodology

Area of the Study: The area of the study is Kwara state. The selected Poultry farm companies under study are: Dayntee Farm, yamffy farm Limited, De integrated farm kwara state.

Research Design: The study employs the use of descriptive research design using survey techniques. The justification is that the survey method allows the collection of significant amount of data in an economical and efficient manner. A survey is a fact-finding study and it is a method of research which involves the gathering of data directly from a population or a sample thereof at a particular time.

Population of the Study: The population of the study is collated from the staffs of Dayntee Farm, yamffy farm Limited, De integrated farm Kwara state.

The population is represented in the table below:

Table .1: Population of the Staff from the selected poultry farms Companies in Kwara State

Company	Top Management	Middle Management	Lower Management	Total
Dayntee Farm**.**	3	10	50	63
Yamffy farm Limited**.**	12	27	84	123
De integrated farm**.**	4	6	50	60
Total	**19**	**43**	**184**	**246**

Source: Field Survey. 2020

The population of the study comprises of 246 management/employees of the selected Poultry farm companies in Kwara state.

Sample Size: The sampling technique employed for this study is simple random sampling. The simple random sampling technique was used because it gives every member of the population an equal opportunity of being included. The sample size of this study is 152 back by Yamane formulae, this is because a total of 152 questionnaires were issued, 15 was invalid while 137 was returned and used for analysis

Method of Data Analysis: Simple percentages and frequency were used in analyzing responses collected from the respondents in the selected poultry farm companies in kwara state through the aid of questionnaire. However, Pearson correlation technique was used to identify the relation between variables. Pearson's correlation statistical technique was used in order to examine the impact of durability of small scale business prospect of selected poultry farm companies in Kwara state.

9. Data Presentation and Analysis

The data gathered from the management/employees of the selected Poultry farm companies in Kwara state are hereby represented using simple percentages and frequencies. The study presents and analyses the data collected from the respondents as follows:

Response Rate

Table 2: Distribution of Questionnaire

Responses	No of questionnaires distributed	Questionnaire returned and valid	Questionnaire not returned or invalid	Percentage of returned and valid questionnaires (%)
Dayntee Farm.	39	35	4	22.6%
Yamffy farm Limited.	76	67	9	42.3%
De integrated farm.	37	35	2	24.1%
Total	**152**	**137**	**15**	**89.0%**

Source: Field survey, 2020

Table 3 shows the distribution of questionnaires to respondents. 89% of the questionnaires were retrieved while 11.% was not returned or invalid for analysis. However, the number of questionnaires retrieved is enough to carry out the study.

Table 3: Demographic Distribution of Respondents

Characteristics	Respondents	Frequency	Percentage (%)
Gender	Male	97	71
	Female	40	29
	Total	**137**	**100**
Age	21 - 30 Years	92	67
	31 – 40 Years	27	20
	40 years and Above	18	13
	Total	**137**	**100**
Qualification	WAEC/OND	100	73
	HND/B.Sc./B.A	31	23
	M.Sc./Ph.D.	6	**4**
	Total	**137**	**100**

Source: Field Survey, 2020.

The respondents gender indicate that 97 (71%) are male, while 40 (29%) are female. Respondent age indicates that 92 (67%) were between the age of 21 and 30 years, 27 (20%) are between the age of 31 to 40 years while 18 (13%) are above the age of 40 years. Respondents qualifications revealed that 100 (73%) have WAEC/OND, 31 (23%) have HND/B.Sc./B.A while 6 (4%) have M.Sc./Ph.D

Test of Hypotheses

Hypotheses 1

H_{o1}: Access to finance/Capital has no greatest impact on SMEs in Nigeria

Table 4: The Regression Output for the Access to finance/Capital has no greatest impact on SMEs in Nigeria

Coefficients[a]

P = 0.05

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	23.434	36.749		.063	.950
Finance/Capital	19.654	5.139	.741	3.824	.001

Dependent Variable: SMEs drive

b Finance/Capital was significant at (P = 0.05). At a glance, this suggests that access to finance and capital predict the level of SMEs in Nigeria.

A regression model of access to Finance/Capital was conducted to predict its impact with the level of SMEs drive in the selected Poultry farm companies in Kwara State. This had a positive effect of 3.824 on the level of profit. This means that 1% increment in access to Finance and capital it has a 74.1% increment in SMEs Drives. Significant test for individual independent access to Finance and capital variable revealed that this strategy has a T-value of 3.824, P = 0.05 at a significance of 0.001. This suggests that access to Finance and capital has impact on SMEs drive of selected Poultry farm companies in Kwara State. It was found that finance and capital had a strong correlation with and the level of SMEs drive of selected Poultry farm companies in Kwara State. Hypothesis 1 which states that "Access to finance/Capital has no greatest impact on SMEs performances of selected Poultry farm companies in Kwara State." was rejected and Accept the Alternative which says Access to finance / Capital have greatest impact on the SMEs Drive of selected Poultry farm companies in Kwara State

Hypotheses 2

H_{02}: Employment opportunities have no significance relationship with the management of small-scale business in Nigeria

Table 5: the correlations results for the relationship between Employment opportunities and the management of SMEs
Correlations results

		Employment opportunity	Management of SMEs
Employment opportunities	Pearson correlation	1	.696**
	Sig. (2-tailed)		
	N	137	.000
management of SMEs	Pearson correlation	.696**	137
	Sig. (2 tailed)		1
	N	137	137

Correlation is significant at the 0.05 level (2 – tailed)

Table 5 shows that there is a positive relationship of .696 between Employment opportunities and management of SMEs. This means that Employment opportunities have a positive relationship of 70 percent with management of SMEs and the result is significant as p value less than 5% level of significance. Impliedly, Employment opportunities highly correlated with the management of SMEs Consequently, the null hypothesis whose say that Employment opportunities have no significance relationship with the management of small-scale business in Nigeria is fails statistically to be accepted.

10. Discussion of Results

Results in hypothesis one shows that there is a positive Impact between the two variables, T-value of 3.824, P = 0.05 at a significance of 0.001, thus there is a significant relationship between access to finance and capital and the level of SMEs drive of selected Poultry farm companies in Kwara State. Results from hypothesis two revealed that there was a positive correlation between the two variables, which shows a strong relationship of 69.6% , P = 0.05 at a significance of 0.001, thus there is a significant relationship between Employment opportunities and the management of small-scale business drive of selected poultry farm companies in Kwara State.

11. Conclusion and Recommendations

The need for Small scale businesses skill updating, this should be directed at enhancement of Small scale businesses in Nigeria. Small business growth and development is based on the strength of the supports they receive from governments through effective policies and financial regulations to meet the needs of the business operating in Nigeria. In this era of high global standards, greater accountability and competitiveness, it is critical that government leaders do everything necessary to improve Small scale business for economic development. Therefore, Nigeria can learn from the experience of global giants and create conducive environment that will enable these businesses to adapt imported technologies, modernize their process and grow to become large corporation.

The study recommends that government and other non-governmental organization should regularly organize seminars for potential and actual small and medium enterprise operators on how to plan, organize, direct and control their businesses, and that small business enterprises operators' should device effective marketing strategies and good management customers relations at all times.

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Print Media, Governance and Anti-Corruption Programmes in Nigeria

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Abstract. Corruption is the bane of good governance and as such prevents a country from providing basic needs for its citizens. In Nigeria, despite the series of anti-corruption programmes and the activities of the print media, cases of corruption still persist. The main objective of the study was to examine the role of the print media in the prosecution of anti-corruption programmes in Nigeria. The study adopted descriptive survey which combined both qualitative and quantitative methods. 10 print media organizations in Nigeria were purposively selected as population. These include The Punch, The Nation, The Guardian, The Sun, Nigerian Tribune, This Day, Vanguard, Daily Trust, The News, and Tell. The sample size was limited to Federal Capital Territory, Abuja and Lagos State through multi stage sampling. The reason for choice of the sample size is that Abuja and Lagos are the hub of media establishments and highly cosmopolitan locations in Nigeria. Survey and interview methods were used to administer and obtain data from eight hundred and twenty (820) respondents and sixteen (16) interviewees respectively. Quantitative data was analyzed using descriptive statistics in tables, percentages, mean and standard deviation, while the qualitative data from the media organizations were content analyzed. Findings revealed that the print media ensured that corruption cases were properly reported and prosecuted (Mean = 3.7425, St.D = 1.23216); encouraged collaboration among the different anti-graft agencies (Mean = 3.6459, St.D = 1.07545); lacked the political-will to fight graft; embarked less on investigative journalism; and unduly influenced by proprietors. The study concluded that the print media was instrumental to anti-corruption programmes during the period of the study (1999-2019). The paper recommended that the print media should engage more in investigative journalism, develop the political-will to fight corruption, and proprietors should desist from unduly influencing journalists while performing official duties to enable the print media contribute better towards the implementation of anti-corruption programmes in Nigeria.

Keywords: Print Media**,** Anti-Corruption, Democratization, Governance, Agency.

1. Introduction

Corruption means many things to different people. Okolo and Akpokigbe (2014) describe corruption as the illegal, dishonest, destructive, conscious and well-planned act by a person or group of persons; to appropriate, by unlawful means, the wealth of another person or group of persons and the securing of wealth or power through illegal means while Transparency International (2018) describes corruption as the abuse of entrusted power for private gain, which can be classified as grand, petty and political, depending on the amount of money that is lost and the sector, where it has occurred. Control of corruption is one of the indicators of good governance. Corruption in the public service impoverishes and alienates the citizens by depriving them of the presence of government expenditures (or benefits), who might also react by failing to pay their taxes, leading to inadequate funding for investment and development purposes (Ovienbor, Adeyeye & Otusanya, 2017).

Corruption has become a pervasive problem in the Nigerian economy involving huge sums of government revenue diverted to personal accounts of few government officials (Ovienbor, Adeyeye & Otusanya, 2017). Corruption, institutions and economic growth are related among developing economies of the world (Salami, Atoyebi & Lawal, 2016). Various media reportage has offered how the anti-corruption programmes can be implemented

successfully. Communities can use the Act to monitor resource allocations and spending by democratic institutions, the ease of doing business can be enhanced when people use the legislation to interrogate procedures and processes relating to recruitments, promotions and contract awards (Dogo, 2017). This can serve as a platform to give the government vital feedbacks on national issues by improving their participation in the decision-making process. This aligns with the position of the General Systems Theory, which states that a system is made up of a combination of elements such as inputs, outputs, environment, conversion process and the required feedbacks (Easton, 1967).

The paper covers print media and anti-corruption programmes in the Nigerian Fourth Republic from 1999 to 2019.
The period was selected because it is most current, the longest, and uninterrupted civil rule since the nation's return to full-grown democracy (Fatile, Akhakpe, Igbokwe-Ibeto & Oteh, 2012). Emphasis was placed on the traditional print media, which is also called the press, because of its unique features of permanence, indefinite exposures, ability to be read severally, being more intellectually-engaging, better sectioning of topics for detailed analysis, and ease of content analysis over the electronic media such as radio and television (Kokemuller, 2018). Furthermore, despite the penetration and wide usage, many social media information are fake, unverifiable and misleading; which make unqualified authors and commentators to dish-out misguided and unethical news that is at variance with the code of conduct that guide media practice in Nigeria (Ajibulu, 2016).

The print media is usually compelled to undergo strict gate-keeping and verification process, by upholding accuracy, news verification, balanced reporting and impartiality. These cultures contrast that of online journalism or social media that has the freedom to report information without undergoing any verification process (Anindya, 2015). In democratic countries, media organizations had, over time, developed journalistic standards for vetting, and verifying information (Fukuyama, 2020). There are fifty-one (51) newspapers and magazines in Nigeria (Nigerian Finder, 2018). The selected print media that have wide coverage, high circulation and national spread for the study are: (a) Newspapers: The Punch, The Nation, The Guardian, The Sun, Nigerian Tribune, This Day, Vanguard and Daily Trust (b) Magazines: The News and Tell.

A nation prospers when its human and material resources are used judiciously. Corruption becomes a national problem because public funds that should be used to cater for the people and provide basic infrastructural facilities are stolen or converted into private use (Akpan & Eyo, 2018). Corruption leads to the use of public resources to finance elephant projects at the expense of key infrastructural development like schools, hospitals, roads, water and electricity supply. This has been responsible for Nigeria's underdevelopment in all sectors (Adamu & Zuwaira, 2016; Abdulrahman, 2015). Corruption remains a common feature of many developing nations because it is almost impossible to have a corrupt-free society. The role of the print media is to serve as the 'prism' that mirrors the government by ensuring accountability, transparency, and stewardship in public administration (Moliki & Dauda, 2017). Corruption is grievous among many developing countries including Nigeria making them unable to provide the basic necessities of life for the citizens and promoting bad governance at the expense of development and good governance (Okolo & Akpokigbe, 2014). Therefore, the paper seeks to interrogate the observed discrepancies by examining the role of the print media in the anti-corruption programmes in Nigeria. The objectives of this paper is to examine the role of the print media in prosecuting anti-corruption programmes in Nigeria. Identify the challenges facing the print media in the reportage of anti-corruption programmes in Nigeria.

2. Conceptual Underpinnings

2.1 Print Media

Media, a collective noun for the press or news reportage activity, refers to the many ways and medium of having access to ordinary informational items, political news, commentaries or in-depth analysis. Media is a communication channel that provides members of the public with access to a variety of information - political, business or entertainment. In public communication, media includes the print such as newspapers, magazines and other publications; the electronic or broadcast (radio and television); and the New Media (social media).

After independence, the focus of the media shifted away from the arbitrariness of colonial rule to the inadequacies, fractiousness and excesses of the Nigerian political class, which replaced the 'British colonial masters' with focus on administering, rather than governing the country with as much arbitrary instruments as the British. The media then became an 'enemy' to be dealt with as a number of laws or ordinances that were enacted against the press. This character of the media and the democratic process

dominated the post-independence political process, as a consequence of military dictatorship, which is akin to colonial rule. The relationship between media systems and political systems has great importance for understanding the role of the media. The Development Media Theory shows this inclusiveness and recognizes the fact that societies undergoing a transition from underdevelopment and colonialism, to independence and development require the strengthening of media institutions (Mishra, 2016).

In Southern Europe, newspapers are addressed and read primarily by small clearly-defined, well-educated, urbanised and politically-active elite. In the Nordic countries, the contrary is the situation, as newspapers are intended for a wide audience, not necessarily by those interested or involved in the political life. Newspapers in the former communist countries are subsidised and supported by political actors and do not have a history of being run-for-profit, while those in the Northern European countries have a strong tradition of having newspapers as businesses run-for-profit, inclusive and strong institutions level the playing field and provide all citizens with opportunities to participate in and shape public policy (Acemoglu & Robinson, 2012).

When democratic institutions are unduly influenced by private interests, using non-transparent means, it could result in political corruption as can be seen in Nigeria of today. Strengthening the integrity, openness and credibility of both government institutions and the policy-making process should be a priority for governments around the world and this requires institutionalised mechanisms for disclosure, monitoring, enforcement and complaint resolution. When countries allow freedom of speech and a free and independent media, governments perform better while waste and corruption can be reduced (OECD, 2015). Measuring institutional performance is an important process for strengthening democratic institutions. This could help countries develop methods for assessing the quality of their core institutions, such as whether their budgets are comprehensive, whether there is effective external control of the budgets, whether their procurement process is competitive and whether they gather basic information on government operations such as taxation or employment that could promote transparency and accountability in governance (Moliki & Dauda, 2017).

Whenever government is operating secretly and is not answerable to the people, and the people are thus denied information and left in ignorance about the facts and figures of government in public offices, public affairs, and matters of public interest, the situation can be corrected by passing a freedom of information law such as was done in Nigeria through the Freedom of Information Act (FoIA) of 2011 (Moliki & Dauda, 2017). Similarly, where there is the freedom of information legislation, any person including the press, can apply for and receive information or document from government and any public authority. Where the request for information is turned down, the applicant may go to court and in an appropriate situation, the court will order that the information should be given to the applicant, especially, where the information is not national defence information (United Kingdom, Freedom of Information Act, 2000). Media operations in Nigeria are still usually pronounced and vivacious in Nigeria unlike what is obtainable in some African countries. On the media-democratic institutions' relations, the major limitations of the Nigerian media range from ownership pattern, which indicates that there is public ownership or government ownership, as well as private ownership of both the print and electronic media, as Sule (2015) notes that Nigerian journalists' code of ethics decries corrupt practices and encourages the observance of the highest professional and ethical standards.

Okafor (2011) states that there is also the complexity and pluralism of religion, religious sensibilities and denominationalism, observing that the two major religions of Christianity and Islam, together with their denominational and intra-denominational divisions, dominate religious terrain in Nigeria. Alemoh (2011) claims that Nigerian media practitioners have been accused on several occasions with regard to the issues of bribery, corruption and a host of other unethical behaviour in the discharge of their duties. Corruption in the media, usually called 'brown envelope' syndrome, is a big challenge, where journalists allegedly receive gratifications, to either suppress or manipulate news. Journalists in many African countries have been accused of receiving or demanding monetary and other forms of reward from newsmakers for publishing or 'killing' stories; a widespread practice referred to by different terms: 'soli' in Ghana, 'gombo' in Cameroon and 'brown envelope' in Nigeria (Ya'u, 2012).

2.2 Democratization

Democratization involves building a system that guarantees fairness, equity and justice to every citizen, irrespective of the party or personality in power (Jebril, Loveless and Stetka (2017). It also canvasses for the building of a state on an enduring

and sustainable democratic culture that guarantees the triumph of the rule of law. In the pre-colonial Nigeria, trappings of democratization could be seen in the traditional values of respect for the rights of the individual, as demonstrated in his right to attend court sessions, which was found in the Sokoto Caliphate; right to free trial and free hearing, as found in the Igbo system; and the constitutional checks and balances, as demonstrated in the Oyo system.

Komolafe (2010) asserts that such warped view of democratization tends to neglect the fact that some of the major physical infrastructure such as roads, bridges, airports, refineries and other facilities are what democratic dividends stand for and not democratization. This involves certain values, which include freedom of association, citizen participation in decision-making and non-arbitrary rule, tolerance of opposing views, respect for law and order, free and fair elections, leadership transparency and certain basic virtues such as popular participation, capacity expansion and freedom.

2.3 Good Governance

The essence of making the print media impactful in the prosecution of anti-corruption programmes is to bring about good governance. Shiyanbade, Ganiyu and Olajide (2016) describe good governance as the competent management of a country's resources or affairs in a matter that is open, transparent, accountable, equitable and responsive to the yearnings and aspirations of the people. Good governance also plays crucial role promoting the rule of law, allows for sound and efficient management of human resources for equitable and sustainable development (Shiyanbade *et al*, 2016).
Public administration strives to stimulate the existence of good governance, does not exist in a vacuum. Rather, it occurs within a social, cultural and political environment and its activities, like the general systems, are deeply embedded in that environment (Easton, 1967). This forms the ecology of public administration that is concerned with how the differences in social, cultural, environmental factors and experiences affect administrative actions externally in political, social, cultural, economic, technological and legal terms (Oladejo & Oni, 2016).

3. Corruption Management in Nigeria

Corruption has become a pervasive problem in the Nigerian economy involving huge sums of government revenue been diverted to personal accounts of few government officials (Ovienbor, Adeyeye & Otusanya, 2017). In Nigeria, democratic institutions and programmes saddled with the responsibility of curbing corruption include the Nigeria Police Force (NPF), Corrupt Practices Investigation Bureau (CPIB), Ethical Revolution/Re-orientation Campaign, Code of Conduct Bureau (CCB), War Against Indiscipline (WAI), Economic and Financial Crimes Commission (EFCC), Independent Corrupt Practices and other related offences Commission (ICPC), Budget Monitoring and Price Intelligence Unit (BMPIU), Nigerian Extractive Industries Transparency Initiative (NEITI) and the Whistle-Blowing Programme, among others (Dauda, 2017).

Corruption, institutions and economic growth are related among developing economies of the world (Salami, Atoyebi & Lawal, 2016). Corruption is prevalent in many African countries, including Nigeria, where media coverage of corruption matters among political office holders and the anti-corruption programmes have been remarkable and impactful (Ogbodo, 2016), beginning with the establishment of the ICPC in 2004 and EFCC in 2005. The press coverage of the prosecution and subsequent conviction of Mr. Tafa Balogun, a former Inspector-General of Police, was remarkable. Arguably, some of the celebrated corruption cases in the press were those involving the former governors of Plateau, Delta and Bayelsa states; Chiefs Joshua Dariye, James Ibori and Diepreiye Alamieyeseigha.

The same thing for Rev. Jolly Nyame, former governor Taraba State and Dr. Bukola Saraki of Kwara State, who were being investigated by the Code of Conduct Bureau (CCB). Just like the perceived excesses of Mallam Nuhu Ribadu as the pioneer chairman of EFCC (2003-2007) did not escape the scrutiny of the press while the perceived slowing down of the anti-corruption campaign under Mrs. Farida Waziri, had generated serious controversy. For Mrs. Waziri, who was EFCC chairman between 2008-2011, the perception of the vocal segment of the press about her tenure was that of deliberate slowing down of the war against corruption and that the media has been irrepressible in holding the citizenry, particularly, the political leaders accountable in Nigeria.

The EFCC, under Mallam Ribadu, was seen as a weapon in the hands of former President Olusegun Obasanjo, to deal with his perceived political opponents. Not much was recorded in terms of the ability of EFCC to successfully prosecute looters of the economy under the chairmanship of the anti-graft body under Mr. Ibrahim Lamorde (2011-2015) while

Mr. Ibrahim Magu has recorded significant arrests, investigation and prosecution of graft suspects, since assumption of office in 2015. Omeihe (2015) submits that corruption is endemic in Nigeria than what the current mandates of the anti-graft agencies can tackle because such mandates can only focus on incidences of corruption, as the agencies come in reactively only when there are financial infractions and not before they happen.

Various print media reportage has offered how the anti-corruption war can be fought successfully. The issue of concern is the impact of such an intervention. On assumption of office in 2015, President Buhari had directed EFCC and ICPC, to assemble documents on money carted away in President Goodluck Jonathan administration for necessary actions. In the publication, President Buhari said his administration will break the vicious cycle of corruption, unemployment and insecurity in Nigeria (Adesomoju, 2015) further stresses the need to rebrand institutional enforcement, adding that the laws against corruption are there, but what is lacking is their enforcement because 90% of corruption cases go undetected and those seen as being prosecuted are the only politically-exposed persons that make drama on the pages of newspapers. Dogo (2017) observes that several years after its enactment, FoIA had remained grossly under-utilized in its efficacy in addressing the issues of corruption and impunity that had characterized the nation in its quest for democratization.

It has been reported that from the inception of the EFCC since 2003, the commission has secured many convictions. The commission seems to have lost the majority of its cases in courts largely due to lack of diligent investigations, inadequate equipment, shortage of trained personnel, and poor strategic preparation (Dania, 2017). In keeping with the Act establishing the commission, recovered monies are usually paid into the Consolidated Revenue Fund of the Federation. The Acting Chairman of EFCC, Mr. Ibrahim Magu, had lamented that mothers of cyber fraudsters, popularly known as Yahoo Boys, were now organizing themselves into an association. Mr. Magu said such parents always justify their children's activities with the argument that they were supporting their families in the place of irresponsible, runaway or dead fathers (Ramon, 2019). The ICPC and DSS still have different roles to play in the anti-corruption programmes in Nigeria. The core mandate of the ICPC is to curb corruption in public and private establishments while the DSS is to prevent and protect the nation's corporate existence against violent crimes by maintaining internal security (Akpan & Eyo, 2018). This delineation of functions is necessary by the print media in strengthening the existing security apparatus by promoting inter-agency cooperation, avoid operational conflicts and improve the perception of Nigerians on security agencies in relation to efficient and effective performance of duties in Nigeria.

For Transparency International (TI), its recent report reveals that the anti-corruption war remains a concept or mere policy document. A list of alleged looters of funds in Nigeria has been released in batches showing that alleged looters were mainly PDP members and leaving out alleged looters belonging to other political parties, including the ruling APC (Akpan & Eyo, 2018). There is also the perception that Buhari deliberately chose to use political appointments of his political acquaintances and decampees from the opposition parties, as a result of fear from persecution and prosecution, to reward them. For instance, the former Secretary to Government of the Federation, Babachi Lawal, who was removed from office on accusation of tampering with the funds meant for the provision of habitable environment for the Boko Haram insurgency-related and internally-displaced persons (IDPs) in the North-East. Lawal allegedly played an important role in the emergence of the President in 2015.

The Acting Chairman of the EFCC was accused of refusing to answer questions from journalists regarding a petition submitted against the APC chieftain, Senator Bola Tinubu. Before then, the EFCC boss, who held a press conference in Abuja, had lamented the high rate of corruption in the country especially among the youths who perpetrate Internet fraud. He had alleged that many non-governmental organisations operating in the North-East were being used for money laundering (Akinkuotu, 2019). The Convener, Concerned Nigerians, Mr. Deji Adeyanju, had submitted a petition against Senator Tinubu, who is also the National Leader of APC, for having two cash-laden bullion vans in his compound on the eve of the presidential elections in February 2019.

The 2019 Corruption Perceptions Index (CPI) computed by Transparency International indicates that the aggregate data from a number of different sources that provide perceptions by business community and country experts of the level of corruption in the public sector. While the index does not show real incidences of corruption, it is a reliable indication of the perception of the Nigerian public and the international community about the state of corruption in the country. The index is 100%

impartial, objective and is globally well-respected. CISLAC observes that the introduction of the Treasury Single Account (TSA) has eliminated enormous leakages in most Ministries, Departments and Agencies (MDAs), the launch of the Anti-Corruption Strategy has provided, for the first time ever, but the period also witnessed increased attacks on civil society and the media (CISLAC, 2020).

4. Theoretical Framework

The study has adopted Development Media Theory for analyzing and examining anti-corruption programmes in Nigeria. The Development Media Theory was propounded in 1987 by Denis McQuail, a British Communication Theorist and Emeritus Professor at the University of Amsterdam, The Netherlands. The goals of the theory include the primacy of national development task, the pursuit of cultural and informational autonomy and support for democracy solidarity with other developing countries. The theory argues that unless a nation is well-established and its economic development well underway, media must be supportive rather than critical of government as partners, and that journalists should promote development by implementing such policies. This theory recognizes the need for some form of government intervention into the operation of media through government regulatory agencies, monitoring, training and licensing of media (Raza, 2012).

The theory underscores the importance of communication by stressing that development is impossible without communication. Therefore, the media, being the platform around which communication revolves, undertakes the role of executing positive developmental programmes, accepting restraints and orders from the state. In other words, it is proper and developmentally-essential for the media to yield itself to the politico-economic and socio-cultural needs of both the masses and the state (Eweka, 2017). Main features of the theory include getting the people to access good governance, discouraging of propaganda, generating genuine response from the audience, developing critical consciousness, two-way communication flow and aiding the development of communication tools (Mishra, 2016). The theory is applicable to countries like Nigeria with lower levels of economic development and with limited resources that take various forms, but essentially proposes media freedom under desirable conditions by favouring the ones in power.

The limited application of established theories of the media to majority of the Third World countries, which are vastly different from other Western countries, and the fast-changing economic and political conditions, have led to the birth of a new approach, whereby communication is used to carry out development tasks in line with nationally-established policy. Therefore, in the interest of the task of national development, the freedom of the media and of journalists needs to be moderated to an extent under the concept of the theory that outlined a new form of control in the society. The theory is inclusive (Mishra, 2016) and recognizes the fact that societies undergoing a transition from underdevelopment and colonialism, to independence and development, through the electoral process, often lack the full infrastructure, resources, traditions, professional skills and audiences needed to sustain and strengthen media institutions, as comparable to those of the advanced nations.

5. Methodology

The paper adopted descriptive design. The population of the study comprised selected Print media in Nigeria which include, The Punch, The Nation, The Guardian, The Sun, Nigerian Tribune, This Day, Vanguard, Daily Trust, The News, and Tell. Abuja and Lagos were purposively selected being the hub of media establishment and most cosmopolitan locations in Nigeria. Multi-stage sampling procedure was adopted to select print media stakeholders, journalists and members of the public (respondents, who are not print media stakeholders and journalists) but have an understanding of public administration and the electoral process in Nigeria. 820 questionnaire were administered and 16 respondents interviewed to elicit data from Stakeholders, journalists and members of the public. The response rate of the questionnaire administered was 781(95.2%). For secondary data, the study surveyed and analyzed contents of editorials, news analysis, news stories, feature articles, readers' opinions, and advertorials in the selected newspapers and magazines, covering the study period (1999-2019). Data obtained were presented in tables and descriptive statistics and content analyzed.

S/N	Item	Location	SA	A	I	D	SD	Mean	St.D
1	It has enhanced the fight against corruption by the government	Abuja (FCT)	156(52)	82(27.3)	19(6.3)	31(10.3)	6(2)	4.1767	1.59392
		Lagos	45(22.8)	106(53.8)	19(9.6)	24(12.2)	2(1)	3.8376	.98147
		Combined	202(40.6)	188(37.8)	38(7.6)	54(10.9)	8(1.6)	4.0423	1.39275
2	It ensured that laws on corruption are strengthened	Abuja (FCT)	21(7)	186(62)	41(13.7)	41(13.7)	5(1.7)	3.5300	1.00289
		Lagos	23(11.7)	116(58.9)	43(21.8)	7(3.6)	7(3.6)	3.7005	.89022
		Combined	44(8.9)	302(60.8)	84(16.9)	48(9.7)	12(2.4)	3.5976	.96252
3	It has ensured that corruption cases are properly prosecuted or reported	Abuja (FCT)	124(41.3)	82(27.3)	33(11)	42(14)	13(4.3)	3.8133	1.32830
		Lagos	31(15.7)	107(54.3)	26(13.2)	24(12.2)	7(3.6)	3.6345	1.06351
4	It has ensured coordination among the different agencies fighting corruption	Abuja (FCT)	45(15)	168(56)	41(13.7)	30(10)	10(3.3)	3.6333	1.08450
		Lagos	38(19.3)	96(48.7)	31(15.7)	24(12.2)	7(3.6)	3.6650	1.06399
		Combined	83(16.7)	264(53.1)	72(14.5)	54(10.9)	17(3.4)	3.6459	1.07545
5	The media has helped in enlightening the public on the dangers of corruption	Abuja (FCT)	100(33.3)	125(41.7)	38(12.7)	27(9)	4(1.3)	3.9067	1.12048
		Lagos	77(39.1)	93(47.2)	18(9.1)	7(3.6)	1(.5)	4.1929	.84717
		Combined	177(35.6)	218(43.9)	56(11.3)	34(6.8)	5(1%)	4.0201	1.02960

Table 1: Role of the Print Media in Anti-Corruption Programmes
Source: Field Survey (2020)

6. Data Presentation, Interpretations and Discussion of Findings

Table 1 reveals the analysis of the data on the respondents' views on the role of the print media on anti-corruption programmes in Nigeria. The interpretation of the contents of the table shows that on the average, the respondents were of the opinion that the print media enhanced the fight against corruption by the government (Mean = 4.0423, St.D = 1.39275); it ensured that laws on corruption were strengthened (Mean = 3.5976, St.D = 0.96252); it ensured that corruption cases were properly reported and prosecuted (Mean = 3.7425, St.D = 1.23216); it promoted coordination among the different agencies meant to fight against corruption (Mean = 3.6459, St.D = 1.07545); and the print media helped in enlightening the public on the dangers of corruption in the Nigerian State (Mean = 4.0201, St.D = 1.02960). All of these interpretations imply that the print media strongly contributed to the achievements of the goals of the anti-graft campaigns in Nigeria during the period of this study.

The Official Spokesperson of the Economic and Financial Crimes Commission (EFCC) further observed that newspapers and magazines have consisted of strong tools that organizations like the EFCC have been using to fight corruption, to enlighten and educate the public, as well as to get feedbacks regarding public appreciation of the anti-corruption campaigns, and that the print media used the strategy of investigative reporting to assist the anti-corruption agencies by calling their attention to issues that ordinarily will not attract the attention of the agencies. EFCC collaborates with influential print media establishments in organizing anti-corruption seminars, workshops, and partnerships with governmental and Non-Governmental Organizations (NGOs) and jointly with musical artistes, entertainers, religious leaders, schools, and National Youth Service Corps (NYSC) members, among others.

According to the State Director of Code of Conduct Bureau (CCB), the print media has not done enough on the promotion of anti-corruption in Nigeria, especially because corruption, a social problem that requires the cooperation of all to curb, is still very prevalent in the country. The print media seems to lack the political-will to fight graft in Nigeria. The print media needs to boost its efforts at investigative journalism and in providing background information on the people being investigated, to corroborate the veracity of oral evidence tendered by them. It was discovered that the print media positively impacted the anti-corruption crusade in Nigeria. It did this through its publications, which provided details on the national laws on corruption, constantly reported corruption cases and issues relating to the extent of cooperation between and among the different agencies meant to fight against corruption. Part of the support for anti-graft programmes included publication of the details that enlightened the Nigerian public on the dangers of corruption to the Nigerian State. These finding are related to the information held in existing literature. Corroborating these findings, Sule (2015) observes that Nigerian

journalists' code of ethics decries corrupt practices and encourages the observance of the highest professional and ethical standards, conforming to universally-accepted principle of confidentiality and non-disclosure of their source of information, bearing in mind that the Nigerian media has been considered as powerful enough to strengthen democratic institutions in achieving full democratization.

This understanding may have been the drive behind the print media's support for the anti-corruption programmes in Nigeria during the timeframe of this study. Also, Moliki and Dauda (2017) were of the opinion that the print media has the potential to draw attention to and scrutinise public activities, and may act as the 'whistle-blowers' when corruption occurs, or simply draw attention or scrutiny to activities. These tally with the assertion of Idumange (2013) that for the print media to consist of a useful framework for democratisation and strengthening of democratic institutions, as the press serves as the watchdog. This leads credence to the argument of the Development Media Theory that the media should undertake the role of executing positive developmental programmes by accepting restraints and orders from the state. Therefore, it is proper and developmentally-essential for the media to yield itself to the politico-economic and socio-cultural needs of both the masses and the state (Eweka, 2017).

7. Conclusion

The study concludes that the print media strongly contributed to the achievements of the goals of the anti-graft campaigns in Nigeria during the period of this study. Despite the challenges of inadequate remuneration of journalists, insufficient working tool, and undue interference by print media owners, newspapers and magazines were involved in enlightening, educating the public, and getting feedbacks regarding public appreciation of the anti-corruption campaigns. The print media used the strategy of investigative reporting to assist the anti-corruption agencies by calling their attention to issues that ordinarily will not attract their attention. Print media also collaborated with governmental and non-governmental organizations (NGOs) to fight corrupt practices and acted as 'whistle-blower' by exposing graft in Nigeria.

8. Recommendations

The paper recommends as follows:

- The Nigerian print media needs to boost its efforts at investigative journalism by providing background information on the people being investigated, to corroborate the veracity of oral evidence tendered by them.
- The print media should be more proactive by assessing and monitoring the capacity of the institutions to curb corruption in Nigeria.
- Print media journalists should be allowed to participate at the decision-making level for effective designing and implementation of anti-corruption programmes in Nigeria.
- Print media owners in Nigeria should pay adequate remuneration and provide sufficient working tools for journalists to carry out their duties effectively.
- Owners of media establishments in Nigeria should desist from undue interference when journalists are performing their duties in line with their code of professional ethics.

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Creative Welded Metal Art: A Means to Financial Sustainability

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Abstract. Creative welded metal art is a global profession from the ancient to contemporary time. Exposure to working metal creatively in modern time started in Europe in 1930 and later spread to other parts of the world. This act, since its emergence in Nigeria has not being explored as it was the case with the traditional metal approach particularly among the academically trained artists (sculptors). This paper aimed at bringing to fore importance of formerly trained artist in the act of creative welded metal art (work) particularly as it regards utilitarian objects (such as chairs, console, curtain poles and tie-back etc). Data for the study was gathered from both primary and secondary sources. It was observed that creative welded metal art is highly accepted in the society and many academically trained sculptors are found wanting in the trade. Therefore, the paper concluded by encouraging art schools and their products in the act of creative welded metal art as a means to self-financial sustainability.

Keywords: Creative, Metal, Welded, Economy, Self-Sustenance

1. Introduction

Ever since man discovers metal, it usage have helped human to develop and became more civilized as well as being sophisticated as metal explorations was used for various purposes. Globally, from ancient to modern era metal has been used for various means of which Africa/Nigeria is not left out in the creative possibilities of metal exploration. Metal is a type of chemical element that is malleable and ductile, usually solid, and has luster characteristics. The Oxford Advanced Learner's Dictionary (2000) defines metal as a type of solid mineral substance that is usually hard and shiny, through which heat and electricity can travel. Examples of such elements are tin, gold and iron. Metal is a generic term for family of mineral substances such as iron, aluminum, gold, brass, bronze, and copper. These substances have been explored in a variety of forms over time for making machinery, tools and in modern time for utilitarian object and figurative art works.

Jefferson (1974:128) asserts that Iron Age began on the African continent and also iron was smelt in Africa long before the Arabs and Indians imported it from Europe. She observes that Africans were known to be great artisans in iron as early as 400 B .C. African traditional metal works vary according to their production techniques. Most of the ancient metal works in Africa are either cast or forged. Cast metal works in traditional Africa are either in bronze or brass (known as ide or bùbù among the Yoruba speaking); they come in either solid or hollow cast technique which is known as lost wax process or cire perdue. It is a method of metal casting in which a molten metal is poured into a mould that has been created by means of a wax model.

Repousse is another technique of working metal creatively using non-ferrous metals such as copper and aluminum. It is a metal working manner in which a malleable metal is ornamented or shaped by hammering from the reverse side to create a design in low relief. Working a ferrous metal artistically in the ancient era was through forging, which the Yoruba's refer to as Isè Àgbèdẹ. Àgbèdẹ (Forging) is a process of heating a rod or metal sheet in the furnace and then painstakingly hammered it to a desired shape. It was through this means that many communities in Africa/Nigeria were able to produce their war and farm implements (such as spear hoe, knife, cutlass etc). Musical instruments (such as Aro in plate 1) and some objects of status and prestige (such as òpá Òsanyíng) are also produced using the techniques. This ancient act is still in practiced to this day.

The working of metal creatively in Nigeria became better refined with the introduction of electric arc welding machine in the mid twentieth century. Folarin (2010) in an interview reveals that the introduction of wrought welded metal in art in the mid twentieth century changed the face of metal-working in Nigeria. This modern approach (the use of welding machine) of working metal artistically in execution of figurative images originated from a Spanish artist (Julio Gonzalex) in 1930 and later spread to other part of the world, while in Nigeria according to Folarin (2010) the technique was introduced by the returnee slaves. The introduction has since continued to evolve in giving room to lot of creative experiments that changes the face of creative welded metal work from the ancient technique to what it is today. Wrought iron is a highly refined form of iron that is though strong but easy to shape and fairly resistant to rust. Wrought iron, could be described as a metal that had been worked on, formed and shaped by some means such as beating, annealing, twisting, bending, and welding (Ijisakin 2003:46). Folarin (2010) further stated that modern welded metal was used as decorative purpose in the Afro-Brazilian style of architectural design in Nigeria. He also reveals that the returnees were probably the first set of people in Nigeria to use wrought metal as part of their architectural design for burglar bars and fence railings in the country years before the country attain independence.

The earliest form of wrought iron works in Nigeria were imported in units for easy shipping into the country and then coupled together using bolts and nuts in screwing all the units together before being erected for the purpose they were meant to serve. An example of these is a small metal gate (in plate 2) found at the old Olótà palace in Òtà, Ògùn State fashioned in a similar form of the Yoruba àgánrándì or ẹran-òjẹ (goat gate) which then made of wood. The acceptability of this heralded the contemporary use of creative welded metal work which began to gain ground in Nigeria and thus, adding to the existing cottage art in the country.

By the 1980s, the use of welded metal art had become pronounced in the embellishment and fortifications of our architecture in which iron rods and plates were used as window and door burglaries in buildings and as fence railings and fabricated doors and gates. Domestic objects such as stool, chair and table are also fabricated using modern welding technique. Today, welding workshops are seen all over major towns and cities particularly in Lagos metropolis. Despite its variant creative tendency, acceptability and one of the cortege money making art in Nigeria that is of high demand, academically trained artists are found wanting in the act.

The few early contemporary Nigerian artists who involved in the exploration of metal for creative means to their financial self-sustainability known are the like of Agbo Folarin (1936 – 2010) and Olu Amoda whose through their efforts have being able to influence the upcoming ones. These two though gainfully employed in the academics, they probably understand the need to impact positively on their student artist by leaving by example. Aside their class strict schedule, they still spare some of their leisure time working in their private student fabricating some utilitarian house hold objects for clients. Hence, through this, some of their students have the privileges of adding more skill to what has already being thought in class.

The method involved is basically direct construction which involves building up form using metal plates, rods and pipes or any other applicable materials. For the purpose and better understanding of this paper, the nature of the welded metal art is classified into two types: Architecture related and household objects. Works produced in relations to this classification is acceptable and are in high demand by the people. Hence, creative welded metal art (utilitarian object) is very much lucrative, acceptable and have come to stay as a means of financial self-sustainability.

2. Architecture Related

Creative welded metal art in the study is classified into two categories: architecture and household object. The classification is necessary for better appreciation and understanding. Creative welded metal art of architecture related were gate, burglary, door, rails etc., while those of household object refers to are chairs, table, mirror frame, among others. It is of note that all form of art are sure way to a means of financial sustainability. Nonetheless, artist engaging themselves in the execution of utilitarian welded metal work will save themselves from the syndrome comments of many clients fond of saying “they wanted to help” (making most young artist to believe their art works is not a basic need) and eventually giving token for a work worth more their offer under the disguise of poor economy in the Nigeria. According to Folorunsho (2009) the visual art is basically a skilled profession which touches every aspect of human life, such as the simplest items used in home to the most sophisticated technological devices in use every day. In all this, the application of visual aesthetic is not in doubt.

Art as defines by Oxford English Dictionary is the expression of what is beautiful, appealing or more than ordinary significance based on aesthetic principles. This principles is nowhere better found than in African art were consciousness to aesthetic appeal in their creative work is taking in high value. Corroborating this, Sieber (1980) notes that African household objects were executed with skill, dexterity and purpose as well as the objects revealed an imaginative use of materials and are highly inventive in form, often embellished with motifs. While Bastin (1991) asserts that the executors of African utilitarian objects seek to achieve utility, efficiency and beauty all at the same time. In the same view, Firth (1951) refers to the implements and utensils used by ordinary people in traditional Africa that are adorned by aesthetic elements, are usually art objects and that such ornaments make the objects outstanding to people and so elevate them beyond mere utility.

The impact of academically trained artists in the act of creative welded metal art is of no small measure. Their aesthetic rendition on the welded utilitarian objects reveals strong affinity with those of their traditional background and as such, the synthesis associated with contemporary Nigerian art works is vivid in the metals works. Hence, their works shows evidence of borrowing, adaptation, adoption and synthetic idioms within and beyond the producer's culture as observes by Otonye (2004) in her study on "Synthesis and impact of traditional and modern artistic idioms on Nigerian Arts". Corroborating this, Stanley (1989) notes that modern artists in Africa through their works have a way of identification with their past, and as such, the artists training background propels them to have a great quest and link their current executions to that of the artists in the ancient time in support of Otonye (2004) that modern artist seek for cultural affinity and mediate between ancient African art traditions and contemporary international art form outside the shore of their soil without slavishly embracing either.

The metal gate in plate 3 is in line with Stanley and Otonye's view, as the work borrows so much from the African face mask. It is a welded metal executed in 1977 by Agbo Folarin (1936-2010), it was mounted at the conference centre of the Obafemi Awolowo University, Ile-Ife where it has added to the aesthetic of the environment. Of its kind is a metal door in plate 4 executed by Adeola Balogun (a sculptor) who teaches at the Yaba College of Technology, Yaba, Lagos. He has been involving in the execution of creative welded metal utilitarian works alongside with making figurative sculpture. The door is one of the welded metal doors mounted at his residence. This piece was painstakingly executed mostly with the use of found objects in which the oval shape at the upper part of the door being the focal point is closely related to the Ghanaian Akwuaba doll which is out of the artist Yoruba cultural background. According to Balogun (2015) in an interaction, revealed that he been getting constant commission for such work which is enough to be a sole source of income to feed a family, hence, the financial readiness attached to executing such products stands as a means of propelling him in doing such works.

Burglar which has been slammed an artisan (welder) work and usually executed in a simple design for window protection was fashioned in an on usual manner in the hands of academically trained artists. As such, the form may appear in a semi abstract linear form like the one in plate 5 which was fashioned to make a flying bird suggestive a dove (Àdàbà). While the one in plate 6 depicted more reflection of the artist affinity to his cultural background in which icon like a wooden comb (Òòyà) is used as dominant motif that gives the work a complete Africa identity. It was done by Evbodaghe Tony, a product of Auchi Art School. The work was commissioned by Barrister Andy Akporugo and was installed at the stair vent window at his chamber located at the G.R.A., Ikeja, Lagos, Also produced by Ebodaghe is the wall decorated welded metal art (see plate 7) that carries the paraphernalia of the law professions. This piece was also installed at the reception of the same building with the burglary bar. Both the burglar and the wall decoration are serving dual purposes; protection (of the widow) and aesthetic pleasure to the interior of the place. The most recent being the creative welded metal in plate 8 used in constructing the name of an art gallery, Thought Pyramid Art Centre-Lagos.

The durability of metal and its ease manipulation led to the choice of the medium as most of such executed using neon sign which is a plastic medium or other materials worn out within a short frame of time. The letters in this piece was carefully embellished to fascinate people attentions without obstruction the reading of the letters / words as well as Africanizing the work in relation to the socio-cultural background of the artist, the client and the targeted audience around. Creative welded metal works, like in wood and cast alloy work has processes which need to be considered during execution.

In plate 9, the metal gate was creatively welded with combination of discarded auto mobile parts such as rims, variant sizes of spanner etc. It is of note that the

act of using junk creative is synonymous with academic trained artist in Nigeria. My informant (who pleaded anonymity) revealed that the owner of the building is an Engineer and as such requested the artist to incorporate motifs that is associated with his profession. Contemporary creative welded metal art is not limited to architectural related but also include creative execution of household objects as enumerated bellow.

3. Household Utensils

Traditionally, wood has been known to be the foremost and most widely used materials for making indoor furniture, Availability of wood in abundance pave way for its use couple with the ease with which it can be shaped using simple tools. These qualities in addition to the aesthetic appeal of the furniture product are responsible for the construction of furniture (Makanju 2007). Encarta (2006) defines furniture as "the equipment in a room such as beds, chairs, table and chests, that usually gives a room a particular function, such as that of bedroom, dining room, or kitchen". Due to the nature of wood to weather, the early works in wood have not survived. Hence, over the years, every culture in response to demand of their climatic condition, durability, strength and function for which the furniture is to serve introduced new materials and styles. In Nigeria, deforestation have led to scarcity of good wood which probably of the strong reason that led to the introduction of new materials among which is iron / metal in making household furniture.

The earliest form of furniture made of wrought iron is the cast type imported to the country prior Nigerian Independence such as the one in plate 10. Later some welders began to make simple design form by using hollow pipe and flat bars in making chairs and table which is devoid of ornamentation. The poor economic situation in Nigeria accumulated to poor patronage of creative art generally led some academic trained artists to venture into making welded metal furniture and some household utensils as a means to financial sustainability. Their academic training background aided the form of their produced objects as they were able to introduced motif that elevates their works beyond mere furniture. Corroborating this effort, Folorunsho (2009) states that, African artist bear in mind when making their functional products, application of visual aesthetics.

According Iyorah (2015) a sculptor and graduate of Auchi polytechnic and incidentally being the person who influenced one of the writer of this paper into making of welded utilitarian objects (when they met in the year 2000) such as the centre table in plate 11 and the single sitter chair in plate 12 that has simplify design formed like the horn of a Bull (Ẹfòn). Iyorah reveals that most of his early works were design copy from foreign magazine brought by customers who requested for a copy of what they brought. The high demand of the product and quest to make something new led him to do sketches which afford him to put his own quota by ornamenting the works with African motifs and thereby give the welded work a Nigerian look (see the three sitter sofa sit in plate 13), an efforts that distinct his product from the common welder products who share the same venue as studio / workshop in the then wrought iron village at Alausa Secretariat-Ikeja.

The lavishly embellished table and chair in plates 14 was executed by Fidelix Odogwu (a sculptor graduate of Auchi Polytechnic) also carries strong affinity with traditional African art. Also in the same affinity is the lamp holder in plate 15 with a stylized geometric image of a water bearer (mai ruwa in Hausa and apọn mi tὰ among the Yoruba people of western Nigeria) at the centre as focal point. The head of the abstracted and stylized figure was formed in a similar structure synonymous with the Ghanaian Akwuaba doll while the half conical stand as the lamp cover was embellished in simple linear triangular shape embedded with perforated metal to enhance the beauty of the object.

In traditional Yoruba community, high profile is given to mirror and as such, carvers are usually commissioned a special case to house the cherished object. The taste for change however has resulted in the use of modern materials and technique the execution of the mirror frame using metal (see plate 16). It was executed using a circular shape as the frame in which other motifs in linear decoration was used to form two birds (that probably suggest couple) facing each other in a friendly mood on a tree branch. Despite the embellishment incorporated on the mirror frame, it still gives way for clarity of the user without any obstacle.

4. The Creative Processes of Welded Metal Art

Prior to the involvement of artist with academic background in Nigeria, welders are the prominent people who are into metal works, and like every other traditional craft professions, it is dominated by illiterate / semi-illiterate (people who can hardly read and write). The chronic economic situation from the mid 80s is one of the factors that forced many academically trained artists (sculptors) who see venturing into making domestic art object an adopted

and accepted means of rescuing themselves from the economic hardship. It is worthy to note that, their involvement has contributed immensely to the act of creative metal utilitarian objects and as such, has helped in the upgrading the aesthetics taste of their produce out of the usual motif free level of the local welder. Hence they were able to inject some notable achievement in the procedural stages that gives their products quality that can stand side by side with any of its kind from developed nations.

In creative welded metal object, forming of shape is through cutting, bending (where necessary), and joining which is achieved primarily by welding the needed points together after which an angle grinder will be use in grinding off the excess mark of the welding points. With the coming of sculptors in the act of making creative welded metal art, they were able to put in their quota in achieving a well deserving aesthetic quality in the work. Hence, ornamentation of object their metal objects is considered a necessity. Though, the painstaking bending of rod in some part of the work do add to the beauty, yet they go further by incorporating and adopting finfin stage involved in Yoruba wood carving technique by ornamenting some part using tinning rods to give the work a beautiful appearance. Finfin in creative welded metal object is the process of welding tinning rod, and perforated sheet in emphasizing on the pattern. Hence, finfin like in wood carving makes welded objects to look very beautiful (léwà) and appealing (fanimóra) to the eyes. Ẹwà (beauty) among the Yoruba is associated with iwa (good character) which is related to being good (dára), and useful (wúlò), as such, when a beautiful object poses a functional quality, it will be refers to as good and useful.

In achieving impression of no welding points after smoothing with the use of hand grinding machine then followed the application of car body filler (polygard). When this get dry, it will required the use of sand paper to be manually rob on its surface to give it a smooth finishing that will help to eradicate totally the traces of the welding points on the object. This stage, will give a feeling of luminosity (dídàn) of surface in readiness for the next stage which is paingting (kíkùn). This is in essence to give good presentation and to get rid of any possible of crudeness in the work.

Painting (kíkùn) of the creative welded metal art now also wear new look as it took after the manner in which figurative welded metal art is being painted. This, therefore depend on the nature and essence in which the object is meant to serve. Firstly, it will be given an undercoat by applying anti-rust (red-oxide) paint (òdà májěódípétà) after which comes the final colour (áwò) like those in plates 2 to 9. The surrounding in which the work will be use in most cases determined the type of finishing, thus, the nature of finishing the items in plates 10,11 and 15, require adding of particles on the surface of the wet undercoat paint (òdà) after welding has been completely done. These can be achieve either with the use of saw dust or sand which requires some high level of ìfarabalè (patience) and ìwòntúnwònsì (mean) to achieve an even velvet looking texturized surface effects. This technique is as a result of a successful experimentation and innovation into welded metal art in Nigeria by Fidelix Odogwu in the early 2000 as mentioned by Denedo in Sobowale (2015). The effect makes the work to look cool as well as giving impression of antique appearance.

5. Financial Sustainability of Creative Welded Metal Art.

Each Government in Nigeria has been coming up with variant policies which are yet to generate expected results particularly in the areas of job creation and youth empowerment in relations to self sustainability. They failed to realize the development and sustenance of the visual art (cottage art) industry as a prerequisite for economic empowerment towards self financial sustainability and as such no investment in the visual profession. The economic resection in Nigeria of today is due to the fact that larger percentage of those who are at their prime age kept increasing year in year out from the college without government being able to absorb the teaming population into white collar job. This is as a result of poor orientation embedded in peoples mind.

People in the higher institution of learning particularly those in the visual section should put in their quota in saving their products the situation of being jobless. They should look inward beyond the curriculum and tailored it into what will make those who pass through such to be able to sustain themselves financially after leaving school. The art of making utilitarian art is not new in Africa / Nigeria, as such contemporary artist should not lack in this bountiful act.

Venturing into making creative welded metal art (non figurative art works) is a good way to being self sustain economically due to the fact that, client in most cases paid about 65-70% of their charges before work commence on their demand. This therefore, relieved the artist the stress of being short of income and give them the needed strength and creativity

required when commencing the production of the work are requested by their client. This therefore often relief artist in this line of the usual struggling to conceptualize and seek for capital in getting materials and at the same time seeking for prospective buyer which is scarce to come by. Engaging is making domestic metal objects saves those in the practice from the few available art patrons who capitalized on the poor economy to pay in bits, thereby frustrating the hands that produced the art in their procession by paying in bits.

Conclusively, experience and finding from those in the act of creative welded metal art has revealed that, it is very lucrative, acceptable. Hence, it's a good source of money making in the visual practice. If Government can do their quota in sustaining those who are in this act, by providing constant power supply, aid in creating working space, give loan at no interest or low as well as patronizing the creative welded metal works, it will attract more hands into the profession and reduce the level of unemployment particularly among the teaming youth who a wasting around looking for white cola's job.

Plate 1. *Aro*, metal (forge Traditional Yoruba musical instrument) Photographs: Sobowale, T. August,2012.

Plate 2. *Aganrandi,* (metal fabrication and coupled with bolts and nuts), at the open entrance of old Ota palace. (Photograph by Sobowale T.O., 2014

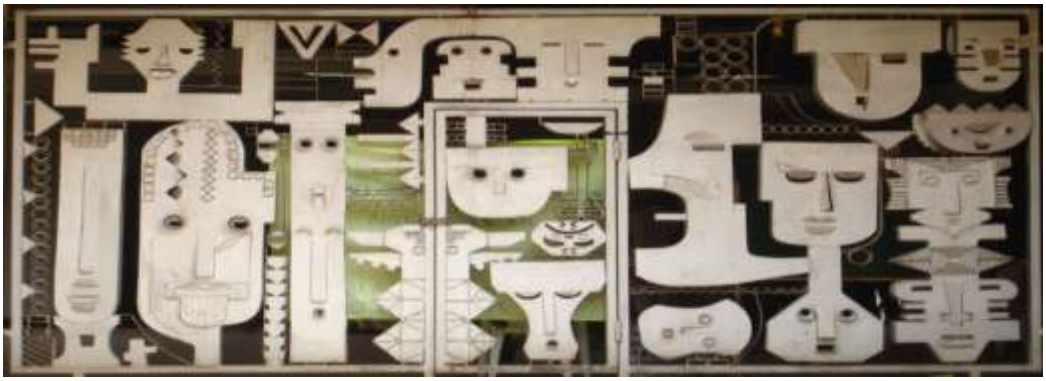

Plate 3: Agbo Folarin, "Faces at Conference". 15ft by 9ft, 1977. Welded metal, sculpture, Photograph by Tolulope Sobowale, December 15, 2013

Plate 4: Balogun Adeola "Sentry Door", 1998
(8 ft x 3ft), Assemblage welded sculpture,
(Photograph : Sobowale, T., 2010)

Plate 5: Gate, Created with some discarded auto parts.
(Photograph: Sobowale T. O. 2017)

Plate 6: Tree sitter Wrought Iron Chair (Probably imported about 60 years ago
Photograph: Oladesu Johnson, 2017

Plate 7: Sobowale Tolulope, Centre Table, 2009.
(Personal Collection) 2009.
Photograph: Oladesu Johnson, 2017

Plate 8: Sobowale Tolulope, Single harm Chair,
(Personal collection)
Photograph: Oladesu Johnson, 2017

Plate 9: Iyorah Luke, Three setter sofas, 2012. (Photograph: Sobowale T. O., 2012)

Plate 10: Odogwu Fidelix, Reading Table and a Chair, 2014
Photograph: Sobowale T. O.

Plate 11: Odogwu Fidelix,
Lamp Holder, 2013.
(Source: Odogwu Fedelix)

Plate 12: Wall looking Mirror, (Collection of Peter Ighodaro) Photograph: Oladesu Johnson, 2017

Plate 13, Window Burglar, (of an eatery)
Photograph: Oladesu Johnson, 2017

Plate 14: Evbodaghe Tony, 2013
Source: The artist

Plate 15: Evbodaghe Tony, 2013
Source: The artist.

Plate 16: Evbodaghe Tony, Thought Pyramid art centre-Lagos 2017
Source: The artist

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Effect of Tax Audit on Revenue Collection in Nigeria

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Abstract. The purpose of this study is to determine the effects of tax audit on revenue collection in Nigeria. The study adopted a descriptive approach. Both Primary and secondary data was used and then analyzed through SPSS version 21. Data analysis involved statistical computations for averages, percentages, and correlation and regression analysis. Ordinary least squares (OLS) regression method of analysis was adopted to determine the inferential statistics. From the findings, tax administration, tax revenue performance, revenue protection system, tax automation to a constant zero, revenue collection would be at 0.347. A unit increase on Tax administration would lead to increase in revenue collection by a factor of 0.162, a unit increase in tax revenue performance would lead to increase in revenue collection by a factor of 0.282, a unit increase in revenue protection system would lead to increase in revenue collection by a factor of 0.194 and unit increase in tax automation would lead to increase in revenue collection by a factor of 0.211. Therefore Tax audit actually has an effect to revenue collection as according to the t–tests there is significance in the correlation between tax collected before the audit and after the audit. This clearly indicates that tax audit increases revenue collection. That in essence means that the more the tax audit conducted the more revenue is collected.

Keywords: Tax administration, tax audit, revenue collection, tax automation, tax system

1. Introduction

For most developing countries, taxation goes hand-in- hand with economic growth and taxes are lifeblood for governments to deliver essential services and to make long-term investments in public goods (OECD, 2018; Paepe & Dickinson, 2014).Some of the countries in Latin America region that are on a fiscally sustainable path, revenues appear inadequate to fund a socially sustainable level of provision of public services (Ter-Minassian, 2012). The United Nations considers that achieving the Millennium Development Goals (MDGs) requires developing countries to raise at least 20% of their Gross Domestic Product (GDP) in taxes. Several Asian and Latin American countries and some of sub-Saharan African countries still mobilize less than 17% of their GDP in tax revenues hence making it difficult to finance public projects. (Paepe & Dickinson, 2014).

Very low tax to gross domestic product (GDP) ratio is a common characteristic of most of the developing countries in which Nigeria is not an exception (Ter-Minassian, 2012). For example, over the past few years, lower than projected tax revenue has forced the government of Tanzania to cut its ambitious plans which reduced its capacity to finance public projects. Similarly, Despite the fast economic growth of Nigeria, its tax to GDP ratio is still low (11% in 1997 to 13% now)(Mwenda, 2015); and even Kenya the leading country in East-Africa, the tax to GDP ratio is still lower than the East African region ratio target of about 25%(African Economic Outlook, 2015).

Kircher (2008) stated that tax audit is the examination of an individual or organization's tax report by the relevant tax authorities in order to ascertain compliance with applicable tax laws and regulations of state. He further reported that tax audit is a process where the internal revenue service tries to confirm the numbers that you have put on your tax return. Ola (2001) stated that the process of tax audit involves tax returns that are selected for audit using some selection criteria. Thereafter, the underlying books and records of the taxpayers are examined critically to relate them to the tax return filed. Tax audit is important because it assist the government in collecting appropriate tax revenue necessary for budget, maintaining economic and financial order and stability, to ensure that satisfactory returns are submitted by the tax payers, to organize the degree of

tax avoidance and tax evasion, to ensure strict compliance with tax laws by tax payers, to improve the degree of voluntary compliance by tax payers and to ensure that the amount due is collected and remitted to government.

Government revenue includes all amounts of money (i.e. taxes and/or fees) received from sources outside the government entity. Large governments usually have an agency or department responsible for collecting government revenue from companies and individuals. Government revenue may also include reserve bank currency which is printed. This is recorded as an advance to the retail bank together with a corresponding currency in circulation expense entry, that is, the income derived from the Official Cash rate payable by the retail banks for instruments such as 90 day bills. There is a question as to whether using generic business-based accounting standards can give a fair and accurate picture of government accounts, in that with a monetary policy statement to the reserve bank directing a positive inflation rate, the expense provision for the return of currency to the reserve bank is largely symbolic, such that to totally cancel the currency in circulation provision, all currency would have to be returned to the reserve bank and cancelled, (Bringham et al, 2008).

Tax audit affects revenue collection in that it promotes voluntary compliance of taxpayers which increases revenue. It also determines the accuracy of returns so as to ensure the right taxes are submitted. With tax audit tax liability can be easily declared and matters that need adjustment are identified. It also helps in collecting tax interests and penalties which thereby increase revenue collection. Tax audit also helps to implement changes to eradicate evasion. Thus, tax audit is positively related to Revenue collection.

In the same region, according to Revenue Statistics in Africa (2019), Tax to GDP ratio in Nigeria increased by 0.4 percentage points from 5.3% in 2016 to 5.7% in 2017. Since 2010, the highest tax to GDP ratio in Nigeria was 9.6% in 2011, with the lowest being 5.3% in 2016. In comparison with other African Countries like Kenya which has a Tax to GDP ratio of about 20.1% (2014) and Tanzania 18.6% (2014), the Tax to GDP ratio for Nigeria is still low.
The low tax to GDP ratio for Nigeria shows that a lot of tax remains uncollected, despite the fact that the government has put in place a number of interventions to increase the ratio and reduce the aid dependency. These measures include Taxpayer education in form of dialogues with stakeholders, seminars, and others to mobilize tax, to reduce tax evasion and to increase tax compliance; and also online facilities like e-filing and e-payment, e-clearance, e-billing machine and online registration were farther introduced to simplify the process of paying taxes, reduce costs, reduce time taken by taxpayers for declaration and payment of tax, and to increase domestic revenue (Kagarama Bahizi, 2013). Developing countries across the world typically suffer from insufficient supply of internal resources. Despite much effort, many countries fail to raise sufficient revenues to finance the government budgets and to support the development needs of the country. This incapability is a major hindrance for the government's regular operations and for the capacity to accelerate economic growth initiatives (Haque, 2012; Hadler, 2000).

The failure to collect all potential revenue, could be linked to Tax Administration system characterized by lack of proper tracking of registered taxpayers for domestic taxes and gaps in existing databases of taxpayers; failure to register some taxpayers and yet Nigeria Tax Authority was aware of their existence; failure to verify majority of declarations and to follow up taxpayers who had not filed their returns or remained inactive since the time of their tax registration; capacity challenges in tax audits leading to low tax audit coverage and many contested audit results which resulted in reduction in amounts of tax assessed in 145 cases by Nigeria Tax Authority appeals committee (43% of all contested cases); and weak revenue protection system which is highly dependent on informers instead of generating and reviewing exceptional reports from existing systems to provide more preventive revenue protection strategies.

Low tax to GDP has been linked to poorly administered tax system characterized by low tax audits, complicated tax system and thereby discouraging compliance and contributes to difficulties in raising tax revenues in Latin American region (Aggrey, 2011; Ter-Minassian, 2012). In Nigeria and Zimbabwe, the research findings show that those working in informal sector do not find the need of paying tax whereas it is the largest and growing component in economy and this leads to the revenue loss (Dube, 2014; Abiola & Asiweh, 2012). This research will be relevant since it will seek to establish the relationship between Tax audit and Revenue collection in Nigeria Revenue Authority.

Taxes are the main revenue for the government and thus the department or agent concerned should ensure they are collected the right way. While the principal source of a government's revenue should be taxation,

in Nigeria this is often not the case. The country relies on foreign sources of finance namely foreign loans and aid due to its poor tax administration capacity and collection ability. Weaknesses in revenue administration lead to inadequate tax collections. Financing of the resulting budget deficit through borrowing or monetary expansion can cause an unsustainable increase in public debt and inflation respectively. In the alternative, revenue shortfalls shrink the budgetary resource envelope, thus, affecting the government's ability to implement its policies and programs and provide public services. Unexpected decline in revenue collections also cause budget cuts that result in major inefficiencies in the public expenditure management.

The Government of Nigeria continued to carry out tax reforms over the years with an aim of improving taxation efficiency and increasing the amount of revenue raised to finance the government expenditure. In year 2000, The Nigeria Tax Authority embarked on the decentralization process and further strategies were implemented such as Taxpayers education and electronic tax system to mobilize and increase tax revenue collections However, despite the Nigeria Tax Authority employed strategies, the failure to collect all the potential tax revenue is persisting, and the tax-to-GDP ratio is lower than their target. The low tax to GDP ratio implies that a lot of tax remains uncollected and so tax revenues collected are inadequate to finance government budget. Therefore, it is evident that the tax that remains uncollected is causing inadequacy in the meeting of the government budget thus making it insufficient. This problem could be linked to inadequate tax registrations, tax audits, tax automation and Revenue protection system (Revenue Statistics in Africa, 2019).

Reform of the revenue administration that include efficient and effective tax audit may be needed to enable it to keep up with the increasing sophistication of business activity and tax evasion schemes. With globalization, goods and services are produced by taxable entities in multiple countries. This presents vast opportunities for manipulating transactions to reduce the tax burden. The existence of corruption, tax havens and increasing use electronic financial transactions pose major challenges in enforcing the tax laws. Without a matching increase in the professional and technological capacity of the revenue administration, its chances of monitoring taxable activity and countering tax evasion are seriously reduced. For this reason, tax audit plays an important role to increase the revenue administration capacity. As tax audit is one of the tools of revenue administration, this study focuses on its significance and practice in Nigeria taking Nigeria Tax Authority as the case study.

2. Objectives

The main objective of the study is to establish the effect of tax audit on revenue collection in Nigeria. Specifically:

- To measure the effectiveness of Tax Administration in Nigeria Tax Authority
- To determine the level of Tax Revenue Performance of Nigeria Tax Authority.
- To establish the relationship between Tax Administration and Tax Revenue collection of Nigeria Tax Authority .

3. Literature Review

Awe (2008) defines auditing as an independent examination of the books and accounts of an organization by a duly appointed person to enable that person give an opinion as to whether the accounts give a true and fair view and comply with relevant statutory guidelines. The American Accounting Association (2011) in its Statement of Basic Auditing Concepts in Hayes, Schilder, Daseen & Wallage (2009) described auditing as: a systematic process of objectively obtaining and evaluating evidence regarding assertions about economic actions and events to ascertain the degree of correspondence between these assertions and established criteria and communicating the results to interested users. Akinbuli (2010), Hayes et al (2009) reported that several theories of auditing were made to specify and determine the audit functions. Some of these theories include: Classical theory of tax compliance (Toggler, 1970), theory of planned behavior (Ajzen & Fishbein, 2010), economic deterrence theory (Becker, 2008) and policeman theory (Loewenstein & Nachmias, 2005).

There are several theoretical and empirical studies on tax audit and tax compliance. These studies provide mix reactions on the relationship between tax audit and tax compliance. Alm & McKee (2006) investigates the application of experimental methods to examine the individual compliance responses to a "certain" probability of audit, and conclude that the compliance rate rises if an individual knows he will be audited and the rate falls if he knows he will not be audited. Slemrod, Blumenthal& Christian (2011) examines randomly selected taxpayers and inform them that their filling will be "closely examined' and found evidence of taxpayers' behavior changes in response to an increased probability of audit, although the responses are not uniform among

different groups of taxpayers. Mittone (2006) investigates that early experience of audits in taxpayers' "tax life" is a more effective way to increase compliance than later audits. Also, Kastlunger, Kirchler, Mittone, & Pitters (2009) study of experimental research also suggests that, although the effectiveness of audits and fines cannot be completely confirmed, early audits in taxpayers' "tax life" have a positive impact on compliance

In a study by Wahyuni (2013), the data used are 789 firms of observation years during 2000-2010 in Indonesia. From this amount, 291 samples are high profile industry. Consistent with expectation, the results of this study find that (1) auditor specializations are factored into the firm's bond rating by credit rating agencies; (2) auditor specialization is negatively and significantly related to the cost of debt financing; (3) the relation between auditor specialization and the cost of debt financing is most pronounced in a high-profile industry. Overall, their result suggests that auditor specialization matters to bond market investor in Indonesia A study conducted by Dhaliwal et al. (2008) investigated the link between the fees of auditors and the cost of debt, and the impact of the fees on the association between information on the financial statements and the cost of debt. It was found that non-audit fees are related directly to the cost of debt for issuers of investment grade. The findings are dynamic in controlling the tenure of the auditor and corporate governance, and evidence was found that the relation between earnings and the cost of debt declined as audit fees went up. No evidence was found that auditor fees have a direct effect on the cost of debt for the noninvestment-grade companies, but it was discovered that the relation between earnings and the cost of debt declined as non-audit fees went up.
Niu (2010) in a study found a positive association between the audit and the voluntary compliance. The finding suggests that the audit productivity may be under estimated in many studies in the literature. It reminds us that when considering the productivity of the audit work. Besides the direct audit collections, we should also take the audit impact on the voluntary compliance into consideration. For this reason, the finding may provide tax professionals and tax authorities with incentives to strengthen the audit power and to better structure their audit organization to generate more revenue for the state. Niu (2010) Historical population data of a New York State economic sector were used in this study instead of experimental data or randomly selected sample data often used in the literature. The results of both Ordinary Least Squares (OLS) and Time Series Cross Section (TSCS) autoregressive modeling methods suggest that after an audit, a firm would report a higher sales growth rate.

Jin Kwon (2004) study in Korea observed that a more rigorous analysis to evaluate the determinant of tax culture for the study of tax compliance and tax audit. There are three types of tax audit. Badara (2012) stated these three types of audit include the random tax audit, cut-off tax audit and conditional tax audit. The random tax audit scheme simply provides each self-report of income an equal chance of being chosen for verification by an audit. Cut-off audit scheme, audit resources are employed to verify reports of the tax payers reporting the lowest income levels. The conditional audit scheme requires in addition to the reported income, sources of information representing a noisy signal of tax payers" thorough income earning potentials.
Badara, (2012) Questionnaire distributed to forty-eight (48) respondents using descriptive statistics. The result shows that the Relevant Tax Authority (RTA) employed tax audit towards achieving target revenue, that tax audit reduce the problems of tax evasion, that tax payers do not usually cooperated with tax audit personnel during the exercise. There are several theoretical and empirical studies on tax audit and tax compliance. These studies provide mix reactions on the relationship between tax audit and tax compliance.

Generally, in literature review, authors discussed the various determinants of Tax Revenue collection from different corners. Not all authors find the same determinants of Tax Revenue Performance. (Baingana, 2011; Abiola & Asiweh, 2012) assert that poor Tax Revenue Performance may be due to inadequate tax identificatation, assessment, collection procedures and sensitization. On the other side, Gebre (2015) and Annah (2005) have the view that it may be due to the quality of service delivery, Attitude of taxpayers toward tax, and inadequate tax registration. Besides that (Aggrey, 2011; Gaalya, 2015) also present a different view of Tax Revenue Performance determinants. In their studies their discussed Government expenditure, Foreign aid, Trade openness, Exchange rates and Informal sector share to GDP to be the main determinants of the Tax Revenue Performance. However, in this study, the researcher with a skeptical mind about the literature in place wants to find out the relationship between other indicators such as tax audit, revenue protection system and tax automation (core functions of Tax Administration) with Tax Revenue Performance.

In addition, The researchers stated above used purposive sampling (Baingana, 2011; Abiola &

Asiweh, 2012), Stratified and Systematic random sampling (Gebre,2015;Annah,2005) in their study to select respondents; whereas this study will use Simple Random Sampling. Whereas to the best of my knowledge, various studies were conducted in different developing countries like Ghana, Ethiopia, Uganda, few in Kenya and in OECD countries to improve Tax performance; however, no similar study has been so far conducted in Nigeria. Therefore, this study is aiming to establish the relationship between Tax audit and Revenue collection in Nigeria Tax Authority.

4. Methodology

This section describes the methodology that was used in the study.

*a) **Research Design:*** This study adopted a descriptive survey. Descriptive survey research design is a scientific method which involved observing and describing the behavior of a subject without influencing it in any way (Cooper & Schindler, 2008). It employed both quantitative and qualitative approaches. Quantitative method was used to generate numerical data to ensure high levels of reliability of gathered data, and qualitative method to generate non-numerical data in order to get in-depth information about the variables. The study engaged a descriptive, cross sectional and correlational research designs. It was descriptive because it used descriptive statistics to describe the two variables of the study; and it was cross sectional since it was carried out over a short period of time and data was collected as a one stop event. It engaged correlation design to establish the relationship between Tax Audit and Revenue collection in Nigeria.

b) Target Population: The population consists of Nigeria Tax Authority staff involved in day-to-day Tax auditing. These include; Head of Divisions, Group leaders and Officers involved in the tax audit activities. They have been selected purposively because they are the one who interface with taxpayers and enforce the legal framework promoted by legislators to administer and safeguard government revenue.

c) Sample Size: Sampling frame is a list of all the population subjects that the researcher targeted during the study (Cooper & Schindler, 2008). The sample size comprised staff from all tax audit departments at Nigeria Tax Authority .The sample size was statistically calculated using Slovin's formula and is 87 respondents.

d) Sampling Procedure: The study used simple random sampling method in selecting the respondents in the study. Random sampling was used because of its simplicity and it gives equal chance to each person to be selected. There is no bias in selecting respondents.

e) Research Instrument: In this study, data was collected using semi-structured questionnaire that was administered to Nigeria Tax Authority staff and a face to face interview was conducted to the key people to get depth information on the matter. A questionnaire was designed according to Likert Scale: "Strongly disagree (1), Disagree (2), Agree (3) and strongly agree (4)" to explore the key variables of Tax audit and revenue collection. The questionnaire comprised of closed questions, Attitude questions and open questions. It comprises of three sections. Section A entails the Bio data; Section B Entails Tax audit and Section C Revenue collection.

f) Sources of Data Primary data was collected from the responses of the questionnaires to measure the effectiveness of Tax audit and the level of Revenue collection in Nigeria. Secondary data was collected from Nigeria Tax Authority reports, journals, World Bank reports, African Development Bank reports and internet library to provide data on Revenue collections and to assess the costs of collection for the years that was covered by the study.

g) Validity and reliability For quality Control, a pre-test of the research instrument to test its validity and reliability was conducted. The Cronbach's alpha coefficient was used to assess the Reliability while the Validity was determined using the Content Validity Index (CVI).

h) Data Processing and Analysis A multiple regression model was used to analyze the relationship between tax audit and revenue. The model was designed as follows:

$Y = \alpha+\beta1X1+\beta2X2+\beta3X3+\mu$

Where, Y is a dependent variable (revenue collection), α=constant, μ=error term, β =coefficient of the disbursement, X1 = taxpayer's registration, X2 = Revenue protection system and X3 = tax automation. Factor analysis of the individual tax audit (Taxpayer's registration, Revenue protection system and Tax automation) was measured through ANOVA to look for significant differences between the variables.

i) Ethical Consideration Before collection of data, awareness of the study was ensured to the respondents where the explanations of the benefit of the research were clarified.

5. Findings, Discussions and Results

This section presents the search findings, the discussion during the activity of collecting the data and the results. The main aim of the study is to examine the effect of tax audit to revenue on 87

sampled respondents. A total of 70 administered questionnaires were returned. This shows a good rate according to Mugenda (2008). 74 % of respondent were males, 100% are educated which shows unbiased of gender and are capable and reliable to explore the underpinning issues related to the study respectively.

Majority of the respondents (38%) fall within 36 to 40 years of age. This is followed by (22%) in the age group of 26 to 30 years. There are (20%) respondents in the age of 31 to 35 years. The age bracket of 45 years and above had only (3%) respondent. A cumulative 80% of the respondents are within 26 to 40 years. This is an indication that respondents were well distributed in terms of their age. Furthermore, results revealed that 27.1% of the respondents had worked in the project for a period of one to two years, 40% of the respondents had worked in the project for a period of 3 to 4 years, whereas 24.3% of the respondents had worked in the project for a period of more than 5 years. Therefore, from the study findings, it can be deduced that respondents had experience on Tax audits and revenue collection.

a) Analysis of Tax administration in Nigeria Tax Authority

11% of the study participant agreed with the statement every taxpayer identified is always registered while majority (89%) disagreed with the statement. Majority (61%) strongly agreed with the statement that a quick check is done on taxpayers to establish if they are correctly registered while 39% only agreed with the statement. The findings also indicated that 20% of the respondents strongly agreed with the statement the ranking of eligible tax payable is based on taxpayer's income, 50% just agreed while 30% disagreed with the statement. Majority (59%) agreed with the statement that tax offices are effective in identifying and registering all potential taxpayers, while 41% strongly agreed with the statement. Majority (59%) of the study participant agreed with the statement that identification methods are effective in registering all potential taxpayers while 8% disagreed with the statement. Most (67%) of participants agreed with the statement that all registered tax payers are followed up to find out if they are active while 33% strongly agreed with the statement. Majority (76%) of the study participant strongly agreed with the statement that all taxpayers' basic information is collected and recorded on a timely basis while 24% just agreed with the statement. Lastly the findings also indicated that 19% of the respondents strongly agreed with the statement that taxpayers are able to register without intervention of tax officials, 67% just agreed while 14% disagreed with the statement.

Tax stands as a major source of government revenue not only for developed countries but also for developing countries. For countries to benefit from the opportunities afforded by globalization they must be able to mobilize adequate fiscal revenues and the most reliable way to get it is with an effective tax administration, Jamala*et al;* (2013) noted that, tax revenues guide national development and also are used to finance a substantial part of government operations including provision of public social services.

i. *Correlation*

It was found that tax administration is significantly correlated to the revenue performance ($r=0.518$, $p<0.01$). There is a Strong positive relationship between Tax administration and Revenue performance at Nigeria as indicated by correlation of 0.518. This shows that the sampled data can be applied to the general population across Nigeria at 95% confidence level. Byakusaaga (2000) noted that tax administration to a great extent depends on the tax collection machinery. This success of tax reform largely depends on the implementing machinery (tax administration). Stephen (1984) says that the race of administration of any tax depends, to a large extent, on the number of tax payers and the average payment relative to the cost of collection from each one. The ease of administration also depends on the existence of records from other sources to crosscheck the report of any particular taxpayer.

ii. *Regression*

Regression analysis was conducted to empirically determine whether tax administration was a significant determinant of revenue collection. Regression results indicate the goodness of fit for the regression between tax administration and revenue collection was satisfactory in the linear regression. An R squared of 0.312 indicates that 31.2% of the variances in revenue collection of Nigeria are explained by the variances in tax administration in the linear model. The correlation coefficient of 51.8% indicates that the combined effect of the predictor variables has a positive correlation with Revenue collection. Result review that tax administration is statistically significant in explaining revenue collection of Nigeria. An F statistic of 5.020 indicated that the combined model was significant. From the analysis, a p-value less than 0.05 (p-value =0.0000) was obtained. This implies that the simple linear model with tax administrations the only independent variable is significant.

Table 1: anova results showing the effect of tax administration on revenue performance anova[b]

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	12.14	1	12.14	5.020	.000[a]
	Residual	28.684	49	.476		
	Total	40.824	50			

Source: Primary data, 2020
Dependent Variable: Revenue collection
Predictors: (Constant), Tax administration

Correlation coefficients show that tax administration (X1) is significant (p-value = 0.0000) in influencing Revenue collection (Y). The fitted model from this analysis is shown below: Y= 2.487 + 0.342X1

Table 2: Coefficient results showing the relationship between tax administration and Revenue Collection Coefficients (a)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.487	.270		7.169	.000
	Tax administration	.342	.062	.444	2.241	.000

Source: Primary data, 2020
Dependent variable: Revenue collection
Tax Revenue performance analysis

Majority (59%) agreed with the statement that there are sufficient financial resources to audit all taxpayers, while 41% strongly agreed with the statement. Majority (59%) of the study participant agreed with the statement that the institution has sufficient staff to carry out audits while 8% disagreed with the statement. Most (67%) of participants agreed with the statement that Nigeria Tax Authority organizes training programs for auditors while 33% strongly agreed with the statement. Majority (76%) of the study participant strongly agreed with the statement that financial statements and records of all potential taxpayers are examined annually while 24% just agreed with the statement. The findings also indicated that 19% of the respondents strongly agreed with the statement that audits are conducted on a timely basis to verify if the taxpayer has correctly reported and assessed their obligations, 67% just agreed while 14% disagreed with the statement. Majority (87%) agreed with the statement that Nigeria Tax Authority has the capacity to identify tax evaders through audits while 13% strongly agreed with the statement. Majority (59%) of the study participant strongly agreed with the statement that Nigeria Tax Authority gives audit notifications to the taxpayers on time while 41% disagreed with the statement. Lastly Majority (59%) of the study participant strongly agreed with the statement that Nigeria Tax Authority gives audit notifications to the taxpayers on time while 41% disagreed with the statement.

Table 3: Correlation Analysis on the level of tax revenue performance

		Tax revenue performance	Revenue collection
Tax revenue performance	Pearson Correlation	1	
	Sig. (2-tailed)		
	N	70	
Revenue collection	Pearson Correlation	.681**	1
	Sig. (2-tailed)	.000	
	N	70	70

Source: Primary data, 2020
***. Correlation is significant at the 0.01 level (2-tailed).*

The above table indicate level of Tax Revenue Performance of Nigeria Tax Authority is significantly correlated to the revenue collection (r=0.681, p<0.01). There is a Strong positive relationship between level of Tax Revenue Performance and revenue collection as indicated by correlation of 0.681. This shows that the sampled data can be applied to the general population across Nigeria Tax Authority at 95% confidence level.

i. *Regression analysis*

Regression analysis was conducted to empirically determine whether level of Tax Revenue Performance of Nigeria Tax Authority was a significant determinant of revenue collection. The results in the goodness of fit for the regression between level of Tax Revenue Performance and revenue collection was satisfactory in the linear regression. An R squared of 0.282 indicates that 28.2% of the variances in revenue collection at Nigeria Tax Authority are explained by the variances in level of Tax Revenue Performance in the linear model. The correlation coefficient of 68.1% indicates that the combined effect of the predictor variables has a positive correlation with Revenue collection. Result reviews that level of Tax Revenue Performance of Nigeria Tax Authority is statistically significant in explaining revenue collection at Nigeria Tax Authority . An F statistic of 4.17 indicated that the combined model was significant. From the analysis, a p-value less than 0.05 (p-value =0.0000) was obtained. This implies that the simple linear model with the level of Tax Revenue Performance as the only independent variable is significant.

Table 4: ANOVA results showing the effect of the level of Tax Revenue Performance on revenue collection ANOVA[b]

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	12.14	1	12.14	4.17	.000[a]
	Residual	28.684	49	.476		
	Total	40.824	50			

Source: Primary data, 2020

a) Dependent Variable: Revenue collection

b) Predictors: (Constant), Tax administration

Correlation coefficients show that the level of Tax Revenue Performance (X2) is significant (p-value = 0.0000) in influencing revenue collection (Y). The fitted model from this analysis is shown below: Y= 0.755 + 0.342X2

Table 5: Coefficient results showing the relationship between the level of Tax Revenue Performance on revenue collection Coefficients (a)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	0.755	.698		6.365	.000
	level of Tax Revenue Performance	.342	.152	.308	2.663	.000

Source: Primary data, 2020

Dependent variable: Revenue collection

c) Revenue protection system analysis

Majority (59%) of the study participants agreed with the statement that Nigeria Tax Authority system is able to detect and track frauds while 8% disagreed with the statement. Most (67%) of participants agreed with the statement that Nigeria Tax Authority system is able to track non-compliant taxpayers while 33% strongly agreed with the statement. Majority (76%) of the study participant strongly agreed with the statement that Nigeria Tax Authority system is able to track non-registered taxpayers while 24% just agreed with the statement. The findings also indicated that 19% of the respondents strongly agreed with the statement that Nigeria Tax Authority system is able to keep all taxpayers' information, 67% just agreed while 14% disagreed with the statement. Majority (87%) agreed with the statement that the system is able to generate appropriate reports while 13% strongly agreed with the statement. Majority (59%) of the study participant strongly agreed with the statement that the system is able to

ensure the accuracy and security of the information processed while 41% disagreed with the statement. Majority (59%) of the study participant strongly agreed with the statement that the system is able to ensure that a transaction is processed once. while 41% disagreed with the statement. Furthermore, the findings also indicated that 19% of the respondents strongly agreed with the statement that Preventive revenue protection strategies are provided by the system in place, 67% just agreed while 14% disagreed with the statement. Lastly (87%) agreed with the statement that the revenue collected is protected from any leakage while 13% strongly agreed with the statement.

i. *Correction analysis*

Results indicate that Revenue protection system is significantly correlated to the revenue collection ($r=0.656$, $p<0.01$). There is a Strong positive relationship between Revenue protection system and revenue collections as indicated by correlation of 0.656. This shows that the sampled data can be applied to the general population across Nigeria Tax Authority at 95% confidence level.

ii. *Regression analysis*

Regression analysis was conducted to empirically determine whether Revenue protection system was a significant determinant of revenue collection. Result indicates the goodness of fit for the regression between Revenue protection system and revenue collection was satisfactory in the linear regression. An R squared of 0.285 indicates that 28.5% of the variances in revenue collection at Nigeria Tax Authority are explained by the variances in Revenue protection system in the linear model. The correlation coefficient of 65.6% indicates that the combined effect of the predictor variables has a positive correlation with Revenue collection. Result review that Revenue protection system is statistically significant in explaining revenue collection at Nigeria Tax Authority. An F statistic of 4.85 indicated that the combined model was significant. From the analysis, a p-value less than 0.05 (p-value =0.0000) was obtained. This implies that the simple linear model with the Revenue protection system as the only independent variable is significant.

Table 6: ANOVA results showing the effect of Revenue protection system on revenue collection ANOVAb

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	12.14	1	12.14	4.845	.000[a]
	Residual	28.684	49	.476		
	Total	40.824	50			

Source: Primary data, 2020

a) Dependent Variable: Revenue collection

b) Predictors: (Constant), Tax administration

Correlation coefficients show that the Revenue protection system(X3) is significant (p-value = 0.0000) in influencing revenue collection (Y). The fitted model from this analysis is shown:

Y= 3.078 + 0.245X3

Table 7: Coefficient results showing the relationship between the Revenue protection systemon revenue collection Coefficients (a)

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.078	.698		6.365	.000
	Revenue protection system	.245	.152	.308	2.663	.000

Source: Primary data, 2020

a) Dependent variable: Revenue collection

d) Tax automation analysis

Results revealed that 20% of the respondents strongly agreed with the statement that all transactions are processed using automated system, 50% just agreed while 30% disagreed with the statement. Majority (59%) agreed with the statement that all registered taxpayers are able to file electronically, while 41% strongly agreed with the statement. Majority (59%) of the study participant agreed with the statement that E-tax system reduces time taken by taxpayers in declaration and tax payment while 8% disagreed with the statement. Most (67%) of participants agreed with the statement that Non-compliance cases decreased as a result of e- tax system while 33% strongly agreed with the statement. Majority (76%) of the study participant strongly agreed with the statement that aE-tax system increased revenue collection while 24% just agreed with the statement. Moreover, the findings also indicated that 19% of the respondents strongly agreed with the statement that all records are digitized with Nigeria Tax Authority, 67% just agreed while 14% disagreed with the statement. Lastly the findings also indicated that (67%) of participants agreed with the statement that Electronic records are able to be retrieved after an extended period for audit purposes while 33% strongly agreed with the statement. Gasteiger (2011) indicated that automated system enhances administration with the provision of multiple scenarios that allow senior management in a multi-campus university system to generate multiple income scenarios, make well-informed decisions concerning the operation of their institution and timely calculation and allocation of resources to academic departments

i. *Correlation*

The results indicate that tax automation is significantly correlated to the revenue performance ($r=0.789$, $p<0.01$). There is a Strong positive relationship between Tax automation and Revenue performance at Nigeria Tax Authority as indicated by correlation of 0.789. This shows that the sampled data can be applied to the general population across Nigeria Tax Authority at 95% confidence level.

ii. *Regression*

Regression analysis was conducted to empirically determine whether tax automation was a significant determinant of revenue collection. Regression results in Table 4.23 indicate the goodness of fit for the regression between tax automation and revenue collection was satisfactory in the linear regression. An R squared of 0.402 indicates that 40.2% of the variances in revenue collection of Nigeria Tax Authority are explained by the variances in tax automation in the linear model. The correlation coefficient of 78.9% indicates that the combined effect of the predictor variables has a positive correlation with Revenue collection. Result review that tax automation is statistically significant in explaining revenue collection of Nigeria Tax Authority. An F statistic of 7.658 indicated that the combined model was significant. From the analysis, a p-value less than 0.05 (p-value =0.0000) was obtained. This implies that the simple linear model with tax automation as the only independent variable is significant.

Table 8: ANOVA results showing the effect of tax automation on revenue collection ANOVA[b]

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	12.14	1	12.14	7.658	.000[a]
	Residual	28.684	49	.476		
	Total	40.824	50			

Source: Primary data, 2020

a) Dependent Variable: Revenue collection

b) Predictors: (Constant), Tax administration

Correlation coefficients show that tax automation (X4) is significant (p-value = 0.0000) in influencing Revenue collection (Y). The fitted model from this analysis is shown below:

$Y= 2.107 + 0.174X4$

Table 9: Coefficient results showing the relationship between tax automation and Revenue Collection Coefficients (a)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.107	.698		6.365	.000
	Tax automation	.174	.152	.308	2.663	.000

Source: Primary data, 2020

e) Linear regression model analysis

Regression analysis was done to determine the relationship between tax audit on revenue collection. Result shows that the coefficient of determination R square is 0.294 and R is 0.542 at 0.05 significant level. The coefficient of determination indicates that 29.4% of the variation in the dependent variable banks performance is explained by the independent variables (tax administration, tax revenue performance, revenue protection system, tax automation). It further present the ANOVA on tax audit on revenue collection. The ANOVA results for regression coefficient indicate that the significance of the F is 0.00 which is less than 0.05. This implies that there is a positive significant relationship between tax audit on revenue collectionand that the model is a good fit for the data.

