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Editorial

This issue of NIU *Journal of Humanities* touches on Development Administration, Enterprenurship Studies, Social Psychology, Religious Studies as well as Language and Literary.

The first part of the Journal focuses on Development Administration. One of the papers in this section explores the relationship between economic performance and transport investments. It is argued that the level of economic performance determines the usage of transport in Africa and Nigeria in particular. Findings in the study align with existing research in the field of transportation economics, emphasizing the persistent role of historical passenger travel patterns and the nuanced impact of economic factors, such as GDP and inflation, on railway passenger travel. These consistent findings underscore the need for comprehensive, long-term planning and investment strategies in the rail transportation sector, taking into account a range of factors beyond just economic conditions.

One of the papers, in the second section on Enterprenuship Studies, argues that Government policies and a supportive ecosystem have a positive impact on innovation and performance while Sectoral variations necessitate tailored strategies. The study therefore, recommends strategic resource allocation, adoption of context-specific metrics, collaboration with government initiatives, and sector-specific focus to enhance startup success. These recommendations, according to the research work, are instrumental for startups, policymakers, and stakeholders in the Nigerian entrepreneurial ecosystem.

Papers in section three explore issues in Social Psychology. Examining whether appearance of consumer products creates a particular impression that compels a consumer to make his choice of a product leading to sales, one of the papers in this section postulates that in spite of new technologies and materials, consumer's choices and desires constitute the most important elements that drive the marketing process. Therefore, the ceramic designer must put the customer in the fore front not himself when it comes to product appearance. The designer must also look into brand personality, the five (5) brand personality dimensions, deliberate feedback etc. as added issues to the six roles of product packaging to compel the psychology of consumers'' choice and sales. Thus, the postmodernist philosophy of self-projection in our productive endeavours at the expense of consumer choice must be discouraged at this stage of development of ceramic if wares will compel their commercial values and retain customers' loyalty beyond the five life cycle of a product.

Using the encounter between King Herod and John the Baptist as narrated in Matthew 14:1-5, one of the reseach works, in Section Four which centers on Religiuos Studies, interrogates the texts to identify how religious leaders can play the function of the conscience of the society in ensuring that morality prevails in the society. Using the textual critical method of study, the hermeneutics contained in the text were identified and contextualized to the current Nigerian environment. The work identified seven distinct areas in which religious leaders in Nigeria can make their impact felt in becoming the conscience of the society. It is the contention of this work that religious leaders are most appropriately poised to lead the crusade against moral degradation in the Nigerian society.

Papers in the last section deals with issues in Language and Literary Studies. One the papers in this Section examines Idioms in both Youruba and French Languages. This is because Yoruba and French languages are so rich in the use of idiomatic expressions which lend themselves easily in the hands of those who know the two languages, through limitless improvisation of idiomatic expressions. In friendly, family and societal conversations, idiomatic expressions occupy a unique place. Their importance cannot be over emphasized as they add beauty to the speeches that employ them and provide knowledge and wisdom for better and clear understanding of the messages being projected. This paper therefore, examines idiomatic expressions in both languages at different fora.

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

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Part One

Development Administration

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Effects of Sustainable Development Goals on Poverty Reduction, Water and Sanitation in Nigeria during the Pandemic Era

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Abstract. This paper examines the profound effect of Sustainable Development Goals (SDGs) on poverty reduction, water and sanitation in the context of the pandemic era in Nigeria. As high-profile academia and bureaucrats seek to navigate the intricate landscape of development policy and practice, understanding the interplay between the SDGs, pandemic challenges, and Nigeria's socio-economic fabric becomes paramount. The study adopted documentary research design method through a comprehensive review of existing literature and empirical analysis. Findings from the study show that, good strides have been made in the domestication process of the SDGs in Nigeria. Nigeria has developed its home-grown 'Integrated Sustainable Development Goals (SDG Model) the model includes; empowerment, conditional cash transfers and vocational training, trader-moni, Market-moni, ANCOR borrowers programme of CBN. Finding from the study shows that between 2015–2021, over 10.5 million Nigerians were lifted out of poverty through empowerment, conditional cash transfers and vocational training, President Muhammadu Buhari revealed that, government has lifted 10.5 million Nigerians out of poverty in the last two years. Buhari revealed that, those lifted out of poverty include farmers, artisans, market women, and small-scale traders. Finding from the study shows that, Seven hundred thirty-two (732) waters and sanitation related projects were executed, while Finding from the study shows that, 616 classrooms and other educational facilities were built or renovated. It was further showing that, a key challenge confronting the country has to do with Out-of- School-Children, a demographic challenge that relates to interplay between employment (SDG-8), education (SDG-4), poverty (SDG-1) and the digital economy (SDG-17). The study recommends thatThe government should encourage Sustainable Development Initiatives. The government should integrate sustainable development practices into policies and initiatives related to poverty reduction, water, and sanitation. Promote the use of renewable energy, encourage sustainable agricultural practices, and prioritize the conservation of natural resources. The government should support the development of eco-friendly technologies and solutions to minimize the environmental impact of development efforts. The government should expand social protection programs to support vulnerable populations, including the poor, elderly, and informal workers, by providing cash transfers, food assistance, and healthcare services. Implement targeted programs that reach those most in need, using technology and data to identify and assist marginalized communities

Keywords: Sustainable Development Goals, United Nations, Covid-19 pandemic, poverty reduction, water and sanitation, Nigeria.

1. Introduction

In the pursuit of global prosperity and well-being, the adoption of the Sustainable Development Goals (SDGs) by the United Nations in 2015 marked a pivotal moment. Nigeria placed 157th out of 189 nations on the UNDP's Human Development Index (HDI) in the same month (September 2018) (UNDP). Oxfam's Commitment to Reducing Inequality (CRI) Index 2019 found that "although Nigeria possesses the resources to end extreme poverty and even up the inequalities between rich and poor, women and men, it remains the country where the government is the least committed to reducing inequality in West Africa." In addition, "a new analysis issued by Oxfam claims that the combined wealth of Nigeria's five richest men $29.9 billion could end severe poverty in that country. These 17 interconnected goals set a comprehensive agenda for addressing the world's most pressing challenges, including poverty, inequality, access to clean water, and sanitation. As we navigated the complexities of the pandemic era, where the vulnerability of nations has been exposed, the relevance of the SDGs in shaping the course of development in Nigeria becomes all the more significant.

Nigeria, the most populous country in Africa, grapples with multifaceted challenges. Poverty remains a stubborn adversary, with millions of Nigerians living in conditions of deprivation. Access to clean water and sanitation, a fundamental human right, is a pressing concern, impacting public health and overall well-being. The outbreak of the COVID-19 pandemic further underscored the critical importance of these goals, as vulnerabilities were laid bare, and pre-existing inequalities exacerbated.

The United Nations Support Plan for the Sahel estimated in December 2018 that Nigeria needs no less than $337 billion to implement Sustainable Development Goals, SDGs, from 2019 to 2022. The plan estimates that the cost of implementing the SDGs in Nigeria will be $80.65 billion in 2019, $82.83 billion in 2020, $85.07 billion in 2021, and $87.37 billion in 2022. Nevertheless, by July of 2022, expectations had not improved. The United Nations has said that more money is needed to speed up the SDGs across Africa. It said bluntly that more than $300 billion was required to address the widening gap between Nigeria's wealthy and its poor. Speaking on the topic of "Rethink, Rebuild, Recover, Accelerating Growth for the SDGs," UN Resident and Humanitarian Coordinator in Nigeria Mr. Matthias Schmale warned that the SDGs may not be achieved in the remaining 8 years before 2030 due to the economic regression across Africa caused by the pandemic and the volatility caused by the conflict between Russia and Ukraine.

In September 2000, during the United Nations Millennium Summit, the MDGs were introduced and agreed on by the 190 countries, including Nigeria. Along with the majority of countries in sub-Saharan Africa, Nigeria was deemed to have failed to achieve any of the Millennium Development Goals at the turn of the millennium. This was because of several different political and systemic obstacles within the health care industry. Meanwhile, during that period, China (whose poverty population decreased from 452 million to 278 million in line with MDG 1A) and India were two of the primary successful countries that achieved the stated objectives of the MDGs (Ayo, 2022).There has been a rapid increase in poverty in Nigeria during the past four years despite the country's meagre resources. In spite of efforts, the government was unable to meet its goal of reducing the percentage of its population living in poverty, which stands at 18.6 percent right now. Nigeria is confident in her ability to achieve SDG targets, and the Federal Government has expressed her profound commitment to doing so before the year 2030 (Ayo, 2022).

Yet, Nigeria confronts significant obstacles on the path to achieving the SDGs. A global assessment on the SDGs was just released by the Sustainable Development Solution Network. The report ranks 149 nations according to their progress towards each objective in 2018. If you compare Nigeria to other countries such as India (110), Bangladesh (82), Bhutan (82), India (110), Myanmar (117), Nepal (103) and Pakistan (115), you'll see that it ranks dead last (150).

The International Committee of Experts on Sustainable Development Finance (ICESDF) believes that from now until 2030, extra global investments in the range of US$5 trillion to US$7 trillion per year are needed to achieve the SDGs in all countries. Roads, rail, and ports; power plants; water and sanitation; agricultural and rural development; climate change mitigation and adaptation; health and education are just some of the many areas that would require substantial investment in a country like Nigeria. Yet, current patterns of investment in many fields fall short of expectations. Thus, it may be challenging to achieve the SDGs due to a lack of integration of these goals into the national planning process. Current national plans, policies, and strategies include the Five-Year Plan, the National Social Security Policy (NSSS) 2015, the National Education Policy (2010), the Primary Education Development Programme (PEDP III) 2011-16 (extended to June 2017), and the National Women's Development Policy (NWDP) 2011. Independent research group Centre for Policy Dialogue (CPD) found that just eight of the SDGs' seventeen goals are well-reflected in country prioritization procedures at now (Ayo, 2022).

On Nigeria's progress towards the SDGs, The Conditional Grant Program has provided 23 states and the Federal Capital Territory (FCT) with a total of N24.450 billion since 2015, as reported by Mrs. Adejoke Orelope-Adefulire, Senior Special Assistant to President Muhammadu Buhari on Sustainable Development Goals (SDGs).

This paper delves into the intricate relationship between the SDGs and the pressing issues of poverty, water, and sanitation in Nigeria. It explores the progress made in these areas, the persisting challenges, and the unique role played by the pandemic in shaping outcomes. By providing a comprehensive analysis and evidence-based insights, this paper aims to inform high-profile academia and bureaucrats, enabling them to make informed decisions and design policies that advance the SDGs in Nigeria. In doing so, we embark on a journey towards a more sustainable and equitable future for all Nigerians. This study seeks to ascertain the extent to which SDGs has been implemented in the areas of; poverty reduction, water and sanitation.

This study therefore seeks to answer the following research questions:

- How has the SDG affect reduced poverty in Nigeria?
- What is the level of implementation on water and sanitation projects in Nigeria?

This study therefore seeks to achieve the following research objectives; to find out how the SDG has reduced poverty in Nigeria, measures taken by the SDG to improve the quality of water and sanitation in Nigeria.

2. Literature Review

2.1 Conceptual Clarification

2.1.1 Sustainable Development

Barbosa, Drach and Corbella (2014) underscores that the origin and the concept of sustainability in this context. They point out, however, that the first definition came in the First World War, as described by Lester Brown mid-1980s. On the other hand, Shrivastava and Hart (2014) highlight that sustainable development in its definition has roots in the publication of Carson's (2012) Silent Spring. Therefore, the idea of sustainable development was initially translated as "[...] a sustainable society is one that can satisfy their need without compromising future generations' chances of survival" (Brown, 2011, p. 20). It is the understanding that in this context society does not reach human civilization alone, but the whole set of complex environmental, social and economic aspects.

Analyzing the definition of sustainable development, it is understood that it does not present a "magic recipe" solution to save the environment from degradation and depletion, but it suggests a change in humanity's behaviour. Moreover, this concept does not only mean saving the environment or some particular species, but human survival (Barter and Russell, 2012). They also points to a clear statement that the human environmental system makes up a single, indivisible system, since by mentioning the "generations" it refers to generations - past, present and future - related to the human environment, since they are inseparable. This idea is corroborated by Weiss (1992), when he emphasizes that intergenerational equity corresponds to maintaining the planet's natural resources we share with other species and humans, in past, present and future generations. In the words of Barter and Russell (2012), the definition of sustainable development does not refer to saving nature, but to the internalization of strategies, and thus adding new resources to enable economic growth and prosperity to be shared by all.

This term, sustainable development, refers to a series of processes and practices, involving action, and focusing on the improvement of human life (Blewitt, 2008; UNSGHLPS, 2012), providing a long-term vision "to eradicate poverty, reduce inequality, make growth inclusive, and turn production and consumption more sustainable" (UNSGHLPS, 2012, p. 6). The term action or act indicates that, the survival of the human race cannot be outsourced, that is, the strategic attitudes that aid in our survival must start from humanity itself. It is important to note the importance given to the strategic issue, especially in relation to corporations, which are seen as essential actors in the face of innovations, practices and technologies that can help to generate sustainable results (Barter and Russel, 2012). Lélé (2013) complements the Brundtland Report and therefore defined "sustainable development" as the core of development discussions. In the meantime, sustainable development, combined with humanity's social and political projects development, has promoted efforts to find ways and through them make societies more sustainable (Salas-Zapata et al., 2011). After analyzing the concept of sustainable development published by WCED (1987), concepts on this topic defined by other researchers are presented. Sustainable development, for Moffatt (2007), means that sustaining an activity or process ensures that a system works in the long term. Others understand the idea that, in a future, life will be healthier than in the present (Blewitt, 2008). Bañon (2011) defines it as a habitual way of acting, and as a consequence, people should avoid destructive effects on environmental, social and economic domains, consistent with a harmonious relationship that promotes a promising life. These concepts point towards human progress and development in quality of life through continuous economic growth (Barter and Russell, 2012), that is, the impacts mainly affect the human population and their well-being (Moldan, 2012). It is worth noting that sustainable development aims at a new vision of economic growth, as confirmed by WCED (1987:1) "a new era of economic growth". Barter and Russell (2012) identify economic growth as fundamental to enable human survival. Ayres (1996) argues that the concept of sustainable development guides how humanity must act in relation to nature, and be responsible for its own generations. Based on this, Lozano (2012) emphasizes that economic growth must be based on social justice and the efficient use of natural resources. Harlow, Golub and Allenby (2013) complement that economic growth and modernization is dominant characteristics of sustainable development.

The concept of conserving resources for future generations is one of the major features that distinguish sustainable development policy from traditional environmental policy, which also seeks to internalize the externalities of environmental degradation. The overall goal of sustainable development (SD) is the long-term stability of the economy and environment; this is only achievable through the integration and acknowledgement of economic, environmental, and social concerns throughout the decision-making process (Stoddart, 2011). In the application of this definition of sustainable development, one issue concerns are the substitutability of capital. There are several types of capital: social, natural, and man-made. The definition sustainable development explains that only the aggregate level of capital: man-made, or manufactured, capital is an adequate alternative to natural capital. Strong sustainability, on the other hand, recognizes the unique features of natural resources that cannot be replaced by manufactured capital. Most ecologists and environmentalists are proponents of the strong sustainability definition (Stoddart, 2011).

The key principle of sustainable development underlying all others is the integration of environmental, social, and economic concerns into all aspects of decision making. All other principles in the SD framework have integrated decision making at their core (Dernbach, 2003). It is this deeply fixed concept of integration that distinguishes sustainability from other forms of policy. "Sustainable development is development that meets the needs of the present, without compromising the ability of future generations to meet their own needs (UN, 2015)." The concept of sustainable development can be interpreted in many different ways, but at its core is an approach to development that looks to balance different, and often competing, needs against an awareness of the environmental, social and economic limitations we face as a society (Pisano, Lange, Berger and Hametner, 2015). All too often, development is driven by one particular need, without fully considering the wider or future impacts. We are already seeing the damage this kind of approach can cause, from large-scale financial crises caused by irresponsible banking, to changes in global climate resulting from our dependence on fossil fuel-based energy sources. The longer we pursue unsustainable development, the more frequent and severe its consequences are likely to become, which is why we need to act now (Pisano, Lange, Berger and Hametner, 2015: 5). Living within our environmental limits is one of the central principles of sustainable development. One implication of not doing so is climate change. But the focus of sustainable development is far broader than just the environment. It's also about ensuring a strong, healthy and just society. This means meeting the diverse needs of all people in existing and future communities, promoting personal wellbeing, social cohesion and inclusion, and creating equal opportunity.

The analogies between sustainability and sustainable development advance towards an interrelationship understanding of a single system composed of human and environmental activities. Such understanding has a dual purpose: to satisfy humanity's needs and to support life-sustaining systems (Hooker, 2011). Thus, sustainability encompasses systems and sustainable development looks towards human needs and their well-being. Human beings are not independent and isolated; they are part of a complex web of natural phenomena inserted in a single global system, which Moldan (2012) calls a myriad of relationships and interdependencies. Sustainable development is the key to achieve sustainability, which is considered the final long-term goal (Hove, 2004). Sustainability consists of a goal or parameter (final objective) defined through scientific criteria, which measures and tracks the results generated by the use of sustainable development strategies. In order to achieve the sustainability of a given global system – to raise the level of sustainability quality it is necessary to use the sustainable development process, corroborating Prugh and Assadourian (2003) and Sartori et al. (2014). Stiglitz, Sen, and Fitoussi (2009) emphasize that humanity needs an assessment on where we stand in relation to the satisfactory level of sustainability. The process of sustainable development is supported by actions linked to technical, financial, managerial and, in particular, strategic skills to achieve sustainability, this reflection being consistent with Dempsey et al. (2011). It should be noted that sustainable development actions can alter system quality; Jabareen (2008) argues that such actions allow intensive interventions in sustainability. The guidelines that led to sustainable development were based on the principles of sustainability. This reflection is in line with the long term vision, with the observation of the importance of regional and/or local conditions, with the understanding of the nonlinear evolutionary dynamics of integrated and inseparable human environmental systems, among others (Moldan 2012). The long term vision is linked to the idea that the global system has an indefinite useful life and in this temporality sustainability must be maintained at a healthy level. However, this global system undergoes adaptations and evolutions, which demands changes in the measurement of sustainability's levels and continuous strategy improvement coming from sustainable development to maintain that level. This idea is supported by Gaussin et al. (2013), who maintain that sustainability and sustainable development aim to leave to future generations a capital reserve at least analogous to the one the current generation has received as a legacy from previous generations. Sustainable development brings two antagonistic ideals – capitalism and ecology – into one common goal to improve the quality of the system (sustainability). This position is also observed in Sachs (1993), who argues that sustainable development has attracted a large number of followers from different areas, bringing ecology, referring to sustainability, and economy closer, in search of sustainable development. Jabareen (2008) points out that sustainable development has the capacity to solve the ecological crisis without affecting economic relations. As such, with the idea of sustainable development in mind the objective is to solve the paradox between environmental (sustainability) and economic (development).

Sustainability is a process that measures the degree or quality level of the complex human environmental system in order to evaluate its distance from the sustainable. This evaluation, in particular, is carried out with quantitative properties denominated sustainability indicators and indexes. These, in turn, can identify which aspects – environmental, social or economic - if the system does not reach the desired sustainable level – are responsible and which should be repositioned or corrected. Sustainable development is the process that comes into play based on strategies to bring the human environmental system closer to the sustainability level so that the life of this complex system harmonizes and perpetuates over time. This strategic issue attempts to break paradigms through changes in society's understanding and cultural positioning, that is, to raise awareness of its importance with the help of actions and attitudes that reposition the negative aspects identified by the indicators towards greater sustainability. In this way, with the successful conduct of sustainability and sustainable development, we achieve the sustainable.

Sustainable development is aims towards economic growth without human-lead damage to the environment, long term view in relation to future generations Includes environmental, economic and social aspects in mutual balance as well as proposes changes in humanity's behaviour and materialized through strategies Involves processes and practices.
Sustainable development can be conceptualized as a strategy used in the long term to improve societies' quality of life (wellbeing). This strategy should integrate environmental, social and economic aspects, especially considering environmental limitations, due natural resources access in a continuous and perpetual way. The strategy concept, that is, the act of managing, is elaborated based on sustainability assessments results, and focuses on the negative aspects, recovering or normalizing to the point where the evolutionary process of the system occurs naturally.

2.1.2 Concept of Development

In the ordinary parlance development means growth change or planned growth, such as social, political and economic development or in a hyphenated word socio-political economic development. Before now, the concept of development has been as a measure of per capital income growth. Now growth could be sectorial or even peripheral.