From the data above, the established regression equation was

$Y = 0.347 + 0.162\ X1 + 0.282\ X2 + 0.194\ X3 + 0.211\ X4$

From the above regression equation, it was revealed that holding Tax administration, tax revenue performance, revenue protection system, tax automationto a constant zero, revenue collection would be at 0.347. A unit increase on Tax administrationwould lead to increase in revenue collection by a factor of 0.162, a unit increase in tax revenue performancewould lead to increase in revenue collection by a factor of 0.282, a unit increase in revenue protection systemwould lead to increase in revenue collection by a factor of 0.194 and unit increase in tax automation would lead to increase in revenue collection by a factor of 0.211.

6. Conclusion and Recommendations

6.1 Conclusion

Tax audit actually has an effect to revenue collection as according to the t – tests there is significance in the correlation between tax collected before the audit and after the audit. This clearly indicates that tax audit increases revenue collection. That in essence means that the more the tax audit conducted the more revenue is collected. Thus, it is right to say that tax audit is directly related to revenue collection. All the tax audits are important because they add something to revenue and thus should be encouraged as it assists the government in collecting appropriate tax revenue necessary for budget, maintaining economic and financial order and stability, to ensure that satisfactory returns are submitted by the tax payers, to organize the degree of tax avoidance and tax evasion, to ensure strict compliance with tax laws by tax payers, to improve the degree of voluntary compliance by tax payers and to ensure that the amount due is collected and remitted to government.

6.2 Recommendations

The study recommends that the tax audit reports be submitted to the public and a standard procedure to be found in choosing the companies that random audit is conducted. This is to assure the public that those audited randomly are not eyed or discriminated but at least they see the result and be aware of the procedure used in the selection. The public is also urged to submit their taxes fully and seek clarification wherever they are not sure of what to do. For further research, this study examined the effects of tax audit on revenue collection over a period of less than 5 years. There is a need for further studies to carry out similar tests for a longer time period. Due to the importance of having high quality audit, further studies should explore the areas that relate to audit quality such as customer service satisfaction, customer loyalty, auditors switching and auditors' turnover. This will go along incorporating quality and independence of management and board membership; internal audit considerations. Furthermore, there is need for a study on how the size of a company influences the auditing as there is variation for various organizations based on the size.

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An African-Communitarian Response to Robert Nozick's Political Philosophy

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Abstract. Robert Nozick's attempt to contribute to the existing corpus on the best possible way to achieve a good human community conducive for the realization and flowering of human well-being must be seen as a bold step to change the political cum socio-economic landscape of the world environment. This is expected of every political philosopher, to deploy his/her wealth of philosophical arsenal towards changing our world and making it conducive for the achievement of the *summum bonnum*. However, Nozick's political thoughts have far reaching implications for human well-being and the establishment of a good human community. The paper through the analytical and critical methods of a philosophical research, argues against certain positions which Nozick has taken in his political thoughts. The paper claims that Nozick's thought sparks an extreme form of unbridled individualism and that Nozick's entitlement theory lacks the human feelings of sympathy, co-existence, acceptance, care and concern requisite for building a good human community. The paper finally advocates for a political thought and arrangement that tries to minimize the plights and the sufferings of the disadvantaged and worse off members of the human community made possible through the virtues of sympathy, love, compassion, acceptance, co-existence and care espoused in African Communitarian idea of justice.

1. Introduction

From the distant past to the present time, political philosophers have always asked questions and brainstormed on how best to achieve a good human community for the full realization of man's personhood and the flowering of his potentialities and personality. Perhaps this is why N. Warburton defines political philosophy as philosophical reflection on how best to arrange our society in terms of political and social practices. To do this, it seeks to establish basic principles that will justify a particular form of state, what constitutes individuals' inalienable rights and why they possess them. It also seeks to establish ideas on how to share the society's resources among its members. This makes, therefore, the concepts of freedom, rights, authority, justice etc recurrent decimals in any political discourse.

The quest for a good human community is certainly the focus of Robert Nozick in his philosophico-political undertaking. The focus of this paper, which is also a philosophico-political discourse, is to seek an understanding of Robert Nozick's political philosophy and to posit a critique to it. Critical remarks made on his political thoughts, guided by African Communitarian idea of justice, will form a template for further discussions.

1.1 Robert Nozick's Political Philosophy

Although Robert Nozick did not consider himself to be primarily a political philosopher, however his contribution to political philosophy is enormous and he is best known for his contributions to it. Dale Murray (2019:1) puts it succinctly thus,

Undoubtedly, Nozick's work in epistemology and metaphysics (especially with respect to free will and the "closest container" theory of personal identity) has had a significant impact on those fields. However, it was the publication of his first book, Anarchy, State and Utopia (1974) that revitalized the

political right-wing and set off a firestorm of critical replies and commentaries.

Nozick's work attempts to provide a justification for the state; to set the limits of government; and to convince us that accepting his minimal State could foster a framework for building a good human community.

A good understanding of Nozick's political thought, expressed in his quest for the achievement of a good human community, requires an adequate knowledge of the key terms that underlie his thought namely, Individualism, Justice and the Minimal State.

1.2 Individualism

Nozick has a conception of separateness of persons. Using kant as an inspiration, Nozick argues that individuals are ends in themselves. Earlier, Kant has argued that for individuals to be different "ends-in-themselves", people must be separate entities. As distinct individuals, each of us matter from a moral point of view (Kant, 1997: xxiii). This implies that benefits to some supposed larger entity, such as the "greater society" cannot be used as a justification for violating individuals as persons all in the name of the common good. As regards the idea of the common good, Nozick does not believe that such exists. To him, there are merely individuals and the common good can only really be the good of individuals added together. It further implies that while it is true that some individuals might make sacrifices of some of their interests in order to gain benefits for some other of their interests, society can never be justified in sacrificing the interests of some individuals for the sake of others.

The doctrine of the separateness of persons supports Nozick's existence of moral side-constraints that individuals possess. Moral side-constraints set the boundaries for what can permissibly be done to people (whether by other individuals or the State). Violations of such side constraints are wrongful in that they treat individuals who suffer such violations as means or instruments to the ends of other people. Murray (2019) points out that side constraints as understood by Nozick, are absolute prohibitions on what can permissibly be done to individuals. That is, even if we thought that violation of the moral side-constraints of just one person could be to the benefit of many others within the society such a violation could not be justified.

Self-ownership is therefore the cornerstone of Nozick's political thought. Galvin Chia (2010:137-146) amplifies this view of Nozick when he says that, as individuals own themselves, they cannot be treated as means and must be seen as ends, in Kantian fashion. According to G.A. Cohen (1995:21), self-ownership accords individual's right to be treated as ends and not as means. In the same light, Alan Goldman (1976) points out that Nozick defines rights to be natural rights which are inalienable and inviolable. This conception of right grants moral equality to all individuals.

Stemming from his concept of self-ownership is his entitlement theory which defines how individuals may justly come to possess things. The entitlement theory defines his conception of justice.

1.3 Justice

Nozick's conception of justice is a narrow one grounded in the non-violation of property rights. His conception of justice has three main principles. First is the concept of justice in acquisition. This principle of justice deals with the initial acquisition of holdings. It is an account of how people first come to own common property, what types of things can be held etc. It states that a possession is justly held if it was acquired in a just fashion - that is acquired without the violation of another's self-ownership or right to property. The second is justice in transaction/transfer which explains how one person can acquire holdings from another including voluntary exchange and gifts. It states that whatever is justly held can be freely transferred. Here, the notion of 'free' would mean freedom from force, theft, fraud, and so on (Kymlicka, 2002:104). If someone who justly owns something freely transfers that property to another, then it is just for that other person to own it - provided that it does not leave others worse off.

The third is the principle of rectification of injustice which stipulates how to deal with holdings that are unjustly acquired or transferred, whether and how much victims can be compensated, how to deal with long past transgressions of injustices done by a government etc. In this principle, if the current distribution of property holdings is the result of unjust acquisitions, then a distribution which would have arisen had the transaction been just must be realized (Nozick, 1974). What this shows is that, historically, unjust acquisition in the past must be rectified.

Nozick (1974) believes that if the world were to be entirely just, only the first two principles would be

needed. Inductively the following will exhaustively cover the subject of justice in holdings:
- A person who acquires a holding in accordance with the principle of justice in acquisition is entitled to that holding.
- A person who acquires a holding in accordance with the principle of justice in transfer, from someone else entitled to the holding, is entitled to the holding.
- No one is entitled to a holding except by (repeated) application of 1 and 2. (2004:106).

What the above excerpt shows is that entitlement theory would imply, "a distribution is just if everyone is entitled to the holdings they possess under the distribution" (Nozick, 1974:106). But according to Nozick, unfortunately, not everyone follows these rules. He says:
Some people steal from others, or defraud them, or enslave them, seizing their product and preventing them from living as they choose, or forcibly exclude others from competing in exchanges. Thus the third principle of rectification is needed (1974:152).

In the entitlement theory, Nozick fails to say anything about the process of initial appropriation. He rather appeals to 'Lockean Provisio' as a basis for his claims. Lockean Provisio bespeaks of Locke's theory of property according to which a person (being a self-owner) owns his labour, and by "mixing his labour" with a previously unowned part of the natural world (e.g. by whittling a stick found in a forest into a spear) thereby comes to own it. This shows that an individual can legitimately claim possession of the natural world. Kymlicka summarizes it thus:
- People own themselves.
- The world is initially unowned.
- You can acquire absolute rights over a disproportionate share of the world, if you do not worsen the condition of others.
- It is relatively easy to acquire absolute rights over a disproportionate share of the world.

Therefore, once people have appropriated private property, a free market in capital and labour is morally required (2002:104).

Nozick's entitlement theory or conception of justice differs sharply from John Rawls' theory of justice. In A Theory of Justice, Rawls (1972:234) states that each person has an equal claim to basic rights and liberties, and that inequality should only be permitted to the degree that such inequality is "reasonably expected to be to everyone's advantage". There is a further provision that such inequalities are only permissible insofar as there is an equality of opportunity to benefit from these inequalities. Nozick (1974) rather argues that people who have or produce certain things have rights over them: "On an entitlement view, (production and distribution) are not separate questions... things come into the world already attached to people having entitlements over them". Nozick believes that unjustly taking someone's holdings violates their rights. "Holdings to which people are entitled may not be seized, even to provide equality of opportunity for others" (1974:235). Thus a system which works to reduce the rightly earned holdings of some so that they can be equally distributed to others is immoral. Nozick writes:
The major objection to speaking of everyone's having a right to various things such as equality of opportunity, life, and so on, and enforcing this right, is that these 'rights' require a substructure of things and materials and actions; and other people may have rights and entitlements over these. No one has a right to something whose realization requires certain uses of things and activities that other people have rights and entitlements over (1974:238).

Nozick considers redistribution of wealth to be unjust because it calls for heavy regulation or re-distributive taxation which are practices that violate our liberty to our just possessions. To understand Nozick's sentiments in this regard, let us consider our current practice of taxing people more when they earn more. Peggy the materialist likes to spend her extra time working a little more than she would need to in order to feed, clothe and house herself. She works extra hours so that she can buy some extra luxury goods and services. On the other hand, Sue the naturalist likes to work the bare minimum number of hours that she needs to in order to support herself. She spends her extra time hiking, swimming etc.

Peggy has more material wealth than other people but her acquisition has not made anyone else better off. Should we take some of these goods away from her to restore the just Ralwsian pattern? It appears this is what we already do via taxation. Peggy gets taxed more than Sue who may not get taxed at all assuming she earns too little to be considered taxable. But let us imagine that Sue reaps the benefits of the taxation of others by driving on roads built with money, attending public schools and benefiting from the protection by police and military. Is it fair then, that, just because Peggy enjoys the sorts of things that cost money and therefore has to work longer hours in other to afford them, she is taxed a lot more than Sue who thinks the best things in life are free?

To Nozick, it is bizarre that we currently focus on monetary or material wealth, but not experiential

wealth. Sue has a lot of great experiences and is in fact better off than most people in some respect. Perhaps Sue should be taxed but in a different way like by similarly taking 8 hours of her leizure time each week such as the government takes 8 hours worth of pay from Peggy each week. But most people will argue that forcing Sue to work for the government for 8 hours each week is clearly unjust and is in fact slavery. In any case, is the taxation that Peggy endures any different from this? Nozick (1974:243) says, "seizing the results of someone's labour is equivalent to seizing hours from him and directing him to carry on various activities".

Nozick believes that we should be free to do what we want with our goods because we earned them and therefore forcing us to hand over a portion of our time, goods or money is slavery, theft and in fact unjust. It is wrong to forcefully take anything that we have away from us. Nozick concludes that taxation, of the redistributive sort in which modern States engage in order to fund the various programs of the bureaucratic welfare state, is morally illegitimate. (Edward Feser, 2014). Such taxation amounts to partial slavery, for in giving every citizen an entitlement to certain benefits (welfare, social security, or whatever) the State in effect gives them an entitlement, a right, to a part of the proceeds of your labour, which produces the taxes that fund the benefits; every citizen, that is, becomes in such a system a partial property right in part of you i.e. in your labour. But this is, according to Edward Feser (2014), flatly inconsistent with the principle of self-ownership.

1.4 The Minimal State

In Nozick's opinion, the minimal State arises to advance the claims of individualism and self-ownership of properties and the provisions of the entitlement theory. It is one, which, through a monopoly of force, enforces Nozickean rights and maintains the inviolability of the individual but nothing more. According to Galvin Chia, (2010:137-145) whilst conventional conceptions of the State usually imply functions such as the provision of public goods, arbitration and taxation, Nozick sees this as incompatible with our fundamental rights. The funding of such State functions more often than not requires taxation which is a State violation of a citizen's right to property. For Nozick, public services, such as the provision of defense and healthcare, are seen as unjust redistributive efforts which violate property rights (1974:238). This is against the essence of the State for in Nozick's hypothesized State of nature people freely submit to some protective agencies that would offer them some protection against violence, be it against their persons or property. The protective agency arbitrates between individuals as well as interest groups and mete out punishment to any erring individual as well as any interest group (Irele,1998:93). The protective agency would satisfy the minimal conditions for being a state, yet would have arisen without violating anyone's rights or freedom. Nozick therefore sees such a minimal State as the most extensive State that can be justified. Here Nozick differs from those anarchists who argue against the existence of the State in any way whatsoever.

Nozick argues that any State more powerful or extensive than the minimal night-watchman State that protects its citizens from force and fraud and like things impinges on the individuals' natural rights to his or her holdings and therefore is not legitimate or justifiable (Moore & Bruder, 2002).

2. African Communitarian Idea of Justice

According to Gyekye, Communalism or Communitarianism (Gyekye uses the two terms to mean the same thing) may be defined as the doctrine that the group (that is, the society) constitutes the focus of the activities of the individual members of the society. He further states that the doctrine places emphasis on the activity and success of the wider society rather than, though not necessarily at the expense of, or to the detriment of the individual (1987:155). Communitarianism as a philosophy is founded on the values of social well-being, solidarity, interdependence, cooperation, care, concern and reciprocal obligations. These values are sure foundation for human well-being since no single individual is self-sufficient to meet the essentialities of his personality. Human life is characterized by adventures, ambitions, dreams, desires and aspirations. This is a truism. But of no less truth is that human life is equally characterized by weaknesses, frustrations, hindrances, limitations and failures. However, these limitation and frustrations are overcomable when and if a person receives the necessary motivations, care and helps. Human beings need help: help of fellow humans and the help of his/her community to help him/her overcome challenges of life and set him/her on the right path of progress.

Communitarian idea of justice expresses justice as the most basic and all embracing moral disposition of man within the communal society. By this, we mean, justice as a disposition which rules human relations

between man and man; man and things in nature and between man and the absolute. In these relations (especially that of man with man), the question of the absolute enters the narrative in the context that we should see other human beings as God's images like we are who are entitled to decent living as we do and so should be treated with care, love and compassion, helping one another (as our brothers' keepers) to lead a decent life of well-being. The acceptable disposition favours and encourages the virtues of coexistence, co-acceptance, care and sharing that make possible the philosophy of being-with and living-for others which is a foundation for the blossoming and the flowering of human life and society. This idea of justice is largely based on the principle of I- am because we-are and since we-are, therefore I-am.

This is how Tempels presents the disposition of coexistence and belongingness that characterize the African (Bantu) communal society.

Just as Bantu (Black Africans) ontology is opposed to the European concept of individuated things existing in themselves, isolated from others, so Bantu psychology cannot conceive of man as an individual, as a force existing by itself and apart from its ontological relationship with other living beings and from its connection with animate or inanimate forces around it (1959:103).

Chukwuemeka Ekei captures the idea of African communitarian justice as an 'interplay of the community and the individuals' (2001:176). Presenting this interplay as a triangle, he writes, "At the base-edge of the triangle is located the community with its various degrees of obligations (duties, the ought and the ought not) meant for the individuals at the other edge of the triangle, to accept, to care and to have concern for" (Ekei, 2001:176). The thoughts of Ekei captures the sense of duties and obligations that characterize the communal society. However, it's worth explaining here that these duties and obligations are not dependent on or restricted to the idea of justice as 'giving to everyone what is his due' for there are people who for some reasons have nothing due to them, but who need to be taken care of by virtue of their membership of the communal society. Thus, the provision of communal obligations by the community is for the survival, the flourishing and the welfare of its members. According to Ekei, the "acceptance" and the "caring" of the same by the individuals create a moral relationship between the community and individuals and among the individuals themselves.

Giving people their due is laudable but only possible if those who are to do the giving (the privileged) "accept" this moral option (the obligation) to do so. Again, for those who may not have anything due to them by no fault of theirs and indeed no fault of anyone, to live a minimally good life, there is need, on the part of the privileged, to "accept" the humanity of these less privileged (the worse off of the society) and on the basis of their humanity, share with them their inherited or transferred resources and talented productivities. But this can only be done on the basis of caring or compassion or generosity. Kwame Gyekye (1997) echoes this when he avers that in the communitarian moral universe, caring or compassion or generosity, not justice (which is related essentially to a strictly rights-based morality) may be a fundamental moral category because in a moral framework where love, compassion, caring, friendship and genuine concern for others characterize social relationships, justice (which is about relations of claims and counter claims) may not be the primary moral virtue. By justice here, Gyekye is referring to Western theories of justice.

Going beyond Western theories of justice (Aquinas, Nozick, Rawls) which is rights-based, I strongly believe that an integration of rights-based ethics and duty-based ethics is more promising for the establishment of a just society that is all-inclusive. A rights-structured idea of justice appears to be only interested in not interfering with the rights of individuals. As far as an individual's rights are accorded him/her or that his/her rights are not interfered with, then justice is served the individual. This is akin to the negative idea of freedom/liberty, that is, freedom-from and the idea of proscriptive rights which recognizes only what cannot be done (legally) to individuals. Not interfering with the inalienable rights or whatever rights an individual may have or lay claim to is good but limited in providing opportunities for full personhood. On the other hand, a duty-based idea of justice recognizes and advocates the performance of certain obligations (based on care, generosity and compassion) to individuals in other to help them lead at least a minimally dignified life. In a duty-structured idea of justice, people should not only avoid interfering with other people's rights but should also intervene in providing opportunities for them to live at least a minimally decent life. The integration which we advocate here recognizes both proscriptive and prescriptive rights, that is, negative and positive rights. Negatively, it involves not interfering with people's freedoms/rights and positively, it involves intervening and positively providing the necessities, the ways and means and the concrete helps through

which the person can adequately realize his/her full potentialities and personality or at least a minimally decent life.

The issue of "what is due or not due to someone", that is, claims and counter claims of "rights" – "I have the right" or "you have no right to…" do often evoke latent war and awaken the spirit of contention which can better be resolved by charity, generosity or compassion and not necessarily by litigation. Simone Weil (1998) had echoed this long before now when she says that, "To place the notion of rights at the center of social conflicts is to inhibit any possible impulse of charity on both sides".

The continued coexistence of the black people of South Africa (the natives) and the whites who formally oppressed them during the dark days of Apartheid is made possible not on the rights-based justice but on compassion-based justice. On the basis of rights or that which is due to someone, what is due to the Whites is to possibly send them parking from South Africa or to make life unbearable for them, but justice as compassion, love and generosity says, "allow them coexist with us on the basis of their humanity, that is, we have obligation towards them (not based on any right they have and can claim from us but based on love, generosity and compassion) to make life at least minimally decent and meaningful to them. This is made possible through the Truth and Reconciliation Commission (TRC) framework (Bell, 2002).

This kind of disposition and setting promotes the virtues of coexistence, acceptance, care and concern that make possible the flowering of the human society where the interest of all is protected and the well-being of all guaranteed.

In recognition and support of this thesis, Frederich Nietzsche, in spite of the radical individualism that may be found in his philosophy, recognizes that a "sovereign individual" (the privilege) in 'transcending' another individual cannot oppress the other; and recognizes in her freedom a moral responsibility to others. These thoughts are echoed in Nietzsche's 'man of the future'. Richard Bell writes that:

In a Nietzschean society, given that a two-tiered class society is recognized, a "noble" class and the "herd" – those who have the noble sentiment *must not* use their strengths to "lord over" or "oppress" others either within or between classes. In fact, a good "lord" is **generous** (emphasis mine) as part of his responsibility. Mutual respect forms the basis for society and one's continued identity depends on the larger community functioning to sustain (and allow) everyone's freedom and well-being (2002:64).

3. Some Critical Remarks

Nozick's political thought sparks an extreme form of unbridled individualism. In a situation where people are free to do whatever they like with their goods and properties without necessarily considering the plights of the have-nots may certainly not help us in our quest for a good human community. It is not enough that people are not made worse off by our positions or possessions, it is important that we make people better off with our position and possessions. As communitarian persons, we should be interested in the welfare of other people of our community. Life is unmerited and most of our talents, abilities and possessions are unmerited too. In fact, to sound biblical and indeed commonsensical, "to whom much is given, much is required". So we should use our advantaged positions (on the basis of love, care and compassion) not only not to make others worse off but also, to make others better off. Unremitting pursuit of personal profit (which is a fundamental feature of extreme individualism) is even more corrupting than submission to arbitrary power (Monro,1986). It is to be noted that individualism as a social arrangement is steeped in egoism, unhealthy and divisive competition, extreme quest for personal rights, disdain for public interest and common good and for this very reason constitutes a bane for social order, whereas communitarianism, of the African type, with its values of solidarity, altruism, synergy, interdependence and cooperative togetherness, is foundational for social cohesion requisite for a full realization of personhood and a good human community.

Nozick appears to celebrate individual freedom above social cohesion though he erroneously believes that unrestricted human freedom will help establish justice. Nozick therefore advocates the greatest possible minimization of the activities and powers of the state and its replacement with a minimal State devoid of all instruments of restraint and coercion. But, much as freedom is necessary to man, being also an indispensable precondition of ethics, it is difficult to apprehend the nature of the society where absence of all restraint is absolutely encouraged. Without a certain degree of social control, human passion will uproot the ethical foundation of the human society. If the coercive instrument of the State is abolished as unnecessary, social cohesion is likely to be disrupted by the obvious human ambivalence. Man, being what he is, to implement Nozick's idea of unbridled

individualism is therefore to invite another "Hobbesian state of nature".

Nozick's entitlement theory lacks the human feelings of sympathy, co-existence, acceptance, care and concern which we have espoused above. Every society naturally has, as members of that society, the worse off - the weak, the poor and the needy who depend on the sympathy, care and concern and generosity of others to barely sustain their lives. In Igbo communal societies, these worse off members of the community (the poor, the needy) are called *Ogbe-enye*. *Ogbe* means the community while the verb *enye* means *to give*. Simply *ogbe-enye* means *community gives*. These set of people, by virtue of their humanity, are members of the community and thus depend on the community **to give** them the means to lead at least a minimally decent life on the basis of care, acceptance, concern and generosity. The idea is also explicitly reflected in the Yoruba proverb which says, *a joo je o dun, bi enikan o ni*, meaning, eating together is not sufficient when others lack. Again, a Yoruba proverbs says, *Maalu ti o ni iru, Olorun ni o n baa le esinsin*, which means, a cow that has no tail, it is God that drives way flies behind it. What this suggests then is that those who are better off have the sole responsibility to care for the worse off in the society.

The pursuit of a good human community requires that these members of the society be taken care of. This may require taxation or redistribution of resources (on the part of the well-off but not because the worse-off have such 'rights' to claim from the well-off, but only on the basis of sympathy and care) so as to make them well-off. But any theory of justice that discourages this, as the entitlement theory does, cannot be said to be fair to the already worse-off. Therefore, justice as co-existence, justice as acceptance, justice as care, justice as sympathy and justice as concern is needed in our pursuit of a good human community for the realization of full personhood and the flowering of human personality and potentiality.

It suffices to say that, Nozick's penchant for extreme individualism has no basis in African communitarian justice and that his idea can also be counter-productive. For instance, leaving everything to the market forces might result in an unjust social arrangement in that those that are weak or the poor might not be catered for and consequently their freedom which Nozick claims is of special importance might not be realizable (Cohen, 1979). Nozick's philosophy does not have any serious consideration for the welfare of the people. Goldman (1976) asserts that Nozick's principles place 'absolute priority of the freedom of the individuals over their welfare', and from a commonsensical approach this is problematic. What is freedom without welfare? Any freedom that leaves me incapable and incapacitated to have the basic necessities to lead at least a minimally good life is not an adequate or robust understanding of freedom – an "integral freedom" to use the words of Pantalean Iroegbu (2002) or "positive freedoms or capabilities" (Armataya Sen, 1999). Freedom-from is good but much more important is freedom-to and freedom-with which enables me to lead a minimally good life.

Nozick's lexical priority of freedom before welfare suggests, ironically, that we are bound to his concepts of freedom. From the Tale of the Slave, this implies that it is morally justified if we are free and impoverished, but morally wrong to be in slavery and tremendously well off. A system of morals which fails to take into account the welfare of its moral agents is clearly flawed - how are we to exercise the freedoms that we are entitled to if we are physically in no condition to do so? What good are your property rights, or for that matter, anybody else's, if you are too hungry to move? The minimal State, being the un-intrusive entity that it is, has no answer to this.

Galvin (2010) raises some serious questions concerning justice in initial acquisition. In a historical context, there have been many instances in which the appropriation of property has been carried out through force, coercion or in otherwise unjust fashion. For instance, the violent appropriation of land in North America and Australia by early European settlers is a clear case in which initial acquisition was unjust and has remained unrectified to this day.

Nozick's model calls for the rectification of these past transgressions of indigenous property rights. Though this is currently achieved in some cases through fiscal compensation or affirmative action schemes, under Nozick's system of rights this would be illegitimate. Its illegitimacy is not simply because they would be services provided for by an illegitimate, more-than-minimal State, but also because they would require funding through taxation, which is in itself a violation of the property rights of the taxed (Kymlicka, 2002). Galvin argues that the only available option would be to return all the land unjustly claimed from indigenous peoples which will include much of North America, and virtually all of Australia. But what will be the fate of the Australian property owner who has justly bought what was initially unjustly appropriated

land? Will not his right to property be violated as well? Galvin points out that these two tensions remain unresolved by Nozick.

In the light of this, Cohen notes that as long as historical injustice is unresolved, Nozick's entire position on rights and the minimal State is rendered nigh invalid. Granted, historical injustice violates property rights. If property rights are allowed to remain compromised, then there is no moral objection to further infringing property rights through taxation (Cohen, 1979). This means that the minimal State would cease to be the 'most extensive State that can be justified.

4. Conclusion

In this paper effort has been made to understand Nozick's political philosophy. This is done through an analysis of the three key terms which feature prominently in his political thought namely: individualism (self-ownership), justice and the minimal State. It has however been pointed out in this paper that Nozick's entitlement theory which expresses his concept of justice leaves much to be desired in that it lacks the human feelings of co-existence, acceptance, sympathy, welfare, care and concern for others, which are the fundamentals of justice in African context. Any meaningful quest for a good human community must recognize and practice these principles of justice, that is, justice as co-existence, justice as acceptance, justice as sympathy, justice as care and justice as concern for others. This does not only give sense of belonging to those who are considered worse off in the community, but also promotes unity. It equally has the tendency to reduce, if not eradicate corruption and other social vices.

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Part Two
Religious Studies

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Controversy in Christendom: Celibacy and Reverend Fathership in Catholic Church

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Abstract. This question refers to Jesus's teaching found in the Gospel of St. Matthew, when He said, "Do not call anyone on earth your father. Only one is your Father, the One in heaven" (Mt 23:9). Taken literally, we would have to wonder why we do use this title "Father" when Jesus seems to forbid it. First, we must remember the context of the passage. Jesus is addressing the hypocrisy of the Scribes and the Pharisees the learned religious leaders of Judaism. Our Lord castigates them for not providing a good example; for creating onerous spiritual burdens for others with their various rules and regulations; for being haughty in exercising their office, and for promoting themselves by looking for places of honor, seeking marks of respect and wearing ostentatious symbols. Basically, the Scribes and the Pharisees had forgotten that they were called to serve the Lord and those entrusted to their care with humility and a generous spirit. Given that context, Jesus says not to call anyone on earth by the title "Rabbi," "Father," or "teacher," in the sense of arrogating to oneself an authority which rests with God and of forgetting the responsibility of the title. As Jesus said, only the heavenly Father is the true Father, and only the Messiah is the true teacher and rabbi. In a similar vein, Jesus said, "Whoever loves father or mother, son or daughter, more than Me is not worthy of Me" (Mt 10:37).

Keywords: Controversy, Christendom, Celibacy, Reverend Fathership, Catholic Church

1. Introduction

Celibacy is typically used to refer to a voluntary decision to remain unmarried or to abstain from engaging in any sexual activity, usually for religious reasons. While the term celibacy is typically used in reference only to persons who choose to remain unmarried as a condition of sacred religious vows or convictions, it can also apply to the voluntary abstinence from all sexual activity for any reason. While they are often used interchangeably, celibacy, abstinence, and chastity are not exactly the same. The concept of celibacy as a decision to remain unmarried applies to both traditional and same-sex marriage. Similarly, the lifestyle restrictions implied by the terms abstinence and chastity refer to both heterosexual and gay sexual activity. In the context of celibacy related to religion, some gay people choose to be celibate in keeping with their religion's teachings or doctrine on gay relationships.

In the context of religion, celibacy is practiced in different ways. Most familiar of these is the mandatory celibacy of male and female members of the active clergy and monastic devotees. While most female religious celibates today are Catholic nuns living in residential cloisters, there have been notable solitary celibate female figures, such the anchoress — a female hermit — Dame Julian of Norwich, born in 1342. In addition, religious celibacy is sometimes practiced by laypersons or clergy members in a faith not requiring it out of devotion or to allow them to perform certain religious services.

Matt. 23:9 – Jesus says, "call no man father." But Protestants use this verse in an attempt to prove that it is wrong for Catholics to call priests "father." This is an example of "eisegesis" (imposing one's views upon a passage) as opposed to "exegesis" (drawing out the meaning of the passage from its context). In this verse, Jesus was discouraging His followers from elevating the scribes and Pharisees to the titles of "fathers" and "rabbis" because they were hypocrites. Jesus warns us not to elevate anyone to the level of our heavenly Father. Matt. 23:8 – in this teaching, Jesus also says not to call anyone teacher or rabbi as well. But don't Protestants call their teachers "teacher?" What about this commandment of Jesus? When Protestants say "call no man father," they must also argue that we cannot call any man teacher either.

Since the earliest times of our Church, we have used the title "Father" for religious leaders. Bishops, who are the shepherds of the local Church community and the authentic teachers of the faith, were given the title "Father." Consequently, St. Peter may well have been addressed as "Father Peter," in that sense of spiritual father. The likelihood of this address is supported by St. Paul who identifies himself as a spiritual father. In writing to the Corinthians, he said, "I am writing you in this way not to shame you but to admonish you as my beloved children. Granted you have ten thousand guardians in Christ, you have only one father. It was I who begot you in Christ Jesus through my preaching of the Gospel. I beg you, then, be imitators of me. This is why I have sent you Timothy, my beloved and faithful son in the Lord (1 Cor. 4:14-17).

Moreover, our Lord Himself used the title "father" for several characters in His parables: in of the parable of the rich man and the beggar, Lazarus, the rich man, cries out from the depths of Hell, "Father Abraham, have pity on me," and the usage of the title "father" occurs three times (cf. Lk 16:19-31). One has to wonder: if Jesus prohibited the use of the title "father," why does He instruct the people with a parable in which the characters use the title? To do so seems to be contradictory and actually misleading to the audience. The same is true in the parable of the Prodigal Son: The young prodigal son, upon his return, says, "Father, I have sinned against God and against you" (cf. Lk 15:11-32). Given the way our Lord used the title "father" in so many teachings, including when repeating the fourth commandment, our Lord did not intend to prohibit calling a father by the title "father"; rather. He prohibited misusing the title.

We do use these titles in our common parlance: We call those who instruct us and others "teacher"; our male parent, "father"; and Jewish religious leaders, "rabbi." Especially in a religious sense, those who serve the Lord and represent His authority, as a teacher, parent and especially a priest, must be mindful of exercising it diligently, humbly and courageously. To use this authority for self-aggrandizement is pure hypocrisy. Jesus said at the end of this passage, "Whoever exalts himself shall be humbled, but whoever humbles himself shall be exalted.

2. Celibacy

The single state, so understood, involves the obligation inherent in baptism and confirmation and the practice of celibacy. Though, a private vow of chastity is sometimes taken, this is not essential to the state. Being "Single" or "Unmarried" is in itself a neutral circumstance and becomes commendable only when the freedom and opportunity that it assures are deserted to the realization of the Christian ideals. It is not simply making oneself a Eunuch (Mat. 19:12) or being without a wife (I Cor. 7:.12), but doing these for the kingdom of heaven, or an order to be concern about the things that belong to God that is commended, the essence of the single state as a Christian way of life consists therefore in a special dedication to the Christian ideal, moral, ethical etc. From the religious point of view, the basic hazard to the single state is the freedom from important Christian responsibilities. Those who seriously undertake it as a permanent condition compensate for Ibis by a dedicated involvement in either the life of prayers or some apostolic activity. There in the example of Dr. Anthony Mary who was a medical doctor before he was later canonized a saint by the Church after his death. While he was still young, he had grown to love St. Paul greatly, has often read his life in the Acts of the Apostles and had meditated at length on his virtues.

During his first four years as a doctor, this saint used all his spare moments after his prayers to read and meditate on the letters of St. Paul. Hence, in meditation of the Apostles, he began to preach in the public squares and at religious meetings. He gathered children and instructed prisoners, the poor and pilgrims. He did nothing but repeated the words and phrases of the Apostle, explaining them with warmth and simplicity. As a result he kindled within himself a great desire for his own sanctification and for the salvation of others. Of course, he later became a priest. He founded an order of priests that the named Pauline. Today, however, they are better known as "Barnabites" since each of them consider himself another Barnabas in his study and love of St. Paul. With the help of the Countess, Ponelli, he also founded a monastery of nuns called "Apostolics". He named their convent "St. Paul the Apostle." After his death the name was changed to "St. Paul the Convert."

In modern life there is ample leisure and frequently surplus of funds to make this realizable. The single person more frequently can afford to take financial risks and follow institutions without having to obtain the consent of a superior; he can run the risk of making mistakes without comprising his order. The financially independent celibate can afford his services to the missions as teacher, social worker, physician or nurse. If he has the necessary funds, he can fund student centers or houses of study or engage in charitable works. With the approval of

ecclesiastical authority, if theologically trained, this can engage in ecumenical endeavors of any informal nature. His testimony would be more effective because he would not be suspected of acting under the orders of a religious superior.

In a normal vigorous person living the single life in a dedicated way, celibacy is a major consideration. Such people do not have the safeguards that are built into the circumstances of the religious, clerical or married lives. In conjunction with their choice of some special form of Christian dedication they might well look upon sex in their lives not as an unused faculty but as an opportunity for positive sacrifice. In itself, sex is of great human value - when used in accordance with the will of God. Its deliberate unfulfillment can be a sacrifice to God just as truly as the dedicated virginity of religious. This not only has the advantage of making this aspect of life spiritually fruitful but also proves helpful in keeping the one who lives the single state from becoming completely self-centered. The opportunities for the exercise of spiritual fatherhood and motherhood in befriending and helping others are as numerous as one's sympathies can encompass. For most people the matter of eating and sleeping and the business of making a living establish a certain amount of regiment in life. However, many find it beneficial to work out a more rigorous regime of their own or adopt a rule of life which is common, for example to members of third orders or the opiates, so that they do not become unreasonably indiscipline in life.

3. History of Religiously - Motivated Celibacy

Derived from the Latin word *caelibatus*, meaning "state of being unmarried," the concept of celibacy has been acknowledged by most major religions throughout history. However, not all religions have acknowledged it favorably.

Ancient Judaism strongly rejected celibacy. Similarly, early Roman polytheistic religions, practiced between about 295 B.C.E. and 608 C.E., held it to be an aberrant behavior and imposed severe fines against it. The emergence of Protestantism around 1517 CE saw a rise in the acceptance of celibacy, although the Eastern Orthodox Catholic Church never adopted it. The attitudes of the Islamic religions regarding celibacy have also been mixed. While the Prophet Muhammad denounced celibacy and recommended marriage as a commendable deed, some Islamic sects embrace it today. In Buddhism, most ordained monks and nuns choose to live in celibacy believing it to be one of the prerequisites to reaching enlightenment.

While most people associate religious celibacy with Catholicism, the Catholic Church actually imposed no requirement of celibacy on its clergy for the first 1,000 years of its history. Marriage remained a matter of choice for Catholic bishops, priests, and deacons until the Second Lateran Council of 1139 mandated celibacy for all members of the clergy. As a result of the Council's decree, married priests were required to give up either their marriage or their priesthood. Faced with this choice, many priests left the church.

While celibacy remains a requirement for Catholic clergy today, an estimated 20% of Catholic priests worldwide are believed to be legally married. Most married priests are found in the Catholic Churches of Eastern nations like the Ukraine, Hungary, Slovakia, and the Czech Republic. While these churches recognize the authority of the Pope and the Vatican, their rituals and traditions more closely follow those of the Eastern Orthodox Church, which had never embraced celibacy.

4. Reasons for Religious Celibacy

How do religions justify mandatory celibacy? No matter what they are called in a given religion, the "priest" is exclusively trusted to perform the sacred function of communicating the needs of the people to God or other heavenly power. The efficacy of the priesthood is based on the congregation's trust that the priest is properly qualified and possesses the ritual purity necessary to speak to God on their behalf. Religions that require it of their clergy consider celibacy to be a prerequisite for such ritual purity. In this context, religious celibacy is likely to have been derived from ancient taboos that viewed sexual power as vying with religious power, and the sex act itself as having a polluting effect on priestly purity.

For many people who do so, choosing a celibate lifestyle has little or nothing to do with an organized religion. Some may feel that eliminating the demands of sexual relationships allows them to better focus on other important aspects of their lives, like career advancement or education. Others may have found their past sexual relationships to have been particularly unfulfilling, damaging, or even painful. Still others choose to abstain from sex out of their unique personal beliefs of what is "proper behavior." For example, some people may choose to adhere to the morality-based tradition of abstaining from sex outside of marriage.

Beyond personal beliefs, other celibates consider abstinence from sex to be the only absolute method of avoiding sexually-transmitted diseases or unplanned pregnancies. Outside of religious vows and obligations, celibacy or abstinence is a matter of personal choice. While some may consider a celibate lifestyle extreme, others may consider it liberating or empowering.

5. Celibacy is Church Practice, Not Dogma

Matt. 19:11-12 – Jesus says celibacy is a gift from God and whoever can bear it should bear it. Jesus praises and recommends celibacy for full-time ministers in the Church. Because celibacy is a gift from God, those who criticize the Church's practice of celibacy are criticizing God and this wonderful gift He bestows on His chosen ones. Matt. 1\9:29 – Jesus says that whoever gives up children for the sake of His name will receive a hundred times more and will inherit eternal life. Jesus praises celibacy when it is done for the sake of His kingdom.

Matt. 22:30 – Jesus explains that in heaven there are no marriages. To bring about Jesus' kingdom on earth, priests live the heavenly consecration to God by not taking a wife in marriage. This way, priests are able to focus exclusively on the spiritual family, and not have any additional pressures of the biological family (which is for the vocation of marriage). This also makes it easier for priests to be transferred to different parishes where they are most needed without having to worry about the impact of their transfer on wife and children. 1 Cor 7:1 – Paul teaches that it is well for a man not to touch a woman. This is the choice that the Catholic priests of the Roman rite freely make.
1 Cor. 7:7 – Paul also acknowledges that celibacy is a gift from God and wishes that all were celibate like he is. 1 Cor. 7:27 – Paul teaches men that they should not seek marriage. In Paul's opinion, marriage introduces worldly temptations that can interfere with one's relationship with God, specifically regarding those who will become full-time ministers in the Church. 1 Cor. 7:32-33, 38 – Paul recommends celibacy for full-time ministers in the Church so that they are able to focus entirely upon God and building up His kingdom. He "who refrains from marriage will do better."

1 Tim. 3:2 – Paul instructs that bishops must be married only once. Many Protestants use this verse to prove that the Church's celibacy law is in error. But they are mistaken because this verse refers to bishops that were widowers. Paul is instructing that these widowers could not remarry. The verse also refers to those bishops who were currently married. They also could not remarry (in the Catholic Church's Eastern rite, priests are allowed to marry; celibacy is only a disciplinary rule for the clergy of the Roman rite). Therefore, this text has nothing to do with imposing a marriage requirement on becoming a bishop.
1 Tim. 4:3 – in this verse, Paul refers to deceitful doctrines that forbid marriage. Many non-Catholics also use this verse to impugn the Church's practice of celibacy. This is entirely misguided because the Catholic Church (unlike many Protestant churches) exalts marriage to a sacrament. In fact, marriage is elevated to a sacrament, but consecrated virginity is not. The Church declares marriage sacred, covenantal and lifegiving. Paul is referring to doctrines that forbid marriage and other goods when done outside the teaching of Christ and for a lessor good. Celibacy is an act of giving up one good (marriage and children) for a greater good (complete spiritual union with God).

1 Tim. 5:9-12 – Paul recommends that older widows take a pledge of celibacy. This was the beginning of women religious orders. 2 Tim. 2:3-4 – Paul instructs his bishop Timothy that no soldier on service gets entangled in civilian pursuits, since his aim his to satisfy the One who enlisted him. Paul is using an analogy to describe the role of the celibate priesthood in the Church. Rev. 14:4 – unlike our sinful world of the flesh, in heaven, those consecrated to virginity are honored. Isaiah 56:3-7 – the eunuchs who keep God's covenant will have a special place in the kingdom of heaven. Jer. 16:1-4 – Jeremiah is told by God not to take a wife or have children.
Women in the Priesthood

Gen. 3:15; Luke 1:26-55; John 19:26; Rev. 12:1- Mary is God's greatest creation, was the closest person to Jesus, and yet Jesus did not choose her to become a priest. God chose only men to be priests to reflect the complimentarity of the sexes. Just as the man (the royal priest) gives natural life to the woman in the marital covenant, the ministerial priest gives supernatural life in the New Covenant sacraments.
Judges 17:10; 18:19 – fatherhood and priesthood are synonymous terms. Micah says, "Stay with me, and be to me a father and a priest." Fathers/priests give life, and mothers receive and nurture life. This reflects God our Father who gives the life of grace through the Priesthood of His Divine Son, and Mother Church who receives the life of grace and nourishes her children. In summary, women cannot be priests because women cannot be fathers. Mark 16:9; Luke 7: 37-50; John 8:3-11 – Jesus allowed women to uniquely join in His mission, exalting them above cultural norms. His decision not to ordain

women had nothing to do with culture. The Gospel writers are also clear that women participated in Jesus' ministry and, unlike men, never betrayed Jesus. Women have always been held with the highest regard in the Church (e.g., the Church's greatest saint and model of faith is a woman; the Church's constant teaching on the dignity of motherhood; the Church's understanding of humanity as being the Bride united to Christ, etc.).

Mark 14:17,20; Luke 22:14 – the language "the twelve" and "apostles" shows Jesus commissioned the Eucharistic priesthood by giving holy orders only to men. Gen. 14:10; Heb. 5:6,10; 6:20; 7:15,17 – Jesus, the Son of God, is both priest and King after the priest-king Melchizedek. Jesus' priesthood embodies both Kingship and Sonship. Gen. 22:9-13 – as foreshadowed, God chose our redemption to be secured by the sacrificial love that the Son gives to the Father. Matt. 26:26; Mark 14:22; Luke 22:19 – because the priest acts in persona Christi in the offering to the Father, the priest cannot be a woman.

Mark 3:13 – Jesus selected the apostles "as He desired," according to His will, and not according to the demands of His culture. Because Jesus acted according to His will which was perfectly united to that of the Father, one cannot criticize Jesus' selection of men to be His priests without criticizing God. John 20:22 – Jesus only breathed on the male apostles, the first bishops, giving them the authority to forgive and retain sins. In fact, the male priesthood of Christianity was a distinction from the priestesses of paganism that existed during these times. A female priesthood would be a reversion to non-Christian practices. The sacred tradition of a male priesthood has existed uncompromised in the Church for 2,000 years.

1 Cor. 14:34-35 – Paul says a woman is not permitted to preach the word of God in the Church. It has always been the tradition of the Church for the priest or deacon alone (an ordained male) to read and preach the Gospel. 1 Tim. 2:12 – Paul also says that a woman is not permitted to hold teaching authority in the Church. Can you imagine how much Mary, the Mother of God, would have been able to teach Christians about Jesus her Son in the Church? Yet, she was not permitted to hold such teaching authority in the Church.

Rom. 16:1-2 – while many Protestants point to this verse denounce the Church's tradition of a male priesthood, deaconesses, like Phoebe, were helpers to the priests (for example, preparing women for naked baptism so as to prevent scandal). But these helpers were never ordained. Luke 2:36-37 – prophetesses, like Anna, were women who consecrated themselves to religious life, but were not ordained. Isaiah 3:12 – Isaiah complains that the priests of ancient Israel were having their authority usurped by women, and this was at the height of Israel's covenant apostasy.

6. Conclusion

Until about the year 400, a bishop was called "father" ("papa"); this title was then restricted solely to addressing the Bishop of Rome, the successor of St. Peter, and in English was rendered "pope." In an early form of his rule, St. Benedict (d. c. 547) designated the title to spiritual confessors, since they were the guardians of souls. Moreover, the word "abbot," denoting the leader in faith of the monastic community, is derived from the word abba, the Aramaic Hebrew word father, but in the very familiar sense of "daddy." Later, in the middle Ages, the term "father" was used to address the mendicant friars - like the Franciscans and Dominicans - since by their preaching, teaching and charitable works they cared for the spiritual and physical needs of all of God's children. In more modern times, the heads of male religious communities or even those who participate in ecumenical councils, such as Vatican II, are given the title "father." In the English-speaking world, addressing all priests as "Father" has become customary.

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Religious Moral Values and the Menace of Corruption in Nigeria

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Abstract. A fundamental social reality about Nigeria is that majority of its citizens are very religious, yet corruption pervades nearly every stratum of the society. One big task before every rational mind is how to reconcile the extreme religiosity of the citizens with the overwhelming corruption in the country. Therefore, this study examined the nexus between religious moral values and corruption in Nigeria with a view to ascertain the reason why corrupt practices pervade the public and private life of many Nigerian religious adherents. Data was generated from existing literature and careful observation of the state of the nation, and subjected to critical and constructive analysis. This study discovered that there is so much religiosity and less morality in Nigeria. The writers observed that the hypocritical and greedy attitudes of some religious adherents and their inability to apply the core moral values inherent in Christianity, Islam and African traditional religion in their daily conducts are the principal factors escalating the problem of corruption in Nigeria. Some religious adherents place very little premium on the all-important issues of good conduct, discipline, loyalty, patriotism, accountability, transparency, social justice, covenant-keeping and other positive values in their daily dealings. The authors therefore, encouraged Nigerians to internalize the core moral values inherent in the country's tripartite religious heritage and apply them to their daily conducts in order to curtail the menace of corruption in Nigeria.

Keywords: Religiosity, Religious Moral Values, Religious Adherents, Corruption, Nigeria

1. Introduction

One fundamental social reality about the Nigerian state is that majority of its citizens are very religious. In fact, so many Nigerians believed that anybody who does not proclaim or practice any form of religion is seriously in need of help. Another social reality about this country is that corruption is almost becoming a culture in nearly every stratum of the society. One big task before every rational mind in Nigeria is how to reconcile the extreme religiosity of its citizens with the overwhelming corruption and moral decadence in the country. According to Ochulor and Bassey (2010:466), the prevalence of corruption betrays a latent decay in our ethical values and orientation. It shows the futile attempt by Nigerians to build a nation-state without a foundational reference to the religious moral principles of justice, transparency, altruism, accountability and a service-oriented notion of leadership. Obasala (2015:1) contends that Nigeria has experienced and is still experiencing its share of moral laxity and vices especially as depicted in political instability, corruption in high and low places, drug trafficking, smuggling, advanced fee fraud commonly known as 419, prostitution, increasing crime wave, theft, robbery, religious and ethnic violence, unemployment, injustice, among others.

It is no longer news that Nigeria is labeled as one of the countries with a very high rate of corruption and moral decadence among the comity of nations in the global social space. According to Samuel Ogundipe, a reporter of Premium Times newspaper (January 29, 2019), the 2018 corruption perceptions index report of Transparency International indicates that 'Nigeria scored 27 out of 100 points, maintaining the same score in the 2017 corruption perception index.' He further observes that in the country comparism, Nigeria ranks 144 out of 180 countries in 2018 as against 148 out of 180 countries in 2017. The indication here is that Nigeria is still perceived as a very corrupt country irrespective of the fact that there is an upward move of four in the ranking within a period of one year. It could be argued that Nigeria still maintained the same scale in the global corruption rating of countries within the period under cover because the upward move of four within a

period of one year only means that four other countries scored worse while Nigeria fails to make any meaningful improvement (Premium Times, January 29, 2019). This assumption was confirmed with the current 2019 report of the same Transparency International which shows that Nigeria has scored worse in global corruption ranking of countries. This current report scored Nigeria 26 out of 100 points as against 27 points in 2017 and 2018 and moved the country's ranking from 144 in 2018 to 146 in 2019 out of 180 countries (Transparency International CPI 2019).

It is imperative to state at this point that there are three major religions in Nigeria; African Traditional Religion, Islam and Christianity. These three religious traditions have similar fundamental moral values such as patriotism, loyalty, truthfulness, honesty, trustworthiness, integrity, transparency, accountability, hard-work, diligence, righteousness, social justice, covenant-keeping, social solidarity, and others, as basic tents of their theological doctrines. Unfortunately, many adherents of these religions, especially Islam and Christianity in Nigeria have continued to engage themselves in some corrupt activities that contradict the aforementioned lofty moral values in their theological doctrines. In contemporary times, corrupt practices and other forms of moral bankruptcy have become so pronounced in different areas of life such as, religious worship, business transaction, political and judicial administration, employer-employee relationship, family life, among others in the Nigerian state. There is a widespread perception among the general populace that some clergymen, the business community and the political elites have lost their moral compass and that avarice and love for materialism have become the overriding principles governing how religious worships, businesses and political activities are conducted in the country (Rae cited in Ogunleye 2013:84). Smith (2007:5) contends that when Nigerians talk about corruption, they refer not only to the abuse of state offices for some kind of private gain but also to a whole range of social behavior in which various forms of morally questionable deception enable the achievement of wealth, power, or prestige as well as more mundane ambitions. Nigerian notion of corruption encompasses everything from government bribery and graft, rigged elections, and fraudulent business deals, to the diabolical abuse of occult powers, medical quackery, cheating in school, and even deceiving a lover (Marquette 2010:25). Today, the negative tendencies of greed, selfishness, licentiousness, covetousness, lust, pride, materialism, envy, wickedness, war-mongering, callousness, corruption, and others have become the norm in the Nigerian social space (Edet 2014:130).

This study therefore, aimed at investigating the nexus between religious moral values and corruption in Nigeria with a view to ascertain the reason why corrupt practices has continued to predominate the public and private life of so many Nigerian religious adherents in spite of the lofty moral values inherent in the theological doctrines of the three main religions in the country. Data for this research was generated from existing literature and careful observation of the state of the nation, and subjected to critical and constructive analysis.

2. Conceptualizing Religion, Moral Values and Corruption

Philosophically, religion is seen as the belief in the "form of the Good", a divine mind and will which is central to the existence of the universe and hold a moral relations with humankind (Manus 2006:4). Immanuel Kant, a renowned German Philosopher delineates religion as 'the recognition of all our duties as divine commands.' J.B. Pratt sees religion as 'the serious and social attitude of individuals or communities toward the power or powers perceived as having ultimate control over their interests and destinies' (Idowu 1973:72). According to Emile Durkheim in his famous book; *Elementary Forms of Religious Life,* religion is 'a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden – beliefs and practices which unite into a single moral community' (Adogbo 2000:18). James Frazer says 'religion is propitiation and conciliation of powers superior to man which are believed to direct and control the cause of nature and human life' (Adogbo 2000:17). What can be deduced from all the delineations of religion presented above is that religion is construed as a mechanism for controlling human moral conducts and social life in the universe. It is a common believe among religionists that the divine being has a great measure of control over the life of every members of different religious communities in their day to day activities, both as individual and as a group. This is the reason why religion is given a pride of place in many societies of the world today. The values and importance attached to religious beliefs and practices in contemporary societies cannot be overemphasized. According to Rakodi, religion is an important source of values and beliefs that influence the way in which people see the world and live their lives, and the aims and operation of a variety of organizations. Convinced insiders typically claim that if all its followers adopt and practice the values and beliefs

associated with a particular religion, they would be happier and more moral human beings and the societies in which they live would be better places (Rakodi 2010:65).

From the foregoing discussion, it is no longer doubtful that morality is a fundamental constituent of religion. Traditionally, the fear of God and adherence to his commands are regarded as the source or foundation of values in religions. According to Edet, the fear of God and adherence to his commands yield religious systems. These religious systems provide the basis or foundation of certain moral values. The foundation of values here is considered to be divine revelation. A fundamental part of any religious system is its moral values which regulate and harmonize human life. In many societies of the world, religion has continued to serve as mechanism which reminds people of what is right and what is wrong; what is good and what is evil, what is just and what is a vice. In essence, religion has continued to enrich people's morals for the welfare of the individual and the society (Edet 2014:130). In traditional African societies, religion defines and shapes the moral values and characters of people in the community (Olanipekun 2017:227). According to Ayantayo (2009:20-21), in the context of religion, human ethical or moral values such as truth-telling, honesty, justice and impartiality, become commands issued by the supernatural being. For example, God in Christianity, Allah in Islam and Obatala in Yoruba Traditional Religion becomes the great moral law giver. In essence, the divine command makes the human moral standards punishable directly by divine authorities (Ayantayo 2009:36-37; Ogunleye, 2013:65)

At this juncture, it is pertinent to explain in concrete and plain terms the meaning of moral values. There is no better way to do this than to look at how some contemporary scholars have explicated the concept of moral values. According to Obasala, moral values are those intrinsic attributes and characteristics which are innate in every person for the actualization and promotion of social order, cohesion and peaceful co-existence which are fundamental indices for growth and development in the society (Obasala 2015:2). George and Uyanga (2014:41) assert that moral values are essential values that determine individual's perception of morality and moral consciousness in the society. They further contend that moral values include truthfulness, patience, obedience, honesty, integrity, hard work, responsibility, respect, tolerance, loyalty, public spiritedness, freedom, respect for human life and dignity of persons, justice, fairness and equality. Similarly, Edet (2014:130) maintains that moral values have to do with honesty, promise keeping, integrity, love, forgiveness, mercy, faithfulness, generosity, and others. He further argues that virtues such as truth, respect for the sanctity of human life; justice, duty, loyalty, responsibility, peace, friendship, love, benevolence, integrity, gratitude, faithfulness, promise keeping, among others are part and parcel of our human identity toward which societies and people strive or evolve (Edet 2014:132).

Moreover, Olanipekun observes that from the African indigenous viewpoint, moral values are taken to be a set of institutional ideals, which guide and direct the patterns of life. One of the main goals of human existence according to him is to strive towards achieving moral excellence by becoming an embodiment of good character. Moral value is determined in terms of its consequences for humankind and human society (Olanipekun 2017:225). George and Uyanga maintain that moral values are taught to be imbibed by members of the society to enhance character development and promote good moral upbringing and moral health in individuals. Principles of moral conduct can only be effectively understood and practiced when moral values are strongly adhered to by individuals in a given society. They conclude that moral values are taught in moral education as certain acceptable, valuable and cherished qualities that are worthwhile in developing a sound character (George and Uyanga 2014:41).

Having explicated moral values, let us at this juncture explain the concept of corruption in relations to morals. The word corruption is derived from the Latin term "corruptus" meaning 'moral decay, wicked behavior, putridity or rottenness (International council 2009 cited in Igboin 2016:145). In ordinary parlance, corruption simply means asking, giving or taking a fee, gift or favors as a condition for performance of one's assigned responsibility (Coker 2006:91). However, corruption goes beyond the above stated perspective. It has to do with any behavior or activity that contradicts the approved norms or rules of conducts in the society. Little wonder, Onyeziri (cited in Tolu and Ogunro 2012:2) contends that corruption is a behavioral attitude contrary to or at variance with the set rules and agreed norms. Osoba sees corruption as an anti-social behavior conferring improper benefits contrary to legal and moral norms, and which undermine the authorities to improve the living conditions of the people (Nwankwo 2013:313). Ochulor and Bassey (2010:469) contend that there is a universal agreement to the fact that corruption itself is an anti-

social behavior that portends danger to the cohesive fabric that holds a society together and to the integral growth and development of any society. Ochulor and Bassey quoting Dike, observe that one is corrupt when ones behavior goes contrary to established rules or deviates from the formal duties of a public role, because of private gains – gains which could benefit the individual, his/her close family, private clique and could be in form of pecuniary, physical or status gratification (Ochulor and Bassey 2010:469). Corruption as an immoral behavior includes a deviation from the rules, laws and moral values (Zuhaira and Ye-zhuang 2017:302).

3. Corruption as a Moral and Social Problem

There is no doubt in the saying that 'corruption is a serious moral and social problem' because it is one of the prevailing unethical conducts or immoral actions of societal moral agents that has continued to affect the economic, political and socio-cultural life of many societies the world over. Man is naturally a moral agent of any society where he finds himself. According to Ochulor and Bassey (2010:470), man is a moral being by all standards. His actions, when done out of deliberation and volition carry with them a moral status that make them either good or bad, depending on whether these actions conform to the natural law or the human positive laws, which have a universal applicability. In all circumstances of life, every human being is expected to carry out his actions with a high sense of moral consciousness. Corruption as a human act, done by a morally responsible agent carries with it a moral guilt, because it goes contrary to established moral standards accepted generally in the society. Moreover, corruption has myriad social effects which hit at the very foundation of the human being seen as a 'homo social' – social being. For man, being human is to be social (Ochulor and Bassey 2010:470). Little wonder, Shankar Rao maintains that:

Man is a social animal" because he lives in social groups, in communities and in societies. Human life and society almost go together. Man cannot live as man without society. Solitary life is unbearable for man. Man is biologically and psychologically equipped to live in groups, in society (2006:155).

Since corruption works against the common good, any act of corruption is a war against society and consequently a war against man and the metaphysical fabric of his existence. In this light, corruption can be regarded as a monster that threatens the very life of man in the society (Ochulor and Bassey 2010:470).

One of the greatest problems facing many nations of the world in contemporary times is the issue of immoral conduct and disregard for societal values. A lot of people in different nations of the world today prefer to pursue immorality and glorify vices at the expense of moral values. George and Uyanga (2014:43) observe that values that are predominantly held and pursued in the society today include dishonesty, disrespect, intolerance and lack of cooperation, profit oriented relationships, profanity of life and abuse of human dignity, loss of pride in hard work and increasing interest in the pursuit of injustice and other crimes all in a bid to acquire wealth by adopting the philosophy that "the end justifies the means." Ochulor and Bassey contend that human and societal values are evaluated only from the standpoint of their ability to add to an individual's personal possessions, wealth and social status. This philosophical outlook of life according to them directs man's preferences, choices, interests and actions.

They further articulate that since there are no other ultimate values to be pursued than mere materialism, man can be disposed of at the will of the strongest, be cheated by the smartness of the more astute and impoverished by the greed of the more courageous (Ochulor and Bassey 2010:470). Obasala (2015:5) maintains that materialism is the factor responsible for the high level of moral problems facing the society in contemporary times. He observes that attention of people has shifted from morality to instant wealth. This desire for instant wealth according to him has led many people to get involved in acts that are inimical to the society not minding whose ox is gored (Obasala 2015:5). It is in this regard Iwe (1991:82) argues that over-concern with one's self-importance and pre-occupation with self-aggrandizement naturally lead to total indiscipline or moral decadence from the self to the society.

According to George and Uyanga (2014:42), modern societies are experiencing the wave of corruption driven by the "get rich quick syndrome". Public goods and resources are audaciously stolen by individuals who are in leadership positions in a bid to acquire wealth for themselves and secure the future of their families, caring less about the pain and burdens to be borne by other members of the society as a consequence of their actions. Society tends to favor those who can do almost anything to attain power and money and even celebrates corruption in several ways. Malomo (1986:23) contends that the legions of moral problems in the society in its malignant fierceness is speedily destroying every fiber of life and strength of the individual members of

the society and it may make us just collapse and die any moment if nothing is done to address the issue.

4. The Issues of Corruption in Nigeria

There is no gainsaying that the phenomenon called corruption is almost becoming a culture in different sectors of the Nigerian society because evidences of its entrenchment in the country's national life are very conspicuous in the daily experiences of its citizens. According to Ochulor and Bassey (2010:466), we see corruption in the bad state of our roads, hospitals, school systems, poor infrastructures, increasing crime wave, looting of the government treasury, among other areas of life. Asikia asserts that:

To many Nigerians, corruption is a citizen or perhaps, a spiritual entity close in nature to the Nigerian factor in that it is endemically present, while its disciples or children are on the increase and include Nigerians in every facet of life, be it the public or the private sector, the academia, religious organizations, labor unions, non-governmental Organizations, the military, student-body, police, the institution of traditional rulership, etc. It is generally easier to prove that a person is a member of the cult of corruption than for that person to prove he is not (Asikia cited in Ebun 2014:9).

Corruption in Nigeria's public life has led to increase in social evils such as prostitution, unemployment, drug trafficking, hostage taking, child trafficking, internet fraud, and other socio-economic ills that have continued to bedevil the country. This is so because the financial resources that could have been used to provide social amenities and job opportunities which will guarantee better life for the teaming population in Nigeria is being diverted to private use by the corrupt individuals in the public service (Ebun 2014:13). According to Oluwasanmi:

Accumulation of illegal wealth by stealing from the people's commonwealth discourages hard and patriotic labor by others and put resources needed for community or national development into private hands where it is often just stashed away in foreign banks or lavished senselessly and unproductively (Oluwasanmi 2007:100).

Corruption has become such a serious issue in Nigeria to the extent that it has continued to tarnish the image of the country among the comity of nations at the international community. Although, corruption is not peculiar to Nigeria, it is a global issue; there is virtually no society in the world where you will not find elements of corruption. Indeed, corruption and other social evils are not exclusive to the Nigeria state; they are human social realities which are known to exist in other societies of the world as well. Howbeit, the preponderance of corrupt practices in nearly every stratum of the Nigerian state and the insincerity on the part of the governing authorities in tackling the problem makes it an issue that calls for serious social concern. According to Ochulor and Bassey (2010:467), the prevalence of corruption in the society on the one hand and the honest and committed readiness of the people in eradicating it on the other hand differentiates one country from another in the scale of corruption perception index. The Transparency International, a Non-Governmental Organization of global repute has continued to rate and score Nigeria high among the corrupt countries in the world (Tolu and Ogunro 2012:1-2). Indeed, Nigeria is rated as one of the highly corrupt nations in the world because of the attitude of Nigerian citizen toward corruption and the non-commitment and dishonest disposition of the government and its agencies toward the fight against it. Ochulor and Bassey (2010:467) observe that there has not been an accompanying readiness and committed effort on the part of Nigerian government and its anti-corruption agencies to stamp out corruption or bring it to a manageable degree. Many anti-corruption slogans, initiatives and institutions in the country are sterile and empty of integrity; they are also selective and hypocritical. Because of the hypocritical and selective nature of the government and its anti-corruption agencies, corrupt practices and all the paraphernalia that go with them tend to escalate geometrically in every areas of national life in Nigeria on a daily basis.

5. Religious Moral Values and Corruption in Nigeria

The three major religions in Nigeria—African Traditional Religion, Islam and Christianity are embodiments of moral values. A glimpse at their theological doctrines reveal that moral principles such as, service oriented leadership, dignity of labor, accountability, transparency, loyalty, truthfulness, honesty, trustworthiness, integrity, diligence, righteousness, faithfulness, social justice, covenant-keeping, social solidarity, altruism, patriotism and others, are the core values of these religions. It is pertinent to state at this point that an overwhelming majority of Nigerian citizens are adherents of Christianity and Islam, with only very few people still proudly practicing African Traditional Religion. Majority of the people at the helm of affairs in the various sectors of the country's socio-political and economic domain where we are witnessing most of the corrupt practices are Christians and Muslims.

Ordinarily, one would have expected that since these religions have the above enumerated moral values as fundamental aspects of their theological teachings, corruption will not be an issue in the Nigerian social, political and economic arena but that seems not to be the case. There are evidences of massive corruption in different sectors of the Nigerian society.

Corruption in Nigeria flows from the leaders down to the followers. The fact that most Nigerians are corrupt in their private and public dealings is not the main problem. The principal issue in this whole corruption quagmire is the fact that majority of Nigerian citizens are extremely religious, yet the different sectors of the country is bedeviled by various categories of social evil. This is clearly seen in the attitudes and acts of misconducts of some Nigerian Muslims and Christians in the country's social, political and economic arena, who refused to allow the moral values inherent in their religious doctrines to reflect in their daily conducts. Instead, they sanctioned and practice corruption which has now pervades every stratum of their private and public life.

There are series of reported cases where many adherents of Islam and Christianity in Nigeria are found to be involved in some dubious and unethical practices such as, falsification of age and certificates, evading the payment of legitimate taxes, levies and utility bills, and other corrupt and unacceptable practices in work places. According to Familusi:

A typical Nigerian does not want to pay electricity tariff if he or she has the opportunity; a worker who gets to his or her place of assignment at 9am may write 7:30am in the register; dates of birth are falsified, while many have different states of origin; also, ghost workers abound in many establishments. All these can only worsen the already terrible situation (2017:21).

Some Nigerian citizens have even gone as far as conniving with foreign nationals to steal the resources of their fatherland, especially petroleum products and other natural resources within the country's territorial water bodies. Every day we hear of citizens who join foreigners to steal the country's crude oil. This action is a flagrant violation of the spirit of patriotism to the nation. It is important to note at this juncture that lack of patriotism retard the growth and development of any nation. Familusi citing Ayantayo observes that patriotism is necessary for national survival. It is what makes people willing to place their country above themselves (Familusi 2017:21).

Government functionaries who are members of these religions are even worst as most of them are constantly involved in the looting of public funds and violating their oath of office or oath of allegiance to the nation. This socio-political doctrine of oath of office or allegiance which is meant to regulate socio-ethical relations between the leaders and the followers has everything to do with the religious virtue of covenant-keeping. This is so because the instrument with which it is administered is religious in all its forms. According to Ogunleye:

The religious concept of covenant was introduced into the Nigeria system of government in the form of oath of office which public officers have to swear in order to make them serve the public conscientiously. The oath of office, which can be administered by either a court or its delegate, involved pledging loyalty to perform faithfully the duties associated with the office. During this exercise, each person is allowed to swear an oath of office with the religious paraphernalia or cultic symbol of the religion one belongs to. In the Nigerian context for example, adherents of traditional religion are allowed to swear to Ogun (god of iron) represented by a piece of metal while Christians and Muslims could swear with the Bible and the Quran respectively. The purpose for using these religious objects is that, as sacred objects, they were believed to have the potentials to instill fear in the people who swear by them. However, of all the leaders that have been taking oath of office, hardly can you see any one taking his oath of office in an indigenous way. They either take it in a Christian or Muslim way, knowing the nature of their God who will postpone judgment till judgment day while African gods are capable and known for instant justice (Ogunleye 2013:83).

Many Christians and Muslims in the Nigerian public offices who take their oath of office with the Bible and the Quran have continued to violate the virtues of accountability, altruism, transparency, patriotism, justice, loyalty, faithfulness and honesty contained in their sacred scriptures that they are supposed to uphold and practice in both their public and private life. This is an indication that they are hypocritical in their religious beliefs and practices.

The most surprising episode of the neglect of moral values in the Nigerian tripartite religious heritage by their adherents and the preponderance of corruption in the country's socio-political, economic and religious sphere is the involvement of clergymen in the issue. Religious leaders from the three main religions in Nigeria have contributed immensely either by commission or omission to the problem of corruption and the increasing level of immorality in the country. According to Olanipekun:

The negligence of our religious leaders in telling the truth and preaching morals in contemporary time precipitates the cold attitude of the members of the societies towards moral values. This is so evident in a place like Nigeria because it is so obvious that the more religious Nigerians are, the more immoral they seem to become. The fear of God is no longer reining. Instead, people are now worshipping money and material things within the purview of religion. Many pastors, imams and the traditional priests are now money conscious and no longer ready to say the truth especially when the morally perverted rich followers of theirs come to them (Olanipekun 2017:227).

In Nigeria today, some clergymen take pride in telling lies and deceiving their adherents during sermons in order to acquire material wealth for self-aggrandizement. Some pastors, imams and traditional chief priests lack sincerity and integrity in their interactions and dealings. Some have continued to appear on newspaper headings for financial corruption and other unethical practices such as, sex scandal and money ritual killings. It is imperative to note that one of the problems facing the Nigerian society today is the issue of "get rich quick syndrome" that has found its way into the contemporary religious assemblies. This issue has continued to promote the desire for excessive materialism, lack of contentment and avarice among religious believers across the various faith traditions in the country. This trend has added a troubling twist to the problem of corruption and moral decadence in the Nigerian state.

6. Conclusion

Having examined religious moral values and the menace of corruption in Nigeria, this paper avers that the hypocritical and greedy attitudes of some religious adherents in the country and their inability to apply the core moral virtues inherent in Christianity, Islam and African traditional religion in their daily conducts are the principal factors escalating the problem of corruption in the Nigerian state. For the above stated religious traditions to maintain their relevance in the contemporary Nigerian society, the moral or ethical perspectives of their theological doctrines must be given a pride of place and strictly adhered to by both leaders and members of these religions in their daily conducts. In Nigeria today, some religious adherents place very little premium on the all-important issues of good conduct, discipline, loyalty, patriotism, accountability, transparency, social justice, covenant-keeping and other positive values in their daily dealings. The implication is that there is so much religiosity and less moral values in the country.

In order to curtail the menace of corruption in the Nigerian society today, the core moral values in the country's tripartite religious heritage should be well spelt out and encouraged to be internalized and apply to daily life activities by all and sundry, especially the religious leaders and the political elites who are supposed to be role models and custodians of morality and good conscience in the society. Religious groups and their leaders should know that religiosity without morality is destroying the very foundation of life in the Nigerian nation. They are expected to uphold the lofty moral values inherent in their belief system and put an end to hypocritical and mere sanctimonious attitude. Like Edet rightly observed:

What is required is not mere sanctimonious religious posturing, but a genuine and authentic commitment to righteousness, a commitment of humanity to doing right. The time-tested values of hard work, discipline, truth, loyalty, honesty, integrity, probity, dedication, cooperation, and the basic family values of love, caring, selflessness, equity, sharing, generosity, steadfastness, commitment, tolerance, patience and so on, must be the values … Our aspiration must be towards the installation of a social order that guarantees the full expression of all the positive values endowed in us by virtue of our humanity (Edet 2014:133-134).

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British Rule and Muslim Education in Ago-Iwoye: The Historical Metaphors in Twentieth Century Pedagogy

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Abstract. Colonialism has attracted a lot of academic interest all over the World, this accounts for many studies carried out in various disciplines on colonial temper in African history. The themes of the studies focus more on the socio-political, religious-economic, educational and cultural implication of post colonialism and effects on the people. British rulers occupied Ijebu towns in Yorubaland in Nigeria, through the superiority and supremacy of military prowess at Magbon war of 1892, where thousands of Ijebu fell. This exterminative war against the Ijebu , installed British rulers over the people. This paper examines the British rule and Muslim education in Ago-Iwoye. The study employs analytical research method .Colonial education was largely dominated by the missionaries and when the Wesley primary school was established in the town in 1893, it was exclusive preserve of mission boards and consequently, conversion of Muslim children to Christianity took place. In responses to the colonial exploits, Muslims employed strategies which included avoidance, withdrawal submission, confrontation and alliance. The findings of this study x-ray the effects of the British rule disillusionments on the growth of Islam and education of Muslim children. The colonial character and actions portrayed a mighty and power at war with Islam. The study establishes a constitutive relationship between the British rulers and Christian evangelists in the town.

Keywords: Ago-Iwoye, British rule, Muslim education, Colonialism, Evangelism

1. Introduction

Ago Iwoye is one of the ancient towns in Yorubaland. It was founded in 1425 by Imososi people as the first settlers, while other people settled at Orile Iwoye. It had a substantial population made up of seventy three homesteads, they lived fairly amicably among themselves.(Adesegun, 1981: 3) But the fratricidal war which lasted over 70 years in Yorubaland was a progenitor and an accelerator of change. Therefore the confusion and commotion brought into the politics and society of Yorubaland in the nineteenth century led to the destruction and desertion of many places. According to Atanda (1985:92), the desire of the Egba to create elbow room for themselves in their new place of abode at Abeokuta made them clashed with the Ijebu. The immediate cause of their movement from Orile Iwoye to the present place (Ago-Iwoye) was the ruinous fraticidal Gbedeke war of 1831, that debilitated and ruined the people at their homesteads, Orile Iwoye, when Egbas attacked the people at Orile Iwoye, the condition made the people panic-stricken, they later moved to the land of Imososi, under the generalissimo Balogun Meleki and launched a defensive war against the Egbas and drove them back (Adebajo, 2000: 492).

1.1 Location and Site of Ago-Iwoye

Ago-Iwoye lies at a distance of about 700km from the equator within the equatorial belt of Nigeria at longitude 30^0 55' east of the Greenwich Meridian and at latitude 60^0 56' north of the equator. (Oyesiku, 2000: 465) Ago-Iwoye, is located in the Ijebu North Local government in Ogun State. It lies in the North West of Ijebu Ode; it has a common boundary with Ijebu-Igbo at Opebi, with Oyo State at Mamu, with Remo at Odoye and Egba at Isan and Ogunmakin via Aba Jeje in Ago-Iwoye respectively.

1.2 Islam and Pre-British Rule.

The varied contact by the people of Ago-Iwoye with outsiders through the activities of soldiers in wars,

settlers and above all the immigrants facilitated the introduction of Islam into the town. The date of entry of Islam into Ago-Iwoye cannot be established with any degree of certainty because, it came unannounced. However, from the meagre information available, the most informed and reliable sources seem to indicate that Islam first arrived in the area now known as Ago-Iwoye about one hundred and forty years ago, brought initially by the itinerant traders and Muslim slaves brought to the town at the different time, who belonged to different families. Initially, the first Muslims had to worship in privacy and in secrecy, but it was certain that by the middle of 19th century, there were Muslims among the people of Ago-Iwoye, and towards the close of that century, the position of Islam had already changed, there were sprinklings of Muslims in the town, and it had penetrated in almost into all quarters in Ago-Iwoye. Evidence shows that by 1870s, there was a considerable number of Muslims at Imososi and Odosinusi, quarters. Difase and Eredo Villages had some Muslim communities whose colourful celebration of Muslim festivals was held by the people. (Imere, 1985:2) By and large, Muslim communities existed in some villages in Ago-Iwoye. For example, there was a section of a Muslim community called Kogbojebu at Eredo village, a village with a considerable size mostly occupied by the Hausa, Fulani, Tapa, and Yoruba. Hence the early Muslims in the town composed of people of Ago-Iwoye and non indigenes. The communities organized themselves generally under their Imam. In some of these areas, particularly Odosinusi some active roles seem to have been played by Alfa Uthman Akeugberu who organized the early Muslim community for some times. By the time of its entry, the setting up of Qur'anic class was a feature of the practice of Islam in Ago- Iwoye. The driving force behind this idea was Alfa 'Uthman Akeugberu who brazed the trail of the Arabic and Qur'anic school in Ago-Iwoye (Kareem, 1984)

The tail end of the 19th Century witnessed an intensive number of the Muslims and Islamic evangelization and reform preachers. The main duty of the '*Ulamaa* among the people was teaching the Muslim children how to read the holy Qur'an and leading the Muslim community in congregational prayers. Two of these active scholars were notable, the first was Alfa Ibrahim domiciled at Imosu and the second was Alfa 'Uthman Akeugberu who resided at Odosinusi. Alfa Akeugberu had travelled to many Islamised areas particularly Ilorin, Ibadan, Ile-Ife and Ijebu-Ode. He sojourned with Alfa Alli Akayinode 1 of Igboguna at Ijebu –ode. He departed Akayinode at the wave of religious crisis which forced Akayinode to embark on self imposed exile to Sagamu in 1879. (Gbadamasi, 1978:96) Consequently, Akeugberu returned to Ago-Iwoye, settled down at Odosinusi for teaching and preaching in 1879. Akeugberu set up his Qur'ani school, according to Kareem (1984:11) his *madrasah* was the first traditional Arabic school in Ago-Iwoye. Hence, in the course of time, Odosinusi became the rendezvous for the Muslims and Quranic students. Among his students who studied at his feet were Alfa Abdullahi Akeusola and Yusuf Saluwaki from Isamuro. Others were Muhammad Qaseem Okekoto, Alfa shittu Okekoto, Tairu Sonaiwo, Alfa Sadiq Ajesefini, Alfa Bakare Lalu, Alfa zubairu Alawiye, Alfa Zubairu Oworu, Alfa zubairu Oniwolimo,and Alfa Ashiru Akeugberu, the biological son of Alfa 'Uthman Akeugberu who was the first male Muslim child born into Islam and received Islamic name in the eighth day in Ago-Iwoye around 1881C.E

2. Early Persecution of Muslims

Islam as a religion in Ago-Iwoye like any other places, such as Oyo, Ijebu-ode, Igboho faced series of hardship. The early Muslims in Ago- Iwoye were confronted by the traditionalists. The intensive Islamic activities, growth and progress of Islam at the early stage led to the clash of values between the nascent Muslim community and died-hearted pagans. The public call to prayer and the erection of boot in the place of worship gave a serious concern to the traditionalists, (ATR) and this openly exposed the early Muslims to religious trouble in the town. The clash of values was well dramatised in person of Alfa 'Uthman Akeugberu, the historical personage who laid the foundation of Islam in Ago-Iwoye. Alfa Akeugberu and members of his community were threatened with death penalties by the Osugbo who was an organ of control at that period of history. Picturing the horrible situation of the time, a historian and the educationist put forward the illustration which merits presentation, it is as follows.

Fajobi was a firm friend of Akeugberu who was versed in Qur'anic recitation, Fajobi used to pray with Akeugberu, he wished him to build a boot and helped by Fajobi when completed Fajobi encouraged him to call prayer after which he worshipped while Fajobi was sitting near him. Elders felt insulted and Akeugberu was called to question before Baba Odude where they decided that he should be offered in sacrifice to Ifa and he was tied to a tree at Igbodu. Fajobi went secretly to untie Akeugberu and took him to his mother's brother in Igan for safety in Old market place from where he was escorted to Erodo (Ademosu, 1989:1).

It was on this development, that the early Muslim community in the town was scattered and the community was broken. The majority of the early ardent Muslims fled the town. The fleeing Muslims settled at new places outside the urban called Difase and Eredo villages respectively. But towards the last decade of the 19th century a new Muslim community emerged at Imere and the tiny number of Muslims at home joined the new Muslim community in communal prayers and religious activities.(Iwe Itan Imere, n.d) The existence of Islam at Imere and its consolidation was remarkable and necessary to observe with a touch of merry explanation of how members of the Onihale family got converted to Islam in Ago- Iwoye. The conversion of the members of the family was remarkably evident, where the essence of Islam seems to have been personified in Abosede, when the prayer organized by the Muslims for his recovery from sickness was realised, he converted to Islam, and he was joined by score of others from his family who were also converted. The list includes Alfa Bakare Onihale, Alfa Alli Gbadesire, Alfa Bello, Qasim Elesin. The Muslim community really enjoyed the patronage of the family.

3. Challenges of Western Education

The period of Progress and expansion of Islam in Ago- iwoye in 20th century was accompanied by the rise and growth of Christianity and radiation of European civilization, when an attempt had been made by Christian missionaries to introduce it before 1892. The military expedition against Ijebu was a most rewarding masterstroke for the Ijebu, bloody and spectacular that inoculated with a terror that sent shivers down their spines of the Ijebu. (Alayande, 1992:34). However subsequent to the Magbo war (Anglo – ijebu war) of 1892 and occupation of Ijebuland by British soldiers, (Otoide, 2005:533), Christian missionary work started with fresh and greater confidence. Spasmodic evangelical work began in Ago- Iwoye under the protection of the British soldiers. (Alayande,1992:34) Mission stations were erected with the aid of British soldiers called by them Oke-Oyinbo at old Muslim Praying ground. The incursion of the British rule and Christian missionaries posed a great challenge to Muslims, with a dose of arrogance. For the first time the monopoly of Arabic literacy was challenged and the introduction of Western education lured many Muslim children away from Arabic schools. The British agents were in a clandestine alliance with the missionaries. Methodist Church and C.M.S were the oldest Christian missionary agencies in the town. In the urgent task of intensifying missionary work, reliance was placed on Education. The glorious opportunity was indeed fully utilised when Wesley school was established in 1893. Consequently, Mr. Joseph Bailey was sent to Ago-Iwoye in 1894. (Ajibola, 1966) Christian leaders were worried about expansion of Islam, and when Rev. B.W. George was sent to Ago- Iwoye, he was amazed when he saw the population of the Muslims in the town. Preaching, teaching and discussion were no doubt the chief elements of Christian propaganda, the most potent instrument laid in the school. The school had an enviable magnet that attracted people to the Christian way of life and outlook. Western education was designed by that time to lure Muslim children from Islam. Conversion and Baptism were forced on Muslim children. Muslim parents realised a great danger lurked in the exposure of their children to Christian doctrine as a result of their association with schools, where many Muslim children were converted to Christianity. They were made to adopt Christian names; people such as S.A Oshiyemi., D.O Sipe, S.A Oshitoye, A.B Olufeisan were converted to Christianity. Sunday schools and other church activities were planned by the school. The Muslim children who attended Christian schools affirmed that absence from such religious activities was hardly tolerated. Muslim children faced with this bewildering conflict and confusion, they tended to choose the way of least resistance and taking to Christianity whose neglect threatened them with severe penalty. The Missionaries were using education a tool of conversion, more so, their presence at Ago-Iwoye posed serious challenge to Muslims, especially when they started looking into the holy Qur'an and *Hadith* for information on Christians with the distorted meanings and twisted information to sway away the Muslim children. The introduction of western education posed great challenge to Muslims, these challenges were nebulous, these included the competition for literacy, introduction of western civilization and European culture, wide spread literacy of art of reading and writing, gaining access to governmental position, economic resources and social prestige. It is a common belief that British rule posed a threat to Islam, its norms, practice and world view. Thus the introduction of western education challenged the monopoly of Arabic scholars over literacy. Indeed the Muslims whom the '*Ulamaa* were teachers and guides in Islamic affairs, now fell under a new teachers and a new system of literacy.

4. Muslim Reaction

There were varied opinions on the British rule in the town, while some Muslims believed that the British

worked in the interest of the Muslims as people and Islam as religion, others opined that, British attitude and activities showed a relation that oscillated between alliance and hostility. There was gradual modification of Islamic programmes, Qur'anic schools, slave manumission and self-redemption, and surveillance of some perceived anti- colonial people. In response to British might and exploits, Muslims employed strategies which included withdrawal, avoidance, submission and confrontation and alliance. These actions were determined by the periodical situations. In the pre-independence era western education was largely dominated by the Christian missions in the town, indeed for the sixty – eight years of colonial rule, it was exclusive preserve of Christian Missionaries. Many colonial schools insisted on conversion to Christianity as a prerequisite for getting admission or gainful employments.The establishment of schools was considered by many colonial missionaries to be one of the most effective ways of preventing the spread of Islam or its advancement and they used it as a tactic for stopping their rival religious advancement. Western education was employed as a tool by Missionaries as means of proselytization. Muslims reacted against western education; the reaction was one of the withdrawals of their children from schools. Muslims faced these challenges till 1930, when they established Muslim schools. Moreso, there was legal protection afford to non Christians against the religious indoctrination, under the operation of education ordinance '' No child in a government school could receive religious instruction to which the parent or guardian objected or could be forced to be present when such instruction was given at such school''. (Fafunwa, 1982)

The beginning of the first quarter of the nineteenth century in Ago-Iwoye witnessed a monumental step and solution to some problems. Muslims established schools of their own where Arabic and Islamic studies were taught, and other Islamic programmes were introduced. However the previous situation brought advantages to the Muslims, the Muslims later studied the holy Qur'an deeper and complemented their knowledge by studying the Bible and other Christian literature. This led to the birth of a new cream of Muslim scholars with cynosure *Akeu-kewe*. This group of people became torch bearers of the new civilization to Muslims. They were pioneer (Founders) of various Muslim organizations and educational instructors in Muslim schools. Top on the list is Alhaji Olohunmbe Bello, Alhaji Hussain Arikeuyo, Alhaji Mas'ud Owolowo, Alhaji the most Qadr, Alhaji Idris Aboka owo, Alhaji Lawal, Alhaji Ike Arikeuyo, Alhaji Akeukanwo, Alhaji Oba Adewale Abdul Lateef, Alhaja Olori Lateefat Adewale, Alhaji Tirimisiyu Akeusola Okekoto, Alhaji Zakariyau Shuaib, Alhaji Fazazi Oladunjoye, Alhaji Uztas Ibrahim Owodunni, Uztas Tola Abdul Kareem, Dr. Bayo Yusuf and scores of others. This group of Muslims were pioneers and founders of various Muslim organizations and educational instructions in the Muslim schools. The organizations such as *Ja'mat Ma'rufudeen*, *Nawairu 'l-deen*, and *Ahmadiyya*h mission were the Islamic organizations mainly concerned with education of Muslim children and checkmated the influence of western influence and modernity on the Muslims , so these educated Muslims were the new leaders of the Muslim community. They had access to some English literature in Islam and better informed about Islamic tenets and championed the cause of Islam in the town.

The establishment of schools by Muslims from 1930s marked the early inception of the emancipation of Muslim school children from forceful conversion to Christianity in the town. The early established Muslim schools in Ago-Iwoye, such as Ako Moslem school in 1930, Imere Moslem school in 1947, Nawair-ud-deen primary school in 1950s, Moslem modern school in 1960, Muslim High school in 1977, and *Ahmadiyyah* High school in 1980 and the Ansar-ud-Deen primary school 1984, mainly due to the efforts of the early Muslim educated elite.

It is worthy of note that Western education brought some advantages to Muslims, yet the school organization later adversely affects Qur'anic education which is the basis of Islam. Some Muslim parents became fascinated by the material gains of western education and looked with contempt at Islamic education received in the Qur'anic schools. The system of operation in the western oriented schools make many Quranic schools to open only in the evenings and on the weekends, Muslims children go to western schools in the morning during the weekends more so, the language of instruction is English language or Yoruba, even in the Muslim established schools, it is no longer Arabic as expected and operated in Qur'anic schools. Another disadvantage that western education brought to Muslims disregard to Islamic teachings on dress code and intermingling of members of opposite sex. Though, issues of indoctrination and conversion reduced but have not been fully eliminated. However, one important consequence for Muslim children is that there is no longer any possibility of their being excluded from any school on the ground of their religion.

5. Conclusion and Discussion

The academic interest of the Muslims in the effects of colonialism on Islam in Ago-Iwoye is vast and inexhaustible. The paper argues that colonial masters obtained their recognition of sovereignty by punitive expeditions and ruthless engagements against the Ijebu who were considered recalcitrant. In real sense of it, the paper also noted that colonial masters were Christians; hence they protected and supported Christian programmes throughout the period of British rule in the town. The episode of the time demonstrated a great test of time for the Muslims in Ago-Iwoye. The enormity of challenges faced by the Muslims was so great but the Muslims stood rightly and faced the challenges of colonial rule that confronting them with endurance and temerity. It is also noted in the paper that, Muslim education under British rule in Ago-Iwoye was stifled but survived along the troubles; despite the hip-hop situation, Muslim community mustered courage and faced the various challenges of the time under study. A good summary account of relation between Muslims and colonial rulers in all aspects of the period oscillated between alliance and hostility, thus Islam survives along the colonial history in the town. However, despite the fact that colonial rule has its shortcomings, it brought some advantages; the organization of schools, introduction of curricula, periodization of teaching subjects, time table, uniform, issuance of certificates etc. are advantageous to Muslims. In above all Colonial education system brought improvement to Qur'anic education in the town.

In conclusion, the colonial legacies are replete as they are found almost all over the Muslim places in the contemporary Nigeria.

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Biblical Redaction and the Emergence of Absolute Monotheism: Implications for Religious Dialogue and Socio-Political Stability

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Abstract. One of the most fundamental causes of religious intolerance is the proclamation of absolute or exclusive monotheism. Across the globe, religious intolerance with the attendant violence is principally associated with the Abrahamic religions, namely, Judaism, Christianity and Islam. Of all three, Judaism is not just the oldest but the mother of the rest two. The Hebrew Bible, which is the text of Judaism, appears to paint the picture of a nation that knew and worshipped only one God from the inception of their existence as a nation. But a critical study of the Hebrew Text reveals evidences to the contrary, namely, that the monotheism of the people of Israel was an evolutionary phenomenon that culminated in the post exilic era with biblical redactors playing key roles in shaping the absolute monotheistic theology of the Old Testament. This redactional influence on the Hebrew Bible and the implications for religious dialogue and socio-political stability has often been undermined in scholarly discussions. This is the engagement if this paper. The study employs the exegetical and hermeneutical methods applied within the framework of the redaction theory. Selected texts are exegetically studied to show the evidence of monotheistic redaction in the Old Testament. The paper concludes that the absolute monotheism of the Bible was a creation of theological editors and it has negative implications for religious relations and social stability. It recommends that to attain positive religious dialogue, monotheism must be liberal, relative, inclusive and therefore, tolerant.