In the past, development was about the capacity of a national economy to generate and sustain on annual increase in its gross national product (GNP) or gross domestic product (GDP). Instead of GDP or GNP, GDP per capita or GNP per capita is used for comparison across time. Although many economists will augment the above definitions to real GNP per capita, and real GNP per capita at PPP in USD for international comparison. The above are basically definitions of economic growth (Preston, 2006). The wholistic definition of development is given by scholars of development.
Dudley (1969) suggested that development is when a country experiences a reduction or elimination of poverty, inequality and unemployment.

Riggs (1976) defined development as a process of increasing autonomy (discretion) of the social system, made possible using levels of diffraction. Preston (2006) in his discretion on the design of development suggested that the development policy should include the following:

- The creation of the general condition of development
- Awareness of development potentialities and advantages
- Basic governments instrument
- Measure to facilitate and stimulate private activity
- Development of policy under varying circumstances

Ayodele (2013) conceives development as a continuous process of generating and allocating resources and economic satisfaction effectively.

Edgar (2010) suggested that development is when there is development of people (human development) and not development of things."Gandhi used the term 'development' in a very broad sense to mean the total development of society". Roy and Tisdell (2012) in Gandhi's Concept of Development; *Economic Development & Environment: a case study of India*) that include mental, spiritual, and material needs.

According to the World Development Report (WDR, 2016): "The challenge of development… is to improve the quality of life…better education, higher standards of health and nutrition, less poverty, a cleaner environment, more equality of opportunity, greater individual freedom, and a richer cultural life." Three core values of development are:

Sustenance: The ability to meet basic needs- food shelter, health, and protection. "Absolute underdevelopment" is when any of these is absent or in critically short supply. Without sustenance and continuous economic progress, the realization of human potential will be greatly hindered. According to Human Development Report (HDR, 2017), "The purpose of development is to create an environment in which all people can expand their capabilities, and opportunities can be enlarged for both present and future generation." Furthermore, according to the Human Development Report 20017/2018, UNDP:"

we must see the fight against poverty and the fight against the effect of climate change as interrelated efforts" The reason is simple because climate change affects the poorest most and makes development projects more difficult when increase droughts, extreme weather events, tropical storms and sea level rises will affect a large parts of Africa, many small island states and coastal zones in our lifetimes. Development has to be sustainable.

Self-Esteem: To be a Person. That is to have a sense of worth and self-respect, of not being used as tool for others' end. Goulet (2011) believes that development is an important way of gaining self-esteem. HDR 2017 also appears to make this link. The cover of HDR 2017 proclaims that "Human rights and human development. Any society committed to improving the lives of its people must also be committed to full and equal rights for all."

Freedom from Servitude: To be able to make political and economic choice that does not infringe on the others' rights. Economic growth allows individual to expand their range of human choice. Take for example, a richer person can decide when and where at to take a vacation but a poor wage earner may not even have that choice because a day without work may mean a day without meal. UNDP: "The goal is human freedom. And in pursuing capabilities and realizing rights, this freedom is vital. People must be free to exercise their choices and to participate in decision-making that affects their lives". Thus, the three objectives of Development are:

- To increase food, shelter, health care and protection (security).
- To raise levels of living.
- To expand the range of economic and social choices available to individuals.

In a wider sense, development should consist of higher production, better distribution and greater social justice. The basic purpose of development should be to harness and mobilize human development. It could be achieved through helping the poor, the marginalized and the Nigerian population by providing them with enhanced opportunities and access to resources for their productive self-employment, income generation and better life while strengthening the asset base and livelihood of the economically challenged population. By implication, we build the target communities into active and economically self-sufficient units.

2.1.2 Concept of Poverty

The concept of poverty like every other concept in the social sciences lack a precise definition that can be said to be as partial and that is temporal. If it perhaps this line of thought that informed Aboyade (1975:4) to state that poverty is probably not a subject to be defined or measured to be appreciated, it may have to do with suffering despite these remarks, the search for commonly accepted characteristic of poverty for slicken people continue to gain currency and as several definition of poverty have been pasted by scholars. In conceptualizing poverty, two schools of thought have emerged. One of the schools is classical economist they conceives poverty as lack of income or material well-being, corroborating this view Arinze (1995) described poverty as "the lack of income needed to acquire the minimum necessities of life. Galbraith‟s (2002) citing Aneke (2000) state that people are poverty slicken when their income even if adequate for survival, fall markedly below those of the commodity they cannot have what the larger community regards.

According to Anikpo (1995), poverty is the history process of individuals or groups being forcefully eliminated from control of the decision-making machinery that determines the production and distribution of resources in a society. He further explains that poverty manifest in various forms such as hunger, lack of food, good drinking water, clothes, shelter, good health, poor education and distribution of resources coupled with monopoly of the machinery of decision-making through coercive state apparatus. Men must engage in production if they must survive in the production process, individuals and groups undertake complementary tasks In order to achieve common objectives. Anikpo explains that during production, (however, different people occupy different positions in the organizational structure that emerges) the differences that emerge tend to reflect at the initial stages, objective physiological realities such as age, sex, and size. They create also at this stage differences of non-antagonistic nature not only on the industrial input in the production process, but also in the respective shares acquired from whatever is produced. However, in the course of time owing to increasing differences in the accumulation and appropriation of resources, the positional differences begin to reflect a new set of material reality predicted on who has acquired and controlling more of the dominant instrument and objects used in the production process. The significant aspect of these material or economic differences is that they inevitably acquire social and political dimension, interlining first of all their material holding conferred on their high status which in terms confers power expressed in making decisions that affects the society on economic development. Aliyu (1998) defines poverty as the condition in which a person is enabled to meet minimum basic requirements of food, health, housing, education and clothing. He estimated that the sum of N3, 920 would be required per month by an adult individual in Nigeria and that if a family's income (the total funds available for expenditure by a household needed for feeding and providing other services) required in the household is below a certain standard value then the family is said to be in a state of poverty.

The attempts made at defining poverty as captured above could be referred to as more outline of the features or characterization of poverty. In buttressing the difficulties encountered in getting at a common and generally accepted definition of poverty, Aboyede (1997) posits that there seems to be a general agreement that poverty is a difficult concept to handle and that it is easily recognized than defined. Even attempts made to categorize some specific areas at which poverty could be viewed are fought with lack of agreement. For instance, the Organization for Economic Cooperation and Development's (OECD) guidelines on poverty eradication (2000) stressed that an adequate concept of poverty should include all the most important areas in which people of either gender are deprived as incapacitated in different societies and local context. It should encompass the casual links between the care dimensions of poverty as the central importance of the gender and environmentally sustainable development. It failed to define poverty but listed its core dimension. A definition of poverty should endeavour to include economic, human, political, socio- cultural and protective capabilities. Poverty can be viewed from permanent or transience dimension. This dimension differentiates poverty based on time or deviation on one hand and distributives as to widespread, individual or concentrated on the other hand. Aliyu (2003) asserted that several types of poverty may be distinguished depending on such factors as, time or duration (long, short terms or cyclical). Poverty may be widespread throughout a population, but the occurrence itself is limited to direction and distribution (widespread, concentrated individuals). It can also involve relatively permanent insufficiency of means of securing basic needs. The condition may be to describe the average level of life in a large group in concentrated or relatively large groups in an otherwise prosperous society. More so, the concept of poverty is relational, i.e. we cannot talk about poor except in the context of the rich. Poverty and wealth exist in parallel relationships, in which one means nothing without the other. The two categories auger simultaneously in history through the same processes and relationships associated with the production and distribution of material resources in human society.

Poverty is a state of involuntary deprivation to which a person, household and nations are subjected. This means individuals, household, and nations under scale can be poor, so long as it exhibits the characteristics of poverty source. Poverty is also associated with poor health low level of education, low level of calories in one's diet, lack of shelter, low level of employment. Furthermore, poverty refers to the inability of an individual or family to secure basic needs even in the midst of social surrounding of general prosperity or lack of some general attribute that would allow an individual to maintain himself. And people that are associated with such behaviours like inability to manage money either by laziness, drunkenness and producing too many can make a nation or an individual to be poor.

According to Gbosi, (2004) Poverty has economic, social and political ramifications. The poor are materially deprived, socially alienated and politically excommunicated. Basically, Poverty has been conceptualized in the following ways:

- Lack of access to basic needs/goods.
- Lack of or impaired access to productive resources.

Poverty as lack of access to basic needs/goods is essentially economic or consumption oriented. Thus the poor are conceived as those individuals or households in a particular society, incapable of purchasing a specified basket of basic goods and services. Basic goods as used here include; food, shelter, water, health care, access to productive resources including education, working skill and tools, political and civil rights to participate in decisions concerning socio-economic conditions (Ajakaiye and Adeyeye 2001 in Gbosi, 2004).

2.2 Sustainable Development and Poverty Reduction

Today, it is widely agreed by the scientific community that climate change is already a reality. IPCC has concluded that human activities are altering our climate system and will continue to do so. The impacts of climate change, and the vulnerability of poor communities to climate change, vary greatly, but generally, climate change is superimposed on existing vulnerabilities. Climate change will further reduce access to drinking water, negatively affect the health of poor people, and will pose a real threat to food security in many countries in Africa, Asia, and

Latin America (IPCC, 2014; OECD, 2014). Therefore, the best way to address poverty reduction is by integrating sustainable development into development agenda and planning. According to the core philosophy of the Post-2015 Development Agenda, we should call on the international community to make concerted efforts to formulate the SDGs and the development agenda, eliminate extreme poverty in the next fifteen years, respond to the challenge of climate change to leave a more clean and green earth to future generations, and spare no effort to promote world peace and security. Rio20 Conference reached a consensus on the combination of poverty reduction goals and SDGs, which has become the basic trend of the present discussion on the Post-2015 Development Agenda. The eradication of poverty is the biggest global challenge facing the world and the premise for sustainable development. Consequently, poverty eradication and sustainable development are inseparable.

2.2.1 Five major transformations

A New Global Partnership: Eradicate Poverty and Transform Economies through Sustainable Development, the report of the UN High-level Panel of Eminent Persons on the Post2015 Development Agenda proposes to carry out five major transformations:
1) Leave no one behind;
2) Put sustainable development at the core;
3) transform economies for jobs and inclusive growth;
4) Build peace and effective, open and accountable institutions for all;
5) Forge a new global partnership (UN, 2013).

2.2.2 Six key elements

In the General Report on Post-2015 Sustainable Development Agenda, The Road to Dignity by 2030, the UN Secretary General stressed that future sustainable development should be based on rights and take people and the environment as the centre. The report also proposes six essential elements for sustainable development, including:
1) Dignity. End poverty and inequality. It is the primary goal of the Sustainable Development Agenda to eliminate poverty by 2030. 2) People. Ensure universal access to health and education services, including women and children. Women and children must have equal access to financial services. 3) Prosperity. Develop powerful, inclusive economies with the ability to transform. Ensure all people, including women, the disabled, youth, elderly and migrant population have decent work, social protection and the access to financial services. 4) Our planet. Protect the ecological system. 5) Justice. Sustainable development requires the states and governments at all levels to be inclusive and participatory and be responsible to the people. Protect human rights and fundamental freedoms. 6) Partnership. Promote global unity and cooperation to accelerate sustainable development (UN, 2014b). 2.2. Poverty reduction goals Poverty reduction here refers to generalized poverty reduction. In other words, the poverty we talk about includes not only income poverty, but also multidimensional poverty covering education, public health, drinking water and sanitation facilities. Based on generalized poverty reduction, we can sort out the Post-2015 Development Agenda and SDGs proposed by UN High-level Panel of Eminent Persons. A New Global Partnership: Eradicate Poverty and Transform Economies through Sustainable Development, the report of the UN High-level Panel of Eminent Persons on the Post2015 Development Agenda proposes that the SDGs should include 12 universal goals. Corresponding to the SDGs proposed by UN High-level Panel of Eminent Persons on the Post-2015 Development Agenda, the SDGs, which have been under discussion, include a total of 17 major goals (UN, 2013). Based on the concept of generalized poverty reduction, the goals proposed can be divided into three categories: multidimensional poverty reduction goals, sustainable development goals, and global partnership goals. Ending extreme poverty and achieving sustainable development by 2030 is the summary of the SDGs, reflecting the significance of poverty reduction in the issue of development.

2.3 Review of Empirical Studies

There are several empirical studies on sustainable development goals on poverty reduction, water, and sanitation in Nigeria.

A study by Ogunleye (2023) recommends direct pro-poor policies, such as improved basic education, access to credit, and proper coordination and monitoring of poverty alleviation programs within ministries, departments, and agencies (MDAs) to reduce the high level of poverty in Nigeria.

Another study by Nwankwo (2020) examined government alleviation programs and the dimension of poverty among women in micro-business in Anambra state, Nigeria. The study found that most women participating in micro-business are not aware of poverty reduction programs and do not have access to such programs.

A study by Oyedele (2019) examined the water crisis and its solution in Nigeria for Bayelsa State. The study found that around the world, 2.2 billion people lack access to adequate supplies of water, and close to 4.2 billion people suffer from the consequences of poor sanitation.

Another study by Adeyemo and Adeyemo (2019) analyzed artisanal fishery practices and constraints as a synergy to poverty alleviation and sustainable fishery development in North Central, Nigeria. The study found that socio-economic and rural development factors such as extension contacts, credit availability, labor intensity, basic infrastructure facilities, finance, and basic human needs and sanitation are also important towards artisanal fishery development.

Sustainable Development Goals (SDGs) are a set of global goals established by the United Nations to address various social, economic, and environmental challenges and promote sustainable development (Purvis et al., 2018). In the context of Nigeria, the SDGs play a crucial role in addressing poverty reduction, water, and sanitation issues, especially in the pandemic era.

Access to sanitation facilities is a significant concern in Nigeria, and it has implications for sustainability (Abubakar, 2017). The study suggests that there should be a sharper policy and program focus on deprived households and regional variations in order to improve access to sanitation facilities. Additionally, hygiene education and behavior change are essential for more sustainable sanitation delivery in Nigeria.

Economic policies also play a role in providing sustainable water and sanitation facilities in Nigeria (Ugwu et al., 2021). The impact of economic policies on water and sanitation infrastructure needs to be investigated to ensure their sustainability. This highlights the importance of considering economic factors in achieving the SDGs related to water and sanitation.

Government expenditure is another crucial factor in achieving the SDGs in Nigeria (Ochinyabo, 2021). The study examines the effect of government expenditure on the Sustainable Development Goals and emphasizes the need for effective allocation of resources to achieve the goals. Adequate funding and investment in infrastructure and services related to water and sanitation are essential for sustainable development.

In the context of the COVID-19 pandemic, policy responses to ensure access to water and sanitation services have become even more critical (Amaechina et al., 2020). The pandemic has highlighted the importance of water and sanitation in preventing the spread of the virus. Governments in Nigeria and other countries have implemented various measures to ensure access to water and sanitation during the pandemic.

Improving self-supply of water and sanitation projects through microfinancing is another approach to enhance access to these services in Nigeria (Ezenwaji et al., 2018). Innovative financing mechanisms, such as group saving approaches, can help improve water and sanitation projects, particularly in urban areas. This highlights the importance of exploring different financing options to achieve the SDGs related to water and sanitation.

Environmental knowledge and policy sustainability are also crucial for achieving the SDGs in Nigeria (Okafor et al., 2022). Environmental sustainability is one of the challenges faced by developing nations like Nigeria. It is essential to promote environmental knowledge and support pro-environmental policies to ensure the long-term sustainability of development efforts.

The impact of flooding on food security and its connection to sustainable development is an area that requires more attention in Nigeria (Echendu, 2022). Flooding can have significant implications for food security, and addressing this issue is crucial for achieving the SDGs related to agriculture and food security.

In terms of governance, effective governance of water and sanitation services is essential for their provision in Nigeria (Samuel et al., 2021). Lack of effective governance at different levels can contribute to the poor state of water and sanitation provision. Strengthening governance structures and improving accountability can help address these challenges.

The COVID-19 pandemic has also highlighted the importance of electricity and water, sanitation, and hygiene (WASH) in Nigeria (Gift et al., 2020). Access to electricity and WASH facilities is crucial, especially in areas with socioeconomic challenges. Ensuring access to these basic services can help reduce disease spread and contribute to overall well-being.

A study conducted on Poverty reduction within the framework of SDGsand Post-2015 Development Agenda by Qian-Qian, Liua Man Yub, and Xiao

Linwang (2015). The study examines poverty reduction goals within the framework of Post-2015 Development Agenda and the SDGs. It also discusses the relationship between poverty reduction and sustainable development. Poverty reduction and sustainable development are inseparable and poverty reduction is the premise for sustainable development. It concludes that to end poverty and inequality should continuously be given top priority for the Chinese government, because poverty reduction is China's soft power. Meanwhile, new ways of poverty alleviation should be explored and government should make great efforts to create a new partnership for poverty reduction and development.

Another Study conducted on Poverty Eradication Target of Sustainable Development Goals by Palash Kamruzzaman (2016) and published in European Journal of Sustainable Development (2016), 5, 2, 87-110. The study takes stock of past global anti-poverty programmes to set an appropriate context for forecasting potential challenges to eradicate poverty everywhere. The study concludes that without strong political commitments by all related stakeholders and an approach to look beyond existing models poverty eradication target may turn out to be another statement of good intentions by the international aid architecture with little meaningful practical relevance.

Another study conducted on Sustainable Development Goals and the systems approach to sustainability by Edward and Joanne (2017). The 17 SDGs can be characterized as a goal primarily attributed either to the environmental, economic or social system, and as suggested by the systems approach, there may be important trade-offs in attempting to attain all these goals simultaneously. By adopting standard methods of the theory of choice and welfare under imposed quantities, the study show that is possible to measure the welfare effects of an increase in the indicator level for one SDG by identifying the trade-offs that occur with achieving another goal. They present a quantitative assessment of current progress and trade-offs among the 17 SDGs, using a representative indicator for each goal.

Another study conducted on Research from global Sustainable Development Goals (SDGs) to sustainability science based on the object-subject-process framework by Dajian (2017) and published in the Chinese journal of population resources and environment Vol.15(1). This study provided an analytic framework for sustainability science, named the object-subject-process (OSP) framework for examining the key issues encountered during the theoretical research and policy analysis. This study emphasized that, on the object dimension, sustainable development means to seek for economic and social development within biophysical limits of the earth and the relationship of environment, society, and economy should be containing and complementary rather than parallel and substitute; on the process dimension, sustainable development should adopt both the responsive and proactive strategies for the whole process management which employing pressure-state-response (PRS) model rather than dealing with one part of them; on the subject dimension, sustainable development research should involve the key stakeholders who are kind of collaborate governance rather than separate each other.

Another study conducted on Trade, Poverty Eradication, and the Sustainable Development Goals by Brambilla and Porto (2016) and published in Asian Development Bank Institute. The study investigates if trade can help achieve the United Nations Sustainable Development Goal of poverty eradication using microeconomic and macroeconomic mechanisms and the effects of trade and trade policy on consumer prices, producer prices, and wages. As these mechanisms affect the real income of households, they determine the likelihood that a household may be lifted out of or pushed into poverty. The impacts of trade on growth and longer-term consequences of trade liberalization were also analyzed using data from African countries. While there is sound evidence that trade can be pro-poor, there is significant heterogeneity in the poverty impacts of trade, both across households and countries. This highlights the importance of complementary policies such as infrastructure, trade facilitation, and social protection.

2.4 Gap in Literature

Unfortunately, none of the search results provide empirical studies on sustainable development goals on poverty reduction, water, and sanitation in the pandemic era in Nigeria. Achieving the Sustainable Development Goals related to poverty reduction, water, and sanitation in Nigeria requires a comprehensive and multi-faceted approach. This includes addressing socioeconomic determinants, considering economic policies, allocating sufficient government expenditure, implementing effective policy responses during the pandemic, exploring innovative financing mechanisms, promoting environmental knowledge and policy sustainability, addressing the impact of flooding on food security, strengthening governance structures, and ensuring access to electricity and WASH facilities. By addressing these factors, Nigeria can make significant progress towards achieving the SDGs and promoting sustainable development.

More often than not, Scholars focuses their study on different perspective that differs from this study. For instance, Qian-Qian, Liua Man Yub, and Xiao Linwang focus their study on poverty reduction within the framework of SDGs and Post-2015 Development Agenda. Palash Kamruzzaman focuses on Poverty Eradication Target of Sustainable Development Goals. Edward and Joanne focuses their study on Sustainable Development Goals and the systems approach to sustainability. Dajian focuses his study Research from global Sustainable Development Goals (SDGs) to sustainability science based on the object-subject-process framework. Brambilla, and Porto, focuses their study Trade, Poverty Eradication, and the Sustainable Development Goals.