Keywords: Redaction, monotheism, intolerance, dialogue, socio-political, stability.

1. Introduction

Religious dissonance with the consequential violence across the globe is mainly associated with the Abrahamic religions, particularly Judaism, Christianity and Islam. Christianity and Islam have their roots in Judaism, which is the religion of the Old Testament. The major source of the history of ancient Israelites is the Old Testament. Historico-literary studies have shown that the text as it has come down to us today is a product of a long period of zealous theological retooling of the history of the "People of the Book". Hence, the history of ancient Israel is a theological history. By implication, the Old Testament has influence on both Christianity and Islam. The theological motif of the text casts a veil on the pristine religious culture and the realities of their experience as they evolved in the context of their Semitic environment. At the surface, the Hebrew Bible presents a religious culture that is intolerantly monotheistic. The picture is that of a people that were generally monotheistic from inception; such that the copious references made to the people's allegiance to other gods are presented as polemics attacking and condemning them for deviating from their original religious orientation. But there are internal evidences indicating some sort of henotheism in Israel. Henotheism, an advanced form of polytheism, is the worship of one head God promoted above others in a pantheon so that the other gods in the pantheon become subservient or subordinated to the chief deity. The chief deity worshipped in a henotheistic arrangement could be substituted with another, depending on certain factors.

On the basis of this observation, some scholars like Gnuse (1997) have maintained that Israelites evolved from a polytheistic background and grew through henotheism to become monolatrists. Monolatry is a sort of monotheism that does not deny the existence of other gods but rather involves a consistent allegiance to and worship to only one God adopted by the people. The difference between henotheism and monolatry is that the latter is consistent and permanent while the former is not. Thus, monolatry

is relatively monotheistic (Sommer, 2009). The basic feature of this religious orientation is that although there is unalloyed allegiance to only one deity, there is acknowledgement of the existence of others; and the Hebrew Bible is replete with proves of this fact. Thus, monolatry is a more realistic monotheism because it is inclusive and tolerant.

In ancient Israel therefore, there was acknowledgement of divine plurality and religion at first was not the problem but economic and political concerns which often caused diplomatic disharmony. The fact that the notion of divine plurality was prevalent in ancient Israel is indicated by the existence of divine council עֲדַת־אֵל (*'adath-el*) in the Old Testament. Divine council – עֲדַת־אֵל (*'adath-el*) – is a concept that refers to a guild of divinities that rule over the cosmos with God as the supreme head and others as his subordinates. Smith (2001) has argued convincingly that the divine council (עֲדַת־אֵל = *'adath-el*) passages in the Old Testament preserve the vestiges of early polytheism in ancient Israel.
Given the above background, Historico-Critical scholars, particularly redaction critics, have subjected the monotheism of the
Old Testament to investigation with a view to unveiling the factors behind the emergence of absolute and intolerant monotheism of the Hebrew Bible and there are allegations that it was the making of biblical redactors who weaved the history of the people around religion and created the notion of uniqueness, exclusivity and superiority of the "People of the Book". In the following discussion, a few texts will be exegetically examined to show the evidence of divine plurality and the phenomenon of monotheistic redaction in the Old Testament with its effect on religious interaction and socio-political stability.

2. Conceptual and Theoretical Clarifications

It is important that the terms "Absolute Monotheism", "Religious Dialogue" and "Biblical Redaction" are briefly explained to give the perspectives of their usage in this paper.

2.1 Absolute Monotheism

The conventional view of monotheism is perverse as it tends towards absolute classification, being discriminatory and segregative. The prejudiced understanding of the term makes it imperative for a clarification. Basically, monotheism refers to the worship of only one God. Its etymological derivation from the Greek words *monos* (single) and *theos* (god) gives its most elementary meaning, namely, the belief in and the worship of a single god. This derivation does not suggest absolutism. This means that one could be monotheistic by worshipping only one God even while acknowledging the existence of other gods probably worshipped by other people or cultures, which in the real sense should be termed monolatry. But the popular understanding of monotheism is absolute reflecting the influence of the Abrahamic religions. This understanding is represented by Jensen (2003) who defines it as "The belief that there is only one God, a supreme being who is transcendent, omnipotent, all good, and creator of all that exist" (p. 674.).

Thus, absolute monotheism is the expression of the belief that only one God but no other exists that should be worshiped by all humans. Absolute monotheism denies the reality of other gods which are classified as false gods or demons. This is an exclusivist point of view that is inherently hostile with the potentials for violence. This religious orientation is in actuality unrealistic and inherently inconsistent because all anthropomorphic religious traditions ontologically appropriate the notion of divine plurality even if there is reference to a Supreme Being. That is why Opong (2002) sounded more reasonable when he explained monotheism as a pattern of theism that presupposes only one Supreme Being who devolves power to his regents or subordinate divinities that enjoy substantial measure of autonomy but yet responsible to the Supreme Being in the governance of the cosmos.

2.2 Religious Dialogue

To dialogue is to share ideas, to engage each other or one another in a peaceful talk or exchange mutually appreciated values. The concept of religious dialogue is birthed by the fact that most societies are not monolithic but heterogeneous in terms of religion. The concept therefore, presupposes religious pluralism. Religious dialogue also means religious relations or interaction which should be positive and harmonious. The fact that there are multiple religions which compete in most cases for attention and relevance in their environments and even beyond, accentuates the need for religious dialogue; which is in keeping with the principles of religious pluralism. According to Bidmos (2001), religious pluralism entails that the various religious traditions followed simultaneously by the different adherents who are of the same nationality should co-exist harmoniously. It is the instrumentality of religious dialogue that mediates such harmonious co-existence. This implies religious tolerance and a negation of the absolute and exclusive claim to religious superiority. Religious dialogue seeks to collapse the walls of prejudice

against other religious faiths. This debars adherents from attempts to proselytize the adherents of other religions by condemning their religions and presenting one's religion as *sui generis*; for as Ahmed-Hameed (2015) rightly noted, violent religious encounter is generated by overzealous commitment to the course of evangelism in Christianity and *dawah* in Islam which seek to convert members of other faiths to their religions. Religious dialogue makes it possible for the various religions to mutually appreciate and respect their respective values and beliefs.

2.3 Redaction Theory

The term "redaction" is a technical term for the act of editing a text. The redaction theory postulates that the theology of the Hebrew Scripture, much as it has divine undertone and motif, was shaped by theological historians doubling as editors who reflected their theological views based on their religious experience and the unfolding events in the socio-political and religious history of the people of Israel. As Collins (2004) furnished, Martin Noth inadvertently originated the theory in relation to Old Testament studies with the publication of his famous Deuteronomistic History in 1943. The theory subsumes redaction criticism as a method or approach to biblical hermeneutics. According to Ugwueye and Uzuegbunam (2014), redaction criticism refers to a method used by a researcher to investigate how a writer conveys his (or her) theological point of view by way of rearranging and editing pre-existing traditional materials at his disposal. Tanner (2000) has this to say about a redaction critic:

He was not simply one who did some minor editing or touch-up for publication. Rather, a redactor was one who took literary units of previous generations, interpreted it from his own historical perspective, and recompiled it in such a way to make it relevant (contemporizing) to his own generation (p. 24.).

This theory therefore, holds that "the biblical sources from which the entire history of ancient Israel was created were at various points, due to certain religious cum socio-political currents, subjectively rethreaded to achieve some theological objectives" (Omosor, 2019). Scholars are not in agreement about the individual identity of the redactors and the exact time the activities began. However, there is a consensus that they must have included Yahwist scribes and the writing prophets and that there was constant theological shift in the perception and interpretation of realities among the theological editors whose activities spanned from late monarchical period to the pot exilic era when the theological outlook of the Old Testament became more permanently defined. Hence, Person (2002) refers to the guild of editors as an institution or a school of which the tradition continued from one era to another with new entrants sustaining and retooling the theological perspectives.

This writer also views textual corruption as a form of textual redaction. By textual corruption is meant the scribal errors committed in the process of reproducing the text. The text was reproduced by two methods. A scribe either read the text to a number of copyists to mass-produce it or a few scribes copied directly from the text. Four types of errors emanated from this processes, namely, error of hearing, error of sight, deliberate alteration and addition of marginal notations. With the loss of the original Hebrew Text (the Urtext), there were many manuscripts in circulation with different readings in some instances. Although efforts were made to standardize the text by the *Sopherim* and the *Masorets*, there still exist textual errors which twist the theological nuances of the text due to interpolations, expurgations and extraneous comments or interpretations.

3. Divine Plurality in Ancient Israelite Religion

The Israelites obviously had a unique religious understanding owing to their sublime notion of God (monotheism) which developed from the Yahwism introduced to them by Moses; but a very close investigation shows that there was plurality of divinities in their religious understanding. It is important to note the fact that ancient Israel was born and shaped in the world of the Ancient Near East. Pitkanen (2004) aptly states that Israel was born in Egypt and grew to become a nation in Canaan. As such, Israel shared so much in common with other Near Eastern nations, particularly Canaan in terms of religious worldview. In Canaan, the cosmos is structured in such a manner that deities were ranked, with אֵל (*'El*, God) as the head of the pantheon while *Baal* and *Asherah* ranked next. Similarly, the name of Israelites God is אֵל (*'El*, God) and passages in the Hebrew text indicate that Baal and Asherah also featured in Israelite Temple (I Kgs 15: 12-14). Apart from the mention of these deities, there are numerous passages suggesting that the Israelite God was not alone in the cosmos but functioned in collaboration with other divine beings. As noted in the introduction, divine council (עֲדַת-אֵל) passages are the most implicating evidences for this claim. A few of mention of such passages would serve for illustration.

Gen. 1: 26 implicates divine plurality in early Israel. The text reads וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ וְיִרְדּוּ – And God said, "let us make man in our image and likeness". The cohortative נַעֲשֶׂה (let us make) and the phrase בְּצַלְמֵנוּ (in our image) convey the sense of plurality suggesting many divinities. Meanwhile, the Hebrew word אֱלֹהִים (*'Elohim*) is morphologically plural. In Hebrew grammar, אֵל refers to God in singular while אֱלֹהִים ought to be the plural form. Semantically however, whereas אֱלֹהִים is translated as singular God when used to refer to Israelite Deity, it is rendered as gods when referring to the deities of other nations. The point in this verse is that אֱלֹהִים (gods/God), נַעֲשֶׂה (let us make) and בְּצַלְמֵנוּ (in our image) indicate multiplicity of divinities. Some scholars have allegorically suggested that the rest divinities with God in that scene were angels (Heiser, 2004). But such interpretation is baseless considering the fact of the pristine pattern of Israelite religious expression. Apart from that, the Hebrew word for angels or divine messengers is מַלְאָכִים (mal^{e}'akim) while the singular is מַלְאָךְ (mal^{e}'ak). This is not suggested in the verse. More so, to refer to them as messengers is to categorize God as a messenger as well. Finally, even if the divinities are given as divine messengers, it does not strip them of the status of lesser gods.

Another passage that bespeaks divine plurality and implicates early polytheism is Exodus 32: 1-6 which tells the story of Aaron molding a calf (calves) as gods for the Israelites. Of particular interest is verse 4 which reads: וַיֹּאמְרוּ אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל אֲשֶׁר הֶעֱלוּךָ מֵאֶרֶץ מִצְרָיִם – 'And they said, these are your gods, O Israel, who brought you up out of the land of Egypt. It is obvious here that Moses was still struggling to introduce Yahweh or Yahwism to the people. Aaron made many gods for the people as the expression אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל (these are your gods, O Israel) suggests. This is in line with the fact that the Israelite being tribal in structure had tribal gods.

The expression צְבָא הַשָּׁמַיִם (host of heaven) also refers to plurality of gods in Israel's religious ontology. This is evident in the throne vision of I Kgs 22: 19-23. In this passage, Prophet Micaiah tells of the divine council where יהוה (Yahweh) sat on the throne to deliberate the issue of Ahab and his prophets with the members of the ruling council. It is important to note that those members were not just messengers but cabinet members with initiatives to contribute ideas. This is because the passage furnishes that they made suggestions one after the other. Prominent among the members was a divinity simply referred to as הָרוּחַ (The Spirit). Most translations ignore the Hebrew article הָ (The) to render it as "a certain spirit". This stripes the divinity of its definite prominence. McGinn (2005) suggests it to be among the lieutenants of יהוה (Yahweh). Rose (2000) remarks that the hosts were prominent dignitaries, not just servants of יהוה (Yahweh); which is in accordance with the idea of earthly royal courts where members are not necessarily servants but administrators in their own rights.

Lastly, Job 1: 6 is another case of divine plurality. It gives another dimension of Israel's notion of the divine world. The verse reads: וַיְהִי הַיּוֹם וַיָּבֹאוּ בְּנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל־יְהוָה וַיָּבוֹא גַם־הַשָּׂטָן בְּתוֹכָם (Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them). Particularly significance is the mention of בְּנֵי הָאֱלֹהִים (The sons of God or sons of the gods). It refers to the divinities functioning in different capacities in the cosmos. They probably came to give account of their activities. This draws attention to the fact that הַשָּׂטָן (Satan) was in attendance. There is nothing in the narrative to suggest that he was an intruder but rather he was cast as a member of the divine council, being one of the sons of God. It has been suggested by scholars like Boda (2004) that הַשָּׂטָן (Satan) played the role of a prosecutor against those who run afoul of the divine law and it appeared that the propriety and piety of Job so fascinated יהוה (Yahweh) that he mentioned him with approval to הַשָּׂטָן (Satan). Commenting on Zech. 3: 1-10 where הַשָּׂטָן (Satan) also played the same role of prosecuting Joshua the High Priest, Boda (2004) stated that הַשָּׂטָן (Satan) is not the Satan or the evil one personified as the Devil in the New Testament, but rather he is the prosecutor who is usually portrayed as an adversary in the Old Testament. It is reasonable to think that he was a member of the divine council.

There are numerous other divine council passages and those that unequivocally implicate polytheism of ancient Israel in the Old Testament. The essence of the brief survey above is to underscore the fact that the notion of a cosmos in which a Supreme Being presided over a guild of deities in the governance of the universe was prominent in Israel's religious worldview and these are trails polytheistic culture. That the identities of the divinities were concealed has been attributed to the editorial influence of biblical redactors whose commitment was to obliterate their polytheism and establish religious culture that relegates all other religions to the background.

4. Yahwism and Israelite Monotheism

The question as to whether the Israelites where originally monotheists or not has often reared its face in scholarly discussions on the religion and history of the nation. Scholars are on both divides of the argument. The preceding section has highlighted the fact that some sort of polytheism was known in Israel and that the existence of divine council preserves its vestiges. This has made scholars like Smith (2001) to postulate that Israelites gradually metamorphosed from a polytheistic religious culture towards a monotheistic culture. On the other side of the divide are scholars like Albright (I957) who believes that Israelites had an early revolutionary break with the polytheistic culture of its neighbouring environments such as Canaan. The position of this paper is that until the introduction of Yahwism by Moses, the Israelites were largely henotheists having evolved from a polytheistic background. Thus, the beginning of Israelites' monotheism is associated with Moses' Yahwism. It was a relative monotheism. By being relative is meant that while they were orientated towards the worship of only one God, they acknowledged the existence of other gods. Hence, Sommer (2009) describes Yahwism as monotheistic monolatry or a monolatrous monotheism.

There is evidence that Yahwism was not widely embraced in Israel at first. For example, the molten calf (עֵגֶל מַסֵּכָה) saga in 32: 1-6 indicates that יהוה (Yahweh) was not yet a household deity. Moses had introduced the Deity to them and had gone up to his mountain to bring the people his written instructions. Having delayed before returning to them, the people pressurized Aaron to make them another God. The expression in verse 4b: וַיֹּאמְרוּ אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל אֲשֶׁר הֶעֱלוּךָ מֵאֶרֶץ מִצְרָיִם (And they said, these are your gods, O Israel, who brought you up out of the land of Egypt) shows both their unfamiliarity with יהוה (Yahweh) and their henotheistic culture as they were used to the worship of אֵל (God) as a principal divinity and other tribal tutelary deities.

Smith (2002) and many other scholars have contested that יהוה (Yahweh) was originally a tribal god and one of the deities that served אֵל (God), also known as עֶלְיוֹן ('Eliyon, the Most High) in Israel. Deut.32: 8-9 is widely believed to be the preservation of an old Israelite tradition addressing this fact. In verse 8 we read: בְּהַנְחֵל עֶלְיוֹן גּוֹיִם בְּהַפְרִידוֹ בְּנֵי אָדָם יַצֵּב גְּבֻלֹת עַמִּים לְמִסְפַּר בְּנֵי הָאֱלֹהִים (When the Most High gave to the nations their inheritance, when he separated the sons of men, he fixed the bounds of the peoples according to the number of the sons of God). בְּנֵי הָאֱלֹהִים (sons of God) in this verse as in many instances of its usage in the Hebrew Bible, refers to divinities under the influence or control of עֶלְיוֹן (The Most High) or אֵל (God). In verse 9 were we read: כִּי חֵלֶק יְהוָה עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ (For the Lord's portion is his people, Jacob his allotted heritage), Yahweh is presented as one of the בְּנֵי הָאֱלֹהִים (sons of God). These verses find parallel in Deut. 33: 2-3 where we are told by Moses himself that יהוה (the Lord) came from Sinai (וַיֹּאמֶר יְהוָה מִסִּינַי בָּא) and that he came from the ten thousands of holy ones. Holy ones (קְדוֹשִׁים) is usually used in the Hebrew text in the same sense as בְּנֵי הָאֱלֹהִים (sons of God) to refer to divine beings in אֵל (God's) council. Furthermore, verse 3 states that יהוה (Yahweh, the Lord) loves his people as all those consecrated (assigned or allotted) to him are in his hands (אַף חֹבֵב עַמִּים כָּל־קְדֹשָׁיו בְּיָדֶךָ). Again, יהוה (Yahweh) is portrayed as coming from among the divinities of אֵל (God) to receive his portion of people to oversee.

Whatever may be the arguments for or against this view, one thing that is incontrovertible from the passages is that אֵל (God) and יהוה (Yahweh) had different identities. Biblical writers would later conflate both deities to become one and the same divinity. The Kenite theory postulates יהוה (the Lord) as a deity worshipped by the Kenites in Midian which was probably introduced to Moses by his Father-in-law, Jethro, when he flew from Egypt (Mondrian, 2010, Sitali, 2014). After the theophanic encounter with the warrior-Deity and his assistance in the deliverance of the Exodus groups from Egypt, it became Moses' Hero-God which henceforth would be the God of the people.

The significance of these textual and historical expositions is in informing that Yahwism which was introduced by Moses was the beginning of the movement towards monotheism in Israel. Yet it was not an absolute monotheism but a monolatry of some sort. Even Moses himself appeared to have patronized some other gods or had some representations of them in the sanctuary at the earlier stage. This is strongly suggested in II Kgs 18: 4 which states that King Hezekiah of Judah removed the high places, broke pillars and cut down the *Asherah* and also broke into pieces the bronze serpent (called Nehush'tan) that Moses made and to which the people of Israel burnt incense up till that time. The question is why would Moses make a bronze serpent to which the people burned incense if not that it represented one of the spirits or divinities in the sanctuary? This is a further indication that the people evolved over time from polytheism through henotheism to monolatrous monotheism. Prior to the exile in 586 B.C, the Israelites were still largely henotheists even though there were pro-Yahwist

circles that advocated Yahweh-alone religion. But they were rather monolatrists and not absolute monotheists.

The valedictory speech of Joshua in Josh. 23-24 serves as an oral tradition recounting the wondrous deeds of their Hero-Deity, יהוה (the Lord), and the counsel to worship him was based on the salvific acts of the deity in their history. This is a model of conviction and persuasion as an approach to conversion rather than a zealous and coercive approach. It was because there were other options of deities to choose for worship. In 24: 15 he charges them to choose the god they would serve while he resolves to serve יהוה (the Lord) with his family. Similarly, when Exodus 20: 2 is read as background to the Decalogue, it would be understood that יהוה (the Lord) did not charge the people to worship hi alone because he alone exists, but because he was the deity that delivered them from bondage. Hence, he said in verse 5 that he is a jealous God. Thus, there was no denial of other gods. That this later became the dominant view of the text is the handiwork of redactors.

5. Redaction and the Motif of Absolute Monotheism in the Hebrew Bible

It is practically impossible to exhaustibly discuss all instances of redaction in the Old Testament. However, a few cases of redaction or textual corruption will serve to prove that there was monotheistic redaction of the Hebrew Bible. The first point to note is that there are variants of the Hebrew Bible and with the aid of extra-biblical materials and archaeological discoveries, textual critics have laboured to distinguish them and compare them with a view to passing judgment as to which of the variants is the most reliable one. Prominent among the variants are the Masoretic text, which is the basis for the translations rendered by the Jewish Publication Society, and the Greek version of the Old Testament. Textual scholars have unanimously agreed that the Greek version of the Old Testament which is the basis for the translations in the Revised Standard Version of the English Bible is much more authentic being closer to the original manuscript (Heiser, 2004). This is because the Masorets had so much corrupt influence on the text.

One case of textual redaction is found in Deut. 32: 8-9 already referred to above while proving that יהוה (the Lord) was one of the divine beings under אֵל (God) or עֶלְיוֹן (ʻEliyon, the Most High). Verse 8 is the point of contention which affects the interpretation of verse 9. The difference is noted as follows:

Masoretic Text: בְּהַנְחֵל עֶלְיוֹן גּוֹיִם בְּהַפְרִידוּ בְּנֵי אָדָם יַצֵּב גְּבֻלֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל

When the Most High gave nations their homes and set the divisions of men, he fixed the boundaries of peoples in relation to Israel's numbers (JPS Hebrew-English TaNaKh).

ii. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel (KJV)

Septuagint Text: בְּהַנְחֵל עֶלְיוֹן גּוֹיִם בְּהַפְרִידוּ בְּנֵי אָדָם יַצֵּב גְּבֻלֹת עַמִּים לְמִסְפַּר בְּנֵי הָאֱלֹהִים

When the Most High gave to the nations their inheritance, when he separated the sons of men, he fixed the bounds of the peoples according to the number of the sons of God (RSV).

It would be observed that the Masoretic Text reads בְּנֵי יִשְׂרָאֵל (children or sons of Israel) while the Septuagint Text reads בְּנֵי הָאֱלֹהִים (sons of God).

The verse in question presents one of the oldest traditions in ancient Israel. It captures the cosmic activity of אֵל (God) or עֶלְיוֹן (ʻEliyon, the Most High) which is cast in the role of the Supreme Being who delineated the boundaries of nations and apportioned the peoples or nations to different divinities or gods. The phrase בְּנֵי הָאֱלֹהִים more often than not refers to divinities in the pantheon, court or council of אֵל (God); compare the usage in Job 1:6. The nations were earth was divided into nations according to the number of gods or divinities. In verse 9, it is stated that the portion (חֵלֶק) of יהוה (the Lord) was his people (עַמּוֹ), which is Jacob (יַעֲקֹב) as his inheritance or allotment (נַחֲלָתוֹ). Jacob in the Hebrew Bible is a metaphor for the nation of Israel. This symbolism has a historical background; the name Israel was bestowed on Jacob by God during his theophanic experience at Peniel (Gen. 32: 23-31) and his son became the twelve tribes of Israel.

It is this impression about יהוה (the Lord) receiving inheritance from אֵל (God) or עֶלְיוֹן (ʻEliyon, the Most High) that the Masoretic Text sought to obliterate. Hence, instead of בְּנֵי הָאֱלֹהִים (sons of God or divine beings), בְּנֵי יִשְׂרָאֵל (children or sons of Israel) was given. The reading in the Septuagint, no doubt, is more appropriate given the exegetical context of verse 8. בְּנֵי אָדָם (sons men or children of Adam) in the verse unequivocally refers to the people of the earth, which were grouped or demarcated into nations (גּוֹיִם); the bounds or boundaries of the peoples were fixed (יַצֵּב גְּבֻלֹת עַמִּים). It does not make sense that the nations were separated, demarcated or fixed according to the number of the children of Israel as the Masoretic Text suggests, rather it is more hermeneutically reasonable that the nations were

fixed according to the number of deities to govern them. That such textual variation exists is a proof of redaction or textual corruption.

The redactor is undoubtedly a Yahwist and his motif is to depose the theology that casts Yahweh as a second-tier or subordinate deity in Israel. In Canaan where Israel fully developed into a nation, the Chief God was אֵל (*'El*) and there were other subordinate gods. In Israel as well, אֵל (*'El*) was known from inception as their Chief god. Even their names have the *'El*–epithet such as Israel, Daniel, Bathel, Othniel, etc. Smith (2002) had mentioned this fact when he submitted that:

The original god of Israel was El. This reconstruction may be inferred from two pieces of information. First, the name of Israel is not a Yahwistic name with the divine element of Yahweh, but an El name, with the element, *'el*. This fact would suggest that El was the chief god of the group named Israel (p. 32).

As a hero deity, the exodus tradition and the salvific acts of Yahweh gained so much currency so that the existential realities of the people became woven around the idea of his supremacy. As Omosor (2016) has referenced, the idea of Yahweh's sovereignty so encapsulated the biblical writers that it became the fulcrum around which the plots of the Old Testament revolved, such that the idea permeated every major account of deliverance, victory, success and expression of hope. With the expansion of Yahwism in Israel, the radical pro-Yahwist writers began to introduce some dimension of exclusivity of the deity. First they had to deal with the issue of the identity of אֵל (*'El*) and his relationship with יהוה (Yahweh). The popular *Shema* verse in Deut. 6: 4 is considered the foremost attempt of redactors to create a monotheistic impression. The text reads: שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוה אֶחָד (Hear, O Israel: The Lord, our God, is one Lord). Semantically, this verse has two monotheistic nuances. The first is the conflation of two originally different divine names, יהוה (Yahweh) and אֱלֹהִים (*Elohim*, God) to express the notion of oneness. The effect is to convince the אֵל (*'El*) worshippers that the deities are the same God acting in their common history. This is also the theological essence of the conversation in Exodus 3: 6, 13-15 where the writer assuming the character of Yahweh explains to Moses (who is by implication the readers) that יהוה (Yahweh) had been the אֵל (*'El*) worshipped by his forebears, Abraham, Isaac and Jacob. In Exodus 6: 2-3 he reaffirms it with the addition that he appeared to them as אֵל שַׁדָּי (*'El Shadai*, God Almighty) but not as יְהוָה (Yahweh, The Lord). The second monotheistic implication of the verse is that it creates the impression that Yahweh, who is Elohim, is the only one to be served. However, this does not imply absolute monotheism but a restriction of the people to the worship of only Yahweh (monolatry). Nevertheless, this became the foundation for the exclusive or absolute monotheism that eventually emerged.

The rendering of the Hebrew word אֱלֹהִים (*Elohim*) also indicates the tendency for monotheistic redaction in the Old Testament. It is basic in Hebrew grammar that אֱלֹהִים (*Elohim*) is morphologically plural. But the biblical writers render it as God for the Israelite Deity and as gods or even demons in reference to the deities of other nations or any deity other than Yahweh (Deut. 4: 32-33). For example, Psalm 96: 5 reads: כִּי כָל־אֱלֹהֵי הָעַמִּ֫ים אֱלִילִים וַיהוָה שָׁמַיִם עָשָׂה (For all the gods of the peoples are idols, but the LORD made the heavens). In this verse, the writer's use of כָּל־אֱלֹהֵי (all the gods) is an acknowledgement that other people also worship gods; but he also renders the same אֱלֹהִים as idols in his bid to express Yahweh's exclusiveness as no other qualifies to be called god/God. Further illustration of this fact is the use of the Hebrew word שַׁדַּי (Almighty) to refer to the God of Israel in Exodus 6:3 whereas the same word was rendered in its plural form שֵׁדִים as demons in reference to the gods of other nations. The redactors assigned meanings to the Hebrew words that have implication for divinity and monotheism in such a manner that Yahweh is accorded exclusive status. Through the writings of the post exilic redactors, absoluteness and exclusivity became the characteristic way of regarding the Israelite God. In some verses, the gods of other nations were denied, even when such denial is inconsistent with the reality of the Israelite religious worldview. For example, such addition is possible in Deut. 4: 35 which reads: אַתָּה הָרְאֵתָ לָדַעַת כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְבַדּוֹ (To you it was shown, that you might know that the Lord is God, there is no other besides him) and also in II Kgs 5:15 where Naaman states thus: הִנֵּה־נָא יָדַעְתִּי כִּי אֵין אֱלֹהִים בְּכָל־הָאָרֶץ כִּי אִם־בְּיִשְׂרָאֵל (Behold, I know that there is no God in all the earth but in Israel).

It is difficult to accept the view that Naaman could have denied the existence of other gods. This is arguable based on his statement in verses 17-18. Naaman declares in verse 17: כִּי לוֹא־יַעֲשֶׂה עוֹד עַבְדְּךָ עֹלָה וָזֶבַח לֵאלֹהִים אֲחֵרִים כִּי אִם־לַיהוָה (For your servant will not offer burnt offering or sacrifice to any god but the Lord). This assertion shows that Naaman believed that other gods exist at least. Naaman's plea for pardon whenever he accompanied his Syrian King to the House of Rimmon to serve the god further shows the acknowledgement of the existence of other gods. In the earliest period of the development of Yahwism

as a monolatrous religion, Yahweh was seen as one who is greater among others. This notion is present in various verses that rather speak of Yahweh's uniqueness and powers comparatively, not exclusively. Psalm 86: 8 is an example of such texts. It reads thus: אֵין־כָּמוֹךָ בָאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ (There is none like thee among the gods, O Lord, nor are there any works like thine).

Another dimension of redaction in the Hebrew Bible is the introduction of the concept of angelology which is an attempt to obliterate the fact of divine plurality or the polytheism depicted by the existence of divine council. It is consistent with the religious understanding of the ancient Near East to have a cosmos that is ruled by an assembly of divinities under the leadership of a Chief Deity. It has been demonstrated that Israel was not an exception. Several verses have been given to accentuate the fact of divine plurality in Israelites' religious ontology. But with the orientation of the Yahwists towards a pattern of theism that does not accommodate the view that other gods should be ascribed such vitality that characterizes a god/God, the notion of messenger class was introduced. It is the contention of this paper that those divine beings that functioned in the divine court were lesser gods. Psalm 82: 1 is unequivocal in this respect. It reads thus: אֱלֹהִים נִצָּב בַּאֲדַת־אֵל בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט (God has taken his place in the Assembly of God; in the midst of the gods he holds judgment). As the presider God, he judges the other gods. The fact that the members of the council are gods negates the redactional relegation of them to mere messengers (מַלְאָכִים).

It is obvious that the absolute monotheism of the Hebrew Bible is not the realistic presentation of the original religious orientation of the Israelites but a perspective created by pro-Yahwist Levitical priests and prophets who redacted the Bible and for the purpose of inspiring the people to cling to Yahweh alone by creating an exclusive image of their God. But the question is how has this monotheistic redaction impacted on the society? What is the implication of the Jewish intolerant or absolute monotheism on religious relations and socio-political stability?

6. Implications of Absolute Monotheism for Religious Dialogue and Socio-Political Stability

Extreme monotheistic zeal breeds contemptuous interfaith relations. The religious intolerance that has brewed and spread crises across the globe takes its roots from the Abrahamic religions and the negative effects of absolute and intolerant monotheism punctuate different periods in history. Judaism right from the post-exilic era has demonstrated high degree of religious fanaticism tending towards intolerance and violence. This manifested in the soured relationship between the Jews and the Samaritans during the post-exilic period which continued till the New Testament era. While the Jewish returnees from exile regarded themselves as the pure-blooded Jews, they classified the Samaritans as people with mixed blood because they have mingled with foreigners, intermarried and procreated half casts who could not be coheirs of the Yahweh-given heritage and privileges. They were segregated and discriminated against and even their religious center at Mount Gerizim was destroyed by the Jews. This is an example of how religious sentiments could create racial effects. That this was a problem in the time of Jesus is evident in the Parable of the Good Samaritan where Jesus employed the metaphor of "love and neighbourhood" to place humanity above religion. Even Christ himself was a victim of the Jewish religious fundamentalism for he died for not fitting into the criteria of the expected Messiah. Thus he was classified as a blasphemer who had come to desecrate their sacred religion and ridicule their God.

The case of anti-Semitism and the resultant Maccabean Revolt during the reign of the Seleucids, particularly Antiochus IV Epiphanes, in the Hellenistic period bears evidence of how overzealous religious disposition can cause politically motivated religious crises or religiously motivated political crises. The Deuteronomistic redactors had erected the theological bias in the mind of the Jews that political relations or struggle between Israel and other nations was invariably a struggle between Yahweh the "living God" and the "fake" gods of those nations (II Kgs 19: 15-19) and Yahweh and his people must have victory to prove that the Yahweh alone exists and his followers are the only true people. Thus, the fanatical monotheistic Jews held their Yahwistic faith above state interests. This clashed with the Hellenization agenda of the Seleucid leaders which must have fueled the decision to decimate Judaism at that time which caused a violent resistance led by the so-called "pious ones" (Hassidim) or the Maccabees led by Mathathias and his children.

The absolute and intolerant monotheistic views canvassed by the Deuteronomistic historians among whom were the writing prophets, Levitical priests and scribes, who were also the Biblical redactors, was preserved not only in the TaNaKh but also in the non-canonical apocalyptic writings that came into circulation with the cessation of prophecy. Both

Judaism itself and these apocalyptic writings undoubtedly influenced the monotheism of the New Testament. It is important to note also that Islam must have been influenced by the Jewish monotheism as well as that of Christian monotheistic traditions. The Quran makes copious reference to Jewish prophets and patriarchs as also the religious persons which God (Allah) chose to reveal the truth to mankind. Jesus is acknowledged as the greatest prophet that came before Prophet Muhammad who is believed to be the last and the greatest ever. Thus, the influence of Judaism and Christianity on Islam cannot be overemphasized. Both Islam and Christianity have been in the flashpoints of religious conflagration. Violent clashes and destruction of lives and properties dot the history of the human relations of these religions. This is due to absolute claim to religious truth. Ayantayo (2005) noted:

At the religious level, conflict arises when each of two different religious persons in the same religious space claims a monopoly of religious truth. The impression is that one of them, on the long run, is holding onto a wrong religion or a truthful religion. The two of them cannot hold the same truth at the same time, hence the occurrence of opposition, friction, incompatibility, antagonism, hostility, clash, dispute, fight, quarrel and war between them (p. 56-57).

The problems in the Middle East, Chad, Sudan, Tanzania, Egypt, etc. and the political terrorism that is raging and ravaging the world, despite being triggered by certain socio-economic and political factors, cannot be divorced from extreme religious ideology. When religion shapes political ideology, directs political actions and determines the pattern of relations, crises is bound in a pluralistic society where there is intolerant monotheism. This is because each of the rival religions would tent to use the instruments of politics and power to advance their religious ideologies. For example, in Nigeria there has been controversy over the application of Sharia Laws and the establishment of Sharia court of Appeal which is viewed by Christians as a step towards Islamization of a country that ought to be secularist. The Muslim Jihad and the Christian crusades are examples of the omen of religious dissonance orchestrated by extremism of religious truth claims which border on monotheism.

Due to extreme monotheistic claims and the attendant particularism, religious dialogue in Nigeria and other countries has been an illusion. Religious leaders pay lip service to the principles of pluralism and secularism. They engage in proselytization in such a manner that demeans the truths held by other faith and even spell eschatological doom for them. This strains interfaith dialogue. Ahmed-Hameed (2015) enumerates the principles of proselytization to include:

Understanding that the essence of religious proselytization is to call people to God, and this must be done using exemplary words and conducts and by applying wisdom; conducting evangelism and dawah based on the principle of freedom of choice as enunciated by both the Christian and Islamic scriptures; making transmission of knowledge rather than indoctrination the object and focus of preaching; prohibiting provocative, insulting or inciting messaging or sensitization of own or other religions, and avoiding the use of the platform of religion or the notion of freedom of speech to spread hate messages or commit blasphemy; encouraging self-regulation amongst scholars and preachers of the same religion as well as supporting interfaith collaboration and cooperation for the sake of promoting textual and practical knowledge of the two religions (p. 85).

That religion has been an agent of socio-political instability in Nigeria in particular and the world at large is well documented. In a state of crises, there is insecurity and developmental problems. Lives are not only lost and properties destroyed, huge resources that could have gone into developmental projects are wasted on security. In Nigeria, millions of people are displaced and many of the internally displaced persons are in serious threat of existence due to poor living standards. There is urgent need to address the menace of religious intolerance.

7. Conclusion

The point of view of this paper is that there is a nexus between text and theological formulations. Thus writers influence their readers and it has implications for human relations and sociopolitical stability. It has been demonstrated that the text of the Old Testament was redacted at one point or the other by Yahwist writers to canvass a monotheistic culture. The claim by the Israelites that monotheism was the original religion of humanity as instituted by God is unrealistic. This is because the Hebrew Bible bears marks of pristine polytheism in Israel. Statements such as אֵין־כָּמוֹךָ בָאֱלֹהִים (there is none like you among the gods) and the existence of divine council (עֲדַת־אֵל) speak volume about this fact. The monotheism of the people of Israel was therefore an evolutionary phenomenon which started with the introduction of Yahwism by Moses.

Yahweh as encountered by Moses and experienced by the Israelites was a warrior deity who delivered

them from Egyptian captivity and intervened in times of inter-tribal or international wars. The notion of Yahweh's bravery and supremacy over all else diffused into every aspect of the people's life. Wars with other nations or tribes were conceives as a cosmic fight between Yahweh and other gods. Thus, defeat of the Israelites was viewed as a punishment for not being faithful to Yahweh while victory was the result of righteousness which consisted in obedience to Yahweh. This pattern of theodicy became the hub around which the theology of the Yahwists revolved.

In order to obliterate the polytheism that existed among the people as was evident in the traditions of Israel, the Yahwist writers undertook a theological review of the traditions. This activity came to crescendo in the post-exilic period. The exile was theologically interpreted as an ultimate punishment for the religious prostitution of the people. Hence, Yahweh's religion and his worship must not tolerate the belief in any rival deity. Expression such as אֱלֹהִיה בְּכָל־הָאָרֶץ כִּי אִם־בְּיִשְׂרָאֵל (there is no god in all the earth but in Israel) and אַתָּה אֱלֹהִים לְבַדֶּךָ (You alone are God) were employed to achieve this motif. Thus, the redactors presented an exclusive and intolerant monotheism. This bred such particularism and bigotry that was potentially a source of violence. It has been highlighted how this religious intolerance course negative inter-religious relations.

Absolute monotheism is a myth and a creation of overzealous religious persons who were privileged to shape the belief of the people of their time which has continued to affect the present day societies. All anthropomorphic religions appropriate some sort of belief in a cosmos populated by divinities who are superintended by a supreme being who may devolve powers to them. At best, monotheism is monolatrous which is relative and inclusive. The highest point of the religious advancement of Israelites before the exile was monolatry. As a result of religious claims of absolute and exclusive monotheism, religious dialogue is not achievable. In politics, economic considerations and social relations, the negative effects of religious dissonance have manifested.

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Widowhood Practice among Contemporary Yoruba Muslims of South-West Nigeria

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Abstract. Widowhood practice is a universal concept as every woman who lost her husband to death must necessarily observe certain widowhood rites according to the religion or culture in which she got married. Some of these rites which range from confinement, defacement, ritual cleansing, ostracism etc are dehumanizing as well as terrifying. These are in addition to emotional stress, depression, loss of self-esteem and possibly sexual harassment, disinheritance, and loss of custody of children or the challenge of bringing them up that the woman also has to contend with at this critical time of her life. Because of the stigma attached to it**,** widowhood has become the most dreaded thing by women all over the world. Conversely, however, Islam has a comprehensive rule regulating the practice of widowhood for Muslims in such a way Muslim women are guaranteed right to cleanliness, freedom and decency during this period. The extent to which contemporary Yoruba Muslims comply with these regulations in the face of cultural interference is the focus of this paper. An attempt is made to offer suggestions that will help in achieving total compliance with the dictates of the *Shari'ah* on this.

Keywords: widow, widowhood rites, Yoruba Muslims, Southwest Nigeria

1. Introduction

Marriage, defined as a decision rather than a ceremony (Chanfrault – Duchet, 2000), is expected to be a life-long contract between couples. Hence, divorce is not expected and often considered as a sin, especially in Christianity (Asaju, 1999). Even, in Islam where divorce is allowed when hope for peace between couples is unperceivable, and often times requiring judicial process (Qadri, 1986), marriages are also contracted in the hope that they are as permanent as humanly possible (Abdul 'Ati, 1982). The couple is, therefore, expected to remain married until death "do them apart". As long as the man is still alive, she is, to an extent, protected from outside influences and hostilities. Where the expected permanence is a reality, the couple remained married until death strikes one of them, usually the husband. Nussbaum (2001) writes that researchers standardly claim that where equal nutrition and health care are present, women live, on average, slightly longer than men. Lindsey and Beach (2000) add that this is on the average of about 7.5 years. When this happens, the woman becomes a widow and in the words of Ndukwe (2005), "that is when the nightmare starts". The woman goes through unimaginable horrors. These among other things include is widowhood rite. Islam as a way of life gives clear cut instructions on how widowhood should be practised by its adherents but the extent to which Muslims adhere to these rules vary from one Muslim community to another. This paper therefore critically examines the manner in which contemporary Yoruba Muslims of South-West Nigeria observe widowhood rites as laid down in Islam with a view to offering suggestions for greater compliance if and where necessary.

2. Widowhood Practice: Cultural, Legal and Religious Perspectives

Although culture varies and changes, every culture and indeed every religion has rules regarding widowhood practice. Upon the death of her husband, the woman necessarily observes widowhood rites according to the religion or culture in which she got married. Some of these rites which range from confinement, defacement, ritual cleansing, ostracism etc are dehumanizing as well as terrifying. These are in addition to emotional stress, depression, loss of self-esteem and possibly sexual harassment, disinheritance, and loss of custody of children or the challenge of bringing them up that the woman also

has to contend with at this critical time of her life. Oladeinde (2003) notes that dealing with the loss and grief of losing a loved one is what every widow goes through. In the course of bereavement, the woman withdraws into her shell. In pains, she bottles up all her emotions. Hence, widowhood is most dreaded by women all over the world. This is because of the stigma attached to it. Nussbaum (2001) observes this while writing generally on the impoverished condition of women across the world: "Should the husband die, her situation is likely to become still worse, *given the stigma attached to widowhood in many parts of the world".*

One of such stigma, according to Ray (1999), is that widows are often identified as witches "because they are not controlled by any man". Ray gives two instances among the people of South Bihar to buttress his position. According to Ray, a widow accused of witchcraft was, in September 1995, "pinned down and forcibly fed human excreta, which in the view of the villagers would reduce her evil powers". In the second instance, a widow also alleged of witchcraft was, in May 1996, dragged out of her hut by the villagers, stripped naked, had her hands and legs tied and beaten mercilessly. "They then forced her to eat cow-dung in order to reduce her "evil" power," Ray concludes. Amadi (1982) notes that widows were buried with their husbands in ancient Nigeria though he adds that this happened in extreme cases. All these, Ray contends, are not always condemned as violent but seen as culturally acceptable and necessary for upholding traditional values and beliefs. "Local communities," he writes, "usually condone these practices and often collude with the perpetrators". Decrying this pitiable condition of widows, Nussbaum (2001) concludes: "A tool, whose purpose is gone: that is what a widow is, and that's rather like being dead."

There are many stories about this inhuman tradition particularly in Africa. Among the Avatime of Ghana, for example, a widow is subjected to a mourning period of sixteen months after the initial sixteen days of confinement. During this period, Gunasah (1997) says she sleeps on the bare floor or on rags. This practice, according to belief, wards off the spirits of the deceased, as he would not find the spouse attractive any longer. The ritual is completed with the widow cohabiting with an outsider to remove the woman's ill luck that led to her husband's death.

Ndukwe (2005) also writes about widowhood practice in a part of Nigeria which she did not mention. According to her, if the woman is still young, she is forced to marry the next male adult, supposedly to continue the man's lineage. In some cases, she can marry any of her sons, though in name only, in which case she is left off the hook. But where she refuses to choose anybody in the family but wants to remain on her own, the family kicks her out with nothing, not even her children. She writes further that on the last night of mourning, she is made to stay all alone in an impoverished hut in the belief that that night, she severes all connections and links with her dead husband. Akintunde (1999) adds that coupled with the restriction of movement and confiscation of the deceased's property, the widow is also subjected to sexual harassment bordering on assaults from neighbours and her husband's kinsmen. "Refusal on her part leads to expulsion from the marital house" she concludes.

Nwachi (2003) writes a similar story. He recounts the words of Udodiri, a woman who became a widow at age twenty-four (24) and had to undergo the widowhood rites among the Ndiamaze – Okesi people in Elime local government area of Imo State, Nigeria. The woman had her hair shaved off, mourned her husband for one year after which she was shaved again and her hair with the morning clothes burnt to ashes. She was then led to the market square, to a farmland and to a river at 2:00a.m in the mourning for a supposed ritual cleansing which they claimed was to ensure that the gods of the markets, land and river goddess did not attack her thereafter. At those places she visited, she was made to eat with a broken calabash and widows fed her. She was forced to wake-up at 5.00a.m every day to mourn her husband for about 10-15 minutes, in order to absolve herself of his death. She was not allowed to bathe with soap, neither rub any pomade.

Umeh (1997) also recounts the evils perpetrated by those she called "daughters of image" in Igbo traditional community. These women, according to Umeh, subject widows to continual and ceaseless weeping in the name of widowhood rites. They ensure the widow cries very early in the morning and late at night until they are satisfied enough to relieve her. She must be confined in a room for three months, sitting and sleeping on a mat in order to protect her from the spirit of her dead husband. If she wants to call anybody, she will have to use a stick to tap a chair. While the widowhood rites are still on, she must not participate in hand-shakes and must not engage in sex because she is unclean. Another widow, Mrs. Ronke Balogun, who was married to a Yoruba man, said she was held responsible for the death of her husband. She said, to exonerate her, the in-laws demanded that she opened the coffin of her

late husband and with a life chicken in her hand and red oil, looked into his face (Oyeleye, 2005).

Legally, there are many legal frameworks at local, state, national and international levels that have been instituted to stop dehumanising widowhood rites across cultures. The international concern about the discriminatory character of certain traditional customs and practices was first expressed in 1945 when the United Nations announced its commitment to the equality of women and men (Cagatay, et al, 1989). The "Convention on the Elimination of All Forms of Discrimination against Women" (CEDAW) adopted by the General Assembly of the United Nations in 1979 (Hodges, 2001), for example, seeks to eliminate all forms of discrimination, be they distinction, exclusion or restriction made on the basis of sex that affect women's enjoyment of political, economic, social, cultural and civil or any other rights, irrespective of marital status, on an equal basis with men. Articles 2(f) specifically requires State Parties to take all appropriate measures, including legislation, to modify or abolish existing laws, regulations, customs and practices which constitutes discriminations against women while Article 2(b) wants State Parties to adopt appropriate legislative and other measures, including sanctions where appropriate, prohibiting all discriminations against women. Article 5(a) also requires States Parties to the Convention to take all appropriate measures to modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women. As Osibajo (1995) puts it, "By the U.N. Law practice, a member state would be deemed to be in violation if it pursues policies which conflict with the enjoyment of these rights on a large scale".

Hodges (2001), however, writes that though Nigeria has ratified the CEDAW in 1985, it has not been domesticated into the Nigerian law. This, he considers a serious legislative omission because Article 12 of the 1999 constitution states that "no treaty between the Federation and any other country shall have the force of law except to the extent to which any such treaty has been enacted into law by the National Assembly." Oputa (1995) thus observes that: "Women thus having no legal status correspondingly had no legal rights". Consequently, the legal provisions directly meant for the widow are, as Hodges puts it, "non-justiciable (sic.) and cannot be legally enforced in a court of law" .

Osibajo (1995), however, writes that having regard to the legislative history of the rights of women in Nigeria, every successive constitution has made or, at least, attempted to make a progressive step. A comparison of the 1963 constitution with the 1979 constitution and the two with the 1999 constitution justifies this positon. One would see signs of progression in making legal provisions for the protection of women in general and of widows in particular. The 1963 constitution, for example, says:
A citizen of Nigeria of a particular community, tribe, place of origin, religion or political opinion shall not, by reason only that he is such person – be subjected to discrimination or disabilities that similarly circumstanced Nigerians do not suffer.

One could see that the above 1963 constitutional provision against discrimination does not consider it necessary to include *sex* or gender as a basis of discrimination. This is probably because that constitution presumed that no discrimination was conceivable on the basis of gender or that discrimination of such was acceptable in the Nigerian society at that time that the constitution must imaginatively admit it by not looking in that direction. This second interpretation seems more reasonable because the Nigerian culture, which the constitution must also protect also, sees women as inferior beings in comparison with men. The 1979 constitution as observed by Osibajo took a step further ahead the 1963 constitution in making legal provisions for the protection of women when it states inter alia in its Section 39 (1) that:
A citizen of Nigeria of a particular community, ethnic group, place of origin, or … *sex* … shall not by reason only that he is such person(s) be subjected to either expressly, by or in the practical application of any law in force in Nigeria or any executive or administrative action of the government to disabilities or restrictions to which citizens of Nigeria of other communities… *sex* etc… are not made subject…

OR

be accorded either expressly by or in the practical application of any law in force in Nigeria or any such executive or administrative action, any privilege or advantage that is not accorded to citizens of Nigeria of other… communities… sex etc.

From the above, one can see that the 1979 constitutional provisions prohibiting discrimination against anybody (and in this case against women) is a far-reaching one. Section 34 of the 1999 Constitution also guarantees every individual respect for dignity of

his person. Accordingly, therefore, no person shall be subjected to torture or to inhuman or degrading treatment. In the same vein, the provision of Section 38 of this same 1999 Constitution guarantees right to freedom of thought, conscience and religion of every Nigerian. Although Esangbedo (1995) posits that the Nigerian constitution is vague with respect to the protection of women, Oputa (1995) believes that some rights are inalienable as they attach to the human person and therefore, form an essential part of his/her humanhood. Thus, the right to freedom of thought, conscience and religion of every Nigerian, in the opinion of Dada (2002-2003), violated the rights of a widow when and if she is "inherited" by a member of her deceased husband's family and made to do what she is instructed to do without any right of objection. He also sees the violation of section 35 of the same Constitution which guarantees right to personal liberty in the confinement of a widow to a place, and prohibiting her from bathing, washing of her cloth and using ornaments. "Women who are confined to a mourning house, and made to wail intermittently cannot be said to enjoy their right to personal liberty", he opines.

Specifically, however, the Nigerian Legal System provides for the protection of widows. According to Omiyi (1995), the legal status of a widow under the Nigerian constitution depends (largely) on the type of marriage she has contracted as there are three types of valid marriage in Nigeria and the principles of law applicable to each of these types of marriage differ considerably. These are Customary Law Marriage, Statutory Marriage and Islamic Law Marriage. Legal protection and welfare of widow (under the Marriage Act) is in Section 34 of the Nigerian Marriage Act which provides as follows:

Where a man who is married under the Marriage Act dies in testate leaving
a widow of the said marriage and his children, the wife is entitled to one-third of the whole estate,
issue of the said marriage and a widow, however married, the widow is entitled to one-third of the whole estate, and
a widow of the said marriage but no child, the widow is entitled to half of the whole estate.
Where a man who is the issue of marriage under the Act dies intestate is survived by
a widow however married and children, the widow is entitled to one-third of the whole estate.
A widow however married but no child, the widow is entitled to half of the whole of the estate.
Such are the legal rights of the widow who is married under the statutory marriage.

According to Omiyi (1995), the provisions of Section 36 of the Nigerian Marriage Act lumped together reality and personality whereas these are treated separately in some states of the Federation especially the Eastern region to which the operations of the Act have been extended.

The right of a widow whose marriage was contracted under customary law to inherit from her husband is based on the other hand on whether or not such marriage is considered valid "by the law of domicile of the husband". Omiyi (1995), however, notes that customary marriage is regarded as valid by the Marriage Acts provided that, at the time of this marriage, there is no subsisting monogamous marriage. Thus, Section 49 of the Administration of Estate Law of 1959 which governs such position provides that "where any person who is subject to customary law contracts a marriage in accordance with the provisions of the Marriage Ordinance and such person dies in testate after the commencement of this law leaving a widow or husband or any issue of such marriage, and property of which the said in testate might be disposed of by will shall be distributed in accordance with the provisions of this law, any customary law to the contrary, without anything provided that:

- where by virtue of paragraph (vi) of subsection (1) of this section the residuary estate would belong to the Crown as *bona vacantia* such residuary estate shall be distributed in accordance with customary law and shall not belong to the Crow.
- any real property the succession to which cannot by customary law be affected by testamentary disposition shall descend in accordance with customary law anything herein to the customary notwithstanding.

The above shows the constitutional rights of the widow to inherit from her husband depending on the type of marriage she contracted. The Constitution even goes further to allow a man make provision for his wife by making a will in accordance with the Will's Act, 1837.

The above represents the constitutional provisions for the welfare of widows generally in Nigeria and particularly in the Southwest region of the country. The inadequacy of the two legal systems of law in the country for the well being of widows is glaring so much that renewed calls are always made to review the existing laws. Dada (2002-2003), for example, calls for the criminalising of widowhood practice. He says:

From whatever perspective we examine widowhood practice… we must come to the inevitable conclusion that it is great affront to common sense and an unjustifiable derogation from the inalienable rights of the women who are made to go through it (200)

He continues:
If we are truly committed to the declarations, the letters and spirits of the various human rights instruments, which we have endorsed, ought we now to say farewell to widowhood practice in Nigeria?
…A direct legislation making widowhood practice a criminal offense is what is needed with a view to giving adequate protection to the rights of women (200).

From the religious point of view, the Bible in a number of verses calls for care and support of widows. Exodus 22:22-24, for example, says if widows are maltreated, the anger of God blazes. Leviticus 22:13 calls for care and affection for them, James 1:27 calls for care and visit to the afflicted widow, attributing such acts to true belief. 1Timothy 5:16 calls for honour for widows. 1Timothy 5:14 & 15 wants younger widows to remarry and the old ones to be enlisted in the services of God i.e. in the (paid) services of the church (1 Timothy 5:9 & 10). Despite these scriptural provisions and the popular practice of Christianity, the widow in the contemporary world particularly in the Nigerian society is still a culturally and socially endangered human being. According to Nwachukwu (1995), the African Christian widow still remains handicapped in forms of finance and property inheritance". Nwachukwu investigated the widowhood rituals and symbols, which Christian widows face at the burial and mourning ceremonies for their dead husbands. She finds out that widows still suffer emotional and spiritual violence in the Nigerian society thereby becoming objects of hopelessness, neglect, contempt, suspicion and punishment. Her study reveals the churches' inability to address the problems of widows' procreation, sexual life, legal property rights, inheritance of widows, disinheritance and generally the fundamental human rights of widows. She observes that the church has taken over some selected rites and performs them within the church setting as a way of compromise to solve the problems of coming together of two conflicting values. She, however, observes a major problem of syncretism as some of the rituals adopted by the Church such as the Church sanction of shaving, wearing mourning clothes, the ceremonial removal of mourning clothes, and yearly ceremonial remembrance were condemned in the Bible. Nwachi (2003) confirms the findings of Nwachukwu when he quoted a Christian widow as saying: "I was subjected to a lot of traditional rites against my wish. My shock was that the men and women who spear-headed those acts of dehumanisation claimed to be heads and members of various Christian associations in their Church. Even, the pastor would not stop them" (p. 17).

The story is not different with the practice of Islam. Okoye (1995) finds out that traditional Hausa cultural norms of feudal system have greatly influenced the limited rights of inheritance provided for widows in Islam. He says, widows, for example, are compelled to cry in the midnight for their dead husbands, contrary to Islamic law. He cited the practice in Kogi State where widows pay heavily for the performance of Islamic purification from widowhood. Atsenuwa's (1995) findings also agree with Okoye's who observes that traditional feudal class in Hausa rural villages is still exploiting and disinheriting widows of their husbands' landed property. Despite the practice of Islam, they still uphold the pre-Islamic tradition in Hausa land, whereby inheritance was exclusively through men succession and where the eldest brother of the dead husband inherited everything in areas such as Zaria. Adeyi (2003) notes that among the people of Binchi in Plateau State, the father of the deceased is by the 'Rukuba' tradition, the inheritor and administrator of his late son's assets and liabilities "for the benefit of his children, wife and immediate family". Okorougo (2005) concludes: "Despite the new inheritance rights given to women in Hausa land through Islamic law, in practice, conflicts still exist. Where there is a conflict between what is written in the Qur'an and the traditional cultural practices of the people, men in Hausa land often follow cultural norms" (p. 67).

Such are the experiences of widows the world over, and particularly of the somewhat beleaguered African women. In the words of Awe (1999), the African woman is exposed to widowhood practices, which demand from her and leave her with virtually no resources to look after her when her husband dies. Akande (1999) sees these practices as punishment – mainly underserved – for the widow for having the good fortune to survive her husband. She notes further that there are no degrading traditional rites for a widower; rather his welfare is the paramount concern of both family and friends adding that in some parts, custom and tradition demand that a widower should not sleep alone but with another woman of his choice until his wife is interred so that the spirit of the dead wife may not come and disturb his peaceful sleep. Osita (1976) corroborates this view when he observes that upon the death of a wife, the widower can immediately after burial leave his

house and travel to any place he likes with or without the mourning black cloth. He contends that the series of restrictions imposed upon the widow during the long period of mourning make the last discrimination. Amadi (1982) adds that a widower could, in fact, marry another wife within a matter of weeks after his wife's death. Barer (1994) also says that although the death of a spouse has a profound and devastating effect on the surviving partner, becoming a widow is a qualitatively different experience than becoming a widower. Women, he contends, are more likely to form their identity around marriage, so losing a spouse literally means loss of a central life role. He adds that widows are likely to experience a sudden decrease in standard of living, and for working-class women, widowhood can quickly result in poverty. All these constitute the cultural, legal and religious concepts and features of widowhood across the world, and particularly in Nigeria, South West inclusive.

3. Widowhood Practice in Islam

As noted in passing, every religion has rules and regulations guiding its adherents on widowhood practice. In Islam, the rules are clear and comprehensive. According to the Glorious Qur'an, a widow is to observe a waiting period (i.e. *'Iddah'*) of four lunar months and ten days. The Qur'an says: "If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days." (Qur'an 2:234). The observance of this waiting period is to serve a number of purposes. First, it is to determine whether or not the widow is pregnant as at the time of the death of her husband. If she is, the waiting period will help in protecting the consanguinity (*nasab*) of the unborn baby. It is worthy of note that paternity of a child occupies a position of eminence in Islamic law, particularly in the Islamic law of inheritance. Hence, the need for its protection. Where the widow is pregnant, her waiting period will obviously last for as long as she carries the pregnancy (Rahimuddin, 1985). In the words of Ali (1975), "there is, of course, no question of remarriage for the woman until it is born and for a reasonable time afterwards." Qur'an 65:6 also lends credence to this. The significance of this waiting period for this purpose is, however, being challenged by modern medical practice, which through the scanning machine and other devices can determine not only the levels of pregnancy development but also the paternity of a child. The well-known uncertainties that often characterise the results of such medical practices, however, make Muslims stick to the Qur'anic injunction. Besides, Muslims consider disobedience to any injunction of the Glorious Qur'an as an act of unbelief, which is outright condemned in the Qur'an (Q5:44). The other purpose the waiting period serves is to mourn the departed soul.

During the waiting period for widows, however, men are permitted to make proposal to them but they are warned against making any secret contract that could undermine the essence of the waiting period while that period lasts. The Qur'an says:

There is no blame on you if ye make an offer of betrothal or hold it in your hearts. But do not make a secret contract with them except in terms honourbale, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that God knoweth what is in your heart, and take heed of Him and know that God is Oft-forgiving, Most Forbearing (Qur'an 2:235).

This position is taken by Islam to allow for love, care and affection for the bereaved woman (i.e. the widow) and as well as to prepare grounds for her remarriage while the waiting period lasts. This is where the levirate marriage comes in. In Islam, a widow is at liberty to choose for herself as husband anyone that does not fall within the forbidden degree of men to be married which, according to Qur'an 4:23-24, constitutes three broad categories – (a) consanguine (blood relatives), (b) affinal ("in-laws"), (c) lactational (relatives in milk fosterage and through wet nursing). The verse of the Qur'an reads:

Prohibited (for marriage) are your mothers, daughters, sisters, father's sisters, mother's sisters, brother's daughters, sister's daughters, foster-mothers (who gave you suck), foster-sisters, your wives' mothers, your step-daughters under your guardianship, born of your wives to whom ye have not gone in – no prohibition if ye have not gone in, - (those who have been) wives of your son proceeding from your lions; and two sisters in wedlock at one and the same time, except for what is past, for God is Oft-Forgiving, Most Merciful. (Prohibited are) women already married, except those whom your right hand possess. Thus hath God ordained (prohibitions) against you. Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property desiring charity… (Qur'an 4:23-24).

Suhrawardy and Russel (1986) add that the Prophet Muhammad (SAW), having been empowered to do so by the Qur'an (Qur'an 59:7; 7:70-71 and 157) also prohibited, on the ground of fosterage, any woman who would be forbidden on the consanguinity. He also prohibited the bringing together in marriage of a

woman and her paternal or maternal aunt. From the above, it is obviously clear that the widow does not fall under the prohibited degree for the brother-in-law to marry in Islam. She is therefore, lawful for the man just as he is lawful for her. Thus, levirate marriage is lawful in Islam provided none of the two parties involved is forced into it. If the widow accepts to marry any of her brothers-in-law, so be it. If she refuses, so be it also. In Islam, she enjoys the freedom to make her choice. The Qur'an says: "…But if they leave (the residence), there is no blame on you for what they do with themselves, provided it is reasonable. And God is Exalted in Power, Wise" (Qur'an 2:240). In fact, a verse of the Qur'an specifically forbids marrying a widow in such a circumstance, against her wish. The Qur'an says: "O ye who believe! Ye are forbidden to inherit women against their will nor should ye treat them with harshness…" (Qur'an 4:19).

The Qur'anic verse restraining men from making definite contract of marriage with women observing *'Iddah,* however, suggests that *there is a code of conduct* for them in Islam while the period lasts. In other words, there is the Islamic form of widowhood, which is different from other forms. The hadith of the Holy Prophet Muhammad (SAW) provides us with information on this. According to one hadith, widowhood practice in the pre-Islamic era requested that the woman stayed in the house for one year after which "she would throw a globe of dung". Explaining what throwing a globe of dung means, the hadith says:

When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her body against it. The animal against which she would rub her body would scarcely survive. Only then she would come out of her room, where upon she would be given a globe of dung which she would throw away and then she would use the scent she liked or the like (Khan, n.d: 192).

It is with a view to discouraging this dehumanizing practice among Muslims and to obey the Qur'anic injunction that the Holy Prophet Muhammad, as reported in the hadith, had to tell the Muslims on the pulpit that: "It is not lawful for a lady who believes in Allah and the Last Day to mourn for a dead person for more than three days *unless he is her husband for whom she should mourn for four months and ten days*" (Khan, n.d:193).

Although the understanding that is penetrating from the above is that the period is a mourning moment for the woman, there is nothing in the hadith to suggest that she is denied the benefits of certain basic needs. According to one hadith, the prophet Muhammad (SAW) is reported to have told a woman who was in mourning for her husband and her eyes were paining her to apply collyruim or any other medicine even if it contained scent (Rahimuddin, 1985). The woman observing '*Iddah* in Islam, according to the Prophet Muhammad (SAW), could also "wash her head (with pear leaves) and apply olive oil" (Rahimuddin 1985). She could also apply perfume. The hadith that gives this impression says that Umm Habiba, one of the wives of the Prophet, while mourning the death of her father, Abu Sufyan bin Hard, asked for a perfume which contained yellow scent (*khahid*) and she first perfumed one of the girls with it and then rubbed her cheeks with it and said: "By Allah, I am not in need of perfume but I have heard Allah's Apostle (SAW) saying, it is not lawful for a lady who believes in Allah and the Last Day to mourn for a dead person more than three days unless he is her husband for whom she should mourn for four months and ten days" (Khan, n.d). In another hadith, the Prophet emphasised the essence of moderation while observing *'Iddah* when he said: "She should not use perfume except when she becomes clean from menses whereupon she can use *Qust* and *Azfar* (two kinds of incense) (Khan, n.d). This does not, however, mean prohibition of the use of perfume. Rather, it is a call for moderation. It is this call for moderation that some scholars understood and interpreted as prohibition. Malik, for example, writes: *The woman who is mourning her husband should abstain from putting on ornament, not even a finger-ring, nor clothes of Yemen (meaning fine cloth) nor wear coloured clothes except coarse cloth dyed black. She should not comb her hair or use any kind of shampoo for washing hair except the leave of berry. She is permitted to use olive oil but should be without any scent*. (Rahimuddin 1985:551).

Doi (1984) also writes that widows should not wear ornaments, coloured and showy dresses nor adorn themselves with any kind of make-up during this period. Suhrawardy and Russel (1986) put it better when they observed that a woman undergoing retreat after the death of her husband *may* not adorn herself with jewellery or *Kohl* or any other means. She *ought* to avoid all colours except black and all perfumes. She *ought* not to dye her fingers with henna, and should not use scented oil or dress her hair with any scented substance (emphasis mine). Thus, the idea of the widow wearing black or not combing her hair for

four months and ten days while observing *'Iddah* does not have divine origin in Islam.

The widow can go out to attend to some of her needs. We have it on the authority of Imam Malik that:
Said B. Khabhab died and his wife went to Abd Allah B. 'Umar and informed him of her husband's death and said: "I have some cultivation in Qanab, if you permit, I may spend the night there". He forbade her from doing so. She then used to go in the morning from Medina, spend the whole day on the land and return to Medina in the evening and pass the night in her house (Rahimuddin, 1985: 543).

Again on the authority of Imam Malik, "Naif" reported that Abdullah B. 'Umar said: The woman whose husband should die, or whose husband should divorce her, should pass nights at home" (Rahimuddin, 1985:543).

Again on the authority of Abu Daud and Nisai, both great narrators of hadith, Jabir, a companion of the Prophet reported that his aunt while observing *'Iddah* went out to cut the fruits of her date – palm and someone met her and told her not to do so. She then reported the matter to the Prophet who replied: "You may go out to cut the fruits of your date palm so that you may give charity out of it or do something good with it" (Doi, 1984:201).

From the above, it is clear that, from the point of view of Islam, widows observing *'Iddah* can go out to meet their daily needs even if for the purpose of giving charity. It needs, however, be added that women are not allowed to perform Hajj (i.e. pilgrimage to Makkah) while observing the '*Iddah* (Rahimuddin, 1985). It is worthy of note that Aisha was one of the Prophet's widows. She became a widow as early as eighteen years of age, having been married to the Prophet at age nine only for the Prophet to die nine years after. The relevant hadith indicates that the Prophet married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e. till his death) (Khan, n.d). This suggests that a woman can become a widow at any age from the point of view of Islam.

Widowhood Practice among Yoruba Muslims

One major thing about widowhood in Africa, especially in Nigeria is that the practice of Islam and Christianity has not (significantly) positively influenced the practice. Traditional method of widowhood practice still largely subsists among Muslims in Yorubaland. Although, Muslim women stay indoors as required by Islam to observe '*iddah*, the number of days a woman stays varies from eight, twenty-one, or forty days to four months and ten days stipulated in Islam. This is largely determined at will by the whims and caprices of the individual wife/wives, depending on the relationships between her and the late husband. The level of faith *(Imaan)* and the economic prowess of the woman are also factors in the determination of the numbers of days to be spent during '*iddah* by a woman in Yorubaland. Often times, Yoruba women claim the deceased husbands did not marry them legally, traditionally or Islamically and do not therefore not under obligation to observe complete *'iddat ul wafa'i* stipulated in Islam. Women who had divorced their husbands and are married to new husbands also sometimes return to their former husbands' houses upon their deaths to observe *'iddaht ul wafai.* Though, often found in situations that the deceased was well-to-do than when he was a pauper, the attitude, in the opinion of the women, is a duty they owe either the late husband or the children born for the deceased husbands or both of them. It will however not be out of place to say that the decision is more or less for the purpose of being partakers of the inheritance of the deceased. Often times, it is to ensure that the children born by the woman are not cheated in the inheritance because of the absence of their mother.

Furthermore, Muslims in Yorubaland also consider it a must to sacrifice a goat to mark the official exit of the woman from the '*iddah* upon completion of the '*iddah* period regardless of whether she observed the '*iddah* for eight, twenty-one, forty days or according to the Islamic rulings of four months and ten days. On the night of the last day of the '*iddah* period, she must keep vigil, with the support of friends and relations. This is a duty she must perform as a form os respect for her late husband. All the clothes and other materials used during the period are given out as charity or set ablaze; hence she restricts herself to few material things during the period. This is to finally severe any connection between her and the late husband as serve as security for her in future endeavours. These and some other traditional widowhood practices are still very common among Muslims in Yorubaland and no one wants to dare the consequences of not observing any part of those rituals. Doi (1984) account of what widowhood rites look like among Yoruba Muslims of South-western Nigeria more than three decades ago which further shows a somewhat heavily clouded traditional widowhood practice neatly knitted into the Islamic timing for widowhood rites. In his words:

When the husband dies, the widows have to sleep together on mats and do not sleep in their separate rooms. They wear dresses with black designs in them or completely black outfit. They confine themselves

in the house for five months. Any visitor who is not a widow or a widower is not supposed to sit on this mat because it is believed that the person may become a widow or widower. For five months, they would not plait hair. Some Muslims also believe that in order not to see the deceased in dreams, all the children and close relatives should cut small face-marks and apply *etu*. Such widows, if they have to go out for unavoidable circumstances, are not supposed to go out unless escorted by a responsible person (p.146).

He continues by noting that after five months, they pack their sleeping mats and all their dresses, which they put on during this period and burn the mats and some dresses and give other dresses to other widows. While some of the things mentioned by Doi above are still part of the widowhood practice among Yoruba Muslims, it is worthy of note that some of the practices like the children and close relatives cutting small face-marks and applying *etu*, the widows bathing after midnight in a running stream, going to a nearby market temporarily set up by widows and widowers where they buy and sell something in the night, as well as going home and coming out again at dawn to knock at some sympathisers' doors to say *"Opo n kin yin o"* meaning "the widow is greeting you" and to which those inside are not to respond or open doors mentioned by Doi are fast disappearing if at all they still exist. It is also worthy of note that Yoruba Muslim women who became widows and are civil servants go back to their works after few days that the management of the agencies give them to mourn the death of their husbands. In that case, it is difficult to determine how long such women spend for the '*iddah* period but generally, this may be determined also by factors that had earlier being mentioned.

4. Conclusion

The focus of this paper is to examine widowhood practice among Yoruba Muslims in relation to *Shari'ah* principles with a view to offering suggestions towards total compliance. Our efforts have revealed that widowhood practice among Yoruba Muslims is heavily clouded with traditional widowhood practices neatly knitted into the Islamic timing for widowhood rites. This has many serious implications for the practice of Islam and the well-being of Muslim women in the area. One of such implications is that practices that are not Islamic are being considered Islamic with people making frantic efforts to fulfil them, thereby encouraging and perpetuating syncretism. Another is that the status and rights of women are being denied and trampled upon in the name of Islam whereas women's right to cleanliness, freedom and decency during *iddah* are guaranteed by Islam. In order to ensure the practice of widowhood according to Islamic provisions among Yoruba Muslims, Islamic scholars in the area would have to intensify their efforts at educating people on the Islamic teachings on the issues surrounding widowhood practice in Islam. They would have to explore and exploit all avenues and opportunities of addressing Muslims at providing proper Islamic education on it. The pulpit, Asalatu sessions and other Islamic programmes could be used for this purpose. Seminars, symposia, and public lectures could also be organised from time to time to educate people on it. Some organisations particularly women organisations could also take it upon themselves to do this through advocacy. Free legal services could also be given by Muslim lawyers as a way of protecting the integrity of Muslim women in the area on the one hand and promoting the teachings of Islam on widowhood practice on the other hand.

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Part Three
Literary Studies

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Neo-Colonialism in Ngugi wa Thiong'o's Devil on the Cross and Ferdinand Oyono's The Old Man and the Medal

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Abstract. This study will critically examine the issues of alienation and disillusionment, which results in the economic down-turn of most African nations after independent and to date because of mismanagement and lack of proper control of endowed resources. Neo-colonialism is one of the foremost contemporary focuses of the twenty-first century literary discourse. It is an alternative and new artistic explorative mechanism, for the fact that it centres on the socio-economic realities and leadership styles of African rulers, which portrays the disregard of fellow Africans. Earlier studies concentrate on the concerns of the use of language, identity crisis and forceful acquisition of natural resources, which provided the platform of the different forms of revolutionary experiences against the colonial administration. The theoretical approach to the study hinges on the post colonialism as a theory and a period that echoes the African culture and sensibilities. The objective of the study is to show the disappointment and agony of the teeming mass of the continent in the post-colonial and modern periods. The study will assist in expanding scholarship of representation in postcolonial and contemporary African literary discourse.

Keywords: disillusionment, exploration, leadership, alienation, sensibilities.

1. Introduction

In Africa, the period of colonial administration experience disillusionment, where writers across the African continent lend their voices to protest the marginalization, discrimination and other inhumane treated meted to the aborigines (Africans) by the alien (Europeans) rulers. The Europeans prejudice reflects in their literary works, which indicate wrong impression of Africa to the rest of the world. Joseph Conrad's Heart of Darkness (1995) and Joyce Cary Mister Johnson (1952) are explicit examples of European literary works, which portray African in a biased form. Chinweizu states that "Joseph Conrad's Heart of Darkness, though written by a Pole, in English, and set in Africa, with an 'all-European' protagonist … rightly considered a British novel…." (9). In Joseph Conrad's Heart of Darkness, Africa was projected as a dark and barbaric continent, where nothing good exists. For the fact that, literary works are considered in high esteem and regard, the bigoted information spread to the global view.

In response, writers from all parts of the continent, irrespective of the region agitate for the exit of the colonialists and declare the need for sovereign African states. The study will draw attention to African writers; in no particular order, the different regions of the continent with some of their outstanding works in order to provide the platform for the understanding of the unity in the struggle for self-governance and the nascent development. For instance, from South Africa, some of the vocal writers and their narratives include: Peter Abraham's Mine Boy (1946) and Alex La Guma's A Walk in the Night (1962) and Time of the Butcherbird (1989). The Eastern Africa region also feature prominent writers such as: Ngugi wa Thiong'o's Devil on the Cross (1982) and Weep Not Child (1964) from Central Africa consist of, Ferdinand Oyono's The Old Man and the Medal (1965), Mongo Beti's Mission to Kala (1957), in West Africa Chinua Achebe's Things Fall Apart (1958) and Flora Nwapa's Efuru (1966), North Africa Nawal El Sadaawi's Woman at Point Zero (1983) and Alifa Rifaat's Distant View of a Minaret (1983). These are African novels of the colonial and postcolonial dispensation, where voices echo the feelings, aspirations and experiences of the people. This study

will focus on, Ngugi wa Thiong'o's Devil on the Cross, a foremost novelist reacting from East Africa and Ferdinand Oyono's The Old Man and the Medal, another rejoinder from Central Africa.

2. Theoretical Framework

The theoretical approach to the study hinges on the post colonialism theory, which features as a concept as well as period in echoing the African culture and sensibilities. M. H. Abrams and Geoffrey Harpham argue that postcolonial studies dwells on the "critical analysis of the history, culture, literature, and modes of discourse that are specific to the former colonies of England, Spain, France, and other imperial powers" (306). He asserts that postcolonial studies are concern with the "Third World countries in Africa, Asia, the Caribbean islands, South America. Some scholars, however, extend the scope …countries such as Australia, Canada, and New Zealand … encompass aspects of British literature in the eighteenth and nineteenth centuries" (306).

In a similar manner, M. A. R. Habib states that "the complex phenomenon of postcolonialism is rotted in the history of imperialism" (737). He provides further background explanation that "postcolonial literature and criticism arose both during and after the struggle of many nations in Africa, Asia, Latin America (now referred to as "tricontinent" rather than the "third world"), and elsewhere for independence from colonial rule" (738). Abrams and Harpham states the significance of the theory and practice as the "Orientalism" (1978), they further identify some of the regular themes of the postcolonial discourse as hybridization, subaltern, Eurocentric and "forms of imperialism other than European, including the domination of some southern-hemisphere groups or nations by other southern-hemisphere groups or nations" (306-8). Neocolonialism is viewed as a vexed terminology because of the negative connotation, which is often applied to the financial circumstances of many former colonies after the attainment of political independence. This results in scores of nation's dissatisfaction with the indigenous rulers of their countries. The African identity and personality are the dominate discourse that defines the ideologies African novels of the colonial dispensation.

3. Literature Review

Ngugi wa Thiong'o's Devil on the Cross and Ferdinand Oyono's The Old Man and the Medal both remarkably accomplish current discussion on African fiction as the stories share themes of estrangement, alienation and deception because of the disappointment of the masses in the poor leadership style of few African rulers. The novels of the African writers reflect matters of neocolonialism. Ngugi asserts that "African writers have always complained about the neo-colonial economy and political relationship to Euro America" (26). The issue is that as long as Africans feel in-debted to western form of civilization and viewing it as the yardstick for measuring development, the continent would experience "continuing that neo-colonial slavish and cringing spirit" (26). These issues are mostly depicted in the prose narrative to show the gist of the African experience.

This is not to say that other genres such as drama and poetry were not used in the struggle, but the point remains that the prose fiction, which remains the oldest oral form of narration or storytelling is the best technique the modern African writers adopt to continue not just the unique tradition of educating, enlightening and disseminating of information but to project the evidence of African cultural heritage. In the words of Ngugi "the novel, at least the writing of it, needs only pen and paper" (71). In fact, Chinyere Nwahunanya asserts that an "historical novelist who does not acquaint himself with the historical materials he incorporates into fiction is likely to encounter problems" (263). For instance, Ngugi's novel was written from prison, when he was arrested and detained, which rather than daunting, the situation spore the foremost writer to put pen on paper, to tell the historical account of his experiences. In fact, some school of thought are of the view that Ngugi uses pieces of papers found on the floor to write the story because of the incarceration by the government. The period experiences the arrest and imprisonment of writers who oppose the government policies. At the period, some writers insist on writing in African language to show the Africaness and originality of the text. Other African writers embark on translating oral literature into the English language to proper documentation and indication of African literary existence.

Ngugi wa Thiong'o's Devil on the Cross and Ferdinand Oyono's The Old Man and the Medal are indications that African literature exist, though mostly in its oral form and without formal classification, as opposed to European notion that the continent is devoid of literary works. F.B.O. Akparobaro argued that "one of the frequently adduced basis of the idea of Africaness (African identity) of the novels is the nature of its uniquely African ontological world, and the complex milieu of metaphysical beliefs in terms of which human lives

and social order are conceived" (27). Tanure Ojaide stated that "it is an interesting period to note that while there were no formal schools as in modern times, the evening fireside informal gathering of children after the day's hard work is a traditional school of deep learning" (xv). The novel maintains the culture of folklore in a formal and structured presentation to show the aesthetic values of the African tradition.

During the colonial regime, Europeans rule Africa with an economic intent of looting and the Blacks react and protest against, which finally results to the gaining of independence of most Africa countries. It means that African literature gain prominence after independence in what V.Y. Mudimbe describes "as a commodity in recent inventions" (61). This underscores the study's focus on Ngugi wa Thiong'o's Devil on the Cross and Ferdinand Oyono's The Old Man and the Medal to reflect the problems of estrangement and cynicism of African leaders due to poor political administration.

Before the advent of neo-colonialism, the colonial writers such as Joseph Conrad's Heart of Darkness depict the continent in what Laurie L. Harris describes as "hot, barbaric interior of Africa inspires revulsion at the dehumanizing effects of the colonialism, a disgust that culminates" (79). There world view the African continent from the stories of people who provide first-hand information, like Conrad, who sometime resides in the Congo during the late nineteenth-century. In the words of Caroline Rooney, "Joseph Conrad's description show the image of an Africa that is, for once intensely alive", which African writers view as biased global view (196).

Rooney explains that "Conrad confronted as precisely that which he cannot see, the projecting his shadow and his inner darkness onto Africa and women" (196). These distant and contradictory assertions provide the platform for African writers to correct the prejudice and portray the rich and unique cultural heritage of the people to the world. African writers apart from facing the issues of internal colonialism are also counter the confrontations of correcting the wrong impression of the whites about Africa. In other words, the post independence period experiences the divergent opinions that call for urgent attention in other tackle the wrongs and the projection of the culture, norms and values of Africa.

4. Neo-colonialism in Ngugi wa Thiong'o's Devil on the Cross

Ngugi wa Thiong'o's Devil on The Cross is one of the narratives of Neo-colonialism, in which the stories explore the attitude of the new African political elites, who amass the nation's commonwealth for their personal aggrandizement. Ngugi's Devil on the Cross commences with diverse opinions, feelings and consequences of divulging of certain information about the elitist class. The narrative points to the fact that: "Certain people in Ilmorog, our Ilmorog, told me that this story was too disgraceful, too shameful, that it should be concealed in the depths of everlasting darkness. There were others who claimed that it was a matter for tears and sorrows, that it should be suppressed so that we should not shed tears a second time" (7). People are anxious of divulging the truth, but the fear of the actions of the ruling class continues to hunt and intimidate the citizen to suffer untold hardship.

The elitist would prefer to remain mute on issues affecting the populace, which writers reiterates by investigating "How can we cover up pits in our courtyard with leaves or grasses, saying to ourselves that because our eyes cannot now see the holes, our children can prance about the yard as they like? Happy is the man who is able to discern the pitfalls in his path, for he can avoid them" (7). It implies that, that the writers are the hope of the masses in the struggle for freedom of oppression from internal colonialism otherwise, the African politicians otherwise called "The Devil, who would lead us into the blindness of the heart and into the deafness of the mind, should be crucified (7).

Ngugi's Devil on the Cross is the story of a young woman, Jacinta Wariinga from Illmorog in Iciciri District whose "misfortune is swifter than the swiftest spirit, and one trouble spawns another" (10). Wariinga is a victim of circumstances and effects of Neo-colonialism, in which the events of depression occurs in quick successions "on Friday morning Wariinga was dismissed from her job for rejecting the advances of her boss Kihara, her employer, who was the manger director of the firm" (10). Wariinga tries to come to terms with the reality of losing a job, before she could absorb the shock of unemployment "on Saturday morning Wariinga was visited by her landlord, the owner of the house in Ofafa Jericho, Nairobi, in which she rented a room … The landlord told Wariinga that he was increasing her rent. She refused to pay more. He ordered her to quit that instant" (10). The saddest aspect is that she suffers molestation as her belongings are thrown to the streets by tugs, who obey orders of their boss.

Akparobaro argued that the story "draws a panoramic view of African life and nations which after their emergence from colonial power – and domination

generated by the new political elites who see political, power as a means of personal enrichment at the expense of the masses" (299). Wariinga echoes the voice of the people, for that reason the tribulations of the people should be exposed to forestall further occurrences. The writer's messages symbolize and convey prophetic connotations because of the derivation of inspiration, which provides the impetus for presage and prevailing utterances: "I, even I, Prophet of Justice, felt this burden weigh heavily upon me at first, and I said: The forest of the heart is never cleared of all its trees. At first I hesitated, asking myself this question: Who am I – the one who sees it than the one who shouts it to alert others to its presence" (7). It shows that Ngugi's Devil on the Cross is "an account of what I, the Prophet of Justice, saw with theses eyes and heard with theses ears when I was borne to the rooftop of the house… The voice of the people is the voice of God" (8).

Ngugi employs the stream of consciousness technique to recall Wariinga's childhood experiences and dreams "I remember the dreams of my youth, when I was at school at Baharini Primary and Nakuru Day Secondary, and I recalled how my dreams were trampled into the dust of the Rich Old Man from Ngorika" (14). Ngugi argues that the purpose of colonialism is to acquire the resources through force and moderate the people's culture and language (16). It implies that the colonizer will exchange these values for the newly introduced system of administration, which is the western form of civilization.

The colonizers introduce their form of civilization and language to their conquered territories. It situates the western culture and language as dominate because subordinate and minority cultures are subsumed by the majority tribes. The Neo-colonialist rulers also imitate their predecessors, which are the colonialists, to undermine the powers of the smaller ethic nationality, because the large population works in their favour during elections. The narrative reveals the ills of the society, which is an indication of ensuring corruption for instance, features prominently in the work to show the magnitude of decadence of the society.

5. Neo-colonialism in Ferdinand Oyono's The Old Man and the Medal

On the contrary, Oyono's The Old Man and the Medal is a response to assimilation policies of the colonizer, which is a complete clash of foreign and African cultures. The story portrays and projects the African identity and exposes the deceit in the French assimilation policy of integration propagated by the colonialists. It depicts the socio-economic realities of the masses, which necessitates the re-awakening of the African sensibilities to the reality, as indicated by the protagonist "Meka was already awake when the first ray of sunlight (God's good morning to him) found its way through one of the holes in the rotten raffia thatch that was full of chinks you could see the sky through and fell, as it did regularly every morning into his left nostrils" (3).

Meka is an old man, who dreams of a cordial relation with the colonial masters and was lured into believing his actions would be awarded by giving him a medal, which creates tension "Kelara' he shouted, dumping her back. How can you sleep when your husband has trouble? … Wake up! How can you sleep when I have trouble? Woman, you are as weak as the disciples were on the Mount of Olives" (3).The anxiety is building up gradually and it will eventually get to the climax because Meka is shouting on his wife to be wake to face the challenges and restlessness. Also the deliberated reference to Biblical locations is intended to draw and arouse the readers' attention and interest.

6. Themes, Structure and Style

Although the novels are of different setting, Ngugi's Devil on the Cross shows Ilmorog, in Kenya, while Oyono's The Old Man and the Medal is in Doum, Cameron. The stories explore the apprehensions of the human mind, in what Akparobaro describes as the "aesthetic, defamiliarised or alienation exploration of man's interior or psychological landscape"(34). This is achievable because of the adaptation of the cinematographic technique of projecting the activities of the heart. Jaanna Udunna Nwafor-Orizu argued that Ngugi's "Devil on the Cross is about neo-colonialism … takes events of post-independence Kenya, and examines the neo-colonial tendencies of African governments (66). Oyono's The Old Man and the Medal experience excessive anxiety, which is uncalled for an old man because of a vague promise of a medal and friendship that translates to the absurd and nothingness of existentialist ideology.

The weird characteristics of Meka continue to bring more tension not just to him alone but the entire household, friends and the community, who anxiously want to witness the proposed open relationship and award from the whites, which eventually happens "Then it was Meka's turn. The white Chief stood in front of him and began to shout… He took another medal from the case and

came towards Meka, still talking, Meka had time to notice that it was not the same as the Greek's medal" (93). The white Chief exploits Meka's excessive anxiety over a mere medal, in which "after he had pinned on the medal, took a few steps backward and shook his hand… the whole world had seen how the very hand of the High Commissioner had pinned the medal onto his chest (93). This reflects the undermining of Africans during the colonial era because of the former's receptive approach towards strangers, in which the later capitalizes and misinterprets.

Afterwards Meka's mind starts to drift into another world, where thought about animals, guns and soldiers, who later maltreated him. Yet, Meka's wife was not moved as "Kelara had watched her husband presented with his medal through eyes damp with joy. When the whiteman shook Meka's hands she thought her heart will stop beating (94). In the venue of the ceremony Meka noticed that "the High Commissioner and all the Frenchmen in Doum had seats up on the dais along with the Greeks…there was no African on the platform with them" (111).

At that point Meka's joy was short lived as his emotions reflect the dawn of reality, as he asked: "how could they talk of friendship if you could only talk to High Commissioner as if you were addressing a tribunal" (111). I believe Ngugi's statement that "the Europeans that came to Africa at the end of the nineteenth century had at its head the bourgeois man, now transformed from a captain of industry in a free market system into a commander-in-chief of vast financial resources regulating huge industries and commercial monopolies and in search of new markets to conquer"(65).

The intentions of the European on arrival to Africa are different from the actions that were eventually implemented. In Ngugi's Devil on the Cross portray the Europeans having meetings with the political class to perfect their strategies in misappropriating public funds. In the invitation card that Wariinga, Muturi and Mikiraai receive for a meeting at the "Feast … arranged by the Organization of Modern Theft and Robbers in Ilmorog to commemorate a visit by foreign guests from an organization for the thieves and robbers of the Western world, particularly from America, England, Germany, France, Italy, Sweden and Japan" (78). The period of colonialism end when the whites relinquish power to African, but neocolonialism start at the next level where power changes, and the African leaders exhibit poor leadership to the detriment of the continent.

7. Conclusion

The study examines the rise of the Africa novel, in which the issues of neocolonialism features prominently. Earlier European literary works portrayed African continent in a negative perspective. Though the study discovered the western influence on African literature, in particular, Ngugi and Joseph Conrad, but the point is that the setting of Conrad's novels may be African but the protagonists is white It implies that Conrad's novels are English. The study examines the fact that three literary genres: drama poetry and prose featured in the write backs, which are responses to correct European prejudice and misconceptions about Africa. The study highlights the relevance of the novels as the preferred genre for story telling as a way of preserving the age long culture of Africa. It means that the narrative form is oldest oral story telling technique, which modern African writers adopt to continue the tradition to inform and propagate the African folklore. The study highlights some of the foremost novelist of the period, from the cardinal point of East, West, Central, North and Southern Africa who respond to the literary callings of the continent.

This study focused on Ngugi wa Thiong'o's Devil on the Cross (1982) and Ferdinand Oyono's The Old Man and the Medal (1965) to reflect the problems of deception, disillusionment and disparagement, which the colonialist introduced and now perfected by African leaders. Both stories show the ordeal of anxiety, unnecessary and unfounded relationship with the whites as exhibited by the old man, Meka and Wariinga. Wariinga faced the problems and consequences of urban migration of the youths, irrespective of the sex, when she left Ilmorog for Nairobi for greener pasture. Her boss, who claims to be 'god-fearing' at the initial stage later, unmasked his real identity to sexually arouse her. The same way the whites later showed their real attitude to Meka, at the medal awarding ceremony.

The theme of disenchantment and deception featured prominent in the stories to show the neocolonial state of the African nations. The study examined issues of the heart in African discourse as a way of letting the reader into the world of the story. For the reason that the novel is a solitary readership text, unlike drama that requires an audience, the narration utilizes the technique to justify the companionship between the imagined character in the text and the reader.

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Aspects of Style and Meaning in Selected Poems of Niyi Osundare

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Abstract. The majority of studies on the poetry of Niyi Osundare has concentrated mostly on thematic aspects, keeping silent on how figurative and linguistic resources are utilized to create an identity for the poet and negotiate meaning in his work. This study, therefore, investigated the use of language in context-specific ways to explore the aspects of meaning and style in Osundare's poetry. The study is anchored on the theoretical underpinnings of Halliday's Systemic Functional Grammar. The study revealed how figurative devices such as alliteration and assonance; imagery and its various types are deliberately deployed by the poet to effectively encode the meaning of the texts under study and to achieve aesthetic value, in relation to context of situation and textual function. The figurative devices identified in the study are deployed to convey the intentions of the poets, issues raised in the poems and they contribute to meaning clarification in the texts.

Keywords: Figurative devices, linguistic resource, osundare, style.

1. Introduction

Stylistics, Simpson (2004:1) states "is the study and interpretation of texts from a linguistic perspective". As a discipline, stylistics links literary criticism and linguistics. It has no autonomous domain of its own. Simpson explains that the preferred object of stylistic studies is literature. It also focuses on other forms of written texts such as texts from the domain of advertising, politics, or religion. Stylistics strives to establish principles which can explain particular choices of language used by individuals and social groups.

It is further defined as the science of variations in language, including the effective values of different words, forms and sounds that constitute style in the literary and also the wider sense. It thus means the application of linguistic apparatus to the study of style. Several scholars have done works directed at guiding the linguistic or stylistic student on the procedure of linguistic analysis. Geoffrey Leech and Michael Short (1981) have provided a checklist arranged in four categories – the lexical, grammatical, figures of speech, context and cohesion. Crystal and Davy (1969) have also outlined the methodology of describing the linguistic features of a text.

Niyi Osundare is a frontline writer in Africa and beyond. Little wonder, his work has evoked volumes of criticisms across the globe. Also, the quality of his work and his encompassing accomplishments help to establish the fact that he is a frontline writer in Africa. Nevertheless, the bulk of the studies on Niyi Osundare focus on the literary and thematic features, thereby neglecting the linguistic aspects. This prolific poet has hardly been given due attention. Critics have paid little or no attention to figurative language and their stylistic value in his poetry, without which a detailed interpretation of their texts and appropriate characterization of the poets' idiolect may not be fully appreciated.

Niyi Osundare is a poet whose imagery, symbolism, and figures of sound convey their messages in their

poetry. This present study thus focuses on the above mentioned aspects with a view to unlocking hidden shades of meaning in his poetry.

2. A Brief Biography of Niyi Osundare

Niyi Osundare, a prolific poet, dramatist and literary critic was born in 1947 at Ikere – Ekiti, Nigeria. Osundare had his secondary school at Amoye Grammar School and Christ School, Ado Ekiti. He had his first degree at the University of Ibadan. He later proceeded to the University of Leeds for his M.A and York University, Canada for his PhD in 1979. Previously, a professor (from 1989) and Head of English (1993 – 1997) at the University of Ibadan, he became professor of English at the University of New Orleans in 1997. His areas of specialization are African literature, literature of the Africa Diaspora, literary stylistics, sociolinguistics and creative writing. The poet erudite scholar, intellectual and public commentator was recently made a distinguished professor of English at the New Orleans University.

Osundare has published over ten collections of poetry. He is a prolific writer, a media columnist, essayist, and critic. His poetry collections include *The Songs of the Marketplace* (1983), *Village Voices* (1984), *The Eye of the Earth* (1986), *Moonsongs* (1984), *Waiting Laughers* (1990), *Midlife* (1993), *Songs of the Season* (1999),*Horses of Memory* (1999) and *The Word is an Egg* (2000), *Random Blues* (2009) among others.

3. Theoretical Framework

Halliday's Systemic Functional Grammar (SFG) sees language as a system network of interlocking options and a semiotic system, from which each choice is made against the backdrop of other available alternatives that could have been chosen but were not, and each selection serves as an entry condition leading to others in an intricate closed network. Thus, the process of making meanings is a process of choosing from the total linguistic system (Halliday, 1994, pp. xiv; Butler, 2003, p.169).Gotzche (2009) opines that SFG considers:
Language as a resource that is fundamentally shaped by the uses that people make of it; hence it aims to explain the forms of language in terms of the meanings that they express.

One of the aims of SFG is to develop a grammar which makes it possible to say sensible and useful things about any text, spoken or written (Halliday 1994:15). This explains why in SFG, a text is broken into small constituent parts for close scrutiny of their functions. SFG has four basic categories that are systematically linked to one another. Unit, structure, system and class constitute the four categories. Unit is the category which corresponds to a segment of the linguistic material about which statements are to be made (unit comprises morpheme, word, group, clause and sentences). Structure refers to "the category set up to account for likeness between events in successitivity" (Halliday 1967) (for instance, a sentence contains a subject, predicate, complement and adjunct). System is set up to account for the occurrence of one rather than another from a number of like events. In other words, it is the choice made from alternative forms within a structure e.g choosing between a pronoun and a noun or a present and past tense in a predicate. Halliday (1967) describes class as the grouping of members of a given unit which is defined by operation in the structure of the unit next above. Put succinctly, it is the categorization of similar patterned words into distinct grammatical groups, e.g verb, adjective and adverb.

Proponents of SFG believe that style is studied from a functional perspective. Wales (1989: 198) opines that a stylistic analysis of a text focuses on "the stylistic function or effects or thematic significance of linguistic features" in the text. For the linguist of the London school, and specifically for Halliday, the goal in stylistic analysis is to show why and how the text means what it does.

Functional stylistics favours the style as choice paradigm. The 'choice paradigm claims that the language user selects what he/she says or writes from the options available in the context of situation as well as the language. Halliday (1991:12) goes further to describe context of situation in terms of three main features: field of discourse, tenor of discourse, and mode of discourse. The field of discourse "refers to what is happening, to the nature of the social action taking place" (Halliday and Hasan 1980:12). The tenor of discourse "refers to who is taking part, to the nature of the participants, their statuses and roles" (Halliday and Hasan 1980:12). The mode of discourse "refers to what part the language is playing" (Halliday and Hasan1980: 12). The channel of communication (e.g. spoken and written), the function of the text in context, and the "rhetorical mode, what is being achieved by the text in terms of such categories as persuasive, expository, didactic and the like" are included in Halliday and Hasan's discussion of the three features.

In this present study, our major concern is on the functional aspect of language. Therefore, we shall

adopt M.A.K Halliday's Systemic Functional Grammar as our theoretical framework because it focuses not only on the structure of language, but also on the properties of discourse and its functions in specific social and cultural situations.

4. Methodology

The method employed in this study is a close reading of Niyi Osundare's *The Word is an Egg*, *The Eye of the Earth and Random blues*. Thirteen poems were purposively selected from these three collections of poetry. The selected poems were subjected to content analysis, using Halliday's Systemic Functional Grammar (SFG) as a theoretical framework.

5. Data Analysis

5.1 Figures of Sound as a Marker of Style in Osundare's Poetry

Akinmade (2009) sees figures of Sound as "figures of speech that are capable of introducing some sound flavour to a poem." In the same vein, Balogun (1996) avers that they "are sound devices used by poets to reinforce meaning in poetry or to create auditory pleasure." The two scholars agree that, these devices include alliteration, onomatopoeia, repetition, assonance, consonance and rhyme. Osundare is meticulous in his deployment of sounds in some of the poems under study. Some of these sounds are suggestive of the thematic preoccupations of the poems in which they appear and they add to the musicality of the poems. In this segment, we shall be paying close attention to alliteration and assonance.

5.1.1 Alliteration

Alliteration is the occurrence of the same consonant sound at the beginning of at least two words that are presented near each other in a given text. It is a phonetic stylistic device which aims at imparting a melodic effect to an utterance. It is also used by an author to create emphasis, to add beauty to the writing style, and occasionally to aid in shaping the mood.

In the texts under study, repetitions of plosive consonants, glottal and sibilant fricatives are noticed. Leech (1969) describes plosives as those "consonants articulated by a sudden damning up and sudden release of the stream of air from the lungs". Definitely, there is a kind of explosion and violence in the sudden damning up that is followed by a sudden audible release of the stream of air.

5.1.2 The Voiceless Bilabial Plosives /p/

Some of the examples in "Words catch fire" (*The Word is an Egg*) include the following:
(a) Pubescent proverbs glow into paragons of wisdom. (75)
(b) Between prophets and profits
(c) Prayers and preyers. (110-111)
(d) Seeing plastic visions, proclaiming giddy phantoms. (115)

Then in "Transformations" (*The Word is an Egg*) we have:
(A pigmy despot parades giant padlocks.(5)

In (a) above, there is a kind of explosion and force that fits into a rhetoric that smacks of the suddenness that accompanies the transition from childhood to adulthood. The same way that their hitherto "pubescent proverbs" has now come of age and "glow into paragons of wisdom." It nonetheless, adds to the melodic effect of the poem. Also in (b), the alliteration of the plosive consonant /p/ suggests chaos and disorder. The message the poet is passing across is that religion (prophet, prayers, preyers) and money (profits) are inextricably linked. This will inevitably lead to chaos because these "preyers" a word coined by the poet to mean hostile persons who are looking for a prey to exploit are operating in feigning temples under the guise of religious organizations. Sooner or later, the people will find out their true identity and this will lead to chaos. In (c) also, chaos, disorder and anger are suggested by the alliteration of the voiceless bilabial plosive /p/. It is still a castigation of these false prophets who hide under the big umbrella of religion and do all sorts of unspeakable things in the name of God. The alliteration of /p/ in (d) shows clearly a case of oppression, violence and suppression during the dark years of military dictators in the country. Metaphoric "padlocks" during this period signify silence. The people are suppressed and they dare not complain as that could lead to their end.

5.1.3 The Voiceless Velar Plosive /k/

The alliteration of /k/ in the lines below suggests a kind of anger and confusion. Our examples are drawn from "Random blues 8" (*Random blues*) and "Apocryphal thunders" (*The Word is an Egg*) thus:
(a) Bribe – soaked cop once, now a shameless clown. (24)
(b) Stained surplice, corrupted collar. (29)
(c) The chameleon has lost count
Of the colours of tumbling edicts. (7-8)

The repetition of /k/ here evokes a kind of confusion that is really disturbing. In any society, the police force is expected to provide physical refuge for the people while religion is seen as a kind of spiritual refuge for the people. In the first example (a), a member of the police force is first rendered in an uncomplimentary term – "cop" and now "a shameless clown" as a politician. Similarly too, corruption is least expected from a man of God but here Osundare says that in the country religious leaders and politicians are birds of a feather; they dine and wine on the same table. In (b), he says their collar is corrupted. This suggests that just as an average cop and an average politician is corrupt in Nigeria, religious leaders too are equally corrupt. Datum (c) above is drawn from "Apocryphal thunders". The repetition of /k/ in the line is a pure reflection of the confusion in the land. The poet avers that the successive military dictators talk more and do less when it comes to giving the citizenry the good things they deserve.

5.1.4 The Voiced Velar Plosive /g/

Like the earlier plosive sound discussed, the alliteration of /g/ suggests chaos, violence and confusion. An example is found in "Words catch fire" (*The Word is an Egg*). In the first stanza of the poem, we have this example:

The gag is grim; gallows groan from moon to moon.

The repetition of /g/ evokes some disturbing images in the mind of the readers and this is a cause for concern and confusion. This is not unconnected with the brutal killings of innocent Nigerians in the hands of successive military dictators that have ruled the country. The violence and confusion become more real, if one gives attention to the meanings of the alliterated words. "Gag" is a restraint put into a person's mouth to prevent speaking or shouting and "gallows" is an instrument of execution consisting of a wooden frame from which a condemned person is executed by hanging. The line claims that so much was the blood spilled on the gallows by these wicked leaders that the "gallows groan from moon to moon".

5.1.5 The Glottal Fricative /h/

Gimson (1980) says in the articulation of the glottal fricative "air is expressed from the lungs with a considerable pressure causing some friction throughout the vocal tract." From the above, it is clear that the articulation of the sound /h/ is associated with friction and pressure. The sound conveys a feeling of harshness and friction. An example of this can be seen in Osundare's "Words underground" (*The Word is an Egg)*

With the iron hand that hurls the whip

The repetition of the sound /h/ shows the harshness in the action of the dictator. It conveys to the reader the pain, misery, and suffering that military regime brought on Nigerians when the soldiers were still at the helm of affairs in the country.

5.1.6 The Sibilant /s/

The sibilant sounds are effective expressive device and when one or more of these sounds are prominent Leech (1969) says they are "capable of suggesting certain classes of sounds (hissing, sighing, whispering)". Instances of the alliteration of the sibilant /s/ are many in our data, but we will be using two instances. The first instance is from "Random blues 2" (*Random blues*) and the second is from "Words catch fire" (*The Word is an Egg*). They are:

(a) The Senator squirms
in a sewer of sin. (37-38)

(b) Skeletons swarm and swagger in the palace square. (23)

In the first example, the repetition of the sound suggests hissing of disapproval from the people towards the senator who is described as a liar, a thief and a shameless leader. In this same vein, example (b) also reflects condemnation and disapproval for what is happening in the emperor's palace.

5.1.7 Assonance

Assonance involves the repetition of the same vowel sounds in words, but with a different final consonant.It is much used in poetic language as an aspect of sound patterning and cohesion. Assonance is used for a variety of expressive effects. It can be used to enforce the link among words in a stretch of utterance and it can also be used to transmit and reinforce the message in the text.

5.1.7 /i:/ and /ɪ/

Many examples of these vowels are found in "Words catch fire." They include;

"Disintegrate", "twinkling", "grim", "hinges", "thin-legged dreams", "hyena", "fragility", "foetus – eater", "dream – killer", "chilling", "glittering", and "sting". The long and short vowels are repeated to show the cry of dissatisfaction and pain against tyranny and oppression in the land. In addition, they add to the musicality of the poem.

5.1.8 /æ/, /ʌ/ and /ɔ:/

Examples of these vowels are found mostly in poems that deal directly with corruption, oppression, poverty and authoritarian regimes. The poems where the examples are drawn include, "Random blues 2" (*Random blues)*, "Words underground", and "Words catch fire" (*The Word is an Egg*). Instances of the vowels in the poems include; "fang", "wand", "bang", "bag", "rag", "bust", "hunger", "crumbs", "prop", "country", "touch", "tongues", "blood", "dog", "God", "law", "orgy", and "jaw", These two vowels **/æ/** and /ʌ/ remind one of the bleating of the sheep and the goat when these animals are in distress or when they sense danger. **/ɔ:/** also reminds one of the grumbling like noise made by frogs. The bleating of the sheep or the goat and the croaking of the frog ultimately reminds one of the grumbling of the masses who are being oppressed and who are suffering in the society.

6. Imagery as a Marker of Style in Niyi Osundare Poetry

6.1 Agricultural Imagery

The following lines from "Ours to Plough, Not to plunder" (*The Eye of the Earth*) represent some of the agricultural imagery in the texts under consideration:

The earth is ours to plough and plant
the hoe is her barber
the dibble her dimple

Out with mattocks and matchetes
bring calabash, tray and rocking baskets
let the sweat which swells earthroot
relieve heavy heaps of their tuberous burdens..

Our earth is an unopened grainhouse,
a bustling barn in some far, uncharted jungle
a distant gem in a rough unhappy dust.

Here, the images of "hoe," "dibble," "mattocks," and "matchetes," are used to show that the earth potentials can still be realized if we utilize these farming implements well. The poet says that the "hoe is her barber." When a man goes to a barber's shop to cut his hair, he usually comes out more handsome. Osundare avers that the same thing can be achieved with the earth. These implements are employed for clearing land of weeds, for grubbing and for loosening the soil and also for breaking up clods of earth. He also likens the burdens of the people to a tuber, and maintains that if the earth is properly taken care of, the people "tuberous burdens" will be relieved. This means that the people will be able to provide food for their upkeep should they help save the earth from ruination.

Our beautiful earth has the capacity to produce amply for the needs of all those now living and many more. The poet refers to the earth as an "unopened grainhouse." The earth is still like a virgin girl despite the level of degradation that man has brought on the earth. This earth is marvelously designed for sustaining plant, animal and human life. If it were not for man's mismanagement of resources and the unequal distribution of food, humans everywhere could really enjoy life. In fact, the poet is saying that if earth's agricultural potential were maximized, there would be enough food to sustain everyone on earth and those yet to come. The images of "bustling barn and uncharted jungle" support the above claim.

6.2 Sexual Imagery

These lines from "Words catch fire" (*The Word is an Egg*) portray sexual imagery that will be useful for our analysis:

Words catch fire on the wings of blissful moments
As I stalk my way through
The forbidden territory between your legs
The beckoning petals of your eyes
The succulent eternity of your warm, obliging lips…
Touching legs, tangled tails
Delicious softenesses, desires so divine!
My will is a whisper, your moan a method
I, your sin,
Committed between two holy mountains
And a valley of carnal angels. (175-185)

Here, Osundare talks about sexual matters in a way that shows he understands the limitations imposed on him by the Nigerian social conventions. Osundare is a product of the Yoruba society and culture. The Yoruba culture allows users of the language to mention sex organs only of animals or in allegory with material things. Little wonder then, the poet refers to the female sexual organ as "the forbidden territory between your legs". Sex is rigorously restricted in public discourse among the Yoruba. Further, lexical choices describing sex and sexual organs are expressed only in periphrastic and euphemistic terms. In referring to the breast, Osundare calls it "two holy mountains" and refers to the virginal as the "valley of carnal angels". All these

sexual imageries refer to sexual intercourse between a man and a woman, but they are rendered in such a way that they do not offend our sensibilities.

7. Conclusion

The data for this study were analyzed using M.A.K. Halliday's three metafunctions of language – ideational, interpersonal and textual as analytical model. Working with the model, we revealed that figuration is an important feature of poetry. Specifically, we examined the use of figurative devices such as figures of sound like alliteration and assonance; we also looked at imagery and its various types. These figurative devices are deliberately deployed by the poet to effectively encode the meaning of the texts under study and to achieve aesthetic value, in relation to context of situation and textual function. The figurative devices identified in the study are deployed to convey the intentions of the poets, issues raised in the poems and they contribute to meaning clarification in the texts.

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Deletion and Elision in the Spoken French of English-French Bilinguals in the University of Ibadan, Nigeria

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Abstract. Deletion, which involves loss of segment involving vowels and consonants, is a common phonological process in language. Existing studies have examined deletion in several languages and dialects with less attention paid to the spoken French of English-French Bilinguals in the University of Ibadan, Nigeria. This article therefore examined deletion as a dominant feature in the spoken French of forty-four English-French Bilinguals in the University of Ibadan in Oyo State, South West of Nigeria with a view to establishing the dominance of deletion in the spoken French of the selected participants and how the English-French bilinguals approximate to the Standard French (SF). The data collection was through tape-recording of participants' production of 30 sentences containing both French vowel and consonant sounds. The results revealed inappropriate deletion of vowel and consonant in the medial and final positions in their spoken French.

Keywords: English-French bilinguals, Vowel deletion, Consonant deletion, Foreign Language, French Phonology

1. Introduction

Listening to the spoken French of a Nigerian, it is possible to predict the part of the country such a person comes from and this is because the accents of most speakers of French differ depending on the region they come from or their dialect (Iyiola, 2014; 2015). Existing studies have identified phonological variation features of French spoken by Nigerians with inadequate attention paid to the spoken French of English-French Bilinguals in the University of Ibadan, Nigeria, in spite of the shared phonological features between Standard English(SE) and Standard French (SF). This study, therefore, examines deletion as a main phonological process in the spoken French of English-French Bilinguals in the University of Ibadan, Oyo State, Nigeria with a view to establishing the linguistic variables deleted and positions of deletion and causes of deletion in their spoken French.

2. Deletion

In language, we often come across situations where a morpheme shows up in two alternating phonological shapes, one of which contains a vowel or consonant segment that is missing from the other. For example, in Samoan language, the root meaning 'twist' has two alternants: *milos* and *milo* (van Oostendorp, Marc: 2004; Iyiola 2014; 2015; 2018). The form ending in *s* is found before a vowel-initial suffix (as in *milos-ia* 'be twisted'), while the form lacking the *s* is found when the root falls at the end of a word. In such situations, the two alternants usually stem from a single historical source, and we can attribute the alternation between segment and zero to the action of some sound change. The question then is whether or not the historical form contained the segment that alternates in the present-day forms. Either the segment was absent from the original form and has since been inserted in certain phonological contexts. Or it was present and has since been deleted in certain contexts. Which of these scenarios is correct depends on whether the segment's occurrence is phonologically predictable or not.

Deletion is a common process in language. It involves the loss of a segment under some language-specifically imposed conditions (Oyebade 1998:63). Deletion could involve consonants and vowels. Deletion that involves vowel is called elision. Vowels are usually deleted when two or more vowels occur across morpheme boundary. When such an occurrence is introduced by morphological processes,

the language may choose to drop the first or the second of the contiguous vowels. Consider examples like "J'ai, l'eau, l'hôpital" among others. General terms used to describe whole-segment deletion include elision, loss, drop and truncation.

Although these terms continue to prove useful for descriptive purposes, they retain a strong flavour of the philological tradition within which they were conceived. Firstly, there is a procedural flavour to the terminology: deletion might suggest that a phonological form is derivationally altered by the irretrievable elimination of a sound. Secondly, there is an implication that what gets deleted is a phoneme-sized unit – an impression undoubtedly reinforced by the practice of using alphabetic transcription to present the relevant data. Neither of these connotations accurately reflects how deletion is treated in modern phonological theory. Vowel sequences lacking an intervening consonant are cross-linguistically unacceptable. Whenever morpheme concatenation threatens to create a hiatus configuration of this sort, languages can take various measures to resolve it. One of the most favoured of these is to delete one of the vowels in French (Bright 1957, Iyiola 2015).

INPUT	OUTPUT
le ami-	l'ami'the friend (m.)'
la amie -	l'amie'the friend (f.)'
Je ai-	J'ai

Deletion can also target vowels at the absolute edges of words, usually when the affected syllable is unstressed or in some other way non-prominent. Some languages do not tolerate consonant clusters. When such a linguistic phenomenon occurs as a result of morphological or syntactic collocation, the offending cluster is rectified. Sometimes, the conditions for consonant deletion may be that the language prefers that final syllables should be open (Oyebade 1998:65; Iyiola 2014, 2015). If a closed syllable occurs in final position, the process of consonant deletion is introduced to obliterate the arresting consonant and hence to open the syllable e.g. /pətitami/ /gRozami/, /trɛzetRwa/, /tropetRwa/ /pətigarsõ/, /gRogaRsõ/ /tRoplaRʒ/ /tRɛlaRʒ/ (Oyebade 1998). Oyebade further discusses the process of degermination (a type of consonant deletion) whereby a cluster of identical consonant is reduced to one. Consider the examples below:

Latin	French
Terra	/tɛR/
Bella	/bɛl/
Pressa	/pRɛs/

Certain syllabic positions are particularly favourable to deletion, and deletion changes the syllabification of the phonological forms it targets. These assumptions are themselves founded on a widely accepted model of syllabification that can be summarised as follows:

3. Standard Syllabic Model

(a) Sonority: syllable nuclei always correspond sonority peaks (typically vowels).
(b) Word edges: (i) a word-initial consonant forms a syllable onset; (ii) a word-final consonant forms a syllable coda. These assumptions represent what can be considered the 'standard' view of syllabification (Blevins 2004). However, it has increasingly been called into question, and this inevitably impacts on the validity of syllable-based analyses of deletion.

However, this study will not be complete without saying that English is the mother tongue of our participants in this study and that English has a way of interfering in the spoken aspect of a second foreign language learner. In English language, phonological process occurs when words are juxtaposed at a morpheme boundary, thus resulting in a change of the segment of these neighbouring words. In other words, the changes that take place in segment in environment such as initial, final, intervocalic and when morphemes combine to form a word are called phonological processes (cf. Schane 1973:49). Phonological processes that occur in English language can be said to be either assimilatory or non-assimilatory. Notably, Final Vowel epenthesis also takes place in spoken English. However, our focus in this study is to examine instances of deletion in the spoken French of the English-French Bilinguals in the University of Ibadan, Nigeria which has not gained enough attention by previous studies.

4. Methodology

Forty-four participants for this study were purposively selected from learners of French whose mother tongue is English in the Department of European Studies, University of Ibadan, Nigeria. The participants were selected from 400 level (Year 4 Students) because it is believed that they would have attained a considerable level of proficiency in French language. The data collection was through tape-recording of participants' production of 30 prompt sentences (Iyiola, 2014; 2015) containing both French vowel and consonant sounds. Scoring of correct and incorrect productions was done and analysed statistically by converting it to percentages.

5. Analysis

Through the participants' production of 30 sentences, we discovered dominant instances of schwa/ə/ deletion in the spoken French of the English-French bilinguals as analysed in simple percentages in the table below.

Word	Correct phonetic representation	Variables	Variants by respondents	% of Deletion	Possible Phonological Processes
Secrétaire	/səkRetɛR/	/ə/	skretɛr	78%	Deletion of "ə" sound in the initial position while the "ə" deletion at the end is free
Gifle	/ʒifl/	/ə/	-		Free deletion
Zebre	/zɛbR/	/ə/	-		Free deletion
Diable	/djabl/	/ə/	-		Free deletion
Fenêtre	/fənɛtR/	/ə/	-		Free deletion
Aveugle	/avoegl/	/ə/	-		Free deletion
Août	/ut/	/a/	-		The "a" sound is not pronounced
Faisable	/fəzabl/	/ə/	-		Free deletion
Frère	/fRɛR/	/ə/	-		Free deletion
Fièvre	/fjɛvR/	/ə/	-		Free deletion
Mainte	/mɛ̃t/	/ə/	-		Free deletion
Père	/pɛR/	/ə/	-		Free deletion
Sclérose	/skleRoz/	/ə/	-		Free deletion
Joyeuse	/ʒwajɸz/	/ə/	-		Free deletion
Oeuvre	/oevR/	/ə/	-		Free deletion

In the table above, 78% of the participants deleted /ə/ in the word "Secrétaire /səkRetɛR/" at the initial position. As opined by Francis (1989:35), phonological variations could result from stress and its frequent concomitant, vowel reduction or deletion. From the table above, this study has been able to highlight instances of vowel reduction or deletion in the spoken French of our participants. Also, it was discovered that whenever the sound /ə/ ends a word without any accent on it or not, it is always deleted. Hence, we refer to it as free deletion. However, the case is otherwise in words like "secrétaire" and "août". The sounds /ə/ and /a/ are deleted respectively but the difference is that the latter is a free deletion.

It is worthy of note that even when /R/, /l/ and /f/ are pronounced at the medial and final positions, they are deleted by the English-French bilinguals as observed in the examples below:

voir /vwaR/ → /vwa/: the consonant /R/ is deleted in the final position.
garçon /gaRsõ/ → /gasõ/: the consonant /R/ is deleted in the medial position.
sœur /sœR/ → /sœ/: the consonant /R/ is deleted in the final position.
offert /ɔfɛR/ → /ɔfɛ/: the consonant /R/ is deleted in the final position.
total /total/ → /tota/: the lateral /l/ is deleted in the final position.
rural /RɥRal/ → / RɥRa/: the lateral /l/ is deleted in the final position.
hôpital /opital/ → /opita/: the lateral /l/ is deleted in the final position.
veuf /vœf/ → /vœ/: the fricative /f/ is deleted in the final position.
cheveux /ʃəvø/ → /ʃvø/ the round vowel /ə/ is deleted at the initial position.
secrétaire /səkRetɛR/ → /skRetɛ/ /ə/ and /R/ are deleted at the initial and final positions respectively.

Other examples of consonant deletion in the spoken French of the English-French bilinguals are shown in the table below:

Word	Correct phonetic representation	Variable	Variants by respondents	Possible Phonological Processes	% of Deletion
Bonjour	/bɔ̃ʒuR/	/R/	/bɔ̃ʒu/	Deletion of /R/ at the final position	80%
Père	/pɛR/	/R/	/pɛ/	Deletion of /R/ at the final position	80%
Trop	/tRo/	/p/	/tRo/	The sound /R/ is velarised at the medial position	76%
Garçon	/gaRsõ/	/R/	/gasõ/	Deletion of /R/ at medial position	78%
Surtout	/sɥRtu/	/R/	/sɥtu/	Deletion of /R/ at the medial position	78%
Vœf	/vœf/	/f/	/vœ/	Deletion of fricative /f/ at the final position	72%
Sœur	/sœR/	/R/	/sœ/	Deletion of /R/ at the final position	80%
Voir	/vwaR/	/R/	/vwa/	As above	82%
Les	/le/	/s/	-	Deletion of /s/ at the final position	100%
Erreur	/ɛRœR/	/R/	/ɛRœ/	Deletion of /R/ at the final position	84%
Lait	/lɛ/	/t/	-	Deletion of dental /t/ at the end	100%
Faisons	/fəzõ/	/s/	-	Deletion of /s/ at the end	100%

Sot	/so/	/t/	-	Deletion of dental /t/ at the end	95%
Hôpital	/opital/	/l/	/opita/	Deletion of lateral /l/ at the final position	74%
Chaud	/ʃo/	/d/	-	Deletion of dental sound /d/ at the final position	100%
Impôt	/ɛ̃po/	/t/	-	Deletion of dental sound /t/ at the final position	88%
Saint	/sɛ̃/	/t/	-	As above	96%
Lourd	/luR/	/R/, /d/	/lu/	Deletion of dental sound /d/ at the final position while the /ʁ/ is deleted at the tail final position	81%
Fils	/fis/	/l/	-	Deletion of lateral /l/ at the medial position	83%
Bœufs	/bøf/	/f/, /s/	/bø/	Deletion of /s/ at the final position and deletion of /f/ at the final position	75%
Mangeons	/mãʒɔ̃/	/s/	-	Deletion of /s/ at the final position	100%
Papier	/paje/	/R/	-	Deletion of /R/ at the final position	100%
Rural	/ʁɥRal/	/l/	/RɥRa/	Deletion of lateral /l/ at the final position	73%
Tort	/tɔR/	/R/, /t/	/tɔR/	Deletion of /t/ and the rolling of /R/	92%
Bruit	/bRɥi/	/R/, /t/	/bRɥi/	Deletion dental sound /t/ at the final position while the /R/ at the initial position is rolled	90%
Chat	/ʃa/	/t/	-	Deletion of dental sound /t/ at the final position	100%
Secrétaire	/səkRetɛR/	/R/	/səkRetɛ/	Deletion of /R/ at the final position	83%
Prend	/pRã/	/R/, /d/	/pRã/	Deletion of consonant /d/ at the final position and the rolling of consonant /R/ at the mid position	100%
Nœud	/nø/	/d/	-	Deletion of consonant /d/ at the final position	100%
Manger	/mãʒe/	/R/	-	Deletion of consonant /R/ at the final position	100%
Bout	/bu/	/t/	-	Deletion of consonant /t/ at the final position	93%
Offert	/ɔfɛR/	/R/, /t/	/ɔfɛ/, /ɔfɛR/	Deletion of /R/ at the tail end of the word and free Deletion of /t/ at the end position	80%
Chuchoter	/ʃɥʃote/	/R/	-	Deletion of /R/ at the end of the word	100%
Saisonier	/sɛzɔ̃nje/	/R/	-	Deletion of /R/ at the final position	100%
Lorgner	/lɔRɲe/	/R/	/ lɔɲe/	Deletion of sound /R/ at the mid position	77%
Rêver	/Rɛve/	/R/	/Rɛve/	Deletion of /R/ at the end of the word while the /R/ is rolled at the initial position	100%
Psychologie	/psikolɔʒi/	/p/	/sikolɔʒi/	Deletion of /p / at the initial position of the word	99%
Sept	/sɛt/	/p/	-	Deletion of /p / at the end of the word	100%
Sirop	/siRo/	/p/	-	Deletion of /p/ at the end of the word	90%
Janvier	/ʒãvje/	/R/	-	Deletion of /R/ at the end of the word	100%

In the table above, deletion of /R/ is dominant in the pronunciation of the English-French bilinguals. 80% of the participants deleted the uvular /R/ at the final position in words like "bonjour/ bɔ̃ʒuR/" changing to /bɔ̃ʒu/, "Erreur/ɛRœR/" changing to /ɛRœ/, "SœuR/sœR/" and lourd/luR/ changing to /lu/. Also, 78% of the IUFLs deleted /R/ in the medial position in such words like "Surtout/syRtu/" changing to /sytu/ and "garcon/gaRsõ/" changing to /gasõ/. It should be noted that /R/ is deleted in the verbs of the first group in French; for instance, payer/pɛje/, manger /mãʒe/, sauter /sote/parler/paRle/, donner /dɔne/. In addition, 72% of the participants deleted the labio-dental fricative /f/ at the final position in "Vœf/vœf/" changing to /vœ/, 74% deleted the lateral /l/ at the final position in "Hôpital /opital/" changing to /opita/ while 88% of them deleted the consonant /p/ at the initial position in "Psychologie/psikolɔʒi/" changing to /sikolɔʒi/. Generally, it is important to stress that where we have 100% deletion, such sounds are deleted in the transcription of French words.

6. Conclusion

Instances of deletion were confirmed in the production of French words by English-French bilinguals. However, they were found to be inappropriately used. These instances of deletion may be attributed to the nonexistent of some French sounds in English and the Parisian /R/, which is not stressed at the end of words in English. Also, most of the participants in this study deleted consonants at the end of words by overgeneralising the rule that consonants sounds are not pronounced or stressed in French not taking cognizance of the fact that to every rule, there are exceptions. However, we would like to suggest that, the teaching of phonetics and phonology of French language be emphasized especially in the Anglophone setting for better mastery of speech production of French sounds and words. Though it may not be totally possible to eradicate errors in speech production, it could be minimized and Nigerian speakers of French could approximate better to Parisian French. This work is a contribution to language variation in spoken French.

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Humour and Irony in Kourouma's Novels

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Abstract. In a flavour of humour, Kourouma draws a trajectory of the lives of his heroes to portray the irony of life in each case. From Fama in *Les soleils des indépendances* to Birahima in *Allah n'est pas obligé*, including the King of Soba in *Monnè, outrages et défis*, as well as President Koyaga in *En attendant le vote des bêtes sauvages, the* life story of the protagonist in each case ended the opposite way to their initial expectations. This is in spite of all their efforts put in, both in the overt and in the covert, to achieve target. And in all the cases, the protagonists kept hoping for the best until their eventual ironic turn of events. This is the thrust of irony and humour in the four novels which this study has highlighted: the irony of the disillusionment being experienced by Africans as against the high hopes and expectations promised by the independence of the1960s.

Keywords: Kourouma, humour, irony, satire, African literature.

1. Introduction

Reading any of the four novels published by Ahmadou Kourouma in his life time is never a boring, exercise. This is because the author has a way of making light issues of intrigues and episodes, even the most serious or tragic of them, to the amusement of readers. While reading Kourouma, one may smile from time to time; one may even burst into outright laughter at intervals. It is not that the writer trivializes the message of the sundry unfortunate experiences of the African continent at the various stages of her history. In fact, behind the satirical humour in his works, beyond the sarcastic posture, the reader grasps the import of the author's artistic creativity and the sociopolitical message therein. And indeed, since satire in literature is a work intended to show the foolishness or evil of some establishment, society or practice, in an amusing way, then, the entire work of Kourouma can be classified as satire.

This paper aims at bringing out the humour and irony, especially the humour in the ironic denouement in these four novels of Kourouma, namely: *Les soleils des indépendances, Monnè, outrages et défis, En attendant le vote des bêtes sauvages* and *Allah n'est pas obligé.*

The trajectory drawn by Kourouma to his main characters in the novels under review is such that the end reflects in each case a contrary picture to that anticipated by the protagonists. It is this irony of life laced with humour in the life and fate of the heroes of Kourouma's novels that this paper is out to elucidade.

2. Humour and Irony

Humour is a stylistic device which intends at causing amusement. It is a literary tool that makes audiences/readers laugh. The writer uses different techniques, tools, words and even full sentences and plots in order to bring to light funny sides of life.

Humour is one of the most effective weapons to please the audience, as it develops characters and makes plots useful and memorable. It plays many functions in a literary work. It arouses interest among readers, sustains their attention, helps them connect with the characters, emphasizes and relates ideas, and helps the readers picture the situation. The most dominant function of humour is to provide surprise, which not only improves quality, but improves memorable style of a literary piece.

In her *Humour in Literature: Three Levels*, Teresa Gloss (1989) posits that humour, depending on the level of comprehension of the audience to which it is directed, may be divided in three levels for analysis. The first is a universal, comic humour that can be understood by everybody without regard to culture or formal education. Humour at the second level is

sexual, political or religious jokes that require a higher level of understanding and maturity. The third level of humour requires a high command of language and its stylistic devises. The audience for this sophisticated humour is cultivated and refined. The main channel of expression of humour at this level is iron. Indeed, it is humour fed with irony that this work seeks to unravel in the denouement in each of the four novels of Kourouma.

Irony, on its part, consists in using words and plots which are clearly opposite to one's meaning, usually with an amusing purpose. In his work titled *Psychology of Humour*, Martin, R, A. (2007:13) says that "irony is where the literal meaning is opposite to the intended". In essence, irony is a literary technique that depicts an event or a plot where what appears on the surface to be the case, differs radically from what is actually the case.
Irony can be categorized into different types, including verbal irony, dramatic irony and situational irony. Situational irony, which is the type in focus in this study, describes a sharp discrepancy between the result expected and the actual result. The situational irony in this work is the irony of the fate of Kourouma's protagonists.

The focus of this work on both humour and irony is not misplaced. In fact, irony is interwoven with humour in the four novels to give lasting images in the mind of the readers.

The irony in focus here is mainly the irony of fate (l'ironie du sort), irony of the fate of Kourouma's heroes. In fact, the build-up of the central intrigue in each of the novels is anchored on the irony of the fate of the protagonist. Irony of fate or irony of life exists when the courses of events have the opposite result from what is expected; usually a bad result.

Fama in *Les soleils des indépendances* started with high hopes about independence for his country from colonization and fought for it, but he ended up being disappointed and disillusioned. In *Monnè, outrages et défis*, the King and people of Soba kingdom put in everything, both spiritual and physical, to ensure that their kingdom is not overrun and conquered by the French colonial invading army, only to be defeated easily like a band of mice preventing an army of cats from passing.

So also, in *Allah n'est pas obligé*, Birahima had all the high hopes of salvaging his corrupted and depraved childhood by going to Liberia only to end up in more vices and in worst crimes as a child solider in the civil war. He came back home empty-handed having escaped narrowly from death. Even in *En attendant le vote des bêtes sauvages*, if President Koyaga had known that the so-called purification ceremonies he was to undergo would end up in such far-reaching revelations about his dictatorial and oppressive regime, he would have opted otherwise.

3. Les soleils des indépendances.

In the case of Fama in *Les soleils des indépendances*, the future of princes like him was guaranteed and bright; then came the colonial enterprise which, in the French colonies, put an end to such hopes. But the independence which he hoped would, after the ills of colonization, restore his privileges and rights, also ended up transforming him into an aggrieved and bitter man, and indeed into a beggar who had to comb funeral and naming ceremony venues to feed and survive. The following passage is descriptive enough of the irony of the fate of Fama:
Like a distant storm the suns of independence had given warning of their coming, and at the first gusts of wind, Fama had shed everything: trade, friends, women to use up his nights and days, his money and his anger in railing against France, the father and mother of France . He wanted revenge for fifty years' domination, and for the loss of his birthright. What then did independence bring Fama? Only the national identity card and the party membership card. (Adrian Adams, 1968: pp.13-14)

Fama even suffered imprisonment and deprivation in the era of independence. These happened to him in spite of the prayers to Allah and the diverse sacrifices offered to the gods of his ancestors in order to boost his chances of getting a fair share of the national cake. A form of syncretic fatalism which Kourouma ridicules in most of his works:
What had he not done to be co-opted? Prayers night and day, all kinds of sacrificial offerings, even a black cat down a well (Adrian Adams, 1968: p.14).

Moreover, the way Kourouma makes Fama to transport himself around town in the peak of poverty and joblessness, in his flowing gowns, while still claiming to be the only authentic and legitimate Doumbouya prince alive; the way he enjoyed accolades and eulogies from griots and praise singers; that feeling of pride in the eclipsing glories of feudal Africa; all these add to the humour in the text.
It is thus an irony of fate that prince Fama who was born to enjoy honour and privileges, wealth and women to now become a vulture of sort in the very domain of his ancestors. That is why the author says of Fama that, if given a choice, he would have

preferred a return to the colonial period in spite of the negative side of it:
That was why if he had been free to choose his own poison Fama would have chosen the colonial period, even though the French had deprived him of his inheritance. (Adrian Adams, 1968: p.73)

This feeling underscores the failure of the political independence in meeting the aspirations of the teaming populations of Africa which Fama represents here.
The peak of irony in the fate of Fama is the fact that it was his dead body that was carried to his Togobala village where he had dreamt of spending the rest of his troubled life as the customary chief. A tragic denouement indeed; but one so made by Kourouma, to strike at two points: the barrenness of the African post-colonial political era and the impracticability of a return to the retrogressive pre-colonial feudal Africa.

4. Monnè outrages et défis

It is in *Monnè, outrages et défis* that Kourouma ridicules Africa's syncretic fatalism the most. The people of Soba offered sacrifices to the ancestors in order to prevent or at least overcome and defeat the advancing colonial forces. The marabouts and other witches did vigils. Dozens of goats, sheep, cows, and fowls were killed to appease the gods of the ancestors. Even a dwarf and an albino were killed as sacrifices.
And when the oracles were not giving early signs of accepted sacrifices, king Djigui offered to turn to Allah:

Puisque les mânes des aïeux se montrent incapables de nous accorder ce que nous voulons, demandons-les à Allah (Kourouma, 1993: p.14).

(Since the gods of our ancestors are proving powerless in this matter, let's turn to Allah.)

But despite the hopes raised here and there by the clerics, despite the fact that the king rode on horseback around the capital to announce that their prayers had been answered, and despite the sundry funny roadblocks and barricades built on the main way to the capital to prevent any attack, the French colonial forces entered into Soba unceremoniously, without causing any fracas.

Les Nazariens étaient entrés à Soba par la colline kouroufi,…lls l'avaient escaladée comme s'enjambent le seuil de la case et les cuisses d'une femme éhontée, s'étaient saisi de l'arsenal sans tirer un coup de fusil, sans tuer un poussin! Sans effarer une seule poule couvant ses oeufs! (Kourouma, 1993: p.35)

(The whitemen had entered into Soba through the kouroufi hill… They climbed it as one climbs the doorsteps of a hut or the laps of a shameless woman; they seized the arsenal without firing a single gunshot. Without killing a chicken, without frightening a single hen hatching its eggs.)

The dramatic and comic way Kourouma made the kingdom of Soba to fall despite the confidence and optimism of the king, elders and people of the land in their efforts, draws attention to the need to also be practical, objective and pragmatic in approach to issues of life, rather than leaving things to faith and fate alone.
The ironical picture in *Monnè, outrages et défis* is basicaly the fact that a people who hoped and believed strongly in self-determination and self-governance ended so soon being the subjects of the higher and more adventurous colonial enterprise.

Thenceforth, the king and the people had no other choice than to endure the sundry ***monnew***: insults and sufferings, in the hands of the new masters. From the exploitation of natural resources of the land, to the circumscription of able bodied citizens as "tirailleurs" to support the French war efforts, the *monnew* were indeed devastating. And all these are pictured by Kourouma in his characteristic sarcastic style. The western hypocrisy into which the colonial enterprise was molded is adequately depicted by the author in the way the king Djigui was made to travel to France with the promise of building for him, in his domain, the likes of the railways and train coaches he saw overseas: something to massage his pride for him in order to get more resources out of his land. A scenario almost similar to that of old Meka in *The Old Man and the Medal* of Ferdinand Oyono which ended in disgrace and regrets to the old man. Sets of utopian promises were showered on him in the midst of the steady and systematic installation of the colonial administration with relevant institutions; a process which deprived him of almost all the few privileges left for him, making him just a figure-head, a man of no consequence in the affairs of the land of his ancestors. Though he attempted a protest, it was to no avail. That was why one of the griots comically warned him of the consequence of a resistance in the face of the challenges, in the following proverb:
C'est en trop voulant se débattre que la chevrette serre encore plus la cordelette avec laquelle on l'a attachée au pieu", (Kourouma, 1998:138)

(It is in attempting too hard to free itself that a goat tightens the more the rope with which it is tied to the stake).
Also in *Monnè, outrages et défis* one hears echoes of the funny interpreters of the colonial era, who either embellished, added to or subtracted from what they were asked to interpret, or even out-rightly said something different entirely, to their interlocutors, their fellow Africans.

These Africans who by virtue of their little Knowledge of the Whiteman's language but who saw themselves above their pairs, contributed to the suffering and exploitation of their own people, and therefore became accomplices in the colonial evil.

Soumaré is the interpreter in *Monnè, outrges et défis.* He has a curious and comic way of lightening up even the most tragic issues. For instance, while explaining to the King Djigui the importance and the compulsion in the payment of the newly introduced tax called "impôt du prix de la vie" (life tag tax) which the village tribal leaders must pay on every living citizen in their areas, he says the use of pepper and naked fire would not be spared on them in efforts at getting them to pay the money at all costs.

Soumaré démontra comment les chefs qui n'avaient pas d'argent praviendraient quand même à payer l'impôt du prix de la vie. Ils seraient enfermés dans des cases où on les enfumerait avec du piment et, si la toux ne parvenait pas à leur arracher l'argent, on mettrait des braises sous leurs pieds et dans teurs mains. Avec le feu, le piment… (Kourouma, 1993: p.59).

(Soumaré demonstrated how the chiefs who did not have money would somehow succeed in paying the life tag tax. They would be locked up inside some huts were they would be smoked up with pepper and, if coughing could not snatch the money from them, we would put live charcoal under their feet and in their hands. With fire and pepper…)
.

5. En attendant le vote des bêtes sauvages

The third novel, *En attendant le vote des bêtes sauvages*, woven around the life story of military dictator Koyaga who planned to metamorphose into a democratically elected leader, is not spared either, of the same ironic and humorous verve typical of Kourouma. The most voluminous of the four novels, *En attendant le vote des bêtes sauvages,* aims at ridiculing the very many devices, manipulations and intrigues used by post-independent African sit-tight dictators to perpetrate themselves in office. The sarcastic picture in the novel can be seen clearly when one compares the status, influence and powers of Koyaga with the rather insulting yet revelatory nights of a so-called purifying ceremony he had to go through. A person of the caliber of a Head of State, President and Commander-in-chief of the Armed Forces, made to sit in the mist of illiterate traditional hunters and griots with Maclédio, his Minister of National Orientation, his friend in the crimes, by his side, and made to hear, night after night the many atrocities and crimes he had committed, without being able to object or protest, is certainly a pathetic and comic scene to behold. He descended to that level in his attempt to retain power at all cost. The way the hunters' griot, Bingo, and his assistant in the oral art, Tiécoura, punctuated their statements with the pronoun "you" and the possessive adjective "your" while revealing the series of "uncleanness" that must be washed away from the President's life, made the latter to look like an accused person placed in a court dock who is overwhelmed by the avalanche of count-charges being reeled out against him:
Your officials barely have time to think for the whole of your regime, they are lost, drunk on public Carnivals. The country celebrates the day of your initiation and those of your father and mother… The commemoration recalling the death of your father is known as the feast of the victims of colonialism, one of the most important feast days in the year. You play an active role in all the religious feasts, pagan, Catholic, Muslim and Jewish, all of them are paid holidays. The frequent visits of your peer-dictators and fathers of nations-rally the school children,..the task force. (Wynne Frank, 2006: 359-360.)

Moreover, here also, like in his other novels, Kourouma satirizes the fatalistic disposition of Africans to issues, even of leaders of the caliber of President Koyaga, who kill any kind of sacrifices or undergo any form of rituals to protect themselves, remain invincible and prolong their grip on power. And therein one comes across the picture almost palpable of dictators in the mould of Eyadema of Togo, Hassan II of Morocco, Mobutu of Zaire, Houphouet Boigny of Côte d'Ivoire and Abacha of Nigeria, all late now. Apart from his main jujuman Bokano, Koyaga had a rather queer, mysterious and even suspicious relationship with his mother considered as the other force behind his mystic powers. These two ensured the dictator's survival of the many attempts at his life, both the genuine and the phantom coups:
Ah Koyaga: you were spared, you survived thanks to your mother's dark powers and the bloody sacrifices

and the benedictions of the marabout Bokano. (Frank Wynne, 2006: 316)

Referring to the childish and funny demonic relationship of President Koyaga with his mother while relating an air crash involving Koyaga in which all other persons on board perished except Koyaga who mysteriously disappeared and was found at home in the arms of his mother after a long search, griot Tiécoura says:

The dictator of a thousand soubriquets lay in the arms of his mother, very much alive and in one piece, and smile on his lips. Weeds never die… (Frank Wynne, 2006: 318).

The irony in the whole drama is that in spite of all the efforts, in the physical, the spiritual and the supernatural, dictator Koyaga did not succeed in entrenching and perpetuating himself in power. The result he got at the end of it all was not what he expected, even after confessing all his incredible atrocities in power. An ironic humour fit for dictators and demagogues of Koyaga's mold all over the world.

6. Allah n'est pas obligé.

Birahima in the last novel *Allah n'est pas obligé* left home for Libera upon the hope of finding his aunt there and upon the promises of better life made by his grandmother:

Grandmother tried to encourage me, to persuade me to leave Balla, by telling me that in my aunt's house in Liberia I would have rice and meat with "sauce graine" to eat. I was happy to be leaving because I wanted to eat lot of rice with sauce graine. Walahe! (Frank Wynne, 2006: 28)

And more than the words of the old woman, the flowery promises of Yacouba, the international jujuman who was to take him there, convinced Birahima to go:

One morning, he came to see me, took me aside secretly and told me things in confidence... Wonderful things. He said they had tribal wars in Liberia and street kids like me… had every American dollars. They had shoes and stripes, and radios and helmets and even cars… I shouted Walahe! Walahe! I want to go to Liberia. Right now, this minute. (Frank Wynne, 2006: 37)

But ironically and unfortunately, contrary to his high expectations, Birahima was soon to discover that he could only boast of his kalachinkov and the sundry crimes committed with it. His confession:

"In all tribal wars including in Liberia child soldiers small soldiers are not paid. They kill and carry away whatever they like. They massacre the inhabitants of towns and villages, and keep whatever seems good for them to carry. (Wynne Frank, 2006: 45-46)

The use of the small boy, Birahima, to relate, with the touch of innocence and inexperience, the many atrocities of war, including the sexual escapades of senior solders, the cheating, plotting and deception among the soldiers even within the same factions, all these add to the tragi-comic and ironic feeling that pervades the novel.

Humour in *Alla n'est pas obligé* is mostly woven around the main characters and what they represent in the global picture of the post-colonial African tragi-comedy called civil war. One of such clear images is that of Colonel papa le bon (papa the good one). The name connotes and announces positivity and goodness. But this representative of Charles Taylor in a region of Liberia, who claims to be a priest (he wears a soutane, keeps a temple and preaches from both the Bible and the Quran), indulges in worse crimes than any other person around him, an irony of sort. Beautiful women never went untouched (Wynne, 2006: 60, 76, 81). He often drank whisky and fermented palm wine to the level of drunkenness (Wynne, 2006: 86)

He engaged in occultism by patronizing Yacouba, the jujuman (Wynne, 2006: 74-75) and was also a collector of all kinds of taxes and custom duties within the regional boarders under his control (Wynne, 2006: 77). He was also a judge who used the church as courtroom as well as execution arena (Wynne, 2006: 82). When one puts all these conflicting attributes together in one man, who nonetheless died a funny death (Wynne 2006: 87), the tragic but ironic and comic message of Kourouma is fully grasped.

7. Conclusion

This work has established through the four novels considered that the use of humorous irony has enabled Kourouma to achieve his aim of the satirical depicting of the socio-political experience of Africa in both the colonial and the post-independence periods. The stylistic devices of humour and irony not only make the reading of these novels enjoyable but also impact lasting images and an almost indelible impression upon the reader's memory. There are many types and categories of humour and irony, but the one employed here is the ironic humour drawn from the fate that attended to the efforts of the main characters in the works reviewed. The negative turn of events that Kourouma's heroes experienced against high hopes and great efforts, is a picture of the disillusionment and barrenness of the much

heralded political independence granted Africa in the 1960s. Instead of stability and progress, it is conflicts and wars that Africa gets in return; instead of democracy and freedom, Africa keeps fumbling from system to system. Yet, Africa has all that it takes to make a leap economically, socially and politically. Natural and human resources abound everywhere on the continent for Africa to join the league of stable and developed regions of the world. But ironically several decades after independence from colonial rule, Africa remains poor and backward.

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A Magical Realist Reading of Mikhail Bulgakov's The Master and Margarita (Мастер и Маргарита)

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Abstract. The novel has three sections, but this study focuses on the third part which illuminates the magical experience of Margarita. While a critic examined novel as a bitter satire aimed at the Soviet regime. Another suggests that two heroes bear Russian national character. The pureness of the moral shape of Margarita, and the portrayal of Master as a skillful and most respected person in Russia. Others view the novel as a plea for man to overcome the evils which seem to control him and his world. While friction between Woland's group and Muscovites is seen as conflict of interest by another critic. But this study focuses on magical realism. The paper adopted textual analysis as method of data collection, while magical realism is used as the theoretical framework. Magical realism is set in a world with authentic descriptions of humans and society. It aims to seize the paradox of the union of opposites; it challenges binary oppositions like life and death and the pre-colonial past versus the post-industrial present. Magical elements and the mundane are interwoven seamlessly, making it impossible to determine where reality ends and the extraordinary begins. Metamorphosis of Margarita from a woman in a witch. Supernatural use of a broom and a hog as means of transportation. Carnivalesque scene on a monkey band stand and arrival of some guests in coffins occupied by corpses.

Keywords: Margical realism, Maragrita, metamorphosis, supernatural, carnivalesque

1. Introduction

Mikhail Afanasyevich Bulgakov was born on 3rd May, 1891 in Kiev, the centre of early Russian culture, the author of *The Master and Margarita* (*Мастер и Маргарита*, 1928-40). Bulgakov did not begin formal schooling until he was ten years old, enrolling in the first Kiev Gymnasium in the fall of 1901. At school, Bulgakov enthralled his classmates with tales that combined facts with fiction so seamlessly that one could not be distinguished from the other. As he did at home, he devised sketches and verbal hoaxes designed to mystify and confuse his listeners. Even in his earliest work, Bulgakov was fascinated with the concept of reality magically giving way unexpectedly to the implausible. Bulgakov began to take writing seriously when he was fifteen. Although enjoyment of the arts was a family tradition, Bulgakov, like many of his friends and family members, decided to become a doctor. In August 1909 he entered the medical school of the Saint Vladimir Imperial University, which had a demanding five year programme. Despite his early academic difficulties, Bulgakov graduated with honours on 6th April 1916 with speciality in Veneral diseases (Adams, 2005). The Tsar's army was in dire need of medical personnel at that time. Bulgakov served in the reserves during World War I and volunteered for the Red Cross at the front lines in Southwestern Ukraine. In September 1916, he was assigned to a small village of Nikolskoe in Smolensk province as a doctor for Zemstvo, a public welfare organisation established by the Russian nobility in the late nineteenth century. Bulgakov was disturbed by the prevalence of veneral diseases, especially its insidious effects on children. In Bulgakov`s novels, his heroes are often fearful of the forces of violence and chaos, represented by mob rule, rampant ignorance. In February 1920, Bulgakov abandoned medicine to devote himself full-time to his writing. He died on March 1940 (Adams, 2005).

2. Literature review

In the view of Barkov, (1994) the novel turned out to be a bitter satire aimed at the Soviet repressive

regime. It depicts V. Lenin as devil Woland who brought disaster to Russia. The satirical characters of Master and Margarita do not depict Bulgakov and his third wife as it is traditionally believed. The Master represents the odious figure of M. Gorky, whom the Soviet regime officially endowed with the functions of supervising the whole literary process in the Soviet Russia. The image of Margarita reflects the odious figure of unofficial Gorky's wife Maria Andreyeva, a myrmidon of V. Lenin. It was on Lenin's demand that Maria Andreyeva involved gifted writer M. Gorky into the Bolshevik's activities. That very situation has been satirically described in the *Master and Margarita*.

Adeoti (2017) unveils the friction between Woland's group and Muscovites as conflict of interest, but this paper renders a magical interpretation to the plot. Most of the encounters between Woland and Muscovites have strange bases that are beyond human comprehension. These events correspond with Roh (1927) which suggest that magical realism offers us the miracle of *existence in its imperturbable duration*: the unending miracle of eternally mobile and vibrating molecules.

Bagby (1974) asserts that the novel is a wonderfully imaginative and inspired work of art that is not only on a social and political satire, but a plea for man to overcome the evils which seem to control him and his world. It further examines stylistic and character-oriented organizing principles as they instill life in the themes of love and suffering, mercy and reconciliation and good and evil.

According to Petelina (Петелина, 1999) in *The Master and Margarita* appears an opportunity to create symbolic figures. Woland represents some ideas of Bulgakov as well as his outstanding contemporaries who possessed authority. Woland often shows the knowledge of a human nature, possesses a skill to investigate and open and passions as spiritual, and everything, that is connected with a living human. Woland has come to the earth to execute and pardon, and he knows, whom to execute and for what, whom to pardon and for what. But the author allows us to guess, that Woland openly carries out his own concealed ideas and desires. Therefore Woland does not have the living characteristic, remaining in images of literary, as though a living symbol, allegory of author's conscience and wisdom.

In the novel two heroes express Bulgakov's positive idea. Naturally, the images of the Master and Margarita, Russian people are created with features of national character. *The Master and Margarita* continues the gallery of the Russian people from the nineteenth century. To understand Bulgakov's heroes, it is necessary to place them alongside with Pushkin`s Tatyana, with Turgenev`s women, with Dostoevsky's and Tolstoy`s heroes in which life is overfilled with searches, doubts, features which give better traits peculiarities of Russian national character. The pureness of the moral shape of Margarita, her fidelity, unselfishness, courage at performing her duty are eternal traits of Russian women, capable to share together with beloved the burdens and deprivations which fall out as their share. The master in Russia for long is the uncommon skillful person in his work.

A master in any work is the most respected person in Russia, and not only in Russia. In the image of Master, it is easy to guess some of Bulgakov's portraits, and some episodes of his literary destiny. The love of the Master and Margarita is genuine, sincere and eternal. Bulgakov gives great significance to the images of Pontius Pilate and Yeshua. In the image of Pilate, Bulgakov shows the splitting of an individual and a statesman: he has such a bad assignment, that he could do nothing to defend Yeshua, although humanly, sympathises with him, does everything possible to rescue him. Pilate is a tragical hero. The author presents the conflict between the feeling of compassion and official responsibilities of Pilate, and this conflict is tragical. The feeling of compassion develops into torturous and restless suffering, covering the entire subsequent life of Pilate with hopelessness and a gloom. Pilate has broken the moral law by upholding civil law, as a result paid with eternal suffering.

3. Methodology and Theoretical framework

The paper adopted textual analysis as method of data collection, while magical realism is used as the theoretical framework. According to Stephen (2005) Franz Roh states that magical realism embodies the 'calm admiration of the magic of being, of the discovery that things already have their own faces' and, thereby, represents 'in an intuitive way, *the fact, the interior figure, of the exterior world*'. In this way, magical realism 'offers us the miracle of *existence in its imperturbable duration*: the unending miracle of eternally mobile and vibrating molecules. Out of that flux, that constant appearance and disappearance of material, permanent objects somehow appear: in short, the marvel by which a variable commotion crystallizes into a clear set of constants.

Schwenz, (2014) opines that the term "magical realism" was first introduced by Franz Roh, a

German art critic, who considered magical realism an art category. To him, it was a way of representing and responding to reality and pictorially depicting the enigmas of reality.

Magical realism is characterized by two conflicting perspectives, one based on a rational view of reality and the other on the acceptance of the supernatural as prosaic reality. Magical realism differs from pure fantasy primarily because it is set in a normal, modern world with authentic descriptions of humans and society. It aims to seize the paradox of the union of opposites; for instance, it challenges binary oppositions like life and death and the pre-colonial past versus the post-industrial present.

Sellman et al (2004) suggests that magical realist stories from around the world can vary greatly in tone, context and content, they share some common features. Magical elements and the mundane are interwoven seamlessly, making it impossible to determine where reality ends and the extraordinary begins. The story is set in an otherwise ordinary world, with familiar historical and/or cultural realities. Story events are not always explained by universal laws or familiar logic. Objects and settings within the story may take on lives of their own in a way that is ordinary to the characters in the story.

Constructs of time do not follow typical Western conventions. For instance, stories may be told in spiraling shapes rather than in straight lines. These attributes could be found in *The Master and Margarita*.

4. Findings

The novel has three sections, the first part relays the visit of Woland and his entourage to the city of Moscow, the second portion is a story on Pontius Pilate, while the third segment is on Master and Margarita. This study focuses on the third part which illuminates the magical experience of Margarita.

4.1 Metamorphosis

After the disappearance of Master, the life of Margarita completely changed. She demonstrated the strong will within her to attain happiness. Bamfo (2011) states that women play a crucial role in human progress and occupy an important position in the society. They have always actively participated in the development of a nation. In the early days of Islam, women worked as nurses in the battlefield, and in some cases fought as soldiers. In this vein, the role of Margarita is significant in *The Master and Margarita*. She is a companion to her husband, lover to master and comforter to Professor Woland. The heroine in the novel, Margarita Nikolayevna is childless and has been married for thirty years. She found true love in Master, who suddenly disappeared. Unknown to her, Master has become a patient at the Psychiatric hospital. In a bid to find master and end her boring life, she accepted to become the mistress of Professor Woland, during Satan`s ball. In the process, she also becomes a witch. Margarita is portrayed as a strong willed woman who abandons her loveless marriage for another man that she truly loves.

While Margarita is sitting on a bench beneath the Kremlin wall, she is able to watch a burial procession, a stranger Azazello is able to read her thoughts. An act which baffles Margarita, and yet unknown to her as magic:

Я ничего не понимаю. Про листки еще можно узнать...проникнуть, подмостреть…Но как вы могли узнать мои мысли? Скажите мне, кто вы такой (Дмитриенко, 1988:494)

Translation:

I do not understand anything. You somehow could have learned about the pages, spied on me…But how could you learn my thoughts?...Tell me, who are you? (Ginsburg, 1995:244)

Azazello invited her to meet a foreigner. Margarita accepted the invitation and a gift of a little round golden box, including an instruction given alongside:

Я приглашаю вас к иностронцу совершенно безопасному...Сегодня вечером, ровно в половину десятого, потрудитесь, раздевшись донога, натереть этой мазью лицо и все тело...но не отходите от телефона. В десять я вам позвоню и все, что нужно скажу. Вас доставят куда нужно, и вам не причинят никакого беспокойства (Дмитриенко, 1988:496).

Translation:

I am inviting you to an entirely harmless foreigner… This evening, exactly at half-past nine, be so kind as to undress and rub this cream all over your face and body….but don't go away from the telephone. At ten I shall call you and tell you everything you need to know. You will be brought wherever necessary, and you shall not suffer any inconveniences (Ginsburg, 1995:245-7)

Afterwards Azazello disappears. Margarita knows that something unusual is taking place in her life, when Azazello gave her a little round golden box, then she said: 'Well, I understand perfectly that I am being bribed and drawn into some shady affair for which I'll have to pay a heavy price (Ginsburg, 1995:247). The sudden disappearance of Azazello

and the kind of instruction given to Margarita, confuse her further, but the scene conforms with Schwenz, (2014) who says Magical realism is characterized by two conflicting perspectives, one based on a rational view of reality and the other on the acceptance of the supernatural as prosaic reality.

The offers of Azazello begin to manifest. Margarita applies the cream in the golden box on her body, consequently, her ageing look transforms into a younger, beautiful woman. Azazello called her as promised, and gives direction of movement, also sent a means of transportation (broom):

Полетайте над городом...и затем на юг, вон из города, и прямо на реку. Вас ждут!...Что-то деревянно заковыляло и стало биться в дверь. Маргарита распахнула её, и половая щётка, щетиной вверх, танцуя, влетела в спалью. Концом своим она выбивала дробь на полу, лягалась и рвалась в окно. Маргарита взвизгнула от восторга и вскочила на щётку верхом (Дмитриенко, 1988:501)

Translation:

Fly a bit over the city…then go south, out of town, directly toward the river. You are expected!…Something hobbled woodenly and began to bang on the door. Margarita flung the door open, and a broom flew dancing into the room, with the bristles up. It beat a tattoo on the floor, kicked and pulled toward the window. Margarita squealed with joy and jumped astride it. (Ginsburg, 1995:252).

4.2 Supernatural

A broom is meant for sweeping, but in this novel, it knocks on the door on arrival at Margarita's apartment and obeys signals and serves as a means of transportation. After boarding the broom, Margarita is excited. She bids everyone farewell. The broom later conveys her over the city of Moscow. She decided to leave a note for her husband before departing declaring::

Прости меня и как можно скорее забудь. Я тебя покидаю навек. Не ищи меня, это бесполезно. Я стала ведьмой от горя и бедствий, поразивших меня. (Дмитриенко, 1988:499)

Translation:

Forgive me and forget me as quickly as you can. Do not search for me…I have become a witch from all the trials and tribulations that befell me (Ginsburg, 1995:250).

Margarita extends her love also towards her maid, Natasha, with whom she maintains a very good relationship, and gave her clothes and perfumes as parting gift, before leaving:

Берите все тряпки, берите духи и волоките к себе в сундук, прячьте. Но драгоценностей не берите, а то вас в краже обвинят (Дмитриенко, 1988:499)

Translation:

Take all my rags, take my perfumes and put them in your trunk, hide them. But don`t take any jewelry, or they will say you stole it (Ginsburg, 1995:251).

After Margarita's departure, her maid (Natasha) as well, applied on herself the same cream Magarita used. Natasha transforms into a very pretty lady, thereafter their neighbour Nikolay Ivanovich is at the door. Nikolay is excited on seeing Natasha. He attempts to seduce her by offering money and promises Klavdia Petrovna (his wife) would never discover. Natasha playfully daubed him with the cream, and Nikolay transforms into a hug.

Лицо почтенного нижнего жильца свело в пятачок, а руки и ноги оказались с копытцами...Через несколько секунд он, оседланный, летел из Москвы (Дмитриенко, 1988:512).

Translation:

The face of the esteemed downstairs neighbor drew up into a pig's snout, and his hands and feet were tipped with hooves…A few seconds later he was flying, with a rider on his back, out of Moscow (Ginsburg, 1995:262).

Natasha is flying in the air by sitting on the hog and eventually catches up with Margarita who is also flying on a broom. Margarita stopped during her flight on the broom to swim in a river. After feeling satisfied, she whistled sharply and the broom responded to her call and conveys her to the opposite bank. She is accorded a royal welcome and is taken to the Ball in a car which dropped on the island, having as its driver a rook, black, long-beaked. The car flies high above the land. The car takes Margarita to Sadovaya Street, near the venue of the Ball. Their destination is apartment No 50. The content and size of the apartment baffles Margarita. An apartment cannot under normal circumstance accommodate these facilities. This development is also expressed in Margarita's thoughts:

Тут стали подниматься по каким-то широким ступеням, и Маргарите стало казаться, что конца им не будет. Её поражало, как в передней обыкновенной Московской квартиры может поместиться эта необыкновенная невидимая, но хорошо ощущаемая бесконечная лестница...Но самое поразительно- размеры этого помещения. Каким образом все это может втиснуться в Московскую кватиру? (Дмитриенко, 1988:518)

Translation:

They began to ascend a wide staircase, and it seemed to Margarita that the stairs would never end. She was

astonished that a foyer of an ordinary Moscow apartment could contain this extraordinary, invisible, but quite palpable, endless staircase…But the most astonishing thing of all is the size of this place…How could all this be squeezed into a Moscow apartment? (Ginsburg, 1995:267-8)

Koroviev, an aide to Woland meets Margarita and introduced himself. She later put her thoughts accross to Koroviev: What strikes me most is where you found space for all of this. She swept her hand to emphasize the immensity of the hall (Ginsburg, 1995:268). Koroviev explains the yearly ceremony Woland organizes:

Ежегодно мессир дает один бал. Он называется весенним балом полнолуния, или балом ста королей. Народу! Я надеюсь, вы сами в этом уведитесь (Дмитриенко, 1988:520)

Translation:

Every year Messire gives a ball. It is called the spring ball of the full moon, or the ball of a hundred kings. The mobs of people! But I hope you will see for yourself. (Ginsburg, 1995:269).

Koroviev seeks Margarita's consent to become the mistress of the ball: Well, he revealed that by "established tradition" the mistress name must be Margarita, she is considered the most suitable for that role, out of the other Margaritas in Moscow.

Так вот мессир холост, как вы, конечно, сами понимаете. Но нужна хоэяйка. Хозяйка бала должна непременно носить имя Маргариты, она должна быть местной уроженкой. Сто двадцать одну Маргариту обнаружили мы в Москве…ни одна не подходит! И наконец, счастливая судьба… (Дмитриенко, 1988:520)

Translation:

Well, Messire is a bachelor, as you naturally understand yourself. But he needs a hostess. The mistress of the ball must bear the name Margarita, and she must be a native…We have found one hundred and twenty-one Margaritas in Moscow…not one is suitable! And finally, by a happy chance…(Ginsburg, 1995:269).

Woland's globe enables him to see the events taking place around the world is before him. He explains its usage to Margarita, who is privileged to have a closer look, and watches the action going on at a corner of the globe. Ordinarily, the use of the globe as how Woland has put it into, would not have been possible, but here it is possible.

Маргарита наклонилась к глобусу...увидела и ленточку реки, и какое-то селение возле неё. Домик, который был размером в горошину, разросся и стал как спичечная коробка. Впезапно и беззвучно крыша этого дома взлетела наверх виесте с клубом чёрного дыма, а стенки рухнули (Дмитриенко, 1988:520).

Translation:

Margarita bent over the globe…she saw a strip of river and a village beside it. A house, which at first had been the size of a pen grew and become as big as matchbox. Suddenly, its roof flew up into the air without a sound, together with a puff of black smoke, and the walls collapsed…(Ginsburg, 1995:274).

In preparation for the ball, she is bathed in blood by Natasha (her maid) and Hella (member of woland's group). Before the commencement of the ball, Margarita has been informed that every guest present is important, nobody should be overlooked. She adheres to the instruction, and at an occasion said to the orchestra: Greeting to you, king of Waltz! (Ginsburg, 1995:278). At midnight guests started arriving through different strange mediums. Some arrived in coffins bearing corpse. The living arriving in company of the dead! Most of them are very famous in real world. The occasion enabled Margarita to meet very important dignitaries:

Вдруг что-то грохнуло внизу в громандном камине, и из него выскочила виселица с болтающимся на ней полурассыпавшимся прахом. Этот прах сорвался веревки, ударился об пол, и из него выскочил черноволосый красавец во фраке и в лакированных туфлях. Из камина выбежал полуистлевший небольшой гроб, крышка его отскочила, и из него вывалился другой прах. Второй прах сложился в вертлявую женщину в чёрных туфельках и с чёрными перьями на голове (Дмитриенко, 1988:534).

Translation:

Suddenly something crashed below in the huge fire place, a gibbet jumped out of it, with a dangling corpse, one half of which had already crumbled away. The corpse broke from the rope and struck the floor, and an astonishingly, handsome black-haired man in tails and patent leather shoes leaped out of it. Next, a half-decayed small slid out of the fireplace, its lid fell off, and another corpse rolled out of it..The second corpse formed itself into a vicacious woman in black slippers and black feathers on her head (Ginsburg, 1995:280).

According to Koroviev, the first guest is Monsieur Jacques, a confirmed forger and a traitor to his country arrived with his wife.

4.3 Carnivalesque

During the arrival of Margarita at the ball organized by Woland, she gets to a monkey jazz band stand. Different species of monkey peculiar to different global regions belong to this band and actively participate in music production. Gorilla, orangutans,

chimpanzees, baboons, gibbons, mandrills, marmosets. Animals are producing music, a craft that requires special training even among humans.

Горилла с трубой в руке, тяжело приплясывая, дирижировала. Орангутанги дули в блестящие трубы. Шимпанзе с гармониями. Два гамадрила играли на роялях, и буханьях саксофонов, скрипок и барабанов а лапах гиббонов, мандрилов (Дмитриенко, 1988:540-1).

Translation:

A huge gorilla with a trumpet in its hand, bobbing up and down clumsily. Orangutans were blowing into gleaming trumpets. Chimpanzees with accordions. Two baboons played pianos, while booming of saxophones, violins and drums are in the hands of gibbons, mandrills and marmosets (Ginsburg, 1995:285).

At the end of the ceremony, Woland commend and request Margarita to ask for anything that she desires as compensation for serving as his hostess. Margarita being a kind hearted woman, seek an end to the torment of Frieda with the handkerchief she used to gag her son to death. The power to pardon Frieda has been bestowed on Margarita, and she said: You are forgiven. They will not bring you the handkerchief any longer (Ginsburg, 1995:296). Thereafter Frieda vanishes. Woland asks Margarita what she wants for herself. She responds: I want my beloved, the Master, to be returned to me at once, this very second. (Ginsburg, 1995:297). Her request is granted instantly!

5. Conclusion

Though a lot of opinions have been generated on the novel, but this study is able to unveil aspects of magical realism such as the metamorphosis of Margarita from a woman to witch. Also supernatural events are on recorded over the use a broom and a hog, both serve as means of transportation. Carnivalesque scenes are found during the ball, such as the monkey jazz band, comprising of different species of monkeys, and the arrival of some guest in coffins occupied by corpses.

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Part Four
Peace and Conflict Studies

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Boko Haram Insurgency in Nigeria: Religiosity or Alice in Wonder-Land?

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Abstract. This study attempts a programmed expository analysis of Boko Haram insurgency in Nigeria with major objective to examine the philosophy of the sect and the terrorism. Using content analytical approach, the study examines the modus operandi of the insurgents, in a bid to answer the question as to whether or not Boko Haram is motivated by religiosity, or by the adventure into terrorism, or mutatis-mutandis, by a share desire to spring wonders. Flowing from the analysis of the natural name of the sect, and its mode of operation, the findings of the study reveal that Boko Haram insurgency is primarily against the West and its culture, with no evidence of bias against any religion: Islam, Christianity, Hinduism, Budism, et-cetera. Concluding, the study surmises that Boko Haram insurgency in Nigeria is intended to initiate and propagate intractable terrorist attacks designed to undermine and rubbish the internal security integrity and capability of the Nigerian State, and recommends, modus vivendi, a political dialogue, to complement the ongoing military counter insurgency option.

Keywords: Boko Haram, Insurgency, Terrorism, Philosophy, Religiosity, Frustration

1. Introduction

The concept and experience of terrorism are as old as human co-existence. In the early days, it manifested either in the form of tyranny or dictatorship, aimed at subjugating the weaker states by the stronger ones, or even by non-governmental organizations (NGOs), or groups motivated and propelled by specific agenda. The assumption of global dimension by terrorism is of considerable concern, given the high importance of security for development. Indeed, no meaningful development can be achieved by a nation that is deeply immersed in insecurity. At the national and international levels therefore, deliberate policies aimed at resisting and combating all forms of terrorism are consciously evolved by governments.

In terms of scope, effects and consequences, no country, however powerful, can enjoy immunity from the destructive consequences of terrorism; not even the super power members of the United Nations (UN). Less developed countries (LDCs), Nigeria inclusive, are often soft targets, given the high rate of their vulnerability. The exposure to terrorism by a country like Nigeria can be exercetated if the internal security architecture and management which should ordinarily provide the first level shield against external aggression are weakly formed.

Religion is fundamental in the ontology of human co-existence. Religious difference has triggered inter-tribal and even international disagreements, resulting in armed conflict across the globe. In Nigeria, the jihadist movements initiated and led by Othman Dan Fodio of the Sokoto Calihate in the 19th century, and the Maitatsine movements led by Mohammed Marwa of North East Nigeria in the 1970s and 1980s, are classical cases of Islamic campaigns with objects to eradicate the secular system, enthrone Islamic state and institutionalize Sharia-based government.

The activities of the Maitatsine group which led to the violent clashes in Yola, Gombe, Jos and Kano resulted in huge losses of lives and property in the affected areas, as reported by Abimbola and Adesote (2012) and Bashir (2012). The Islamic movements were not fundamentally different in philosophy from the "parent" international terrorist Al-Qaeda and Taliban.

The lexical meanings of Boko Haram (BH) is better understood when the literally meaning of the two words, "Boko" and "Haram", are respectively clarified. Danjibo (2009) provided a contextual interpretation thus: "Boko" means "foreign" or "Western" in Hausa language; while "Haram" means "forbidden", "ungodly" or "sinful" in Arabic. Read together, "Boko Haram" means "book or Western or foreign is forbidden, ungodly or sinful". Flowing from the meaning, Bumah (2009) is of the view that the mission of Boko Haram is to firmly reject Western education, all the benefits of its attendant modernity for the enthronement of Sharia across Nigeria, using the instrumentality of terrorism.

The contradiction or irony in the philosophy of Boko Haram is the copious employment and deployment of the numerous benefits of Western education in prosecuting a war against Western education. The opacity of the agenda of Boko Haram is therefore rooted in this contradiction: is the movement purely terrorist, or a radical display of religiosity, or a bizarre phenomenon that makes no sense (an Alice in Wonder-land)?. Examining this contradiction is the motivation for this study.

2. Statement of the Research Problem

Like its international and domestic movements and collaborators: Al-Qaeda, Taliban, Maitatsine, El-Zankzaky's Shiite, etc, the activities of Boko Haram are destructive. The cost and losess: financial, economic, human lives, international reputation among others, are too huge to roundly estimate. Governments (Federal and affected States) have been preoccupied with containing the direct assault on Nigeria by the unrepentant sect. The problem is confounding, given that beyond the "message" derivable from the name of the sect or movement, the true vision and objectives of the attacks remain unreadable or opaque. In the circumstance of the blurred understanding, results of the efforts at putting down the inferno by aiming at the flame, instead of the base, have remained suboptimal. It appears that strategic counter-insurgency responses to the attacks are atimes lagged, resulting in devastation to Nigeria.

In their efforts, available literature, commentaries and some empirical studies: Adesote (2012), Bashir (2012), et cetera, avert their foci away from the imperative of gaining insights into the puzzle about the true motive or philosophy of Boko Haram insurgency. This study contends, in departure, that a proper contextual understanding of the true motive of Boko Haram movement beyond the religious substerfuge is a sine qua non for a credible prescription of any antidote for a lasting solution.

3. Research Questions

Flowing from the blurred nature of Boko Harami's vision and mission, this study attempts to answer questions which include:

- Against the backdrop of the activities and modus operandi of Boko Haram sect, what: terrorism, insurgency, religious fanaticism or sheer wonder, is the motivation and objective?
- Why has fully and totally subjugating the sect remained intractable, after about ten years of armed combat?
- What workable modus vivendi can produce the much desired true end to the insurgency?

4. Objectives of the Study

The major objective is to analyse the philosophy and nature of Boko Haram insurgency, in order to gain insight into the fundamental question. Other objectives include: to examine the modus operandi of the sect, with a view to understanding the key factors in the internal security arrangement in combating the insurgency; and to propose a policy modus vivendi for early resolution.

5. Review of Literature and Theoretical Consideration

5.1 Conceptual Clarifications

5.1.1 Terrorism

In the search for a precise definition of terrorism, scholars seem to hold differing views of terrorism. Nwankwo (1998), for instance, holds that terrorism is better explained through the maxim "imperialist terrorism begets revolutionary reaction in the same way as violent gives vent to violence". The implication of Nwankwo's view is that sustaining internal tyranny and external dictatorship via state oppression gives rise to an impulsive drive to terrorism in redress. The experience in the 19th century, when greed prompelled the excursion of the Europeans to Africa, is typical of imperial terrorism of colonialism. The European Union (EU) has adopted a position that international terrorism is any act which seriously destroys a country with the aim of intimidating a population, compelling a government unduly, and attacks upon a people's government or public facility. The EU's definition is not different from the definitions offered by the

United Nations, FBI of America and African Union (AU).

5.1.2 Internal Security

Williams (2006) suggested that internal security means freedom from or absence of tendencies that could undermine the internal cohesion and corporate existence of a state. Internal security (IS) could also mean the ability and capacity to ensure the survival of vital institutions which exist for the promotion of a country's values, including the socio-political and economic goals. To Oyeniyi (2010), IS means freedom from danger to life and property and creating a conducive atmosphere for the people to pursue their legitimate interest within the society. Put succinctly, IS is the freedom from potential act or intention to undermine the peace, stability and progress of the people and nation (Williams, 2006). Undermining the IS of a country therefore poses a serious threat to the prospects of harmonious coexistence and relationship among communities. Disintegration provides a fertile ground on which international terrorism can grow and be propagated. The baseline for a nation's defence against any external aggression therefore is a tight IS. Ironically, the much that is done by the State and its agents in Nigeria appears inadequate, besides being skewed favourably toward external security (ES).

5.2 Boko Haram Insurgency in Nigeria

Attempts at propagating Islam as a cardinal religion in Nigeria dates back to the 19th century, precisely in 1804, under the leadership of Othman Dan Fodio, the acclaimed founder of the Sokoto Caliphate engendered inter-religious and intertribal conflicts instigated by pockets of resistance from natives who considered the new dawn unacceptable.

The first major post-independence attempt was the uprising led by Muhammad Marwa, alias "Maitatsine" in the 1980s. Abimbola and Adesote (2012) write that the insurgence was so bloody that it led to casualties in Kano and Gombe initially. Analysts and writers: Danjibo (2009) and Fwatsha (2012) for example, suggest that Boko Haram derived its inspiration from the ideology and philosophy of Maitatsine. In effect, Boko Haram may be safely reported as springing off from Maitatsine, although the mode of operation may be Taliban (Benjamin,)

As Government battled to rout out Maitatsine, other groups: the "Society for the Prohibition or Elimination of Innovation and the Re-Establishment of the Islamic Sunna", otherwise known as "Jama'atu Izalatul Bida'a Waiqanatil Sunna" (or "Izala" for short), which first showed up in Jos in 1978, and the Islamic Movement of Nigeria (IMN), said to have originated from Iran, with Yusuf as a prominent member, emerged (Dearn, 2011). Without doubt, Ibrahim El-Zakzaky is a founding member and the acclaimed leader of IMN. In any case, insinuations suggest that modern Boko Haram originated from the activities of the Maitatsine and or IMN, even though the exact origin is shrouded in mystery, as reported by Abimbola and Adesote (2012).

Holding a contrary view, Walker, relying on pieces of Information gathered from different official sources, writes that the origin of Boko Haram may be located in 2002 when some radical Islamic youths in Maiduguri, during a worship, kicked against corruption and the prevalence of fake Islamic adherents. In 2003, an armed conflict over a fish pond between the youth and the Police ended in favour of the former who were reported to have overpowered the latter, seizing their arms, thereby paving way for the military siege that ended in over seventy casualties, including Mohammed-Ali (Tough, 2013). Tough(2013) also reported that the insurgent group was earlier indoctrinated in a boarder village named Kanama in Yobe State in hard-line separatist Islamic principles when Mohammed Yusuf espoused anti-state ideology and beckoned on the Muslims to join the struggle to return to a life under Islamic law. At the end of the ritual, members who escaped from and survived the military attacks fled to Maiduguri to reunite with Yusuf, to re-strategies, for the task ahead (Walker, 2012).

Hitherto ignored by the State at all levels, the re-grouped sect waxed stronger and extended its contacts with older sister terrorist groups across borders; while new recruits were enlisted from amongst refugees, unemployed youths, out-of-school "children", indoctrinated graduates and many religious extremists from domestic and offshore environments, as reported by Njoku (2011). Njoku's account further puts the origin of the insurgent group at some date around 1995. The notion is that Mohammed Yusuf merely radicalized an extant sect from 2001 by expanding its membership and funding bases. Goaded by the perceived level of immorality characterized by massive corruption and anti-social behaviour, the malevolent Boko Haram sought to "proscribe Western education, which was believed to be the root cause of the anti-societal and irreligious malady. The professed goal of the insurgency by writers as noted may therefore be to enthrone Islamic

sharia which according to the sect purportedly forbids Western education.

The modus operandi of the sect, characterised by violence, traversed the use of improvised explosives, guerilla attacks on military bases, worship centres (including mosques and churches), and social congregations, armed robbery, kidnapping, suicide mission and massive attacks on settlements, be they urban or rural. Ironically, the theatre of the attacks have been the northern part of Nigeria, where Islam and its principles exhibit a very deep root and adherence, as respectively noted by Adibe (2012), Walker (2012) and Danjibo (2009). The use by the sect of modern advances in weaponry engendered by the application of science and technology by the sect contradicts their abhorrence of Western education from which such methods derive and therefore misses the point on the imagined ideological or philosophical basis of the movement. The 'Tell' magazine (2004:34), in it editorial, captured its view on the ideological position of Boko Haram:

The mission of the sect was to establish Islamic estate where orthordox Islam according to him (Yusuf Mohammed, leader of the sect) frowns at Western education and working in the civil service because it is sinful. Hence, for their aim to be achieved, all institutions represented by government including security agencies like police, military and other uniform personnel should be crushed.

Government's response was reflected in the various military operations established to extinguish the insurgency. Thus, 'Operation Saw Dust', 'Operation Lafia Dole, Operation Sharen Daji' and numerous others counter-insurgency campaigns have been raised, to decimate the scourge. Without doubt, much casualty have been recorded by both Government and rebels at various theatres of operation: Maiduguri, Damaturu, Bauchi, Jos, Yola, Mubi, Suleja, Abuja, Kano, Kaduna, Zaria, Kotonkarfe, etc. Table 1 presents a bird's-eye-view of some reported casualties from 2009 to 2012, for illustrative purposes. Undoubtedly, the figures must have increased considerably over the years, given the resilience of the rebels and intensity of the attacks.

Table 1: Some Casualty Reports Associated with Boko Haram Encounters, 2009-2012

Date	Estimated causality figure (feared dead)	Location	Target
26/7/2009	1	Buachi	Attack on Police Station
7/9/2010	1	Ditto	Attack on Prisons
11/10/2010	3 (injured)	Maiduguri	Bomb Attack on Police State
24/12/2010	8	Jos	Bomb Attack
28/12/2010	38	Ditto	Bomb Attack on Chrismas Eve
31/12/2010	11	Abuja	Bomb Attack on Mogadishu Barracks, Mammy Market
1/4/2011	Many (Unconfirmed figure)	Bauchi	Attack on Police Station
9/4/2011	Ditto	Maiduguri	Attack on Polling Station
25/12/2011	46 (or more)	Madala, new Suleja	Bomb Attack on St. Theresa Catholic Church
6/1/2012	13	Mubi	Gun- men Attack
21/1/2012	(Unconfirmed) 185 (or more)	Kano	Multiple Bomb Attack
15/1/2012	1 (Warder)	Kotonkarfe	Attack on Prisons, to Free Detained Sect Members
29/4/2012	13	Bayero University, Kano	Attack on Christian Worshippers
12/6/2012	40	Kaduna/Zaria	Bomb Attack
8/10/2012	35	Maiduguri	Bomb Attack

Sources: 'Punch", 17 June, 2011; 'Punch' 23 February, 2012; 'Punch', 27 February, 2012, 'The Guardian', March, 2012, in Benjamin ()

The unexhausted locations of attacks also include Gwoza, Banki, Potiskum, Birnin Gwari, Chafe, Baga, Konduga, Gaidam, Kanama, Damboa, Ngazai, Ngamdu, Benisheik, etc.

Given the nature and modus operandi of Boko Haram operations and attacks therefore, it is confounding that the true philosophical and ideological underpinning of the myth had continually refracted away from the focal lenses of researches, leading to over-burdened and less efficacious counter-insurgency operations, relief supplies for victims supply the and emergency management structures for displaced victims.

5.3 Theoretical Underpinning

Several theories have been advanced by scholars to explain the security issues raised in Nigeria by the emergence of Boko Haram. Most of the theories focus on the motives of the insurrections and their

propagators. The theories have been broadly categorized into internal and external versions, to address the internal and external motives or factors.
Proponents of the internal factors hold that terrorism in Nigeria is attributable to poor socio-economic conditions, injustice, religious difference and, or intolerance, unfavourable political climate and entrenched corruption, among others. In this wise, Anyadike (2013) writes that the quest for a reprisal of the unwarranted killing of the sect's leader, Mohammed Yusuf, may have triggered the uprising.

On the other hand, the external forces relate to the extension of the trendy wave of the global "Islamic Jihad" propagated by transnational and international terrorist groups such as Al-Shabaab and Al-Qaeda. The external factor hypothesis also believes that Boko Haram insurgency may be a conspiratorial strategy to achieve the prophesied national disintegration of Nigeria in near terms. Anyadike (2013), believes that jealous neighbours and fifth columnists may have targeted Nigeria, for liquidation. For example, to Anyadike (2013) the proliferation of arms in Nigeria, propelled by cross border movements of war-thirsty Libyan military adventurists, may have added impetus to the Haramist campaigns. The different views have provided the basis for a plethora of other theories: rational-vengeance, human needs/socio-economic, political feud, Islamic theocratic state, state failure, frustration-aggression and conspiracy. In line within the fundamental imperatives of internal security in national security architecture, this study aligns with the internal factors thesis premised on frustration-aggression, in examining the motives of Boko Haram insurgency in Nigeria.

Given that socio-economic induced frustration exacts considerable negative effects on peace, it is expected that the preponderance of conflicts in poor and less developed countries as Nigeria should be very high. This is the utility of frustration-aggression theory in explaining the internal factors in the frequent social disturbances in poor climes. Originally expounded by Dollard (1939), Frustration-Aggression theory was remodeled by Yates (1962) and Berkowitz (1962). The cardinal thesis of the theory is that people resort to violence when they are frustrated by their inability to fulfill their needs. Because of the link between frustration and provocation, leading to aggression, the theory has been widely and suitably employed in explaining violent behaviour of people against the state as a reprisal for government's failure to perform under the social contract arrangement. What people get against what they expect amounts to their needs gaps and frustration. The wider the discrepancy between what people get, what they ask for, and what, in their view is obtainable, the higher the probability of anger, leading to violence. Anifowose (1982), Faleti (2005), and Gurr (1970) provide varying insights into the psychological reactions of frustrated people to state apathy, given that government believes that resolving public demands tantamounts to weakness. Muazu (2011) provides a nutshell position to the effect that terrorism in Nigeria may have been motivated by bad governance, a soaring population of unemployed young people, endemic corruption by the elite class, poor healthcare, inadequate and dilapidating infrastructure, domestic and international criminality and political instability, among other factors.