Gap exists from the above reviewed studies. This is because, previous studies seems to focus on achieving sustainable development goals from the global perspectives rather than assessing its impact on poverty reduction. Moreover, none of the study reviewed above attempt to assessing the impact of sustainable development goals on Poverty reduction.
This study will therefore fill this gap by assessing the implementation of SDGs has help to poverty reduction as it geared towards bringing sustainable development in FCT.

3. Theoretical Foundation

3.1 Political System Theory

System theory was first developed for physics in the structure of a molecule where it was found that atoms of an element joined together in a systematic manner or like a system to build a molecule of that element. It then later was found suitable to and extended to political science, public administration, management, etc as a modern approach to understanding administration and similar organisations. David Easton and Chester Barnard were the main proponents and contributors of this theory who analysed political as well as administrative systems minutely and the way they are structured and function and derived best possible ways of functioning for the same through their studies.

A system is a set of interconnected elements that function together in tandem to make up the whole being. So, a Systems approach administration is described as a system comprising subsystem, structure, people, action and interaction that enable it (administration or organisation) to perform certain functions. Every system influences its subsystems and is also influenced by its subsystems. This system rejects the closed system approach of an organisation or Classical theory of organisation where it was stated that an organisation is independent of the environment and society and is not connected to it. It states that the organisation and environment work together and have frequent exchanges in order to adjust and in the end there is homoeostasis (stable state of equilibrium).It also rejects the theory of the Classical theory of taking decisions which are best and there is one best way of doing things, it rather supports the concept of 'equifinality (the property of allowing or having the same effect or result from different events' that means that anything done or decision taken in an organisation, no matter how it is done but the intention should be the same, of getting the work done and achieving the goal, then the end results will always be the same or as desired.

Public policy is viewed as a political systems response to demands arising from its environment. The political system comprises those identifiable and interrelated institutions and activities (what we usually think of as governmental institutions and political processes) in a society that make authoritative allocations of values (decisions) that are binding on society.

Systems imply an identifiable set of institutions and activities in society that functions to transforms demands into authoritative decisions requiring the support of the whole society; implies that the elements of the system are interrelated, that the system can respond to forces in its environment, and that it will do so to preserve itself

Public Policy may be viewed as the response of a political system to demands arising from its environment. Easton (1965), states that the political system theory, is composed of those identifiable and interrelated institutions and activities in a society that make authoritative decisions (or allocations of values) that are binding on society.
Inputs into the system from the environment consist of demands and supports for the policy.
The environment consists of all those conditions and events external to the boundaries of the political system.

Demands are the claims made by individuals and groups on the political system for action to satisfy their interests. Support is rendered when groups and individuals abide by election results, pay taxes, obey laws, and otherwise accept the decisions and actions of the authoritative political system made in response to demands. These authoritative allocations of values constitute public policy (David, 1965).

Limitation of the Theory

The usefulness of systems is limited by its highly general nature. It does not say much concerning how decisions are made and policies developed within the political system. Despite these limitations, systems theory is a useful concept in organizing inquiries into policy formation. It also gives alerts of some significant aspects of the political process, such as: How do environmental inputs affect the content of public policy and the nature of the political system? How does public policy affect demands for action? What factors or forces in the environment act to generate demands upon the political system? How is the political system able to convert demands into public policy and preserve itself over time? The environment consists of all phenomena—the social system, the economic system, the biological setting—that are external to the boundaries of-the political system. Thus at least analytically one can separate the political system from all the other components of a society.

Assumptions

Input: Input are individuals, groups, or nations making demand through public opinion, communication to leaders about a given problem of the society.
Output: Outputs are the result of the policy out such as programme and projects implemented.
Environment: Environment stimulates inputs into political system, producing outputs and feedback.

The concept of feedback indicates that public policies (or outputs) made at a given time may subsequently alter the environment and the demands arising there from, as well as the character of the political system itself.

Application of the theory to the Study

This theory takes a holistic approach which considers and studies all elements of system inputs like hierarchy and communications, personnel and procedures, informal as well as formal and the interface (connection) between organisations and the environment. It states that organisations and the environment it functions in are interdependent and should be analysed together and how they influence each other.

Inputs are given by the society/environment to the policy makers as to what is needed to be done and that goes in to the 'black box' (as Easton calls it) where decision making process takes place and then evolves the output in the form of administrative decisions and policies to be implemented. These implementations are then analysed by the society and environment again and then goes back as feedback inputs to the politicians/policy makers and then that again is considered and then once again it goes into the black box and decisions are taken as to how to improve it or discard it as per the situation demands and then there is an output again in the form of action. Again, the feedback keeps going in and so on and so forth.

There are demands from the society such reduction in level of poverty, gender equality, improved girl child education, reduction in environmental degradation etc. In order to response to these demands, public policies and programme was designed with implementation process and therefore Sustainable Development Goals programmes were initiated in respondent to the above demands.

4. Methodology

The study adopted documentary research design method. The sample official documents used for this study were obtained from the office of the Presidential adviser on Sustainable Development Goals. Considering that the UN SDGs were adopted in 2015, we used a purposive sample strategy to pick selected communities for inspection and observation. The study relied on Sustainable Development Reports 2020 in the Pandemic Era. Sustainability reports were downloaded in PDF format from the Nigeria's SDGs websites and Nigeria's 2020 Voluntary National Review (VNR) website for content analysis.

5. Discussion of Findings

The study shows that, good strides have been made in the domestication process of the SDGs in Nigeria. Nigeria has developed its home-grown 'Integrated Sustainable Development Goals (SDG Model) the model includes; empowerment, conditional cash transfers and vocational training, trader-moni, Market-moni, ANCOR borrowers programme of CBN.
Finding from the study revealed that, between 2015 – 2021, over 10.5 million Nigerians were lifted out of poverty through empowerment, conditional cash transfers and vocational training, President

Muhammadu Buhari revealed that, government has lifted 10.5 million Nigerians out of poverty in the last two years. Buhari revealed that, those lifted out of poverty include farmers, artisans, market women, and small-scale traders. Finding from the study shows that, Seven hundred thirty-two (732) waters and sanitation related projects were executed, while
It also showed that, 616 classrooms and other educational facilities were built or renovated. It was further showing that, a key challenge confronting the country has to do with Out-of- School-Children, a demographic challenge that relates to interplay between employment (SDG-8), education (SDG-4), poverty (SDG-1) and the digital economy (SDG-17). With a population of approximately 200 million people, regional disparities are significant, with 78% of South Western children able to read full or part sentences, while only 17% of North Eastern children can. With only 1.6% of GDP devoted to education, the country needs to increase the resources to provide quality education.

In linking poverty and vulnerability to Pandemic s severity, we arrived at the following:

- Poverty exposes people to a number of factors that make them more likely to become infected with and seriously ill from COVID-19. These factors include living in crowded conditions, working in essential jobs, lacking access to healthcare, and having underlying health conditions.
- Poverty also increases vulnerability to the economic and social consequences of the pandemic, such as job loss and income loss, which can make it difficult to afford food, housing, and other basic necessities.

Role of Water and Sanitation in Public Health

Disease Prevention: Clean water and proper sanitation prevent waterborne diseases, such as cholera and typhoid.

Hygiene Promotion: Access to water and sanitation facilities encourages good hygiene practices, reducing the spread of infections.

Nutrition and Health: Adequate water for cooking, hygiene, and sanitation contributes to better nutrition and overall health.

Maternal and Child Health: Access to safe water and sanitation facilities improves maternal and child health, reducing mortality rates.

Pandemic Preparedness: Hygienic practices and adequate sanitation are vital in preventing and controlling the spread of infectious diseases, including pandemics like COVID-19.

Reducing Environmental Pollution: Proper sanitation prevents contamination of water sources, preserving environmental health.

Enhancing Quality of Life: Clean water and sanitation improve living conditions, fostering better health and well-being for communities.

Nexus between Poverty, water, sanitation and the Pandemic

"In the intricate web of global challenges, poverty is the thread that ties together the devastating consequences of water scarcity, inadequate sanitation, and the vulnerability to pandemics."

"Poverty, the silent collaborator, conspires with water scarcity and unsanitary conditions to create a breeding ground for pandemics that prey on the most vulnerable."

"Amidst the complexities of pandemics, one truth emerges starkly: the absence of clean water and proper sanitation ensures that poverty remains the silent, relentless adversary."

"The nexus of poverty, water scarcity, sanitation, and pandemics forms a Gordian knot of global issues - untangling one strand is essential to unravelling the others, ensuring a healthier and more prosperous world."

The interconnection between poverty, water, sanitation, and pandemic

- Poverty often leads to limited access to clean water and sanitation, which increases vulnerability to waterborne diseases.
- Inadequate sanitation and hygiene can facilitate the spread of diseases, making impoverished communities more susceptible to pandemics.
- Pandemics can worsen economic conditions, pushing more people into poverty and exacerbating sanitation and healthcare challenges.
- This creates a vicious cycle where poverty, sanitation, and pandemics reinforce one another, perpetuating hardship and health risks.
- Addressing these interconnected challenges through improved water and sanitation infrastructure and public health measures is essential to break this cycle and create more resilient and equitable communities.

Nigeria's Pandemic Experience

Challenges: Weak health system, poverty, misinformation, vaccine hesitancy

Progress: Public health measures implemented significant portion of population vaccinated
Impact: Large number of deaths and illnesses, disruption to businesses and livelihoods, exacerbation of existing inequalities

Overall, Nigeria's pandemic experience has been mixed. The country has faced challenges, but has also made progress. It is important to continue to invest in strengthening the health system and addressing root causes of poverty and inequality.

Impact of the lags in MDG 1 & 6 in containing the pandemic

- Poverty, water, and sanitation challenges made it difficult for people to protect themselves from the virus and for the government to implement public health measures.
- People in poverty were more likely to live in crowded conditions, work in essential jobs, lack access to healthcare, and lack access to clean water and sanitation facilities.
- The government found it difficult to enforce lockdowns and travel restrictions in communities where people were struggling to meet their basic needs.
- The government found it difficult to provide access to clean water and sanitation facilities in crowded and informal settlements.

6. Conclusion and Recommendations

Nigeria believes that it must address the critical factors of poverty, underdevelopment, and joblessness if it is to meet its development challenges and follow the path to sustainable development. These factors include: i. Creating consistent demand for good governance, which includes addressing socio-economic and political marginalisation that seem to fuel conflicts; ii. Tackling poverty and reducing inequality through inclusive policies and people-centered development programmes.

Nigeria’s 2017 Nigeria’s 2020 Voluntary National Review (VNR) on Sustainable Development Goals (SDGs) outlined the institutional dimensions for creating an enabling policy environment for the implementation of the SDGs through its Economic and Recovery Growth Plan (ERGP) (2017-2020). The ERGP’s focus on economic, social and environmental dimensions of development makes it consistent with the aspirations of the SDGs.

The study recommends that:

- The COVID-19 pandemic has posed significant challenges, exacerbating existing issues related to poverty, access to clean water, and sanitation.
- The government should encourage Sustainable Development Initiatives. The government should integrate sustainable development practices into policies and initiatives related to poverty reduction, water, and sanitation. Promote the use of renewable energy, encourage sustainable agricultural practices, and prioritize the conservation of natural resources.
- The government should support the development of eco-friendly technologies and solutions to minimize the environmental impact of development efforts. The government should expand social protection programs to support vulnerable populations, including the poor, elderly, and informal workers, by providing cash transfers, food

assistance, and healthcare services. Implement targeted programs that reach those most in need, using technology and data to identify and assist marginalized communities.

- The government should implement job creation initiatives, especially in sectors that have the potential for rapid growth, such as agriculture, renewable energy, and healthcare. Invest in infrastructure development projects that generate employment opportunities and boost economic growth, especially in rural areas.
- The government should increase investment in water infrastructure to ensure reliable access to clean and safe water for all Nigerians. This includes upgrading and expanding water treatment facilities, investing in water storage and distribution systems, and promoting rainwater harvesting techniques. Encourage public-private partnerships to mobilize resources and expertise for water infrastructure development.

The government should Develop and implement policies to improve sanitation facilities, especially in underserved areas. Promote the construction of affordable and accessible toilets, sewage systems, and waste management facilities. Encourage the adoption of innovative and sustainable sanitation technologies suitable for different regions of Nigeria.

It is important to address poverty, water, and sanitation challenges in order to improve the management of future public health emergencies.

Overall, poverty is a major risk factor for vulnerability to the pandemic severity. It is important to address this issue by providing social safety nets, expanding access to healthcare, and investing in communities that are disproportionately affected by poverty.

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Colonial Destruction of Extractive and Manufacturing Industries, and the Spirit of Trade and Commerce in Southern Kaduna-Nigeria, 1900-1960.

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1. Introduction

Southern Kaduna refers to all the non-Hausa-Fulani autochthonous language groups in Kaduna State of Nigeria. They do not form a geo-political entity, but a social and geo-cultural one. In spatial terms, the region covers the geo-linguistic and cultural entity of that was commonly referred to as Southern Zaria or Southern Division or "Pagan Division" of Zaria Province, with parts of former Bauchi, Niger, Nasarawa and Plateau Provinces. Southern Kaduna is not a geo-political expression; but the culture-complex sub-region, which together with Jos Plateau and the Federal Capital Territory Abuja, form the heartland of Nigeria. Southern Kaduna is situated within the central high plains of Central Nigeria and is located between Hausa land and the Niger/Benue Valley. It is located between Longitude 7^0 45' 20"N to 8^0 30' 15"N and Latitude 9^0 01' 34"E to 10^0 57' 30"E.

The former Southern Division of Zaria Province, Jama'a Division, and the Independent Chiefdoms of Ham, Agoworok, and Asholio of Nasarawa and Plateau Provinces; make up the present land mass of Southern Kaduna. Its present geographical spread was administered as Magaji Jisambo, Woinya, Sarkin Zana, Lere, Chawai, Dallatu, Ma'aji, Zangon Kataf, and etc., Districts of Zaria Province and Aogworok, Mada, Bajju, Ham, Gong, Yug, Ninzo, Yeskwa Districts plus Jama'a Division of Nasarawa and Plateau Provinces. Several parts of this region were so often moved from one province to another, that it is simply correct to conclude that British administrative boundaries of the region were never stable. "Southern Kaduna" is not a political unit, but a socio-cultural unit.

The British understood from day one that the Hausa-Fulani of Zazzau Emirate were different from the Gbagyi of Kaduna town, and other Southern Kaduna indigenous language groups of present day Igabi Local Government, Kaduna North, Kaduna South, Lere, Kauru and other Southern Kaduna local government areas of Kaduna state. It is this Gbagyi and the other Non-Hausa-Fulani language groups in present day Kaduna state that are referred to in this work as Southern Kaduna. With the exception of few Fulani Colonies or Settlements, the whole area is covered by Pre-colonial autochthonous language groups that share every socio-cultural trait. In fact, evidences from archaeology, linguistics, culture, anthropology, ethnography, etc; has proved that all these languages had the same origin in distant past

In this paper however, an effort will be made to discuss how British Colonialism destroyed the post-colonial extractive and manufacturing industries in Southern Kaduna. This area had a very thriving and blossoming textile industry before the British arrived in 1900. The Gbagyi cloth industries were exported to other parts of Northern Nigeria and beyond. In fact, they were sold in Badagry, Benin Republic, Morocco and Tripoli in Libya. Colonial records also have it that the honey produced here was one of the very best in the world. Unfortunately, the British did nothing to encourage these industries. This was because they wanted to maintain the region as a Colonial food and labour reserve. In fact, in the process, the British discouraged both internal and external trade and commerce that blossomed in the area in pre-colonial times.

1.1 Destruction of Indigenous Extractive and Manufacturing Industries in Southern Kaduna: 1900-1960.

1.1.1 Textile Industry.

"The Ninzam men were tall athletic and wore loin cloth." These were the words of Blackeney in his 1907 assessments of the ethnic groups in Southern Kaduna. But the major textile industry in Southern Kaduna was controlled by Gbagyi. Gbagyi dyed clothes were one of the most popular clothing used in pre-colonial northern Nigeria and beyond. But the

Gbagyi local industrialists were technically knocked-out by the British at the turn of the 20th century. This was when the market became saturated with imported textile materials. Porch in his assessment of Woinya District (metropolitan Kaduna) in 1912, observed that "Gbagyi cloth is woven at this town and there are some twenty disused pits." There was a great cloth making industry in Southern Kaduna (particularly in metropolitan Kaduna), that served the aristocratic and other rich classes in pre-colonial Northern Nigeria. But with the introduction of European made textile goods, the Gbagyi dyed cloths took a downward movement.

As early as 1911, in one of Gbagyi settlements (precisely Kudensa area, around Maraba Rido in current metropolitan Kaduna), over 20 disused dye pits were noticed by Porch. This number in a small settlement like Kudensa is a clear proof that the Gbagyi dyed cloths had a massive pre-colonial industry. If it was provided with modern facilities and developed, it could have developed, perhaps into great international industrial and commercial scales. If encouraged, this cloth industry by extension, could have fed the immediate growing markets that were emerging in Kaduna town, other parts of Southern Kaduna, northern Nigeria and beyond. Unfortunately, this industry by means of neglect was destroyed by the British colonialists.

By the end of 1916, imported European cloths were already ousting the local producers completely out of place. This led to a massive reduction in the local manufacture, especially when lack of currency in circulation inflamed the problems they were facing from international competition. Moreover, this was because barter was no longer profitable to the local producers. Currency was now generally more acceptable for all forms of transactions as the economy was becoming more and more monetized. Therefore, many local dyers, tailors, traders and others in the textile industry were thrown out of business.

Thus, they had no alternative than to revert purely to agriculture. "Fortunately", this was more advantageous to the British who needed basically food and labour from the Peoples of Southern Kaduna. But this development affected the amount of colonial taxes collected from local industrialists. It eventually led to a decrease of colonial revenue from the industrial class. But most dangerously, the Gbagyi and other Peoples of Southern Kaduna that benefitted from the textile industries were the worst hit. Thus, the colonial destruction of the textile industry had multiple negative impacts on the economies of the region.

1.1.2 Honey Industry.

Honey is a sweet, thick, supersaturated sugar solution produced by bees to feed their larvae and for subsistence in winter. The nectar of flowers is ingested by worker bees and converted to honey in special sacs in their oesophagi. Honey is an important constituent of the diet of many animals, such as bears and badgers, and is put to many uses by humans. Bees were commonly reared for honey in Southern Kaduna before the coming of the British. Honey was the basic sweetening agent before the introduction of sugar into the area. Bees were universally kept in the region. Honey was therefore plentiful from the region.

As a result of the Ninzam Patrols of 1909, Captain Tremearne, the Assistant Resident Jama'a reported the likelihood of a profitable trade in bee waxes being developed by the Niger Company in the region. And owing to the absence or scarcity of Sugar in most of the markets in Nigeria, there was a brisk demand for honey. Therefore, Captain Tremearne was convinced that the Niger Company would make stupendous profits from trading in both honey and bee-wax with the region. However, both government and the Niger Company did not do anything meaningful about these potentialities of the honey industry in the region.

This attitude lingered until Major Larymore arrived in 1911. He described the richness of honey among the peoples using the following words:

Every effort is being made to introduce a bees-wax industry. More bees are kept by our Pagans than by any other tribes in the Protectorate. Vast quantities of honey are consumed, and till now the wax discarded. It is hoped that practically all our Pagan Tribute may before long be paid through this medium. I do not expect to command the £145 per ton which is held to the price of bees-wax, because the kind obtainable is dirty, and possibly inferior, but even if half this can be obtained the advantage to our Pagan communities will be tremendous. It is intended to purchase proper bee-hive apparatus from England which will greatly increase the quantity of wax to be obtained.

It is unique that Major Larymore concluded that gains from the sale of bee-wax alone (not including money from the honey product itself), was enough to pay the whole taxes British imposed on the region. This meant that the honey industry alone was enough to deliver the whole region from poverty. Thus, the development of such an industry to become a major export item could have been very profitable, but these 1911 plans advocated by Larymore were never executed.

Throughout the period of this research, one could not find a useful explanation for non-execution of such plans. This is because Larymore was still Resident of Nasarawa till he went on leave of absence late 1912 to England and then returned late 1913. This means that Larymore spent most of 1913 in England, and one wonder why he was not able to influence government or international honey dealers to purchase proper bee-hive apparatuses from England for the region. Why did he not contact major industries that produced furniture, sweets, candles, crayons, etc., in Europe that needed the processed beeswax for their products? The unanswered questions and prepositions can be endless. The only fitting explanation for the colonial failure to develop or modernise the honey industry, was the fact that they never lost sight of their focus of maintaining the region as a food and labour reserve.

Sciortino was the then Acting Resident Nasarawa Province; in June 1913, he also noticed the richness of the honey industry in the region., but still he ended up making only proposals like his Boss Larymore. In his own words:
Beeswax is being brought in, in increasing quantities but it is very badly prepared. A few instructors to go about among pagan beekeepers would do much in improving quality and increasing the output. At present large quantities of wax are annually thrown away.

He complained about the large quantities of beeswax that were being thrown way. But this time around, the proposal was for few experts to be sent to develop the industries, and not the Larymore's proposal of importing modern bee-hive apparatus, but the experts Sciortino spoke about were never sent to the region. This day that his report is being analysed (2 August, 2013), is exactly one hundred years after same proposal was made! Therefore, it is not today that government officials started making unfulfilled promises to the Peoples of Southern Kaduna.

Moreover, Sciortino's counterpart, Resident of Zaria Province, J.M. Fremantle, that same month was attracted by the rich honey he saw among the peoples, but the best Fremantle could do at that point was to report about the Hausa traders from the north that were coming to conscript the product at take-away prices. According to Fremantle:

Kachia is a market-centre like Zango, of less importance. The commodity most sought after by the traders from the north is honey, bee-keeping being a flourishing industry in the neighbourhood. A new market has been built similar to that at Zango, on a new site.

Therefore, even the little interest shown for the development of this industry by the Residents of Nasarawa, was completely lacking in hearts and attitudes of their counterparts from Zaria. When Fremantle made the above observation when he was personally in Southern Kaduna on tour with Emir Aliyu of Zaria. But expectantly, as Emir Aliyu did in the case of ginger, he felt it was more profitable to order some indigenous Peoples of Southern Kaduna, who were expert beekeepers, to go to Zaria and teach the people in Zazzau Emirate how to trap and keep bees. Some Atyap men became the unfortunate victims of such exploitation.

Laing, the Resident of Zaria was ready to use the taxes of the peoples of the region to sponsor such project in Zaria Emirate. Thus, Laing said accordingly:
I very strongly recommended the employment of a couple of selected men from Zangon Kataf who are experts in the preparation of the beeswax to be sent round the Northern Districts to instruct the people in the preparation of that commodity. They could be paid out Beit-el-Mal funds.

As regards the outcome or success of this project, we were not able to lay our hands on any information, but by 1920 at Jama'a, honey fetched high prices in the market (6d per cash bowl or 4/- per large jar or '*Tukunya'*). However, the wax was not still prepared for export and nothing was done to encourage the industry generally.

1.1.3 Mining, Smelting and Blacksmithing.

Mining is discussed in several parts of this work, but here, it is intended to briefly discuss smelting and blacksmithing. The chief pursuers of the smelting iron in Southern Kaduna were the Koro. Iron smelting was always accompanied by blacksmithing. Kuba and Ikwa were some of the remaining strongholds of Koro in Jere District by 1923. This was after some Koro left the district for Niger State, due to extreme colonial exploitation, but almost the entire population of the remaining villages were engaged in iron smelting. Most of the iron won went to Abuja, though some was sold to local blacksmiths. It was marketed in a rough, undressed lump; a little larger than a brick known as "*itoro*". It was sold for about 1/- to 1/6, and the average production was three per individual in a monthly basis. Others, who were also given to smelting and blacksmithing in Southern Kaduna, were Ham, Bakulu, Gong, etc.

2. Colonial Destruction of the Spirit of Trade and Commerce in Southern Kaduna: 1900-1960.

Since British policy in Southern Kaduna Region (a food and labour reserve), did not encourage cash crops production and industry generally, the markets in the region targeted food crops alone. For instance, statements like, "A corn market is shortly to be established here."
"The Gbagyi who were the original inhabitants kept themselves away so it was a question of going on pilgrimage by crossing the river Kaduna on their market days to get what was wanted..."

These kinds of reports were common among colonial circles. Everything the British did was to exploit the food and labour economy of the area as already discussed. How such exploitation affected trade, commerce, businesses and development of capital for further investments, is the concern here. It will also emphasise that because food and labour were not heavily cash oriented, the colonial economy in the region was basically disastrous. This is because there is no way to develop any strong market economy without cash in circulation. The only cash acquired by the sale of foodstuffs and labour in the region was to be conscripted by the British as taxes. Thus, all British policies and practices among the Peoples of Southern Kaduna were not healthy for the transition from barter to a cash economy.

A little into the colonial period (1913), while some parts of the region were still offering stiff oppositions against the British wars of conquest, the British understood that the peoples had great keenness for trade. Britons noticed how the peoples heartily welcomed all traders. Sciortino said accordingly that:
The Divisional Officer assures me that among Pagan tribes Europeans and traders are generally received in the most-friendly manner since all have begun now to overcome their early fears.

But by mid-1913, the overemphasis on food production was already affecting trade and commerce very badly. Sciortino reported this situation thus:
Trade has fallen off during the quarter, this being due to the whole population being busily employed farming.
This is only temporarily, and it can be asserted that trade is in a flourishing and progressive condition. The Divisional Officer Abuja reports that Gwari Pagans from the Northernmost point of the Province are beginning to take palm kernel to Yewuni on the Gurara on the condition that cash is paid them; apparently the demand for palm kernels is greater than the supply as trading firms have agreed to pay cash for palm kernels but refuse to do so for other products. Native Agents in charge of "Canteens" have instructions from their superiors not to pay cash but force goods on vendors whenever possible. Where no competition exists (at stations where there is only one firm established) cash payment is refused. At stations where there are two or canteens cash is paid when goods are absolutely refused by natives.

The Gbagyi at the most northernmost points of Nasarawa Province at this time were in Janjalla and Kagarko Districts. However, commerce was discouraged by non-cash payment on most of their goods. This of course, limited the circulation of money and accumulation of capital. Goods (finished products) were forced on the peoples. Moreover, even colonial government here was too slow in encouraging the circulation of the new silver coins that was already in use in different parts of Northern Nigeria. By mid-June, the report was still a proposal that Divisional Officers should be allowed to put it in circulation. In Sciortino's suggestions:
There is a fair amount of silver in circulation. Nickel is scarce and is badly wanted. The new Silver Coinage has not yet put in an appearance in this Province. It should be put in circulation simultaneously in all Divisions on a fixed date to ensure its confident reception.

While these bottle neck bureaucracies and lack of swift implementations of new monetary inventions lasted, trade and industry were greatly being discouraged among the peoples. The attitude of the trade companies was badly reported thus:
Divisional Officers reported "With the exception of palm Kernels the Trading Companies pay only pieces of goods for the commodities bought. If the Trading Companies could be forced to pay cash the improvement in trade would be immediate.

Purchase without cash had a multiple impact on the market forces among the peoples. It discouraged the producers and killed the spirit of enterprise. It also stopped the free flow of money in the economy, but socio-economically, barter also encouraged gross exploitation of the producers. They could in no way participate in determining the prices of their products. The pieces of goods given them as payment were simply tagged whatever prices the traders wanted. Moreover, those who wanted to save capital for future investments were simply deterred. Unfortunately, though Sciortino (Acting Resident Nasarawa) knew that if trading companies were forced to pay in cash, the improvement in trade would be immediate, but he did nothing about the attitude of the trading companies.

Another thorny disadvantage associated with buying in kind was that most trading companies used tobacco as their unit of exchange. Akin to the way opium was forced on the Chinese by the British, tobacco was forced on the peoples by agents of the European Trading Companies. This continued precipitously until some indigenes began to accept the tobacco. This was compulsory because it was tobacco that most trading agents carried about as their units of exchange. At the close of 1913, the peoples began to insist on cash alone. Larymore described the peoples' insistence in these words: "Pagans round the mining areas are awaking to the advantages of trade in food-stuffs, and prefer cash to the tobacco...."

By December 1915, the effect of the First World War resulting in the close of so many mining companies, scarcity of head carriers, etc., had compounded the scarcity of cash. This was drastically slowing down the development of the market economy in the region. Moreover, the trading companies were absorbing rather than disseminating cash and as the situation compounded, it was hitting the markets hard. Sciortino cried out thus:

Greater difficulties than usual have been encountered in some parts owing mainly to the scarcity of silver. This is due mostly to shutting down of a number of Mines and the reduction in the salaries and staff of the few remaining ones ... and the total disappearance of the carrier class etc. These constituted by far the more important means of putting cash in circulation, for though there are five European trading stations in the Province, barter trade prevails and these stations absorb rather than circulate cash.

This barter trade at the end of 1915 was stunting the progress of the market cash economy. It was making it difficult for the Peoples of Southern Kaduna to get cash for taxation. Some had to travel from distant areas, crossing lands and seas to sell farm products, just to acquire cash for taxation. Unfortunately, Britain was fighting the imperialist war. This affected every other sector of the economy that could have relieved the market scarcity of cash. Most of the mining companies were closed on security grounds and head carriers that easily disseminated cash were scarcer. These factors put together were gradually bringing the market economy in the region to a total collapse. Sciortino had to cry out to the Lieut. Governor thus:

I visited and spent some time in these Pagan Independent Districts during this quarter and found the collection of taxes on the new assessment going on smoothly. The scarcity of cash has caused some delay but to 31st December over 50% of the increased assessment has been realised and at the time of writing Kagoro has actually realised and paid in <u>more</u> than the full assessment, while Moro'a and Jaba were nearing completion. To obtain the necessary cash large numbers of these pagans have gone as far as Naraguta market to sell farm produce, and Jabas and Kajes have actually travelled to Gwari Districts in Zaria and Niger Provinces with hoes, goats and dogs for sale – the last being apparently an article of diet in high demand among Gwari.

By mid-1916, colonial government was already shifting blame on its lack of commitment to the development of cash crops on the attitude of the trading companies. Colonialists claimed that smooth circulation of cash could have hastened the development of the sylvan and cash crops. Traill said:

There is no doubt that there is a very considerable scarcity of cash throughout the Province. From all parts comes the same complaint that cash is hard to obtain. The Mining Companies are doing very little work and the trading firms pay no cash but keep to their barter trade. I have heard the opinion freely expressed that if only they would pay cash for all produce brought in, they would find their turn over largely increased. At present much of the sylvan produce of the Province is neglected, but were cash obtainable, I am convinced that considerable larger quantities would be offered for sale. It is useless to tell the pagan that when he takes produce to a European Trading Station he should <u>insist</u> on cash. Even if he did so he would be told to take himself and his produce elsewhere.

These were of course, tough challenges for the needed development of the general spirit of trade and commerce among the peoples. Unfortunately, the situations only worsen by the close of the year. The refusal to buy sylvan and other produce with cash, drove trade to its lowest ebb by the close of 1916. The people had no alternative than to pay part of their taxes that year in nickel, and also began to propose and insist on paying taxes in kind.

Surprisingly, the European trading firms carried out barter only with the indigenous peoples, but not with

fellow Europeans. The situation got Sciortino frustrated by the end of 1916. He knew that permanent solution was in the hands of the trading firms, who continued to dampen the spirit of trade and industry among the peoples. He said accordingly:
The dearth of silver currency reported in the 1915 Annual Report is steadily increasing. Practically 30% of the 1916 taxes were paid in nickel and this has caused inconvenience especially in Native Treasuries where only one cash tank is provided for each Treasury. The nickel is being put in circulation again by paying out all salaries with it. If this scarcity continues it is feared that this year part of the taxes will have to be accepted in perishable goods which may cause serious loss in Revenue and will necessitate the reopening of clumsy suspense accounts. European trading firms, represented in this Province by the Niger Company Limited and John Halts Limited totalling five trading "factories," continue to carry on barter with natives only but accept cash for goods sold to Europeans; these firms export cash from the Province. The Government Treasury also export cash from the Province. During 1915 £6, 673.5.8 in silver was transferred from Nasarawa Treasury to Zungeru Treasury (through the Banks) and at the time of writing a further £5,000 was on its way to Kaduna, totalling £11, 673.5.8 within twelve months. Trade is at present at its lowest ebb ... Some relief may be experienced when Railway construction is commenced ... This would of course be only a temporary alleviation; in my opinion the real solution of a very serious difficulty is to cause Trading Firms to abolish barter and introduce cash trade only.

Trade was really poor throughout the year and showed no sign of improvement up to the close of the year. This difficulty affected all alike, from the large European trading "factories" to the petty trader in the market place. The peoples were discouraged by this, and brought less and less produce to the markets. This also forced the trading companies to reduce the quantities of imported goods.

When this dearth of silver currency coincided with a reduction of local and imported goods that were brought to the market, it resulted in general stagnation of the market economy. This situation ultimately impacted negatively on the general spirit of trade and industry that was being developed in the region. Again, the annual increment of taxation was more and more taking cash out of the region. Government insisted to collect taxation in cash and by government remittances to treasuries outside the region; cash was put into a constant 'exodus' from the region. Therefore, by end of that year, the peoples began to get discontented with the increasing difficulty of acquiring cash, and argued that they rather hand over a couple of goats valued at about 5/- than travel long distances to sell them for perhaps 6/- and have to hand over 5/- as taxes.

After the capitalist global war in 1919, this aggravated scarcity of silver and nickel was relived a little by the introduction of currency notes. These were, at that point, beginning to be known and accepted in larger towns at or near provincial and divisional headquarters. Peoples in the villages refused the currency note because, though Native Administration accepted it in payment of taxes, and trading canteens also accepted it; only traders in large markets accepted it also. Retailers and other petty traders rejected it. The peoples refused the currency note because it was easily torn and difficult to save. It soon became very mere pulp, or tattered and soiled to the extent that made it unacceptable anywhere. All these challenges affected the development of the free flow of cash, the operations of the principles of free market economy and the general growth of the economy.

3. Conclusion

This work is a deliberate attempt to show that poverty and economic deprivation, as it is found today in Southern Kaduna is principally a British creation. The British were very deliberate in both their policies and practices in the region. They deliberately exploited the region principally as a 'food and labour reserve.' Pre-colonial Southern Kaduna was so rich in extractive industry; that Major H. D. Larymore in 1911 observed:
Every effort is being made to introduce a bees-wax industry. More bees are kept by our Pagans than by any other tribes in the Protectorate. Vast quantities of honey are consumed, and till now the wax discarded. It is hoped that practically all our Pagan Tribute may before long be paid through this medium. I do not expect to command the £145 per ton which is held to the price of bees-wax, because the kind obtainable is dirty, and possibly inferior, but even if half this can be obtained the advantage to our Pagan communities will be tremendous. It is intended to purchase proper bee-hive apparatus from England which will greatly increase the quantity of wax to be obtained.

If money from bee-wax alone could have paid the entire taxes imposed on the region, then one could deduce that a development of the honey industry in its totality could have perhaps delivered the whole region from poverty permanently! But of course, nothing was ever done to promote and develop this industry. In fact, it is worth noting, that honey was just one among a myriad of several other precious industries that were common in Southern Kaduna. But governmental policies and practices have therefore kept the region in economic destitution. This principle of systematic neglect was to enable the colonialists preach, indoctrinate and force an untoward and ever increasing large scale food production and labour supply from the region to feed capitalist interest elsewhere. For this area to develop, current governments must be radically different in their economic policies.

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Catalyzing Change: Analyzing the Dynamics and Impact of EndSARS Protests in Nigeria

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Abstract. The EndSARS protests that swept across Nigeria in [insert year] marked a pivotal moment in the nation's history, representing a collective outcry against systemic police brutality and an impassioned demand for justice and accountability. Rooted in the discontent with the Special Anti-Robbery Squad (SARS), the movement garnered unprecedented momentum, drawing diverse groups into a unified call for societal change. However, given the current Nigeria situation after the EndSARS protest, does it p and social media activisming impact on the socio-political landscape of Nigeria? It is in this regard, that this study adopts a comprehensive approach, combining qualitative and quantitative analyses to provide a nuanced understanding of the motivations behind the protests, the profile of the protesters, and the strategies employed to amplify their voices. Concerning this, ……. questionnaires were distributed among the respondents and the result obtained was analyzed using a descriptive and analytical method. The findings of the study unravel the intricacies of the EndSARS protests, shedding light on the diverse backgrounds of the participants and their shared grievances which is necessitated by bad governance. Furthermore, it assesses the immediate and long-term impacts of the protests on policy reforms, public perception, and the overall discourse surrounding governance and accountability in Nigeria. The study further conclude and recommend the need for a transformative potential of grassroots movements in challenging systemic issues. It emphasizes the need for sustained efforts to address the root causes of social discontent and advocates for continued civic engagement to ensure lasting change. It was further recommended that there is a need to include policy reforms, institutional changes, and ongoing dialogue between the government and civil society to build a more just and accountable society.

Keywords: EndSARS, Protests, Governance, Nigeria

1. Introduction

Nigeria's historical landscape serves as a backdrop to the current wave of protests, offering crucial insights into the nation's journey since gaining independence from British colonial rule in 1960 (Adkintola, 2010). The post-colonial era has been characterized by a complex interplay of factors, including political instability, corruption, and economic disparities. Most protests in Nigeria are not isolated events but rather a manifestation of long-standing grievances that have festered beneath the surface for decades (Aidonojie et al., 2022). Recent protests in Nigeria have ignited a global discourse, thrusting the nation into the spotlight as it grapples with a complex history of political, social, and economic challenges (Adiche and Iwuoha, 2022). Led predominantly by the youth, these protests have transcended mere demonstrations, evolving into a dynamic force that confronts deeply rooted issues, such as police brutality, governance deficiencies, and socio-economic inequality (Oaihimire and Aidonojie, 2023).

The genesis of the recent protests lies in the deeply troubling issue of police brutality, which reached a tipping point with the emergence of the #EndSARS movement. The Special Anti-Robbery Squad (SARS), a unit within the Nigerian Police Force, had become synonymous with allegations of human rights abuses, extortion, and extrajudicial killings (Aidonojie, et al., 2021). The youth-led protests, which gained momentum across the nation, were a direct response to these egregious violations, demanding an end to police brutality and comprehensive reform within law enforcement agencies. The protests unearthed a stark reality – a fractured and malfunctioning policing system that necessitated urgent and systemic change. However, the protests are not solely centered around police misconduct; they reflect broader concerns about governance and accountability. The Nigerian youth, at the forefront of these demonstrations, articulated a collective dissatisfaction with a political system perceived as unresponsive and indifferent to their needs (Aidonojie et al., 2021). Beyond the immediate call to end police brutality, the protests became a rallying cry for better governance, transparency, and an end to the pervasive corruption that has plagued the country's political landscape. The chants and placards of the protesters echoed a collective demand for a more inclusive and accountable government (Masajuwa and Aidonojie, 2020).

Socio-economic inequality forms another crucial dimension of the protests, revealing the profound disparities within Nigerian society. Despite the nation's wealth in natural resources, a significant portion of the population faces poverty and limited access to basic amenities (Aidonojie and Egielewa, 2020). The youth-led demonstrations sought not only to address immediate concerns but also to challenge the systemic structures perpetuating economic inequalities. By advocating for policies that uplift the marginalized, create opportunities for all, and dismantle barriers hindering social mobility, the protesters confronted the broader issue of economic injustice, sparking conversations about a more equitable distribution of the nation's wealth (Adeeze, 2009). The global resonance of these protests cannot be understated. The international community closely monitored and responded to the unfolding events in Nigeria, with expressions of solidarity echoing from various corners of the globe. This global support not only emphasized the universal relevance of the issues raised by the protesters but also exerted diplomatic pressure on the Nigerian government to address the grievances of its citizens in accordance with international human rights standards (Abuwashina, 2020). The protests thus transcended national boundaries, shaping not only Nigeria's internal dynamics but also its relationships on the global stage.

In the midst of these transformative events, the Nigerian government faced the intricate task of balancing the need to address the legitimate concerns of the protesters with maintaining public order (Edetalehn and Aidonojie, 2023). The consequences of the government's responses were far-reaching, encompassing initial concessions as well as subsequent crackdowns. The complexities inherent in managing social movements became evident, underscoring the imperative for adaptive governance that engages constructively with citizens' demands. Moreover, the protests became a profound learning experience for both the government and the youth activists (Adediran, 2020). The government learned that dismissing the concerns of its citizens could lead to widespread discontent and social unrest. Conversely, the youth activists grasped the power of collective action, the significance of sustained advocacy, and the necessity for strategic engagement with the broader public and international community (Aluwatosin, 2020).

It is concerning the above, that this study aims to delve into the multifaceted dynamics and far-reaching impacts of the recent protests in Nigeria, providing a nuanced analysis of the forces at play and their implications for the nation's future.