6. Discussion

The set of beliefs which tend to shape the attitude of Boko Haram sect can be better located in the meaning of the name "Boko-Haram", that Is, "Western education, book or indeed all things western are sinful, and therefore forbidden". It is a cardinal principle or rule of interpretation, to construe words in their ordinary and grammatical sense; except where ambiguity necessitates resort to the Golden rule. In this regard, the philosophy of Boko Haram sect is taken to be purely premised on the belief that all Western-originated and Western-oriented human creations devices or activities are sinful or forbidden, and must therefore be incinerated.

Flowing from the meaning and doctrine of the sect, it is discernable that their mission is "to extinguish "Western" but not "oriental" human creations. Nothing in the word suggests that the grouse against anything Western is because it is unIslamic or anti-Islam. It is surmised therefore that the importation of the qualification that Western education is "unIslamic" is the design of analysts or commentators. Suffice it to say instead that the sect only abhors Western education, irrespective of its sectarian application and implication.

This position is premised on the mode of operation of the sect: attacks directed at all and sundry, irrespective of religion, tribe and socio-economic and political ideology. Thus, at different locations in Nigeria, particularly in the North, mosques, churches, markets, social gatherings and even unsuspecting dwellings of diverse religions, economies and social classes have been randomly attacked and annihilated, leading to total socio-economic stagnation and untold hardship. The absence of sectarian insinuations in the sect's agenda is also illustrated by the abduction and

continued retention of the school girls from a Chibok high school, for many years, in defiance of all appeals from the local and international communities. If the attacks were selective, or if the Muslim abductees had been released, it would have been indicative of religious discrimination. In the interim, the reason that can be imputed is that the offence of the victims and by extension the Nigerian State, is the propagation of Western-type education, which contrary to the sect, is imprudent or against the tenets of Boko Haram ideology.

An argument often advanced by critics of the contradiction in the philosophy of the Haram sect is their employment and deployment of the weapon created through the scientific instrumentality of Western education. A plausible defence by the sect may be that in as much as the rifle is an instrument of human protection, the same rifle can be appropriately deployed to execute a capital offender (armed robber, murderer, kidnaper, etc), where the "law" so prescribes. To the Haramists therefore, eliminating Western education by using weapons created by the "forbidden education" may be justifiable. In the context of Nigeria's experience, the motive of previous uprisings were relatively more definite and readable with respect to their goals and missions. Thus, the 19th century Jihads of Uthman Dan Fodio, the Maitatsine and the various insurgencies around the Niger Delta region all made clearly understandable and negotiable demands. While the Fodio Jihads sought to expand the territorial and spiritual horizons of Islam across Nigeria, the Niger Delta agitations were directed against economic and social marginalisation, with consequential demand for a more-equitable treatment, given the collateral damage to their environment and economies.

Against the backdrop of the rationale of Boko Haram's "demand", it remains inextricably difficult to discern the possibility of achieving such a futile goals as eradicating Western education and the imperatives. Realizing the futility, the sect seems to have adjusted its warfare to the guerilla-type, with clandestine attacks, as opposed to the initial infantry face-to-face combat.

As to why totally decimating the sect and its fatal activities in Nigeria has remained herculean, several hypotheses
have been formulated, the sum total of which blames the failure on weak internal security (IS) particularly around the international borders. The lapses facilitate free flow of illegal aliens and arms; illicit finance flows which fund terrorist activities; drug trafficking; and external collaborations, among others.

The copious symptoms of weak internal security also alleged inadequacy include of the necessary support for military operations, child trafficking, religious conflicts, poverty, unemployment, economic sabotage, herders-farmers clashes, humongous level of internally displaced persons, among others. On the Nigerian Television Authority news at 9pm on 23 August, 2019, President Muhammadu Buhari announced the Federal Government's new measures aimed at strengthening the IS of Nigeria. The measures included: recreation of Ministry of Police Affairs, to ensure proper equipment of the Force; complementary deployment of the Armed Forces, to support the Police; deployment of drones to forest areas, to track criminals in their hide-outs; and installation of close-circuit television devices on highways, to monitor vehicular movements for early detection of criminals, among others.

7. Implications of Boko Haram Insurgency for Nigeria

Although Boko Haram insurgency may have been substantially degraded in relation to the erstwhile status, the continued onslaught on innocent Nigerians, particularly through the adoption of the not-easy-to-predict guerilla tactics, remains dangerous and injurious to the peace and security in the region where it is prevalent and to Nigeria at large. In addition to massive loss of lives and property occasioned by the attacks, no meaningful economic or social development can be contemplated in the circumstance.

The scourge has contributed significantly to the volatility of security around the borders and has exacerbated the situation. Consequently, trans-border flow of illegal "Jihadists" and arms has increased considerably. The risk is the high probability that the attacks may rebound, persist and escalate beyond imagination, unless drastic measures are taken by Government, to improve the internal security arrangement. Either case, the financial complications are enormous.

The international rating of Nigeria as an unsafe destination may isolate the country and diminish her prospects of growth and development. Envious neighbours can even capitalize on the debilitating effects of persistent attacks to contemplate and execute territorial and imperial incursions. Such in-roads can be achieved via military support for or alliance with the insurgents. To be sure, Nigeria's ability to perform in the social contract with the people, a reason advanced by analysts for the

insurgency, can diminish, to further justify the attacks.

The localization of the main theatre of the insurgent activities can experience a change and extension to other parts of Nigeria. In the circumstance, claims and counter accusations of ethnic or religious attacks by the new victims, albeit people of different regions, religions and tribes can trigger internal strifes and in extreme cases, a civil war, if protracted.

8. Findings and Conclusion

Arising from the foregoing analysis, the following findings are discernable:

- Boko Haram, unlike previous insurgencies in Nigeria, is "anti-West", in contradistinction to the religious or economic "redress" by the predecessor-uprisings. In its essence and mission, the sect's complaint is against Western education, which it claims is forbidden. No reference to or citation in any scripture or doctrine is provided, to guide an understanding of the imprudent position.
- In the light of 1 above, there is inherent contradiction in the goal and mission of the insurgency. Such contradiction or fallacy renders the sect's demand non-negotiable and impossible.
- The focal target and modus operandi of the attacks leave no scintilla of a basis for imagining that the agenda contains a religious or economic motive: all and sundry, irrespective of religion, tribe, social status, age, occupation, etc are culpable, provided that they embrace Western education and adopt Western culture which they purport to be the architect of their grievances.
- Weak internal security and external conspiracy may be militating against the easily-rebounding and hence resilient operations of the Haramists. To be sure, the root of the international insecurity is planted under the failure of the State to perform in the social contract.

9. Conclusion

Boko Haram is a phenomenon which beats the imagination of Nigeria's rulers and the people. With such blurred vision, mission and objective, it may be more convenient that the insurgency is an "enterprise" packaged to debilitate, if not annihilate Nigeria, in the bid to propagate wonders by some 20th century Almoravids.

The philosophy and mode of operation of the insurgent sect predisposes the thinking that frustration is a critical undertone in the aggression. At a dialogue between sister bandits and Katsina State Government in September 2019, numerous insurgent groups through their spokesman, Alhaji Mansuni, offered to release about low victims held in captivity by the bandits, while blaming the whole situation on the unfortunate system failure. Occasioned by the negligent attitude of the Government

To Mansuni (2019):

We Fulani have challenges which government should look into, including construction of roads, education, infrastructure and social living conditions. We are happy by your coming to visit us right in our hideouts. The indiscriminate arrest by security agencies and extortion by members of SARS, as well as the attitude of the Hausa in the rural communities who refused to co-exist with the Fulani, require we all sit down and iron out our differences.

The above remark was excerpted from the speech by Mansuni during the critical stakeholders' parley at Tsamiya Primary School, Birnin Gogo in Faskari Local Government Area of Kastina State, at which the State Governor, Alhaji Aminu Masari, pledged to reciprocate the bandits' gesture by freeing arrested Fulani bandits. 'The Nation' (2019).

An important strategic dimension thus introduced into the situation is the collaboration between "military offensive" and "diplomatic imperatives in the overall plan designed to find a lasting solution to the hostilities. By agreeing to swap "War" captives, Government and the insurgents not only resolved to find a common solution but also agreed to respect each party`s rights. Impliedly, Government will forthwith address the elements of the social contracts which had remained the source of frustration and the resultant aggression.

10. Recommendations

In the light of the findings and conclusion, the following recommendations are proffered:

- Without prejudice to the provisions under the various agreements and protocols relating to regional or global economic integration, the Federal Government of Nigeria should overhaul the internal security arrangement, to further tighten trans-border free movement of people, arms and illicit finance.

- Community policing aimed at identifying aliens and strange people (with potentials for criminality) taking cover in the rural communities should be institutionalized, with a structure in place within the organogram of the Nigerian Police Force.
- Assuming that failure of the social contract and its implications for the welfare of the citizenry is a critical factor in the insurgency, Government should redouble her efforts at ameliorating the hardship of the people by providing basic amenities necessary for subsistence at the least of course this cardinal responsibility need not wait for an insurgent reaction before it is discharged, if Government were adequately responsive.
- On the external factors, Government should explore "diplomatic options" in the search for alternative and complementary solution. In this regard, reasonably perceived or known insurgent leaders or their collaborators should be approached via diplomatic maneuvers, to assuage them to withdraw continued sponsorship of or support for the insurgents. With such withdrawal of supply, the sect will crash out naturally. In September 2019, Donald Trump, United States President, accepted to hold a secret meeting with the Taliban around Camp David, in search of solution to the protracted insurgency leading to insecurity around the world. The Governor of Kasina State, Nigeria, also held a similar parley with insurgents terrorizing the State, and it was mutually agreed to amicably resolve all issues via reciprocity.
- Above all, Government should take urgent steps to enlist almost all out-of-school children in the region with predominant insurgent activities with a view to changing their negative indoctrination against the virtues of Western education. That way, they will appreciate the opportunities and irresistible offers in the new dawn. Besides being agents of change, they will be unavailable for enlistment into militia groups

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Insurgency and Human Security Challenges in Nigeria: Borno State in Perspective

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Abstract. Boko Haram's recent wave of terrorist attacks marked by the abduction and killing of people; the destruction of homes, classrooms, health centres, churches, mosques, and farms has plunged the nation into a persistent state of insecurity. Therefore the Boko Haram insurgency has threatened the basics of food, safety, shelter, education and defence that primarily constitute security for the human person. To achieve the objectives of this study, a concise and exploratory approach, using a historical method of study and content analysis was adopted. The study reveals how the Boko Haram uprising has culminated in a horrible humanitarian situation evident from human deaths, human rights abuses, population displacement and refugee fiasco, economic crisis, and general insecurity–poorly depicting Nigeria's human health. Furthermore, the paper discusses the challenges to human security in Nigeria from the Boko Haram insurgency with Borno state as its focal point. Findings show that insurgency has claimed many lives and property; has exacerbated the country's food and nutrition insecurity situation; helped spread infectious diseases; denied access to education to millions of children and young people; increased the number of internally displaced persons in desperate need of shelter, and more importantly forced people to live in constant terror and uncertainty. This paper concludes that the Boko Haram Insurgency has a negative impact on human security, and recommends that counterinsurgency can only be successful when poverty, corruption and bad governance problems are handled effectively.

Keywords: security, human security, insurgency, counter insurgency

1. Introduction

The nature and character of conflict changed with the end of the cold war that saw the rise of non-state actors and their acquisition of instrument of violence that used to be the monopoly of states. The new security threat which has altered the security structure of states where they operate have become more frequent in national, regional and international affairs and takes the form of terrorism, insurgency, guerilla and asymmetric warfare, civil wars, ethno-religious crisis among others, leading to conflicts. Some of the groups that perpetrate these acts include ISIS in Syria whose activities extended to Turkey and North Africa, Al-Qaeda, Al-Qaeda in the Maghreb operating in Mali, Al-Shaba in Somalia, Lord Resistant Army in Uganda, Revolutionary Sudan Liberation Army (SLA) Boko Haram in Nigeria among others.

Nigeria has experienced series of conflicts since independence and these has had negative effects on the security of the nation, like the Maitasine, a violent Islamic extreme group led by Muhammadu Marwa in some Northern states like Kano, Borno, Gongola (present Adamawa and Taraba states) in the early 1980s. Aside these were ethno religious crisis in Kaduna (Kafanchan 1987, Zango Kataf, 1992, Miss world, 2000, etc) Shagamu crisis among others, some of which spread to other states because of their intensity. In addition some ethnic-militia groups like the Movement for the Actualization of the Sovereign State of Biafra (MOSSOB), Indigenous People of Biafra(IPOB), Oodua People's Congress (OPC), Niger Delta Avengers (NDA),Egbesu boys, Bakkasi boys etc, their activities are characterized by intense killings, abductions, robbery, bomb blast, insurgency, among others at alarming rate(Onu, 2013).

Of all these conflicts, none has been as violent and devastating with high intensity of destruction, like the radical Islamic fundamental ideology Wahhabi a purist Islam that opposes the Islam of the traditional northern Nigeria establishment (Tar, 2018:). Boko

Haram whose activities became known in 2002 and intensified in 2009 with the destruction of places of worship (churches and mosques) police stations sacked and seized many communities in Adamawa, Borno and Yobe states. In Adamawa, Hong, Mubi, Madagali, Gombi, in Yobe, Gulba and Gulani, while in Borno, Michika, Uba, Chibok, Baba- Gamboru, etc were under their control (Manu 2016) at the initial stage, Boko Haram has created widespread insecurity not only in the North East but in other parts of Nigeria.

The high rate of destruction by Boko Haram has disturbing effect on Nigeria's national security to the extent that the federal Government declared a state of emergency in the affected states and this situation further exacerbated the livelihood challenges of the people in the area of education, ,unemployment, poverty, food production and distribution, destruction of infrastructure, human casualties, displacement of people, closed down businesses or put to temporary halt, among others, all these undermined the socio-economic development of the affected areas in the north east. The insurgents have been responsible for the attacks in Borno, Adamawa, Yobe states and other states, but attacks on churches and mosques are particularly disturbing because they are intended to inflame religious tensions and upset the nation's social cohesion (Eme, et. al, 2012). Since 2009 over 20,000 people have been killed in Boko Haram related violence and about 1.7m people from the three affected states have been forced to flee their homes and are living in internally displaced peoples (IDP) camps (OCHA, 2017). These people and large refugees in neighbouring Cameroon, Chad, and Niger Republic are in dire need of humanitarian assistance.

Several interventions and programmes by government, NGOs and Humanitarian organisations like the Red Cross, Red Crescent, Rescue Victims Support Fund (VSF), Danish Rescue Council the civilian joint tax force etc, committed to catering for the affected and displaced people are ongoing, with IDP camps in some non-affected areas and other states like Taraba, Gombe, Bauchi, Federal Capital Territory (FCT) to accommodate them. Also, the Nigerian Army counter insurgency response and the Multi National Joint Tax Force (MJTF) have responded with counter attack and much success has been achieved through the use of military power, this made government response to the security threat to be tilted more to state security leading to a shift from human security. It is in this regard that Imaralu (2014) submits that insurgency is a force redirecting government security focus from Human security that is synonymous to development to defence through increase in defence budget, deepen the woes of the people.

The study employed primary and secondary data. The primary data were collected from targeted respondents using interviews and focus group discussion. Aside the introduction, the study makes an analysis of the conceptual and theoretical discourse, geographical location of the People of North East Nigeria, Background and Ideology of Boko Haram Sect, effect of insurgency on human security in Nigeria, Effort of Government and Stakeholders in containing Boko Haram, challenges in containing the effects of insurgency, conclusion and recommendations.

2. Conceptual and Theoretical Discourse.

2.1 Insurgency

Drew (2001:13) posits that insurgency is a protracted violent conflict in which one or more groups seek to overt throw or fundamentally change the political or social order in a state or region through the use of sustained violence. This definition explains the multifaceted characteristic of insurgency. The Insurgents will always avoid engaging in large scale battle, they always try to neutralize their opponents superiority by turning to hit and run action to inflict as much damage and instill as much fear as possible, when this has been achieved he will disappear before the massive weight of technology is used on him (Herman 2010:678). While Moore (2011), defined the concept as a long-drawn-out violent conflict in which one or more groups seek to overthrow the prevailing social order in a state or region through the use of continuous violence, rebellion, social disruption, and political action. Insurgents seek to overthrow an existing order with one that is commensurate with their political economic, ideological or religious goals.

2.2 Counter insurgency (COIN)

This is a step by the constituted authority of a nation to defeat the insurgents. According to Osakwe and Ubong (2013:392) COIN is a coordinated action of the state towards filling the gaps such as societal problems on which insurgents capitalize on, it is a war waged within a state by a government using the instruments of state power in a combination of military, political, economic, civil legal and psychological Means. This definition has pointed out the real or perceived gaps of the state as identified by the insurgents.

In defining counter insurgency, the military campaign should not be over looked, as it is important to neutralize the strength and capacities of insurgents'. Since the end of the cold war in 1989, terrorism and

insurgency have posed immense challenge to national and global security. Since violent and sophisticated extremist groups have access to weapons of warfare, there is the need for robust strategy to combat insurgency.

2.3 Human Security

Human security connotes development and survival; it refers to the basic needs of life such as access to clean water, health, food, education, poverty, etc. Human security does not refer to the questions of survival alone but is also concerned with issues related to the quality of life. An important scholar in this area is Amartya Sen (1980) an economist, who developed the Capability Approach to explain human security. The approach is essentially 'people centered' which puts human agency (rather than Organisations such as markets or governments) at the center-stage. The capability approach defined human security thus: "to protect the vital core of all human lives in ways that enhance human freedom and human fulfillment". Its scope is people centered, advocating freedom from fear and freedom from want, and aimed at eliminating pervasive threats and risk to human lives.
United Nations Development Programme, (1994) is of the opinion that the world can never be at peace unless people have security in their daily lives. The Commission, in its report on Human Security, submits that human security is:

To protect the vital core of all human lives in ways that enhances human freedoms and human fulfillment. Human security means protecting fundamental freedoms – freedoms that are the essence of life. It means protecting people from critical (severe) and pervasive (widespread) threats and situations. It means using processes that build on people's strengths and aspirations. It means creating political, social, environmental, economic, military and cultural systems that together give people the building blocks of survival, livelihood and dignity."
This definition re-conceptualizes security moving away from traditional, state-centric conceptions of security that focused primarily on the safety of states from military aggression, to one that concentrates on the security of the individuals, their protection and empowerment, promoting coordinated and people-centered approach to advancing peace, security and development within and across nations. The human security theory is adopted for this study because it assesses the vulnerability of people in conflict situations; it addresses the wide range of dimension of security in the life of an individual.

3. Ideology and background of Boko Haram Sect

Boko Haram is a fundamental Islamist group, formed in 2002 by Mohammed Yusuf in Maiduguri capital of Borno state. The Boko Haram ideology is basically anchored on the opposition of Western education, political philosophy and the drive to overthrow the existing government and implement Sharia law throughout the country. According to Yusuf, the system of government based on 'Western values' has resulted in the increase of corruption, poverty, unemployment and continued suppression of true Islam (Imasuen 2015). The group detests western civilization and that western education is blasphemous. Literally, "Boko Haram" means 'western education is a sin" or "forbidden" and by 2009 it became more violent following the killing of its founder. The violent tendencies of the Boko Haram group have led the group to carry out several deadly violent attacks in the North-east of Nigeria resulting in the loss of lives and property.

In 2009, Boko haram carried out a deadly uprising on the streets of Maiduguri resulting in huge civilian casualties that made the government to initiate a clamp down on the sect by deploying the police and army which resultantly led to the arrest and eventual killing of Mohammad Yusuf the group leader and hundreds of its members (*Okene and Olawale, 2013: 335)*. With the death of Yusuf the leader of the Boko Haram sect in 2009, the sect underwent a period of transformation as the former deputy leader of the group Abubakar Shekau assumed the leadership of the sect with the commitment to avenge the killing of its leader with a reprisal killing of security agents (*Okene and Olawale, 2013: 335)*. The re-emergence of Boko Haram sect became a major security threat to Nigeria's stability since then till date, it has organized series of deadly attacks, which has expanded its area of operation from Maiduguri in Borno state to all the northern states including the federal capital territory of Abuja but predominantly in Adamawa, Borno and Yobe which serves as the strong hold of the insurgents.

Boko Haram have been involved in many dastardly acts which include suicide bombings, kidnapping of innocent people especially women and children, even students as the group operates through massive abductions as evidenced in the kidnapping of over 230 girls from a boarding school in Chibok in Borno State in April 2014 and 110 dapchi school girls that were abducted by the sect from their schools. Aside these are other girls and women taken by the sect in affected areas. Though, all the Dapchi school

girls were released except one Leah Sharibu, a Christian who refused to be converted to Islam. There have been conflicting stories about the remaining Chibok girls but the sect claimed that they have been sold off, married out, some died from snake bites and some others have been deployed as suicide bombers to the targeted areas.

The modus operandi of the Boko Haram sect is varied; from brutal and indiscriminate killings of both Christians and Muslims to bombings of churches, mosques and schools, shooting victims at close ranges, throat slitting and daylight and nocturnal attacks. Other targets include government establishments and private outfits which includes financial and international institutions, police stations, security checkpoints, military facilities, prisons, and markets in Nigeria, Since 2009, the group has deployed armed gunmen, suicide bombers, vehicle-borne improvised explosive devices (VBIEDs) and crude handmade weapons to wreak havoc across an increasingly large area of Nigeria (Copeland, 2013; 6) they also lay land mines along the roads and farmlands as a defensive mechanism against possible raid of their location by the security forces involved in countering operation.

This led to immediate concerns about their collusion with other international terrorist cells, like Al Qaeda in the Islamic Maghreb (AQIM), the Somali militant group Al-Shabaab, and Movement for Unity and Jihad in West Africa (MUJIWA) for training and financial support. This cross-fertilization of ideas and experiences between Boko Haram and other Islamist sects across the African continent and beyond helped fuel the radicalization of the group. Boko Haram, activities that initially were only active in Nigeria, spread to include the Lake Chad region where it wants to carve out large spaces for itself, affected the totality of activities in the geo-political zone, affecting its economy and development so much so that since the end of the civil war, no calamity of such proportion has befallen the nation. (Oladesu 2013;4).

4. Effect of Insurgency on Human Security in Borno State

The effects of insurgency on human security has been numerous ranging from infrastructural decay-electricity and
water facilities, communication, bridges, linking roads, massive waste and destruction, fractured family structure, exposure to health hazards and deaths, food production, livelihood, unemployment, education, poverty, economic deprivation, environmental causes, prostitution of young girls for survival, loss of societal values etc.

4.1 Environmental Issues

The activities of the military and the insurgents would not just destroy the physical environment but will also deposit heavy metals and automobile exhaust, mines, metals and other harmful chemicals which could contaminate the soil and affect plant growth (Tar 2018:). All these have implications for forest, crop production livelihood and public health, thus this study can argue that the intensification of food security problems in the North East and Lake Chad region is a consequence of armed conflict on environment as a result of insurgency. Farmlands have been destroyed, many households in Borno state experienced acute food shortages because they cannot go to farm, and the crisis have restricted food passage particularly to the affected areas. Many have resorted to sale of livestock and other assets to maintain livelihood leading to limited household food access.

Borno, one of the affected states, bordered by Niger Republic, Chad, Lake Chad and Cameroon has attracted people of other states and nationals, especially Maiduguri the state capital which is strategically located along the famous trans-Sahara trade route that place it in an advantaged position in the area with three major markets, the Baga fish market, Gomboru market and the Monday market(Yusuf, 2018). The market is known for its cheap perishable products that attract people, just as it serves as a depot for products like groundnut oil and animal skin that are exported to Chad, Cameroon, Central African Republic (CAR) and Libya. The Baga fish market is situated along Baga road in Maiduguri that leads to Lake Chad Basin. The market is the hub of activities for fish businesses within and outside Nigeria to the Republics of Cameroon, CAR and Niger. The Monday market attracts both elites and the masses. Owing to several attacks in these markets by members of Boko Haram, the economic activities have declined in the city (Vangurd, 20 May, 2012). Thus with the insecurity, the once-booming economic activities in the state have degenerated. Foreign business men and women from neighbouring countries of Cameroon, Chad and Niger Republic have also deserted businesses in these areas"(Abubakar Ibn Umar Garbar, 2012).

Population displacements in the affected areas have kept people away from their means of livelihood. For instance, Sambisa forest, where the locals do a lot of farming became the fortress of the Boko Haram, the insurgents found it as a convenient hideout for their trainings and where they plan and execute the activities. Thus According to Shettima,(interview,

2018) a humanitarian worker in Maiduguri, explained that the north east axis is known for the production of grains, like guinea corn, millet, beans which is sent to other parts of the country but the activities of the insurgents have negatively effected it leading to shortages in production, distribution and consumption affecting the food security status of the area.

Another interviewee, Lt Col Mohammed (Not real name) explained that:

In Gwoza, Boko Haram attack and kill farmers when they go to the farms, the military regulate the movement of the people to guarantee their safety, this has indirectly regulated their farming space as they cannot farm anywhere they want to within their locality as it is only in the areas where the military can provide security that they go to, thus having limited farm space and output. To supplement this food shortage the World food Programme give them food such as rice, beans, vegetable oil. At the hit of the crisis, the Fulani's are not attacked by the insurgents because they pay jangali (cattle tax), the insurgents told them that they are working for God and they are here to protect them. But with time when the insurgents ran short of food, they started raiding their cattles and killing fulanis.

In education, insurgency and counter insurgency activities affected schools in the area, especially at the peak of the crisis when they had to close for a while, putting so much fear on parents and guardians whose children and wards were in such institution; to the extent that state government in some southern state called for the relocation of their state indigenes for placement to other institutions in their states. There was massive exodus of lecturers and students in schools and even corpers within the affected areas.

4.2 Health Issues

In the health sector, a core dimension of human security, the impact on this sector is quit alarming, lack of essential drugs and staff in hospitals. In some areas medical officers have been killed and many have moved away to other areas, even those that have returned have faced the problem of inadequate drugs, equipment and salaries are not paid as at when due. Thus inadequate health workers to cater for the wounded and sick as number of them are afraid to return or go there.

4.3 Human Displacement

A lot of people were involuntary or forcedly moved out or relocated within or outside state borders leaving their homes or place of habitual residence, as a result of the conflict and to avoid the effects of armed conflict to IDP camps. There is a total of two million displaced persons in Borno state(vangaude news 2017) IDP camp in maiduguri has a population that range from 120,000 to 130,000 aside this, there are camps in other local government areas of the state. This coupled with the 218 thousand refugees in Cameroon, Niger and Chad (Channel News, 11am,November 28, 2019) Many of these camps do not have adequate medical aid, clean water, food and other essential household items to help meet the immediate needs of displaced persons at various communities of Borno, states.

Essentially, the government is central to the IDPs management, protection and provision of social, psychological and other material resources in any country, helped in the coordination with national or state emergency agencies. Unfortunately, the majority of the countries in Africa faced with the challenges of IDPs do not show much commitment, sometimes for the want of the needed resources to achieve the basic goals as enshrined in the United Nations charter and the Kampala convention on the protection of the IDPs. (Yenda & Nsemba, 2016). In this light many NGOs especially the foreign one play active roles in IDP camps.

4.4 Socio Economic Effects

Since the evolution of Boko Haram in Nigeria, the security of people is endangered by poverty, hunger, unemployment, health hazards, ecological degradation, food security challenges, increased, interrupted development activities, frightened off investors, and generated concerns among Nigeria's neighbors. There is a growing underdevelopment in the region, economic investment by local investors, FDIs, public and private organisations have been threatened, Infrastructural decay leading to economic backwardness of the region. Insurgency is a big economic casualty in Borno state and has continued to have negative effect on the economy of Nigeria. Imaralu (2014) emphasized that "insurgents harm economies by reducing consumer and investor confidence, scores of businessmen from other parts of Nigeria especially those from the southern parts or Christians have relocated from these areas to other parts of the country, their exit have affected local economy of the areas. In addition banking, transportation and telecommunication are some of the most affected with business owner suspending operations because of the inability to provide security for their employees and investment and to avoid further loses affecting livelihood and the development of critical infrastructure.

The effect of insurgency on Borno and other affected state has continue to have disturbing affect on government budget, tilting more towards state

security than human security. An assessment of federal budget report shows an upward review of the defence allocation, twenty per cent of the country's total budget was allocated to security in 2012(Copeland 2013), it also gulped ₦921.91 billion of the ₦4.75 trillion budgeted for the year". Even in 2013, "the trend continued, as the allocation to defence hit ₦668.54 billion" (leadership newspaper, 2014 update). The logic behind the huge budgetary allocation to the security sector was to tackle the "threat of insurgency, threatening security and wanton destruction of lives and property. The phenomenal increase in the security vote not only enlarged the resources available to national security managers but also forcing government to invest more in state security, thus redirect investment from human related sectors such as transportation, agriculture, education, trade etc to defence.

5. Effort of Government and other Stakeholders in containing Boko Haram

The role of government and other stakeholders towards the containment of Boko haram is enormous. The activities of the Nigerian armed forces and the Multinational Joint Tax Force (MJTF), Operation Lafiya Dole ----------deployed to combat the threat, have achieved remarkable success leading to dislodgement of Boko haram insurgents around the Lake Chad area like Damask, Fatori etc where normalcy is gradually returning to. Government reconstruction efforts in these communities are ongoing and in some places completed like in Benishek, Mainok, Gamdu, Tenskau etc (Manu, 2020) where houses are allocated to people in the area. Fishermen are now fishing in some parts of Lake Chad, Mongunu, and Chadian Farmers going back to their business. Though the tempo has mellowed but the activities of the insurgents are still in some parts of the state.

The Civilian Joint Tax Force (CJTF) came into being to check the activities of Boko Haram especially the killings in some part of Maiduguri where they worked extensively with the military at check points and other control points. The residents of the area know those who are part of Boko Haram and those who sympathize with them; their activities made some of the Boko Haram members to leave some affected areas.

The Nigerian government enacted a law criminalizing terrorism and other related crimes via the Nigerian Terrorism Prevention Act 2011 and amended bill of 2012 passed by the senate on the 15 October 2015 to arrest the challenges of Transnational terrorism. This law provides for the prevention and combating of terrorism, terrorism financing and support which has penalties for those found guilty. In this light the trials of Boko haram members who have been in prison in Maiduguri and Gwarzo between 2015 -18 were tried at the WAWA Cantonment Abuja, after which 113 were convicted, 111 acquitted and 9 for further trial, this trial was conducted in line with international conditions (NTA Network News, 9pm, 11-July-18).

The government, NGO's and international organisations have contributed immensely to the care and rehabilitation of IDP's and those in the affected areas with food, shelter and social amenities. Many NGOs both national and international like the Danish Council, Red Cross, Red Crescent, have worked assiduously to provide infrastructural facilities for them and alleviate their livelihood and other conditions, for instance, an NGO Health Partnership from Canada donated drugs worth $1million and floated an empowerment programme to train some of the IDPs (NTA Network News, 11-7-2018).

6. Challenges in containing the activities of insurgents in Borno state

The operation of the Boko-Haram initially was not given a serious attention by the Federal Government prior to 2009. The reason was believed to have been premised on the assumption that Boko-Haram initially started as an Islamic organization whose teachings were the purification of Islam and it was not the only one with the same objective in the Northern axis of Nigeria (Alao,2012:5) At the early stage of the operation the military faced lack of cooperation from the civilian populace because in the cause of duty like the stop and search, some of them felt humiliated as they were made to walk long distance especially the motorbikes, bicycles and tricycle.

6.1 Corruption

Corruption and activities of corrupt officials and sympathizers, the abuse of public office is a problem in Nigeria that have strayed in the fight against insurgents, as some government officials loot, divert and embezzle funds allocated for the counter insurgency force to personal purses. Aiyedogbon (2015) clearly exposes a lot of economic lapses that aided the activities of insurgency which enable it to create more negative impact on the North East region economy. The billions of Naira voted for security both at State and Federal levels for some obvious reasons are not used for the purposes of curtailing

these problems. A celebrated case is of a former chief of Airstaff " BADE who embezzled ------- naira ment for counter insurgency and other military logistics. GET A SOURCE. Present day battle is not battle of trenches but asymmetric war. Aside this, corruption has taken its role in many other areas and the anti graft agency like the EFCC and ICPC are not doing much about it.
Allowances not paid, finance budget add data
Add financiers

The poor management attitude of government on forest and other game reserve in Nigeria has given insurgents the leverage to use it as a safe haven to perpetuate security threat which is a national concern. Following the abandonment of the Sambisa Games Reserve, over the years it became available for the insurgents to carry out their nefarious activities

The neglect of border communities by government in Nigeria is a very serious issue, because these communities play important role in both human and military security. The 2011 Inter-agency needs assessment on Nigerian borders organized by the Border Communities' Development Agency reveals that more than in other part of Nigeria, border communities experience higher level of poverty, unemployment and trans-border criminality. They are also characterized by very poor or non-existent social and physical infrastructure such as schools, hospitals, electricity, roads, etc (BCDA, 2011). The lack of government presence in these areas has led to divided loyalty and allegiance to the country in favour of the neighbouring countries, which exposes Nigeria's borders to insecurity, especially the Boko haram that has caused so much havoc in Nigeria. In addition these porous borders are entry points for Proliferation of SALWs. Coupled with this is the Orientation of Nigerians. Because going by the background of Bok haram, initially the locals supported them.

6.2 Military Capability & Technological Advancement

Some people have criticized government victory in some areas Udeme a university lecturer describe government successes as propaganda as there is no difference between liberation and life coming to normal living, that is insurgents leaving a place for the military to capture it , as this does not amount to success. If the military capture the land without capturing the insurgents holding the territory, such success is fake.Thus the successes were relative as little achievement were basically on political reasons(inerview, 2019). Related to this is the argument by another lecturer from the same university who posits that there is propaganda on the part of government because anytime they claim success, the next news people will hear is another attack, he further explained that government claimed to have captured Sambisa and killed Shekarau but the conflict still ranging. But if the Boko Haram outrage are known and their leaders identified, targets identified, groups (micro or macro) identified, modus of operandi identified, motives and motivations known, ideologies noted, organizational structures (if any) located and identified, sponsors and beneficiaries (internationally and domestically) identified etc,(Eke, 2013: 6) so if these basic tools, policies, strategies, tactics and other related modules are known it will enhance the counter insurgency operation. It will be difficult for the military to fight a ghost or an unknown enemy. The Nigerian government has made attempt to dialogue with the group to reach an agreement but without success.

Apart from monetary and economic costs associated with Boko haram, there are social and psychological costs. Furthermore collapse of local economies leads to further impoverishment and sows seed of conflict.
Also the presence of almajaris gave impetus to why there are more insurgents in the region than other parts of the country. They are victims of neglect and exploitation, are vulnerable to abuse and all forms of exploitation.
Climate change, especially during the dry season when most part of the Chad Basin is dried and easily passable making it possible for the insurgents to meander into the country, the porous borders and the attendant proliferation of Small Arms and Light Weapons becomes a plus for the militarization of society and the resultant vicious circle of violence that hampers cohesion, stability and inter communal trust.
The military have been accused of some humanitarian abuses on civilians and the insurgents by the human right organisation.

The NGOs have exhibited some limitations in their activities, some of which have been limited because of insecurity as they can not reach out to victims in troubled areas. Again, there is a lot of corruption amongst camp officials, there is food scarcity where it is provided, security personnel and camp officials involved in sexual harassment, poor sanitary condition, spread of diseases, high cases' of divorce, education in the camps is in comatose, occasional invasion of camps by Boko Haram among others are serious problems affecting the camps.
Furthermore, the Civilian JTF is carrying out retaliatory justice. Those repentant BH members who returned home were killed by the members especially

those that they remembered killed their family members. This action is not likely to end and might lead to the eruption of another crisis between the people and their kinsmen that joined Boko haram.
MJTF has become too risky because of the French factor. The rivalry between Nigeria and France and the fact that the neighbouring countries are former French colonies has a negative effect on the operation of the MJTF

7. Conclusion

In conclusion, Boko Haram insurgency in the North East of Nigeria have indeed great impact on the human dimension of security, and economy, of the geo-political zone their tansformation from an obscure Islamic group to a terrorist fundamentalist group in less than a decade show their lethal nature and support. They pose a serious attack to national, regional and global interest. Though this has not been proven because they have been continuously repelled and subdued by the military with a heavy security presence in the area they are located. As long as they remain violent and radical the military will continue to rout them.

8. Recommendations

- Government should enlighten the JTF people to let bygone be bygone
- The military should double efforts to clear the remnants of Boko Haram to ensure safety of lives and property and to enable people return home and continue with their livelihood.
- Boko Haram is the major source of internal displacement of People in Nigeria, so government and others stakeholders who provide for them, should give them adequate care in all ramifications.
- Winning the hearts and minds of locals should be done by the visibility of government presence in the form of basic infrastructural needs of the people in the affected communities.
- Intelligence gathering and early warning as should be outmost to government as these crisis have started brewing for long.
- Social welfare by government to the people to enhance security

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Anti-Terrorism and Protection of Human Rights in Nigeria

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Abstract. The Northern Region- particularly the north east of Nigeria has been under the siege of fundamentalist jihadist sect, otherwise known as Boko Haram since 2009 till date. The entire region has become a theatre of genocide, bloodshed and insecurity. This study attempts to evaluate this obvious challenge to security of lives and property of individual victims vis-à-vis the existing laws enacted to protect the victims. The approach of this study is premised on the argument that terrorism ordinarily amounts to a crime against human rights; and an infraction on fundamental freedoms of individuals by stigmatizing, delegitimizing and dehumanizing the victims. Though, the Nigerian government has responded to the menace of terrorism by enacting anti-terrorism laws, yet these laws have attracted severe criticisms. This study is founded on both primary and secondary data to give it a practical outlook. Consequently, the study discovered that application of some provisions of anti-terrorism laws negatively impact on the promotion and protection of human rights guaranteed under the 1999 Constitution. The study advocates measures to stem the tide of human rights abuse.

1. Introduction

Worldwide, terrorism of diverse nature is increasingly becoming a daily reality. As a result, most states are enacting new laws designed to tackle this menace of violence. However in the course of trying to check the growth of terrorism, some States overlook the constitutional guarantees of fundamental human rights.

The discourse on human rights, human rights promotion and protection, terrorism, preventive counter terrorism and anti-terrorism is fraught with complexities and competing narratives.

The approach adopted by this study is to examine, albeit, to some degree; the nature of human rights. Furthermore, the study shall highlight, within the context of Nigeria, the rights that are most likely to be affected by anti-terrorism laws enacted in Nigeria, and it shall emphasize the argument that, although it is necessary to prevent or combat the menace of terrorism, yet there is a much vital need to prevent abuse of rights guaranteed under the constitution.

2. Conceptual Analysis

2.1 Terrorism and Anti-Terrorism

2.1.1 Terrorism

The Chinese martial tactician, Sun Tzu, long before terrorism assumed an international dimension, succinctly captured the goal of terrorism when he wrote “kill one-frighten ten thousand”.

Terrorism is a hugely polemical concept, with varied and often subjective definitions. Several scholars in the fields of politics, law, sociology, philosophy and anthropology have made attempts at different times to reach a consensus on a universally acceptable definition of terrorism but these had ended by making the concept more controversial.

The fluidity of the concept is premised is premised on the fact that it encompasses all activities of government and non-state actors to intentionally use violence, or the threat of violence against and instrumental target e.g. a person or thing with the objective of sending to a primary target a hint of future violence or threat of violence, so as to coerce the key target, through heightened fear or anxiety to succumb to a demanded political consequence.

The common objection to terrorism as a means of enforcing political (sometimes religious or cultural)

demands reached its highest crescendo in the wake of the al-Qaida attacks on the USA on September 11, 2001. The whole world became abruptly awakened to the emerging threats of transnational terrorism.

2.1.2. Anti-Terrorism

Conversely, anti-terrorism includes those defensive measures used to reduce the vulnerability of individuals and property to terrorist attacks; and also covers use of limited response and control by local military forces.

It is instructive to observe that two approaches to anti-terrorism have emerged in the international forum. First is the law enforcement approach (otherwise known as criminal justice model) and the military approach. The major distinction between the two approaches is that while the law enforcement model emphasizes the necessity to prevent terrorism through intelligence gathering or direct enforcement of the law; or where prevention fails, apprehension, prosecution and punishment of the terrorists; the military model treats the former model as ineffective and impractical. Accordingly, the military approach emphasizes the pursuit of terrorists, with the intent to kill them, except where they surrender.

It is noteworthy that the United Nations Security Council via Resolution 1373 calls on all member states to co-operate with other states in combating terrorism. The resolution went further to establish the Counter Terrorism Committee (CTC) to ensure compliance with the Resolution.

2.2. Human Rights

Human rights are understood to mean universal values and legal guarantees that aim at protecting individuals-and in some cases, groups- against actions and omissions primarily by government or its agencies which oftentimes interfere with fundamental freedoms, commitments and human dignity. In a revealing and illuminating manner, Michelin Ishay argued that human rights "….are rights held by individuals simply because they are part of human species. They are rights shared equally by everyone regardless of sex, race, nationality and economic background. They are universal in content".

The above view was re-echoed by Aduba thus: "Fundamental Human Rights which are guaranteed in the Constitution are not privileges in the sense that they could be withdrawn at the whims and caprices of the government of the day. They are rights and freedoms which the executive, the legislature and judiciary are all enjoined to preserve and protect. Any violation by anybody, even the government, is liable to be called to order; where the violation has resulted to injury which could be compensated in financial terms, courts are duty bound to make orders or reparation in monetary terms"

2.2.1 Human Rights as Legal or Moral Obligations

There are diverse theories and theorisations about human rights. The major philosophical postulations revolve around the tendentious division between the natural law scholars and the legal positivists. Legal positivists consider human rights as products of laws duly posited or enacted by an authority empowered to do so, commanding people to obey upon the threat of sanctions. Invariably, legal positivism is devoid of any moral or religious elements. Conversely, the natural law scholars maintain that human rights accrue to persons because they are humans; to them, human rights are inherent, fundamental, inalienable, universal, eternal and unalterable moral truths that attach to all human beings by virtue of their humanity. This position appears the most commonly accepted and is reflected in the contents of international human rights conventions.

As an instance, the Office of the United Nations' High Commission for Human Rights (OHCHR) describes human rights as " inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language or any other status. We are all equally entitled to our human rights without discrimination. These rights are all inter-related, interdependent and indivisible. The foregoing assertion captures the entire gamut of the theoretical, idealistic and practical nature of human rights.

Having examined the essential meanings and import of the concept of human rights, it is apposite at this juncture to examine how it relates to terrorism and anti-terrorism, with particular reference to Nigeria, given the context of this study.

3. Terrorism in Nigeria: A Close Analysis

Since the return of Nigeria to democracy on 29 May 1999, there has been an increase in insecurity, particularly the threat of terrorism. The northern states, particularly the north-eastern parts of the country have witnessed unprecedented spate of terrorist attacks in recent years. It has been argued that relative poverty and economic disparity, disenfranchisement, unemployment, marginalization and radical Islam accounted for the upsurge in terrorism in those parts of Nigeria. However, the link between these aforementioned factors and terrorism remain disputable.

There are two distinctive issues regarding terrorism in Nigeria: Firstly, it significantly consists of radical Islam and secondly, it is happening during a democratic dispensation. A precursor to the current terrorist activities was recorded, as the first instance of terrorism in Nigeria, in December 1980 when an extremist Islamic sect called the Maitasine" Movement took up arms against the Nigeria Police in Kano State. This was directly linked to the return to the democratic rule on 1st October 1979. The same pattern is repeating itself in the ongoing democratic dispensation.

3.1. Human Rights Protection in Nigeria and Anti-Terrorism Strategies

3.1.1. Human Rights in Nigeria

Nigeria is a constitutional democracy with a constitution that guarantees the promotion and protection of different species of human rights. Besides, the country has acceded or ratified diverse international treaties or conventions that emphasise the promotion and protection of the citizens' fundamental human rights. As the celebrated scholar Claude Ake had once stated: The idea of human right is quite simple. It is that human beings have certain rights simply by virtue of being human. These rights are a necessary condition for the good life. Because of their singular importance, individuals are entitled to, indeed, required to claim them and society is enjoined to allow them. Otherwise, the quality of life is seriously compromised".

In the context of Nigeria, human rights are categorized into two; under the extant Constitution of Nigeria, 1999 (as amended). These are: (i) socio-economic rights and (ii) civil and political rights. The economic, social and cultural (socio-economic) rights are spelt out in Chapter II of the 1999 Constitution, which highlights the Fundamental Objectives and Directive Principles of State Policy. The Constitution, by virtue of its section 6(6) (c) provides that these rights are not enforceable against the State. Conversely, the civil and political rights which are guaranteed under Chapter IV of the same Constitution are made enforceable against the State and citizens in the event of their breach. Some of the rights provided for under Chapter IV of the 1999 Constitution are: right to life, right to liberty, right to fair hearing and right to human dignity, among others.

The categorization of human rights into two distinct classes as found in the Nigerian constitution follows the pattern of the United Nations' international instruments on human rights; specifically, the International Covenant on Civil and Political Rights (ICCPR) and International Covenant on Economic, Social and Cultural Rights (ICESCR), both of which were adopted in 1966. The former is called first generation rights, while the latter is referred to as second generation rights by human rights scholars. The first generation rights; otherwise known as fundamental human rights include right to life, right to liberty, right to fair hearing, right to privacy, right to freedom of thought, conscience and religion and right to freedom from discrimination, among others. The second generation rights include right to education, social security, and safe and healthy environment, among others

The above summarizes the position of human rights in the context of Nigeria. It is logical, taking into consideration the topic of this study, to analyse the extant law and strategies adopted by Nigerian government to tackle the menace of terrorism and how they relate to the promotion and protection of the citizens' rights.

3.1.2. Anti-Terrorism and Human Rights in Nigeria

The principal law, among other laws, designed to combat terrorism in Nigeria is the Terrorism and Prevention (Amendment) Act, 2013.

Here, this study shall examine, against the background of the constitutionally enshrined rights of citizens of Nigeria, how this law purposely enacted to tackle the scourge of terrorism, and other strategies adopted towards that end impinge on the enjoyment of human rights by the citizens.

Some of these inherently negative effects are examined hereunder:

(a) **Right to Life**

The constitution of Nigeria, 1999 expressly guarantees to the citizens, the enjoyment of right to life. The provisions, in compatibility with international and regional human right laws recognize the right and duty of the State/Government to protect the lives of human beings subject to their jurisdiction. In practice however, the strategies adopted by the Nigerian government through the agency of its law enforcement personnel include *deliberate* or *targeted killings* to eliminate specific suspects of terrorism, as an alternative to arresting them and bringing them to justice. This method directly contradicts the direction, in the context of anti-terrorism, of the Office of the Commissioner for Human Rights (OHCHR) that emphasise the importance of ensuring that the entire law enforcement machinery operates within the law.

Accordingly, it is expected that in the course of fighting terrorism, extreme vigilance should be applied by State authorities against all forms of abuse of power and violation of citizens' rights- including suspects of terrorism.

(b) **Right to Liberty**

Section 35 of the Nigerian Constitution, 1999 provides for the personal liberty of every citizen and enumerates the circumstances when such liberty could be lawfully curtailed. In that context, section 28 of the Terrorism and Prevention (Amendment) Act, 2013 contravenes the provisions of section 35 (2) of the 1999 Constitution by depriving a suspect of terrorism of the right to being interrogated in the presence of a legal practitioner of his own choice; who could also defend him in court on the allegation of terrorism.

Furthermore, by prescribing detention of a suspect of terrorism for a period not exceeding forty-eight hours, the law equally contravenes the provisions of section 35 (4) and (5) of the 1999 Constitution.

Furthermore, section 27 (1) of the amended law which provides inter-alia that "the court may pursuant to an ex parte application, grant an order for the detention of a suspect under this Act for a period not exceeding 90 days subject to renewal for a similar period until the conclusion of the investigation and prosecution of the matter that led to the arrest and detention is dispensed with" clearly violates the intendment and purpose of the drafters of the 1999 Constitution, precisely section 35 thereof, on the right of every citizen to personal liberty. Sub-sections 4 and 5 of section 35 clarify the meaning and scope of *a reasonable time* within which a suspect should be arraigned before a court of law; whereas section 27 (1) of the Terrorism and Prevention (Amendment) Act, 2013 simply left the definition of that *reasonable time* and the liberty of a suspect to the discretion of security personnel that deal with the offences of terrorism

(c) **Right to Dignity of Human Person**

The right to dignity of human absolutely outlaws every form of torture, cruel treatment and other types of inhuman or degrading treatment or punishment under both the Nigerian Constitution, 1999 and international law; yet in practice, States, in the course of fighting terrorism often violate this invaluable tenet of human rights. In Nigeria, the use of torture, the abuse of human dignity and human rights of citizens by law enforcement personnel in their anti-terrorist operations is the norm rather than exception.

Apart from the violation of rights highlighted above, the Nigerian security agents also, oftentimes violate the right to privacy, right to freedom of association, right to freedom from discrimination and other rights of the suspects arrested on allegations of terrorism

(d) **Right to a Fair Trial**

Individual arrested on account of terrorist activities are expected, subsequent to thorough investigation, to be prosecuted in a manner that accords with due process. This would guarantee an effective framework for anti-terrorism laws and also give a boost to the enforcement of the rule of law. By law, every individual charged with a criminal offence (which also includes terrorist activity) has the right to be presumed innocent, right to a fair hearing within a reasonable time by a competent, independent and properly constituted court of law or tribunal The implication of this is that due process and fair trial must not be sacrificed on the altar of undue zeal, on the part of the state, to stamp out terrorism.

4. Conclusion and Recommendations

The human rights analyses of the consequences of anti-terrorism laws and strategies have on the citizens merit consideration at all times and should not only be limited to this particular study. It has taken mankind centuries of unsteady and often painful struggles to reach a level of civilized and modern human existence as we have it today. Despite the fact that a sizeable proportion of today's world still remains largely enmeshed in uncivilized and barbaric practices which regrettably include human rights' violation, especially by Government/ State agencies; yet the fact that a fraction of humanity (as typified by the Western world and other developed countries where human rights and dignity are respected and protected) have outgrown and have stamped out inhuman practices is an assurance that respect for human rights could be achieved globally.

It is suggested that developed nations of the world should take it as a duty to ensure that human rights are promoted and protected, even in the face of increasing threats of terrorism.

Furthermore, citizens should imbibe the culture of unflagging vigilance and constantly resist every form of attempt to undermine their rights by the State and its agencies. In that context, the civil society and the legal profession have a vital role to play. The former, by speaking out and publicizing every single instance of violation of human rights by the State; whilst the latter should endeavor at all times to plead the cause

of victims of human rights abuse, even if it means taking up pro bono cases.

It is our belief that human rights and dignity should not be sacrificed on the altar of anti-terrorism.

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Part Five

Social Psychology

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Alcohol Consumption and Road Rage among Commercial Tricycle Riders in South-South, Nigeria

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Abstract. This study examines the relationship between alcohol consumption and road rage experience among commercial tricycle riders in south-south Nigeria. Using expectancy theory of motivation as theoretical framework, a sample of 360 subjects was selected in a multi-stage sampling technique utilizing a structured questionnaire to elicit information about socio-demographic variables, alcohol consumption and road rage. Descriptive statistics and multiple regressions were used as method of data analysis at 0.01 and 0.05 significance level. The results showed that commercial tricycle riders were dominated by males and those who had attained secondary school education. It was further revealed that respondents consumed palm wine, spirit, beer, Goldberger, Gulder, stout, wine and *Ogogoro* at least once in a week. Other intoxicant substances that were consumed by respondents included marijuana, cannabis, cocaine, cigarettes, tobacco and tobacco snuffing. Further findings revealed that there is significant relationship between alcohol consumption and road rage especially for spirit (OR = 0.158, $p<0.01$) and *Ogogoro* (OR = 0.116, $p<0.01$) consumption. Association also exists between road rage and road traffic crashes. The study concluded that riding tricycle under the influence of alcohol consumption should be discouraged through policy formulation in order to curb the perpetration of road rage and road traffic crashes in the country.

Keywords: Alcohol use, road rage, road crash, commercial tricycle riders, Nigeria

1. Introduction

Road rage has emerged as one of the major causes of road crashes yet remain a neglected pandemic issue in sociological inquiries in Nigeria especially among the commercial tricycle riders. Earlier studies have shown that one of the major causes of this pandemic is the consequence of the changing patterns of alcohol consumption which was hitherto moderately and traditionally consumed as symbol of traditional ceremonial celebrities (Dumbili, 2013). Pludenmann, Parry, Donson and Sukhai (2004) observed that the use of alcohol contributes to road traffic injuries by impairing driving capabilities and thus increasing the risk of crash involvement by commuters.

Several studies have examined the relationship between alcohol consumption and the experience of road rage. For example, Fierro, Morales and Álvarez (2011) examined the relationship between alcohol consumption and the experience of road rage victimization and perpetration among drivers and non-drivers among the people living in Castile and Leon (Spain). It was found that drivers driving under the influence of alcohol and/or cannabis during the previous year that preceded the survey were associated with being a perpetrator of road rage. Further studies have also revealed that heavy drinkers and consumers of illicit drugs are often perpetrators and victims of aggressive behaviour on the road, as well as being "at fault" in traffic crashes (Chipman, Macdonald, & Mann, 2003; Macdonald, Anglin-Bodrug, Mann, Erickson, Hathaway, Chipman, & Rylett, 2003). Indeed, studies have consistently revealed that aggressive driving and road rage simultaneously influenced each other (Yu, Evans, & Perfetti, 2004), and thus resulting to road crashes. In their study as an instance, Drummer and colleagues (2004) noted that the involvement in drugs among drivers of vehicles results to killing of people in Australia.

Among the consequences of road crashes that result from road rage in global reports include loss of lives and income due to the increase in the cost of medical care for the victims of road crashes (Peden, 2004; Ogden, & Moskowitz, 2004; WHO, 2005). Peden (2004) documented that about 1.2 million people die in road accidents with 50 million people being injured annually. Further estimates have also shown that there may be an increase of these figures by 65% in 2030, except policies are put in place to prevent the causes of road accidents globally (WHO, 2005). According to Ukoji (2016), among the less-developing countries of the world, state capitals and larger metropolitan in Nigeria where commuters spend more time in vehicles has been found to be more vulnerable to road crashes. Relative to the costs of road traffic crashes, there is a loss of income accruable to those whose lives were lost to road crashes as well as increase in the cost of medical care on the families of injured people from road crashes. For instance, WHO (2005) reported that the annual costs incurred on road traffic crashes and injuries globally ranged between $65 billion to $100 billion.

Apart from these costs, Adekunle (2010) argued that the socio-economic costs of road crashes especially in Nigeria are enormous, which may include decrease in the nation's GDP due to labour loss and persons injured in road crashes who are no longer active in making meaningful contributions to the economic mainstream of the nation and their families because of the severity of the injuries sustained such as spinal cord injury, amputated legs and arms. Furthermore, statistics has it that out of the global total deaths recorded as a result of road traffic crashes, about 1.2 million deaths were from the low and middle-income countries (Nnabugwu, 2014) where Nigeria is situated. As Agbonkhese, Yisa, Agbonkhese, Akanbi, Aka and Mondigha (2013) pointed out, among the 193 countries in the world, Nigeria has been ranked second-highest in the rate of road crashes. WHO (2009) report also revealed that one out of four road crash deaths in Africa occur in Nigeria. Therefore, there is a strong likelihood that these consequences are associated with the relationship between alcohol consumption, road rage and road crashes.

Despite the efforts of the Federal Road Safety Corps (FRSC) since its establishment in 1988 to ensure safety of lives on Nigeria roads, the rate with which road traffic crashes occurs on service roads within the cities particularly among commercial tricycle riders have not been empirically investigated in the south-south Nigeria where it has become the most used means of road transport within the cities in about few decades ago. As a result of this, it is desirable that the relationship between alcohol consumption and road rage among commercial tricycle riders is examined in the region. This will help to mitigate the potentials for high rates of road traffic crashes among commercial tricycle riders in Nigeria at large.

2. Theoretical Framework

This study adopted expectancy theory as a theoretical framework. As proposed by Victor Vroom, it is used as theoretical basis for explaining motivation for doing something in given social phenomenon. It is also a framework that explains why an individual behaves or acts in a certain way due to the motivation that the action selected will yield the desired outcomes (Oliver, 1974). Within the purview of behavioural process, however, the theory proposes that individuals in a social setting choose one behavioural option over the other because they are motivated towards a particular goal which they believe to be positively correlated with their efforts and performance (rewards) that will satisfy an important need.

From the perspectives of Subba (2000) who contributed to expectancy theory, three components (expectancy {E}, instrumentality {I}, valence {V}) are important in explaining the rationales behind the selection of one element over the other by an actor. As further discussed:

- Expectancy (effort → performance {E→P}): Expectancy is the perception that individual's effort (E) will yield the desired performance (P) goals based on his/her experience, self-confidence and perceived difficulty of the performance goal (s) (Chiang, & Jang, 2008).
- Instrumentality (performance → outcome {P→O}): Instrumentality on the other hand, is the perception that an individual will achieve his/her rewards if all performances' expectations are met.
- Valence (V): Valence is the perception that the value placed on the rewards of an outcome by individuals will result to its value based on his/her needs, goals, and sources of motivation.

With respect to alcohol consumption, expectancy theory sees individuals consuming it with the expectation that it will deliver the effects of being 'high' or be more energetic than when it is not consumed in order to derive maximum satisfaction from the outcome expectations. Although Jones,

Corbin and Fromme (2001) argued that whether the outcome expectations are valid or validly derived is unimportant; the outcome expectations resulting from alcohol consumption would in one way or the other result to *direct* and *indirect* experience with alcohol paraphernalia.

Fromme and D'Amico (2000) viewed the theory of expectancy from the viewpoint of drinking behaviour. The duo further referred to it as a self-reported drinking behaviour that is significantly and positively associated with positive expectancies and inversely associated with negative expectancies. Putting it differently, while commercial tricycle riders are motivated to consume alcohol by its positive expectancies of stimulating them into 'action' to work more in order to increase their profits at servicing commuters within the cities, the negative expectancies that are not always taken into account may also result to the impairment of break reactions time, speed control as well as lane control thereby increasing the risks of being involved in road rage, which consequently lead to road traffic crashes.

3. Methods and Data

3.1 Study Design

This study adopted a cross-sectional survey design due to the fact that it was a study conducted at one point in time with minimum costs without compromising its evidenced-based and systematic procedures. However, since there was no accurate statistical database for commercial tricycle riders in Nigeria, the Conchran's (1977) sample size determination formula was used to arrive at the sample size.

3.2 Sampling Procedure

A sample of 360 subjects was selected using a structured questionnaire. A multi-stage sampling technique was used to sample respondents for the study. The first stage involved the purposive selection of south-south zone of Nigeria out of the six geo-political zones existing in the country due to the recent cancellation of the use of commercial motorcycle as means of shuttling in most states by the state governments and the adoption of commercial tricycles as means of transportation in the zone. Because of the homogeneity of the study population in the south-south states (Nigeria) as well as Bayelsa State being the most recent state that passed into law the use of commercial tricycles as means of commuting, the state was purposively selected among the six states existing in the zone as the second stage of the sampling procedure.
Since most commercial tricycle riders are more prevalent in the capital city (Yenagoa) of Bayelsa State, the city was purposively selected as the third stage of the sampling procedure. In the process of selecting the respondents for the study, the researchers divided the city into 28 clusters based on the major streets/bus stops where commercial tricycle riders await passengers. Thereafter, 15 major streets/bus stops were randomly selected ranging from Clifford Melford, Hospital Junction, Swali Market, Tombia Roundabout, Samphino Junction, Okaka Junction, Akenfa 1 & 2 Junction, Agudama-Epie Junction, Ebi Sam Road Akenfa, Opolo Roundabout, Nikton-Kpansia Junction, Azikoro Roundabout, Igbogene Junction, Bay Bridge Junction, and Gwegwe Junction.

However, after the selection of these clusters, a sample of 360 subjects were selected as the fourth stage of the sampling procedure where 24 commercial tricycle riders were randomly selected using a time cluster technique in each of the 15 randomly selected clusters where commercial tricycle riders queue to await passengers before take-off. The time cluster technique was adopted in order to administer the study instrument to the subjects simultaneously in each of the clusters with the aid of 15 research assistants, one for each cluster. This was adopted in order to achieve easy access to the respondents at minimum costs as well as avoiding the likelihood of double-response, while giving utmost attention to objectivity.

3.3 Measurement of variables

The dependent variable of this study is road rage. In this study, road rage is defined as an intention to damage other drivers' vehicles or attempt to injure passengers or other drivers' passengers, which have a significantly higher risk of becoming involved in road traffic accidents (Mann, Zhao, Stoduto, Adlaf, Smart, & Donovan, 2007). It was measured as a continuous variable achieved through the sum of the responses coded as "No" (meaning disagreed "0") or Yes (meaning agreed "1") such that respondents were asked whether they have or they have not: had quarrel with any passenger, had quarrel with other tricycle riders on the road, had quarrel with any car drivers, had quarrel with hawkers on the road or parks, had shouted at any of the road users (riders, drivers, pedestrians), had cursed any of the road users for any reason, and had threat of damage to any tricycle or car in the last 12 months respectively. These gave a total of seven (7), with road rage being

re-categorized into: (1) LOW ROAD RAGE = 0-2; (2) MEDIUM ROAD RAGE = 3-4; (3) HIGH ROAD RAGE = 5-7. The independent variables for the study are types of alcohol consumed (measured at nominal level), other stimulants consumed (nominal variable), and socio-demographic variables.

3.4 Methods of Data Analysis

The study adopted quantitative method of data analysis using Statistical Package for Social Sciences (SPSS v. 20). The data gathered from the structured questionnaire was analysed at bivariate and multivariate regression levels. At bivariate level, cross-tabulation was used to determine the likely association that existed between two variables whether they are statistically significant or not. At multivariate regression level, there were predictions of the effects of the independent variables on the dependent variables at significant levels of 0.01 and 0.05 using hierarchical multiple linear regressions.

MODEL 1 $= \beta_0 + \beta_1X_{1i} + \beta_2X_{2i} + \beta_3X_{3i} + \beta_4X_{4i} + \beta_5X_{5i} + \beta_6X_{6i} + \beta_7X_{7i} + \beta_8X_{8i} + \beta_9X_{9i.}$

MODEL 2 $= \beta_0 + \beta_1X_{1ii} + \beta_2X_{2ii} + \beta_3X_{3ii} + \beta_4X_{4ii} + \beta_5X_{5ii} + \beta_6X_{6ii} + \beta_7X_{7ii} + \beta_8X_{8ii} + \beta_9X_{9ii} + \beta_{10}X_{10ii} + \beta_{11}X_{11ii} + \beta_{12}X_{12ii} + \beta_{13}X_{13ii} + \beta_{14}X_{14ii} + \beta_{15}X_{15ii}$.

Where the variables included in ***MODEL 1*** are all demographic variables ranging from Gender + Age + Marital Status + Level of education + Ethnic group + Average income per month + Family type + Religion + Years of experience.

At ***MODEL 2,*** Gender + Age + Marital Status + Level of education + Ethnic group + Average income per month + Family type + Religion + Years of experience + Drink wine + Drink Beer, Stout, Goldberger, Gulder , etc. + Drink sprit (gin) + Drink *Ogogoro* (local gin) + Drink palm wine + Frequency of alcohol consumption in a week.

3.5 Ethical Considerations

The informed consents of the respondents were first sought verbally with the understanding that the study was meant to unveil the causes of road rage among commercial tricycle riders in the south-south zone. Respondents were also assured of their rights to participate in the study voluntarily and anonymously with utmost confidentiality without being coerced or induced. They were no form of intimidation or undue dehumanization for not participating in the study. In view of this, there were assurances communicated to them that their rights to withdraw, if not comfortable to continue with the study, are guaranteed.

4. Results/Findings

Socio-Demographic Variables of the Respondents

Table 1 shows the socio-demographic characteristics of the respondents. The table further revealed that all socio-demographic variables were found significantly associated with alcohol consumption at $p<0.01$ except for gender which was found not to be significant. The reason could be adduced to the fact that more than half of the respondents were males while only a few of them were female respondents. This suggests that there were more males in commercial tricycle riding in the zone when compared to those who were females.

The association of other demographic variables with alcohol consumption are also revealed in the table ranging from the age of the respondents with larger percentage of the age bracket 30-34 ever-consumed alcohol (39.9%), followed by age group 45-49 with 25.0% and age group 25-29 with 16.7% among others. The marital status of the respondents is also reported in the table, where most of the respondents were indicated ever-married (never-consumed alcohol 68.1%; ever-consumed alcohol 51.0%); while 31.9% of them (never-consumed alcohol) and 32.3% of them (ever-consumed alcohol) signifying that they were unmarried.

Table 1: Socio-demographic variables of respondents (*n=360)*

Demographic variables		Consumed Alcohol		X^2	DF	P-value
		No (Never-consumed alcohol)	Yes (Ever-consumed alcohol)			
Gender	Female	1 (10.0)	9 (90.0)	0.643	1	0.372
	Male	71 (20.3)	279 (79.7)			
Age	20-24	-	5 (1.7)			
	25-29	24 (33.3)	48 (16.7)			
	30-34	-	115 (39.9)	160	5	0.000**
	35-39	48 (66.7)	24 (8.3)			
	40-44	-	24 (8.3)			
	45-49	-	72 (25.0)			
Marital status	Single	23 (31.9)	93 (32.3)			
	Ever-married	49 (68.1)	147 (51.0)	15.065	2	0.001**
	Widowed/widower	-	48 (16.7)			
Education	No formal education	-	94 (32.6)			
	Primary	-	24 (8.3)			
	Secondary	71 (98.6)	95 (33.0)	100.68	4	0.000**
	Tertiary	-	69 (24.0)			
	Others	1 (1.4)	6 (2.1)			
Ethnic group	Ijaw	46 (63.9)	43 (14.9)			
	Ogbia	-	24 (8.3)			
	Akwa-Ibom	26 (36.1)	5 (1.7)			
	Isoko	-	24 (8.3)	194.886	6	0.000**
	Uhrobo	-	24 (8.3)			
	Hausa	-	120 (41.7)			
	Igbo	-	48 (16.7)			
Average	10000-19999	-	48 (16.7)			
Income	20000-29999	24 (33.3)	48 (16.7)			
	30000-39999	48 (66.7)	-	260	5	0.000**
	40000-49999	-	96 (33.3)			
	50000-59999	-	48 (16.7)			
	60000 and above	-	48 (16.7)			
Family type	Monogamy	48 (66.7)	168 (58.3)	1.667	1	0.123
	Polygamy	24 (33.3)	120 (41.7)			
Religion	Traditionalist	-	81 (28.1)			
	Christianity	72 (100.0)	159 (55.2)	50.26	2	0.000**
	Islam	-	48 (16.7)			
Experience	1-4 years	24 (33.3)	96 (33.3)			
	5-9 years	48 (66.7)	144 (50.0)	15	2	0.001**
	10 and above	-	48 (16.7)			

Significant at p≤ 0.01** DF= Degree of Freedom

In terms of the educational attainment of the respondents, majority of the respondents have attained secondary educational certificates (never-consumed alcohol 98.1%; ever-consumed alcohol 33.0%) when compared to those below or above secondary education. This implies that majority of the commercial tricycle riders in the zone are holders of secondary school certificates when compared to those of higher educational attainment. On the ethnic groups of the respondents, although Ijaw ethnic group constituted the highest percentage of respondents (never-consumed alcohol 68.1%; ever-consumed alcohol 14.9%); Hausa ethnic group seems to be the largest consumer of alcohol as indicted by 41.7% being consumers of alcohol when compared to all other ethnic groups. This is indicative that ethnic group membership is strongly associated with the magnitude and patterns of alcohol consumption in Nigeria.

Relative to the average income earned (in naira) on monthly basis by the respondents, there is significant association between average income and alcohol consumption among the study population. As the table revealed, higher percentage of the category of respondents that ever-consumed alcohol earned above 40000 as depicted by 33.3% of the respondents who earned an average income between 40000 – 49999, followed by those who earned between 50000 – 59999 (16.7%), 60000 and above (16.7%), as well as only 16.7% of those categories of respondents who earned between 10000 and 19999. This is suggestive that the higher the average income of respondents, the more he/she is likely to consume alcohol.

The family type of the respondents shows that majority practice monogamous family type (never-consumed alcohol 66.7%; ever-consumed 58.3%) when compared to those who signified polygamous family type (never-consumed alcohol 33.3%; ever-consumed alcohol 41.7%). In religious affiliation of the respondents, majority seems to be Christians (never-consumed alcohol 100.0%; ever-consumed alcohol 55.2%) when compared to other religious affiliations. This is by implication suggesting that Christianity dominates the domicile of our study. Finally, with the exploration of the years of experience of the respondents, it was shown that those who have experience of riding tricycle between 5- 9 years has the highest percentages both at never-consumed (66.7%) and ever-consumed alcohol (50.0%), followed by those who have experience of riding tricycle between 1 – 4 years (never-consumed alcohol 33.3%; ever-consumed alcohol 33.3%). This means that the number of years of riding tricycle and alcohol consumption is also significantly associated.

Patterns of alcohol consumption

Table 2 shows the various patterns to which respondents consumed alcohol substances. The reports reveal the types of alcohol drinks consumed, how frequently they were consumed in a week, consumption of other intoxicants, as well as how frequently they were consumed. These are indicated by gender, which also showed significant association between these variables at $p<0.05$.

Table 2: Distribution of respondents by types of alcohol consumed by commercial tricycle riders *(n=360)*

	Gender				
Alcohol consumption	**Female**	**Male**	X^2	***Df***	***P-value***
Types of alcohol drinks consumed					
Wine	8 (3.6)	214 (96.4)			
Beer, Stout, Goldberger, etc.	8 (3.2)	240 (96.8)			
Spirit (gin)	4 (3.0)	131 (97.0)	-	-	-
Ogogoro (local gin)	8 (6.2)	120 (93.8)			
Palm wine	5 (2.3)	211 (97.7)			
How frequent they are consumed in a week					
Once in week	-	24 (8.6)			
Twice in a week	8 (88.9)	112 (40.1)	8.602	3	0.035*
More than three times	1 (11.1)	119 (42.7)			
Others	-	24 (8.6)			
Consumption of intoxicants					
Marijuana (*Indian hemp*)	5 (6.2)	76 (93.8)			
Cannabis	1 (3.0)	32 (97.0)			
Cocaine	2 (3.3)	59 (96.7)			
Cigarettes	3 (2.9)	101 (97.1)			
Tobacco	4 (4.7)	81 (95.3)			
Others	2 (2.6)	76 (97.4)			
How frequent they are consumed in a week					
Once	1 (1.3)	78 (98.7)			
Twice	8 (6.2)	122 (93.8)	7.504	4	0.112
Three times	-	49 (100.0)			
Others	-	8 (100.0)			

Significant at $p\leq0.05$* DF= Degree of Freedom

However, when respondents were asked the types of alcohol drinks they consumed, the highest percentage of the respondents consumed palm wine (male 97.7%; female 2.3%), followed by those who consumed spirit (gin) (male 97.0%; female 6.2%), beer, stout Goldberger, etc. (male 96.8%; female 3.2%), wine (male 96.4%; female 3.6%), and *Ogogoro* (local gin) (male 93.8%; female 6.2%). On how frequent these drinks were consumed, it was revealed that the highest percentage of the respondents indicated that they were consumed more than three times in a week (male 42.7%; female 11.1%), followed by respondents who said twice in a week (male 112; female 8). This implies that although there was no significant association between patterns of alcohol consumption and gender; there seems to be more male respondents in the consumption of alcohol in the zone when compared to their female counterparts.

On the consumption of other intoxicants, the result shows similar patterns of consumption with that of alcohol drinks consumption. It very indicative that male respondents consumed other intoxicants more than doubled of their female counterparts ranging from marijuana (male 93.8%; female 6.2%), cannabis (male 97.0%; female 3.0%), cocaine (male 96.7%; female 3.3%), cigarettes (male 97.1%; female 2.9%), tobacco (male 95.3%; female 4.7%) and

others (male 97.4%; female 2.6%), which included tobacco snuffing. How frequently they were consumed still revealed that male respondents consumed these intoxicants more frequently than their female counterparts. These have implications on the subject of discourse (road rage) as its determinants.

Relationship between alcohol consumption and road rage

In a multiple regression analysis, table 3 shows the relationship between alcohol consumption and road rage, while controlling for the socio-demographic variables. Using a hierarchical multiple linear regression, there are significant relationships between all demographic variables and road rage except gender at MODEL 1 of the regression, which suggests that being a female or male does not have any relationship between road rage.

Table 3: Relationship between alcohol consumption and road rage *(n=360)*

	Regression 1	**Regression 2**
Predictor variables	**Coefficient B (Std. error)**	**Coefficient B (Std. error)**
(Constant)	3.904 (0.363)**	3.635 (0.394)**
Gender (Female "0", male "1")	-0.007 (0.088)	0.003 (0.086)
Age	0.125 (0.032)**	0.131 (0.048)**
Marital status	-0.586 (0.040)**	-0.565 (0.039)**
Highest level of education	-0.425 (0.027)**	-0.413 (0.027)**
Ethnic group	0.195 (0.009)**	0.185 (0.010)**
Average income per month	-0.092 (0.012)**	-0.077 (0.012)**
Family type	-0.330 (0.051)**	-0.235 (0.201)
Religion	0.292 (0.059)**	0.252 (0.065)**
Years of experience	-0.318 (0.056)**	-0.238 (0.107)*
Drink wine		-0.009 (0.035)
Drink Beer, Stout, Goldberger, Gulder		-0.053 (0.043)
Drink spirit (gin)		0.158 (0.036)**
Drink *Ogogoro* (Local gin)		0.116 (0.036)**
Drink palm wine		0.033 (0.033)
Frequency of alcohol consumption in a week		-0.018 (0.063)
R^2	0.896	0.908
F	(9, 278) = 265.0, p<0.05	(15, 272) =178.23, p<0.05

Significant at p≤0.01** p≤0.05*

Thus, while gender seems not to be related with road rage at MODEL 1 (Regression 1), age of commercial tricycle riders (OR=0.125), marital status (OR = -0.586), highest level of educational attainment of riders (OR=-0.425), riders' ethnic group membership (OR = 0.195), average income of riders per month (OR =-0.092), family type (OR =-0.330), religious affiliation of the riders (OR =0.292) and the years of experience of riders (OR =-0.318) were found significantly related with road rage.

At MODEL 2 (Regression 2) of the regression, while controlling for all demographic variables, gender and family type had no significant relationship with road rage, whereas age of the riders (OR =0.131), marital status (OR =-0.565), highest level of educational attainment (OR =-0.413), ethnic group membership of the riders (OR = 0.185), average income per month (OR =-0.077), religious affiliation of the riders (OR =0.252), and years of experience of the riders (OR =-0.238) were significantly related with road rage when alcohol drinks consumption were included in the model especially drinking of spirit (gin) (OR =0.158) and drinking of local gin popularly called *Ogogoro*. This suggests that even at the consumption of alcohol by the respondents, socio-demographic variables are equally important in determining the magnitude of road rage.

Effects of road rage among tricycle riders and other road users

Table 4 shows the effects of road rage among tricycle riders and other road users. The results are shown by ever-had an accident in the last 12 months that preceded this survey. However, when respondents were first asked whether they have ever-had quarrel with any passenger in the last 12 months, the result showed that those who had ever-had quarrel with any passenger were more vulnerable to traffic accidents (61.5%) compared to those who had not.

An examination of the effects of road rage and ever-had accident was considered with those who had ever-had quarrel with other tricycle riders on the road, the result simply indicated that 61.5% of those who have had quarrel with other tricycle riders are more prone to having accident than those who had not in the last 12 months that preceded the survey. In another view, those who ever-had quarrel with drivers on the road and ever-had accident was also examined, it was indicated that 53.3% of those who had had quarrel with other drivers on the road are more vulnerable to having accident when compared with those who had not.
Further examination of the effects of road rage especially among those who had ever-had quarrel with hawkers on the road in the last 12 months that preceded the survey and ever-had accident showed that higher percentage of those (100.0%) who were more predisposed to road rage are more vulnerable to having accident than those who did not (22.2%). This implies that the consumption of alcohol especially by commercial tricycle riders in the zone do not only result to road rage, but also influence the occurrence of road crash among riders and other road users.

Again, ever-shouted at somebody on the road and ever-had an accident was examined among respondents, it was revealed that 53.3% of those who have ever-shouted at somebody on the road had accident in the last 12 months. Similar trend is reported among those who had ever-cursed on the road and ever-had an accident in the last 12 months, the percentage (88.9%) of those who had ever-cursed and had an accident is significantly higher than those who did not.

Table 4: Effects of road rage among commercial tricycle riders and road users

Effects of road rage	**Ever-had an accident**		***X²***	***P-value***
	No	**Yes**		
Ever-had quarrel with any passenger				
No	48 (100.0)	-	63.297	0.000**
Yes	120 (38.5)	192 (61.5)		
Ever-had quarrel with other tricycle rider				
No	48 (100.0)	-	63.297	0.000**
Yes	120 (38.5)	192 (61.5)		
Ever-had quarrel with drivers on the road				
No	96 (100.0)	-	149.61	0.000**
Yes	72 (27.3)	192 (53.3)		
Ever-had quarrel with hawkers on the road				
No	168 (77.8)	48 (22.2)	210	0.000**
Yes	-	144 (100.0)		
Ever-shouted at somebody on the road			-	-
No	-	-		-
Yes	168 (46.7)	192 (53.3)	-	-
Ever-cursed on the road				
No	144 (100.0)	-	274.286	0.000**
Yes	24 (11.1)	192 (88.9)		-
Ever-had threat to damage cars on the road				
No	144 (66.7)	72 (33.3)	86.786	0.000**
Yes	24 (16.7)	120 (83.3)		

Significant at p≤0.01**

Finally, those who had-ever threaten to damage cars on the road and ever-had an accident in the last 12 months was examined, 83.3% of those who ever-had threat to damage cars on the road had ever-had an accident in the last 12 months, which is significantly double of those who ever-had threat to damage cars on the road and had an accident. This suggests that those who are addicted to drinking alcohol especially spirit and *Ogogoro* are more vulnerable to having road rage and road crashes than those who did not.

5. Discussion of Findings

The focus of this study is to examine relationship between alcohol consumption and road rage among commercial tricycle riders. Previous research findings have shown that the prevalence rate of lifetime alcohol users was 33.3% (males) and 20.0% (females), among which 60.1% consumed palm wine, 20.8% consumed beer, and 14.7% consumed local fermented wine (Fatoye, & Morakinyo, 2002). Findings from this study have also shown similar patterns of alcohol consumption whereby 97.7% of the male respondents had the highest percentage that consumed palm wine, followed by those who consumed spirit (gin) (97.0%), beer, stout Goldberger, etc. (96.8%), wine (96.4%) and *Ogogoro* (local gin) (93.8%). Indeed, the female respondents had lower prevalence rates when compared to the male respondents as previous research had shown. In

addition to this, the study found out that other forms of intoxicants are consumed by the respondents as revealed by the male respondents who consumed other intoxicants more than doubled of their female counterparts ranging from marijuana (male 93.8%; female 6.2%), cannabis (male 97.0%; female 3.0%), cocaine (male 96.7%; female 3.3%), cigarettes (male 97.1%; female 2.9%), tobacco (male 95.3%; female 4.7%) and others (male 97.4%; female 2.6%), which included tobacco snuffing. This could be attributed to the fact that female commercial tricycle riders are few in numbers among the study population.

The findings from this study showed that there is significant relationship between alcohol consumption and road rage among commercial tricycle riders with spirit consumption having (OR=0.158) and *ogogoro* consumption with (OR=0.116). While these are found to be the outcome among riders, beer, palm wine and even the frequency of its consumption were not significantly related with road rage. The reasons for this outcome can be attributed to the high alcoholic content of spirit with 95% and *Ogogoro* as a clear liquid with 40% alcoholic content (Obot, 2000), in which its consumption at a very small quantity with lower price would intoxicate the users to a large extent when compared to beer drinks (Goldberger, Gulder and Stout) with alcoholic contents of between 4-6% and palm wine around 3-6% respectively (Gire, & Dimah, 2001). Of course, the consumption of small amount of beer products would cost the users more than spirit and *Ogogoro* before getting intoxicated. Therefore, there is strong likelihood that users of alcohol in this category would prefer the consumption of spirit and *ogogoro* to beer products because it is less expensive when compared to that of beer. This finding is found in tandem with Mann *et al.* (2004) and Fierro, Morales and Alvrez's (2011), who found that drinking and driving are significantly related to aggressive driving and road rage, and that is an association between drivers driving under the influence of alcohol and being perpetrators of road rage.

The literature has it that the involvement of drivers in alcohol consumption increased the likelihood of having road crashes, as well as road rage and error behaviours with increased risk of being involved in road crashes (Mir, Khan, Ahmed, & Razzak, 2012). Finding from this study is found in line with the previous studies that respondents who rode under the influence of alcohol drink in the last 12 months and had ever-had quarrel with passengers were more vulnerable to accident (61.5%) compared to those who had not; as well as those who had ever-had quarrel with other tricycle riders on the road (61.5%) being more vulnerable to having accident than those who had not in the last 12 months that preceded the survey. This also corroborates Fromme and D'Amico's (2000) contribution to expectancy theory of alcohol that self-reported drinking behaviour is significantly and positively associated with positive expectancies and inversely associated with negative expectancies.

Previous research has indicated loss of temper behind the wheel (Prakash, & Kansal, 2007), including shout, curse, rude gestures, threat to damage vehicles of other road users or personal injury by drivers under the influence of alcohol drinks (Smart, Mann, & Stoduto, 2003). The findings of this study showed similar trends by showing that respondents who ever-had quarrel with drivers on the road (53.3%) are at higher risk of having accident when compared with those who had not. Similarly, the effects of road rage especially among those who had ever-had quarrel with hawkers on the road in the last 12 months that preceded the survey revealed that those who drank alcohol in the last 12 months are at higher risk (100.0%) of being vulnerable to having accident than those who did not (22.2%).

Findings also showed that there is significant association between those who ever-shouted at somebody on the road and ever-had an accident (53.3%) and are more predisposed to having road crashes when compared to those who had not. It was also found that among those who had ever-cursed on the road and ever-had an accident in the last 12 months had higher percentage of risk (88.9%) than those who did not. The same effect was found among those who had-ever threatened to damage cars on the road and ever-had an accident in the last 12 months (83.3%), which significantly doubled those who ever-had threat to damage cars on the road and had an accident. These findings are found in consonant with Drummer *et al*. (2004) that alcohol use by drivers increases the risk of crash culpability since there is a relationship between drivers and intoxication, as well as being imbued with the potentials to developing impairment of break reactions time, speed control, steering responsiveness and lane control. These must have been the case for most respondents who used alcohol in the last 12 months that preceded this study.

6. Conclusion and Recommendations

This study has demonstrated that riding tricycle under the influence of alcohol is dangerous being that it predisposed the users to greater risk of road traffic crashes. Indeed, it increases the culpability of the occurrences of road crashes and injuries among other

negative effects it can expose the users to. This follows that all concerned authorities in the production, consumption and regulation of alcoholic drinks and other intoxicants such as National Drug Law Enforcement Agency (NDLEA), Federal Ministry of Health among other government agencies including the road union workers at all levels are required to come up with formidable policies towards curtailing the unbearable consequences of alcohol consumption especially by those who engage in commercial tricycle riding in the country. In view of this, it is recommended that every commercial tricycle rider should be encouraged not to drink or take any alcoholic substances before riding, otherwise take any but not to ride. The road union workers in collaboration with Federal Road Safety Corps (FRSC) and NDLEA should monitor the intake of alcohol drinks among riders/drivers at their various parks. This will reduce the risk of having road traffic crashes. As a matter of urgency, the sales of alcoholic drinks at parks/major streets and bus stops should be discouraged by the government in order that its abuse may be avoided by riders of commercial tricycle in Nigeria.

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Health Needs and Health Problems among Children of Women Attending Postnatal Care in Jos North Local Government Area of Plateau State, Nigeria

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Abstract. This research was carried out to know the health needs and health problems among children of women attending postnatal care in Jos North local government area of Plateau State. The research was conducted using cross-sectional survey research method through structured questionnaire which was administered to two hundred and fifty-five (255) women in Jos North local governmental area of Plateau State who served as the respondents. The data collected from the respondent was analyzed using simple frequency and percentage method. The results revealed among others that immunization is a health needs of children 222 (88%), malnutrition is a health problem among children 209 (83%), lack of vitamin A is factor influencing the health problem of children 200 (80%) and mothers thinks that children dietary and nutritional requirements should differ from adult 41 (56%). Based on some of these, findings the respondents have a very high knowledge on the health needs and health problem among children of women attending postnatal care. Based on some of the findings it was recommended that food rich in protein and carbohydrate should be given to children so as to help them to replace worn out tissues and also provides energy and that proper nutrient should be designed for children different from that of adult. Health seminars should be organizesoas to educate mother on the importance of giving their children balanced diet.

Keywords: Health Needs, Health Problems and Women Attending Postnatal Care

1. Introduction

Health is a must for every works that people must do in order to live and be successful in life. It had been seen to mean different things to individuals. According to Kajang and Jatau (2012); too many people, being healthy or in a state of good health, means not being under a doctor's care and not suffering from an obvious or disturbing ailment. But health is much more than the absence of illness, health is a positive 'force'. It is the presence of the ultimate physical and emotional functioning rather than the absence of disease. Health is conceived as any being in a quality of physical, mental and emotional well-being which enables one to live effectively and enjoyable.

They expressed further that the World Health Organization (WHO) defined health as a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. Furthermore, that health is the working together in harmony of the body and in mind at their highest capacities. Health is assessed by the degree of equilibrium that exists in the physical, emotional, social and mental aspects of the individual. It therefore follows that, the health of the individual is influenced by both the internal environment and external environment. However, it must be pointed out in this work that all these facets of health form the bases for the health needs and health problems of individuals including Children.

Discussing about peoples need, Awnacher (2017) expresses that individuals need the following: physiological needs, safety needs or security needs, love and belonging needs or social needs, esteem and prestige needs or ego needs and self-actualization needs or self-realization needs. However, where these needs general work will be based on the safety needs or security needs which may include the emotional and mental needs, physical needs, environmental needs, Kajang and Jatau (2012). On the other hand, health problems may be defined as any deviation from complete physical, mental and social well-being and not merely the absence of diseases or infirmity.

Some of the health problems of children could be nutritional or in health practice.

In line with this, Charlotte (2016) expressed that in Sub-Saharan Africa, the highest rates of neonatal mortality in the world and has shown the slow progress in reducing newborn deaths, especially death in the first week of life. Each year, at least 1million African Babies die in the first 28days of life and 850,000 of these babies do not live the week they are born. Warren (2016) Asphyxia claims many babies during the first day and the majority deaths due to preterm birth occur during the week. Thirty-eight percent of babies in Sub-Saharan Africa die of infections mainly after the first week of life. The majority of these deaths are low birth weights (LBW) babies. Many of whom are preterm Charlotte (2006). In addition, long term disability and poor development often originate from child birth and the early postnatal periods. Also, the authors pointed out that at least one in four child deaths occur during the first month of life these deaths often take place before the child health services begin to provide care, usually, at six weeks for the first immunization visit. Low coverage of care in the postnatal periods negatively influence other maternal, newborn and child health (MNH) programmes along and continue of care. For example, the lack of support for healthy home behaviours, such as breastfeeding can have ongoing effects for the child in terms of under nutrition. In additional, newborns and mothers are frequently lost to follow ups during the postnatal periods for prevention of mother-to child transmission (PMTCT) of HIV. These facts too are considered. Sines, Syed, Wall & Worly (2007)

The following ailments are common with children under the age of five. These disease include polio, diptheria, tetanus, tuberculosis, pertussis (whooping cough) and measles. Others are nutritional problems such as bleeding of gums, kwarshiokor, marasumus, blindness, rickets etc. these are considered in this work. Generally, it is noted that certain problems are in existence in the nutrition of women and children NPI (2018) the nutritional GAM prevalence among children ages 6-59months based on weight-for-height z score and or oedema was 7.0% (95%cl:6.5-7.5) with MAM of 5.5% (95%cl:5.1-6.0) and SAM of 1.5% (95% Cl: 1.3-1.7) including 24(0.1%) oedema cases. The rates indicate that acute mal-nutrition levels have remained at alarming levels of 5-9.9% over the years since 2014. The prevalence of underweight among children aged0-59months was 19.9% (95% Cl: 21.5-23.4), just at the margin of 20% thresh hold for serious situations that it has been since 2014, higher than the global estimate of 15% but consistent with the rates in West and Central African region (22%). The prevalence of stunting was 32.0% (95% Cl: 30.7-33.4) and has remained the largest burden of malnutrition with stagnated rates above 30% since 2014, and with many states in the north west and north east recording prevalence above 40%. The WHO critical level stunning indicates a long term nutritional problem in the country and at similar levels to that of the Sub-Saharan Region (37%) with serious and irreversible consequences. Over weight prevalence at 1.2 has however remained below the percentage threshold in all the 37 domains. Over all, only 64% of children in Nigeria are growing healthy without being stunted or wasted. This may likely be the case in the area of the present study.

NPI (2018) The prevalence of MUAC-based Malnutrition (MUAC <125mm/Oedema) for children 6-59 months was 4.7 percent (95% Cl: 4.3-5.1), with moderate acute malnutrition (MUAC>=115 and <125mm) rate of 3.7% (95% Cl:3.4-4.1) and severe acute malnutrition using MUAC (<221mm) among Nigerian women in the reproductive age was 6.9 percent (95% Cl:6.5-7-8) with 3.8 percent (95% Cl:3.5-4.1) as severely malnourished (MAUC <214mm), indicating a stable situation, consistent with previous nutrition serve conducted in 2015. Disaggregated data show children and women from states in the northern geopolitical zones, boys (as compared to girls) younger children (0-23 months old compared to the 24-59 months old) and teenage women (compared to older women 20-49 years) at a higher risk of malnutrition. These results sound a warning to all stakeholders that efforts to invest on nutrition sensitive to geographic location, gender, and age of target population should be maintained to reduce acute and chronic malnutrition levels to below 5 percent and 20 percent respectively as envisaged in the national and international goal. Improving nutrition in the first 1000 days' window and in adolescent girls is critical to improving the nutrition status of the entire population of Nigerian.

Although breastfeeding is a widespread practice among the Nigerian population with nearly all the assessed children 0-23 months ever breastfed (97.1%), the other aspects of breastfeeding and young child feeding indicators are still poor and sub-optimal). Kore than 80 percent new-born do not timely receive milk and colostrums' within one hour of birth; only 27 prevent of 0.5 months old, infants are breasted exclusively and so majority are introduced to complementary foods before the age of six months earlier than the WHO/UN.CEF's recommendation that mother's exclusively breastfed their children, predisposing these children to

unhygienic feeding. Conditions and vulnerability to illnesses. Nearly 60 percent of the children (6-24 months) assessed are not feed to the recommended minimum meal frequency of their age and breast feeding status; 65 percent do not meet the minimum dietary diversity and only 1.7 percent children aged 6-23 months receives the minimum acceptable diet while less than 50 percent are feed on iron-containing foods. There are significant variations in rates of breast feeding and complementary feeding indicators and some states especially in South West, North West and North East regions would require more effort to promote optimum breastfeeding benefits.