2. Historical Context of the Dynamics and Impact of EndSARS Protests in Nigeria

To comprehend the intricate dynamics and profound impact of the EndSARS protests in Nigeria, one must delve into the nation's rich historical tapestry, which has woven a complex narrative of military rule, political corruption, ethnic tensions, and a persistent lack of basic services for its citizens (Gunyawan et. al., 2023). These historical undercurrents have not only shaped the socio-political landscape but also acted as catalysts for the eruption of frustration, disillusionment, and an impassioned cry for change. Nigeria's history is marked by a series of transitions, with the post-colonial era witnessing the ebb and flow between civilian and military rule. The prevalence of military regimes has left an indelible mark on the nation, contributing to a legacy of political instability and a strained relationship between the government and the governed. The specter of military rule cast a long shadow over democratic aspirations, fostering a climate of mistrust and discontent among the populace (Aidonojie et al., 2021).

Political corruption, another enduring facet of Nigeria's history, has been a pervasive force, eroding the foundations of governance and public trust. The mismanagement of public resources, embezzlement, and a lack of accountability within the political sphere have given rise to a pervasive culture of corruption (Daniel et al., 2016). This backdrop of endemic corruption has fueled resentment among the citizenry, as they bear the brunt of a system that prioritizes personal gain over public welfare. Ethnic tensions form yet another layer in the historical context of Nigeria's challenges. The nation, with its diverse array of ethnic groups and cultures, has grappled with the complexities of fostering national unity amidst regional disparities. Historical grievances and ethnic rivalries have at times been exploited for political gain, exacerbating divisions within the society and contributing to a sense of alienation among certain segments of the population (Adeghosa, 2015).

A glaring issue throughout Nigeria's history has been the inadequacy of basic services for its citizens. Despite being endowed with abundant natural resources, a significant portion of the population has faced challenges in accessing fundamental amenities such as education, healthcare, and infrastructure. This systemic failure to meet the basic needs of the populace has been a source of frustration, breeding a groundswell of discontent that reached a crescendo with the EndSARS protests (Afattore, 2020). Against this historical backdrop, the EndSARS protests emerged as a spontaneous and powerful expression of collective frustration, disillusionment, and the urgent need for substantive change. The protests were not isolated events but rather a manifestation of the cumulative impact of years of unaddressed grievances. The youth, recognizing the historical patterns of misrule, corruption, and social inequities, mobilized with a shared determination to break free from the shackles of a tumultuous past.

The call to end police brutality, particularly the actions of the Special Anti-Robbery Squad (SARS), became a focal point not only because of its immediate significance but also as a symbol of the broader systemic issues that had plagued the nation for decades (Godwin, 2020). The protests became a platform for Nigerians to voice their concerns about the overarching challenges of governance, corruption, and socio-economic disparities, echoing the historical struggles that had shaped the nation's trajectory. In essence, the EndSARS protests must be understood as a culmination of historical forces, a manifestation of the collective memory of a nation grappling with the legacies of military rule, political corruption, ethnic tensions, and a lack of basic services. By contextualizing the protests within this historical framework (Adawe, 2015), one can grasp the depth of the issues at stake and appreciate the resilience of a generation determined to forge a new path for Nigeria, one that addresses the historical grievances and paves the way for a more just and equitable future.

3. Key Issues Leading to the EndSARS Protests in Nigeria

Against this historical backdrop, the EndSARS protests emerged as a watershed moment, bringing together a diverse range of grievances that had simmered beneath the surface for decades. The #EndSARS movement, sparked by the desire to dismantle the Special Anti-Robbery Squad's (SARS) culture of brutality and extortion, catalyzed a broader movement that transcended immediate concerns (Ailah and Collins, 2020). Led predominantly by the youth, who saw themselves as harbingers of change, the protests evolved into a multifaceted call for systemic reform addressing not only police misconduct but also the deep-rooted issues of corruption, governance deficiencies, and socio-economic inequality (Oloyede, 2018). However, some of the key issues that lead to the EndSARS protest are briefly examined as follows.

EndSARS Movement Unveiling Systemic Police Brutality: The genesis of the EndSARS protests can be traced to the #EndSARS movement, a grassroots campaign initiated to bring an end to the egregious brutality and extortion perpetrated by the Special Anti-Robbery Squad (SARS), a unit within the Nigerian Police Force. SARS had become synonymous with human rights abuses, extrajudicial killings, and a culture of impunity (Afattore, 2020). The movement gained swift momentum through social media platforms, particularly Twitter and Instagram, where harrowing stories of violence and abuse at the hands of SARS officers were shared with the world (Adawe, 2015). The hashtag #EndSARS became a rallying cry, uniting voices against police brutality and serving as a catalyst for broader discussions on the need for comprehensive police reform.

Youth Leadership a Catalyst for Change: Central to the success and resonance of the EndSARS protests was the prominent role played by young Nigerians, who emerged as the driving force behind the movement (Godwin, 2020). Viewing themselves as torchbearers of change, these youth activists exhibited exceptional organizational skills, strategic planning, and effective mobilization, leveraging the power of social media to galvanize support. Their ability to unite across diverse backgrounds and transcend regional and ethnic divides marked a departure from historical patterns, emphasizing a shared commitment to a common cause. The youth-led nature of the protests not only showcased the potential for a new era of leadership in Nigeria but also signaled a departure from the status quo, challenging established power structures and demanding accountability.

Socio-Economic Inequality: Beyond the immediate call to end police brutality, the EndSARS protests brought to the forefront the deep-seated socio-economic inequalities plaguing Nigerian society. High levels of unemployment, pervasive poverty, and stark inequality served as kindling for the flames of discontent (Adeghosa, 2015). Young Nigerians, frustrated by a lack of opportunities and hindered by systemic corruption, demanded not only an end to police brutality but also a more comprehensive transformation of their socio-economic conditions. The protesters articulated a vision for a Nigeria where access to education, healthcare, and employment opportunities would be more equitable, challenging the existing structures that perpetuated disparities. The demands went beyond a singular focus on law enforcement, signaling a broader call for systemic change that addressed the root causes of the nation's social and economic challenges.

In essence, the EndSARS protests were a confluence of interconnected issues that coalesced into a powerful movement for change. The #EndSARS movement exposed the deeply entrenched issues within law enforcement, highlighting the urgent need for police reform. The youth leadership brought dynamism and a fresh perspective, challenging traditional power dynamics and inspiring a generation to actively engage in shaping their country's future. The protests also acted as a social and economic awakening, with demands for justice extending beyond the realm of law enforcement to address the broader systemic inequalities that had long plagued Nigerian society. As the protests unfolded, they became emblematic of a collective desire for a more just, inclusive, and equitable Nigeria, with the potential to catalyze transformative change beyond the immediate concerns that initially sparked the movement.

Laws Concerning Peaceful Protest and the EndSARS Protests in Nigeria

In the context of peaceful protests and the EndSARS demonstrations in Nigeria, several laws and legal provisions come into play. It's essential to examine these laws to understand the legal framework that governs peaceful assembly and the potential implications for protesters. It's important to note that the legal landscape is subject to change, and the information provided here is based on my knowledge cutoff in January 2022.

The Nigerian Constitution ensures the right to freedom of expression and assembly, safeguarding these liberties in Sections 39 and 40. These constitutional provisions specifically protect the rights to freedom of expression and peaceful assembly. While the constitution constitutionally protects the right to peaceful protest, it's important to acknowledge that this right is not absolute and may be subject to limitations in the interest of public safety, order, and the rights of others. It's noteworthy that the Constitution of the Federal Republic of Nigeria explicitly affirms the right to protest, emphasizing that this right cannot be denied to the people under any circumstance. Sections 39 and 40 of the Constitution guarantee the people's freedom to protest or engage in peaceful processions, recognizing the right of individuals to associate, assemble freely, and express their opinions in protecting their interests. The constitution unequivocally guarantees the right to peaceful protest unless constrained by the provisions laid out in Section 45, which is not the primary focus of this discussion.

Judicial affirmation of the right to peaceful protest is evident in the case of *Inspector General of Police v All Progressive Peoples Party & Ors,* where the Court of Appeal asserted that the rights to demonstrate and protest on matters of public concern are fundamental rights individuals must possess and exercise without impediment, as long as no wrongful act is committed. This legal stance establishes that the constitution recognizes the people's right to protest as long as it does not necessitate invoking Section 45 of the Constitution. It's also important to acknowledge the existence of specific legislation, the Nigerian Public Order Act, that recognizes and regulates protests, demonstrations, rallies, or processions in Nigeria. While this Act provides a legal framework for regulating public assemblies, including peaceful protests, it has faced criticism for potentially infringing on constitutional rights to freedom of assembly and expression. Some argue that the Act grants excessive discretionary powers to law enforcement agencies. Section 1(1) of the Public Order Act recognizes the right to a peaceful protest, emphasizing the responsibility of each government of a state to ensure the safety of the state and individuals involved in such activities. However, concerns arise with Subsection 2 of the Public Order Act, which subjects the exercise of this right to the discretion of the Governor of the State, mandating protesters to obtain a license issued by the Governor, making any protest without such license illegal.

Significantly, the court has nullified Subsection 2, deeming it in violation of the provisions of the Nigerian Constitution that recognize the right to engage in peaceful protests. The court asserted that it goes against the essence of Section 40 of the Constitution, which does not envisage subjecting the right to protest, as granted under that section, to any form of approval. This stance finds support in the case of *Inspector General of Police vs. All Progressive Peoples Party & Ors supra*, where the Nigerian court drew upon the precedent set in the case of *Shetton v Tucker*. This precedent emphasizes that no government has the authority to suppress or suspend the fundamental rights of its citizens. Consequently, the Public Order Act cannot be wielded to maintain law and order by suspending the fundamental rights of Nigerian citizens.

The Police Act (2020) holds paramount importance as it serves as the primary legal framework governing the operations and conduct of the Nigeria Police Force. Enacted in 2020, this legislation outlines the powers, responsibilities, and limitations of law enforcement agencies, shaping their interactions with the public and ensuring accountability. The Act comprehensively delineates the powers bestowed upon the police, ranging from maintaining public order to enforcing laws and safeguarding citizens. It establishes a clear mandate for the Nigeria Police Force, outlining their duties in crime prevention, investigation, and overall public safety. A critical aspect addressed by the Police Act is the management of public order. The legislation likely stipulates the protocols and procedures that law enforcement must follow when dealing with public gatherings, protests, and demonstrations. This aspect becomes particularly pertinent in a democratic society, emphasizing the delicate balance between maintaining order and respecting citizens' rights to assemble and express their opinions.

Furthermore, in analyzing the Police Act (2020), a key consideration lies in the requirement for law enforcement agencies to respond proportionately to different situations. This involves using force only to the extent necessary and ensuring that responses are calibrated based on the level of threat or disturbance. Striking this balance is crucial to preventing excessive use of force and upholding human rights standards. The Act, in all likelihood, underscores the importance of respecting the rights of protesters. This involves protecting the freedom of expression and peaceful assembly guaranteed by the constitution. Law enforcement agencies are expected to operate within the legal boundaries set by the Act, ensuring that any interventions during protests are lawful, non-discriminatory, and in line with human rights principles. To reinforce transparency and accountability, the Police Act likely establishes mechanisms for oversight and accountability. This may include provisions for independent investigations into alleged misconduct, disciplinary actions for violations, and avenues for citizens to lodge complaints against police misconduct.

Concerning the above, in conclusion, the Police Act (2020) plays a pivotal role in shaping the conduct of the Nigeria Police Force. Adherence to its provisions is not only a legal requirement but also a fundamental aspect of upholding the principles of justice, democracy, and human rights within the realm of law enforcement.

The African Charter on Human and Peoples' Rights (Ratification and Enforcement) Act (Cap A9, LFN 2004) holds significant relevance within the legal landscape of Nigeria, given its implications for human rights, particularly the right to freedom of assembly. The African Charter on Human and Peoples' Rights (ACHPR) Act is highly pertinent to Nigeria as it signifies the country's commitment to the protection and promotion of fundamental human rights within the African context. Enacted in 2004, this Act ratifies and enforces the provisions of the African Charter on Human and Peoples' Rights, a key regional instrument adopted by the Organization of African Unity (now the African Union) in 1981. One of the paramount rights enshrined in the African Charter is the right to freedom of assembly. Article 11 of the Charter explicitly recognizes the right of every individual to assemble freely with others, expressing their opinions and engaging in peaceful protests. By being a party to the African Charter, Nigeria affirms its commitment to upholding and respecting this crucial right.

The ACHPR Act serves as a mechanism for the domestication of the African Charter's provisions within the Nigerian legal system. Section 1 of the Act provides for the enforcement of the Charter's provisions, making them an integral part of Nigerian law. This integration underscores the government's obligation to respect, protect, and fulfill the rights enshrined in the Charter, including the right to freedom of assembly. The recognition of the right to freedom of assembly in the African Charter reinforces the protection of the right to peaceful protest in Nigeria. Citizens are entitled to express their opinions, participate in peaceful demonstrations, and engage in collective actions without unwarranted interference from the state. The ACHPR Act, by extension, solidifies this protection, emphasizing the importance of safeguarding citizens' rights during protests. In the context of protests, the ACHPR Act empowers Nigerian courts to refer to international human rights standards, including those outlined in the African Charter. Section 12 of the Act provides that the provisions of the Charter may be invoked in Nigerian courts. This allows the judiciary to draw on the Charter's principles when adjudicating cases related to protests, ensuring that international human rights standards serve as a guide in protecting the rights of individuals involved in such activities. By incorporating the African Charter into domestic law, the ACHPR Act strengthens the adjudication of human rights cases in Nigeria. Courts can consider the Charter's provisions, along with other relevant domestic laws, when interpreting and applying the law in cases involving the right to freedom of assembly. This contributes to a more comprehensive and rights-based approach to legal proceedings related to protests. The African Charter on Human and Peoples' Rights (Ratification and Enforcement) Act plays a pivotal role in reinforcing the protection of human rights in Nigeria, particularly the right to freedom of assembly. Its integration into domestic law provides a framework for upholding international human rights standards, ensuring that the right to peaceful protest is recognized, respected, and safeguarded within the Nigerian legal system.

The Terrorism (Prevention) Act, 2011, is a crucial piece of legislation in Nigeria that serves as a legal framework for preventing and combating acts of terrorism. It plays a pivotal role in addressing the evolving challenges posed by terrorism, both domestically and internationally. Below is an expansion on the relevance and potential concerns associated with the Terrorism (Prevention) Act, along with an analysis emphasizing the need for judicious application to prevent the infringement of constitutionally protected rights.

The Terrorism (Prevention) Act, enacted in 2011, holds immense relevance in the context of contemporary global and regional security concerns. Its primary purpose is to provide a comprehensive legal framework for preventing, addressing, and combatting acts of terrorism within the borders of Nigeria. The Act equips law enforcement agencies with the tools and authority necessary to respond effectively to the complex challenges posed by terrorist activities. The core focus of the Terrorism (Prevention) Act is to counteract and prevent terrorism. The Act defines acts of terrorism, establishes offenses related to terrorism, and prescribes severe penalties for individuals or groups involved in terrorist activities. This includes provisions for the freezing of assets, prosecution of financiers, and the establishment of special courts to handle terrorism-related cases. The Act reflects Nigeria's commitment to international efforts to combat terrorism. Despite its vital role in addressing terrorism, there have been legitimate concerns about the potential misuse of the Terrorism (Prevention) Act. Critics argue that the broad language used in defining terrorist offenses could lead to its application beyond its intended scope, potentially infringing on constitutionally protected rights, including the right to freedom of expression and assembly. There is a risk that the Act might be used to suppress legitimate dissent under the guise of counterterrorism efforts.

The analysis of the Terrorism (Prevention) Act underscores the critical importance of judicious application. Law enforcement agencies must exercise caution and adhere strictly to the rule of law to prevent the Act from becoming a tool for unwarranted suppression of civil liberties. Provisions within the Act should be applied in a manner that respects constitutional rights, ensuring that the fight against terrorism does not compromise the fundamental principles of democracy and human rights. To address concerns about potential misuse, the implementation of the Terrorism (Prevention) Act must align with the constitutional rights guaranteed to Nigerian citizens. Legal safeguards and oversight mechanisms should be in place to ensure that individuals are not arbitrarily targeted or subjected to abuse of power under the pretext of counterterrorism measures. This includes rigorous adherence to due process, fair trials, and protection against torture or other forms of ill-treatment. A delicate balance must be maintained between national security imperatives and the protection of individual rights. The Terrorism (Prevention) Act should be implemented in a manner that effectively addresses the threats posed by terrorism while upholding the principles of justice, fairness, and respect for human rights. Striking this balance requires continuous scrutiny, periodic reviews of the Act, and a commitment to transparency and accountability in its enforcement.

Concerning the above, while the Terrorism (Prevention) Act, of 2011, is instrumental in addressing the serious threat of terrorism, its implementation must be approached with a keen awareness of potential concerns about misuse. Striking a balance between security imperatives and the protection of constitutionally guaranteed rights is crucial for upholding the rule of law and preserving the democratic principles that underpin Nigeria's legal system.

Drawing from the aforementioned, the Nigerian Constitution stands as the paramount and inviolable legal authority on the right to protest, with all other laws obliged to align with its dictates or yield to its supremacy. The validity of the Public Order Act is contingent upon its consistency with the provisions of the Nigerian Constitution. In Nigeria, the right to protest is unequivocally guaranteed by the constitution, thereby conferring legal legitimacy on movements such as the EndSARS protest.

It is pertinent to underscore that the recognition of the right to protest extends beyond the national legal framework, finding resonance in certain international conventions and treaties. Nigeria's commitment to these international agreements is evident as a signatory. Notably, the Universal Declaration of Human Rights (1981) is one such international instrument acknowledging the right to protest. Articles 18, 19, and 20 of the Universal Declaration of Human Rights explicitly affirm the freedom of thought, the right to self-expression, and the right to peaceful assembly and association. However, Article 29 of the declaration imposes the condition that the exercise of these rights must align with the just requirements of public order, morality, and the well-being of a democratic society. The International Covenant on Civil and Political Rights (ICCPR), a multilateral treaty adopted by the United Nations General Assembly, also upholds the right to a peaceful protest. Nigeria's ratification of the ICCPR on July 29, 1993, renders the Covenant legally binding and enforceable in the country. Article 21 of the ICCPR explicitly validates the people's right to hold protests, stipulating that individuals or groups have the freedom of peaceful assembly as long as it does not obstruct the rights of others, public order, public safety, and morality.

Concerning the above, Nigeria's legal framework acknowledges and protects the right to peaceful protest. However, the practical implementation of these laws has been a subject of debate, with concerns raised about potential abuses of power. Legal scrutiny and advocacy for adherence to constitutional principles are essential to ensure that peaceful protests are facilitated rather than hindered by the legal system.

4. Challenges or Gaps in Laws Concerning Peaceful Protest and the EndSARS Protests in Nigeria

Despite the legal framework in Nigeria that ostensibly supports the right to peaceful protest, there are significant challenges and gaps in the implementation and protection of this right, particularly evident during the EndSARS protests. Several issues contribute to these challenges:

5.1 Excessive Use of Force by Law Enforcement

One of the primary challenges lies in the excessive use of force by law enforcement agencies during protests. Incidents during the EndSARS protests, such as the Lekki Toll Gate shooting, raised serious concerns about the disproportionate use of force against peaceful protesters. In this regard, while the Constitution guarantees the right to peaceful assembly, there is a gap in the practical enforcement of this right. Law enforcement agencies sometimes resort to heavy-handed tactics, undermining the constitutional protections for peaceful protesters.

5.2 Vagueness and Ambiguity in Laws

The Public Order Act and other relevant laws contain vague and ambiguous provisions, giving broad discretionary powers to law enforcement authorities. This lack of clarity can result in inconsistent application and potential abuse. The ambiguity in these laws creates room for subjective interpretation, allowing authorities to curtail protests on questionable grounds. There is a need for clearer legal standards to prevent arbitrary restrictions on the right to peaceful assembly.

5.3 Limited Accountability and Impunity

The lack of accountability for law enforcement officers involved in human rights violations during protests is a critical issue. Perpetrators often go unpunished, contributing to a culture of impunity. While legal mechanisms for holding individuals accountable exist, their effectiveness is hindered by systemic issues, including inadequate investigations, a lack of transparency, and insufficient judicial independence.

5.4 Criminalization of Peaceful Protest

There have been instances where peaceful protesters are arbitrarily arrested and charged with offenses such as unlawful assembly or disturbing public peace. The criminalization of peaceful protest through broad and vague legal provisions contradicts the constitutional guarantee of the right to assemble peacefully. There is a need for legislative reforms to ensure that individuals exercising their constitutional rights are not unfairly targeted.

5.5 Limited Protection for Whistleblowers

Activists and individuals who expose wrongdoing or misconduct, even within law enforcement agencies, often face threats, harassment, and persecution. The legal framework lacks adequate protection for whistleblowers, discouraging individuals from coming forward with information on police brutality or other violations. Strengthening whistleblower protection laws is crucial to ensuring accountability and transparency.

5.6 Inadequate Consultation with Civil Society

Laws related to public order and protests are often formulated without sufficient input from civil society organizations and stakeholders. The absence of inclusive consultations leads to laws that may not adequately address the diverse needs and concerns of the population. Involving civil society in the legislative process can help create more effective and balanced legal frameworks.

Concerning the above, while Nigeria has legal provisions affirming the right to peaceful protest, the challenges and gaps in the practical application of these laws are evident. Addressing these issues requires comprehensive legal reforms, increased accountability mechanisms, and a commitment to upholding constitutional rights. Strengthening the legal framework and fostering a culture of respect for human rights are essential steps toward ensuring that peaceful protests are not only legally protected but also genuinely facilitated and respected by the authorities.

5. Methodology

In investigating the dynamics and impact of the EndSARS protests in Nigeria, a comprehensive research methodology is employed, utilizing a hybrid approach that blends both qualitative and quantitative methods. This approach is designed to capture the multifaceted nature of the social movement and provide a nuanced understanding of its implications. The qualitative component of the study employs a doctrinal approach to delve into the theoretical underpinnings and legal frameworks that surround the EndSARS protests. This involves a thorough review of existing legal documents and regulations pertinent to protests and civil unrest in Nigeria, with a particular focus on understanding the legal context within which the protests unfolded. Additionally, an extensive examination of scholarly literature, including online journal articles, academic publications, and textbooks, is conducted to enrich the study with theoretical insights and contextual background.

On the other hand, the quantitative facet of the research employs a non-doctrinal approach to gather primary data on the dynamics of the EndSARS protests. Utilizing structured questionnaires, the study seeks to ascertain the motivations, demographics, and experiences of the protesters. The questionnaire also aims to capture the broader societal impact of the protests and gathers opinions on the effectiveness of various strategies employed during the movement. This method allows for a more direct engagement with the participants and provides a statistical basis for analyzing trends and patterns within the protest movement. Data obtained through the questionnaire are subjected to rigorous mathematical, numerical, and statistical analyses in a descriptive format. This approach facilitates the identification of key trends, patterns, and correlations, offering valuable insights into the factors that fueled the protests and their implications for societal change in Nigeria. The combination of both qualitative and quantitative methods ensures a comprehensive and holistic examination of the EndSARS protests, contributing to a deeper understanding of their dynamics and lasting impact.

5.1 Sample Size and Technique

The research involved 203 participants residing in different Federal Republic of Nigeria geopolitical zones. A simple random sampling technique was employed for respondent selection in response to the questionnaire to ensure a fair representation. The choice of this method is justified by its simplicity, making it an uncomplicated way to identify respondents (Aidonojie et al., 2023; Imoisi and Aidonojie, 2023; Aidonojie et al., 2023; Aidonojie and Edetalehn, 2023; Aidonojie, 2023; Idahosa et al., 2023, Aidonojie et al., 2022). Additionally, it is considered preferable to select participants from a diverse and heterogeneous nation (Aidonojie et al., 2022; Oladele et. al., 2022; Aidonojie et al., 2022; Aidonojie et al., 2021). Furthermore, adopting a simple random sampling technique is based on its recognized attributes, including its resistance to influence, thereby minimizing the likelihood of biased results (Aidonojie et al., 2020; Aidonojie and Odojor, 2020; Aidonojie et al., 2020).

Data Presentation and Analysis

The data generated or obtained in this study is therefore analysed as follows:

Research Question One:

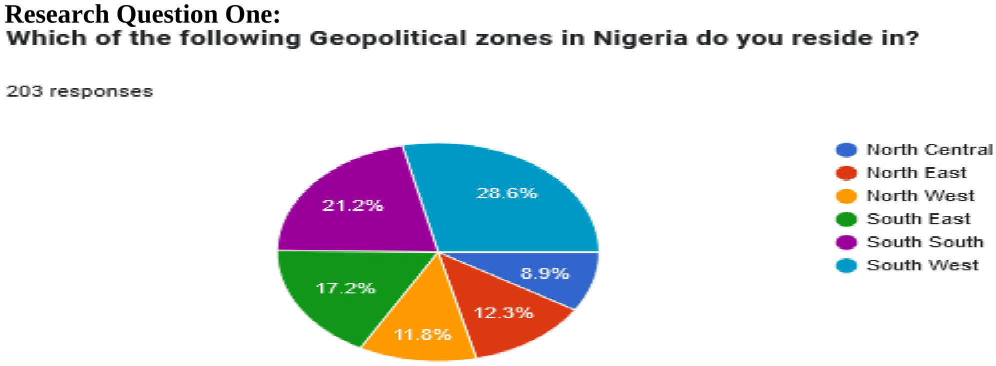

Figure 1: Respondents identifying the residential area of the geo-political they reside in Nigeria

S/N	Geo-political Zones in Nigeria	Responses of Respondents	Percent
1	North Central	18	8.9%
2	North East	25	12.3%
3	North West	24	11.8%
4	South East	35	17.2%
5	South South	43	21.2%
6	South West	58	28.6%

Table 1: Valid respondents identifying the state they live or reside in Nigeria

Figure 1 and Table 1 above are valid clarification and identification of the various places in the geo-political zone where the respondent resides in Nigeria.

Research Question Two:

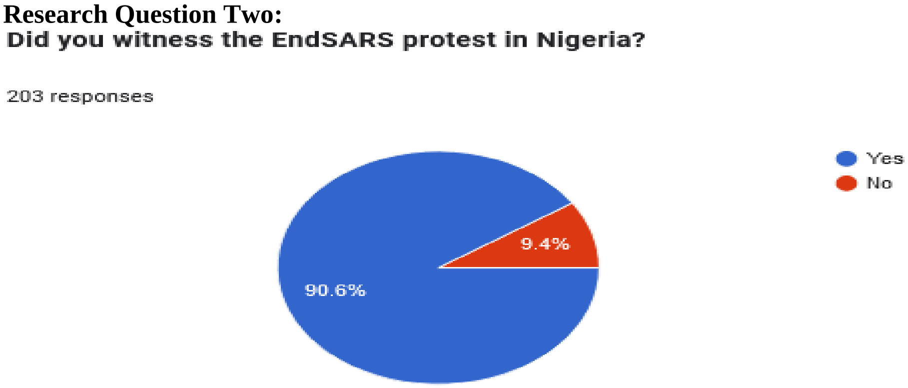

Figure 2: Identification of the End SARS protest

	Response	Percent
Valid Yes	184	90.6%
Valid No	19	9.4%
Total	203	100%

Table 2: Valid confirmation of EndSARS protest

Figure 2 and Table 2 above are respondents' valid identification as a witness of the EndSARS protest in Nigeria.

Research Question Three:

Which of the following motivated the EndSARS protest in Nigeria? You can tick more than one option

187 responses

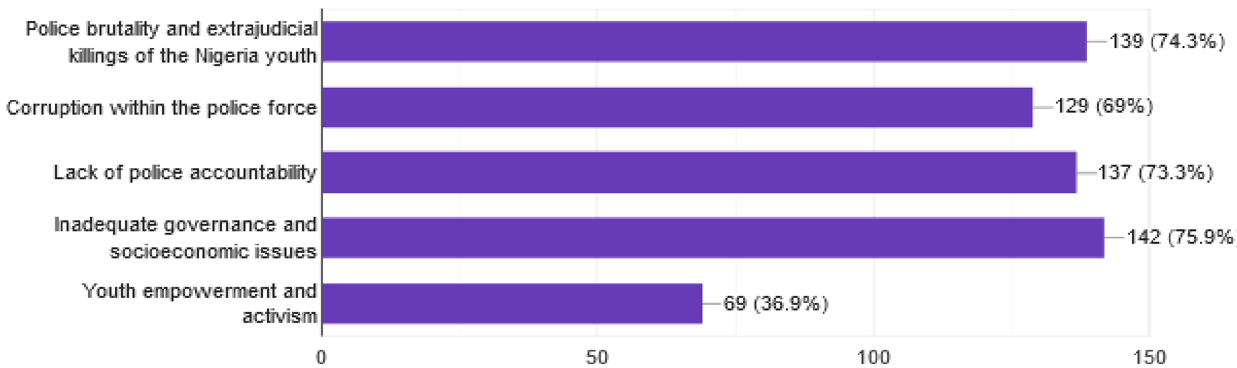

Figure 3: Identification of cluster of causes of the EndSARS protest in Nigeria

Causes of the EndSARS protest in Nigeria	Cluster of Response	Percentage
Police brutality and extrajudicial killings of the Nigeria youth	139	74.3%
Corruption within the police force	129	69%
Lack of police accountability	137	73.3%
Inadequate governance and socioeconomic issues	142	75.9%
Youth empowerment and activism	69	36.9%

Table 4: Valid cluster of causes of the EndSARS protest in Nigeria

Figure 3 and Table 3 are valid clusters of identifying of the various causes of the EndSARS protest in Nigeria.

Research Question Four:

Do you agree that the government has adequately addressed the demands of the EndSARS protesters?

188 responses

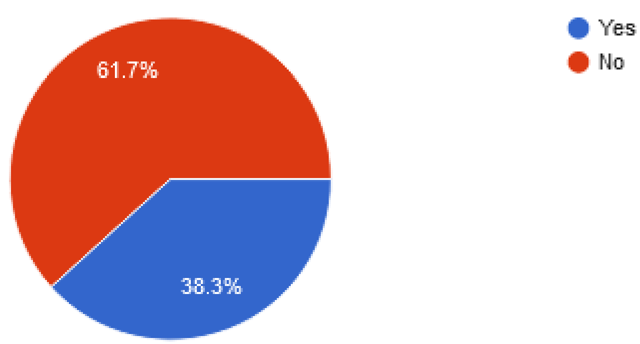

Figure 4: Confirmation of if the EndSARS demand has been sufficiently addressed

	Response	Percent
Valid Yes	72	38.3%
Valid No	116	61.7%
Total	188	100%

Table 4: Valid confirmation of if the EndSARS demand has been sufficiently addressed

Figure 4 and Table 4 are respondents' confirmation of the government's ability to address the EndSARS demand.

Research Question Five:

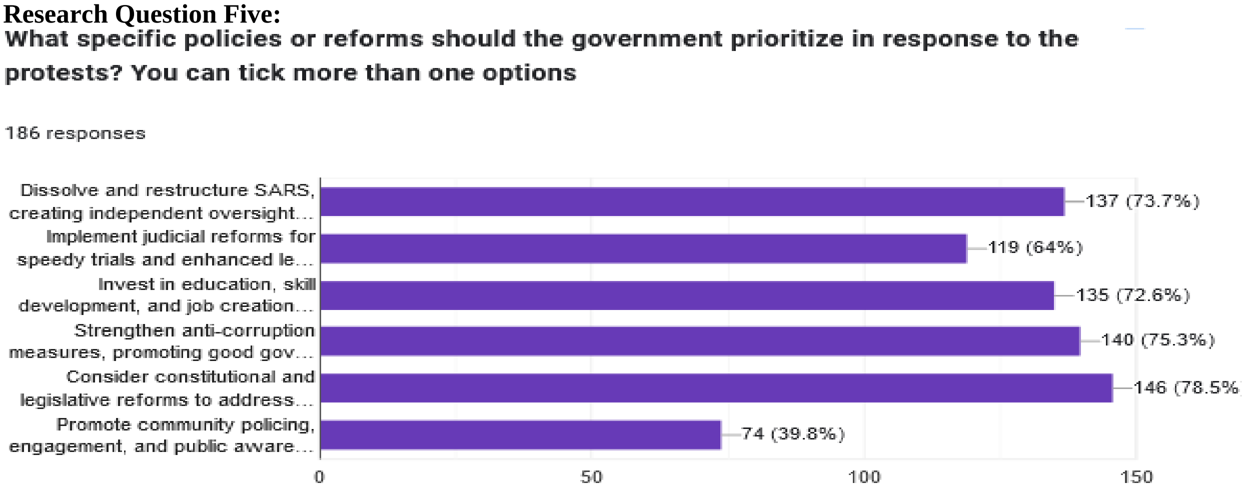

Figure 5: Identification of policies or reform in responding to the EndSARS protest in Nigeria

Possible policies and Reforms to respond to the EndSARS demand	Cluster of Responses	Percentage
Dissolve and restructure SARS, creating independent oversight for police accountability.	137	73.7%
Implement judicial reforms for speedy trials and enhanced legal protections against police abuse.	119	64%
Invest in education, skill development, and job creation for youth empowerment.	135	72.6%
Strengthen anti-corruption measures, promoting good governance practices.	140	75.3%
Consider constitutional and legislative reforms to address systemic issues.	146	78.5%
Promote community policing, engagement, and public awareness campaigns.	74	39.8%

Table 5: Valid cluster of identification of policies or reform in responding to the EndSARS protest in Nigeria

Figure 5 and Table 5 are a respondent valid cluster of identification of possible policies or reforms to respond effectively of the EndSARS demand.

6. Discussion of Findings

The data obtained pertains to the questionnaire distributed to the respondents in the study titled "Catalyzing Change: Analyzing the Dynamics and Impact of EndSARS Protests in Nigeria" is hereby analyse as follows. The data presented in Figure 1 and Table 1 provides a comprehensive overview of respondents' residential distribution across various geo-political zones in Nigeria. Notably, a majority of respondents reside in the South West (28.6%), followed by the South South (21.2%) and the South East (17.2%). This geographical diversity is crucial in ensuring a well-rounded representation of perspectives on the issues under investigation. Figure 2 and Table 2 shed light on respondents' experiences and awareness of the EndSARS protest in Nigeria. A significant majority (90.6%) affirm having witnessed the protest, while a smaller percentage (9.4%) indicate otherwise. This high level of acknowledgment indicates the widespread impact and visibility of the EndSARS movement among the study participants.

In Figure 3 and Table 3, respondents provide insights into the causes of the EndSARS protest in Nigeria. The identified clusters of causes include police brutality and extrajudicial killings of Nigerian youth (74.3%), corruption within the police force (69%), lack of police accountability (73.3%), inadequate governance, and socioeconomic issues (75.9%). This nuanced understanding highlights the multifaceted nature of the issues that fueled the protest. Figure 4 and Table 4 capture respondents' perspectives on whether the demands of the EndSARS protest have been sufficiently addressed by the government. A notable 61.7% of respondents express skepticism, indicating that there is a perceived gap in the government's response to the demands raised during the protest. The data in Figure 5 and Table 5 delve into respondents' recommendations for policies and reforms to effectively address the EndSARS demands. Key clusters of responses include the dissolution and restructuring of SARS with independent oversight (73.7%), judicial reforms for enhanced legal protections (64%), investment in

youth empowerment through education and job creation (72.6%), strengthening anti-corruption measures (75.3%), and considering constitutional and legislative reforms (78.5%). These suggestions reflect a comprehensive approach to addressing the systemic issues that led to the EndSARS protest.
Concerning the above, the findings reveal a diverse and informed respondent base with a deep understanding of the socio-political issues surrounding the EndSARS protest. The data underscores the importance of considering these varied perspectives when formulating policies and interventions in response to the demands of the EndSARS movement.

7. Conclusion/Recommendations

In conclusion, the EndSARS protests in Nigeria emerged as a powerful force for catalyzing change, transcending regional and socio-economic boundaries to become a collective expression of dissatisfaction with systemic issues. The dynamics of the protests, rooted in long-standing grievances against police brutality and a lack of accountability, underscore the urgency for comprehensive societal reform. The impact of the movement extends beyond immediate policy changes, permeating the national consciousness and sparking conversations on governance, human rights, and civic engagement. The resilience and unity demonstrated by diverse participants in the protests highlight the potential of grassroots movements to instigate meaningful transformations. As Nigeria navigates its path forward, the lessons from the EndSARS protests underscore the imperative for sustained dialogue, institutional reforms, and continued civic involvement to forge a more just and accountable society.

Concerning the above, it is therefore recommended as follows:

- Advocacy for comprehensive reforms within law enforcement agencies to address systemic issues contributing to police brutality and misconduct.
- Prioritize civic education initiatives to empower citizens with knowledge of their rights and responsibilities, fostering a more informed and engaged populace.
- Implement responsible media regulations to counter misinformation and enhance the role of media in shaping constructive public discourse.
- Actively involve and include the youth in policy-making processes, acknowledging their role as catalysts for positive change.
- Foster international collaborations and partnerships to leverage global support for human rights, governance, and accountability initiatives within Nigeria.

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Military Industrial Complex and National Security in Nigeria, 2015 – 2022

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Abstract. The ability to wage and win a war or to deter potential adversaries depends on the degree of technological wealth in the country, which should be seen to be adequately developed and functional. Therefore, the success of modern-day military forces is measured by their ability to develop and use unique technologies to effectively confront unique security challenges this entails the importance of military industries and technological development to the national security of any country. This study, therefore, sets out to discuss the relevance of Military Industrial Complex (MIC) in relation to the national security in Nigeria between 2015 and 2022. This study adopts the use of secondary source as its methodology, which will be accessed through published works, journal articles, internet sources and other secondary source materials. Some of the findings of this study are as follows; 1) Military Industrial Complex (MIC) began to be firmly established after the WW II. 2) a country's maintenance of a good national security is not unconnected with its ability to produce and develop a high level of local military arms and ammunitions through its MIC. 3) Nigeria's overdependence in arms and ammunitions' importation is affecting both her national security and economy. 4) between 2015 and 2022, Nigeria has spent more money importing military hardware. 5) the MIC in Nigeria is lagging behind other MICs even in some Third World countries like Brazil, India and South Africa, hence the need for its rehabilitation, upgrade and reinvestment. The study concludes that for Nigeria's national security and economy to be better, the government ought to invest more in the development of a viable and strong MIC to drastically reduce her high dependence on foreign countries for her national security.

Keywords: MIC, National Security, Nigeria, Technological Development, Third World Countries

1. Introduction

The responsibility to protect and ensure the safety of lives and properties of the citizenry within the territory of each state has been and will continue to be the task of the government of every country. However, the ability of a state to guarantee an atmosphere of peace, stability and development within its territory depends largely on the efficient measures set in place to prevent and respond to the sources of threats which endanger the lives, values, and assets of the citizens. The success of this depends on the state not only having the quality of security officials engaged with the task of providing adequate security but also on the availability of the necessary equipment (weapons, ammunitions, etc.) needed to perform the task of maintaining the defence and security of the state.

In the light of the above, nations strive to enhance the capabilities, capacity, effectiveness and efficiencies of their military technology. But, while developed countries produce most of their defence requirements, developing countries are faced with either importing their defence needs or striving to develop their own domestic industries. This has largely contributed to why the national security as well as the economy of the former is more improved and better than that of the later. Hence, the total absence or weakness, as the case may be, of MICs in developing countries has subjected them to high level of dependence on developed countries for their military needs in order to tackle their national security challenges. This does not only affect the economy of these dependent countries as huge amount of their budget is channeled towards this course, but also the quick supplies of these military needs in times of urgency as well as the quality and nature of these arms and ammunitions thereby jeopardizing their national security. These dependent countries also suffer in their national security when embargoes and sanctions are placed on them by their suppliers or developed countries. Thus, they are bound to be manipulated by the developed countries because of their high dependence on them for their national security, justifying, therefore, why the developing countries need to make the establishment of a strong MIC part of their national security priorities.

Nigeria has sought to produce her military equipment locally which informed the establishment of the Defence Industries Corporation of Nigeria (DICON) in 1964. But, several years later, DICON has not been able to meet its targets as it has not gone beyond the production of small arms and ammunitions with heavy dependence on foreign partners for many requirements. However, this is not totally the fault of the industry as it is faced with a lot of challenges, especially when stringent efforts are not made by the government to sustain the industry in its course. Therefore, for the weakness and short fallings of DICON and other MICs in Nigeria, the Nigerian Armed Forces depend heavily on the importation of military technology, both hardware and software. This overdependence on the procurement of military equipment from foreign countries is detrimental to the development of the country, depriving it of the growth of Research and Development (R&D) and MIC, thereby constituting a continuous drain on the nation's scarce foreign exchange and fundamentally compromising her national security. In fact, sometimes these nations 'conspire' to deny the military urgent and quick supply of as well as up-to-date defence equipment thereby jeopardizing our national security. It is therefore worthy of note that no country, including Nigeria, can develop and enhance her national security by continuously depending on other countries for military supplies without making cogent efforts to establish her own MIC and R&D so as to improve her self-reliance and drastically reduce her overdependence.