Reproductive health indicators follow a similar pattern of variability as malnutrition trends based on geopolitical zone and age group with states in the Southern region and older women reporting better rates in terms of skilled attendance at delivery use of contraceptive methods, antenatal care (ANC) coverage and HIV testing during ANC **(**at national prevalence of 46 percent, 25.5 percent, 74 percent, and 55 percent respectively).

2. Statement of the Problem

It has been observed that postnatal care services enable health professionals to identify post-delivery problems and potential complications, as well as to provide treatments promptly. WHO (2015) Despite the benefits of postnatal care (PNC) services, most mothers and newborns do not receive postnatal care services from skilled health care providers during the critical first few days after delivery and this may probably be due to low knowledge of women about PNC services and underutilization of maternal health services available especially PNC services. The large gap in PNC coverage is evident in an analysis by demographic and health surveys in 23 African countries approximately one third of women in sub-Sahara Africa (of which Jos North is part) give birth in facilities, and no more than 13 percent receive a postnatal care visit within two days of delivery Warren, & Charlotte (2013). In fact, whether women deliver at home or in a facility, postnatal care services are often found to be very low. Moreover, PNC services, where available, often lack essential elements of care required for the optimum health of the mother and her newborn. The gap in PNC coverage needs quality health facilities and community actions to reach mothers and babies in the first days after birth.

Although in Nigeria, maternal and child morbidity and mortality are decreasing due to concurrent health actions taking by the governments of all levels and other health agencies, however, the situation are still high, the increase showing maternal mortality ratio of 1:100 higher than the regional average despite available human and maternal health situation in Nigeria FMOH, (2005).

Maternal health services (MHS) utilization particularly postnatal care services remains a major challenge in sub-Saharan Africa especially in Nigeria, the rates of maternal mortality (630 per 1,000 live births) and prenatal mortality (88.4 per 1,000 pregnancies) still remain very high WHO, (2012). The WHO factsheet (2008) indicated that globally, and particularly in Nigeria, about 80 percent of maternal deaths are due to four major causes such as server bleeding, infections, hypertensive disorders in pregnancy (eclampsia) and obstructed labour as complications after unsafe abortion caused 13 percent of maternal deaths.

Bryce et al (2003) In Nigeria, mothers and neonates are recommended to receive at least two postnatal health care visits within the period of 0-7days and 8-28days after birth Federal Ministry of Health, (2005). Women of child bearing age (WCA) inability to visit post natal clinics (48hours) following the delivery of the baby have led to so many obstetrics and gynecological complications that account for many loss of lives after delivery of baby. It was observed that, between January 2014 and June 2015, about twenty-five (25) WCA) lost their lives shortly after delivery of live babies in the three districts. This loss of lives became worrisome as these conditions are attributed to low level of know about importance of maternal health services particularly visit to health centers 24 to 72 hours after delivery and utilization of post natal services.

The underutilization of PNC Services in health facilities for years has contributed to high maternal and infant morbidity and mortality rates among women of child bearing age and this has become a health threat and a challenge not only to the population in Jos North Local Government Area but also to the entire population of Plateau State. Hence the present study on Health needs and Health problems among children of women attending postnatal care.

3. Research Questions

To guide the present study, the following research questions were stated:

- What are the health needs among children of women attending postnatal care in Jos North Local Government Area of Plateau State.

- What are the health problems among children of women attending postnatal care in Jos North Local Government Area of Plateau State.
- What are the factors influencing the health problems among children of women attending postnatal care.
- What are the nutritional problems among children of women attending postnatal care?
- What are the types of food generally used for the feeding of children of women attending postnatal care?

4. Methods

This section focused on the methods and procedure employed in the conduct of this research work. It contains the research design, population, and sample of the study, population, and instrument, procedures for instrument development, validity and reliability of the instrument, method of data collection and method of data analysis.

A survey research design was used this study. According to Trochim (2006) survey research is one of the most important research measurements. To him, the broad areas of the survey encompass any measurement procedures that involve asking questions from respondents. According to Kerlinger (2001), the survey gathers data at a particular point in time with the intention of describing the nature of existing conditions. It was then considered appropriate for the study.

Population is a set of element, people, objects or events in a given research. This population study comprises of all women that attends postnatal care in Jos North Local Government Area of Plateau State. A total of 255 volunteered mothers.

While, sampling technique is defined as a systematic process employed to select a required proportion of the target population, sample is the particular target respondent. For this research work, sample of the mothers was drawn from mothers who volunteered. A total of two hundred and fifty five mothers volunteered and were sampled for the purpose of this study. For the purpose of this research work, the instrument used for data collection is structured questionnaire developed by the researcher after a careful view of relevant literature on the topic.

Instrument is an apparatus used in performing an action. Instrument in research are often called assessment or evaluation tools. Similarly, it refers to tools employed in gathering information about specific aspects of human behavior and functioning. A researcher developed questionnaire entitled "Health needs and health problems among children of women attending postnatal care in Jos North Local Government Area of Plateau State". Questionnaire allows a researcher to collect required information quickly and cheaply. From a large number of sample population at the same time. The questionnaire has proven psychometrically sound properties over the years. These would be five (5) section of the questionnaire; section A was to obtain information on the health needs of children; Section B sought information on health problems of children; Section C centered on information such as factors influencing the health problems of children section; Section D did get information on the nutritional problems of children; and Section E sought information on the types of food generally used for feeding children by women attending postnatal care. The researcher used TRUE or FALSE.

A research instrument is said to be valid when it measures truly and accurately what it intends to measure. In validating the research instrument, the issue of validating and reliability of the instruments are imperative. Validating is the most vital characteristics of any research instrument to be viable and valid, it must be relevant and reliable. The reliability of research instrument s therefore needs to be established to further strengthen their validity.

To further ensure the content validity of the instrument, the researcher subjected it to judgment from an expert, so as to obtain the adequacy and comprehensiveness of the items as well as the clarity of expressions used. Based on the experts advise, some items were modified, some were retained and others expunged. Reliability estimate are to evaluate the stability of measures administered at different times to the same individual using the same standard (test retest reliability).

A letter of introduction that was duly signed by the Head of Department of Physical and Health Education, Faculty of Education, University of Jos Introducing the research was obtained by the researcher from the Department. The letter was used for the purpose of Instrument administration to the selected respondents for the data collection. Te researcher also considered careful observations of the respondents on the consequences of behavior while carrying out the research. The rights and dignity of participants and privacy was also considered. The researcher made it clear to the respondents that they are free to decide on whatever information they wish to share with the researcher and that they are under no pressure or obligation to disclose information that they do not wish to disclose. And for the purpose of ensuring hundred percent return of the questionnaire,

the completed questionnaires were collected on the spot.

Simple percentage method of data analysis was employed to analyse the data. The choice of simple percentage method of data analysis is appropriate because of clarity in the presentation of information thus facilitating the readers understanding.

In presenting the findings relevant to the study, the chapter has been organized in such a way that answers to the research questions are provided using statistical frequencies and percentages.

Table 1: Results

N = 251

S/N	Item	Yes		No	
	Children needs the following				
		f	**%**	**f**	**%**
1.	Immunization	222	88	29	12
2.	Good housing	151	60	100	40
3.	Affection	165	66	86	34
4.	Healthy living environment	183	73	68	34
5.	Nutritious food	164	65	87	35
6.	Good clothing	210	84	41	16

The result in table one shows immunization is important to the health needs of responses, healthy living environment 183 (73%) responses. Affection is at 165 (66%) responded thus.

Nutritious food 169 (65%) responses. Nutritious food 164 (65%) responses, good housing 151 (60%) responses were the health needs of children in Jos North Local government area of Plateau State.

Table 2. Health Problems of Children

S/N	Health Problems of Children	Yes		No	
		f	**%**	**f**	**%**
1.	Malnutrition .	209	83	42	17
2.	Diarrhea	140	56	111	44
3.	Measles	185	74	66	26
4.	Diphtheria	155	62	96	38
5.	Pertusis	40	16	41	84
6.	Malaria	180	72	71	73
7.	Tuberculosis	90	36	161	64
8.	Bleeding gums	105	42	146	58
9.	Kwashiorkor	155	58	92	37
10.	Stunted growth	190	76	60	24
11.	Rickets	132	53	119	47
12	Marasumus (severe loss of body weight)	170	68	75	30

Generally, the results in table 2 shows that Malnutrition is a health problem among 209 (83%) responses, stunted growth is a health problem among children. 190 (76%) responses, Measles is a health problem among children 185 (74%) responses, Malaria is also a health problem 180 (72%) responses, Marasumus is a health problem of children 170 (68%) responses. Kwashiorkor is a health problem of children155 (58%) responses , diarrhea is a health problem of children140 (56%) responses, Rickets 152 (53%) responses were the health problems of children of women attending postnatal care in Jos North Local Government Area of Plateau State.

Table 3: The Factors Influencing the Health Problems of Children?

N= 251

S/N	Items	Yes		No	
		f	**%**	**f**	**%**
1.	Malnutrition among children is a major health problem in the country	190	76	61	24
2.	Iodine deficiency is a huge problem in children's health.	183	73	68	27
3.	Lack of effective health intervention	161	64	90	36
4.	Lack of vitamin A	200	80	45	18
5.	Malaria is one of the most severe public health problems	48	19	203	81
6.	Stunted growth	57	23	19	77
7.	Marasumus (severe loss of body weight)	215	86	36	14
8.	Inadequate dietary intake	194	77	57	22
9.	Goiter is a serious health challenge	50	20	194	77
10.	Anemia	217	86	34	14

The results in table 3 shows that under weight is a health problem among children 215(86%), responses of Anemia 217 (86%) responses. Lack of vitamin A 200 (80%) responses; inadequate dietary intake 194(77%) malnutrition is a health problem 190(76%) responses; iodine deficiency183 (73%) responses. Lack of effective health intervention 161(64%) responses. The factors influencing the health problem of children in Jos North local Government Area of Plateau State.

Table 4: The Nutritional Problems of Children
N=251

S/N	Items	Yes		No	
		f	%	f	%
1.	Food allergies and intolerance are common nutritional problems	180	72	71	28
2.	Food refusal causes poor nutrition among children.	210	84	41	16
3.	Lack of balanced diets	220	88	31	12
4.	Children dietary and nutritional requirements should differ from adults	110	44	141	56
5.	Lack of exclusive breast feeding	200	80	45	18

The results in table four above shows that Lack if balanced diet is a nutrition problem of children 220 (88%) responses, food refusal 210 (84%) responses, Lack of Exclusive breastfeeding 200 (80%) responses, food allergies and intolerance 180 (72%) responses, were the nutritional problems of children in Jos North Local Government Area of Plateau State.

Table 5: Types of Food Generally Used for Feeding Children by Women Attending Postnatal Care in Jos North Local Government Area of Plateau State.
N=251

S/N	Item	Yes		No	
		f	%	f	%
1.	I feed my baby with pap	193	77	58	23
2.	I breastfeed my baby	230	92	21	08
3.	I like feeding my baby with mashed yam	71	28	180	72
4.	I like feeding my baby with rice	210	84	41	16
5.	I feed my baby with beans and legumes	111	44	140	56
6.	I feed my baby with plain yoghurt	121	48	130	52
7.	I usually Feed my baby with Tuwo	205	82	43	17
8.	I usually give my baby Kunu	135	54	116	46
9.	I feed my baby with cereals	150	60	97	39
10.	I usually give my baby eggs	170	68	81	32
11.	I like giving my baby fruits	210	84	41	16
12	I usually give my baby meat	190	76	60	24
13.	I give my baby juice	172	69	79	31
14.	I like feeding my baby with fish	207	82	43	17

Table 5 above reveals that I breast feed my baby 230 (92%) responses, I like feeding my baby with rice 210 (84%) and I like giving my baby fruits also 210 (84%) responses, I usually feed my baby with Tuwo 205 (82%) and I like feeding my baby with fish 207 (82%) responses, I usually give my baby meat 190 (76%) responses, I usually give my baby juice 172 (69%) responses. I usually give my baby eggs 170 (68%) responses, I feed my baby with cereals 150 (60%), I usually give my baby Kunu 135 (54%) responses, were the types of food generally used for feeding children by women attending postnatal care in Jos North Local Government Area of Plateau State.

Table 1 showed that 88% of children needs Immunization, 60% needs good housing, affection needs 66%, healthy living summed up to 73% and notorious food for children revealed 65% while good clothing needs of children showed 84%. This was expected because people are supposed to have the basic knowledge of human existence and these things are all necessities for human existence. Doctors and nurses explain/educate the women on the health needs of children thereby causing them to have a high level of knowledge of health needs of children. This is in line with the World Health Organisation (WHO) 2014, when it stated: health is a state of complete physical, mental and social well-being. And not merely the absence of diseases or infirmity. Furthermore strokes, Noren and Shindell (2005); defined health as a state characterized by anatomic, physiologic and psychological integrity an ability to perform personnaly valued family, work and community roles and ability to deal with physical and biological, psychological, and social stress.

The result in table 2 shows malnutrition is a health problem (83%). This is evidence that they have a negative perception towards malnutrition because it is expected that any woman who has a negative perception would do the necessary thing to make sure her child is well nourished.

This is supported by Kajang and Jatau (2012); who defines health problem as any deviation from complete physical, mental and social well being and not merely the absence of diseases or infirmities. Also the WHO (2013) defines health problem as a state in which we are unable to function normally, state of ill health, unhealthiness.
The results in table 3 shows that underweight is a health among children (86%), Anemia (86%), lack of vitamin A (80%), inadequate dietary intake (79%) and malnutrition (76%). This was expected because underweight is a common health problem especially with women that have little knowledge about nutritional needs of children.
WHO (2015) defined underweight as low weight for age is called "under weight" while "wasting" is severe underweight or substantial weight loss that is usually a consequence of acute food shortage or disease. Further mire the prevalence of underweight had decreased to 23percent and stunting had dropped to 41 percent but wasting increased by 14percent NDHS (2013).

The results in table 4 reveal that the lack of balanced diet (88%) food refusal causes poor nutrition among children (84%). Food allergies and intolerance are common nutritional problems among children (72%) this is in line with exceptions because the level of knowledge of mother on the nutritional problem of children. It has been established that the respondents have a very high level of knowledge on nutritional problems of children. This is supported by Deborah (2010). WHO found out that children dietary and nutritional requirements differ from those of adults because they are still growing.

Also food refusal is a big contributor poor nutrition in children whether it is dislike of certain colours or textures of food Deborah (2010).

Table 5 reveals that the, "I breast feed my baby (92%); I like feeding my baby with rice (84%); I like feeding my baby with fish (82%); I fed my baby with pap (77%). This was expected because most mothers feed their babies with the above mentioned in agreement FMH/DCA (2005) stated that complementary foods are often introduced early in Nigeria, with 23 percent of children under age six months and 38 percent of children between four and five months old consuming solid or semi-solid foods in addition to breast milk.

However, I like feeding my baby with mashed yam (28%). This is expected because most mothers don't give their babies mashed yam in line with this Omotola (2012) stated that a common problem associated with most complementary food in Nigeria is inadequate, sufficient proteins, vitamins and minerals.

5. Conclusions

Based on the findings of the study, the following conclusions were drawn:

- The factors influencing the health problem of children in Jos North local government area of Plateau State were anemia underweight inadequate dietary intake, and malnutrition among children were factors inadequacy the health problems.
- The nutritional problems of children in Jos North local government area of Plateau State were lack of balanced diet, lack of exclusive breastfeeding food refusal causes poor nutrition among children food allergies, and intolerance and children dietary and nutritional requirements should differ from adults were the nutritional problems of children.

6. Recommendations

Based on the summary and conclusions of the study, the following recommendations were made:

- Mothers should be encouraged to provide different nutritional food from what adult eat because of stunted growth among children and malnutrition.
- Health seminars should educate mothers on the importance of giving their children balanced diet.
- Proper nutrients should be designed for children different from that of adult.

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Peer Group Influence, Socio-Economic Background and Gender Differentiating Psychological Well-Being among Adolescents of Senior Secondary Schools in Ogun State

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Abstract. The concern for proper adolescents' psychological well-being is to ensure that children are properly integrated into healthy family in which young people will thrive, translating into a healthier society. In view of this, this study investigated and reported the social factors differentiating psychological well-being of Senior Secondary School adolescents in Ogun State. A survey research design of the ex-post-facto type was employed in the study. Two thousand four hundred (2400) Senior Secondary School Two (SSS2) students comprising 1200 male and 1200 female were sampled for this study. Three (3) validated instruments: Psychological Well-being Scale, Social Economic Status Scale and Peer Group Influence Scale were employed to obtain responses from the participants. Analyses of data were done using descriptive statistics and logistic regression analysis fixed at the .05 significant levels. Results revealed that peer influence (odd ratio = 3.474, Wald value = 29.773, $\chi 2 = 41.523$, $p < .05$), socio-economic background (odd ratio = 3.356, Wald value = 30.211, $\chi 2 = 24.960$, $p < .05$), and gender differentiated (odd ratio = 1.633, Wald value = 25.712, $\chi 2 = 33.005$, $p < .05$) differentiated adolescents' level of psychological well-being. Age did not differentiate adolescents' level of Psychological well-being (odd ratio = .301, Wald value = 1.034, $\chi 2 = 2.171$, $p < .05$). The findings showed that all the social factors are potent in differentiating adolescents' level of psychological well-being. It is concluded that the home environment should be a strong source of support for developing adolescents psychological wellbeing by providing close relationships, strong parenting skills, good communication, and modeling positive behaviour. Therefore, modifications in the home environment should be made more favourable for the enhancement of adolescents' psychological well-being.

Keywords: Adolescents, Psychological wellbeing, peer influence, Social Economic Status, gender, Secondary Schools.

1. Introduction

Adolescence as a developmental period is filled with many challenges. Early developmental theorists, defined the period of adolescence as one of identity versus role confusion, in which adolescents must determine who they are, combining their self-understanding and social roles into a coherent identity. Today, Adolescents live in a society which has become multi-complex, thus making the roles of adolescents very diffuse and confusing. The roles of adolescents and their developmental tasks are no longer well defined and prescribed. Knowledge explosion, material wealth pursuit, plurality of the society and estrangement from the extended family system, the hypocrisy of adult standards, the fallacy of physical maturity all present a great battle for the adolescent to fight with the dilemma of indefinite status (Hill, Bromell, Tyson, &Flint, 2007).

Coupled with this complexity are the multifarious needs (biogenic, physiogenic, sociogenic and psychogenic) that the adolescent has to satisfy. He has got exuberant energy with which to pursue his needs but perhaps not the logical rationale with which to estimate the balance between degrees of freedom and the threshold of danger. Thus, adolescent engages in activities that pose real threat to his/ her psychological well-being (Adenuga & Ayodele, 2010; Hill *et al*, 2007, Mill, 2010).

Adolescence is full of challenges. The change is fast, everywhere and hard to keep up with: the body changes in response to increasing levels of gender hormones; the thinking process changes as the child is able to think more broadly and in abstract ways; the social life changes as new people and peers come

into scope. Yet the child needs to deal with every single one of these changes, all at the same time! Thus, making the issue of psychological well-being a great concern in adolescence is essential (Adenuga & Ayodele, 2010; Mill, 2010).

Psychological well-being is a multi-dimensional concept. Cheerfulness, optimism, playfulness, self-control, a sense of detachment and freedom from frustration, anxiety and loneliness had been accepted as dimensions of psychological well-being (Sinha & Verma, 1992 cited in Adenuga & Ayodele, 2010). McCulloch (1991) as cited by Mills (2010) has shown that satisfaction, morale, positive effect and social support constitute psychological well-being.

Psychological well-being is a point of much emphasis in society today. Whereas insurance companies and society in general once thought of a person's health mainly in physical terms, in modern society personal wellness has come to refer to a more thorough definition that includes psychological well-being. In regard to psychological well-being, within the literature, happiness has generally been viewed as the outcome variable (Hill *et. al* 2007; Mills, 2010).

Traditionally, psychological research has focused on negative states, their determinants and consequences (Chang, 1998 cited in Adenuga & Ayodele, 2010). Studies on depression, separation, alienation and similar topics focus on people's suffering and its deleterious effects on their psychological and physical states until relatively recently, when few studies have been conducted on subjective moods or feelings of well-being and their determinants (Crocker, Luthertanen, Baline, & Broadnax, 1994).

Perhaps, due to the fact that psychological well-being is a subjective term which means different things to different people, earliest literature focused on short-term affective well-being (happiness) at the expense of enduring effects. Psychological well-being is defined as states that emerge from feeling of satisfaction with one's close interpersonal relationships and with one's occupation and financial situation (Bar-On, 2005). In this study, it is defined as a combination of happiness, life satisfaction and depression. Happiness is an emotional state whereas life satisfaction addresses a more global cognitive evaluation of one's life (Compton, 2005; Khramtsova *et al*, 2007). Whereas happiness and life satisfaction are positive affects, depression is a negative affect. Both effects tell us the well-being of the individual. At present much more is known about negative effects of depression on student success than about the benefits of happiness and life satisfaction (Khramtsova, *et al*, 2007). For example, depression is negatively related to students' success, grade point average and less time spent on homework (Field, 2001 as cited in Salami, 2010).

However, there are remarkable differences in the abilities of adolescents to cope with the challenges which confront them. Some adolescents have great difficulty in dealing with problems which for others would be minor. When these young people are not able to cope with stresses in an adaptive manner they may develop problem behaviours and are at risk of developing mental health problems. Other adolescents with major problems seem to be able to emerge from stressful encounter not only successfully, but also with increased abilities and resources (Khramtsova, *et al*, 2007, Salami, 2010).

It is worthy to note that contemporary studies undoubtedly show that higher functions in no small measure develop under the influence of social and cultural factors. Emotional intelligence is a novel area with regard to research, especially with regard to testing emotional intelligence and establishing the role of emotional intelligence during the adolescence stage.

Adolescence is in and of itself a difficult challenge in the realms of emotions. The adolescent is faced with new relationships and atmosphere where proper social integration is of utmost importance for success. As the adolescent travels on this journey to the time of graduation and engages in the progression towards adulthood, being emotionally competent is not only important, it is a necessary ingredient for successful journey. Goleman (1995) stated that students who have emotional competency can better deal with the pressure of peer politics, the higher demands required for academics, and the temptations of alcohol, drugs and gender.

Peer group is another variable that affects the behaviour of the adolescents. Peer pressure can be both negative and positive. The researcher observed that the negative aspect of peer pressure strives more than the positive aspect. Adolescents belong to one peer group or the other as a source of identity and social support. They conform to the ideas, beliefs and judgment of the peer group and they spend much more time, with their peers than parents.

According to Conger and Chao (1996) cited in Ajidahun (2011), adolescents spend more time with peers because of low self-esteem, and internal pressure which makes adolescents susceptible to peer pressure. The authors believe that adolescents who

see themselves as unintelligent, unpopular and unattractive are more vulnerable to peer pressure because their hunger for a sense of acceptance and approval compel them to seek such things through conformity. Adenuga and Ayodele (2010) are of the opinion that the influence of peer group on adolescents' wellbeing can be examined by how they spend their free-time.

Adolescents spend much time with peers and receive less adult supervision and control. They try to avoid close supervision by parents. They become more aware of the values and behaviour of their peer group. And this lures them to some behavioural problems which are anti-social in nature such as robbery, cultism, prostitution and drug abuse (Ajidahun, 2011). In order to feel belonged and be part of their groups, adolescents sometimes conform most of the time because of the benefit they derive in joining their friends. Some of the benefits may be financial benefits, hailing and acceptance.

Conger, Ge, Elder Jr., Lorenz, and Simons (1994) cited in Fox, Scholar & Timmerman (2003), described low socio-economic background as "a high level of economic pressure [which] indicates spousal agreement that the family (a) cannot meet its material needs, (b) often falls behind in paying its debts, and (c) has had to cut back on everyday expenses in an attempt to live within available means" (p. 543). Oftentimes, SES is used interchangeably with social class, and for the purpose of this study it will be considered as such. Therefore, throughout this article references made to low or high SES can be thought of as references to low or high social class.

Another variable considered in this study is gender. Gender relates to the difference in gender (that is, either male or female) and how this quality affects their dispositions and perception toward life coping skills (Adenuga & Ayodele, 2010). The difference in gender as it affects students' and coping skills is inconclusive (Adenuga & Ayodele, 2010). This has necessitated the need to find out if there is any significant difference between male and female adolescents in the levels of psychological well-being and parenthood.

Age is considered one of the independent variables that may likely mediate the effect between the levels of psychological well-being and parenthood among adolescents in this study. Cognitive development and maturity (which are associated with age) are necessary for a worthwhile mental health. Age of the individual, as it increases, usually affects the various developmental changes. It also affects every area of human performance (Ukueze, 2007). Therefore, it has become necessary to examine the extent to which age affect the levels of psychological well-being and parenthood of adolescents.

In the last decade, psychological well-being has been a subject of investigation in Nigeria (Balogun, Bada & Adejuwon, 2013). However, despite the growing body of literature on psychological wellbeing, only few African studies have explored psychological wellbeing and parenthood among adolescents in Nigeria. In particular, there are relatively no considerable empirical studies on the psychosocial factors in differentiating psychological well-being and parenthood among senior secondary school adolescents in Ogun State, South-West, Nigeria.

2. Research Hypotheses

- The Peer group influence will not significantly differentiate the level of psychological well-being
- Socio-economic background will not significantly differentiate the level of psychological well being
- Adolescents' age will not significantly be differentiated the level of psychological well-being
- Adolescents' gender will not significantly be differentiated the level of psychological well-being

3. Methodology

Research Design: This study adopted the descriptive research design of the ex-post-facto type to investigate the psychological variables that were critical in differentiating the level of psychological well-being among adolescents from senior secondary schools in Ogun State.

Sample and Sampling Technique: Sampling was done through stratified random sampling technique. The State was stratified into four major educational divisions namely: Remo, Ijebu, Yewa and Egba (RIYE). There are twenty Local Government Areas in the four Educational divisions in Ogun State. Simple random sampling was adopted to pick two Local Government Areas from each of the Educational divisions. In total, eight Local Government Areas represented the interest of the four Educational Divisions.
The selection of the schools were done through balloting method in which all the names of all the secondary schools in the selected divisions were written based on the strata (local governments) on

separate sheet of paper of equal size. These sheets were folded and put into 16 plastic bowls (8 public and 8 private). After thorough reshuffling, and without looking into the plastic bowls, the researcher picked up three (3) slips each from each of the 16 bowls to get out the forty-eight (48) participating schools for the study.

In each of the participating schools, 50 students were randomly selected from SSII classes (Science, Art, and/or Commercial). From these classes, 50 students (comprising 25 male and 25 female) were purposively selected to participate in the study. In all, 2400 SSII students comprising 1200 male and 1200 female within the age range 13 – 17 years were sampled for this study.

Research Instruments: The researcher used 4 validated instruments namely:

Psychological Well-being Scale: *Psychological well-being was measured with the Ryff's (1989) scales of psychological well-being.* Participants response using a six-point format: strongly disagree (1), moderately disagree (2), slightly disagree (3), slightly agree (4), moderately agree (5), strongly agree (6). Responses to negatively framed item were reversed in the final scoring procedures so that high scores indicate high self-ratings on the dimension assessed. The internal consistency (coefficient alpha) was .913.

Peer Group Influence Scale is a 25-item sub-scale of the Inventory of Parent and Peer Attachment (IPPA) was developed by Armsden & Greenberg (1987) in order to assess adolescents' perceptions of the positive and negative affective/cognitive dimension of relationships with parents and close friends -- particularly how well these figures serve as sources of psychological security. The items are scored on a five-point scale ranging from almost never (1) to almost always (5). The reliability coefficient for the 25-item peer influence sub-scale was .81. Using the Cronbach's alpha model, the reliability coefficient for the IPPA was calculated between 0.87 and 0.93 (Armsden & Greenberg (1987). A re-validation of the peer influence sub-scale was done by the researcher and yielded a Cronbach alpha of 0.81.

Method of Data Analysis: The data collected in the study were analysed descriptively and inferentially. The characteristics of the respondents were described using frequency counts, simple percentages, mean and standard deviation scores. Inferentially, the logistic regression analysis set at the .05 significant level was used to analyze the hypotheses generated for the study. All these were done using the SPSS computer analysis.

4. Results and Discussions

Table 1: Logistic regression coefficient predicting influence of peer group on the level of psychological well-being

2 Log = 178.555
Cox & Snell R^2 = .163
Nagelkerke R^2 = .256
Chi-square (χ^2) = 41.253

Predictor	B	S.E	Wald	Df	Sig.	Odd Ratio (Exp. β)
Psychological well-being	-2.001	.178	29.773	1	.047	3.474
Constant	-3.543	.323	40.013	1	.000	.000

Note: N =2400, *P<.05 (2-tailed)

The results of the logistic regression analysis show that the full model which considered the differentiating influence of peer influence on psychological well-being was statistically significant ($\chi 2 = 41.253$, df = 1, N = 2400, $p < .05$). This implies that the odd for senior secondary school adolescents to indicate their levels of psychological well-being were related to peer influence. The model correctly classified approximately all the cases. The "pseudo" R estimates indicate that the model explained between 16.3% (Cox & Snell R Squared) and 25.6% (Nagelkerke R Squared) of the variance of the peer influence in differentiating the levels of psychological well-being among senior secondary school adolescents.

The result explains that the environment of the students play a significant role in their happiness, social involvement, and sociability, therefore the external influence on the adolescents' decisions cannot be jettisoned. This finding is not at variance with the findings of Ebenuwa-Okoh and Onoyase (2014) whose finding revealed that friends of adolescents have stronghold on their lives because of the search for autonomy and role identity. Similarly, Steinberg and Monaham (2007) in their study reported peer influence as a primary contextual factor contributing to adolescent heightened tendency to make risky decisions.

Table 2: Logistic regression coefficient predicting influence of socio-economic background on the level of psychological well-being

2 Log = 29.588
Cox & Snell R^2 = .087
Nagelkerke R^2 = .133
Chi-square (χ^2) = 24.960

Predictor	B	S.E	Wald	Df	Sig.	Odd Ratio (Exp. β)
Psychological well-being	-1.141	.403	30.211	1	.009	3.356
Constant	-2.450	.927	28.333	1	.000	.000

Note: N =2400, *P<.05 (2-tailed)

The results of the logistic regression analysis show that the full model which considered the differentiating influence of socio-economic background on the dependent variables (psychological well-being) was statistically significant ($\chi 2$ = 24.960, df = 1, N = 2400, p < .05). This implies that the odds for senior secondary school adolescents to indicate their levels of psychological well-being were related to their socio-economic background. The model correctly classified approximately all the cases. The "pseudo" R estimates indicate that the model explained between 8.7% (Cox & Snell R Squared) and 13.3% (Nagelkerke R Squared) of the variance of the socio-economic background in differentiating the levels of psychological well-being among senior secondary school adolescents.
These findings sharply contradict the findings of Raboteg-Šarić., Brajša-Žganec & Šakić (2009) that higher perceived material well-being among adolescents to a great extent will influence their psychological and subjective well-being. Also, the general assertion that family economic hardship will adversely affects the adjustment of adolescents experiencing economic disadvantage (Conger et al., 2000) can be ascertained.

Table 3: Logistic regression coefficient predicting influence of age on the level of psychological well-being

2 Log = 15.511
Cox & Snell R^2 = .031
Nagelkerke R^2 = .078
Chi-square (χ^2) = 2.171

Predictor	B	S.E	Wald	Df	Sig.	Odd Ratio (Exp. β)
Psychological well-being	-.167	.147	1.034	1	.132	.301
Constant	-.451	.080	.537	1	.000	.000

Note: N =2400, *P<.05 (2-tailed)

The results of the logistic regression analysis show that the full model which considered the differentiating influence of age on the dependent variables (psychological well-being) was not statistically significant ($\chi 2$ = 15.511, df = 1, N = 2400, p < .05). This implies that the odds for senior secondary school adolescents to indicate their levels of psychological well-being were not related to their age. The model correctly classified approximately all the cases. The "pseudo" R estimates indicate that the model explained between 3.1% (Cox & Snell R Squared) and 7.8% (Nagelkerke R Squared) of the variance of the age in differentiating the levels of psychological well-being among senior secondary school adolescents.
It could be deduced that adolescents with low psychological well-being and poor mental health irrespective of their age tend to form less than desirable self-evaluations, which significantly affect their happiness and life satisfaction. This finding therefore, contradict the findings of Nishikawa (2009), Veenstra, Lindenberg, Oldehinkel, De Winter & Ormel (2006), and Muris,Meesters & Van den Berg(2003) who found that lower levels of perceived parental emotional warmth and higher levels of rejection and overprotection were linked to increase mental health problems in adolescents regardless of the age.

Table 4: Logistic regression coefficient predicting influence of gender on the level of psychological well-being

2 Log = 26.008
Cox & Snell R^2 = .136
Nagelkerke R^2 = .207
Chi-square (χ^2) = 33.005

Predictor	B	S.E	Wald	Df	Sig.	Odd Ratio (Exp. β)
Psychological well-being	.081	.027	25.712	1	.006	1.633
Constant	3.446	.052	28.999	1	.000	.000

Note: N =2400, *P<.05 (2-tailed)

The results of the logistic regression analysis show that the full model which considered the differentiating influence of gender on psychological well-being was statistically significant ($\chi 2 = 33.005$, df = 1, N = 2400, $p < .05$). This implies that the odd for senior secondary school adolescents to indicate their levels of psychological well-being was related to their gender. The "pseudo" R estimates indicate that the model explained between 13.6% (Cox & Snell R Squared) and 20.7% (Nagelkerke R Squared) of the variance of the gender in differentiating the levels of psychological well-being and parenthood among senior secondary school adolescents.

This result is in line with the findings of Flouri and Buchanan (2003) who reported that adolescents who possess low psychological well-being or psychological distress may also exhibit characteristics of low levels of happiness and self-efficacy, along with high levels of depression. It can be deduced that adolescents with low psychological well-being will tend to form less than desirable self-evaluations, which significantly affect their happiness and satisfaction. This might be as a result of the way the adolescents account for the relationship between their behaviour and the results of their behaviour (Deryakulu, 2002).

5. Conclusion and Recommendations

On the basis of the evidences from the results, the current study concluded that psychological well-being was significantly differentiated by peer influence, socio-economic background and gender. As a result, it can be implied that social factors are essential to an adolescent's psychological well-being; hence the following conclusions were drawn from the findings of the study:

- Peer group influence significantly differentiated the level of adolescents' psychological well-being.
- Socio-economic background significantly differentiated the level of adolescents' psychological well-being.
- Age did not significantly differentiate the level of adolescent' psychological well-being.
- Gender significantly differentiated the level of adolescents' psychological well-being.

Based on the conclusion drawn from this study, it is recommended that the home environment should be a strong source of support for developing adolescents' psychological wellbeing by providing close relationships, strong parenting skills, good communication, and modeling positive behaviour. Therefore, modifications in the home environment should be made more favourable for the enhancement of adolescents' psychological well-being.

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Influence of Knowledge on Attitude and Practice of Cancer prevention Strategies among Staff in Federal Universities of North-Central Zone, Nigeria

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Abstract. The study seeks to: influence of knowledge of cancer prevention strategies on attitude towards cancer prevention strategies, knowledge of cancer prevention strategies on practice of cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria. ex-post facto research design was used for the study. The population of the study comprised of 25,361 academic and non-academic staff of the seven Federal Universities in the North-central Zone, Nigeria. A multi stage sampling was used to select 756 respondents. The study found that, knowledge of cancer prevention strategies significantly influence attitude towards cancer prevention strategies (r = 0.838 p=0.0012), knowledge of cancer prevention strategies did not influence practice of cancer prevention strategies (r = 0.071 p=0.2). Based on the findings, it was concluded that; Knowledge of cancer prevention strategies translate into positive attitude towards cancer prevention strategies however, Knowledge of cancer prevention strategies do not mean that staff in Federal Universities of North-central Zone, Nigeria practice cancer prevention strategies. It was therefore recommended that Adequate intervention programmes such as informed radio jingles and health education on improved practice of avoidance of risk factors and health education on positive health behaviours should be carried out by Agencies of government (MDAs), Non-governmental organisations on Academic and Non-academic staff of Universities in North-central Zone to bridge the gap that exist between knowledge, attitude and practice.

Keywords: Knowledge, Cancer, Prevention, Strategies, Attitude, Practice

1. Introduction

Cancer ranks highest in terms of economic loss of all the fifteen (15) leading causes of death in the world. In Africa, home for large percentage of developing countries is not left out of the scourge of cancer. Reports have shown that 650,000 indigenous Africans run the risk of dying from cancer out of 965 million diagnosed. World Health Organization {WHO} (2012) revealed that 24.6 million people live with cancer worldwide. Estimated cancer incidence in Africa is between 70-100/100,000 population. As at 2005, the commonest cancer in men is Kaposi sarcoma (15.5%) with cancer of the cervix representing 22.2% of all cancers among women. Most cases present at advanced stages when curative measures may be unsuccessful (Parkin, Whelan, Ferlay, Treppo, & Thomas 2015). WHO (2012) report shows that prostate cancer and liver cancer had taken the lead with 13.7% and 11.5% respectively whereas Kaposi sarcoma represent only 8.7% of all cancer cases, the incidence rate of cervical cancer in Nigeria is 25/100,000

According to a study in Nigeria on knowledge of cancer prevention strategies conducted by Akorede, Getso, Abdulfath, Nofiu and Oladipupo (2018) it was revealed that majority of respondents used for the study were Knowledgeable about cancer prevention strategies. In a related version, a study conducted in Nigeria by Nnodu, Erinosho, Jamda, Olaniyi, Adelaiye and Lawson (2010) on the Knowledge, Attitude and Practice of Cervical cancer, revealed that respondents were asked if they know of cervical cancer and human papilloma virus. The outcomes indicate that very small proportions know about these diseases and overwhelming majority of the respondents said that cervical cancer and human papilloma virus could not be prevented. This revelation is an indication that the knowledge of cancer was low.

Attitudes are the beliefs held by people and feelings towards concept and body of knowledge, it is an important factor towards the prevention strategies of cancer as well as avoiding risk factors that could prone an individual to the deadly disease. In a study conducted in South Africa by Ramathuba, Ratshirumbi and Mashamba (2013), the majority of

the women who participated in the study (82.7%) reported that if they noticed any change in their breast, they would consult the medical doctor, while 14.0% said that they would consult the traditional doctor and 3.3% would consult the prophet. The issue of religious and cultural belief might play a significant role in the health-seeking behaviour (attitude) of the staff in North Central-zone, Nigeria.

According to Azubuike and Okwuokei (2013), practice of primary prevention strategies of cancer has a very strong association with knowledge and practice of early detection strategies. The study showed that not all who knew about the preventive strategies practiced it, which also revealed that there is a very strong indication that practice increases as level of knowledge increases. Additionally, Azubuike and Okwuokei (2013), posited that there is an existing association between the knowledge of cancer risk factors and practice of preventive strategies. Suggesting that knowledge of the risk factors seems to be a motivation to practice. Furthermore, previous study by Haji-Mahmoodi, Montazeri, Jarvandi, Ebrahimi, Haghighat and Harirchi (2012) has also identified relationship between knowledge and practice of preventive procedures. However, the commonest reason reported for not practicing any of the preventive procedures was the feeling that one cannot get breast cancer, followed by lack of awareness and forgetfulness and then avoidance of fear and anxiety. Specifically, the feeling that one cannot get breast cancer' indicates disbelief and superstition. Disbelief and misconception about cancer has been reported as contributory factor to late reporting of signs and symptoms (Haji-Mahmoodi et al 2012). North-central Zone, Nigeria is one of the six geo-political zones of the country. The zone is the most unique region in the country consisting of seven (7) states including the Federal Capital Territory (FCT). The zone has combinations of several ethnic groups that can be referred to as a little representation of the entire country. North Central Nigeria zone consist of; Kwara (Yoruba), Kogi state (Igbira, Yoruba, & Igala), Abuja (Gbwari), Nasarawa state (Hausa), Niger state (Hausa, Nupe & Fulani), Plateau State (Beerom, Ganang, Afizere), Benue State (Tiv & Idoma). This shows a fair distribution of ethnic groups in Nigeria. Thereby creating a research population that is capable of generalization. These facts necessitate a study on assessment of knowledge, attitude and practice of cancer prevention strategies Strategies among staff of Federal Universities in North-central zone, Nigeria.

The high cases of cancer in North-Central Nigeria cannot be far away from the lack of knowledge of predisposing factors such as age, alcohol, sedentary lifestyle, Human Papiloma Virus, obesity, exposure to radiation and so on as stated by Nnodu, et al (2010) and a perceived low level of knowledge, poor attitude towards early reporting of signs and symptoms and poor practice of prevention strategies of cancer. Specifically, a study conducted in North-Central and South-West on knowledge and believes towards cervical cancer shows that; all of the women in the selected focused group had no knowledge of cervical cancer. Meanwhile, most of the participants in Abuja who are Muslim women had heard about cervical cancer, but no knowledge of risk factors. However, in Ondo state, none of the women in the group of a FGD had ever heard of cervical cancer. Based on the forgoing, it is believed that a gap of adequate knowledge, negative attitude and poor practice exist in the North central geo-political zone of Nigeria. In light of the above, the researcher assessed the influence of knowledge, attitude and practice of cancer prevention strategies among staff of Federal Universities in North Central Zone, Nigeria

2. Purpose of the Study

This study assesses:

- Whether knowledge of cancer prevention strategies influences attitude towards cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria
- Whether knowledge of cancer prevention strategies influences practice of cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria

3. Research Questions

The study was proposed to answer the following specific research questions:

- Will knowledge of cancer prevention strategies influence attitude towards cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria?
- Will knowledge of cancer prevention strategies influence practice of cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria?

4. Hypotheses

- There is no significant influence of knowledge of cancer on attitude towards cancer prevention strategies among staff in

Federal Universities of North-central Zone, Nigeria

- There is no significant influence of knowledge of cancer on practice of cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria

5. Methodology

For the purpose of this study, ex-post facto research design was used. Ex post facto means after the fact, design. In ex-post facto, experimentation is not feasible, the researcher identifies extent that already occur or conditions that already were present and then collects data to investigate possible relationship between factors and subsequent characteristics of behaviour (Salkind, 2010). The population of the study comprised of 25,361 academic and non-academic staff of the seven Federal Universities in the North-central Zone, Nigeria. All the seven Federal Universities are; University of Ilorin (4,232), University of Jos (4,140), University of Agriculture Makurdi (3,912), Federal University of Technology Minna (3,122), University of Abuja (4,510), Federal University, Lokoja (2,504), and Federal University, Lafia (2,940).

The sample size for the study was 756 respondents representing 4% of the target population. In order to achieve 756 from the population of 25,361 which was considered adequate because the Research Advisor (2006), stressed that for a population of 25,361, 378 respondents are adequate. However, the researcher doubled the figure to have a wider coverage of respondents. In order to draw the desired sample, multi-stage sampling procedure was employed for the study. Multi-stage sampling procedure involves simple random sampling procedure, stratified sampling procedure, proportionate sampling procedure

Table 1: Sampled Number of Respondents from Selected Federal Universities in North-central Nigeria

S/N	Name of Institution	Academics (a)	Sample Size Selected	Non-Academics (b)	Sample Size Selected	Total Sample Size Selected
1.	Federal University of Technology Minna	703	30	2,420	96	126
2.	University of Agriculture Makurdi	1,142	46	2,770	110	156
3.	University of Abuja	1,129	48	3,381	136	184
4.	Federal University Lafia	630	28	2,812	94	122
5.	University of Jos	1,296	52	2,844	116	168
		5,690		12725		756

5.1 Research Instrument

The instrument for this study was a researcher-developed close-ended questionnaire titled "Assessment of Knowledge, Attitude and Practice of Cancer Prevention strategies among Staff of Federal Universities in North-central Zone Nigeria". The questionnaire consisted of four sections. Section A consisted of five (5) items on demographic characteristics of the respondents, Section B consisted of ten (15) items on knowledge of cancer prevention strategies among staff in North central zone Nigeria, Section C contained of fifteen (15) items on attitude towards cancer prevention strategies among civil servants in North central zone Nigeria, Section D consisted of fifteen (15) items on practice of cancer prevention strategies among staff of Federal Universities in North-central Zone Nigeria.

In sections B and C a four (4) point Likert scale was used as follows:
Strongly agree (SA) - 4,
Agree (A) - 3,
Disagree (D) – 2 and
Strongly disagree (SD) – 1 for sections B and C to rate the Knowledge and Attitude of the respondents towards cancer prevention strategies.
Furthermore,
A modified four point Likert scale of: Most often (MO), Often (O), Less often (LO), and Not at All (NA) was used as follows:
Most often (MO) – 4,
Often (O) - 3,
Less often (LO) - 2, and
Not at All (NA). – 1 for section D to rate the practice of the respondents towards cancer prevention strategies. Any mean score of 2.5 and above is

acceptable or positive and any mean score that was below 2.5 was not acceptable or negative

To ensure the face and content validity of the research instrument, the researcher-developed questionnaire was validated by five (5) jurors in the Departments of Human Kinetics and Health Education, Nursing Science and Veterinary Public Health of Ahmadu Bello University, Zaria. The suggestions made by the jurors were fully adhered to and a final draft of the questionnaire was printed and used for pilot testing.

Pilot Study

For the purpose of pilot testing of the instrument, the University of Ilorin was selected using simple random sampling technique. The selected University was similar to sampled Universities. A total of thirty (30) respondents, thus, fifteen (15) academic and fifteen (15) non-academic staff were purposively selected. Also, copies of the questionnaire were administered on the respondents in their various offices until the required number of sample size was obtained. The copies of questionnaire were retrieved on the spot and processed for reliability through a split half method, thus, the copies questionnaires were divided into two. The two halves were correlated to determine the level of reliability of the instrument with the use of Cronbach Alpha, Spearman Brown Rank Order (SBRO) and Guttman split-half.

The results revealed that Spearman-Brown Split Half, Gutman Split Half and Cronbach Alpha reliability on knowledge, attitude and practice of cancer prevention strategies are 0.839, 0.813 and .859 respectively. This was a confirmation of test of reliability which according to Spiegel (1992), revealed that, the instrument is considered reliable if it's reliability coefficient lies between 0 and 1, and that the closer the calculated reliability coefficient is to zero, the less reliable is the instrument, and the closer the calculated reliability co-efficient is to 1, the more reliable is the instrument. This therefore, showed that the instrument to be used for this study was highly reliable.

To test the formulated hypotheses, the following statistical procedures were adopted: -Descriptive statistics of frequency distribution, percentages, mean and standard deviation were used to describe the demographic information of the respondents and to answer the research questions on knowledge, attitude and practice of cancer prevention strategies among staff in selected Federal Universities in North-central Zone Nigeria respectively.

Inferential statistics of one sample t-test was used to test for null hypotheses on significant knowledge, attitude and practice of cancer prevention strategies among staff of Federal Universities in North-central Zone Nigeria. Also, Pearson Product Moment Correlation (PPMC) was used to test the null hypotheses of significant influence of knowledge on practice, and attitude on cancer prevention strategies.

Independent sample t-test was used to test null hypothesis on differences between gender (male and female), in their knowledge attitude and practice of cancer prevention strategies. The independent sample t-test is best to establish differences between two variables.

6. Results

Research Question One: Will knowledge of cancer prevention strategies influence attitude towards cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria?

Table 2: Mean Score of responses on the influence of Knowledge on Attitude of Cancer Prevention strategies among Staff of Federal Universities in North-central Zone.

Variables	M	SD	Mean Difference
Knowledge	47.7933	11.5431	
			2.3594
Attitude	45.4339	7.5414	

A critical look into Table 2 shows mean score aimed at finding influence of knowledge of cancer prevention strategies on attitude towards cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria. Knowledge has a mean of 47.7933 and standard deviation of 11.5433 while attitude has a mean of 45.4339 and standard deviation of 7.5414 with a mean difference of 2.3594. The results revealed that knowledge of cancer prevention strategies influence attitude towards cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria.

Research Question 2: Will knowledge of cancer prevention strategies influence practice of cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria?

Table 3: Mean score of responses influence of Knowledge on Practice of Cancer Prevention strategies among Staff of Federal Universities in North-central Zone.

Variables	**M**	**SD**	**Mean difference**
Knowledge	47.7933	11.5431	
			12.0738
Practice	35.7195	7.5414	

Table 3 is a mean score aimed at finding knowledge of cancer prevention strategies do not influence practice of cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria. Knowledge has a mean of 47.7933 and standard deviation of 11.5431 while standard deviation has a mean of 35.7195 and standard deviation of 7.5414 with mean difference of 12.0738. The results revealed that influence do not exist between knowledge and practice of cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria.

Hypothesis One: Knowledge of cancer prevention strategies will not significantly influence attitude towards cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria

Table 4: Pearson Product Moment Correlation coefficient influence of Knowledge on Attitude of Cancer Prevention strategies among Staff of Federal Universities in North-central Zone.

Variables	**M**	**SD**	**r**	**df**	**p**
Knowledge	47.7933	11.5431			
			0.838	751	0.0012
Attitude	45.4339	7.5414			

Correlation is significant at the 0.05 level (2-tailed) r = 0.838 p=0.0012

A critical look into Table 4 shows Pearson product moment correlation analysis aimed at finding influence of knowledge of cancer prevention strategies on attitude towards cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria. The results revealed that significant influence exist between knowledge and attitude. This is because the calculated p value of 0.0012 was found to be lower than the 0.05 alpha level of significance at a correlation index value of 0.838. Therefore, the null hypothesis which stated that knowledge of cancer prevention strategies will not significantly influence attitude towards cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria, is hereby rejected.

Hypothesis 2: Knowledge of cancer prevention strategies will not significantly influence practice of cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria

Table 5: Pearson Product Moment Correlation coefficient influence of Knowledge on Practice of Cancer Prevention strategies among Staff of Federal Universities in North-central Zone.

Variables	M	SD	r	df	p
Knowledge			47.7933	11.5431	
	0.071	751	0.2		
Practice	35.7195	7.5414			

Correlation is significant at the 0.071 level (2-tailed) r = 0.071 p=0.2

Table 19 is a Pearson product moment correlation analysis aimed at finding if knowledge of cancer prevention strategies will not significantly influence practice of cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria. The results revealed that significant influence exist between knowledge and practice. This is because the calculated p value of 0.2 was found to be higher than the 0.05 alpha level of significance at a correlation index value of 0.071. Therefore, the null hypothesis which stated that knowledge of cancer prevention strategies will not significantly influence practice of cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria, is hereby retained.

7. Discussion

The results showed that knowledge of cancer prevention strategies influence attitude towards cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria. The findings of Meghir, Palme, and Simeonova. (2012) lie somewhere in between. Their estimates indicate that more educated men and women experience reduced mortality up to the age of fifty, but that these life gains are offset by increased mortality later on in life. Meghir et al. (2012) also consider cancer mortality as some of their health outcomes, which makes their study most closely related to this research. Meghir et al. (2012) found no impact of the Swedish compulsory school reform on cancer mortality at all cancer sites (but the lung). But they do find that more educated men and women face lower mortality rates in preventable diseases (which they define as lung cancer and cirrhosis of the liver). While their results on cancer mortality are very similar to the results we obtain in previous researches, which is reassuring in a literature as sparse as this, that is, an estimated causal link between education, cancer risk and cancer mortality, where the researcher look at all cancer sites together as well as the most common cancer sites in isolation. Ahmadian and Samah (2012) With regard to Muslim women, pointed out that Muslim men inappropriately use Islam to justify their authority and dominance over their spouses which creates another barrier for breast cancer screening

The results also showed that knowledge of cancer prevention strategies do not influence practice of cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria. It is believed that an educated individual has more resources to devote to preventive and curative health care, prefers longer and healthier lives, is able to detect cancer early, and is better informed on how to seek and respond to the cancer treatments.it is therefore expected should see reduced cancer risks (and higher survival rates) among more educated men and women. Along similar lines, Cutler and Leras-Muney (2000) argue that differences in resources, references and knowledge may explain why more educated men and women face lower health risks. Azubuike and Okwuokei (2013) state that practice of primary prevention strategies of cancer has strong has a very strong association with knowledge and practice of early detection strategies. The study showed that not all who knew about the preventive strategies practiced it, which also revealed that there is a very strong indication that practice increases as level of knowledge increases. Additionally, Azubuike and Okwuokei (2013) posited that there is an existing association between the knowledge of cancer risk factors and practice of preventive strategies. Suggesting that knowledge of the risk factors seems to be a motivation to practice. Previous study by Haji-Mahmoodi, Montazeri, Jarvandi, Ebrahimi, Haghighat and Harirchi (2012) has also identified relationship between knowledge and practice of preventive procedures. However, the commonest reason reported for not practicing any of the preventive procedures was the feeling that one cannot get breast cancer, followed by lack of awareness and forgetfulness and then avoidance of fear and anxiety. Specifically, 'the feeling that one cannot get breast cancer' indicates denial, disbelief and superstition

8. Conclusion

- Knowledge of cancer prevention strategies translate into positive attitude towards cancer prevention strategies among staff in Federal Universities of North-central Zone, Nigeria
- Knowledge of cancer prevention strategies do not mean that staff in Federal Universities of North-central Zone, Nigeria practice cancer prevention strategies.

9. Recommendations

- Activities that can as well improve people's practice such as health intervention programmes (in essence; video play, radio jingles and print media intervention) should be made available by Ministry of Health through health education for the citizens (Universities staff) so as to have improved attitude towards cancer prevention strategies
- Adequate intervention programmes such as informed radio jingles and health education on improved practice of avoidance of risk factors and health education on positive health behaviours should be carried out by Agencies of government (MDAs), Non-governmental organisations on Academic and Non-academic staff of Universities in North-central Zone to bridge the gap that exist between knowledge, attitude and practice.

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Assessment of Factors Influencing Patronage of Hotels in Ikorodu Local Government Area of Lagos State, Nigeria

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Abstract. The customer retention is very important for the hotel to maintain the old customer and attract the new customer. This is very difficult job for the hotels and for each company to retain the old customer and for that reason the hotel offers different package for their customers to retain. The study therefore examined the factors influencing patronage of hotels in Ikorodu Local Government Area of Lagos State, Nigeria. The study was based on primary data obtained in a cross-sectional survey of 203 respondents using multi-stage sampling techniques across communities in the Local Government Areas (LGAs). The study data collected were analysed using both descriptive and quantitative techniques. Descriptive techniques and chi-square were used to analyse the data collected. The findings revealed that majority of the respondents were between 25- 34 years of age with an average of 36.2 years. Socio-demographic characteristics revealed that females were (61.6%). (75.9%) were married; (48.8%) had secondary education, 33.0% had tertiary level formal education and 9.4% had no formal education. The findings of the study revealed that 53.2% had between 4-6 individuals as household members. Substantial percentage of the participants (60.6%) engaged in trading as the main occupation. About 30.0%) had between 5-9 years of experience in their main occupation. Majority (50.2%) of the respondents were members of social group. Result of the factors affecting patronage of hotel in the study area were staff hygiene and neat uniform (89.2%), attractive outdoor surroundings (100.0%), well maintenance of hotel interior and exterior (100.0%), sanitation of the hotel (58.6%), colour compatibility in common areas of the hotel (59.1%) and playing of nice music in the hotel (52.7%). The study recommended that hotel managers should provide quality services that will commensurate with the price the customers pay. Since staff performance is seen as insignificant due to known routine services of staff, there should be a constant staff training of relationship marketing and courtesy. Hotels in the study area should ensure the adequacy of these technological facilities in the hotels and also ensure the effectiveness and efficiency of these facilities.

Keywords: Hotel, Patronage, Assessment, Performance. Staff

1. Introduction

Patronage is the sole aim of every enterprise. Consumer patronage has however been described as the concept of repeat purchase behaviour, which can be regarded as some degree of repetitive purchase of the same brand by the same buyer (Zeithaml, 2000). Patronage is tied to competitiveness, profitability and even survival of an enterprise. It is therefore an important issue in a contemporary business world. Patronage (level of patronage per time period) becomes even more important in hospitality industry in general (hotels in particular) because of the nature of the product offered which cannot be stored and which becomes effectively lost once not rendered within a particular time period. In other words, the non-storable nature of hotel services makes the issue of ensuring constant patronage a front burner issue.

In order to ensure fairly constant and substantial patronage of hotel services, there is the need to understand what drives consumer patronage. Although many studies have examined the patronage determinant factors which were conducted in developed countries. In spite of the ground-breaking of some of these studies, the fact that they were skewed towards the developed world questions their

validity in the context of the developing world in general, Nigeria in particular and Lagos State specifically. According to Ahmad, Ghazali and Othman (2013), what determines a customer's choice of selecting or patronizing hotels differs from country to country as well as from region to region as a result of differences in cultural, environmental and socioeconomic factors. Some of the global factors found to influence customer patronage of hotel and allied services are highlighted review in this study.

Previous studies have quoted that importance of services quality in determining customer satisfaction with a services encounter (Pettijohn., 1997, Stevens et al., 2000). In hospitality industry, services quality has been found to be important in influencing customer satisfaction and future intentions to request for further services as well. The result of ambient hotel patronages on a study conducted in Hong Kong revealed that the service quality dimension contributed strongly to customer's intent to request for a given hotel. The study also categorized telephone reservations and parking under convenience, it also tested reservations and parking with logistic regression analysis, which resulted in a significant level of model improvement ($p<0.0001$) (Kivela, et al., 2000).

The majorities of customers tend to visit hotels not only because of good food, quality service and a pleasant service environment, but also because they feel the price they are paying represents value for money (Yuksel and Yuksel, 2002). Value may have a different meaning to different individuals as it might be considered as low price, or whatever the consumer wants in a product, or the quality the consumer gets for the price (Yuksel and Yuksel, 2002).

From the foregoing, it is evident that multiple factors could influence patronage including service quality, atmospheric quality, perceived value and demographics, the dynamic nature of humans (consumers) and their insatiable needs implies that these factors may not only be more than what has ever been reported but also changing in nature and complexities. This requires constant research to continuously unearth the influences of patronage in order for a hotel to stay relevant and complete favorably.

Nigeria is in dire need of diversification into its non-oil sectors after going through a period of painful recession caused by overreliance on crude oil in a mono economic setup. Although the country is adjudged to have come out of the recession, yet Nigerians still feel the pains of the attendant low income, inflating rise in prices of goods and services and monumental loss of employment. Workers are owed salaries for many months; infrastructural development is abandoned in the face of rising domestic and international debt while Nigerians, particularly the lower and middle class, groan under harsh economic condition.

Previous studies have advocated for diversification into areas with potential to create employment, generate foreign exchange, environmental friendly and that requires relatively less start-up capital. Hospitality and particularly hotels have been adjudged to possess these qualities. Hotel services are largely environmental friendly unlike industry that generates enormous wastes; it is well positioned to generate foreign exchange; a single 5-star hotel could have hundreds of staff and when compared to the capital intensive industry, start-up capital is relatively lower.

Nigeria has a huge population that is estimated at 170 million people and apart from the international market that is available for hotels, the local market is also huge, hence people constantly desire comfort-the type offered by hotels. This further translates that both the population and the need are present within the local market creating opporunities for patronage.

It is therefore a yardstick that in order for the hotels to maximize patronage, it is necessary to understanding current factors that drive consumer patronage is needed. A plausible way of getting the vital information towards gaining the understanding is through empirical studies. A review of relevant literature showed that a study that focuses specifically on influencing factors of hotel patronage within Lagos are scanty which justifies further studies to contribute to the existing literature.

In order to effectively do this, provision of answers to the following questions becomes helpful:

- What are the socio-economic characteristics of respondents within the study area?
- What is their level of patronage of hotels within the locality?
- What are the factors that bring about patronage of hotel in the study area?

The general objective of this study is to assess the factors influencing patronage of hotel in Ikorodu Local Government Area of Lagos State. The specific objectives of the study are to:

- Describe the socio-economic characteristics of the respondents;
- Examine the respondents level of patronage of hotels within the locality
- Assess the factors considered by the respondents in patronizing the hotels; and

The justification of this study centers on the importance of understanding the factors that influence customer's patronage of hotels in the study area. Such information will be beneficial to the hotels towards improving their sales and profitability. When the hotels are able to improve their turnover and profitability, they can then be position to employ more people from within and outside the community.

This study will contribute to the theoretical advancement in the field of hotel industry by empirically testing a structured model to develop a concept of service scope of the hotel industry. From a practical standpoint, the findings of this study will be useful to the following people, this study will enable owners/operators learn more about what a hotel's physical environment should look like as they manage hotels or before going into construction of buildings as the case may be. The research work will help employees to know the importance of facilities in terms of contributing to service quality as regards guest satisfaction and job satisfaction. Guests/customers will have a clearer picture of what to expect in a hotel environment after going through this research work. The value for their money will also be improved in terms of service quality

In addition, understanding the factors that influence patronage by customers could help the hotels to improve service delivery to the already existing clients. Improved service delivery to customers is one of the goals of a modern day responsible business organization. This study will give further insight into the hotel patronage level of fast-paced developing communities like those of the Ikorodu Local Government Area.

2. Methodology

2.1 Area of the Study

Ikorodu: 'Ilu Kekere Oko Ilu bantata' Master of a town, a small town that is a boss of big towns. Originally, the name: Ikorodu" was derived from the two-word OKO-ODU meaning the farm (OKO) of (ODU) a kind of plant. For administrative convenience, the state is divided into five divisions, namely: Lagos, Ikeja, Badagry, Ikorodu and Epe. Ikorodu LGA is located approximately between latitude 6^0 37' - 6^0 45' North and longitude 3^0 3' – 3^0 5' East with a land area of about 394 sq. kilometers. It is bounded in the east and west by Epe and Kosofe Local Government Areas respectively, in the south by the Lagos lagoon, and towards the north by Ogun State.

2.2 Sample size and Sampling Techniques

Multi-stage random sampling technique was adopted to select respondents for the study. First, fifteen (15) hotels were randomly selected from the 30 hotels within the study area. In stage two, hotel guests were selected from each of the hotels according to their customers' influx to make a total of two hundred and three respondents for the study

2.3 Sources of Data Collections

The data for the study was obtained from both primary and secondary sources. The primary data was obtained from structured questionnaires designed having reviewed relevant literature on hotel patronage and validated using appropriate validation tools. The secondary data was obtained from published and unpublished articles, official websites, electronic library of the Olabisi Onabanjo University, the internet and other formal sources.

2.4 Methods of Data Analysis

In order to achieve the objective of the study and test the research hypothesis, the data for this study was subjected to descriptive and inferential statistics analysis. The descriptive statistics included percentage and frequency distribution while the inferential statistics that was used is Chi-square for the analysis of the hypothesis.

3. Results and Discussion

3.1 Socio-Economic and Socio-demographic Characteristics of the Respondents

The analysis revealed that majority of the respondents was between 25- 34 years of age with an average of 36.2 years. A test of significant relationship revealed that this age boundary had significant relationship with hotel patronage of the respondents. The gender of the respondents was necessitated as it was evident that majority the respondents were females (61.6%).

Table 1: Socio-Economic and Socio-demographic Characteristics of the respondents

Socio-economic characteristics	Frequency	Percentage
Age group		
Below 25 years	24	11.8
25-34	72	35.5
35-44	59	29.1
45-54	41	20.2
>=55	7	3.4
Total	**203**	**100**
Sex		
Male	78	38.4
Female	125	61.6
Total	**203**	**100**
Marital status		
Single	41	20.2
Married	154	75.9
Separated	8	3.9
Total	**203**	**100**
Educational qualification		
No formal education	19	9.4
Primary	18	8.9
Secondary	99	48.8
Tertiary	67	33.0
Total	**203**	**100**
Household size		
1-3	68	33.5
4-6	108	53.2
7-9	25	12.3
>=10	2	1.0
Total	**203**	**100**
Main occupation		
Trading	123	60.6
Artisan	53	26.1
Civil servant	16	7.9
Food vending	11	5.4
Total	**203**	**100**
Years of experience in main occupation		
<5	48	28.0
5-9	61	30.0
10-14	36	17.7
15-19	21	10.3
>=20	28	13.8
Total	**203**	**100**
Religion		
Christianity	100	49.3
Islam	93	45.8
Traditional	10	4.9
Total	**203**	**100**
Membership of social group		
Member	102	50.2
Non-member	101	49.8
Total	**203**	**100**

Source: Field Survey, 2018

Marital status was expected to influence respondents' level of responsibilities which could have positive or negative influence on their hotel patronage. Hence, the decision to analyse the respondents' marital status for this study revealed that majority (75.9%) of the respondents were married.

The relationship between education and hotel patronage formed the basis for examining the educational level of the respondents. The study revealed that while the majority (48.8%) of the respondents had secondary education, a fair number of the respondents about 33.0% had tertiary level formal education, while 8.9% had primary school and 9.4% had no formal education. The findings suggest that level of formal education may be associated with hotel patronage of the respondents in the study area with an implication that respondents with formal education may be more favourably disposed to frequent patronage of hotel than those with no formal education level in line with the a priori expectation.

Household size of the respondents is an important factor for consideration as it may determine the pressure on household heads to use the lump sum collected from major occupation for household consumption expenditure, which may have negative implication on the patronage level of the hotel by these individual. The association between household size of the respondents and their patronage of hotel formed the basis for analyzing the

household size of the respondents. The results as shown in Table 4.1 revealed that more of the respondents over an average (53.2%) had between 4-6 individuals as household members.

The main occupation of the respondents is a serious effect on regularity of their income, and regular income source (e.g. salary) may have high susceptibility to hotel patronage when compared to a farmer with seasonal variation in production. An assessment the respondents' main occupation shown in Table 1 revealed that the respondents had a major range of occupation they engaged in, however, substantial percentage of the respondents (60.6%) engaged in trading as the main occupation Chi-square test of relationship between hotel patronage and the respondents' main occupation revealed significant ($p<0.05$) relationship. The effect of this revealed that the main occupation engaged in by the respondents could predispose them to hotel patronage in the study area.

Experience level often connotes expertise which could have effect on productivity and income. The relativity between experience in major occupation of the respondents and level of hotel patronage informed the decision to analyse the respondents' experience in their main occupation. Result shown in Table 1 revealed that larger percentage of the respondents (30.0%) had between 5-9 years of experience in their main occupation.

Religion is said to be the opium of the society and precisely in Nigeria, particularly in the study area. Religion often a time determines what people eat, the type of clothes they wear and perhaps the kind of social and economic activities they engage in. The relationship between religion and hotel patronage was the primary reason for analyzing the religion of the respondents and the findings revealed in Table 4.1 that there are two major religions in the study area (Islam and Christianity) which were substantially represented in the study with Christians practicing respondents being significantly higher than Islam.

Membership of social group form a crucial parameter which may affect predisposition to hotel patronage as it is an element of social and economic benefits and this formed the basis for analyzing the respondents' statuses in terms of hotel patronage. The assessment for the respondents' belonging to social group revealed that the majority (50.2%) of the respondents were members of social group(s), which has implication that patronage of hotel may be subject to membership of social group. The Chi-square test results (see Table 4.5) however confirmed that patronage of hotel by the respondents in the study area is not associated with membership of social group. The implication of this finding is that membership of social group did not predisposed respondents to patronage of hotel in the study area.

3.2 Respondents Level of Patronage of Hotels within the Locality

The patronage level of the hotels by the respondents within the study area was examined to ascertain which of the selected hotels in the study area enjoyed more patronages. The results are presented in Table 2.

Table 2: Respondents level of patronage of hotels within the locality.

Names of hotel	**Always**		**Once a while**		**Never**		
	Freq	**%**	**Freq**	**%**	**Freq**	**%**	**Mean**
Harmony Castles	0	0.0	156	76.8	47	23.2	**1.77**
Air Royal	0	0.0	28	13.8	175	86.2	**1.14**
ROTADET Hotel	0	0.0	55	27.1	148	72.9	**1.27**
NH hotel	25	12.3	78	38.4	100	49.3	**1.63**
Vertical View Hotel	13	6.4	149	73.4	41	20.2	**1.86**
Exclusive Hotels	6	3.0	41	20.2	156	76.8	**1.26**
Giant Star Hotels Limited	0	0.0	176	86.7	27	13.3	**1.87**
Samelot hotels	0	0.0	203	100.0	0	0.0	**2.00**
Hadlak hotel	62	31.4	75	36.9	66	32.5	**2.26**
Light House Hotel	0	0.0	203	100.0	0	0.0	**2.00**
Medallion Hotel	0	0.0	203	100.0	0	0.0	**2.00**
Alomars Lodge	0	0.0	203	100.0	0	0.0	**2.00**
All Peace Suites	0	0.0	196	96.6	7	3.4	**1.97**
Jyrox Royal Hotel	1	0.5	202	99.5	0	0.0	**2.00**
ABVlC Executive	0	0.0	182	89.7	21	10.3	**1.90**
Grand mean							**1.92**

Source: Field Survey, 2018. Freq = frequency

The results of the analysis in Table 2 revealed evidences that most of the hotels in the study area were not being patronized on a regular basis and this may not be unconnected to some of the challenges being faced by the hotel management most especially the increase in hotel charges as contained Table 2. However, few respondents acknowledge that they enjoyed patronage of some hotels in the study area once a while included Harmony Castles, (76.8%), Vertical View Hotel (73.4%), Giant Star Hotels Limited (86.7%), Samelot hotels (100.0%), Light House Hotel (100.0%), Medallion Hotel (100.0%), Alomars Lodge (100.0%), All Peace Suites (96.6%), Jyrox Royal Hotel (99.5%) and ABVlC Executive (89.7%).It is however noteworthy that the little

patronage of respondents in some of these hotels may be as a result of their location within the centres of the study area.

3.3 Factors determining hotel patronage in the study area.

The hotels patronage levels in the study area are bounded by some determining factors and some of these factors were being considered by the respondents in their decision to patronize any of the hotels within the study area. The analyses of their results are presented in Table 4.3.

Evidently some factors were being responsible for hotel patronage in the study area. Analysis revealed that for patronage of hotel in the study area, some respondents considered; staff hygiene (89.2%), attractive outdoor surroundings (100.0%), well maintenance of hotel interior and exterior (100.0%), neatness of the hotel (58.6%), colour compatibility in common areas of the hotel (59.1%) and playing of nice music in the hotel (52.7%) amongst others factors.

Table 3: Factors considered by the respondents in patronizing the hotels.

Patronage factors	**SA**		**A**		**D**		**SD**		
	Freq	**%**	**Freq**	**%**	**Freq**	**%**	**Freq**	**%**	**Mean**
Tangibility									
The staff had personal hygiene	22	10.8	181	89.2	0	0.0	0	0.0	**3.67**
The restaurant's atmosphere was appealing	0	0.0	0	0.0	203	100.0	0	0.0	**2.00**
The shops were pleasant and attractive	0	0.0	28	13.8	168	82.8	7	3.4	**2.24**
The outdoor surroundings were visually attractive	0	0.0	203	100.0	0	0.0	0	0.0	**4.00**
The hotel was bright and well light	28	13.8	76	37.4	20	9.9	79	38.9	**2.26**
The hotel's interior and exterior were well maintained	0	0.0	203	100.0	0	0.0	0	0.0	**4.00**
Reliability									
Neatness of the hotel	119	58.6	56	27.6	28	13.8	0	0.0	**2.28**
My guestroom was ready as promised	0	0.0	28	13.8	175	86.2	0	0.0	**2.00**
My reservations were handled efficiently	63	31.0	7	3.4	133	65.5	0	0.0	**4.40**
Great importance was given to colour compatibility in common areas.	120	59.1	70	34.4	7	3.4	6	3.0	**1.81**
Nice music was played in the hotel	107	52.7	55	27.1	13	6.4	28	13.8	**2.62**
Pleasant scent surrounds the rooms and common areas.	46	22.7	20	9.9	102	50.2	35	17.2	**2.41**
Landscape arrangements of hotel are pleasant.	28	13.8	74	36.5	55	27.1	46	22.7	**2.03**
Technological facilities									
Recreational video games	28	13.8	53	26.1	19	9.4	103	50.7	**2.00**
Intercom was in all rooms	34	16.7	39	19.2	42	20.7	88	43.3	**2.41**
Availability of In-room entertainment system	28	13.8	40	19.7	40	19.7	95	46.8	**2.21**
LCD TVs on room	41	20.2	68	33.5	27	13.3	67	33.0	**2.35**
Mechanical lift for convenience	0	0.0	0	0.0	0	0.0	203	100.0	**2.39**
Wifi-hotspot (wireless) internet service availability	28	13.8	63	31.0	65	32.0	47	23.2	**3.67**
Online booking services	28	13.8	82	40.4	34	16.7	59	29.1	**2.00**
Grand mean									**2.64**

Source: Field survey, 2018.
Note: SA=Strongly agreed, A=Agreed, D=Disagreed, SD=Strongly agreed

4. Summary

The findings revealed that majority of the respondents were between 25- 34 years of age with an average of 36.2 years; were females and were married. had secondary education, and tertiary level formal education while omly a few had primary school and or no formal education. The findings of the study also revealed that the majority of the respondents had between 4-6 individuals as household members. Substantial percentage of the participants engaged in trading as the main occupation with 5-9 years' experience. The two major religions are practiced in the study area (Islam and Christianity). An assessment of the respondents' membership of social group revealed that majority belong to social group(s). The result revealed that only few of the sampled hotels were being patronized on frequent basis. Some of the factors identified on patronage of hotel in the study area are staff personal hygeine, attractive outdoor surroundings, well maintenance of hotel interior and exterior, neatness of the hotel, colour compatibility in common areas of the hotel, and playing of nice music in the hotel.

5. Conclusion

The findings of the research revealed that the staff hygiene together with the attractive interior and exterior of the hotel, hospitable attitude of the staff to the hotel customers, colour blend and colour compatibility of the hotel areas, playing of nice music in the hotel are the factors that determine hotel patronage level in the study area.

6. Recommendations

Based on the findings from this study, the following recommendations are proffered for better services delivery in the study area:

- Quality services that will commensurate with the price the customers pay should be provided and ascertained promptly.
- Constant staff training on areas of customer relationship marketing and courtesy, as well as front desk, room services, bar/restaurant service, housekeeping and advertisement should be upgraded.
- Addressing constraints militating against patronage effectively and regular maintenance of these facilities is a good step in the right direction to ensure profit maximization.
- The adequacy of technological facilities (such as LCD TVs, POS machine, internet, telecoms, CCTV camera and others facilities)in the hotels should be supplied and improved upon for effectiveness and efficiency of these facilities.

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Sexual Harassment of Women in Selected Local Airlines in Lagos, Nigeria: An Analysis of the ILO Sexual Harassment Indicators

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Abstract. Sexual harassment at the workplace is one of the most frequent and pervasive forms of violence against women. The study explores the prevalence of the ILO sexual harassment indicators; determine the extent of reported cases of sexual harassment by victims to the management of their organizations; and examines the common challenges with the Nigeria statutory labour laws on sexual harassment. The study focused on female employees of twelve (12) airlines in Lagos, who were randomly selected and sampled with open and close-ended questionnaire. One hundred and nine (109) questionnaires properly filled were analysed. An in-depth unstructured interview was also conducted with five other female employees in each of these airlines. The results show a significant prevalence of multiple forms of sexual harassment among the respondents. There is no provision in the Nigeria Labour Law that specifically addresses sexual harassment at the workplace. Following this, the study recommends that employees who have been harassed should avoid the culture of keeping silent or playing along. Employers of labour should also keep a zero tolerance policy for sexual harassment at the workplace. Government should equally enact stringent labour laws to prevent sexual harassment. Civil Society Organisations should embark on advocacy and sensitization of the public on the effect of sexual harassment of women in workplace.

Keywords: Sexual Harassment, Women, Local Airlines, Analysis, ILO Sexual Harassment Indicators.

1. Introduction

Feminist movements originated in the 18th Century England. But by the 20th Century, the myriad of women agitations and protests spurred the liberal feminist movements in the United States, France and other parts of Europe (Afonja 2005). Initially they were concerned with gender discrimination and the nature of equality. These liberal feminist movements channeled their campaign on concrete and pragmatic issues and demanded for women to be given opportunities to participate in power structure that will ultimately give women equal access to positions that men had traditionally dominated. By so doing, they proposed that men and women should be given equal opportunities in education, politics and work. It was on the strength of their campaign against gender discrimination that they ambitiously conceived sex discrimination at the workplace as a form of sexual harassment (Yusuff 2013). Following this, women of all ages in formal employment and professions were swept up in debates on what constitute physical and verbal conducts that suggest sexual harassment at the workplace. In contrast to the pragmatic approach of the liberal feminist movements, the conscious goal of radical feminist movements in North America in the mid 1970s, was to restructure the societal institutions and replace patriarchy, which they claimed have served to keep women in subjection to men and support sex discrimination and sexual harassment (Afroditi 2009).Over and above this, the radical feminist movements blamed sexual exploitation of women on men and ultimately intensified campaign against sexual harassment as a form of violence and a component part of human rights abuse against the dignity of women. The broad effects of this campaign never-the-less, laid a valid and structural foundation for the demand for nonverbal/visual conducts like staring lustfully/sexual suggestive look, winkling, licking lips, whistling and throwing kisses to be addressed as part of continuum of offensive and unacceptable conducts of sexual harassment against women at the workplace. Their argument is that sexual harassment could be visual and can occur without physical touching or verbal statement. Yet, overtime, the International Labor Organisation (ILO) Committee of Experts on Application of Convention and Resolution on Sexual Harassment adopted the nonverbal/visual conducts as a component part of conducts that suggest sexual

harassment and finally criminalized them as sexual harassment and offences against the dignity of women at the workplace.

The International Labour Organisation (ILO) Sexual Harassment Index Report of the Committee of Experts on Application of Convention and Resolution on Sexual Harassment notes that sexual harassment at the workplace encompasses physical, verbal and nonverbal/visual conducts, which include unsolicited, unwarranted and unwanted words, deeds, actions, gestures and symbols. It covers a wide range of offensive behaviours such as posting suggestive photographs/pornographic pictures/messages, telling sexual jokes, making sexual innuendos, use of vulgar languages, discussing sexual activities, commenting on physical attributes, use of sexual sign like whistling, winkling, licking lips, using demeaning, inappropriate and uncomplimentary terms such as "babes," physical grabbing or pinching and other unsolicited, unwarranted or offensive touching such as touching/fondling breast, touching buttocks, sexual coercion, romancing or conduct such as rape (ILO, 2010). According to the United States of Equal Employment Opportunity Commission (EEOC 2008), "sexual harassment is an "unwelcome sexual advances, request for sexual favour and other physical, verbal or nonverbal/visual, conduct of sexual nature, which when submitted to or rejected could reasonably interfere with the victim's work performance or create a hostile, intimidating, traumatic or offensive working environment".

Sexual harassment is generally a component part of human rights abuse, assault and violence against women (Heise 1993). It leaves the victim with a traumatic, hostile or intimidating working environment. This in fact shows that work could become hostile in a situation where sexual advance, when submitted to or rejected. Hence, this could reasonably interfere with the victim's work performance or create a tyrannical, intimidating, hostile or offensive working environment (EEOC 2008). Sexual harassment is one of the most prevalent and pervasive forms of violence against women at the workplace. It is a form of violence against women because it is often associated with all manner of sexual conducts, hostility, assault and abuse (Weiss 2010). Especially, when sexual advance is rejected this could lead to unwarranted hostility, threat, intimidation, bullying or coercion from the perpetrator.

Sexual harassment is rarely a onetime incident but a repeated, if not frequent occurrence in some cases. When it becomes frequent, it may leave the victim with an intimidating, hostile or traumatic working environment, especially manifesting in physical, mental, health and psychological trauma (Heise, 1993). It could also create feelings of disorientation, disenchantment, despair, powerlessness and worthlessness (Fitzgerald 1993). When this happens, work could become tyrannical especially because sexual harassment could penetrate to the core of the victim's personality as shame and social stigma (ILO, 2010). Sexual harassment is generally a component part of inhuman degrading treatment, assault and violence against women. Though men also suffer incidents of sexual harassment at the workplace but women are more likely victims. There are also possibilities of same sex sexual harassment, however.

Sexual harassment at the workplace is one of the most pervasive yet least recognised forms of violence against women. The reason is because of the refusal of "victims" to report or disclose their experience even when they sulk and live with the trauma and other psychological effects. Several studies indicate that the refusal of "victims" to report or disclose incidents of sexual harassment at workplaces is because of the social stigma and shame that are associated with the "assault" (Vidaal and Petrak 2007, Gannon et al 2008). That most often, the consequences of reporting or disclosing sexual harassment at the workplace are too severe to potentially damage professional reputation and career of the victim, including loss of job or delay in promotion. It could also lead to humiliation and inevitably, the victim may face a choice between his/her work and self- esteem (Weiss 2010, ITUC 2008). Despite the fact that victims are often more reluctant to report or disclose their experience like other forms of physical assaults and violence, it is still a very serious problem of inhuman treatment, assault and violence against women (Heise 1993).

Against this background, this paper shall attempt to provide a social discourse of the phenomenon of sexual harassment at the workplace with special emphasis on female employees (cabin crews, ticketing officers and admin. staff) of twelve (12) local airlines operating in the domestic wing of the Muritala Mohammed Airport, Lagos. This is because women are more likely victims of sexual harassment at workplace. So also, they are more likely than men to define broader range of conducts as sexual harassment (Rotundo, et al. 2001).. This study shall also provide relevant industrial relations theory to diagnose and explain work, and sexual harassment as a form of violence against women at the workplace, which could reasonably create feelings of powerlessness, disenchantment, tyranny, traumatic and hostile working environment when submitted to or rejected. Above all, specific objectives of this study shall include the followings:

- To explore the prevalence of the ILO checklist of conducts that suggest sexual harassment that the women had experienced at workplace.
- To determine if the women have ever reported incident of sexual harassment at the workplace to the management of their organisation.
- To examine the challenges with the Nigeria statutory labour laws on sexual harassment at the workplace.

2. Theoretical Framework

Since the wake of the rapid and profound social changes of the 20th Century industrial capitalism, and the emergence of feminist movements around the world, theories to diagnose and explain work and sexual harassment of women at the workplace have attracted political, social and academic attentions. Yet, there appears to be contentious debate among scholars concerning how sexual harassment should be defined within the academic literature and the theoretical framework that best explains it (Afroditi, et al. 2009). These issues play a fundamental role in how theories on sexual harassment are conceptualized and designed to diagnose and explain it as violence against women at the workplace. Especially, as domestic violence against women is assuming serious global concern, much of the discussions about violence against women in formal employment centres around the various ways in which women are sexually harassed at work places and how women are fast losing control over their sexual life. Following this, streams of industrial relations theories have provided both subtle and overt explanations of sexual harassment of women at the workplace and aver that it could reasonably create tyranny, traumatic and hostile working environment whether submitted to or rejected.

The novel conceptualisation of tyranny of work to explain the abusive work relationship like sexual harassment and hostile working environment is by all means a pioneer work of Karl Marx (1818-1883). In his classical work: *The Economic and Philosophic Manuscript* published in 1844 (Rinehart 1975), Marx used the word tyranny of work to describe the hostile working environment produced by alienation and sexual harassment, especially when submitted to or rejected by the victim. Marx was among the first to engage the theory of alienation to explain the abusive work relationship and tyranny of work, rather than constructing a definite theory of sexual harassment. Following this, we propose that the same theory of alienation used in explaining tyranny of work can also be used to explain sexual harassment as sexual assault and exploitation. Marx used the term "tyranny and exploitation" in his substantive contribution to outline a framework for the theory of alienation because the alienation paradigm generally focuses on explaining workplace exploitation (be it material or sexual exploitation). The implication is that the conception and application of alienation is relevant to the study of sexual harassment of women because it helps to locate sexual harassment in a wider social context of Marxist feminist perspective of exploitation and provide a parallel understanding of the tyranny of work that will consequently lead to broader platform for dealing with the question of sexual exploitation as a form of assault, which could interfere with the victim's work performance or create shame, frustration and disenchantment at work.

Alienation therefore occurs in the context of abusive work relationship and unequal power where the perpetrators use their positions to oppress, extort and exploit the victim sexually. This underscore the fact that a workplace is often structured and defined by asymmetric relations derived from interaction that make it easier for male bosses, colleagues (and even clients) to use power vested on their position to exploit, and extort sexual gratification from female employees. The female employees, in an attempt to secure their job and avoid unwarranted hostility, threat, intimidation, bullying or coercion, "unwillingly" submit themselves to sexual advances of their male bosses, colleagues (or clients). The resultant effect is broadly a condition of objective powerlessness where the victims express behaviourally their frustration and disenchantment with work. This is because sexual harassment penetrates to the core of the victim's personality. It debases the victim and produces all forms of social stigma and feelings of frustration, powerlessness, shame, despair and worthlessness (Appelbaaun et al., 2007). Alienation also manifests in economic realities of labour with warnings from employers such as: "get pregnant and get sacked." In the airline industry, it is implicitly or explicitly a contractual term or condition for female employees at the point of recruitment. This means that the female employees should either delay marriage or live on contraceptives to avoid pregnancy, in obedience to the terms and conditions of their employment. The obvious implication of this warning is that women do not seem to have control over their sexual life! Marx, who wrote a classic statement on alienation and workplace exploitation, argues that when oppression in materialistic society is overcome, gender oppression and exploitation will also vanish. This is so because as far as industrial capitalism compels women to engage in paid employment for self actualisation and for material needs, the product of their labour will continue to

produce wealth for the employer and exploitation, oppression, hostile or offensives work environment for the victims of sexual harassment (Rinehart 1975). What this suggests is that sexual harassment at the workplace is an "inherent and inevitable" consequence of industrial capitalism primarily because industrial capitalism is by nature oppressive in every way! This is so because sexual harassment at the workplace is a product of economic relations arising from the women's participation in the labour market.

3. Research Methodology

Lagos State is situated along the Nigerian southwestern coastline. The state is Nigeria's and indeed, Economic Community of West African States (ECOWAS) and Sub-Saharan Africa's economic and commercial hub, attracting operation of several business organisations due to its geographical location and economic potentials. The study was conducted among female employees (cabin crews, ticketing officers and Admin staff) of twelve (12) airlines operating at the domestic wing of the Muritala Mohammed Airport, Lagos. Female employees of these organisations were purposively selected for this study because women are more likely than men to define a much broader range of conducts as sexual harassment (Rotundo, et al. 2001). Quota sampling method was employed to draw respondents from these airlines. The questionnaire used for the study was drawn to reflect the ILO checklist of indicators or conducts that suggests sexual harassment of women at the workplace. In all, one hundred and twenty (120) female respondents were randomly selected and sampled with open and close-ended questionnaires. Out of this figure, one hundred and nine (109) representing 91.0% of the questionnaires properly filled and returned were analysed for the study. An in-depth unstructured interview (IDI) was also conducted with five other female employees in each of these airlines. These sets of respondents were not part of those sampled with questionnaires. The in-depth unstructured interview (IDI) questions were not arranged as a fixed questionnaire. Answers to the questions were also gently probed, only where necessary, to give respondents a moment to reflect and gather their thoughts for clearer responses and information. Above all, the field work was conducted in a way that assured the privacy of identity and information provided by the respondents. The data was analysed with inferential and descriptive statistics presented in frequency tables with the aid of statistical package of the social sciences (SPSS).

4. Results and Discussion

Prevalence of the ILO Checklist of Indicators of Conducts that Suggest Sexual Harassment

Since domestic violence against women has assumed global concern, sexual harassment of women in the workplace has also gained research attention. Although there has been a valuable efforts to develop an all inclusive index of indicators or conducts that suggest sexual harassment, the concerted effort to achieve this had been the novel International Labour Organisation (ILO) checklist of indicators of conducts that suggest sexual harassment, which has been empirically tested in some studies. Yet, some studies (Bello, 2016; Adenugba and Ilupeju 2012; Olufayo,2011; Noah 2008) on prevalence of sexual harassment have conceptualized and designed few conducts that suggests sexual harassment at workplace. While we recognise that such efforts have contributed positively to knowledge, we also believe that the tendency to jettison the all-inclusive International Labour Organisation (ILO) checklist of indicators of conducts that suggest sexual harassment will result in some important knowledge gaps because studies have shown that women are more likely than men to define a more broader range of conducts as sexual harassment (Rotundo, et al. 2001). And because the prevalence and frequency of sexual harassment is higher for women, so also is their multiple experiences of conducts that suggest sexual harassment during their working lives (Afroditi et al 2009; Lucero et al, 2006). Hence, for this study however, we conceptualized and adopted the ILO checklist of sexual harassment as an instrument to measure the prevalence of individual based experiences of the women's (i.e,respondent's) sexual harassment at the workplace. This sexual harassment checklist and indicators are key to understanding the women's multiple experiences of conducts that suggest prevalence of sexual harassment at workplaces, especially when sexual harassment at the workplace is conceptualized as unwanted sexual advances that could reasonably lead to intimidating, hostile or traumatic working environment when submitted to or rejected. It is an assault and generally a component part of violence and human rights abuse against women (Equality and Human Rights Commission 2008).