On this backdrop, therefore, this study will discuss the relevance of MIC in the Nigerian national security within the period between 2015 and 2022. To achieve this, this paper has been structured in the following sections: first, abstract (already treated above); second, introduction (also treated above); third, conceptual clarifications; fourth, MIC and Nigeria's national security between 2015 and 2022; fifth, factors inhibiting a well-developed MIC in Nigeria; and lastly, conclusion and bibliography.

2. Conceptual Clarifications

2.1 Military Industrial Complex (MIC)

MIC as the broad spectrum of relationship and support between the military and other strategic non-military establishments that are involved in the research and development of services critical to the sustenance and boosting of the state's capacity to meet its security needs. It relates to the existence of armaments industry to the economic and manufacturing base of the state. MIC also refers to a network of individuals and institutions involved in the production of weapons and military technologies. Though, states and empires in the past had similar organs or establishments like the modern MIC, but the beginning of the MIC is typically seen as having occurred at the end of WW II. In order to provide for the huge military needs during WW II, many domestic industries in the private sector converted their manufacturing centers to weapons and military manufacturing. These firms discovered that the reliable purchases of these weapons by the government created higher profit margins than the goods they previously produced, especially during times of war. This is the first step of creating the MIC. However, though these companies tried building industries similar to MIC, they never referred or called them MIC. Hence, the concept and idea of MIC was introduced by President Dwight Eisenhower of USA who, in his 1961 farewell address warned against the potentially strong influence and power generated by the military industrial complex that had been created through the massive military mobilization during WW II. Since then, the concept has flourished and is still flourishing till today.

2.2 National Security

National security is the protection through a variety of means (military, paramilitary and civil) of vital economic and political interests, the loss of which will threaten fundamental values and the vitality of the state. This connotes that the nation and its survival is uppermost to individuals, associations, political parties and pressure groups, military and para-military bodies. Hence, national security is not seen as an exclusive duty of the military and para-military bodies, but the shared concern of everyone thereby making every citizen of any given state a national security asset as well as security operative. A state is therefore nationally secured when it does not have to sacrifice its legitimate national interests to avoid war, and is able, if challenged to maintain them by war.

3. Military Industrial Complex and National Security in Nigeria, 2015 – 2022

Between 2015 and 2022, Nigeria cannot boast of having developed a strong and advanced MIC which is capable of producing most of the military requirements needed to ward off every kind of security threats and maintain a stable national security. This explains why Nigeria and the government of President Buhari relied more on the importation and purchase of military hardware and equipment for Nigeria's security agencies to tackle security threats. In his speech at the National Defence College in Abuja shortly after he assumed office in 2015, President Buhari stated that Nigeria must evolve viable mechanisms for near self-sufficiency in military equipment and logistics production complemented only by very advanced foreign technologies. This he further demonstrated when in 2018 he signed the Executive Orders 5 (EO5) directing ministries, departments and agencies of government to engage indigenous professionals in the planning, design and execution of national security projects and maximize in-country capacity in all contacts and transactions with science, engineering and technology components. More so, President Buhari reiterated and re-emphasized his position on the need to establish a viable MIC in Nigeria when in his opening remarks at a 2-day Mid-Term Ministerial Performance Review Retreat in 2021, he affirmed that it is time Nigeria starts building its own weapons to curtail dependence on foreign supply, hence had instructed the Ministry of Defence to create a modest MIC for the local production of weapons to meet some of the requirements of the country's armed forces, which would address Nigeria's over dependence on other countries for military equipment and logistics.

In the lens of the above, it reveals how much the then government understood the importance of establishing a strong MIC in Nigeria. It also reveals the effort of the government in actualizing this goal. This, probably, might be because of his background as a retired military officer. Hence, explains his strong position on the need to develop MIC in Nigeria, not only for its benefit to the economy, but also to the readily availability of military hardware and equipment for the military and other security agencies in tackling national security threats in Nigeria. Though, it should be noted that one must not be a military or security personnel before he knows the importance of MIC to any nation.

However, more than any other time since the return of democratic rule in 1999, the Nigerian Armed Forces (NAF) received more equipment and increased weaponry from the federal government during the administration of President Buhari (2015-2023), which was designed to contain the spiraling security challenges as the nation battled insurgents, bandits, rogue herdsmen, unknown gunmen and oil thieves. According to Nwezeh,

The Nigerian Air Force (NAF) acquired 38 aircraft since President Buhari assumed office in 2015. It procured 12 A-29 Super Tucano Fighter jets, 10 Super Mushshak fighter planes,
5 Mi-35M attack helicopters, 4 Augusta 109 helicopters, 3 J-F 17 Thunder jets, 2 Bell 412 helicopters, and 2 Mi 171-E helicopters…on the Nigerian Navy (NN), he stated that

The Nigerian Navy (NN) also acquired, between 2015 and 2023, 200 Riverine Patrol Boats and 114 Rigid Hall Inflatable Boats (RHIBs). It also procured 22 fast attack Boats, 14 Aerial
Vehicles (drones), 14 house boats, 14 River Town Boats, 12 Manta Class/Inshore Patrol Craft
(IPC), 3 Whaler Boats, 4 helicopters, and 4 Barges/Tugboats. Others include 14 House boats, 2 Seaward Defence Boats (SDB) And 4 Capital Ships.

For the Nigerian Army (NA) he asserted that,
The Nigerian Army (NA) also acquired hundreds of new equipment including VT-4 main battle tanks, SH 4 battle tanks, MRAPs, ARRV & Mine Sweepers, Infantry Fighting vehicles, and self-propelled howitzers. Others include armoured fighting vehicles, mountain climber bikes, STI light tanks, 700 troop-carrying vehicles all assembled in Nigeria among others.

Although, it is undisputed that the above procurements have aided significantly the military operations in one way, but in another way it keeps draining the economy of the country which also forms part of the national security of the country. Hence, dependence on foreign procurement of military requirements is aiding military operations, and at the same time, detrimental to the national security of Nigeria with the later far significant than the former. This would have been different if sufficient money and efforts were invested in the development of MIC in Nigeria. It should be noted that within the period of this study, the budgetary allocation to defence and security was at increase. Between 2016 and 2022, Nigeria spent nearly $20billion on defence and security with China as the largest foreign supplier of military equipment to Nigeria since 2007. In 2019, Nigeria and the Chinese North Industries Group Corporation Limited signed weapons supply contract, which worth about $152million and included VT-4 main battle tanks, STI light tanks, SH-5 self-propelled 105mm howitzers, Buffalo vehicles, Armoured guard booths, etc. these were offloaded into Nigeria in 2020. In the fiscal year 2022, the Nigerian Ministry of Defence spent about $15billion on capital expenditure for military security operations; $1trillion on defence operations and the procurement of military hardware, upgrade of utility vehicles, and arms and ammunitions.

Inasmuch as it is unarguably that the various military procurements within the period of study beefed up security operations, it is also unarguably that Nigeria faced various intense security threats within the same period. One thing is certain, no matter how friendly a country is with another, it cannot sell to her the best military equipment to tackle her security challenges, hence will mostly be attained if the country has her own well developed MIC. This is to say that national security can best be sustained and readily responded to with a strong MIC developed. For instance, if USA had not developed her own MIC during WW II, where would she had quickly purchased the atomic bomb used against Japan in Hiroshima and Nagasaki, which had a tremendous and significant impact to the end of the war? Or, which country would have willingly sold out such a powerful weapon to her? The answers are simply nowhere and no country would have sold out such weapon because it forms part of the nation's power. Secondly, had the defunct Republic of Biafra no developed her own local weapons during the Nigerian Civil war (1967-1970) through her Research and Production Unit, it is so obvious that the war would have not lasted the way it did. In essence, not only that a strong MIC boosts a country's power to respond easily and quickly to her national security, it also makes her a strong force to be reckoned with. Additionally, when a state relies heavily on foreign acquisition, its economic cost increases, especially when it is faced with security challenges and hence, this predicates the importance of MIC and strong manufacturing industries as a crucial factor in effectively promoting national security. This significantly informs why Russia pushed hard for her industrialization process in the 1930s under Joseph Stalin, especially in light and heavy industries, and also some Third World countries like Brazil, India and South Africa pushing hard in the 1960s for an enhanced MIC in their various countries. Of course, we can see the results of their efforts today as far as their national security is concerned.

Therefore, no country can comfortably and effectively combat her national security threats without a strong MIC vehemently developed in such country. Nigeria speaks volume of this assertion within the under study. The various security threats in Nigeria within this period should have been a necessity that propels a stronger push for invention (development of a viable MIC) instead of relying more on foreign procurements. In addition, delay in quick supplies, readily available of sophisticated weapons and ammunitions at all times, quality of weapons supplied, embargos, self-reliance, safety of the national economy, etc should have also serve as a necessity for the development of a strong MIC in Nigeria within this period of study, especially with increasing security threat. Hence, the more the security challenges, the more needful for the development of a viable MIC. It is very much possible that these foreign suppliers, directly or indirectly, fuel some of these security challenges for their arms business to keep booming. Because, the more security challenges a country like Nigeria faces, the more money the foreign arms suppliers make since they not only supply to Nigeria, but also to terrorists and insurgents. Meanwhile, it is worth acknowledging here the efforts of DICON in collaboration with an indigenous arms company, Proforce Defence Limited, in the manufacturing of the Mine Resistant Ambush Protective (MRAP) vehicle in 2021 named "Ezugwu" in honour of Gen. Victor Ezugwu on whose stewardship as the Director General (DG) of DICON the MRAP was manufactured. The Ezugwu MRAP is reportedly armoured against small arms fire and using flat bottom armour technology, its hull can withstand a 7kg TNT explosion and its wheel can withstand a 12kg TNT explosion. This is a high indication that DICON as well as other military industries have the capacity of producing the military requirements in Nigeria for our national security when pushed harder and enhanced with significant government support. In fact, this can be seen as a breakthrough for DICON as it has gone beyond the production of small arms and ammunitions with heavy dependence on foreign partners for many requirements.

On his visit to Washington in 2015, Buhari accused US of "aiding and abetting" Boko Haram in the past by refusing to sell weapons to Nigeria. This US act was as a result of a US law preventing the government from selling arms to countries like Nigeria on the basis of human rights abuses. This US' stance had effectively stopped other Western countries from selling sophisticated military hardware to Nigeria. Also, according to Akinyemi, the Nothern Elders Forum (NEF), through its Director of Publicity and Advocacy, Hakeem Baba-Ahmed, asserted that in 2015 the Buhari's government requested for US military support in the form of Super Tucano jet fighters for the Nigerian Air Force (NAF). But, two years later, that jet delivery was rescinded, reasons hinged on the poor religious relations in Nigeria. All of these references highlight the difficulty and complexities Nigeria faces in respect to her national security as her a result of her overdependence on foreign supplies for her military requirements. Of course, when these weapons and ammunitions are not readily supplied and made available, the fight against national security threats suffers. On the other hand, when huge capital is invested in steady procurement of these military requirements, as in some cases within the period under study, the economic aspect of Nigeria's national security suffers to. Hence, the need for a viable MIC in Nigeria to achieve less import of these military requirements, more sophisticated local production, and improvement of the country's national security in all angles remains a crucial one. On this backdrop, it is worth mentioning here that in 2020, the then Chief of Army Staff, Lt. Gen. T. Y. Buratai, was optimistic that with the state of the transformation in infrastructure, equipment and general facilities of DICON, Nigeria is on the path of attaining self-sufficiency in military armaments and hardware. This clearly indicates not only that Nigeria has all it takes to establish a strong MIC, but also that she can do so if necessary conditions and variables are in place. This drives us to factors inhibiting the development of a strong MIC in Nigeria.

4. Factors Inhibiting the Development of a Strong MIC in Nigeria

Just like the fate of other non-military industries, a lot of factors are militating against the development of a viable MIC in Nigeria. Among many factors, five will be discussed in this section.

4.1 Inadequate equipment and funding of R&D

According to Ogunkale, one of the major problems DICON is facing is the absence of a well-equiped and well-funded R&D. This, on its own, has not only affected the efficiency and productivity of DICON, but the development of a viable MIC in Nigeria. In his own view, Adoba asserted that Nigeria's technological base is weak as a result of the lack of investment in R&D. Diligent R&D into military weapons systems, equipment and platforms would eventually lead to self-reliance in the production and maintenance of such weapons systems and platforms.

4.2 Overdependence on Import of Military Equipment

Nigeria, over the years, highly depends on the import of equipment which is not sustainable due to foreign exchange limitations. The over reliance on foreign supplies is a big challenge to self-reliance through the development of a strong MIC. The more Nigeria highly depends on foreign countries for her military requirements, the more she finds it difficult to look inwards for her self-development. Also, over reliance on foreign supplies makes Nigeria feels she can't produce such things she is importing of which a strong and sustainable import substitution strategy, like in the case of Brazil, can go a long way in minimizing this over reliance on foreign supplies and further aid self-reliance.

4.3 Policy Implementations

Nigeria is among the best policy making countries in the world, but unfortunately these policies are only good on papers without adequate implementations. These government policies, if adequately implemented can help the development of a strong MIC in Nigeria that can produce military hardware to support military operations on sustainable basis. However, this inadequate policy implementation is not unconnected with high corruption (most especially in terms of embezzling and siphoning funds meant for arms and ammunition procurements) and inadequate political will of the Nigerian leadership.

4.4 Poor Economic and Industrial Base

The development of a strong MIC in Nigeria can adequately be supported by a strong and virile economic development and a good reflection of how strong a national economy is would be found in the nature of the industrial base that the nation exhibits. This is obviously lacking in Nigeria as she is very much unstable in economy and has no strong industrial base. This explains why she imports virtually everything. Poor economy and industrial base to support and supply the MIC with the necessary raw materials inhibits its development in Nigeria.

4.5 European Imperialism

Inasmuch as various internal factors are standing in Nigeria's way of developing a strong MIC, external factors are not totally left out of the picture. European imperialism has been and is still one of the major hindrances to Nigeria's ability to develop a strong

MIC in particular and viable industries in general. The Western, and even Chinese and Russian powers will be very much uncomfortable if a strong MIC is developed in Nigeria. Apart from losing billions of dollars and markets, a Nigerian arms industry, if well developed and operated, will limit their domination in the country's internal affairs and strengthen her diplomatic muscle.

5 Conclusion

The importance and significant contribution of a strong MIC in Nigeria in particular and all over the countries of the world in general cannot be overemphasized. A strong MIC in Nigeria will go a long way in aiding national security, both in military and economic perspectives. This can be very much feasible if an adequate infrastructure, especially 24-hours electricity power supply is established; re-awakening of strategic industries wasting across the country, which will improve t industrial base for the development and sustenance of MIC; skillful and innovative personnel in the design, innovation and development of high quality military weapons system, hence the study of military technology should be established in Nigerian institutions, particularly in institutes of technology and the Nigerian Military institutions. Other significant factors that will aid the development of a strong MIC in Nigeria include; the enhancement of a sustainable R&D programs in higher institutions and military establishments; availability of adequate finance to companies like DICON to promote domestic production of defence hardware; consistency in implementation of policies and recommendations; etc. Therefore, national security and defence could be enhanced in Nigeria if a resilient MIC capable of providing the input necessary to create a well led national security and defence component to defend a her from security threats exists.

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Exploring Nexus between Transportation System and Economic Development in Nigeria: A Case of Railway Passenger Travel

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Abstract. Studies frequently explored the relationship between economic performance and transport investments. However, how the performance of the economy relates to the usage of transport in Africa and Nigeria in particular is poorly explored prompting investigation on the nexus between railway passenger travel and economic development in Nigeria. The study employed the Vector Auto-Regressive (VAR) Model to analyse the 60-year annual time series data of railway passenger movement, annual GDP, and inflation. Results indicate about 72.5% of the variables entered in the model accounted for 72.5% of changes observed in railway passenger traffic with Lag 1 of passenger travel exerting the most substantial influence on the output. The result further shows Inflation and GDP (x= 0.485223; P= 0.7846.) as well as their lags are redundant in forecasting the 60-year data. The study concludes that economic performance does not influence travel by railways among passengers using railways in Nigeria.

Keywords: Economic performance, Railway, Passenger travel, Transportation system

1. Introduction

The interplay between transportation systems and economic development has attracted substantial scholarly attention and policy focus worldwide. This attention stems from the dynamic relationship rooted in the recognition that transportation systems serve as vital conduits of economic activity. By facilitating the movement of people, goods, and services, these transport modes serve as catalysts in the shaping of a nation's development trajectory (Todaro & Smith, 2020; Fujita & Thisse, 2013; World Bank, 2018).
Transportation, acting as a vital conduit for economic vitality, exerts a profound influence on the economy and overall development by enhancing access to economic endeavours, expediting urbanization, encouraging infrastructure investment, and fostering regional development. Given the unequivocal correlation between these phenomena, transport operations, whether involving passengers or goods should have a short- or long-term influence on travel behaviour. Given such importance in shaping development, the relationship between transport and indices of the economy should be continuously mapped at the aggregate level. Considering the foregoing, this study investigates the nexus between railway passenger travel and economic development in Nigeria, with a specific focus on the impact of GDP and inflation on railway passenger travel patterns.

In Africa and Nigeria specifically, studies are unequivocal on the contribution of the railways in stimulating rapid economic growth in Nigeria. The introduction of the railways transportation in 1898 was a major boost to the agrarian economy in the colonial era. The impact of the railways on agriculture and the country’s economy in the colonial era was profound. Agriculture was noted to have engaged up to 70 percent of the country’s workforce and also contributed up to 60 percent of the nation’s Gross Domestic Product (GDP).

However, the discovery of crude oil in the 1950s brought about a gradual decline in attention to investment in the agricultural sector and the railways following independence in 1960. Nigeria shifted from agriculture to oil as the chief export earner on one hand, on the other, there was a neglect of railways by the government with overwhelming investment in the road mode. Invariably, the transition from an agrarian to an oil-based economy affected Nigeria’s transportation architecture. The new oil economy has also suffered its misadventure. The gains from the oil boom era of the 1970s were compounded by oil price volatility and economic fluctuations that set the country's economic performance in persistent decline. The period from 1980 in Nigeria could also be associated with a long period of poor performance of both the economy and railway service in the country.

Interestingly, the recent efforts to diversify Nigeria's economy away from a mono-product-dominated oil-based economy have repositioned it as the largest economy in Africa, surpassing South Africa. This period again coincides with diligent and audacious efforts to revitalize and modernize railway operations in the country. This intervention brought about a resurgence of passengers using the old narrow-gauge railway service across the country. Since the relaunch of the moribund service in the year 2010, ridership recorded a remarkable increase despite its service quality shortcomings. For example, between the year 2012 and 2014 a 285% surge in passenger traffic was recorded (NRC, 2015). This raises questions on the possible factors driving the surge in passengers since critical service quality questions have been observed on the narrow-gauge service. It is therefore incumbent to interrogate possible arguments and justification for the surge from a macro-economic standpoint.

Scholarly works such as Anfofum, Saheed, & Iluno, (2015) found Air transport contributing significantly to the Nigerian economy. Another study by Kayode, Onakoya & Abiodun (2013) that investigated transport infrastructure investment and economic development found transportation playing an insignificant role in the determination of economic growth in the country. Scholarly works on railways in Nigeria such as Odeleye (2000), Ibe & Ogwude (2008), Oni & Okanlawon (2012), Ademiluyi & Dina (2011), Dowden (2013) among others, focused on policy and operational issues of railway transport in Nigeria employing descriptive analytical tools. Furthermore, another study by Adegoriola, Siyan, and Wafure (2020) that investigated the influence of Nigeria's GDP on railways freight and passenger volume omitted other vital economic indicators such as inflation.

In light of the foregoing, this study thus bridges a knowledge gap by examining the intricate relationship between GDP, inflation, and railway passenger travel in Nigeria. The study has the following objectives:

- Examine the influence of Nigeria's GDP and Inflation on passenger travel by railways in the country.
- Determine any strategic influence of Nigeria's GDP and Inflation on passenger travel by railways in the country.
- Determine the best model to forecast passenger travel using the 60-year data.

This study is important because it offers a nuanced perspective on the dynamics of economic development on how people have travelled by railways in the country. The importance and relevance of this study lie in shedding light on the potential interplay between transportation processes and the economy. Insights from the study contribute significantly to the broader academic discourse on the nexus between transportation systems and economic growth, potentially advancing theoretical understanding in this field and case study.

2. Literature Review

2.1 Empirical Review

Numerous studies have explored the intricate relationship between transportation infrastructure and economic growth across various global contexts. In China, Hong, Chu, and Wang (2011) delved into the role of different transport infrastructure types, revealing significant impacts on economic growth, albeit with variations based on the type of infrastructure and region. Helling (1997) emphasized the historical importance of adaptable and flexible infrastructure investments in driving economic development.