The composition of data on Table 1 shows clearly that the most severe of the physical forms of sexual harassment that the respondents had significantly experienced are sexual coercion/threat from non-submission to love advances (89.9%), unsolicited Sexual related gesture/enticement in cash or kind (88.0%), unsolicited sexual related invitation with complimentary cards(79.8%), unwanted patting at the back (70.6%), unwanted touching/fondle of breast (65.1%), unwanted touching/patting of buttocks (62.4%) while the least are unwanted Pecking/Kisses (48.6%), unwanted hugging (46.8%) and posting of pornographic/sexual photos/messages (30.3%)

Table 1: Distribution Based on the Prevalence of the ILO checklist of Conducts that Suggests Sexual Harassment that the Women had Experienced at Workplace

ILO Index of Conducts that suggest Sexual Harassment	**Respondents Experience**	
Physical Conducts	No	%
Unwanted Hugging	51	46.8%
Unwanted touching/ patting of buttocks	68	62.4%
Unwanted Pecking / Kisses	53	48.6%
Unwanted touching/fondle of breast	71	65.1%
Posting of Pornographic/Sexual photos/messages	33	30.3%
Unwanted Patting at the back	77	70.6%
Sexual coercion/ threat for non-submission to love advances	98	89.9%
Unsolicited Sexual related gesture/enticement in cash or kind	96	88.0%
Unsolicited sexual related invitation with complimentary cards	87	79.8%
Rape/attempted rape	-	-
Verbal Conducts		
Sexual Comments about Physical attributes	73	67.0%
using inappropriate and uncomplimentary terms such as "babes,"	56	51.4%
Sexual jokes / teasing	67	61.5%
Dating related pressure for drink, lunch or dinner.	97	89.0%
Nonverbal/ visual conducts		
Staring lustfully /Sexually suggestive look	105	96.3%
Throwing Kisses	55	50.5%
Sexual Sign like winkling	62	57.0%
Sexual sign like licking lips	44	40.4%
Sexual sign like whistling	25	23.0%

Also, the most severe of the verbal forms of sexual harassment that the respondents had significantly experienced are dating related pressure for drink, lunch or dinner (89.0%), sexual comments about physical attributes (67.0%) sexual jokes/teasing (61.5%), while the least incident rate of verbal forms of sexual harassment that the respondents had experienced is using inappropriate and uncomplimentary terms such as "babes," (51.4%)

Above all, the most severe of the nonverbal/visual forms of sexual harassment that the respondents had significantly experienced are staring lustfully/sexually suggestive look (96.3%), sexual sign like winkling (57.0%), throwing Kisses (50.5%), sexual sign like licking lips (40.4%), while the least incident rate of nonverbal/visual forms of sexual harassment that the respondents had experienced is sexual sign like whistling (23,0%). Over and above this finding, the nonverbal/visual component of offensive and unacceptable conducts of sexual harassment could reasonably cause embarrassment and interfere with the victim's work performance.
Reported Incidents of Sexual Harassment by Female Employees to the management of their Organisations

According to Chapter 25 of the Criminal Law of Lagos State (2011) there is credible evidence of zero tolerance of the law to sexual harassment. Information concerning whether respondents reported an incidence of sexual harassment at the workplace to the management is very important for assessing whether the management of the airline have an appropriate policy in place for preventing sexual harassment against women in the workplace. The composition of data on Table 2 shows that a profound majority (97.2%) of the respondents, though had experienced physical, verbal and nonverbal/visual conducts that suggest sexual harassment yet did not report the matter to the management while only 2.8% indicated that they did.

Table 2: Distribution Based on Whether Respondents have ever Reported an Incident of Sexual Harassment Experienced at the workplace to the Management.

Whether Sexual Harassment was Reported to Management	No	%
Yes	03	2.8
No	106	97.2
TOTAL	109	100

Interestingly, the result of the IDI conducted revealed the steps that the women believe should be taken to address the issue of sexual harassment. "Sexual harassment is an inevitable experience of womanhood. Confronting harasser is very challenging. I will rather change my job if I can no longer cope instead of ridiculing myself by reporting the case to the management. I am not sure if my airline has any sexual harassment policy, one of the IDI respondents states." The implication of this is that when a woman compromises physical, verbal and nonverbal/visual conducts that suggest sexual harassment, she will have no option than to keep playing the dirty game to keep her job. This is why the fear of losing their jobs for the shame of having obliged the harasser may have reasonably accounted for the reluctance to report their experience of sexual harassment to the

management. Hence, they have no choice other than to play along by compromising their dignity. This of course puts a question mark on the dignity of the women as this is seen as falling short of standard prescribed by the International Labour organization. Willness, et al. (2007) provide explanation for the reluctance of women to report their experience of sexual harassment at their workplaces. According to them, this includes the fact that many still do not recognize that sexual harassment is an actionable offence. Victims may be reluctant to come forward with complaints because of fear that they will not be believed, and their charges will not be taken seriously or that they may be subjected to reprisals and consequently lose their job or promotion.

Besides, the fact that most of the young women see sexual harassment as an "inevitable" experience of womanhood makes it more culturally acceptable to keep silent and not report the case to the management. The reason may be that some of the conducts that suggest sexual harassment are extremely difficult to prove. Especially, issues that are most problematic include whether staring lustfully/sexually suggestive look, throwing Kisses, winkling, licking lips and whistling can be reported as sexual harassment? The result of the IDI conducted also reveal that the women's interpretation and understanding of sexual harassment is also largely a function of their social exposure. This finding confirms Lucero, et al. (2006).report that meaning of sexual harassment is generally socially constructed, depending on social norm, culture, religion, value system and social views of life of the individual making the judgment. They argue further that behavior is more likely to be labeled sexual harassment particularly when there are physical assaults such as patting of buttocks, fondle of breast and attempted rape etc.

5. Challenges with the Nigeria Statutory Labour Laws on Sexual Harassment at the Workplace.

Sexual harassment of women at a place of work is a crime against all known labour laws. It contravenes the women's fundamental human rights to work. It is a component part of human rights abuse. Because of the nature of the crime, and in order to suppress the crime and bring perpetrators to justice, the response at national and international levels have put in place a number of laws, treaties, conventions, resolutions and protocols dealing with sexual harassment of women. At the international level, there are a number of these measures that Nigeria is signatory to. Prominent among these are: The 1948 United Nations Universal Declaration of Rights to Life, Dignity and Pursuit of Happiness, which also include rights to work and to participate freely with dignity in legitimate economic activities to earn a living; and The United Nations General Assembly Resolution 48/104, 1993 on the Declaration of the Elimination of Violence against Women that obligates the state parties to prohibit sexual harassment at work, in educational institutions and elsewhere. The Article 2 of the 1993 United Nations Declaration of Elimination of Violence Against Women, defines sexual harassment "as an offence against the liberty and dignity of women". The 1995 United Nations Women's Conference in Beijing also drew up a Platform of Action of objectives and action to advance women's rights, including outlawing sexual harassment at work. The International Labour Organisation (ILO) Convention (No.111) of Employment and Occupation Convention on Gender Discrimination, though does not explicitly mention sexual harassment, but the concern is that gender discrimination could be addressed as part of continuum of unacceptable conducts of sexual harassment against women at the workplace; the 2003 ILO Campaign for Decent Work enjoins state parties to protect women from sexual harassment and violation of their rights to dignity and other forms of discrimination including health, safety. The Protocol of African Charter on Human and Peoples' Rights on the Rights of Women in Africa also obligates the state parties to protect women from all forms of abuse including sexual harassment.

Efforts have also been made to domesticate these legal instruments. At the national level, the Nigeria Sexual Offences Act (2015); the Violence Against Persons Prohibition Act (VAPP Act, 2015); the 1990 Criminal Code Act of the Law of Federation of Nigeria, Section 57 and 58; and the 1999 Nigerian Constitution, provide for the respect and dignity of human persons. The Constitution provides in Section 34(1) that "no person shall be subjected to torture, or any form of harassment, assault or inhuman degrading treatment". At the state level, the rights of the citizens to the dignity of their human person against sexual harassment, assaults and exploitation are also enshrined in the Criminal Law of Lagos State (2011). In Chapter 25 section 262, the law defines sexual harassment as "unwelcome sexual advances, request for sexual favours, and other physical, verbal or /nonverbal/ visual, conduct of a sexual nature, which when submitted to or rejected can implicitly or explicitly affects a person's employment or create an intimidating, hostile, or offensive working environment". The law further states that "any person who sexually harasses another person is guilty of a felony and is liable to imprisonment for three (3) years". Furthermore, Section 257 (b) states that "any person who knowingly send or

attempts to send, by post anything, which encloses an indecent or obscene print, painting, photograph, lithograph, engraving book, card, or article, which has on it, or on its cover, any indecent, obscene, or grossly offensive words, marks, or designs, is guilty of a misdemeanor and is liable to imprisonment for one (1) year."

Yet, there is no provision in the Nigeria Labour Act (2004) that specifically addresses sexual harassment at the workplace. The closest one is the Employees Compensation Act (2010), which has provision for compensation to a worker in the case of mental stress, especially if the mental stress is as a result of a sudden and unexpected traumatic event arising out of or in the course of the employee's employment. Especially, the Labour Act does not contain provisions that could make employers of labour liable for exposing women to sexual harassment, if they do not have appropriate policy for handling complaints of sexual harassment. Following the fact that the Nigeria Labour Act (2004) does not specifically address sexual harassment at workplace, this suggests that Nigeria is lagging behind in response to sexual harassment as a problem in the workplace. The problem in the administration of justice in pressing charges against perpetrators of sexual harassment at workplace is that some of the conducts that suggest sexual harassment are extremely difficult to prove. Apart from rape and physical assault, it is difficult if not ridiculous to press for court charges against conducts like staring lustfully/sexually suggestive look, throwing Kisses winkling, licking lips and whistling.

6. Conclusion and Recommendation

Since the wake of the rapid and profound social changes of the 20th Century industrial capitalism, and the emergence of feminist movements around the world, sexual harassment of women at the workplace has increasingly gained global attention as a form of violence and a component part of human rights abuses against women. Especially, much of the discussions about violence against women in formal employment centre around the various ways in which women are sexually harassed and embarrassed at the work place, and how women are fast losing control over their sexual life with warnings from employers of labour such as: "get pregnant and get sacked"

This study was conducted among female employees (cabin crews, ticketing officers and Admin staff) of twelve (12) airlines operating at the domestic wing of the Muritala Mohammed Airport, Lagos. The study conceptualized and adopted the ILO all inclusive sexual harassment index or indicators as instrument to measure the prevalence of the women sexual harassment at the workplace. Most respondents, who claim to have experienced sexual harassment in this study, indeed experienced multiple forms of harassment. The most severe of the physical forms of sexual harassment experienced are sexual coercion/threat for non-submission to love advances, unsolicited sexual related gesture/enticement in cash or kind, unsolicited sexual related invitation with complimentary cards, unwanted patting at the back, unwanted touching/fondle of breast and unwanted touching/patting of buttocks. The most severe of the verbal forms of sexual harassment experienced are dating related pressure for drink, lunch or dinner, sexual comments about physical attributes, sexual jokes/teasing, using inappropriate and uncomplimentary terms such as "babes," And above all, the most severe of the nonverbal/visual forms of sexual harassment experienced are staring lustfully/sexually suggestive looks, sexual sign like winkling and throwing kisses. The report also shows that men are more frequently the perpetrators, who are usually superior officers, colleagues, subordinates and clients to the organization. Interestingly also, the result of the IDI conducted reveal that the women believe in the option of resigning their job if they can no longer cope, rather than ridiculing themselves by reporting cases of sexual harassment to the management. There is also no provision in the Nigeria Labour Act (2004) that specifically addresses sexual harassment at workplaces and this suggests that Nigeria is lagging behind in recognition and curbing of sexual harassment at the workplace

Though some of the conducts that suggest sexual harassment are very difficult to prove, yet, fighting against all manner of sexual harassment of women at the workplace is all encompassing. This is because preventing sexual harassment at the workplace requires considerable efforts of the government, Civil Society Organizations, employers of labour, management of the organisation, the trade unions and the employees. They are expected to play different but critical roles in the war against sexual harassment. Importantly, government should show more political and legal will to make stringent labour laws to prevent sexual harassment of women in the place of work. Employers of labour should be made liable for exposing women to sexual harassment especially if they do not have appropriate policy for preventing sexual harassment and for handling complaints arising from such. Trade union also have a lot to do in terms of sensitising the employees with behaviours that suggest sexual harassment at the workplace. The union has a duty to work with the employer of labour and management of the organization to adopt a clear

sexual harassment policy for the organization, as well as clear and appropriate procedure of investigating complaints. Especially also, the employees who have been harassed should avoid the culture of keeping silence or playing along. Victim could make an official complain to the management or decide to resolve the matter informally. Above all, Civil Society Organisations also have a lot to do in terms of advocacy and sensitization of the public on the issue of sexual harassment of women in their places of work.

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Part Six
Educational Psychology

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Study Habit and Test Anxiety as Determinants of Secondary School Students Performance in Social Studies

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Abstract. This study examined study habit and test anxiety as determinants of secondary school student's performance in Social Studies in Ogun State. The study adopted a descriptive survey research design where structured and validated questionnaires were employed for data collection. 333 Junior secondary school students were selected using stratified sampling technique across four (4) secondary school in Ijebu-North Local Government Area of Ogun State. Three hypotheses were formulated and tested using regression analysis at 0.05 level. The findings showed that there is a significant influence of study habit on the academic performance of secondary school students in Social Studies. Findings also revealed that there is a significant influence of test anxiety on the academic performance of secondary school students in Social Studies. The result of the findings of this study further revealed that there is a significant composite influence of study habit and test anxiety on the academic performance of secondary school students in Social Studies. Based on the findings of this study, it was recommended among others; that regular counseling services should be introduced to the students in order to train them on study skills strategies which will enable them study harder in Social Studies. In addition, school authorities should work out guidelines as well as develop programmes that will help students to cope with test anxiety in Social Studies.

1. Introduction

Social studies is one of the subjects in the curriculum that help in achieving the aims and goals of education. According to Olukayode (2012), social studies is defined as "the study of man and his society with his interplay between him, his environment and effect of science and technology. Moreso, social studies as a subject, is said to be refers to the study of how man lives in the society, what he does and how his life is affected by things, people as well as social practices around him. The things around man are generally referred to as man's physical environment. The people and social practices around man are referred to as social environment. Social studies as a subject was introduced into Nigerian Secondary Schools after independence in 1960. At the early stage of its introduction, very few schools taught the subject, Today, social studies is a compulsory subject at the Junior Secondary school level in all Nigerian Secondary Schools. This is to implement the national policy on education, which came into being in 1981. This policy stipulates the teaching of social studies in primary, Junior Secondary schools and all conventional Colleges of Education. While a few universities in Nigeria offer social studies programmes .

Social studies offer the learners abilities which could be adequately used to find out facts about man's problems and reaction within the environment in which he lives. This means that every society might take note of the problems which are identified with it. The various views on the nature of Social Studies portray the subject area as functional in orientation. It is expected that there would be a remarkable change in the nature of the personalities exposed to learning opportunities provided by Social Studies. In the Secondary School Studies Curriculum, the objectives of Social Studies as a discipline at the Primary and Junior Secondary School levels according to (Olukayode , 2012) are: (i) to develop in students positive attitudes of togetherness, comradeship and cooperation towards a healthy nation, the inculcation of appropriate values of honesty, integrity, hardwork, fairness and justice and fair play as one's contribution to the development of the nation, (ii) the development of the ability to think objectively and come to independent conclusion, (iii) the creation of

awareness that discipline is essential for an orderly society and (iv) the demonstrations of flexibility and a willingness to accept necessary changes within a system. The ultimate goal of Social Studies as a discipline is the development of socio-civic and personal behaviour. This orientation and expectations have implications for the teaching of Social Studies as a school subject.

Despite the importance of social study to mankind and national development, students were found to perform below expectation in this subject. There are lots of factors that had been attributed to low academic achievement of students in social studies in which study habit and text anxiety has been identified as key factor. To achieve the goal of teaching the subject in order to achieved better performance among the students, social studies teachers must encourage students to develop positive ready habit and have less or know fear or anxiety of failure in the subject. In the school system, therefore, students' performance in Social studies manifests through academic achievement, which is also the manifestation of students' study habit.

Students cannot perform efficiently without proper learning. For learning to occur therefore, every student must uses different techniques and methods on a scheduled and regular basis. These habitual practices for studying can be termed as study habits or study skills used by students (Khurshid, Tanveer & Qasmi, 2012). Study habits and skills vary from one person to another. According to Llavore, Duran and Dungan (2015), Study habits play a vital role to students of any age and they further stressed that such study habits will determine student's success in their educational career. Buttressing the statement above, Fielden (2004) was of the opinion that good study habits also help the student in critical reflection in skills outcomes such as selecting, analyzing, critiquing, and synthesizing

Numan & Hasan (2017) refers to study habits as approaches that learner's exhibit during his or her personal study time in order to properly understand the subject matter. To them, it is also refers to as learning techniques that learners use to learn individually. In essence therefore, effective study habits assist students to gain mastery of a topic to learn and ensure the good performance in their study. According to Congos (2010), the terms study habits and study skills are used as interchangeable constructs. He presented six dimensions of study skills i.e. textbook reading, memory, time management, note-taking, test preparation and concentration. Proper time management is an important component of study habits that can enhance one's performance. To this regard, effective time management skills according to Ayesha and Khurshid (2013) include studying on daily basis, forming timetables, study plans and utilizing time properly. Spending extra hours for studying with lack of concentration does not define the appropriate utilization of time. Concentration is also a significant dimension of study habits. It is the ability to give attention and avoid distractions while studying. Note-taking is not just writing the lecture, it also needs attention and listening ability to properly note down the lecture. Strategies used to memorize the learned material are also attributes of study habits. Effective textbook reading is not only reading the material but also comprehending the reading material by constructing themes and main ideas (Osa-Edoh, & Alutu, 2012).

The development of good study habits is equally relative and helpful not only in academic work but in career actualization. Consequence upon this, interrelationship cannot be overlooked. This is because the academic achievement and study habit of the student to a large extent help to shape their individual destiny. The general belief is that students who exercise good study habits are likely to excel in their study than those with poor study habits. According to Sharma (2005), academic performance is a necessary evil because one ability is rewarded economically and socially more than others. This necessitates concern over factors that are commonly linked with academic achievement.

Researchers across the globe have carried out study on study habit and academic achievement. For example, Bright and Matilda (2018) Investigated Study Habits and Academic Performance of Secondary School Students in Rivers-West Senatorial District of Rivers State, Nigeria. From the total population of 2,650 Senior Secondary Two (S.S.2) students in selected public schools in the Rivers-West Senatorial District, only 437 was chosen through Taro Yemeni's sample size selection formula. Structured questionnaire was the only instrument use for data collection in the study. Five research questions guided the study and were analysed using mean statistical tool. The findings revealed that there is high extent of relationship between study habit and academic performance. Consequently, recommendations were made which include: parents should provide books and encourage their wards to study hard; counselors should be employed to counsel students on how to develop study habit; students should be encouraged to do their class and take-home assignments.

Moreso, Ammara and Syeda (2017) investigate the effect of study habits on test anxiety and academic achievement of undergraduate students. The researcher employed the use of purposive random sampling techniques where 180 undergraduate students (84 boys and 96 girls) were drawn from a public university. Data collected was analysed using correlation and multivariate analysis of variance (ANCOVA). The result of the findings indicate that study habits have a significant effect on test anxiety and academic achievement. The findings revealed that students with effective study habits experienced low level of test anxiety and perform better academically than students with ineffective study habits.

In addition, Evans and Julius (2015) examine the relationship between study habits and academic achievement of students. A survey design was employed in the study where a structured questionnaire was adopted and instrument for data collection. Data collected was analysed using descriptive correlation study. The target population included the 9th grade students at Spicer Higher Secondary School. Stratified random sampling was used to select the respondents. Results of this study revealed a positive relationship of 0.66 between study habits and academic achievement. The results implied that the study habits need a significant attention if we are to improve performance.

Sandhu (2014) studied the study habits of adolescents and their relation with achievement level. Descriptive research design was adopted in the study where a structured questionnaire was adopted for data collection. Data collected was analysed using correlation and regression analysis. The result of the study showed that there is a significant positive correlation between these two variables. Akinleke and Adeaga (2014) investigate how the joint interaction of test anxiety, study habits and locus of control determine the academic performance of college students. Five hundred and eight students were randomly drawn among final year students of the Federal Polytechnic Ilaro and Moshood Abiola Polytechnic, Abeokuta, Ogun state, Nigeria participated in the study. They were given three questionnaires that took approximately forty five minutes to complete. The study was conducted in a classroom environment during the schools' continuous assessment (CA) week. After collecting information from the students through questionnaires, their tests results were obtained and tested . These test scores were compared to the scores obtained from the questionnaires. It was discovered that the three variables positively correlate with, and significantly predict academic performance.

On the other hand, tests are very important phenomena in schooling. Expectedly, students must take several tests in the course of their schooling for a number of reasons. The results could be used to make important decisions about students and educational programs including determining levels of curriculum mastery, report card grades, grade level promotions, honours, and graduation (Carter, Webby, Hughes, Johnson, Plank, Barton-Arwood & Lunsford. 2005). Also, educators and policy makers use examination records to monitor students' learning progress and to assess the effectiveness of their instruction and identify ways to improve it (Salend, 2009).

Test anxiety which is one of the independent variable is also use interchangeable as examination stress or evaluation anxiety. According to Azim (2018), the role of academic anxiety cannot be underestimated among the predictors of academic achievement. In the modern time, test anxiety is considered by McCraty (2007) as a major predictor of academic performance because the world has become a place of great unnatural competition where academic achievements are seen as a bench mark of success in once life. In the strictest sense, anxiety is a term use to capture peoples reaction to the anticipation of future danger, as opposed to fear which is the response towards an existing, present, or potential treat (Sadock & Sadock, 2007). Test anxiety according to Rafiq, Ghazal and Farooqi, (2007) is an overwhelming feeling of disturbance and distress among the students around the world. It is a type of performance problem just like when some people get nervous speaking to large crowds or trying something new. Test anxiety can be a devastating problem for students; because it may impair their performance and well being in the long run. Chapell, Blanding, Silverstein, Takahashi, Newman, Gubi and Mccann (2005) argued that test anxiety is a multi-dimensional phenomenon that involves worry, emotionality, and behavioural reply to being preoccupied by the possible negative outcome of academic scores.

Azim (2018) also examined academic anxiety and students performance among secondary school students in Aligarh. The study adopted the descriptive survey research design and 340 secondary school students from various schools of Aligarh make up the total sample for the study. The study revealed among others that a significant and negative relationship existed among academic anxiety and the academic achievement. In the same way, Ekeng and

Bassey (2018) investigated the relationship between Self esteem, test anxiety and students' academic performance among secondary school students in Cross River State Nigeria. The researchers make use of survey research design and stratified random sampling technique was adopted for the study. Data were collected with the aid of structured questionnaire and analyzed using One-way Analysis of Variance and Pearson Product moment correlation coefficient analytical technique. Result indicated that test anxiety and Self esteem directly significantly influenced academic performance.

Hanem (2016) examined the relationship between test anxiety level and academic achievement among nursing students. A descriptive correlational design was utilized in the study. A convenience sample of 160 female students in college of nursing, Zagazig university who approved to join in the study starting from 1st to 4th year of undergraduate participated in the study. Data were collected by using socio-demographic data sheet and test anxiety questionnaire. The study results indicated that the mean scores of total test anxiety according to grade point average highly statistically significantly differ among grade A, B, C & D (i. e $P<0.01$). There were highly statistically negative correlation between total test anxiety and grade point average ($P<.01$). It was concluded that test anxiety has a significant and efficient impact on nursing students' performance. It was recommended that the students with superior test anxiety must be recognized and treated in order to increase their academic attainment.

Rizwan and Nasir (2010) examine the relationship between test anxiety and academic achievement of students at the postgraduate level. A sample of 414 students was randomly selected from seven different science departments in a public sector university in Lahore, Pakistan. Data collected were analysed using Pearson correlation, multivariate statistics and regression analyses. It was found that a significant negative relationship exists between test anxiety scores and students' achievement scores. Results showed that a cognitive factor (worry) contributes more in test anxiety than affective factors (emotional). Therefore, it is concluded that test anxiety is one of the factors which are respsonsible for students' underachievement and low performance but it can be managed by appropriate training of students in dealing with factors causing test anxiety.
Hancock (2001) investigated the effects of students' test anxiety and teachers' evaluation practices on students' achievement and motivation at post-secondary level. He found statistically significant results which revealed that all students, especially students with high anxiety level, performed poorly and were less motivated to learn. Thus, he concluded that when students who are particularly test-anxious are exposed to a highly evaluative assessment environment in their educational institution, they perform poorly and are less motivated to perform.

A research study conducted by Cassady and Johnson (2002) to investigate the effect of cognitive test anxiety on student's academic performance and found that cognitive test anxiety exerts a significant stable and negative impact on academic performance measures. Oludipe (2009) conducted a study to explore how test anxiety affects students' performance levels in the sciences, especially in Physics, and concluded that "low test-anxious students performed better than high test-anxious students in both numerical and non-numerical tasks in Physics"

Nicholson (2009) carried out a study on the effects of test anxiety on student achievement. He found out that anxiety and achievement are related to each other. Similarly, Khalid and Hasan (2009) conducted a study on the relationship between test anxiety and academic achievement. The researcher employed purposive random sampling techniques in selecting 187 undergraduate students. Findings of the result showed that students with high academic achievement have low test anxiety scores and vice versa.

Chapell, Blanding, Takahashi, Silverstein, Newman, Gubi, and McCann (2005) conducted a study on the relationship between test anxiety and academic performance. They collected data from a large sample of graduate and undergraduate students and found a significant but negative relationship between test anxiety and academic achievement. Kassim, Hanafi and Hancock (2008) conducted a research to explore test anxiety and its consequences on academic performance among university students. The results of this research suggested that test anxiety was negatively related to academic performance.
Farooqi, Rafiq and Ghazal (2007) compared the level of test anxiety in students studying in semester system with those of annual system. Their findings indicate no significant difference in test anxiety among students studying under the two educational systems. Ergene (2011) examine the relationships among study habits, test anxiety, achievement, motivation, and academic success among Turkish high school students. The sample used in the study consist of 510 participants, 267 (52.4%) of whom were females and 243 (47.6%) were males. The data were collected by the Turkish version of Test

Anxiety Inventory (TAI), Study Habits Inventory (SHI) and Self Evaluation Inventory (SEI). Students' grade point average was accepted as the indicator of their academic success. Small but statistically significant correlations were found between the worry subscale of TAI scores and academic success (r = - 0.18, p 0.01), and between the Study Habits Scale scores and academic success level (r = 0.15, p< 0.01). A positive relationship between study habits scores and achievement motivation level (r=.39, p 0.01) was found. Test anxiety and study habits were associated positively with academic success.

Olatoye (2009) investigated the relative and combined influences of test anxiety and motivation for examinations on science achievement of selected Junior Secondary School students in Ogun State, Nigeria. Twelve secondary schools were randomly selected from the list of secondary schools in all the four divisions of Ogun State. A sample of three hundred and sixty students selected from twelve schools participated in the study. Three instruments were used to collect data. Test anxiety and motivation for examinations accounted for 14.6% of the total variance in science achievement. (R square = 0.146, p < 0.05). This percentage is statistically significant. There is negative significant relationship between test anxiety and science achievement (r = -0.228, p < 0.05) and positive significant relationship between motivation for examinations and science achievement (r = +0.333, p < 0.05).

Researchers across the world had indicated that Social Studies has been one subject in which students across all level consistently perform poorly. In order to stem the tide of poor performance, successive governments, education related agencies have variously made relevant contributions toward the improvement of the teaching and learning of the subject. Despite these concerted efforts, students' performance in Social Studies is still taking a downward trend. It is perhaps due to the persistent nature of this problem that educational researchers, university dons and even government agencies have tried to uncover the underlying reasons for students' poor performance in Social Studies. Despite the myriad research endeavours at uncovering the factors that affect students 'performance, gaps still exist in the area of the possible influence of some psycho-academic factors such as test anxiety, and study habits toward the subject areas as they affect students' performance in Social Studies at the Secondary School level. Based on the above, this study was designed to statistically ascertain the individual and collective influence of aforementioned psycho-academic variables as they influence students' performance in Social Studies

Objectives of the Study include:

- To examine the relative influence of study habit on the academic performance of secondary school students in Social Studies
- To examine the relative influence of test anxiety on the academic performance of secondary school students in Social Studies
- To examine the composite influence of study habit and test anxiety on the academic performance of secondary school students in Social Studies

Research hypotheses are:

- There is no significant relative influence of study habit on the academic performance of secondary school students in Social Studies
- There is no significant relative influence of test anxiety on the academic performance of secondary school students in Social Studies
- There is no significant composite influence of study habit and test anxiety on the academic performance of secondary school students in Social Studies

2. Research Methodology

This study employed a descriptive survey research design method utilizing questionnaire and performance/achievement test for data collection. Stratified sampling techniques were adopted in selecting 333 public Junior secondary school students within Ijebu-North Local Government Area of Ogun State that participated in the study from a total population of 6,720. The instruments employed were grouped into three sections: A, B and C. Section A sought for information in form of 4-point likert scale rating (Strongly Agree, Agree, Disagree and Strongly Disagree) on text anxiety and section B elicited information in form of 4-point likert scale rating (Strongly Agree, Agree, Disagree and Strongly Disagree) on study habit while and Section C was on Social Studies achievement test.

Test Anxiety Inventory was used in this study and was adopted from the work of Spielberger (1980) and modified to suit the purpose of the study. The inventory consists of 15 statements that are related to how often individual experiences symptoms of anxiety before, during and after the test. In addition, the study skills inventory developed by Congos (2010) was also used in this study to measure the study habits and skills of students. The inventory was also adopted and modified for the purpose of the study. The inventory consists of six subscales regarding study habits and skills such as Textbook Reading, Note-Taking, Memory, Test Preparation,

Concentration and Time Management. Lastly, 25 objective questions were developed by the researchers in accordance with the school curriculum. This was used to measure student's academic performance.

Validity and reliability of the research instrument was ascertained before embarking on the study which gave a value of 0.83 and 0.84 for study habit and test anxiety respectively. All data collected were grouped based on various objectives formulated for testing in the study. The data was subjected to statistical test and analysis using regression analysis at 0.05 level of significant.

3. Data Analysis and Interpretation

Hypothesis One: There is no significant relative influence of study habit on the academic performance of secondary school students in Social Studies

Table 1: Regression Analysis showing the relative influence of study habit on the academic performance of secondary school students in Social Studies

$R^2 = 0.360$ Adjusted $R^2 = 0.354$ F-Statistic = 55.224				
Parameter	Coefficient	Standard Error	T-cal	Probability
Constant	31.175	3.849	8.098	0.000
Study Habit	2.234	0.301	7.431	0.000

In table 1 above, study habit as the independent variable accounts for 36.0% of the total variation in senior secondary school students academic performance in Social Studies ($R^2 = 0.360$, $P < 0.05$). This outcome implies that there is a significant positive influence of study habit on students academic performance

Hypothesis Two: There is no significant relative influence of test anxiety on the academic performance of secondary school students in Social Studies

Table 2: Regression Analysis showing the relative influence of test anxiety on the academic performance of secondary school students in Social Studies

$R^2 = 0.567$ Adjusted $R^2 = 0.563$ F-Statistic = 126.434				
Parameter	Coefficient	Standard Error	T-cal	Probability
Constant	38.76	1.882	20.590	0.000
Test Anxiety	-1.37	0.121	-11.333	0.000

In table 2 above, test anxiety as the independent variable accounts for 56.7% of the total variation in the academic performance of senior secondary school students in Social Studies ($R^2 = 0.5671$, $P < 0.05$). Test anxiety exert a negative significant relationship with students' academic performance ($\beta = -1.37$, $p < 0.05$). This outcomes implies that an increase in test anxiety will lead to a significant decrease in students' academic performance. Thus for students to perform exceedingly in Social Studies, test anxiety must be controlled among the student. Thus, there is a significant negative influence of test anxiety on the academic performance of secondary school students in Social Studies.

Hypothesis three: 1s there any significant composite influence of study habit and test anxiety on the academic performance of secondary school students in Social Studies?

Table 3: Model Summary of the Multiple Regression Analysis for the composite influence of study habit and test anxiety on students' academic performance in Social Studies

	Sum of Squares	df	Mean Square	F	Sig.
Regression	46.746	2	23.373	6.791	.002[b]
Residual	375.174	99	3.442		
Total	421.920	100			
Model Summary	R = .333[a]; R^2 = .111; p < .05				

a. Dependent Variable: Students Academic Performance in Social Studies
b. Predictors: (Constant), Study Habit , Test anxiety

The results in Table 3 indicated that with all the predictor variables (Study habit and test anxiety) entered into the regression model at once, there was a significant prediction of students academic performance in Social Studies ($R = .333^a$; $R^2 = .111$; $F_{(2, 331)} = 6.791$; $p < .05$). This showed that all the variables accounted for 11.1% of the total variation in students' academic performance in Social Studies.. Thus, there is enough evidence to proof that there is a significant composite influence of study habit and test anxiety on the academic performance of secondary school students in Social Studies.

4. Discussion of Findings

The result of the findings showed that there is a significant influence of study habit on the academic performance of secondary school students in Social Studies. Findings were in consonance with that of Evans and Julius (2015) who examine the relationship between study habits and academic achievement of students and find out that a positive significant relationship exists between study habits and academic achievement. The results implied that the study habits need a significant attention if students want to improve in their performance. Also the findings were in line with that of Sandhu (2014) who studied the study habits of adolescents and their relation with achievement level and found out that there is a significant positive correlation between these two variables. Supported the above, Bright and Matilda (2018) in their findings indicated that there is high extent of relationship between study habit and academic performance.

In addition, findings also indicated that there is a significant influence of test anxiety on the academic performance of secondary school students in Computere studies. Findings above were in line with that of Hanem (2016) who examined the relationship between test anxiety level and academic achievement among nursing students. The researcher find out that there are highly statistically inverse correlation between total test anxiety and grade point average (P<.01). Similarly, Azim (2018) also examined academic anxiety and students performance among secondary school students in Aligarh. The researchers found out that a significant and negative relationship existed among academic anxiety and the academic achievement. Moreso, the findings above were also in agreement with the work of Rizwan and Nasir (2010) who examined the relationship between test anxiety and academic achievement of students at the post graduate level. They also found out that a significant negative relationship exists between test anxiety scores and students' achievement scores. In the same vane, Oludipe (2009) carried out a study on how test anxiety affects students' performance levels in the sciences, especially in Physics, and concluded that "low test-anxious students performed better than high test-anxious students on both numerical and non-numerical tasks in Physics

In addition, the result of the findings of this study showed that there is a significant composite influence of study habit and test anxiety on the academic performance of secondary school students in Social Studies. The statement/hypothesis above were in agreement with the work of Ekeng and Bassey (2018) who investigate the relationship between Self esteem, test anxiety and students' academic performance among secondary school students in Cross River State Nigeria. The researchers through One-way Analysis of Variance and Pearson Product moment correlation coefficient analytical technique showed that test anxiety negatively affect performance while Self esteem positively affect academic performance. Consequently, Olatoye (2009) investigated the relative and combined influences of test anxiety and motivation for examinations on science achievement of selected Junior Secondary School students in Ogun State, Nigeria. He found out that there is negative significant relationship between test anxiety and science achievement. Not only that, the findings were also in line with that of Ammara and Syeda (2017) in their findings on the effect of study habits on test anxiety and academic achievement of undergraduate students find out that study habits have a significant effect on test anxiety and academic achievement. Their findings also revealed that students having effective study habits experience low level of test anxiety and perform better academically than students having ineffective study habits.

Similarly, the findings above were in consonance with the work of Akinleke and Adeaga (2014) who investigate how the joint interaction of test anxiety, study habits and locus of control determine the academic performance of college students. They found out that the three variables significantly predict academic performance.

5. Conclusion and Recommendations

The findings of this study were consistent with the empirical review that was initially developed to show the interaction of the variables in the study, in which case it was projected that high levels of test anxiety would lead to low levels of academic performance in students, and vice versa. In addition, based on the empirical and other review, study habit have been found to improve students' academic performance.

On the other hand, it was found out that higher test anxiety is detriment to students' academic success. Thus, the more students study hard the more and the higher the performance score, and the higher the anxiety the lower the performance score It is therefore concluded that for student to perform better in Social Studies in accordance with the literature, theories and empirical review, student must study hard couple with study strategies and try as much as possible to minimize the rate of phobia and anxiety in Social Studies.

It is therefore recommended that the school library should be well equipped with relevant materials to enable students improve in their study habit skills. Also, school librarian should in one way or the other encourage students to make use of school library most often and also discourage them about examination anxiety. In addition, there is the need for regular counseling services in order to train students on study skills strategies need to be advocated in order to boost their study habit and enhance their academic achievement. Not only that students with superior test anxiety must be recognized and treated in order to increase their academic attainment. In addition, to effectively manage test anxiety, teachers and parents should help students into the use of cognitive, emotional and behavioral strategies. Not only that, school authorities should work out guidelines as well as develop a program that help students to cope with test anxiety among others

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Teaching Physical Education using Alternative Practical Methods before Demonstration: Implication to Physical Education Specialists

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Abstract. The paper is on Implications of Teaching Physical Education by "Alternative to Practicals" method before demonstration: to the physical education specialist. The paper discussed the importance of teaching physical education in the development of the totality of the human being. This is the aspect of the teaching of the practical lessons to children of the young by the specialist. The paper revealed how the teaching of the subject can motivate the children not only to learn using the alternative to practical method but use the learned skills as adults and for live. The paper encourage the use of 'Alternative to Practical' method as the latest way to go in teaching and learning of physical activities, especially sports skills, as it is effective, efficient and gives the children a kind of permanent learned benefits. The paper describes the advantage in the use of the alternative to practical method as a double barreled, since both the specialist and the trained children benefit from the development of the physical fitness build up that the method expose them to. The paper also justify the use of the method to the specialist regardless the constraints of using the method which he blamed to factors as ageing process illness etc. this tend to be natural as well.

Keywords: Implications Teaching Physical Education Alternative Practical Physical Fitness

1. Introduction

Physical Education (PE) is important in the development of the total man physically, mentally, socially and emotionally. However as the development of strength, stamina and physical fitness are important in meeting the everyday's need of man, the need for increased interest in physical activities cannot be waived aside.

Although, this discipline also contributes to the development of motor skill which individuals and leisure use in a variety of games, sports and leisure time activities respectively and successfully. It is agreed that the healthy body and the athletic skills, which PE helps to develop are essential to everyone's education and future well being (Bucher, 1990).

The developments of sound health and athletics skills are important not only in their own right, but also in the development or social skills and the interaction among individuals (Preshie & Brown, 2009). As more and more leisure time is available to more people, the effective use of recreational activities from a healthy perspective will be increasingly important in the near future. How well this will be accomplished depends directly on the extent to which sound health practices and athletic skills are being taught to individuals, while they are still in their formative years in schools. This summarizes the major goal of physical education-fitness for life.

It is also recognized that there are gross differences in the physical fitness and athletic activities of individuals and although there is an alarming proportion of people who are physically inactive, over weight and in the other words, physically unfit. There is every reason to believe that this state of affairs can be reversed. This is based on the proposition that fitness and athletic activities are learned behaviours. If this is so, good teaching can make the difference. Thus, since physical fitness and

athletics skills are learned, what physical education should bear in mind is how to effectively teach young men and women so that a carryover value is maintained into later life (Venkateswarl, 2016).

2. Teaching Practical's in Physical and Health Education

The goal of every teaching process is to impact knowledge and make students learn; and all teachers work towards the attainments of this goal even though they differ in personality, behaviour and attitude to work (Ogeniyi, 2014). This difference, most unfortunately and in most cases is also exhibited in their method of teaching and presentation of materials to the students being taught. It is thus, the general concerns of great educators that there can be no learning without teaching, which may be done consciously and unconsciously.

It is recognized that teaching methods involve selecting, directing, controlling and conducting the experiences of the child, so that learning can take place (Ogeniyi, 2010; 2014). It is also known that good teaching method produces abundant knowledge to the learner. Both the teacher and the taught, have experience which must be contributed to teaching, for it to be effective. In other words, feedback is an essential part of any learning, so it is, with the teaching of practical skills. Then how do we teach practical skills?

Several methods have been proposed and may have been used to teach athletic skills i.e. skills in physical education and even in health education practical lessons. Teachers have used the lecture method, demonstration techniques, class discussion, methods, use of electronic devices (like film strips and video equipment) and even a combination of some of these techniques to teach practical lessons (Bucher, 1990).

There are certain basic steps, teachers of physical education had been using to teach sports skills, which were hitherto referred to as fundamentals in teaching sports skills with stated sequences as lecture-demonstrations, explanation-practice. These procedures however, are still very relevant in the teaching of sports skills. But today, a shift in method is being suggested i.e. using the "alternative to practical's" method as used in other science field (like biology, chemistry and physics exams) before involving the demonstration technique in the sports field (Adeyanju, 2018).

What is this alternative to practical method being suggested? In biological sciences, chemistry, and physics this method had been used successfully, when equipment and facilities for practical demonstration would either not be adequate or not available or when the learner is incapacitated for practical. They use the theoretical explanation for the different steps and phases of the practical in the classroom. However, in physical education, this alternative to practicals techniques is followed by demonstration of the skill taught and the sport facilities provided. It is a kind of double-barreled attack, (Venkateswarlu, 2016).

Thus, alternative to practicals methods explains the various stages, steps, phases, anatomical movements and body position that are involved in executing a sports skill from the grip of the implement, stance of the player, execution of the desired skill to the follow through after execution. After this procedure has been explained via the lecture method, the fundamental sequence can now be employed for practical demonstration. This method has been used in an elementary way in teaching practicals in Physical Education at the senior secondary school level as no provision is made for examination of sports skills at that level. Besides the fact that, for lack of adequate space and other logistics, most schools have no provision for vital sports facilities hence, no physical education sport skill can be demonstrated. However, the alternative to practicals methods has been used successfully to present students for SSCE I Physical & Health Education examination over the years and can be improved upon.

At the tertiary institution level, Physical Education practicals courses are tilted theory and techniques of games and sports in most cases. The implication is that there are basic theoretical information that teaches provide the student with, before he is taken out for practical. This therefore, supports the suggestion of teaching by the alternative of practicals methods before demonstration. Taking the students out for practicals on the first day of a new practical class contradicts. In other words demonstration on the first day of a practical class may lead to faulty acquisition or sports skills, accidents arising from fear of a so-called, difficult skill being performed, especially in gymnastics, may result to a state of apathy. However, when the theoretical bases of the skills have been provided, students on their own can transfer this knowledge into practice during their free time. This further hastens the learning process and increase gains. (Venkateswarlu, 2016; Adeyanju, 2009).

3. Examples of Teaching Sports Skills by Alternative to Practicals Method

IN CRICKET: Cricket techniques falls into 3 distinct categories viz a viz; bowling, beaten and fielding. Bowling can be taught using the suggested method thus:

Bowling: This is a low upper drive of the ball from behind the back, over the head and forwards in a bow-like drive forming an arch. The ball is released in such a way that ball flight is either aerial or underground. He should however be noted that the ball is not thrown. The following stages are suggested:

Grip: The ball must be gripped in such a way that it rests on the balls of the palm of the bowling arm rather than the palm itself.

Stance: For an effective bowl, the stance of the player is as follows: left leg forward, right leg slightly backwards, left arm slightly above shoulder level while right hand holding the ball is at shoulder level while flexed at the elbow. The bowler's eyes are concentrated at the wicket being targeted.

3.1 Execution of the Skill

Execution is achieved through a 2-3m run within the popping crease with the bowling arm now swung down, then backwards and raised from behind the back, over the head in a bow-like fashion while the left arm, which hitherto had been above the shoulder level in front, is propelled downwards in an opposing movement with the bowling arm. The ball is released as the hand peak height, with a slight flexion at the waist.

Follow through: This is achieved after the ball has been released and the bowler takes 2-3 steps out of the bowling crease for stability before withdrawing into his normal position in readiness for the next bowl.

IN VOLLEYBALL: In volleyball, a skill like the service, (simple under arm) can be taught theoretically by describing all the basic movements to its execution before the actual demonstration. Thus.

Grip: The ball has to be held or gripped with one hand, either left or right depending on the strong hand the student uses. The ball is held and stretched in front of the body.

Stance: The player stands anywhere behind the end line, legs, shoulder-width apart with the lead leg slightly in front as the hand holding the ball. The body is arched forward at angle 45, over the hand gripping the ball. The two knees are also slightly flexed; while the players eyes are directed toward the opponent's court.

3.2 Execution

To execute the simple underarm service, toss the ball in the air, about 10-15cm, from its resting position from the leading hand, at the same time a forward swing of the second strong hand begins for contact with the tossed ball in the direction of the opposing court and over the net. The striking hand may be open or clenched if it is open, the heel of the palm is used to strike the ball, for under arm serve. For our head serve, the whole open palm is used.

Follow through: After executing the skill, the rear leg is brought forward into the court to join the game as play continues (Adeyanju, 2009).

IN HOCKEY

THE PUSH STROKE

This stroke moves the ball along the ground by a pushing movement of the stick, which is placed close to the ball. The ball is actually dragged along the ground with the stick in a sweeping movement. It is used during normal play, or to put the ball into play after it had gone out of play from the sides. The procedure is shown below:

Grip: Grip the stick in the short distance hit style i.e. left hand at the handle top and right hand at the splice, with the flatside on the ball.

Stance: The player stands on the balls of the legs and shoulder width apart with more weight in the leading leg, body is arched forward, head down and over the ball, left knee bent.

Execution: Slant the stick touching the ball and in a sweeping movement, drag the ball with the stick along the ground, toward the intended direction.

Follow through: player brings forward the rear leg in continuation of movement towards the field of play (Adeyanju, 2004).

From what has been described in these examples, it can be concluded that using the alternative to practical method simplifies the eventual demonstration that follows, as students already have a fore-knowledge of what to do.

3.3 Justifications of Using this Method to the Specialist

Several factors have been found to constraint the Physical Education Specialist during his career. Common on the list is biological factors, which includes ageing process, illness, medical advice etc. These factors will definitely impinge on the teachers capacity to be at his best, during demonstration classes. However, the alternative to practical method will help the teacher a long way to encouraging

individual practice while using verbal picture to sharpen performance towards obtaining the desired results (Venkateswarlu, 2016).

Besides, physical education specialists just like in other professions, experience job mobility pays most often and this may happen mid-way through a term or semesters, students can used the knowledge obtained in class to demonstrate the skills.

Finally, a skill demonstrated makes a lasting impression in the psyche of the learner (Bucher, 1990). However, a skill well described, taught and later demonstrated would have a better carryover value into its later life, such that it can be described to others who would be in better positions to demonstrate them.

4. Conclusion

The use of alternative to practical techniques to teach sports skills before demonstration, is a suggestion. Physical education specialists should imbibe this at the tertiary level, because we are training the trainers who might be in a good position to 'catch them young' after graduation. These trainers need to be well-groomed and by providing them the necessary theoretical background, backed by anatomical descriptions; they would be in a position to give proper direction to the young ones they might teach on graduation. Also, the teachers themselves, having acquired this knowledge would remain fit due to the carry over values inherent in them (Venkoteswarlu, 2016).

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An Assessment of Academic Optimism among Science Students in Public Senior Secondary Schools in Lagos State, Nigeria

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Abstract. This study assessed academic optimism among science students in Lagos state public senior secondary schools. The study is a descriptive survey type of research. The sample consisted of 1,450 Senior Secondary School (SSS) II and 795 SSS III science students randomly selected from thirty (30) public schools in Lagos state. Data was collected by means of an Academic Optimism Survey Questionnaire (AOSQ). Findings showed that responses towards Faculty Trust (FT) and Academic Emphasis (AE) were positive but negative for Collective Efficacy (CE) among the science students. Also, findings revealed a positive and significant relationship between: Collective Efficacy (CE) and Faculty Trust (FT) ($r=0.492$, $p<0.05$) on one hand, and Faculty Trust(FT) and Academic Emphasis(AE) ($r=0.604$, $p<0.05$) on the other hand. However, a positive and insignificant relationship was observed between Collective Efficacy (CE) and Academic Emphasis (AE) ($r=0.348$, $p>0.05$). In addition, (AE), (FT)and (CE) are significantly related among science students in public senior secondary schools in Lagos, The study recommended that to improve Collective Efficacy (CE) of science students, teachers should allow them to express themselves so they will be able to make their own decisions. Also, teachers should give regular feedback and appropriate remedial instructions to students that need it.

Keywords: Academic Optimism, Science Students, Collective Efficacy, Faculty Trust, Academic Emphasis, Senior Secondary Schools

1. Introduction and Background to the Study

Science is one of the most important subjects a child can learn because of its relevance to lives and its capacity to apply these vital life-skills to everyday activities. Science skills help students to generate ideas, make decisions and to use evidence to understand and solve challenges of the society. The reality is that most benefits accrued from science and technology have not reached the majority of the people especially, the developing countries. Also, Science Technology, Engineering and Mathematics (STEM) has been one of the main forces in nation-building and development. This is evident with most of the developed countries advanced in modern technology with resultant effect on economic growth.

The theoretical knowledge in STEM is transformed into real-life applications in technology and engineering, thus providing solutions to current and future problems of the people (National Research Council [NRC], 2012; Next Generations Science Standards [NGGS], 2015). Developed countries, such as the United States and the United Kingdom, emphasized the significance of including STEM in the school curriculum and establishing science education on the engineering design since the basic knowledge on Engineering, Science and Mathematics can be applied in real life (Brunsell & Horejsi, 2011; Çavaş, Bulut, Holbrook & Rannikmae, 2013; Guzey, Tank, Wang, Roehrig & Moore, 2014; Sungur-Gül & Marulcu, 2014).

It is therefore important that teaching and learning of science should enhance scientific literacy as well as the ability to solve practical problems. The present dynamic world is where knowledge is increasing every second and changes are experienced in almost every sphere of life. The kind of learners being groomed in the schools must therefore, be those who can cope with and contribute to the existing body of knowledge to the advantage of the society. It is also important that they be scientifically literate, that is, they must be able to "acquire a mix of concepts, history and philosophy that help to understand the scientific issues of our time" (Robert, 2002).

Most countries aim to raise qualified manpower to be able to compete internationally, to follow the fast developments in science and technology more closely and to ensure economic growth and development. The countries that aim to raise qualified people are undoubtedly aware of the prominence of STEM disciplines as well as the level of learners' academic optimism. Optimism is a trait appearing to balance external events with a person's perception. People high in optimism tend to have better moods, be more persevering and successful and experience better physical health (Seligman & Csikszentmihalyi, 2014). Contending that optimism, as an aspect of success is just as important as talent or motivation, Seligman & Csikszentmihalyi, (2014) notes optimism has the added feature; it can be learned and enhanced. Learned optimism is a characteristic of a single individual in an organization; while academic optimism is characteristic of the entire organization (Dean, 2011).

Academic optimism is made up of three components: academic emphasis, collective efficacy, and faculty trust. These collectively work together to gear, motivate and ensure achievement of all students in the school. Academic emphasis centers on the schools' goal towards ensuring that the teachers teach well and the learners work very hard towards achieving academic success. Hoy, et al (2010) defined academic emphasis as a general perspective of the importance of academics held by administrators, teachers, and students themselves in a school. Academic emphasis is a shared belief among the school community as a cardinal goal for everyone (school administrators, teachers and students). Tschannen-Moran et.al. (2013) regarded academic emphasis as a quest for academic excellence which includes high goals, an orderly achievement environment, motivated students, and an appreciation for students' achievement. It is more than a quest for excellence. It is the placement of academics as the primary focus of the administration, teachers, students, and parents.

Another important component of academic optimism is collective efficacy which means every member of the school community is committed to the goal of academic success and everyone is determined to achieve academic excellence. Collective efficacy is defined as the perceptions of teachers in a specific school that the faculty as a whole can execute courses of action required to positively affect students' achievement (Hoy, smith & Sweetland, 2002).

In the same vein, faculty trust is necessary to bring about success in every arm of the school organizational goal. Hoy, et al (2002) defined trust as an individual's or group's willingness to be vulnerable to another party based on the confidence that the latter party is benevolent, reliable, competent, honest, and open. In the end, everyone member of the school community can work collectively together for the achievement of schools goals. Hoy and Tschannen-Moran (2000) stated that faculty trust as applied to schools is tied to seven similarities or facets. These include vulnerability; confidence; benevolence; reliability; competence; honesty and openness. Faculty trust is crucial to efficiency and effectiveness of work and achievement of the school, for everyone to be able to relate well and work together to achieve the optimism belief of the school geared towards academic success and achievement.

At all levels in education, students' achievement is the number one goal. Even though Nigeria has expressed a commitment to education as stated in the National Policy on Education (Federal Republic of Nigeria, 2014) "as an instrument par excellence for effecting national development" several challenges have impacted negatively on the educational sector in Nigeria.

Despite all the considerable efforts made by stakeholders at various levels, very little improvement in students' achievement in sciences has been recorded. Available data from the two public examination bodies, the West African Examination Council (WAEC) and National Examination Council (NECO), in their appraisal report on SSCE indicate that there was a downward trend in performance in Nigeria. Available records show that from 2008 to 2018, there was a negative trend in the performances of students in the three science subjects with the average performances of 56.01% in Physics, 46.30% in Chemistry and 37.27% in Biology. This is in addition to an increasing failure rate in Biology and Chemistry (Sakiyo and Badau, 2015). While in 2018, 49.9% of the candidates obtained credit passes in five subjects including English Language and Mathematics at the General Certificate of Education (GCE), 2019, 1st series, 26.08% obtained credit passes in English Language and Mathematics (WAEC,2019). If performance and quality remain poor at the secondary level of education, the effect will certainly impact the quality of higher education. It was generally observed that performance in Science of candidates in WASSCE in Nigeria for the period reviewed was not quite impressive. This calls for concern as these are core subjects for admission into tertiary institutions and also, the national economy needs more engineers and skilled workers in Science, Technology, and Mathematics (STEM) fields who also possess

competencies in critical thinking, communication, and collaboration – also known as 21st-century skills. It is therefore vital to investigate science students' academic optimism in secondary as this may have a direct effect on their academic success in STEM. Against this backdrop, the study examines the academic optimism among science students in Senior Secondary Schools in Lagos State.

2. Objective of the study

This study assessed academic optimism among science students in Lagos state public senior secondary schools. Specifically, the study:

- assessed academic emphasis among senior secondary school science students in Lagos state
- assessed faculty trust among senior secondary school science students in Lagos state
- highlighted the collective efficacy among senior secondary school science students in Lagos state

3. Research questions:

The following questions were posed and answered in this study:

- What is the response to Academic Emphasis (AE) among the science students in public senior secondary schools in Lagos state?
- What is the response to the Faculty Trust (FT) among science students in public senior secondary schools in Lagos state?
- What is the response to Collective Efficacy (CE) among science students in public senior secondary schools in Lagos state?

4. Theoretical Perspective

4.1 Self -Efficacy Theory

According to self-efficacy theory of Bandura, both children and adults develop certain beliefs about their ability to accomplish specific tasks (Grusec, et al, 1994). An individual's beliefs influences how much he or she will try to achieve in a certain task over time. These beliefs, in return, influence their behavior in present and future situations. Erdem and Demirel (2007), assert that self-efficacy beliefs provide the foundation for human motivation, well-being, and personal accomplishment because unless people believe that their actions can produce the outcomes they desire, they have little incentive to act or to persevere when they face obstacles. It is not simply a matter of how capable one is, but of how capable one believes oneself to be.

Collective efficacy is a group application of the concept of self- efficacy. Bandura (1997) defined self- efficacy as a person's belief that he/she could perform appropriate tasks that would result in the attainment of desired goal.

4.2 Academic Optimism

Academic Optimism was conceptualized within the framework of organizational theory arising from quantitative studies, Hoy et al. (2006) assert that three organizational properties; collective teacher efficacy, faculty trust in parents and teachers, and academic emphasis make significant contributions to students' achievement and that the three are interconnected to support each other. They further consider these to be key factors that enable schools overcome the disadvantage of students' low socio economic status. The three dimensions identified the cognitive, affective, and behavioral traits of schools as a collective measure that impact students' performance.

Tarter, and Hoy (2006a) view Academic Optimism "as an appropriate overarching construct to unite efficacy, trust, and academic emphasis because each concept contains a sense of the possible. The triadic, causal relationship among the dimensions of academic optimism posited that when faculty trusted in parents and students, the perceived, collective efficacy was strengthened, which encouraged the bidirectional trust relationship between the faculty and the families (Hoy et al., 2006).

4.3 Collective Teacher Efficacy:

Collective teacher efficacy is "perception of teachers in a specific school that the faculty as a whole can execute courses of action required to positively affect students' achievement" (Goddard et al., 2000). It is an organizational level construct. It is the belief that teachers in a school have the ability to do what is necessary in order to improve students' achievement. The basis of collective efficacy is personal self-efficacy.

4.4 Faculty Trust:

Faculty trust in students and parents is a collective school property, which is the willingness on the part of teachers to be vulnerable to the clients (students and parents) of a school because the latter party is benevolent, reliable, competent, honest, and open (Hoy & Tschannen-Moran, 2003). Bryk and

Schneider (2002) suggested that trust was an essential factor for school improvement. There are five facets of trust: benevolence, reliability, competence, honesty, and openness (Tschannen-Moran, & Hoy, 2000). Goddard, Tschannen-Moran, and Hoy (2001) asserted trust creates a better learning environment for students by facilitating and empowering positive connections between families and schools. Faculty trust has been positively linked to student achievement (Goddard et al., 2001; Hoy, Tarter, & Bliss, 1990; Tarter, Bliss, & Hoy, 1989;Tschannen-Moran & Hoy, 2000).

4.5 Academic Emphasis:

Academic emphasis also known as academic press is the third component of academic optimism. Academic emphasis is the high expectations that are communicated by teachers to students in terms of their academic effort (Malloy 2012, McGuigan and Hoy 2006). Academic emphasis is evident when schools make academic achievement their primary or central purpose and when teachers believe that students are capable of academic success regardless of their needs and learning styles . Thus, according to Hoy et al.,(2006) academic optimism is seen as the high levels of bidirectional trust engendered family support for increased rigor and academic focus. This correlated with improved students' outcomes further reinforcing perceived teacher and administrator ability or collective efficacy as seen in Fig.1.

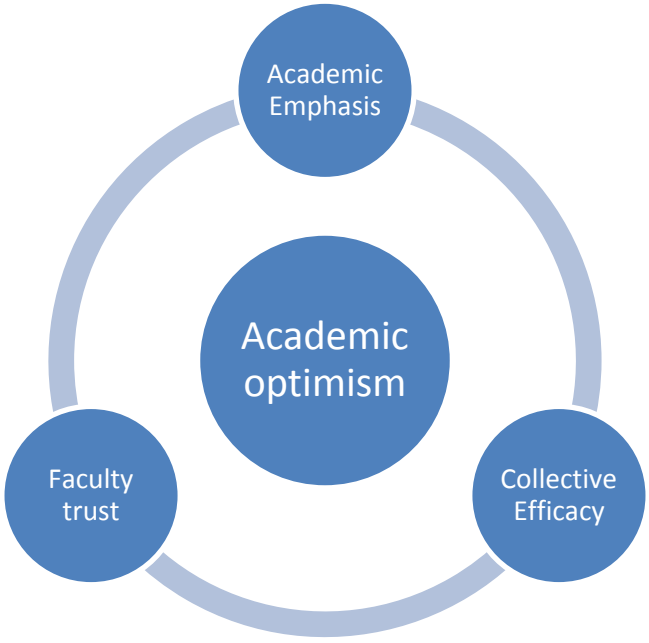

Fig. 1. Reciprocal causal relationship among the three dimensions of academic optimism in Hoy, (2000)

5. Methodology

This study was a descriptive survey type of research. The target population for the study consisted of all public Senior Secondary Schools (SSS) in Lagos state. Multi-stage sampling techniques were adopted to select eighteen schools from six educational district of Lagos state. In the first stage, a proportional stratified random sampling technique was used to select five schools each from six education districts making a total of thirty schools. In the second stage, random sampling was used in selecting five schools from each of the educational district. In the third stage, random sampling was used in selecting students in SSS II and SSS III science classes in the selected schools. A total of 2,245 students consisting of 1,450 SSS II and 795 SSS III science students selected from thirty (30) schools in Lagos state, made up the sample for this study. One instrument, Academic Optimism Survey Questionnaire (AOSQ) adapted from Hoy et al**.** (2006) was used for data collection. The AOSQ measures academic optimism with the sub-constructs of collective efficacy (CE), faculty trust (FT) and academic emphasis (AE). The AOSQ comprises of 30 items on a 6-point Likert scale. Items 1-12 measured CE; items 13-22 measured FT, while items 23-30 measured AE. Cronbach coefficient alpha (α), a measure of the reliability of the instrument for the sub-scales yielded: CE (12 items, α=0.71); FT (10 items, α = 0.75) and AE (8items, α = 0.80). The overall coefficient for the scale (30items, α = 0.75), indicating a very good internal consistency reliability.

6. Results

Research question 1: What is the response to Academic Emphasis (AE) among the science students in public senior secondary schools in Lagos state?

Table 1: Responses to Academic Emphasis (AE) among senior secondary school science students in Lagos state.

		District							
		1	2	3	4	5	6	Aggregate	
		Mean/SD	Mean/ SD	Mean/ SD	Mean/ SD	Mean/ SD	Mean/ SD	Mean/ SD	Remark
1	Teachers able to get through to the most difficult students.	5.02±1.08	4.6±1.67	4.6±1.14	2.6±1.19	4.6±1.67	3.8±1.56	3.86±1.38	Agreed
2	Teachers confident and able to motivate their students.	4.2±1.48	3.6±1.14	4.4±0.55	3.2±1.79	4.6±1.45	3.8±1.92	3.97±1.45	Agreed
3	If a child doesn't want to learn, teachers here give up.	2.2±1.64	4±1.58	1.8±0.45	1.6±0.89	2.6±1.82	2±1.13	2.16±1.12	Disagreed
4	Teachers here don't have the skills needed	1.8±1.0.79	4.6±1.67	2±1.02	2.6±1.14	2.4±1.95	2.2±1.03	2.36±1.50	Disagreed
5	Teachers in this school believe that every child can learn.	5.0±1.22	3.8±1.30	4.8±1.30	2.8±1.79	4.6±1.95	4±1.41	4.17±1.71	Agreed
6	These students come to school ready to learn.	4.4±1.14	4±1.22	3.6±1.52	4.6±0.89	4.6±1.67	4.2±1.30	4.24±1.25	Agreed
7	Home life provides advantages to learn.	4±1.58	4.2±1.10	4±1.58	4.2±1.30	4.6±1.67	4.4±1.34	4.23±1.33	Agreed
8	Students here just aren't motivated to learn.	2.8±1.92	4.6±0.55	2.2±1.10	3.8±1.30	2.4±1.66	3.2±1.48	3.17±1.53	Disagreed
9	Teachers do not have the skills to relate with students	1.6±1.34	4.4±0.55	2.2±1.30	3.6±1.52	2.2±1.79	3.6±1.34	2.93±1.60	Disagreed
10	Opportunities are in community to help students learn	4.2±1.48	4.2±1.10	4.8±0.84	4.2±1.64	5±1.23	4±1.22	4.40±1.19	Agreed
11	Learning is more difficult at this school	4.8±0.84	4.2±1.30	3.4±1.95	4.02±1.41	4.2±1.33	2.8±1.48	3.90±1,56	Agreed
12	Drug and alcohol abuse make learning difficult for students	4.0±1.58	3.8±0.45	3.4±1.52	3.8±1.30	4±1.38	5±1.34	4.03±1,31	Agreed

Table 1 above showed the responses to Academic Emphasis (AE) was positive among the science students in public senior secondary schools in Lagos state. The respondents agreed to most of the items. The response rating with mean scores of 3.50 was the benchmark for the acceptance of a statement in the six-point Likert scale and respondents agreed to most of the items. As reported, most of the respondents agreed that their teachers were able to get through to the most difficult students ($\ddot{x}$ =3.86 >3.50), teachers in the schools are confident they will be able to motivate their students ($\ddot{x}$ =3.97 >3.50), teachers believe that every child can learn ($\ddot{x}$ =4.17 >3.50), the students come to school ready to learn ($\ddot{x}$ =4.24 >3.50) and that Home life provides so many advantages that students are bound to learn ($\ddot{x}$ = 4.23 >3.50). Also, many of the students agreed that the opportunities in the school help ensure that students will learn ($\ddot{x}$ =4.40 >3.50), learning is more difficult at the school because students are worried about their safety ($\ddot{x}$ =3.90 >3.50) and that drug and alcohol abuse in the community make learning difficult for students ($\ddot{x}$ =4.03 >3.50). On the other hand, many of the students disagreed that if a child doesn't want to learn, teachers give up ($\ddot{x}$ =2.16 <3.50), teachers here don't have the skills needed to produce meaningful results ($\ddot{x}$ =2.36<3.50), students just aren't motivated to learn ($\ddot{x}$ =3.17<3.50) and that teachers in the schools do not have the skills to deal with students' disciplinary problems ($\ddot{x}$ =2.93<3.50)

Research question 2: What is the response to the Faculty Trust (FT) among science students in public senior secondary schools in Lagos state?

Table 2: Responses to Faculty Trust (FT) among senior secondary school Science students in Lagos State.

		District							
		1	2	3	4	5	6	Aggregate	
S/N		Mean/Stdev	Mean/Stdev	Mean/Stdev	Mean/Stdev	Mean/Stdev	Mean/Stdev	Mean/Stdev	Remark
1	Teachers in the school trust their students.	3.8±1.49	3.8±0.84	4.4±0.89	4.4±1.34	4.6±1.14	4.2±1.30	4.2±1.12	Agreed
2	Teachers in the school trust the parents.	4.2±1.92	4±1.41	4.2±109	3.6±1.52	4.12±0.89	3.6±1.83	4.3±1.52	Agreed
3	Students in the school care about each other.	4.4±1.95	4.6±1.41	4.6±0.89	4.6±0.89	5.6±0.56	4.4±2.07	4.7±1.29	Agreed
4	Parents in this school are reliable	3.8±2.18	4±1.03	3.6±1.83	4.2±1.30	5.4±0.56	5±0.71	4.33±1.42	Agreed
5	Students can be counted upon to do their work.	4.2±1.09	3.8±1.09	3.8±1.79	5±0.71	4.2±1.92	4.4±0.89	4.23±1.28	Agreed
6	Teachers can count upon parental support.	3.8±1.49	3.8±0.83	4±1.23	3.8±1.32	4.8±1.31	4.6±0.91	4.13±1.17	Agreed
7	Teachers believe that students are competent learners	4.2±1.09	3.6±0.89	4±1.42	4±1.87	5.4±0.89	3.4±0.94	4.15±1.30	Agreed
8	Teachers think most of the parents do a good job.	4±1.59	3.20±1.09	3.8±1.48	4.6±1.14	4.4±2.08	3.6±1.34	3.93±1.44	Agreed
9	Teachers can believe what parents tell them.	4±1.74	3.2±0.44	4.4±0.89	4.4±1.35	4±2.12	3.2±1.93	3.87±1.46	Agreed
10	Students here are secretive.	4±1.41	3.6±0.89	4±1.43	3.8±2.17	4±1.88	3.2±2.04	3.77±1.57	Agreed

As observed in Table 2, the responses to the Faculty Trust (FT) was positive among the science students in public senior secondary schools in Lagos state. In the opinion of the majority of the science students, teachers in the school trust their students (ẍ =4.21>3.50), trust the parents (ẍ =4.30>3.50), students in the school care about each other (ẍ =4.70>3.50), parents in the school are reliable (ẍ =4.33>3.50) and that students can be counted upon to do their work (ẍ =4.23>3.50). Also, many of the students agreed that teachers can count upon parental support (ẍ =4.13>3.50), teachers here believe that students are competent learners (ẍ =4.15>3.50), teachers think most of the parents do a good job (ẍ =3.93>3.50), teachers can believe what parents tell them (ẍ =3.87>3.50) and that students are secretive (ẍ =3.77>3.50)

Research question 3: What is the response to Collective Efficacy (CE) among science students in public senior secondary schools in Lagos state?

Table 3: Response to Collective Efficacy (CE) among the science students in public senior secondary schools in Lagos state.

		District							
		1	2	3	4	5	6	Aggregate	
		Mean/Stdev	Mean/Stdev	Mean/Stdev	Mean/Stdev	Mean/Stdev	Mean/Stdev	Mean/Stdev	Remark
1	The school sets high standards for performance.	3.2±0.83	2.2±1.30	2.8±0.84	2.4±1.34	3.4±0.88	2±1.41	2.67±1.15	Disagreed
2	Students respect others who get good grades.	3.4±0.89	2.6±1.14	3±0.67	3.6±0.54	4±0.88	2.6±1.14	3.2±0.96	Disagreed
3	Students seek extra work so they can get good grades.	3.6±0.99	3.6±0.45	3.7±1.30	2.6±0.89	2.6±0.89	2.6±1.34	2.63±0.97	Agreed
4	Academic achievement	3±0.70	2.6±0.88	3±1.22	3.7±0.44	3.7±0.83	3.7±0.89	3.7±0.82	Agreed

	recognized and acknowledged.								
5	Students try hard to improve on previous work.	3.2±0.84	3.2±0.56	2.2±1.30	2.6±1.34	3.2±0.78	2.4±1.140	2.8±1.03	Disagreed
6	The learning environment is orderly .	3.0±0.70	2.8±0.81	2.8±0.84	3±0.70	3.4±0.89	3±1.02	3.03±0.78	Disagreed
7	The students can achieve the goals that have been set for them.	2.8±1.02	3.2±0.65	2.4±1.14	2.8±0.83	3.4±0.73	2.8±1.31	2.9±0.99	Disagreed
8	Teachers believe that students have the ability to achieve academically.	3.75±0.92	3.2±0.56	3.67±0.71	3.8±0.44	3.6±0.54	3.8±1.09	3.76±0.75	Agreed

Evidence from Table 3 indicate Response to Collective Efficacy (CE) among the science students in public senior secondary schools in Lagos state was negative as respondents disagreed with most of the items. Most of the students disagreed that the school sets high standards for performance ($\ddot{x}$ =2.67<3.50), students respect others who get good grades ($\ddot{x}$ =3.20<3.50), students seek extra work so they can get good grades ($\ddot{x}$ =2.63<3.50), students try hard to improve on previous work ($\ddot{x}$ =2.80<3.50), the learning environment is orderly ($\ddot{x}$ =3.03<3.50), and that the students can achieve the goals that have been set for them ($\ddot{x}$ =2.90<3.50). However, most of the students agreed that students seek extra work so they can get good grades ($\ddot{x}$ =3.70<3.50) and that teachers believe that students have the ability to achieve academically

Hypothesis

Ho: Academic emphasis, faculty trust and collective efficacy are not significantly related among public senior secondary school science students in Lagos state.

Table 4: Correlation between academic emphasis, faculty trust and collective efficacy among public senior secondary schools in Lagos

		1	2	3	Mean	Stdev
1	CE	1	.492**	.348	43.83	7.38
2	FT		1	.604**	41.47	9.38
3	AE			1	23.57	5.28

**. Correlation is significant at the 0.05 level

As presented in Table 4, a positive and significant relationship is reported between Collective Efficacy (CE) and Faculty Trust (FT) ($r=0.492$, $p<0.05$). Also, a positive and significant relationship is reported between Faculty Trust and Academic Emphasis ($r=0.604$, $p<0.05$). However, a positive and insignificant relationship is observed between Collective Efficacy (CE) and Academic Emphasis (AE) ($r=0.348$, $p>0.05$). Thus, academic emphasis, faculty trust and collective efficacy is significantly related among science students in public senior secondary schools in Lagos. The null hypothesis is rejected.

7. Discussion and Conclusion

The finding that showed the responses to Academic Emphasis (AE) was positive among the science students in public senior secondary schools in Lagos state agrees with Hoy et al, (2006), Malloy 2012 and McGuigan and Hoy (2006) who asserted that academic emphasis is increased rigor and academic focus, and it correlated with improved students' performance outcomes. As reported in this study, most of the participants agreed that their teachers were able to get through to the most difficult students, teachers in the schools are confident they will be able to motivate their students, teachers believe that every child can learn and that the students come to school ready to learn. Also, many of the students agreed that the opportunities in the school help ensure that students will learn, learning is more difficult at the school because students are worried about their safety and that drug and alcohol abuse in the community make learning difficult for students.

Also, the finding that showed the responses to the Faculty Trust (FT) was positive among the science students in public senior secondary schools in Lagos state agrees with the findings of Bryk and Schneider (2002), who opined that trust was an essential factor for school improvement. Also, Goddard, Tschannen-Moran, and Hoy (2001) asserted that trust creates a better learning environment for students by facilitating and empowering positive connections between families and schools. In this study, most of the participants agreed that teachers in the school trust their students, the parents and the students in the school care about each other. In the same vein, many of the participants agreed that parents in the school are reliable and that students can be counted upon to do their work. On the contrary, findings indicate that many of the participants disagreed that the school sets high standards for performance and that students respect others who get good grades. Majority of the participants also disagreed that students seek extra work so they can get good grades and try hard to improve on previous work.

Another finding that showed Response to Collective Efficacy (CE) among the science students was negative in public senior secondary schools in Lagos state contradicts the findings of Goddard et al., (2000) who reported that collective teacher efficacy in a specific school as a whole can execute courses of action required to positively affect students' achievement. The negative response reported in the self-efficacy could be traceable to the poor performance recorded in the science subject in the public examination over the years and thereby students do not see themselves performing up to expectations.

From the foregoing, the study recommended that to improve collective efficacy of the students, teachers should let students express themselves so that they can make their own decisions. Also, every student should be encouraged to take part in the teaching and learning exercise in order to be self-assertive. Also, teachers should also give frequent focused feedback and provide appropriate remedial instructions to students that required it. In addition, teachers should provide appropriate re-enforcement strategies to students that are doing well in science subject.

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Effects of Graphic Organizer and Experiential Learning with Feedback on Students' Achievement and Retention in Basic Science and Technology, Plateau State, Nigeria.

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Abstract. The study investigated the effects of graphic organizer and experiential learning with feedback on students' achievement and retention in Basic Science and Technology, Plateau State., Nigeria. Three research questions were answered and two hypotheses were tested at 0.05 level of significance. The study adopted a quasi- experimental design. Specifically, the separate sample pre-test post-test design. The population of the study comprised of 13,040 with a. sample of 325 junior secondary two students from six secondary schools in Zone B of Plateau State, Nigeria were selected using a multi-sampling technique, specifically the purposive sampling technique. The Basic Science and Technology Achievement Test (BSTAT) with reliability coefficient of 0.745 was used for data collection. The data collected was analyzed using Mean and Standard Deviation to answer the research questions While Analysis of Covariance (ANCOVA) was used in testing the hypotheses at 0.05 level of significance. The findings revealed that there were significant differences in both graphic organizer and experiential learning achievement with a mean score ($\bar{X}$= 25.94, SD = 9.02) and group II had a mean score of ($\bar{X}$ = 29.01, SD = 10.08 before treatment. After treatment the results for experimental group II yielded a higher mean score ($\bar{X}$ = 61.54, SD = 9.64) than experimental group I ($\bar{X}$= 50.24, SD = 14.62). The mean difference is high with 8.23. On the investigation on gender, there was also significant difference in the mean achievement of male and female, in favour of female. It was recommended among others that the two strategies can be used for teaching of Basic Science and Technology to enhance high achievement in Basic Science and Technology achievement and enhancement of retention in students. Furthermore, stake holders should organize seminars and workshops to train teachers on how to use graphic organizer and experiential learning with feedback for teaching.

Keywords: Effect, Graphic organizer, Experiential learning, Basic Science and Technology, Gender, Retention.

1. Introduction

Science and Technology constitute the fountain of national growth, development and productivity. Science as a discipline is considered as the systematic study of knowledge of man and his environment, which depends on seeing and testing of facts (Mankilik, 2014). The researcher explains further that technology is the practical use of scientific knowledge and techniques to produce goods and services to meet human needs. Science and Technology have been instrumental in shaping and improving the life of humanity. Samba (2010) opined that science is the foundation of sustainable development and a key to national economic growth and prosperity. Through Science and Technology, modern gadgets in all aspects of human endeavors have been invented, like electricity, aircraft, television, computers, medical kits, agricultural machines among others. Similarly, through Science and Technology, developed nations of the world like America, China, Germany and France, among others, boast of scientific inventions and innovations, which make those countries to be rated as world powers (Human Development Index, 2015 & 2016). Thus, Science and Technology is undeniably the bedrock of sustainable economic growth and development of any nation.

The importance of Science and Technology to national development cannot therefore be over-emphasized, as development at any phase is always

linked with technology and this can only happen when there is advancement in science. In recognition of the impact of Science and Technology to all national development, the Federal Government of Nigeria (FGN) places much emphasis on the teaching and learning of Basic Science and Technology in schools especially at the basic education level. Consequently, Basic Science and Technology was introduced at the junior school level as the foundation to other sciences. Federal Ministry of Education (FME, 2012) has listed the objectives of teaching Basic Science and Technology subject as follows: to enable the learners develop interest in Science and technology; acquire basic knowledge and skills in science and technology; apply scientific and technological knowledge and skills to meet contemporary societal needs; take advantage of the numerous career opportunities provided by science and technology; become prepared for further studies in science and technology; avoid drug abuse and related vices, and be safety and security conscious. The ministry explains further that the objectives of Basic Science and Technology subject is geared towards promoting creativity and critical thinking in the learner, helping the learner to appreciate the contemporary and changing world for better, developing the spirit of entrepreneurship among others. Mbanefo (2016) affirms that challenges of the 21st century, with its complex environmental, social and economic pressures require young people to be creative, innovative, enterprising and adaptable with confidence and skills to use their critical and creative thinking purposefully. These attributes are incorporated in the Basic Science and Technology curriculum, which makes it very important at this time that the nation is faced with myriad of youth problems like youths' restiveness, unemployment, and drug abuse among others. The attainment of the Basic Science and Technology objectives will help in laying a sound foundation for future engineers, physicians, computer scientist, architects and others, who will propel the nation to greatness among developed nations. It will also build a nation that the citizens will be free from drug abuse, with a resultant effect of a crime free society (STAN, 2011).

In spite of the importance of the subject to the development of the youths and the nation at large, students' achievement in the subject has not been encouraging. Analysis of Basic Education Certificate Examination (BECE) in Basic Science and Technology in Plateau State from 2012-2018, reveals percentage credit pass as 26.49%, 24.80%, 18.06%, 17.15%, 23.82% (Plateau State Ministry of Education, 2017) Appendix D. One of the problems that are generating public concern and outcry in Nigeria today of course is this decline in the achievement of students. The BECE Chief Examiners' reports for the years also decry this trend from 2012 to 2018.

Many factors have been attributed to the underachievement of students in Basic Science and Technology in BECE and the one that is most common is poor teaching methods (Akinmade, 2011). Explaining further, Mbanefo (2015) revealed that one of the challenges of creative thinking skills in Basic Science and Technology students is that the teachers are not adequately prepared to teach the students using appropriate instructional methods. Adegoke (2010) observed that the conventional lecture strategy is usually the dominant approach used by teachers in Nigeria and students are not actively involved in developing knowledge; they generally remain passive listeners throughout the lesson. Hence, the strategy is mainly a teacher-centered approach to learning Basic Science and Technology and learners are mainly passive in the teaching and learning process.

In view of the lapses inherent in the conventional lecture strategy of teaching Basic Science and Technology and subsequent low achievement by students, researchers in science and technology are continually making efforts towards finding ways of improving students' achievement in Basic Science and Technology. Studies by Hassan, Kareen, Bala and Abba (2016), Samba, Kurumeh and Bash (2018), Bash, Kabang and Dawal Josiah (2019) have shown that some teaching techniques such as the use of computer animated approach, inquiry approach, problem-based approach, peer tutoring approach, target task approach, jigsaw cooperative learning amongst others have been applied to tackle the poor achievement of students in Basic Science and Technology. Similarly, government and other professional bodies like Science Teachers Association of Nigeria (STAN) have been organizing training and re-training workshops for science teachers with the aim of improving their instructional delivery capacity and by expanding students' academic achievement in the field. In order to achieve the stated objectives in the Basic Science curriculum, teaching / learning strategies that are learner- centered and activity- based oriented. Keswet, Bash and Kabang (2016), state that science teaching /learning need to be seen as a necessary tool for the full realization of human being especially at the basic level. When there is increase in the scientific knowledge among the students right from the Primary level it will help students to learn the rudiment of science thereby improve the achievement of students.

It is an acceptable fact that teachers are not born but they can be made through effective learning and

interest in what they learned and what they teach. Sequeira (2012), states that good teachers nurture their knowledge and skills through constant and deliberate efforts. One of the prerequisite to be good teacher is to understand the teaching learning process in a more depth manner. It is against this background that this study sort to compare the effect of graphic organizer and experiential learning with feedback on students' critical thinking and achievement in Basic Science and Technology, with the aim of identifying the most suitable teaching strategy as researches has attributed students' underachievement in the subjects to teachers teaching techniques. Tsoho (2010) also identifies teaching strategy as main key to retention in students on learnt materials. In conformity with the above statement, Chianson, Kurumeh and Obida (2010) found in a study that, teacher serve as a standard to students retention in mathematics and science concepts. The researchers further explained that the teaching strategies that involve active participation of students enhance retention. Despite these efforts, little or no appreciable improvement has been recorded in students' achievement in Basic Science and Technology subject

Graphic organizers are visual representations, models, or an illustration that depicts relationship among the key concepts involved in a lesson units or learning task. Studies have shown that meaningful learning can be assisted using GOs (Pantzaira, Gagatsis & Elia, 2009; Oliver, 2009; Kansizoglu, 2017). However, much has not been done in the area of graphic organizer in enhancing students' academic achievement in this part of the world. Hence, this study will find out whether graphic organizer could improve students achievement and retention in Basic Science and Technology.

In experiential learning, personal experience is the central point for learning; it allows students to test the validity of the ideas that were created during the learning process. William (2010), experiential learning is like taking students to the zoo to observe or interact with the animals, instead of reading about them from a book. Thus, students discover knowledge and have their own experience instead of hearing or reading about others experiences from books or stories from friends and relations. Studies have shown that experiential learning can improve students' achievement.

In addition, studies on academic achievement of students in Basic Science and Technology have also shown that gender is one of the major factors that affect students' academic achievement. Gender here, means male and female learners in a Basic Science and Technology classroom. Some researchers are of the view that male students achieve better than the female in science and technology (Nwachukwu, 2011) Other researchers opined that female students achieve better (Kathleen, 2009; lorlamen, 2017). Yet some researchers like Gberkon, 2014, found that both male and female students achieve equally. This is an indication that the existing accounts fail to resolve the contradiction between male and female academic achievement in the subject. Therefore, there is the need for further investigation, more so that Jacob and Linus (2017) found that, instructional method used in the classroom may influence gender and students achievement in Basic Science and Technology. Hence, the current study will compare the effects of graphic organizer and experiential learning strategies on students' achievement and retention in Basic Science and Technology to find the effect size of the two groups under study. This could help to identify between the two teaching strategies that may enhance the achievement and retention of both male and female students in Basic Science and Technology.

2. Research Questions

To achieve the above objectives, the following research questions were raised to guide the study:

- What is the mean achievement scores of students when taught using graphic organizer and those taught experiential learning with feedback?
- What are the mean retention scores of students taught Basic Science and Technology using graphic organizer and experiential learning strategies?
- What are the mean retention Scores of male and female Students taught Basic Science and Technology using graphic organizer and experiential learning with feedback?

3. Hypotheses

To achieve the above objectives, the following hypotheses were raised to guide the study:

- There is no significant interaction effect of methods and gender on the mean achievement scores of Basic Science and Technology students taught using graphic organizer and experiential learning with feedback
- There is no significant difference in the mean retention scores of male and female students taught Basic Science and Technology with graphic organizer with feedback strategy.

4. Results

Table 1: Mean and Standard Deviation of Achievement Scores of Students in Experimental Groups I and II

Group	N	Pretest		Posttest			
		X	SD	X	SD	Mean Gain	$\bar{X}_{Diff}$
Experimental I	153	25.94	9.02	50.24	9.64	24.30	
							8.23
Experimental II	172	29.01	10.08	61.54	14.62	32.53	

Table 1 reveal the mean and standard deviation of post-test mean achievement scores of the experimental groups I and II. The result for experimental group I yielded a mean score ($\bar{X}$= 25.94, SD = 9.02) and group II had a mean score of ($\bar{X}$ = 29.01, SD = 10.08 before treatment. After treatment the results for experimental group II yielded a higher mean score ($\bar{X}$ = 61.54, SD = 9.64) than experimental group I ($\bar{X}$= 50.24, SD = 14.62). The mean difference is high with 8.23 for experimental groups I and II was low though higher mean gain experimental group II. This could be because both groups were exposed to treatment. The result further shows that those taught with experiential learning performed better than those taught using graphic organizer with feedback.

Table 2: Mean and Standard Deviation of Retention Scores of Male and Female Students in Experimental Group I (Graphic Organizer)

Gender	N	Pretest		Retention		Mean Gain	$\bar{X}_{Diff}$
		X	SD	X	SD		
Male	72	25.81	8.99	45.24	9.11	19.43	
							3.07
Female	81	26.10	9.12	48.60	8.18	22.50	

Table 2 shows the mean and standard deviation of pre-test and retention mean scores of male and female students taught Basic Science and Technology using graphic organizer with feedback. The mean scores for gender (male and female) was, male ($\bar{X}$ = 25.81; SD = 8.99) and female ($\bar{X}$= 26.10; SD = 9.12) before treatment. The retention test shows that with male ($\bar{X}$ = 45.24; SD = 9.11) and female ($\bar{X}$= 48.60; SD = 8.18), it indicates that the mean retention score of male differ from that of female with a mean difference of 3.07. This implies that female students retained what was learnt better than their male counterparts in Basic Science and Technology when taught using graphic organizer with feedback.

What are the mean retention scores of students taught Basic Science and Technology with experiential and graphic organizer strategies with feedback?

Table 3: Mean and Standard Deviation of Retention Scores of Students in Experimental Groups I and II

Group	N	Pretest		Retention			
		X	SD	X	SD	Mean Gain	$\bar{X}_{Diff}$
Experimental I	153	25.94	9.02	44.20	10.54	18.26	
							0.75
Experimental II	172	29.01	10.08	46.52	12.51	17.51	

Table 3 reveal the mean and standard deviation of post-test mean achievement scores of the experimental groups I and II. The result for experimental group I yielded a mean score ($\bar{X}$= 25.94, SD = 9.02) and group II had a mean score of ($\bar{X}$ = 29.01, SD = 10.08 before treatment. After treatment the results for experimental group II has retention mean score ($\bar{X}$ = 44.20, SD = 10.54) and experimental group I ($\bar{X}$= 46.52, SD = 12.51). The mean difference is low with 0.75. This could be because both groups were exposed to treatment. The result further shows that those taught with experiential learning had almost the same retention mean score as those taught using graphic organizer with feedback.

Table 4: Summary Result on Interaction Effect of Method and Gender on the Mean Achievement Scores of Students taught Basic Science and Technology using graphic organizer and experiential learning with feedback

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	5716.69[a]	4	1429.17	15.87	.00	.17
Intercept	101094.95	1	101094.95	122.57	.00	.80
Preachievement	92.44	1	92.44	1.03	.31	.00
Group	5711.79	1	5711.79	63.43	.00	.17
Gender	3.60	1	3.60	.04	.84	.00
group * Gender	46.16	1	46.16	.51	.48	.01
Error	28818.08	322	90.06			
Total	904517.00	325				
Corrected Total	34534.77	324				

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	5716.69[a]	4	1429.17	15.87	.00	.17
Intercept	101094.95	1	101094.95	122.57	.00	.80
Preachievement	92.44	1	92.44	1.03	.31	.00
Group	5711.79	1	5711.79	63.43	.00	.17
Gender	3.60	1	3.60	.04	.84	.00
group * Gender	46.16	1	46.16	.51	.48	.01
Error	28818.08	322	90.06			
Total	904517.00	325				
Corrected Total	34534.77	324				

a. R Squared = .166 (Adjusted R Squared = .155)

The Basic Science and Technology achievement data were subjected to a one-way analysis of variance having two levels of gender (male, female) and method. The interaction effect of methods and gender on Basic Science and Technology achievement yielded, male (M = 56.11; SD = 10.34) and female (M = 56.61; SD = 11.75); F (1. 320) = 122.16, $p > 0.05$. Since the p value of 0.48 is greater than the 0.05 level of significance the null hypothesis was retained. This indicates that the achievement mean score of male students in Basic Science and Technology do not significantly differ from that of female. The result reveals that the interacting effect of methods and gender was statistically insignificant on students' crit.

There is no significant difference in the mean retention scores of students taught Basic Science and Technology with graphic organizer and experiential learning with feedback strategies.

Table 5: Summary Result of ANCOVA on Mean Retention Scores of Students taught with Graphic Organizers and those taught using Experiential Learning with Feedback.

Source	**Type III Sum of Squares**	**Df**	**Mean Square**	**F**	**Sig.**	**Partial Eta Squared**
Corrected Model	4663.7[a]	2	2631.87	31.58	.00	.26
Intercept	91374.80	1	101374.80	1130.64	.00	.68
Pre-Achievement	81.94	1	81.94	1.03	.31	.00
Group	4661.09	1	4661.09	43.14	.00	.20
Error	28871.03	322	89.66			
Total	804517.00	325				
Corrected Total	24534.77	324				

a. R Squared = .174 (Adjusted R Squared = .169)

Analysis of Covariance (ANCOVA) was conducted to determine if a significant difference exists in the retention mean score of experimental group I and experimental group II. Table 14 shows that F(1,324) = 43.14, $p < 0.05$, since the p value of 0.00 is less than 0.05 level of significance, the null hypothesis was rejected, indicating that there was a significant effect of graphic organizer and experiential learning with feedback on students' retention in Basic Science and Technology. The result further reveals an adjusted R squared value of .169 which means that 16.9 percent of the variation in the dependent variable which is students' retention score in Basic Science and Technology is explained by variation in the treatment, while the remaining is due to other factors not included in this study.

5. Methodology

The study employed a quasi-experimental design. Specifically, the study adopted a separate sample pretest posttest design. Quasi-experimental is a design where a researcher uses intact class and does not always try to provide full experimental and control group through randomization (Emaikwwu, 2015) However, there are many situations specially in educational research which it is not possible to conduct a true experiment because neither full control over the scheduling of experimental condition nor randomization can always be realized. This design has no control group, and no randomization was applied on getting the samples for the experimental I and experimental II groups. A pre-test was administered to both experimental groups to determine if any difference exists in the ability of the

two groups before treatment. Both experimental groups received separate and different treatments after which a post-test was administered to both the experimental groups thereafter. The population of the study is all the junior secondary school in zone B of Plateau State which is 13,040 junior secondary school two (JSS II). 325 junior secondary two (Basic Science and Technology students made up of 164 males and 161 females from two secondary schools in Zone B of Plateau State formed the sample for the study. Basic Science and Technology Achievement Test (BSTAT) with reliability coefficient of 0.71 were used to test the reliability of the instrument. The instrument was an objective question with 40 multiple choice of four options A, B, C and D. Three research questions and two null hypotheses tested at 0.05 level of significance guided the study. Data collected was analyzed using mean and standard deviations to answer the research questions while Analysis of Covariance (ANCOVA) was used in testing the hypotheses. ANCOVA was used in this study to test the significant differences or control the initial difference between groups with the pretest serving as covariates.

6. Discussion

The findings on the mean achievement scores of students revealed the mean achievement scores of Basic Science and Technology using graphic organizer experiential learning with feedback, experiential learning yielded a higher mean score than those taught using graphic organizer. The finding affirmed the study of Adams (2010) who investigated the effect of experiential learning teaching method on the achievement of junior secondary school students in Basic Science and Technology. The result revealed that the experiential learning teaching methods is superior to the conventional method in facilitating achievement in Basic Science and Technology. Furthermore, the findings on the mean retention scores of students taught Basic Science and Technology using graphic organizer and experiential learning strategies with feedback, the finding revealed that there was a significant effect of group on students 'retention when taught Basic Science and Technology using graphic organizer and experiential learning in the post-post result. The finding showed that experimental group II (experiential learning) achieved higher than experimental I (graphic organizer). The result of the study can be concluded that the experiential learning strategy is useful to improve retention ability of students. This post –test result is in line with that of Adams (2010) who investigated the effect of experiential learning teaching method on the achievement of junior secondary school students in Basic Science and Technology as in the post field result which revealed that the experiential learning teaching methods is superior to the graphic organizer in facilitating achievement in Basic Science and Technology. A possible reason for this similar result as in the post-field may be that the experiential class enjoyed the way they were taken outside the classroom to find out things for themselves and were also allowed to share their experiences with one another. It could also be because the questions for pre- test, post-test and the post-post test were same, so it was likely to be a work over for the students.

Another finding on gender in the post-post result in this study was that there was no significant effect in the retentive ability of male and female students taught Basic Science using graphic organizer and experiential learning strategies. This finding is in agreement with the findings of Godpower-Echie and Owo (2019) who found no significant difference in the retention of male and female taught Basic Science using inquiry-based method of teaching. The study however, contradicts that of Owdunni and Ogundola (2013) who found that boys scored higher than female in ability to retain science concepts than girls using inquiry method of teaching.

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Self-Regulation Skills Training and Secondary School Students' Self-Concept in Written Composition in Jos North, Nigeria

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Abstract. This study focused on the effects of self-regulation skills training on secondary school students' self-concept in written composition in Jos metropolis, Nigeria. The population of the study consists of all the 4240 government senior secondary class two (SS2) students in Jos North Local government area of Plateau State out of which a sample of 100 was selected for the study. Three research questions and three hypotheses were formulated and tested at 0.05 level of significance. The study employed the use of quasi – experimental research design specifically, the non-randomized pre-test-post-test control group design. While a simple random sampling technique was used for selecting 2 schools out of the 20 and 100 students selected for the study. An instrument 'self – concept rating scale' (SCRS) designed to assess various components of self – concept was used as instrument for data collection. The study used mean rating, standard deviation, and t- test for related sample as techniques for data analysis with 2.50 and 0.05 as the criterion mean and level of significance respectively. Thus, the results of the analysis revealed that students' self-concept towards written composition improved significantly after exposure to self-regulation training. The analysis of research hypotheses further showed that there is no significant difference in the self-concept of males and females. And there is no significant difference between the control and experimental groups' perception of their self-concept. This results shows that self-concept depends on the individual.

Keywords: Self-Regulation, Skill-Training, Secondary School, Self-Concept, Written Composition

1. Introduction

1.1 Conceptual Framework

Self-regulation Skills are internal or transactional processes that enable an individual to pursue goal directed activities during learning. It implies modulation of thought, effects, behaviour or attention through deliberate or automated use of specific mechanism and supportive meta- cognitive skills. Self – regulation is an integral learning process and consists of the development of a set of constructive behaviours that affects one's learning or processes that are planned and adapted to support the pursuit of personal goal in the course of learning. Self – regulation results from students' generated thoughts and behaviours that are systematically directed toward the attainment of goals. It involves goal setting, planning, self-monitoring, self-reinforcement, environmental restructuring, peer learning, help seeking and evaluation of one's performance. Students are proactive during learning and so modify or adjust to appropriate behaviours that leads to actualization of set goals. In this respect, students engage in activities while trying to achieve specific goals, these activities are very important when obstacles arise in the course of the pursuit of goals and additional investment of effort is required.

Self–regulation is beneficial to learning this is because it enables a student to seek challenges and overcome obstacles with persistence to achieve a set goal. Self-regulation enable students set realistic goals and utilize a battery of resources and approach academic task with confidence and purpose. Self-regulation enables students to combine positive expectation with motivation and use diverse skills to

solve academic problems and have control over the learning environment. It is beneficial to learning, this is because students continually seek the appropriate learning skills for any situation and also shift focus from comparing performance with peers and from being reactive to proactive learners. Self- regulation influences thoughts, feelings and actions that are planned and adapted to the attainment of personal goals. It helps students generate content for the composition and enhance their capability to write and meet the demands of the question by writing exactly what is expected of them. Also, when students use self- regulation skill, it enables them organize their thought processes during writing. It also involves logical arrangement of ideas, and clear writing of paragraphs.

The use of self-regulation skill also enhance students capability in written expression; students are better able to recognize when to use each of the parts of speech such as the noun, pronoun , adjective, verb, adverb and preposition as well as the articles. Self-regulation learning is a veritable tool that makes students become proficient in the use of mechanical accuracy when writing composition. Mechanical accuracy in this aspect involves the use of full stop (.), question mark (?), comma (,), colon (:), semi-colon (;) and apostrophe (‘) as well as spelling. Self-regulation encompasses a number of inter- dependent aspects such as moods, feelings, emotions, capacities like belief, perception and knowledge. This aid in one’s understanding of learning and attainment.

Self-regulation skills may play a significant role in enhancing students’ performance in written composition since it involves systematic planning and controlling of one’s behaviour as well as self-evaluation, it is expected to improve proficiency in writing. Students need to master the self- regulation skill in order to write better compositions. Writing is a challenging task and students need to be equipped with the skills required to tackle writing tasks. On this basis, if students are trained in the self-regulation skills, it may improve their performance in composition writing, self -concept and other areas of human endeavour (Stumpt, 2008).

Self–concept is a person’s self–perception gained through the person’s experience and interaction with the environment. Self-concept also refers to the totality of a complex, organized and dynamic system of learned beliefs, attitudes and opinions that each person holds to be true about the person’s personal existence. Self – concept equally means the image or perceptions that students hold about themselves. It includes attitude, feelings and knowledge about abilities, skills, appearance and social acceptability. (Okeke, 2008). These perceptions of the self are basically formed through experience with and interpretation of one’s environment.

Furthermore, self–concept is a significant variable in psychology that fosters the academic performance of students. Positive self-concept is valued as a goal of education, behaviour and socialization. It facilitates and motivates students towards actualization of education goal. Self–concept has the potential to improve achievement and social behaviour including leadership ability, ambition, career aspirations, physical appearance and academic performance. In the context of this study, self-concept can be conceptualized as the student’s awareness of his or her self and ability. Some students have positive self–concept and this influences their attitudes and actions while others are deficient of positive self-concept and what happens to anyone in life whether success or failure has to do with that person’s self-concept. This is because self-concept is students’ thought, feelings and hopes, fears and fantasies, their views of what they are, what they have been, what they might become and their attitude pertaining to their worth. Therefore, it means that a student’s outward behaviour is a reflection of his or her feelings, thinking, belief and general assessment of him or herself.

Self-concept is grouped as positive or negative. Students with negative self-concept often assess themselves negatively, engage in negative self-remarks about themselves, doubt their abilities to perform or achieve, express fear in task performance and often attribute their failure to external factors such as luck or fate. On the other hand, students with positive self–concept generally think positive about themselves, they have self- confidence and trust their abilities in achievement oriented issues.

In addition, there exist a reciprocal interaction between academic performance and self-concept. High academic performance may lead to positive self – concept and positive self-concept may in turn lead to high academic performance. Positive self-concept is a desirable and critical goal across many educational settings and because of the importance of self-concept to education, positives self-concept is linked to various education outcomes such as academic efforts, course work selection, educational aspirations and academic performance. This implies that academic performance and self-concept are reciprocally related and mutually reinforcing (Okeke 2008).

Hence, it is believed that exposing students to self – regulation training may enhance their ability to develop positive self-concept and also enhance their performance in composition writing. Composition writing involves imaginative thought process, creativity and organization of thought. It comes about when a person has something to say and the person is moved by a feeling to voice out something through graphic symbols. Writing is a psycholinguistic activity which is formal and solitary. It is a highly sophisticated act of encoding a message to a receiver who may be known or unknown. Writing gives rise to the printed message, which compels reading and hardly is there anything read which has not been written. Since writing is an extension of a mastery of the speech pattern of a language, the art of writing then presupposes good command of the linguistic patterns of the language in terms of grammar, spelling and punctuation and at a higher level, style and situation.

Furthermore, writing is a tool that is used for learning and convinces others of the writers' argument, hence, researchers have applied various writing skills to improve students' writing. Such skills are cognitive skills. Meta -cognitive skills, observational learning and learning by doing. The use of these skills has shown a strong influence on students' writing quality. Cognitive skills are planning, translating and reviewing of writing task, while Meta cognitive skills facilitates monitoring the writing process and setting the cognitive skills to actualize the intended writing products. Also, observational learning and learning by doing have shown to improve students' writing. Learning to write by observation involves the students observing a model that performs the writing task and then adapts the task relevant knowledge skills and strategies without difficulty. Learning to write by doing involves cognitive apprenticeship where the students observe a model and emulate the model's behaviour and then internalizes the emulated skills. Equipped with these skills, the students become more aware of the execution of their writing process and more flexible working on transfer tasks.

Writing is not an act that one can hurriedly and haphazardly embark upon because it requires a systematic organization of thought, creativity, imagination of thought process and diligence. Learning to write helps students to develop their awareness of print conventions. It also makes them become aware of the symbolic nature of writing. Since writing involves imaginative thought processes, creativity and organization of thought process, it is important that students master the act of writing especially at their youthful age when they exhibit most of their youthful exuberance and vigor.

2. Statement of the Problem

Students' performance in English language in secondary schools and in external examination in Nigeria is poor. Students perceive English language as a difficult subject with a wide scope which leads to low performance in it, despite the fact that it is a prerequisite for admission in all tertiary institutions in Nigeria. Students have problems answering questions in composition writing which is basic area in English language. The Chief Examiner Report 2015 – 2018 also confirmed this. For example, in Plateau State only 35 percent out of a total of 2,100 students that sat for the examination had a credit mark. While for the National Examination Council (NECO), only 30 percent out of a total of 2,000 students that sat for examination had a credit mark in English language (Ministry of Education Plateau State). This has the potential to affect students' performance in the subject. The poor performance in English language will deprive students from reading course of their choice in higher institutions thereby increasing the number of youths out of school.

However, attempts have been made in the past by researchers to improve students' performance using different methods of teaching such as the use of co-operative learning strategy, expository writing, group discussion and reciprocal teaching method among others yet there is still poor performance of students in the subject. This poor performance may be partly due to lack of proper instruction on composition writing since composition writing is one of the basic components of English language.

Also, in Plateau State where this study will be conducted, the researcher observed that the students particularly those in Government Secondary Schools display negative self-concept, they feel inferior and less composed when they face the challenges of learning. This is further confirmed by Ezurike's (2016) study on Effect of Self-Concept Enhancement Programme on SSI students' Academic Performance in Mathematics in Plateau State. The result of the study reveals that majority of the students score below average on the self-concept rating scale. Thus the question is; Can students self-concept be enhanced through self- regulation skill training? or How best can students' self- concept improve their written composition? How long will the problem of students' low performance in composition writing persist?

3. Aim and Objectives

The aim of this study is to find out the effects of self-regulation skills training on senior secondary school (SS2) students' self-concept in written composition. Specifically, the study sets to:

- Determine the effects of self-regulation skills training on students' self-concept development.
- Determine the effects of self- regulation skills training on students' self- concept in composition writing.
- Find out the effect of self-regulation skills training on male and female students' development of self-concept.

4. Research Questions

The study is guided by the following research questions:

- What are the effects of self-regulation skills training on students' self-concept development?
- What is the level of the SS2 students' self-concept in composition writing after the self-regulation training?
- What is the level of male and female students' self-concept after exposure to self-regulation training?

5. Hypotheses

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

- There is no significant difference between the experimental and control groups level of self-concept after exposure to self-regulation training.
- Students' gender has no significant effect on students' self-concept after exposure to self-regulation training.
- There is no significant difference between male and female students' self-concept after exposure to self-regulation training.

6. Theoretical Framework

The theoretical framework for this study is the self-regulation theory. The theory was propounded by Zimmermen in 1986. The theory set the pace in introducing the self– regulation to the academic learning field. In line with Bandura (1986) social cognitive theory, Zimmermen's theory in triadic model states that both personal factors and environmental situations reciprocally connect with each other during learning. According to Zimmermen, these personal factors are products of metacognition which represents behavioural and planning control. Behavioural control consists of learners' self-observation, self-reaction and self-evaluation. In addition to personal factors, environmental influences such as social situation, enactive experiences and support from other human agents create interactions that influence each other in the course of learning. Self-regulation for academic learning fits well with this idea of reciprocal interaction because personal factors, behaviours and environmental condition change during learning and this must be monitored, such self-monitoring can lead to additional changes in student strategies, cognition, affect and behaviours.

Self-regulation according to this theory is cyclical process in which learners set goals, implement strategies, monitor their learning progress and modify their strategies when they believe the strategies are not effective. Also, the theory states the importance of motivation as being very crucial for learning and this means that self-regulated learning does not occur automatically rather the students have to approach learning with set goals and the extent to which the students self-regulate depends on motivational factors such as their beliefs about their capabilities to learn or perform tasks at designated levels.

This theory view self-regulation as a construct of multiple domain that are interwoven hence, in the face of difficulty students can use multiple strategies simultaneously to regulate their behaviours, attention, emotion and affect. For instance, if a student does not want to fail a subject and then repeat the class, such a student may not engage him or herself playing computer games, visiting friends or watching movies, instead, the student may chose to discipline him or herself and sit down to read his books seriously in order to achieve high academic performance or pass his tests and examinations.

7. Methodology

The population of the study consists of all the 4240 government senior secondary school two (SS2) students in Jos North Local government area of Plateau State. And a sample of 100 students were selected for the study using simple random sampling technique

The self – concept rating scale developed by Fleming and Whaleng 1985 was adapted to elicit responses

from the respondents about their self – concept. It is made up of 36 items, the instrument will be divided into two sections: A and B. Section A consist of students' biodata. Section B is made up of 36 items that bothered on students' self – concept with four point scale of Always = 4 points, often = 3 points, sometime = 2 points and never 1 point.

Construct validity of the instrument was determined by experts and reliability test was subjected to a test – retest method. The Cronbach Alpha method was used to estimate the co-efficient of internal consistency of the instrument which yielded a reliability coefficient score of 0.76. The format to be used for scoring will be 0-49 was rated as low, 50-60 was rated as moderate while 70 and above was rated as high. A face to face method of data administration and data collection was done.

Mean and standard deviation was used to answer research questions using the data collected on students' responses on self – concept. Hypotheses was tested using the t – test for related samples, this was used to determine any difference in the pre – test and post- test mean scores of the experimental and control groups.

8. Results

Research Question One: What is the level of SSII students' self-concept before and after the training in self-regulation?

Table 1: Level of Students' Self-concept before and After Exposure to Self-Regulation Training

LEVEL	N	$\overline{X}$	SD
Level of self-concept before	44	62.00	12.40
Level of self-concept after	56	78.64	15.33

The results of the analysis in table 6 reveals that the mean response of respondents on their level of self-concept before treatment was 62.00 with a standard deviation of 12.40 while their mean responses after exposure to self-regulation training was 78.64 with a standard deviation of 15.34. This shows that students' level of self-concept increased after treatment and that students self-regulation has a significant impact on their self-concept.

Research Question Two: What is the effect of gender on students' self- concept in written composition?

Table 2: Students' Self Concept in Written Composition Based on Gender

GROUP	N	$\overline{X}$	SD
Male	26	55.33	10.65
Female	30	58.44	14.54

The result of the analysis in table reveals that male have a mean of 55.33 with standard deviation of 10.65 while female had a mean of 58.44 with standard deviation of 14.54. From the analysis the mean of female of 58.44 is higher than that of male students of 55.33. This shows that the female performed higher than the male in composition writing.

Research Question Three: What is the level of the SSII students' self-concept before and after exposure to training in self-regulation?

Table 3: Level of SSII Students' Self-Concept before Exposure to Training in Self-Regulation

Level	N	Responses
High	57	45.24
Moderate	43	34.13
Low	26	20.63

The results of the analysis reveal the responses of respondents toward their perception of their self-concept. From the analysis, 57 (45.24) had high level of self-concept while 20 (20.63) had low level of self-concept. From the table it is evident that most of the students had high level of self-concept after exposure to self-regulation skills training.

Hypothesis One: There is no significant difference between the experimental and control groups level of self-concept before and after exposure to self-regulation training.

Table 4: The Results of t-test Analysis for Differences in the Level of Self-Concept Mean Scores of the two Group before and after Treatment

GROUP		N	$\overline{X}$	SD	df	t-cal	p-value
Experimental	Pretest	56	56.32	11.25		0.02	0.75
Control	Pretest	44	56.22	11.15	98		
Experimental	Posttest	56	78.63	15.34	98	0.03	0.62
Control	Posttest	44	62.00	12.40			

The results of the analysis in Table 14 shows that the calculated t-test value 0.02 with df 98, the p-value of 0.75 is greater than 0.05 level of significance. The null hypothesis was retained implying that there is no significant difference in the level of self-concept between the experimental and the control groups before treatment. For the posttest in Table 14, the results reveal that the calculated t-test value of 0.03 with df 98 is greater than 0.05. This means that there is no significant difference in the level of self-concept between the experimental and control group after exposure to self-regulation training.

Hypothesis Two: Students' gender has no significant effect on students' Self- Concept in composition writing after exposure to self-regulation training.

Table 5: Results of t-test Analysis for Difference between Male and Female Mean Scores After Exposure to Treatment

GROUP		N	$\overline{X}$	SD	df	t-cal	p-value
Male	Posttest	26	55.33	10.65	54	1.36	0.75
Female	Posttest	3	58.44	11.54			

The results of the analysis in Table 5 reveal that the calculated t-test value of 1.36 with df 54, the p-value of 0.75 is greater than the 0.05 level of significance. This implies that the null hypothesis was upheld. Hence, there is no significant difference in the achievement mean scores between male and female SSII students after they were exposed to self-regulation training.

Table 6: Results of t-test Analysis for Difference between Male and Female SS11students' Self-Concept Before and After Exposure to Treatment

GROUP		N	$\overline{X}$	SD	df	t-cal	p-value
Males	Pretest	26	37.42	11.21		1.34	0.051
Females	Pretest	30	36.51	11.31	54		
Males	Posttest	26	68.24	13.33	54	1.63	0.072
Females	Posttest	30	64.21	13.42			

The result of the analysis in Table 6 reveals the calculated t-test value of 1.34 with df 54, the p-value of 0.051 is greater than 0.05 level of significance. This implies that there is no significant difference in the self-concept of male and females. The posttest in Table 6 reveal that the calculate t-test 1.63 with df 54. The p-value is 0.72 greater than 0.05 level of significance. This means that there is no significant difference in the self-concept of SS11 male and female students after exposure to self-regulation skill training.

9. Discussions of Results

The results of the analysis reveal that students' self-concept improved significantly after exposure to self-regulation training. This is in line with the findings by Mohammed 2009 and Dikkos, 2016 who found that self-regulation training has the potentials to improve students' achievements and motivation. Furthermore the findings from the study reveal that there is no significant difference between the control and experimental groups' perception of their self-concept. This results shows that self-concept depends on the individual. This is in agreement with the views of Garido Vargas (2012). Again, the findings reveal that most students had high self-concept towards composition writing. This is also in confirmation with the findings by Lavasani (2011) who states that students exposed to self-regulation skills training have the potentials to improve in motivation and written expression..

10. Summary of Findings

The following are summary of findings:

- Students' achievement in composition writing improved significantly after

exposure to self-regulation training in the study area.

- Students' self-concept on composition writing improved after they were exposed to self-regulation training skills in the study area.
- There is no significant difference between male and female students' self-concept after exposure to self-regulation skills training in the study area.

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Emotional Intelligence and Interpersonal skills Training as strategies for Fostering Psychological sense of Community among Teachers in Ogun State, Nigeria.

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Abstract. The more psychological sense of community a group of teachers achieves, the better surrounding for personal learning of students and effective cooperation amongst colleagues. Yet a lot of teachers still manifest low Psychological sense of community with attendant consequences of devolving relationships, conflict with significant others in the school, poor delivery of teaching to the student, and low sense of belonging to the school. This study examined the effects of emotional intelligence (EI) and Interpersonal skills (IS) training on teachers' Psychological sense of community. The study adopted a pretest, posttest, control group quasi-experimental design with a 3x3x2 factorial matrix. One hundred and twenty-six secondary school teachers were randomly selected and randomly assigned to two treatment groups and a control group. Collective Teacher Efficacy instrument was used to put participants into groups while the Sense of Community Index-2 was used to collect pretest and posttest data. Findings revealed that the two treatment interventions have significant main effect on teachers' Psychological sense of community. It also revealed a no three-way interaction effects of treatment, collective efficacy and gender. It was concluded that secondary school teachers who demonstrate low Psychological sense of community could be assisted to develop better attitudes to school activities and improved sense of belongings to the school through emotional intelligence and Interpersonal skills training programmes.

Keywords: Psychological sense of Community; emotional intelligence training; Interpersonal skills training; Collective Efficacy.

1. Introduction

Performance of students in secondary schools to a large extent depends on the productivity of teachers. Yet we have teachers that experienced job dissatisfaction, who do not communicate with one another on a deep and authentic level, and have low Psychological sense of community in school. The school is a community (Irwin & Fair, 2004) whose members are expected to actively engage in learning together from each other, construct knowledge in a collaborative way; work together, develop ideas, understand and tolerate each other diversities.

The more Psychological sense of community (soc) a group, for example, teachers achieves, the better surrounding for personal learning and effective co-operation. It is a climate where creativity can develop and flourish, interpersonal relationship evolves and improved students' performance (Carrington & Robinson, 2006; Royal & Rossi, 2006). A strong sense of community among teachers may facilitate instructional efforts and enhance their personal well-being. It could also benefit students' learning by aiding the development of clear and consistent goals for students and by encouraging teachers to work collaboratively-toward, and to take responsibility for, such goals (Newmann & Wehlage, 1995).

The satisfaction of Teachers' Psychological sense of community is an important indicator of potential successes when teachers deal with students in traditional versus virtual classes (Fair cloth & Hamm, 2011). Teachers' sense of community can make a major difference in their success and influences their commitment to school, and the value they place on learning activities (Ostermann, 2000; Goodenow & Grady, 2010).

Psychological sense of community lower rates of teacher absenteeism; influence teachers satisfaction with their work; achieves better surrounding for personal and group learning and effective co-operation; improves students well-being and (positive) mental health (Bateman, 2002); and teacher's higher social capital (interpersonal relation). That is, teachers are able to draw on knowledge capital (skills, competencies and knowledge) of others in the school (Royal & Rossi, 2006). Psychological sense of community can be summarized as individual feelings toward a group. It refers to how well teachers' needs are met; the degree to which they feel part of a group, how much influence they feel they have in the group, and the emotional conditions they share with students and colleagues (Mc Millan & Chaves, 1986).

Unfortunately, secondary school teachers in Nigeria experience and face challenges bothering on devolving relationship and conflict with significant others in the school. Also, teachers sometimes do not respect and appreciate the diversity of one another; do not attend to conflict with openness and honesty in order to contend with the growing complexity of the school environment. It has also been observed that many of them do not have a sense of belonging to the school, which has negatively affected their delivery of teaching to the students; job dissatisfaction and turnover intention (Akindele-Oscar, Adesoye & Ayodele, 2019). In Nigeria, there are many cases of teachers who faked illness or transportation hassles to cover up for their indifferent attitude towards their work and their poor psychological sense of community at work.

In recent years, there has been growing interest in emotional intelligence construct and its relevance in the school setting. The role of emotions in teaching learning situations had been extensively discussed in literature. For examples, emotional intelligence training may impact and is correlated with greater adaptability, adjustment, increased orientation, positive values, improved relationships, psychological well-being, professional effectiveness and creativity amongst workers (Akindele-Oscar & Tejumola; 2010; Dolev & Leshme, 2017; Kristen & Elizabeth, 2007; Akindele-Oscar, Adesoye & Ayodele, 2019). There is a positive correlation between emotional intelligence and sense of community (Ozbey, Sancam & Karduz, 2018). This may facilitate improve cooperation among teachers and students and improve instructional activities.

Interpersonal skills training remains crucial in today's conflict ridden educational environment, globally and nationally. It has been consistently ranked among the most important requirements for success in the school settings (Porter & Mckibin, 2008). Interpersonal skills are the qualities and behaviours teacher uses to interact with colleague and students effectively while performing their job. It includes but not limited to effective communication, listening, positive attitude and deportment (Akindele-Oscar, Adesoye & Ayodele, 2019; Lim, 2019).

The moderating variables of this study are collective efficacy and gender. Collective teacher efficacy is a characteristic that has emerged as a significant factor in school productivity (Schechter & Tschannen-Moran, 2006). Research also suggests that enhance teacher collaboration and sense of community (working together) may predict greater collective efficacy (Voelkel & Chrispeels, 2017). Gender sometimes determines how individuals behave in the workplace. When gender effectively interact with one another, it creates a stronger organization (Hamilton, Jack & Hiden-Owen, 2003).

To achieve the objectives of the study the following research hypotheses were formulated and tested:

- There is no significant main effect of treatment on Psychological sense of community at work of participants.
- There is no significant interaction of treatment, Collective Efficacy and Gender on Psychological sense of community of participants.

2. Methodology

2.1 Design and Participants

A pretest-posttest-control group quasi-experimental design with a 3x3x2 factorial matrix was adopted for this study. The population for the study comprised all teachers in public secondary school in Ogun State. A total of one hundred and Twenty-Six teachers from three public secondary school were randomly selected through stratified random sampling techniques from the three senatorial district. Forty-two teachers were randomly assigned to experimental 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.

2.2 Instrumentation

2.2.1 Collective Teacher Efficacy Instrument

This was developed by Gooddard 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-colleague 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 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.

2.2.2 Sense of Community Index

The sense of community index-2 was developed by chavis, Lee & Acosta (2008). It has been used in numerous studies covering different cultures as well as many context. This SCI is based on a theory of sense of community present by McMillan and Chavis (1986) as a perception with four elements: Membership, Influence Meeting need, and a shared Emotional connection.

It is a 24 items scale on a four likert scale, and scoring ranges from 1-not at all to 4- completely. Sample items are; "I get important needs of mine met because I am part of this community". The SCI-2 has a coefficient alpha of .94.

2.3 Sampling Procedure

The process of sampling of participants, allocation of participants to groups, and the groups to treatment and control, followed strict process of randomization. Experiment Group 1 was taught Emotional intelligence, the Experiment 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 Psychological Sense of Community

Treatment Group	Mean	Std.Error	95% confidence interval	
			Lower Bound	Upper Bound
Emotional Intelligence Training	62.344[a]	1.489	59.377	65.310
Interpersonal skills Training	63.228[a]	1.598	60.045	66.411
Control	51.477[a]	1.643	48.205	54.751

The results in table 1 reveal that the participants in the Emotional Intelligence group had a mean score of 62.344 and standard error of 1.489. In Interpersonal skills group, the mean score was 63.228 and standard error was 1.598. The control group had a mean score of 51.477 and difference exists in the mean score of treatment the analysis of covariance was undertaken and the results presented in table 2.

Table 2: Univariate Analysis of covariance for main Effect of Emotional Intelligence, Interpersonal Skills and control Groups on participant psychological sense of community.

	Sum of squares	Df	Mean Square	F	Sig
Contrast	1895.829	2	947.914	15.180	.000
Error	4620.813	74	62.443		

The result in Table 2 revealed an unvaried F- ratio of 15.180 that is significant beyond the .05 level. The null hypothesis which stated that there is no significance main effect of treatment on participant's psychological sense of community was therefore rejected. These results implied that EI and Is training programmes could serve as effective interventions in fostering teacher's psychological sense of community

Table 3: Analysis of covariance of the Interaction Effects of Treatment, Collective Self Efficiency and Gender on Participants' Psychological Sense of Community.

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	9689.964[b]	19	509.998	8.167	.000
Intercept	1316.402	1	1316.402	21.082	.000
TWPRE	122.216	1	122.216	1.957	.166
PSYPRE	1820.804	1	1820.804	29.159	.000
GROUP	1895.829	2	947.914	15.180	.000
COSELF	272.305	2	136.153	2.180	.120
GEN	179.951	1	179.951	2.882	.094

GROUP *COSELF	221.417	4	55.354	.886	.476
GROUP * GEN	1.388	2	.694	.011	.989
COSELF * GEN	147.506	2	73.753	1.181	.313
GROUP *COSELF* GEN	426.811	4	106.703	1.709	.157
Error	4620.813	74	62.443		
Total	345193.000	94			
Corrected Total	14310.777	93			

b. R Squared = .677 (Adjusted R Squared = .594)

Result in table 3 indicated that there was a significant effect of treatment on participants psychological sense of community (F(2, 74) =15.186 P < 05). There were no significant main effect of collective efficacy (F(2, 74) =2.180 P > .05) and gender (F(1, 74) =2.882 P > .05) on participants psychological sense of community. The result however revealed no significant two –way interaction effects of treatment and collective self –efficacy (F(4, 74) = .886 P > .05). Also, no significant two –way interaction between treatment and gender (F(2, 74) =.011 P > .05) on participants psychological sense of community. No significant two –way interaction effects of collective self efficacy and gender (F(2, 74) =1.181; P < .05) on participants psychological sense of community was found. Also, the results showed that no three –way interaction effects of treatment collective self – efficacy and gender (F(4, 74) =1.709 P > .05) participant psychological sense of community.

4. Discussion

The study investigated the effect of emotional intelligence and interpersonal skill training programmes in fostering skills the psychological sense of community of secondary school teachers. It also investigated whether collective efficacy and gender could interact with interventions (emotional intelligence and interpersonal skills training programmes). The results showed a significant main effect of treatment on participant psychological sense of community in Nigeria.

These finding confirmed the efficacy of the intervention training programmes (Emotional Intelligence and Interpersonal Skills) for attitudinal change and improved sense of belongings to the school by secondary school teachers. These finding is in agreement with the ones reported by (Ozbey, Sancam & Karaduz 2018, Akindele Oscar, Adesoye & Ayodele, 2019 and Dolev & Jeshem 2017) who confirmed the significant influence of emotional intelligence training on teachers' professional effectiveness, improved cooperation among teachers and students and sense of community. Our findings also confirmed porter & Ndokibbin (2008) report that interpersonal skills ranked among most important requirements for success in the school setting. The results also showed no three –way interaction effects of treatment, collective efficacy and gender on teachers' psychological sense of community. This means that one, or two –way interactions do not differ significantly across the level of the third variable (treatment).

5. Conclusion

This study has revealed the importance of emotional intelligence and interpersonal skills training programmes on teachers' psychological sense of community. It is therefore recommended that teachers' need to continuously seek and embrace trainings that could positively influence their commitment to the school, knowledge capital and their feelings towards colleagues and students. All the aforementioned would help better psychological sense of community amongst teachers and ultimately facilities school performance and teachers' subjective wellbeing.

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Teachers' Qualification, Attitude and Mastery of Content as Correlates of Students' Academic Achievement in Economics in Lagos State, Nigeria

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Abstract. Over the years, achievement in Senior Secondary School Economics has been a major concern to stakeholders in education because with its popularity, one would expect students taking the subject to do well and have distinctions. But this is not the case as many students performed below credit pass in the subject. Thus, this study investigated how teachers' qualification, attitude and mastery of content correlates with students' achievement in Senior Secondary Economic in Lagos State, Nigeria**.** A descriptive survey research design was adopted for the study. Multistage sampling technique was used to select a total of 30 public senior secondary schools and 600 students from three out of the five local government areas in Lagos East Senatorial District. Five research hypotheses were tested and answered using three instruments: Economics Achievement Test; (r = 0.76), Teachers' Questionnaire - (Perceived Teachers' Mastery of Content Scale; (r= 0.86), and Teachers' Attitude Questionnaire; (r= 0.78), and Students' Perceived Teachers' Subject Mastery Questionnaire; (r = 0.88). Data were analysed using Pearson Product Moment Correlation Coefficient and Multiple Regression analyses. The results of the findings revealed that there is a significant relationship between teachers' mastery of content and students' achievement in Economics (r =0.507, P < 0.05) as well as between teachers' attitude and achievement (r = .362, P < 0.05). However, no significant relationship was established between qualification and achievement (r = 0.77, P > 0.05). Based on these findings, it was recommended among others that teachers should equip themselves pedagogically through in-service training to enhance students' academic achievement in Economics.

Keywords: Teacher mastery of Content, Teacher Attitude, Teacher Qualification, Academic Achievement, Economics

1. Background to the study

Economics is one of the social science subjects that is popular and studied by students in order to solve the economic problems of a nation. It is concerned with how people earn their living and make a choice between alternatives to satisfy their wants. It is also a social science subject that enables the citizen to understand the basic concept and principles needed to improve the economic situation for their own social good. Thus, it focuses on the study of firms and government whose activities are geared to the production of goods and services for the satisfaction of human wants. This implies that the understanding of Economics is a pre-requisite for good citizenship, as it helps in taking rational decisions on important economic issues with good basis for doing so (Okafor, 2009). With this, one would expect the students taking the subject to do well and have distinctions. Rather, their performances in various examinations enrolled for fall below credit pass in the subject. This is of great concern to the government, parents and well-meaning Nigerians. Abdu-Raheem (2011), observed that the objectives of Economics is yet to be achieved due to persistent poor performance of students in Economics. This statement was supported by the WAEC statistical report table showing trend of performance of students in Economics in West African Senior School Certificate Examination in Lagos State from year 2012 to 2015.

Table 1: WAEC (SSCE) Results of May/June 2012 – 2015 for Lagos State

Year	Total Entry	Credits A1-C6	Percentage A1-C6	Failure F9	Percentage Failed
2012	40265	8890	22.08 %	31375	77.92 %
2013	45309	10768	23.77 %	34541	76.23 %
2014	42710	13691	32.06 %	29019	67.94 %
2015	72624	30530	42.04 %	42094	57.96 %

Source: Lagos State Ministry of Education (2016).

From Table 1, it is evident that there was poor performance of students in Economics from 2012 to 2015 as the percentage pass was not up to 45%. This situation calls for more inquiry at identifying problems hindering students' achievement in Economics particularly in Lagos State. Many researchers have identified the factors that might be responsible for these poor results. For example, lack of qualified and dedicated teachers (Ibrahim, 2000; Ademulegun, 2001; Usman, 2003), students' factors (Salako, 2013; Alao, 2014), teachers' methodology (Gbore & Daramola, 2013), lack of instructional aids (Adeyemi, 2010; Smith, 2013), teachers' subject mastery (Kimberly, 2009; Mullen, 2013), attitude towards the subject by both the teachers and the students (Ibukun, 2009) among others. Thus, the concern of the researchers is to investigate the extent to which teachers' professional qualification, attitude and subject mastery predict students' academic achievement in Economics in Lagos State.

Ayodele (2011) noted that despite the variation on who takes the blame, the consensus is that high quality teachers are the best resources and assets of an educational system. Darling- Hammond (2007) defined a well qualified teacher as one who is fully certified and holds certificate in the field being taught. As pointed out by Usman (2003), the worrisome deficiency of qualified teachers could be responsible for the poor performance of the students. Ademulegun (2001) observed that the students taught by teachers who are more qualified and experienced performed better than those taught by less qualified teachers. According to Nigeria National Economic Empowerment and Development Strategy – NEEDS (2015), over 50% of the teachers in Nigeria secondary schools are unqualified.

Mullen (2013), opined that the non-recognition of professionalism exists only in the education sector in Nigeria. Other professions like the legal, medical and engineering professions to mention a few, have a well-organised and strong professional body that co-ordinate and oversee the activities of their members and would not allow non-members to infiltrate their professions. Thus, we hear of terms like "fake lawyers", "quack doctors", and "fake engineers" whenever non-qualified, non-certificated and non-recognised person(s) are apprehended practising a profession unauthorised and illegally. Even professionals like the so-called road mechanics, sign writers, shoe makers, "fashion" designers and masons, who are rated lower than teachers in status do not allow quacks in their practices. At present, teacher education programme in Nigeria is categorized into three levels on the basis of their training and certificates - Nigeria Certificate in Education (NCE) Bachelor Degree in Education (B.Ed, B.Sc.(Ed), & B.A.(Ed)) and Post-Graduate Diploma in Education (PGDE). Based on this, Uya (2011), submitted that teacher's qualifications were measured in terms of years of schooling and the possession of professional credentials. This implies that certain basic requirements are needed by someone before he/she can gainfully be certified as a qualified teacher.

Lassa (2010) and Guga (2015) claimed that "education cannot be provided by just anybody", it requires a teacher who plans and delivers the lessons or instruction in such a way that objectives can be achieved. Bello (2016), submitted that an uncertified teacher cannot prepare students for WASCE or NECO because it is unlikely that the students would pass. This is one of the reasons why the Nigerian government introduced the Teachers' Registration Council (TRC) in 2004 to certify the teachers in the classroom. Thus, Okebukola (2006) affirmed that the quality of teachers is a key factor ascribed to the basis of students' constant poor academic performance in learning. This was supported by Oredein & Oloyede (2007), Adesoji & Olatunbosun (2008), Osokoya (2008), and Adodo & Oyeniyi (2013). Oredein & Oloyede (2007) observed a positive significant relationship between the performances of students taught by professionally trained and non-professionally trained teachers in Economics while Adodo & Oyeniyi (2013) reported that teachers' qualification contributed marginally to students' academic achievement.

Apart from the teacher's qualification, attitude is another variable affecting students' academic performance in Economics. For a teacher, being able to interact with the students and display positive behavior such as asking questions, understanding

students' thoughts, giving feedback for students' work, complimenting, wanting to listen to students, smiling, using various gestures and facial expression, showing interest and appreciation increases the students' motivation and success (Hopkins, 2014). This implies that teaching is much more than saying and explaining. According to Adodo & Oyeniyi (2013), one of the most basic principles of teaching abilities is the positive behaviour of the teacher towards their students and teaching. They concluded that teachers need to be highly interested in the subjects and topics they teach so as to assist the students to do well in such a subject. For instance, a Christian teacher who teaches Islamic studies can never be interested in the subject because the subject is only being taught to earn his or her livelihood. This will in turn take a toll on the students that are to be taught.

Eshiwani (2013), opined that students find it difficult asking teacher with negative attitude towards the subject any questions on the grey areas of the subject he/she teaches. In the same vein, Gbore & Daramola (2013) concurred that teachers need to be highly interested in the subjects and topics they teach. Duyilemi (2007) opined that some teachers have showed positive attitude towards the teaching of Economics while some exhibited negative attitude towards teaching the subject. Therefore, one could infer that students' academic achievement in Economics may be reliant upon attitude displayed by the teachers in the teaching and learning process. Other studies on teachers' attitude revealed significant relationship between teachers' attitude and students' academic performance in the subject.

Yara (2009) reported that teachers' attitude towards science has strong relationship with students' science achievement as well as the students' attitude towards science. Onocha (2005) showed that teachers' attitude towards science is a potent predictor of students' academic achievement in science and attitude towards science learning while Igwe (2015) reported that the effect of students' attitude on achievement in mathematics is not as strong as the effect of teachers' attitude on students' achievement in mathematics. In a similar vein, Odunsi (2008) revealed that teachers' attitude towards Integrated Science teaching influence students' attitude toward learning Integrated Science and achievement in the subject. Also, Ogunwuyi (2000) reported a significant relationship between teachers' attitude and students' achievement in Integrated Science. Also, in a study by Guthric (2010), it was noted that while the group with the highest achievement scores had an instructor with positive attitudes toward students and toward course material, the group with the lowest scores had an instructor with positive attitudes toward students and negative attitudes toward the course material. This suggests that the attitude exhibited by the teacher toward the material he is teaching exerts more influence on students' achievement as it is typically measured than his attitude toward students as individuals.

Apart from teachers' qualification and attitude, teacher's subject mastery can also affect the academic achievement in Economics. Ball & Bass (2000), explained that teacher's mastery of the subject matter is a variable that influences teacher's quality and also affects students' performance. Students understand lesson more and with keen interest when lesson was taught by a teacher who mastered his subject matter very well (Majason, 2015). According to him, a teacher that masters his subject matter teaches very well. He is able to perform his duty efficiently and effectively. He is capable of developing and implementing curriculum. He therefore concluded that the mastery of relevant knowledge is one of the most important attributes of a teacher. Bello (2016) opines that the teacher today must have a good grasp of the subject matter if he is to command respect of his pupils. Muijs & Reynolds (2002) posited that the teaching effectiveness of the teacher is hampered if he/she is not well versed in the contents to be taught. A teacher who has a deep understanding of the concept to be taught is more likely to use unambiguous language; their presentation is likely to be more coherent and they would offer clearer explanation than those with a weaker background (Uya, 2011).

Similarly, Okoye (2011) affirmed that there is a significant correlation between the subject matter knowledge of the teacher and the learning outcomes. Also, Druva & Anderson (2013) found students' science achievement was positively related to the teachers' course taking background in both education and in science. The relationship between teachers' training in science and student achievement was greater in higher level science courses.

2. Statement of the Problem

Over the years, reports from the examining bodies revealed the persistent trend of poor academic achievement of Senior Secondary School students in Economics in WASSCE in Lagos State. It has led to negative publicity of the subject which in turn has discouraged many students offering the subject. The reports have persistently pointed out the causes of poor students' performance in the subject to include

both the students' and the teachers' weaknesses. For example, teachers are said to fail covering the syllabus and yet all topics are examinable. It is in view of these facts that this study was designed and conducted. Hence, this study sought to examine teachers' qualification, attitude and mastery of content as correlates of students' academic achievement in Economic in Senior Secondary Schools in Lagos East Senatorial District of Lagos state, Nigeria.

3. Research Hypotheses

The following research hypotheses were tested:

$H_{o1:}$ There is no significant relationship between teachers' mastery of content and students' academic achievement in Economics
$H_{o2:}$ There is no significant relationship between teachers' attitude towards Economics and students' academic achievement in Economics.
$H_{o3:}$ There is no significant relationship between teachers' professional qualification and students' academic achievement in Economics
$H_{o4:}$ There is no significant relative contribution of teachers' mastery of content, attitude and qualification to the prediction of academic achievement in Economics.
$H_{o5:}$ There are no significant joint contributions of teachers' mastery of content, attitude and qualification to the prediction of academic achievement in Economics.

4. Methodology

Research Design: The design of this study is a descriptive survey research. This design was adopted because it involves administering standardized questions to the respondents, for the purpose of describing respondent's opinions and view regarding the subject of investigation.

Population of the Study: The target population for this study comprised of all SS 2 students and Economics teachers in Lagos East Senatorial District of Lagos State, Nigeria.

Sample and Sampling Technique: Multistage sampling technique was adopted for the study. At first, simple random sampling technique was used to select three out of the five local government areas (Epe, Ibeju-Lekki and Ikorodu) in Senatorial District under the study. In the three local government areas selected, there are 26, 10 and 29 public senior secondary schools respectively. Proportional sampling technique was used to select 30 public senior secondary schools for the study. Lastly, simple random sampling technique was used to select 20 SS II Economics Students and one Economics teacher from the 30 selected schools. Altogether, three local government areas, 30 public senior secondary schools, 30 Economics teachers and 600 SS II Economics students were involved in the study.

Research Instruments: In order to collect data and provide answers to the research hypotheses raised, three research instruments were developed and employed by the researchers. These are - Teachers' Questionnaire (TQ); Students' Perceived of Teachers' Subject Mastery Questionnaire (SPTSMQ) and Economics Achievement Test (EAT).

Teachers' Questionnaire: Here, the researchers created three sections for measuring variables that are related to the teachers. That is, Demographic Data (DD); Perceived Teachers' Mastery of Content Scale (PTMCS) and Teachers' Attitude Questionnaire (TAQ)

Demographic Data (DD): The demographic data area of the Teachers' Questionnaire was designed to collect information from the teachers on the following items: School name; type of school; school location; gender; working experience; class taught and highest qualification attained.

Perceived Teachers' Mastery of Content Scale (PTMCS): The PTMCS is the section B of teachers' questionnaire instrument. It was designed to elicit information on teachers' mastery of content and content delivery. The section contained 15 items with three options ranging from Always- 1; Occasionally- 2 and Not at all-3

Teachers' Attitude Questionnaire (TAQ): This section obtained information from the teachers on their attitude towards effective teaching of Economics. It is a ten -item questionnaire with a Likert scale options of Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD) which emphasized favourability or unfavourability response from the teachers. The response format was numeric and items were arranged on a scale with equal intervals. The more favourably respondents judged the items, the higher the numerical value. The total score for the items constituted the index for teachers' attitude.

Students' Perceived of Teachers' Subject Mastery Questionnaire (SPTSMQ)

The instrument was also designed by the researchers to obtain information about students' general perception of their teachers' subject mastery towards Economics. The questionnaire comprised of two

sections A and B. Section A consisted of demographic data of the respondents such as school name, location, sex, age, class and type of school while Section B contained 15 items with Likert type scale of four options to pick from; Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD). The 15 items indicated positive perception of students towards their Economics teachers such as my Economics teacher shows deep interest in teaching. Since The more favourably respondents judged the items, the higher the numerical value. The items were scored using ascending scores and the total score for the items constituted the index for students' perceived of teachers' subject mastery questionnaire.

Economics Achievement Test (EAT)

The 'Economics Achievement Test' (EAT) was developed by the researchers. It was designed to be used for SS II students. 100 items were taken from the second term topics of SS II syllabus which are assumed to have been covered by the entire population. A table of specification was used to generate the 100 items for students' Economics tasks. On the table of specifications, many questions were asked under the lower-ordered cognitive skills (i.e. knowledge, comprehension and application) than the upper-cognitive areas. The distribution of items was designed to minimize the level of frustration on the part of the testees. The EAT is a multiple-choice objective test with four options A, B, C and D. The items were subjected to expert opinion of two school teachers with Economics background. Their comments led to the modification of the test items and 30 out of the original 100 items were retained. Each item has one correct option (the key) and three distracters. The correct option attracts 1 mark and the total mark obtainable is 30. Kuder Richards on formula 20 was used to estimate the internal consistency of the instrument

Validity of the Instruments

For the purpose of this study, the researchers adopted both the face and content validity of the instruments. The face and content validity of the instruments were enhanced by suggestions from four experts in questionnaire construction at Tai Solarin University of Education, Ijagun. Based on the suggestions and comments of these experts, the necessary corrections were made and the final version of the instruments was trial tested on a sample of 50 students and 20 teachers who were not part of the real study sample. The data collected showed that the students and the teachers did not have problems responding to the items in the questionnaire.

Reliability of the Instruments

To ensure the reliability of the instruments, the three instruments were encoded in SPSS software and the Cronbach alpha reliability of the instruments was established as: (TQ - PTMCS = 0.86; TAQ = 0.78); SPTSMQ = 0.88. The Kuder Richardson formula 20 was used to estimate the EAT internal consistency. The reliability of the test was estimated as 0.76.This implies that the construct, content and criterion related validities were found to be adequate.

Procedure for Data Collection

The researchers obtained approval from the principals of the selected schools. After granting the permission, the researchers distributed the instruments to the randomly selected teachers and SS II Economics students in the selected schools and collected them on completion.

Data Analysis Procedure

The data collected were analyzed using Pearson Product Moment Correlation (PPMC) and Multiple Regression Analysis at 0.05 alpha level of significance.

5. Results of Findings

Hypothesis One: There is no significant relationship between teacher mastery of content and students' academic achievement of students in Senior Secondary School Economics.

Table 2: Summary showing relationship between teachers' content mastery and academic achievement of students in Economics

Variable	Number	Mean	Std dev.	R	Sig	Remark
Teacher Mastery of Content	30	24.27	2.612			
Eco. Achievement	593	20.04	5.304	.507**	.004	Significant

**P < 0.01

Result of analysis shows that the correlation coefficient(r) is significant at P < 0.05 (r = .507, P < .05). This implies that the null hypothesis of no significant relationship is rejected indicating a significant relationship between teacher mastery of content and academic achievement of students in Senior Secondary School Economics.

Hypothesis Two: There is no significant relationship between teachers' attitude towards Economics and students' academic achievement of students in Senior Secondary School Economics.

Table 3: Summary showing relationship between teachers' attitude and academic achievement of students in Senior Secondary School Economics

Variable	Number	Mean	Std dev.	R	Sig	Remark
Teacher Mastery of Content	30	17.90	2.26			
Eco. Achievement	593	20.04	5.304	.362**	.049	Significant

**P < 0.01

Result of analysis shows that the correlation (r) is significant at P < 0.05 (r = .362, P < 0.05). This implies that the null hypothesis of no significant relationship is rejected indicating a significant relationship between teachers' attitude towards English language and academic achievement of students in Senior Secondary School Economics.

Hypothesis Three: There is no significant relationship between teachers' professional qualification and students' academic achievement of students in Senior Secondary School Economics.

Table 4: Summary showing relationship between teachers' professional qualification and academic achievement of students in Senior Secondary School Economics

Variable	Number	Mean	Std dev.	R	Sig	Remark
Teacher Mastery of Content	30	2.10	.481			Not
Eco. Achievement	593	20.04	5.304	.077**	.685	Significant

****P < 0.01**

Result of analysis shows that the correlation (r) is not significant at P > 0.05 (r = .077, P > 0.05). This implies that the null hypothesis of no significant relationship between teachers' professional qualification and students' academic achievement in Senior Secondary School Economics is hereby retained.

Hypothesis Four: There is no significant relative contribution of teachers' mastery of content, attitude and qualification to the prediction of academic achievement of students in Senior Secondary School Economics.

Table 5: The beta (β) coefficients showing relative contributions of parental involvement and School factors to academic achievement of students in Senior Secondary School Economics

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	10.438	4.465		2.338	.027
	Teachers' Mastery of Content	.423	.194	.458	2.186	.038
	Teachers' Attitude	.102	.224	.095	.454	.654
	Highest Qualification Attained	.606	.841	.121	.720	.478

a. Dependent Variable: ECONS ACHIEVEMENT

From Table 5; the Beta (β) weightings of the three predictor variables are given in the standardized coefficient columns. The constant is 10.438. Relative to each other, Teacher mastery of Content has a positive contribution on achievement (β = .458) and this is statistically significant at (0.038, P < 0.05), Teachers Attitude have positive effect on achievement (β = .095) and this is not statistically significant at (0.654, P > 0.05), while teachers professional qualification also made a positive contribution to achievement. (β = .121) and this is also not statistically significant at (0.478, P > 0.05) From the result presented, it can be observed and concluded that of the three independent variables studied, Teachers mastery of content had a relative positive contribution of 45.8%, Teachers attitude contributed 9.5%, while teachers professional qualification contributed 12.1%. Therefore Teachers mastery of content predicted achievement more than the other two independent variables.

Hypothesis Five: There are no significant joint contributions of teachers' mastery of content, attitude and qualification to the prediction of academic achievement of students in Senior Secondary School Economics. This

hypothesis was tested with Simultaneous Multiple Regression Analysis and the results are presented in the following tables.

Table 6: Model Summary of the R, R Square and Adjusted R Square in the Multiple Regression Analysis

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.525[a]	.276	.193	2.168

a. Predictors: (Constant), highest qualification attained; Teachers' Mastery of Content; Teachers' Attitude

From Table 6 above, R^2 is .276, which indicates that 27.6 percent of the variance in the dependent variable (achievement) is explained by the independent variables as listed in Table 5. This means that the independent variables positively influenced achievement to the tune of 27.6%. The remaining unexplained 72.4% could be attributed to the effects of several other variables not covered by this study.

Table 7: ANOVA[b]

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	46.601	3	15.534	3.305	.036[a]
	Residual	122.199	26	4.700		
	Total	168.800	29			

a. Predictors: (Constant), highest qualification attained; Teachers' Mastery of Content; Teachers' Attitude

b. Dependent Variable: ECONS ACHIEVEMENT

Though the R^2 is below average (Table 6), the Analysis of Variance is significant ($F_{(3, 29)} = 3.305$, $P < 0.05$). This indicates that there is a statistically significant composite contribution of teachers' mastery of content, attitude and professional qualification to achievements in Economics. Therefore it can be assumed that the independent variables could reasonably predict achievement in Economics. The null hypothesis is therefore rejected.

6. Discussion of Findings

The hypothesis one was rejected and the alternative hypothesis was accepted. The finding is consisted with the findings of Egungun (2012) who submitted that there is a strong correlation between teacher mastery of the content knowledge and the learning outcomes. Another finding of the study indicates that there is a significant relationship between teachers' attitude and students' academic achievement in Economics. The finding corroborates the work of Yara (2009) who reported that teacher's attitude towards science has strong relationship with students' science achievement as well as the students' attitude towards science. Also, Odunsi (2008) revealed that teachers' attitude towards Integrated Science teaching influence students' attitude toward learning Integrated Science and achievement in the subject. Part of the findings of this study shows that there is no significant correlation between teachers' professional qualification and students' academic achievement in Economics. The finding is in line with the findings of Igwe (2010) found no significant relationship between teachers' qualifications and students' achievement in Biology, Chemistry and Physics at senior secondary school certificate level. In contrast to the above empirical findings, Adepoju (2002), reported that a significant relationship exists between teachers' variables such as gender, area of specialization, possession of academic qualification in education and the learning outcomes of secondary school students.

Also from the finding, it was established that the three independent variables studied (teacher mastery of content, attitude and professional qualification) have a composite contribution of 27.6% to achievement which was found to be significant at ($F_{(3,29)} = 3.305$, $P<0.5$). This finding is well supported with the findings of Adu (2012), who affirmed that teacher's content mastery can lead to better achievement by the students and provide a positive attitude.

Finally**,** the findings revealed that the three independent variables made positive relative contribution to achievement in Economics. Teachers mastery of content made contribution to academic achievement in Economics to the tune of 45.8% (β=.458), Teachers attitude made 9.5% (β=.095) to achievement, while professional qualification made a contribution of 12.1% (β= .121). Supporting the

above findings, Okebukola (2006) pointed attention to the quality teachers as the prime factor attributed to the cause of students' consistent poor academic achievement in examinations while Oloyede (2016) concurred that a significant difference exists in the achievement of the students taught by professionally trained and non-professionally trained teachers in the art of teaching Biology.

7. Conclusion

Based on the findings, it could be concluded that there is a great level of interaction between the determinants (Teachers' professional qualification, attitude and mastery of contents). They have a greater influence on the academic achievement of students in Secondary School Economics. Conclusively, good teachers who possess mastery of content, good pedagogical qualification and positive attitude towards teaching, play a significant role to educational attainment of students in senior secondary schools. In view of the forgoing, it therefore becomes necessary that the recommendations provided in this research should be critically adopted by government, stakeholders in education and teachers themselves, so as to foster students' academic achievements in Economics and other subjects.

8. Recommendations

Governments should intensify efforts to recruit competent teachers in secondary schools so as to help foster effective learning of Economics among students. Again, government to organized regular in-service training for teachers and motivates them through promotion, incentives and prompt payment of salaries so as to help foster positive attitude of teachers during instruction delivery.

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Curriculum Implementation Status and Adoption of ICT Resources in Distance Learning Programme of the Nigerian Teachers' Institute

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Abstract. As novel as the notion of establishing the National Teachers' Institute (NTI) Distant Learning Studies is a general observation shows that various people still pick flaws in the programme, especially, its Nigerian Certificate in Education (NCE) at the implementation level. Some quarters doubt the quality of teaching manpower produced as well as how realistic the synergy of combining NTI teacher education with new technology in the training centres. These observations prompted this study which examined "curriculum implementation status and adoption of ICT resources in distance learning programme of the Nigerian Teachers' Institute. The descriptive survey was guided by three research questions. Curriculum Implementation Status and ICT Resources Rating Scale with a reliability co-efficient of 0.84 was used to collect data from 373 respondents (73 facilitators and 300 students). Frequency count, percentage weights and pie-chart were used for data analysis. The findings revealed that: the programme facilitators are 82.3% and 70.0% qualified qualification wise and in working experience respectively; The adoption of many ICT resources are inadequate except the use of mobile phones with 70.0% adoption; and a below average (43.3%) rating in supervision and monitoring of the teacher education curriculum implementation, but a fairly regular supervision and monitoring of classroom instructional practices for quality assurance (53.4%). It is recommended that basic ICT courses should be part of NCE curriculum for its gradual integration into the teacher preparation process. Also, the government at all times must be cautions not to leave the curriculum implementation affairs in the hands of non-professionals for maximum yield.

Keywords: Curriculum Implementation, ICT Resources, Teacher Education.

1. Introduction

The teacher remains an invaluable human factor for advancing the frontiers of knowledge through curriculum delivery process. As the society depends on education for its economic, social and political status, the roles of teacher education programme in preparing professional teachers are very crucial the world over. In Nigeria, teacher education programmes at higher level operate both on regular and part-time or distant learning basis. While regular academic programmes of teachers purposefully serve full time pre-service teachers, it is expected that other avenues on part-time basis make provision for those who did not have opportunities for full time teachers' professional training as well as working teachers who need further professional training. As a result, the emergence of distance education for the furtherance of enhanced curriculum implementation and quality output holds a significant place in Nigerian education.

Distance education helps to extend the market for education to clientele who have not been previously served (Aderinoye and Ojokheta, 2004). Similarly, the problem of unsatisfied demand for education versus actual supply of education services contributed to the acceptance, growth, and implementation of distance education in Nigeria as a means to bridge the gap between demand and supply, teacher education inclusive. Of much concern in this paper is curriculum for teacher preparation through the National Teachers' Institute in Nigeria.

The National Teachers' Institute (NTI) Kaduna was established in 1976 by the Federal Government of Nigeria to provide qualified teachers needed to meet the requirements of the Universal Basic Education (UBE). Among many other things the institute is charged with the responsibility of producing the right caliber of professional teachers. The National

Teachers' Institute work towards the upgrading and enhancement of the professional skills of serving teachers for effective curriculum implementation through the appropriate use of the right pedagogy of teaching in their respective areas of specialization as their watch words.

Osun State Universal Basic Education Board (2011), for instance, reiterated that the training of more teachers for the primary and secondary schools becomes the focus of the government, and they felt this is important, especially at a time when the dream of the Universal Basic Education (UBE) scheme, a scheme that fosters basic education of every Nigerian child, is given much attention in Nigerian Education policy. Apart from the legal backing of Act Number 7 of April, 1978 which established the National Teachers' Institute, NTI (2002) further summarized the functions and the objectives of the Institute as stated below:

- To upgrade underqualified and unqualified teachers.
- To provide refresher and other upgrading courses for teachers.
- To organize workshops, seminars and conferences that could assist in the improvement of the teachers nationwide.
- To conduct national teachers grade II examination.
- To carry out research in conjunction with other bodies on any matter relevant to educational development in the country.
- Formulate policies and initiate programmes at all levels of education designed to improve research, the quality and content of education in Nigeria.
- Assess the training programmes offered by the institutions controlled by or associated with the institute with a view to ascertaining the professional competence of these institutions.
- Offer such assistance either or in co-operation in the education of teachers and perform such other functions as are necessary or expedient for the full discharge of all functions as the council under this decree.

As a progressive development of the National Teachers' Institute services on teachers upgrading and development in Nigeria, the Nigeria Certificate in Education (NCE) by Distance Learning System (DLS) was introduced in 1990 with the aim of upgrading the professional status of the holders of the Teachers' Grade II Certificate (TCII) and other people in teaching profession without teaching qualification. The Programme is designed to run for four academic years (cycles) with each cycle having three terms and an average of three modules of course materials for each subject for each term in a cycle. The curriculum of NCE through Distance Learning has the subject matter, the learning activities, and evaluation approaches, all to achieve the purpose of producing qualified teaching personnel for primary and secondary education in Nigeria.

The NTI'S NCE by Distance Learning Programme has a national body at Kaduna, the zonal level which is in accordance with the geographical distribution of the federal government, the state level and the local level where there are centre coordinators. As the national body gives instructions to the zones, the zones in turn co-ordinate the centre supervisors who in turn are responsible for appointing course tutors and report back to the state coordinator all curriculum implementation practices and product about the teacher education programme among other responsibilities.

In the curriculum implementation process of education, the demand for new strategies has obviously accelerated worldwide. The stakeholders of education are looking for innovative ways to increase access to higher education and improve the quality of their programmes and courses in a bid to improve their competitiveness (Ong'eta, Musyoka-Kamere, Mose & Mune, 2013). Reforms in the education system of many countries obviously have tended to concentrate on expanding general education and academic pathways (Okonkwo & Ogwo, 2010). As a result, the use of new information and communication technologies (ICTs) have dramatically changed the way we live, learn, work, and even think about work. In education to be specific, the prevalence of information and communication technology (ICT) and its impact it in nearly all aspects of human activities are compelling reasons for higher education institutions (HEIs) to try to capitalize on 21st century tools and technologies to address 21st century issues and challenges.

Ong'eta et al (2013) further explain that new ICTs offer a rich plethora of uses in learning/teaching processes far beyond the ability to transfer content of textbooks and lectures to students at any stage of the study process. Many of the ICT facilities can be used most efficiently to enrich and support lectures, seminar meetings and face-to-face tutorials, they buttressed. In their own contributions, Drent & Meelissen (2008) submit that "ICT provides new opportunities for teaching and learning, including offering opportunities for more student-student-to-

student communication and collaboration, greater opportunities for multiple technologies delivered by teachers, creating greater enthusiasm for learning amongst students and offering access to a wide range of courses" (p.45). It thus becomes very clear that new and emerging technologies challenge the traditional process of teaching and learning and the way education is managed in both regular education programmes and distance learning programmes.

Adefila (2014) in his own study reported that ICT has proved very effective for distant learning programmes; encouraged individual learning and so on. However, in spite of the role ICT plays in the educational development and by extension, the overall development of a country, there is still the problem of integrating ICT into the Nigerian educational System (Onwuchekwa, 2010). In the NCE Distance Learning programme of the National Teachers' Institute in Nigeria, apart from the criticisms on the extent to which ICT resources and other relevant instructional materials are effectively used for the curriculum implementation, issues have being raised about the products (graduates) of the teacher education programme, adequacy of the personnel in use, extent of supervision and monitoring.

Although, the establishment of NCE Distance Learning Programme of the National Teachers' Institute in Nigeria in 1990 is adjudged as a novel step towards manpower development needed for primary and secondary education in Nigeria, it is a pity from a general observation that administrators of education in Nigeria to a very great extent prefer the products of regular colleges of education than those who had their teaching professional certificate of the NTI. Disappointedly, according to Osun State Universal Basic Education Commission (OSUBEC, 2011), graduates of NTI Distance Learning Studies (DLS) are barred from being employed by the Commission. They prefer graduates of regular teacher preparation programme of colleges of education. The common complaint is that NCE products from NTI Distance Learning are substandard, and this emerged from the flaw process of admission, the training process and certification.

Available studies and appraisal of the NTI teacher education programme of NCE status rightly commented on the poor quality of teaching in the NTI NCE part-time/distance learning programme. Comments were passed on poor learning environment, inadequate structures being used for the programme, inadequate output and several other challenges. In the area of those who manage the NTI programme implementation, some effectiveness in the area of management staff, and manager-community relationships were applauded. Notwithstanding, incessant power failure affecting the use of communication technologies, doubts of about the quality of NCE of NTI by Distance Learning and Skepticism about the acceptability of their certificates in teaching work places remain worrisome to educational researchers.

Despite the fact that Nigerian Certificate in Education Distance Learning Programme has spread to various centres in Nigeria, the criticisms being levied against it varies from one centre, zone and state to the other. The divergent claims on NTI NCE curriculum implementation practices continue to abound. In the light of the obvious observations and claims from the existing literature, the need to examine the status of NCE Distance Learning Programme with specific attention to its curriculum implementation and adoption of ICT resources becomes very significant to embark on.

2. Statement of the Problem

For quite sometimes now, the curriculum for preparing professional teachers with Nigerian Certificate in Education through distance learning has been useful the upgrading courses for teachers and improvement of teachers' quality in-service delivery. However, in spite of the legal backing which makes this programme a laudable part of NTI responsibilities in Nigerian education, there have been criticisms and divergent views on its viability in term of quality, structure, human and material resources and the whole implementation process as a whole.

Also, people still pick flaws in the NCE programme being offered by NTI on the status of integrating information and communication technology (ICT) to its teacher trainingr training process for meeting the professional demands in Nigeria and the African region. Hence, these observations and issues raised informed this study which empirically examined the "curriculum implementation status and adoption of ICT resources in Distance Learning Programme of the Nigerian Teachers' Institute in the three Senatorial Districts of Ogun State of Nigeria.

3. Purpose of the Study

The study examined the curriculum implementation status and adoption of ICT resources in Distance Learning Programme of the Nigerian Teachers' Institute in the three Senatorial Districts of Ogun

State of Nigeria. The specific purposes of the study were to examine the:

- Profile of the facilitators (in term of gender, qualifications and working experience) employed for the Nigerian Certificate in Education by Distance Learning Programme of the National Teachers' Institute in the three Senatorial Districts of Ogun State of Nigeria.
- Availability and adequacy of ICT resources adopted in the curriculum implementation of the Nigerian Certificate in Education by Distance Learning Programme of the National Teachers' Institute in the Three Senatorial Districts of Ogun State Nigeria.
- Regularity of the supervision and monitoring of the curriculum implementation of the Nigerian Certificate in Education by Distance Learning Programme of the National Teachers' Institute in the three Senatorial Districts of Ogun State of Nigeria.

4. Research Questions

The following research questions were raised and answered in the study:

- What are the profile of the facilitators (in term of gender, qualifications and working experience) employed for the Nigerian Certificate in Education by Distance Learning Programme of the National Teachers' Institute in the three Senatorial Districts of Ogun State of Nigeria?
- How available and adequate are the ICT resources adopted in the curriculum implementation of the Nigerian Certificate in education by Distance Learning Programme of the National Teachers' Institute in the three Senatorial Districts of Ogun State of Nigeria?
- How regular is the supervision and monitoring of the curriculum implementation of the Nigerian Certificate in Education by Distance Learning Programme of the National Teachers' Institute in the three Senatorial Districts of Ogun State of Nigeria?

5. Scope of the Study

The content scope of the study is curriculum implementation status and adoption of ICT resources in Distance Learning Programme (DLP) of the Nigerian Teachers' Institute (NTI). The study is limited to the profile of the facilitators ICT resources and the supervision and monitoring of the curriculum implementation. The geographical scope of the study is the three Senatorial Districts in Ogun State. The programme Centre managers, Subordinate Administrative Staff, Lecturers/tutors and pre-service professional teachers running the Nigerian Certificate in Education Distance Learning Programme are also the subject of this study.

6. Research Methodology

The Research Design

The study is a descriptive survey. A survey is a research approach in which information is sought on an existing condition since the phenomenon has occurred already. The survey method gathered relevant data from existing population at a particular period, and no variable was manipulated.

Population of the Study

The population for this study comprises the facilitators who are management staff that oversees each NTI Centre among which are Centre managers who are the chief overseers in each Centre on behalf of the national Teachers' Institute (NTI), The lecturers/|Tutors who usually work on part-time basis as chief curriculum implementers of various course curricula options in the NTI Centres; The pre-service NCE teachers who are the students undergoing the NCE of the NTI Distant Learning Programme in their various Centres. There are six (6) NTI Centres that are spread around the three Senatorial Districts in Ogun State, forty-two (42) subordinate administrative staff, and twenty-five (25) part-time lecturers/tutors, making seventy-three (73) programme facilitators altogether. There are six hundred and seven students (607) with an average of 100 students in each centre. In all, the entire population is six hundred and eighty (680) in the centres, altogether.

Sample and Sampling Technique

All the seventy-three (73) programme facilitators (Centre managers, Subordinate Administrative Staff, and part-time Lecturer/Tutors) participated in this study because their entire number is manageable while three hundred (300) students were selected through stratified random sampling from the six NTI Centres. In all, three hundred and seventy three (373) were the respondents for this study.

Research Instrument

The self-designed research instrument used for data collection is named Curriculum Implementation Status and ICT Resources Rating Scale (CISICTRRS) developed by the researcher based on

a critical review of relevant literature and NTI NCE by Distance Learning Studies (DLS) Monitoring and Supervision Scale containing items on quality control developed by the National Teachers Institute, Kaduna, Nigeria (NTI , 2002). The research instrument is divided into four sections – A, B, C, and D. Section A is on the demographic data of the participants (respondents) in this study. Section B is on the profile of the facilitators of NCE by distance learning in term of gender, qualification and working experience, section C focus on the availability and adequacy of ICT resources adopted in NTI NCE curriculum implementation, while Section D contains items on supervision and monitoring of the programmme. The responses required for section C and D are Available and Adequate (AA), Available but Not Adequate (ANA), Not Available (NA), and Very Regular (VR), Fairly Regular (FR) and Not Regular (NR) respectively.

Validity of the Research Instrument

The instrument (CISICTRRS) designed for the study was subjected to validity by experts in the field of curriculum evaluation and research instrument design who reviewed it in term of language of its construction, phasing, wordings, depth of coverage, relevance as well as its face value (items organisation and its logical structuring in the order in which the research questions for the study are asked). The constructive criticisms and suggestions of the validators led to the modification of the research instrument finally used for this study.

Reliability of the Research Instrument

Twenty-six copies of the Curriculum Implementation Status and ICT Resources Rating Scale (CISICTRRS) were administered on some NTI's NCE by DLS facilitators in Lagos State that are outside the scope of this study for objectivity. A split-half reliability approach of determining reliability co-efficient was used. The twenty-six administered CISICTRRS were split into two equivalent numbers using the odd/even number method. To obtain the reliability co-efficient of the whole twenty-six copies of the research instrument, from the correlation between the two halves, Sprearman Brown prophecy formula was used,

$$\frac{\mathrm{r}\pi = 2r\frac{1}{2},\frac{1}{2}}{1+\mathrm{r}\frac{1}{2},\frac{1}{2}}$$

And a reliability coefficient of 0.84 obtained was considered suitable for this study.

Method of Data Collection

Each of the six Centre Managers/Coordinators of the National Teachers' Institute, Ogun State was contacted and permission was sought by the researcher along with three research assistants. The administration of seven hundred copies of the research instrument followed, but despite a careful monitoring six hundred and eighty (680) copies of the research instrument returned due to the absence of a few of the respondents who could not return the research instrument actually served as the sample for this study. The data collection was done within one week.

Method of Data Analysis

The data collected for the study were analysed with the use of percentages as conditioned by frequency count of the respondents' responses, percentage and pie chart for adequate explanation of the results for each of the research questions raised in the study.

7. Results

Research Question 1: What are the profile of the facilitators (in term of gender, qualifications and working experience) employed for the Nigerian Certificate in Education by Distance Learning Programme of the National Teachers' Institute in the Three Senatorial Districts of Ogun State of Nigeria?

Table 1: Profiles of the Facilitators for Nigerian Certificate in Education by Distance Learning Programme Curriculum Implementation

Gender	**Number of Facilitators (F)**	**Percentage (%)**
Male	31	42.5
Female	42	57.5
Total	**73**	**100**
Qualification		
Doctorate Degree (Ph.D)	4	5.5
Masters Degree (M.Ed.)	25	34.3
Bachelor Degree/HND Postgraduate Diploma in Education	6	8.2
B.Ed/B.Sc/BA	25	34.3
N.C.E Working Experience	13	17.8

Total	**73**	**100**
Working Experience		
1 – 5 years	5	6.9
6 – 10 years	15	20.6
11 – 15 years	51	70.0
16 years and above	2	2.5
Total	**73**	**100**

From the data collected as presented in table 1, it is evident that the facilitators (Centre managers, subordinate administrative staff and part-time lecturers/tutors) who are the input factor for the Nigerian Certificate in Education Curriculum Implementation by distance learning under the auspices of National Teachers' Institute have more female staff (57.5%) than their male staff (42.5%). In term of the quality of the facilitators, four (4) of them (5.5%) are doctoral, degree (Ph.D) holders; 25 have master degree (34.3%) in education; six (6) of the facilitators with either a Bachelor Degree certificate without education or Higher National Diploma (HND) Certificate (8.2%) have Postgraduate Diploma in Education (PGDE); 25 of the facilitators (34.3%) also have a Bachelor Degree either in Education, Science or Arts; while 13 of them (17.8%) have Nigerian Certificate in Education (NCE) Certificate. With this results, it is clear that National Teachers' Institute has many facilitators with Bachelor Degree and above in the Nigerian Certificate in Education Curriculum implementation compared with only 13 with NCE which may be regarded as their junior staff (5.5% + 34.3% + 8.2% + 34.3% = 82.3%) (table 1).
The working experience of the facilitators are presented in figure 1 (pie-chart) below.

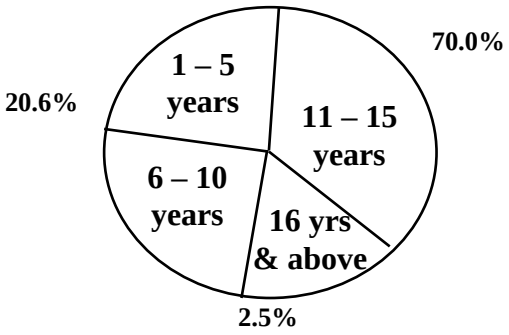

Figure 1: NTI NCE Curriculum Implementation Facilitators/Working Experience

The percentages of the years of working experience of the facilitators that go into the administrative and academic practices involved in the NTI NCE curriculum implementation as shown in table 1 and figure 1 show that many experienced staff are involved in the NTI programmes in the three Senatorial Districts of Ogun State in Nigeria.

Research Question 2: How available and adequate are the ICT resources adopted in the curriculum implementation of the Nigerian Certificate in Education by Distance Learning Programme of the National Teachers' Institute in the three Senatorial Districts of Ogun State of Nigeria?

Table 2: Students' Responses on the Availability and Adequacy of ICT Resources in Use for NTI NCE by Distance Learning

Item	**Available & Adequate (AA)**	**Available But Not Adequate (ANA)**	**Not Available (NA)**
Computer Set (Laptops)	5 (1.7)	240 (80.0)	55 (18.3)
Multimedia Projector	3 (1.0)	7 (2.3)	290 (96.7)
Television Set	10 (3.3)	230 (76.7)	60 (20.0)
ICT Library Resources	50 (16.6)	100 (33.3)	150 (50.1)
Internet (On-line Information)	5 (1.67)	15 (5.0)	280 (83.3)
Power Point	5 (1.67)	15 (5.0)	280 (83.3)
Software Packages/Templates e.g Curriculum Software Template, Computer-Assisted-Instructional packages, E-learning Packages, E-teaching Packages, etc.	7 (0.7)	-----	298 (99.3)
Electricity Supply	70 (23.3)	220 (73.4)	10 (3.3)
Instructional Radios and Videos	50 (16.6)	100 (33.4)	150 (50.0)
Mobile Phones	210 (70.0)	80 (26.7)	10 (3.3)

The data in table 2 show that, all the ten listed information and communication technology (ICT) resources are available, but in various percentages in term of their adequacy and inadequacy. Specifically, for the curriculum implementation of Nigerian Certificate in Education by Distance Learning as is being assessed in this study, the most adequately available resources is mobile phones (70.0% adequate). This is perhaps because most students have a personal mobile phone with browsing facilities. Computer set/laptops – 1.7% adequate; Multimedia Projector – 1.0% adequate; Television set – 3.3% adequate; ICT library Resources – 16.6% adequate; Internet (On-line Information) – 1.67% adequate; Power Point – 1.67% adequate; Software packages/templates (Curriculum Template, Computer Assisted – Instructional Packages, E-Learning Packages, E-teaching Packages, etc) – 0.7% adequate; Electricity Supply – 23.3% adequate; and Instructional Radios and Videos – 16.6% adequate with these results on each of the current state of ICT resources in this digital age and the demands for 21st century teacher education, all is not well with the NTI NCE curriculum implementation by distance learning.

Research Question 3: How regular is the supervision and monitoring of the curriculum implementation of the Nigerian Certificate in education by Distance Learning Programme of the National Teachers' Institute in the three Senatorial Districts of Ogun State of Nigeria?

Table 3: Facilitators Responses on the Supervision and Monitoring Regularity of NTI NCE Curriculum Implementation Practices.

Item	Very Regular (VR)	Fairly Regular (FR)	Not Regular (NR)
Visit to NTI NCE Administration Centres for record update.	10 (13.4)	50 (68.5)	13 (17.8)
Unscheduled visit to the NTI Centres to enhance productivity.	-	13 (17.8)	60 (82.2)
Supervision and monitoring of the NCE curriculum implementation by distance learning to keep in tune with |National standard.	15 (20.6)	52 (71.2)	6 (8.2)
Supervision and monitoring activities of classroom instructional practices at the Centres for quality assurance.	39 (53.4)	20 (27.4)	14 (19.2)
Organising workshops and seminars to deliberate on the curriculum implementation challenges and way forward.	8 (1.1)	7 (9.6)	60 (82.2)
Average (%)	**17.8%**	**38.9%**	**43.3%**

N=73; the values in parentheses are in percentages (%).

The results presented in table 3 show that on the average, the supervision and monitoring of the curriculum implementation of the Nigerian Certificate in Education by Distance Learning of the NTI is only 17.8% Very Regular, 38.9% Fairly Regular, while a percentage of 43.3 is recorded for Not Regular. However, the programme facilitators specifically responded that the supervision and monitoring activities of classroom instructional practices at the Centres for quality assurance is 53.4% Very Regular.

8. Discussion

The findings of this study have actually revealed the present status of the Nigerian Certificate in Education (NCE) offered by Distance Learning Programme of the |National Teachers' Institute (NTI) with focus on the personnel input profile, ICT adoption and the supervision and monitoring of the curriculum implementation practices both in administration and classroom instructional practices at the Centres to enhance productivity. The findings from the results presented in table 1 clearly show that the National Teachers' Institute has many qualified programme facilitators viz: Four (4) Doctoral Degree (Ph.D) holders, 25 Masters Degree holders, 6 Bachelor Degree/Higher National Diploma holders with Postgraduate Diploma in Education, and 25 Bachelor Degree in Education/Bachelor of Science/Bachelor of Arts for the teacher education curriculum programme implementation (table 1). This finding corroborates Akiode's (2016) findings that the quality of human personnel for the teacher programme is very high. The number of Masters Degree in Education holders used as facilitators at the various Centres, is perhaps one of the major determinants of quality of teacher preparation in the programme. Similarly, the profile of the programme facilitators in term of working experience as presented in table 1 and figure 1 indicates that 70.0% of them have working experience of between 11 years and 15years. This makes it clear that the teacher education curriculum implementation at the NTI Centres are not being handled with inexperienced staff.

On the availability and adequacy of ICT resources in use for NTI NCE by distance learning, mobile phone is the most commonly used ICT facility (70.0%, table 2). All the pre-service professional teachers responded highly to mobile phones compared to all other ICT facilities identified. This may be attributed

to the fact that mobile facilities are the most easily and readily available to the participants. This finding agrees with that of Sampele, Akim and Karei (2013), who found out that the mobile phone is the most commonly used ICT facility of the teacher trainees. Despite all the advantages of technological revolution, which gave birth to ICT, the other ICT resources which are computer set/laptops, multimedia projectors, television set, ICT library resources, internet/online information, power point, software packages/templates, electricity supply and instructional radios and videos are not adequately available at the National Teachers' Institute Centres in the three Senatorial Districts of Ogun State. Meanwhile access to ICT infrastructure and resources in schools is a necessary condition to the integration of ICT in education (Plomp, Anderson, Law & Quale, 2009, cited in Sempele, Akim and Karei, 2013). But there is still the problem of integrating ICT into the Nigerian educational system (Onwuchekwa, 2010). This problem implies that ICT as a technology that creates the opportunity of governments to provide more distant learning programmes, which makes it possible for many more people, located far from the centre of learning to upgrade themselves are inadequate in NTI teacher education curriculum (NCE) implementation.

The regularity of supervision and monitoring of the Nigerian Certificate in Education curriculum implementation as presented in table 3 reveals a percentages of 68.5 for official visit to NTI NCE Administration Centres for record update on a fairly regular basis; 71.2% (Fairly regular) for supervision and monitoring of the NCE curriculum implementation by distance learning to keep in tune with National standard; but a very regular supervision and monitoring activities of classroom instructional practices at the centres for quality assurance (53.4% – table 3). Still, supervision and monitoring of the teacher education curriculum (NCE) implementation at the National Teachers' Institute survey is Not Regular with a percentage of 43.3% (table 3). However, this non regularity of supervision and monitoring of the programme disagree with Akiode's (2016) submission that the rate of monitoring of the programme (NTI NCE programme) by the centre managers and the programme administrators is high enough. Thus, there is the need for improvement.

9. Conclusion and Recommendations

The significance of the National Certificate in Education offered at National Teachers' Institute at various centres in Nigeria by distance learning approach remains laudable in creating more opportunities for knowledge and skills update of teachers. Also it is a pathway to professional development of teachers as well as those who due to one reason or the other cannot go for full time teacher education programme. Although, the status of the personnel implementing the teacher education curriculum is not disappointing as revealed by this study, the centres are slowly embracing ICT resources in their daily operations.

The point is that with the current state of curricular practices in NTI NCE programme by distant learning, the teacher training programmes should not leave ICT resources behind. If NTI centres are not adequately provided with appropriate basic ICT resources and even skills for integration, then the whole programme is bound to collapse or dwindle in output. On the whole, the present status of curriculum implementation of NCE teacher education in National Teachers' Institute can still thrive better with collective efforts of education stakeholders in policy and innovative terms given due consideration to the following recommendations:

- Basic ICT courses should become part of Nigerian Certificate in Education Curriculum for gradual, integration of ICT in the teaching and learning process by distant learning.
- National Teachers' Institute Centres should be well equipped with ICT facilities and make them accessible to teacher education trainees regularly.
- Regular and adequate supervision of teacher education programmes of the National Teachers' Institute by distant learning would improve the programme output and reduce the areas where people pick flaws on the programme.
- The government at all times must not afford to leave the curriculum implementation of National Teachers' Institute in administration and classroom practices in the hands of mediocre or novice who are not professionals in education field for maximum yield.

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Enriching Physical Education Instructions and Practicals (PEIP) through Availability and Effective Resources Utilization in Zaria Educational Zone of Kaduna State

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Abstract. The purpose of the research work was to determine the adequacy, or otherwise, of the available human and material resources, as well as effective utilization of such resources for the effective teaching of Physical Education and practicals in Zaria Educational Zone of Kaduna State. Relying on direct observation, interview and one hundred and twenty (120) copies of structured questionnaire, as well as the use of Chi-square statistics for the data analysis, the study shows among other findings that: the available resources were grossly and significantly inadequate, and were significantly not effectively utilized to enrich teaching-learning of the subject. Some recommendations were suggested to include; based on the present PAP and ACD: the zones and the states should embark on mass recruitment of qualified PE teachers; direct purchase of quality PE equipment and construction of standard facilities.

Keywords: physical Education, instruction, Resources utilization and Educational Zones

1. Introduction

The place of teaching aids or instructional materials in the classroom, laboratory and in the field cannot be overemphasized in teaching-learning experiences. The same thing applies to availability of qualified and experienced personnel to deliver the good-effective instructions that will lead to learning taking place. This is because it one thing to provide adequate resources, and yet another to utilize them effectively as studies show.

Mankilik, Ofodile (2005) and Bucher (1989) show that in most secondary schools in developing countries, qualified personnel, basic Physical Education (PE) equipment and facilities are significantly lacking. Bucher (1989) also reports that in such schools the few available human and material resources are not significantly utilized due to complexity, or poor quality, and lack of professionalism. In the present study, the purpose focuses on those issues.

2. Purpose of the Study

The purpose in this research was to determine the adequacy, or otherwise, of the available human and material resources as well as effective utilization of such resources for the enrichment of Physical Education Instructions and Practicals (PEIP) in Zaria Educational Zone of Kaduna State. To achieve those purposes, two working (research) hypotheses were formulated for testing.

3. Research Hypotheses

It was hypothesized that:

- The available human and material resources are significantly adequate to enrich instructions in, and students' performances during Physical Education Practicals (PEP) in Zaria Educational Zone of Kaduna State.
- The available human and material resources are significantly effectively utilized to enrich instructions and students' performances during Physical Education Practicals (PEP) in the zone.

4. Research Methods and Procedures

The methods and procedures used in the study are as stated and explained below:

4.1 Population for the Study

For ease and convenience in educational administration, Kaduna State was divided into 12 zones. Zaria is one of the Zones, and it is the focus of the study. The zone has 27 secondary schools, including five model schools (Bitrus 2000; Deputy Director, 2000). Therefore, the 27 schools constituted the population for the study.

In terms of workforce, Ogunsaju (2000), Bitrus (2000), show that the zone has, as at the time of the study, 545 teachers and 130 non-teaching staff. Therefore, the human population for the study was the 545 teachers from whom a sample was drawn.

4.2 Sample and Sampling Method

Using Krejcie and Morgan (1970) table for determining sample size for a given population, a total of 20 schools and 150 teachers were sampled for the study using simple random sampling method with replacement. This method was chosen because it ensured fairness, objectivity and an equal opportunity in being selected or otherwise.

4.3 Instrumentation and Administration

The main instrument used for data collection in this study was direct personal observation of science records, equipment and facilities. Structured interview and questionnaire were supportive. The observation, interview and questionnaire administration were jointly carried out by the researcher and his two assistants. The questionnaire consists of a three-point rating scale of Adequate (3 points), U = Undecided (2 points), and Not Adequate (1 point).

A total of 150 copies of questionnaire were administered to the 150 teachers, but 120 copies were correctly filled, returned and used for data analysis. The exercise lasted for one week (15^{th} to 22^{nd} May, 2000).

4.4 Procedure for Data Analysis

The 120 copies of questionnaire were tallied and built into simple frequency tables. Statistical tools used in data analysis were frequency (f), mean (X). Chi-Square (X^2) statistic was used to test for significance, rejection or otherwise of the hypotheses, at a confidence interval of 95% (i.e. probability level of 0.5), one-tailed test. The choice of X^2 as the most appropriate test was based on its power to discriminate between expectations and realities (observations). The details are as shown in the results.

5. Results

A tabular format was used in presenting the results as shown below. In the tables, A = Adequate; U = Undecided; NA = Not Adequate; similarly, EU = Effectively Utilized; NEU = Not Effectively Utilized. PEP stands for Physical Education Practicals.

Table 1: Expected and Observed Adequacy of Human and Material Resources for Enriching PEIP in the Schools

S/N	Variables i.e. the Expected Average Resources Per School	Observed Resources			Adequacy of the Resources (n = 120)					
					A 3	U 2	NA 1	X	RMK	X^2
A.	Human Resources*	**f**	**f**	**%**						
a.	Male P.E. Teachers	4	2	50	51	23	46	2.0	U	18.2
b.	Female P. E. Teachers	2	1	50	43	23	54	1.9	NA	16.5
c.	Field Staff	3	0	0	32	24	64	1.7	NA	12.1
d.	Equipment Curator	1	0	0	32	23	65	1.7	NA	12.1
B.	**Material Resources***									
i.	Facilities:									
a.	Athletics tracts	2	1	50	46	23	51	1.9	NA	17.6
b.	Basketball courts	2	1	50	43	23	54	1.9	NA	16.5
c.	Handball courts	2	0	0	32	22	66	1.8	NA	12.2
d.	Hockey pitches	2	0	0	30	24	66	1.7	NA	11.9
e.	Soccer pitches	2	1	50	32	20	68	1.8	NA	12.3
f.	Racket Games courts	2	1	50	30	20	70	1.6	NA	11.6
C.	**Equipment:***									
a.	Jumps equipment	2*	0	0	30	20	70	1.6	NA	11.6
b.	Throws equipment	2*	0	0	32	20	68	1.7	NA	12.3

c.	Races equipment	2	0	0	30	20	70	1.6	NA	11.6
d.	Balls	4**	1**	25	46	20	54	1.9	NA	17.6
e.	Rackets/Bats	4**	1**	25	45	20	55	1.8	NA	12.1
f.	Hockey sticks	30	0	0	30	20	70	1.6	NA	11.6
Critical Chi-Square Value =5.991; df = 2; P = 0.05 (one-tailed test)										

Source: Researcher's Survey.
* Adapted from WAEC (SSCE) P.E. Syllabus (1985). * In pairs. ** each.

Table 2: Effectiveness in the Utilization of the Available Human and Material Resources for Enriching PEIP in the Schools. n = 120

S/N	Variables i.e. Human and Material Resources	Responses on Effective Use					
		EU 3	U 2	NEU 1	X	Rmk	X^2
A.	**Human Resources:**						
a.	Male P.E. Teachers	43	23	54	1.9	NEU	16.5
b.	Female P.E. Teachers	48	22	50	1.9	NEU	17.6
B.	**Material Resources:**						
I.	**Facilities:**						
a.	Athletics tracks	46	22	52	1.9	NEU	17.4
b.	Basketball courts	32	22	66	1.8	NEU	12.2
c.	Soccer pitches	110	9	1	3.0	EU	28.3
II.	**Equipment:**						
a.	Balls	51	22	47	2.0	U	18.3
b.	Rackets/Bats	44	20	56	1.8	NEU	12.2
Critical X^2 = 5.991; df = 2; p = 0.05 (one-tailed test).							

Source: Researcher's Survey

6. Analyses and Discussions

Table 1 shows that resources were available only teaching staff; athletics, basketball, soccer and racket games. There were also ball equipments as well as in rackets or bats. In terms of the adequacy of the human and material resources, the responses show that they were not adequate. Furthermore, the obtained Chi-Square (X^2) values in all the variables were greater than the critical value of 5.991 at 2 degrees of freedom (df), and alpha level of 0.05. Therefore, hypothesis one is rejected, and the alternative accepted. This implies that the available human and material resources are not statistically significantly adequate to enrich instructions in, and performances during Physical Education Practicals (PEP) in Zaria Educational Zone of Kaduna State. The finding agrees with the reports by Vennier and Fait (1985), Bucher (1989) that in most secondary schools, qualified personnel as well as basic equipment and facilities in P.E. are lacking significantly.

Table 2 shows that it was only in soccer that the facilities are effectively utilized. This is not surprising going by Nigeria's outstanding performances in youth soccer globally. The table also shows that the resources were not effectively utilized in five out of the seven variables. This represents 71% non-effective utilization. It further shows that the obtained X^2 values are greater than the critical value. Consequently, hypothesis two is also rejected. The alternative is accepted, showing that the human and material resources were not significantly effectively utilized in the schools. the finding confirms the report by Bucher (1989) that due to complexity, or poor quality and lack of professionalism, material or/and human resources are not significantly effectively utilized for better teaching-learning of Physical Education.

7. Implications to Teaching and Learning of Physical Education

The obvious implications of the study are that:

- With the abolition of Teacher Training Colleges as a feeder institution, Physical Education faces a danger of imminent extinction.
- With such an appalling state of human and material resources, coupled with misconceptions about the discipline, professionals, including the author, need to do more homework in image-laundering lobbying at the three tiers of government.

8. Conclusions

The major findings in the study are as follows:

- The observed human and material resources for Physical Education instructions and practicals were grossly inadequate in Zaria Zone.
- They were not significantly adequate to enrich teaching-learning of the subject in the zone.

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