In the Middle East and North Africa (MENA) countries, Saidi, Shahbaz, and Akhtar (2018) examined the impact of transport energy consumption and infrastructure on economic growth.

Meanwhile, Owen, Hogarth, and Green (2012) highlighted the connection between accessible transportation and skill development, which boosts local productivity and economic growth. Interestingly, their findings contrasted with those of Hong, Chu, and Wang (2011) in China, where airway transport's impact was comparatively weaker. Lee's (2021) observations on the relationship between transport infrastructure investment, agglomeration, and firm productivity also contribute to our understanding of infrastructure's influence on economic growth.
In Europe, Revoltella, Scarpetta & Vanhala (2016) emphasized infrastructure's role in linking local

businesses with global growth opportunities, particularly during economic downturns. Alam, Li, Baig, Ghanem & Hanif (2020) explored the transport infrastructure-economic development relationship in Pakistan, revealing a long-run and causal connection. Cantos, Gumbau-Albert, and Maudos (2005) examined transport infrastructure's impact on regional growth in Spain, highlighting significant spillover effects. Additionally, Cho and Choi (2020) emphasized the synergy between transport accessibility, industry productivity, and economic growth.

In sub-Saharan Africa, Njoh's research (2000) established a positive association between transportation infrastructure and economic development. Muvawala, Sebukeera, and Ssebulime (2020) for instance uncovered complex dynamics in road transport infrastructure investment, emphasizing the importance of proper planning and coordination.

In Nigeria, studies have specifically explored the relationship between transportation and economic development. Miapkwap and Ola (2017) found a positive relationship between transportation and economic development. In contrast, Kayode, Onakoya, and Abiodun (2013) suggested an insignificant role of transportation in determining economic growth in Nigeria. Tolulope and Taiwo (2013) even noted an inverse relationship between rail transport and economic growth, questioning the effective contribution of rail infrastructure.

Nonetheless, despite these insights, there remains a significant gap in understanding the nuanced factors affecting rail passenger travel in Nigeria and its intricate connection to the nation's economy. As Hills (2001) associated decreasing movement of people and goods with slower economic development, further research is imperative to explore the specific economic drivers and barriers influencing rail travel in Nigeria and its potential contributions to the nation's economic growth. While the relationship between transportation and economic development exists on a global scale, the gap in understanding the rail passenger travel dynamics within the economic context necessitates further investigation.

2.2 Theoretical Framework

The theoretical foundation for research on railway passenger travel and its economic impact is rooted in two key dimensions shaped by natural resources and changes in transportation services. This framework, drawing inspiration from Wilson (1973), examines the variation in study outcomes through (1) the creation of economic opportunities influenced by regional resources, changes in transportation, and commodity prices, and (2) responses to these opportunities, which hinge on awareness and attitudes towards economic change.

Transportation serves as a vital link for production factors that enables the efficient exploitation of geographical advantages and foster economies of scale and scope. In essence, it facilitates the optimal allocation of resources and production. This research builds on these principles to explore how railway passenger travel contributes to economic growth, considering both the generation of opportunities and the responses of individuals and regions to these opportunities.

3. Methodology

The data used in the study emanated from secondary sources. Times series annual data on railways Passenger movement, GDP and Inflation for 50 years was obtained from NRC and the National Bureau of Statistics. Data was analysed using the Vector Auto-Regressive (VAR) Model. The VAR model is commonly used in time series analysis to study the dynamics and interactions among multiple time series variables to establish causal relationships particularly short/long-term influences between the dependent and independent variables. Variables entered into the model include annual railways passenger data, the annual GDP of Nigeria and the annual average of Nigeria’s national inflation. The computer statistical package E-View was used for the analysis.

The seven steps are involved in using the VAR model; these include model specification, a stationary test of the series, transformation and normalization of the data set, determination of the optimal lag length, running the unrestricted VAR, running causality test and finally, the performance of diagnostic checks. The restricted VAR model uses the Ordinary Least Square method to test the significance of the coefficient of the independent variables. The ultimate lag length of the model is chosen through guidance using information criterion such as AIC, SC, and HQIC. The test of multicollinearity, heteroskedasticity and autocorrelation measures were used to confirm the good fit of the final VAR Model. The results of the various tests before and after running the VAR model are attached as appendices.

The model specification describes a general *p*th-order VAR can be expressed as;

$$y_t = c + A_1 y_{t-1} + A2 y_{t-2} + \ldots\ldots A_p y_{t-p} + e_t \ldots\ldots (1)$$

The variables of the form y_{t-i} indicate the dependent variable's value of passenger travel at i periods earlier, otherwise called the "i*th* lag" of y_t. The variable c is a k-vector of constants serving as the intercept of the model, A_i is a time-invariant $(k \times k)$-matrix and e_t is a k-vector of error terms.

A three-variable VAR model utilised in this study shows the log of annual passenger travel, log of GDP and the log of inflation expressed in level terms as;

$lnpsg_t = ą + \Sigma_{l-i}{}^{k} = 1\beta_i \ lnpsg_{t-1} + \Sigma^{k}{}_{j-1} \ \phi_j \ gdp_{\ t-j} + \Sigma^{k}{}_{m-i} \ \phi_m \ inf_{\ t-m} + u_{1t}$.. (2)

The maximum lag length is k, while "a" is the intercept or constant of the equation.

The 60-year annual time series data for the three variables from 1960 to 2019 are attached as an appendix. The descriptive statistics result of the series indicates that the original data violates several assumptions for parametric statistics in terms of their distribution. Essential among this is the normality of distribution and autocorrelation of these data sets. The new values of the transformed series are presented as part of the table attached in the appendix.

The first-order differencing of each of all three variables made each of the series stationary or de-trended. The confirmation that the new series is suitable comes from the Augmented Dickey-Fuller Unit Root Test of the new normalized variables presented as part of the appendix.

The first of the four-step process is determining the optimum Lag Order to be used in the final model for the three variables. The Schwarz Information Criterion (SC), and the Hannan-Quinn information criterion indicate that the optimal lag length is significant at a 5% confidence Level at Lag 1 for all selection criteria. In other words, the optimal lag length to be used in running the unrestricted VAR model ranges between the first lag order of the three variables.

4. Result and Discussion

4.1 Result

4.1.1 Influence of Nigeria's GDP and Inflation on passenger travel by railways

The results of the unrestricted VAR (Vector Autoregression) model that examined the relationship between annual railway passenger travel and lagged independent variables, GDP and Inflation, are presented in Table 1 below.

Firstly, when it comes to passenger travel, the most influential factor is the past year's passenger travel (lag-1). This variable shows a high T-statistic of 5.98187, signifying its significant association with current annual passenger traffic. It contributes to approximately 93.50% of the prediction of current passenger traffic, all other factors being equal. However, the Lag-2 of Passenger Travel doesn't make a significant impact on passenger travel, contributing a marginal 2.14% (T= -0.12575).

On the other hand, when considering GDP as an independent variable, GDP at lag 1 does not significantly affect passenger travel, contributing only around 0.13% and having a T-statistic of 2.02753. Lag 2 of GDP also fails to show a significant association, contributing a marginal 0.13% and having a T-statistic of -2.06243. Similarly, annual inflation at Lag-1 doesn't have a substantial impact on passenger travel, contributing only about 0.05% and having a T-statistic of -0.25016. Lag 2 of inflation has even less influence, contributing merely 0.04% with a T-statistic of 0.21081.

In terms of the overall model, the combined variance, as indicated by the adjusted R-square, stands at 0.749134. This suggests that the collective influence of all independent variables at play accounts for approximately 74.91% of the total variation in annual railway passenger travel. The remaining 25.09% of variation can be attributed to factors not included in the model.

In summary, the analysis underscores the significance of lag 1 passenger travel as the most critical influencer of current annual passenger traffic. Meanwhile, lagged GDP and inflation exhibit limited predictive power in explaining variations in passenger travel. The model, as a whole, provides valuable insights into the factors affecting railway passenger travel in the context of GDP and inflation, although a substantial portion of the variation remains unexplained.

Table 1: Showing Result of Unrestricted VAR Model for Lag 1 and Lag 2

	Passenger	GDP	Inflation
Passenger (Lag-1)	0.934974 (0.15630) [5.98187]	13.85703 (35.6407) [0.38880]	4.702821 (12.7466) [0.36895]
Passenger (Lag-2)	-0.021423 (0.17036) [-0.12575]	-34.73847 (38.8464) [-0.89425]	-3.235022 (13.8931) [-0.23285]
R-squared	0.780493	0.954442	0.307226
F-statistic	24.88959	146.6511	3.104302
Log likelihood	29.07878	-236.9646	-186.5816
Akaike AIC	-0.901175	9.957740	7.901289
Schwarz SC	-0.630915	10.22800	8.171549
Mean dependent	0.498163	132.0941	16.98490
S.D. dependent	0.288261	144.2822	13.23261
Akaike Information Criterion	16.87315		
Schwarz criterion	17.68393		

Source: *Author's field study 2023*

The reliability test, conducted using the Augmented Dickey-Fuller Test, assessed the overall reliability of our forecasting model. This evaluation aimed to identify any potential issues related to autocorrelation within the data at different lag levels. The results of this test yielded a mixed outcome. Specifically, at Lag 1, the probability value for the autocorrelation test was found to be 0.7440. This value suggests that we do not have sufficient evidence to reject the null hypothesis, indicating the absence of autocorrelation in the series at Lag-1. In simpler terms, there is no significant autocorrelation at Lag 1. However, at Lag 2, the probability value was significant at a 99% confidence level. This result implies the presence of autocorrelation at Lag 2, which is a noteworthy finding. Additionally, the probability values of 0.2741 and 0.6281 indicated that there was no skewness or kurtosis observed in the data, respectively. Furthermore, the probability value of 0.8669 suggested the absence of heteroskedasticity in the model, meaning that there were no significant variations in the variability of the data.

In summary, the reliability test using the Augmented Dickey-Fuller Test revealed that while there is no autocorrelation at Lag 1, there is significant autocorrelation at Lag 2 in the series. Additionally, the data exhibited no skewness, kurtosis, or heteroskedasticity, indicating that the model is generally reliable for forecasting purposes.

4.1.2 Strategic influence of GDP and Inflation on passenger travel by railways in Nigeria

Following the confirmation of the VAR model's reliability, it becomes essential to confirm any long-term influence of the economic variables on passenger travel. The three variables were decomposed to reveal their immediate and long-term influence. This analysis helps illustrate the significance of the percentage variation in the dependent variable attributed to shocks from the two independent variables. Essentially, this decomposition allows us to move from a general model to a more concise one by identifying redundant inputs or coefficients. Furthermore, it enables us to gauge the long and short-term behavior of the variables in the model by measuring the relative impact these variables have on each other, providing insights into the forecast's percentage significance.

The result as presented in Table 2 below shows the short and long-term behaviour of the three variables following its decomposition over a five-year forecast period. In the short run, the forecast period encompasses the first two years of the decomposed variables, while the long run covers the third to the fifth year of the forecast period. The results reveal that annual passenger movement by railways in Nigeria exhibits a strong endogenous influence in both the short and long run of the forecast period. In the first year of the forecast period, the forecast error variance attributed to the independent variables shows a robust exogenous influence, with a value of 0.00000. This means that annual passenger travel by rail in the first forecast year is 100 percent self-predicting.

In the second year of the forecast, the forecast error variance decreases to 95%, with GDP contributing approximately 4.86% to the prediction variance. This suggests that GDP starts to have a small influence on the forecast. Subsequently, in the third year, the forecast variance further decreases to 92.29%, followed by 90.80% in the fourth year and 90.03% in the fifth and final year of the forecast. In contrast, GDP's influence in forecasting the dependent variable increases during the remaining forecast period, rising to 7.56% in the third year, 9.07% in the fourth year, and 9.85% in the fifth year. Conversely, the influence of the second independent variable, Inflation, declines in impact on the dependent variable, decreasing from 0.14% to 0.12% and further to 0.11% in the third, fourth, and fifth years of the forecast period, respectively.

In summary, within the short-run forecast period, the two independent variables exert a maximum influence of slightly less than 5% on the outcome of the dependent variable. However, in the long-run forecast period (years 3-5), the independent variables managed to double their contribution, reaching just under 10%, mainly due to the increasing influence of GDP. Despite these long-term contributions, neither independent variable can exert a critical influence on train travel, as the data series is endogenous or self-predicting in both the short and long forecast periods.

Table 2: Showing 5-year VAR decomposition of variables

Period (Year)	S.E	PASSENGERS	GDP	INFLATION
PASSENGERS				
1	0.14430	100.000	0.000000	0.000000
2	0.206069	95.10960	4.823264	0.067138
3	0.249831	92.29165	7.564708	0.143639
4	0.279408	90.80085	9.074080	0.125071
5	0.299583	90.03197	9.855478	0.112549

4.1.3 Model to forecast passenger travel using the 60-year data

The coefficients of the lagged values for the three variables have been regressed to determine their exact short-run contribution to the VAR model. Table C(1) which is the coefficient of the lag1 value of annual passenger travel has a coefficient of 0.878670 with a T-statistic value of 5.621932, is significant at a 99% confidence level with a P-value of 0.0000. The coefficient of C(2), the lag2 value of annual passenger movement, has a regression coefficient of -0.026292, which is not significant at a 95% confidence level with a P-value of 0.8778. The lag1 value of GDP is presented as C(3) with a coefficient of 0.001279 and a T-statistic value of 2.032553, this is significant at a 95% confidence level with a P-value of 0.0441. C(4), which is the Lag2 coefficient of GDP has a coefficient of the value of -0.026292 and is not significant at a 95% confidence level. C(5) which is the coefficient of inflation at Lag1 with a coefficient of -1.17E-05 and a T-statistic value of -0.006137 is not significant at a 95% confidence level with a P-value of 0.9951. The coefficient of C(6) the Lag 2 value of Inflation has a coefficient of 0.01157 is not significant at a 95% confidence level with a P-value of 0.5352.

Overall, only three of the coefficients entered into the model have significant values, including annual railway passenger travel at Lag1, GDP at Lag1 and Lag2. The Adjusted R-Square shows the combined independent variables account for about 73.00% of the variation in the annual volume of passengers using railways. The Durbin-Watson test shows there is no autocorrelation among the error terms of the independent variable.

The general equation for modeling the influence between the dependent and independent variables may thus be stated as:

PASSENGERS = C (1)*PASSENGERS (-1) + C (2)*PASSENGERS (-2) + C (3)*GDP (-1) + C (4)*GDP (-2) + C (5)*INFLATION (-1) + C (6)*INFLATION (-2) + C (7)…………….... (3)

There is, however, a need to move from the general model to a more parsimonious model by removing redundant variables from the model, to improve its predictability. The result of the Wald test confirms the redundancy or otherwise of the independent variables.

Restating hypothesis 1

H_o: Train travel in Nigeria is not significantly associated with its macro-economic variables
H_o: C(3)= C(4) =0
H_o: C(5) = C(6) = 0
From Table 3 below, the Chi-Square coefficient for GDP is not significantly associated with the volume of train travel at a 95% confidence level. We, therefore, fail to reject the null hypothesis that both lags of GDP do not significantly influence travel by train. Similarly, for inflation, the Chi-Square statistics at both Lags are not significantly associated with the volume of passenger travel by train at a 95%

confidence level with a Chi statistic of 0.485223 and a P-value of 0.7846. This infers the two lags of inflation are redundant in forecasting or modeling the volume of train travel in Nigeria.

Table 3: Showing Coefficient of Regression for Independent Variables

	Coefficient	Std. Error	t-Statistic	Prob.
C (1)	0.878670	0.156293	5.621932	0.0000
C (2)	-0.026292	0.170696	-0.154026	0.8778
C (3)	0.001279	0.000629	2.032553	0.0441
C (4)	-0.001378	0.000621	-2.219816	0.0281
C (5)	-1.17E-05	0.001904	-0.006137	0.9951
C (6)	0.001157	0.001861	0.621696	0.5352
C (7)	0.053725	0.085645	0.627302	0.5315
Determinant residual covariance 1785.421				
R-Square	0.762002			
Adjusted R-Square	0.729548			
STD. Error	0.147144			
Durbin-Watson Stats.	1.884146			
Mean of Dependent Variable	0.496275			
S.D	0.282941			
Wald test for lagged values of independent variables for redundancy				
C(3)=C(4)=0	Chi= 0.485223, df=2, P-value 0.7846			
C(5) =C(6)=0				

Source: Author’s field study 2023

The final model for the prediction of annual passenger travel is expressed as;
Annual passenger = C(1)*Passengers (-1) + C(3)*GDP (-1) + C(4)*GDP (-2)…................ (4)
(0.878670)*Passengers (-1) + (0.001279)*GDP (-1) + (-0.001378)*GDP (-2)…………….(5)

4.2 Discussion

The outcome of this study aligns with a study conducted by Sevil and Polat (2015) which found that economic performance has minimal influence on the travel behavior of air travellers in North America, Asia Pacific, and European markets in times of economic recession. The macro economy does not affect people who travel by air in the global air transport industry (IATA, 2020).

The findings of this study, in alignment with prior research, emphasize the persistent influence of past passenger travel patterns on current railway passenger traffic. This self-reinforcing pattern has been observed in various transportation studies and highlights the significance of historical data in forecasting and planning for rail infrastructure development. This consistency in findings corroborates the need for long-term strategic planning in rail transportation, as highlighted by Smith et al. (2020) in their analysis of rail travel in a European context.

Regarding the impact of GDP on railway passenger travel, our results are consistent with the nuanced relationship found in previous research. Similar studies, such as the work by Chen and Yang (2018) on rail travel in China, have identified GDP as a factor influencing rail travel demand. However, the relatively small effect size of GDP at lag 1 in our study aligns with their findings, suggesting that economic factors, while relevant, are not the sole drivers of rail travel demand. This concurrence with existing research reinforces the notion that policymakers should consider a multifaceted approach when addressing rail travel challenges. In the case of inflation, our study aligns with the consensus among transportation economists that inflation has a limited direct impact on travel behavior. The negligible influence of inflation on railway passenger travel is consistent with the findings of studies like the one conducted by Johnson et al. (2019) in the United States, where they found that consumer choices in travel mode were minimally affected by inflation rates. These consistent results

emphasize the need to prioritize other factors, such as service quality and accessibility when planning for rail transportation.
The variance decomposition analysis, which reveals the evolving influence of GDP and inflation over the short and long run, echoes the findings of Biehl and Poutvaara (2017) in their study of the long-term effects of economic factors on rail travel in Europe. Their research also emphasized the importance of considering both short and long-term dynamics when formulating transportation policies.

5. Conclusion

In conclusion, our study's findings align with existing research in the field of transportation economics, emphasizing the persistent role of historical passenger travel patterns and the nuanced impact of economic factors, such as GDP and inflation, on railway passenger travel. These consistent findings underscore the need for comprehensive, long-term planning and investment strategies in the rail transportation sector, taking into account a range of factors beyond just economic conditions.

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Appendix

Table 4.1 Showing: Annual Passenger Volume and Macro-economic Variables

YEAR	Passenger (Million)	GDP (Billion $)	Inflation	Passenger (NORM)	GDP (NORM	Inflation (NORM)
1960	7.99	4.196	6.9	0.69	-209.9	4.14
1961	9.82	4.467	6.9	0.77	-162.82	4.14
1962	11.06	5.165	6.9	0.86	-109.55	4.14
1963	12.01	4.909	6.9	1.04	-132.56	4.14
1964	11.29	5.553	6.9	0.88	-60.05	4.14
1965	10.63	5.874	6.9	0.83	-47.08	4.14
1966	11.62	6.367	6.9	0.99	-35.18	4.14
1967	10.01	5.203	6.9	0.81	-74.41	4.14
1968	6.92	5.201	6.9	0.65	-90.65	4.14
1969	8.01	6.634	6.9	0.7	-24.13	4.14
1970	8.94	12.546	13.8	0.73	5.31	21.65
1971	8.94	9.182	16	0.73	-13.78	25.04
1972	5.82	12.274	3.2	0.56	-4	-14.22
1973	5.13	15.163	5.4	0.54	14.2	-7.32
1974	4.34	24.847	13.4	0.51	22.76	20.38
1975	6.76	27.779	33.9	0.62	39.01	33.16
1976	7.49	36.309	21.2	0.68	69.04	29.95
1977	6.75	36.035	15.4	0.59	61.77	23.63
1978	6.75	35.528	16.6	0.61	54.36	26.54
1979	6.77	47.26	11.8	0.63	90.16	16.75
1980	4.92	64.202	9.9	0.53	164.4	13.15
1981	9.64	164.175	20.9	0.75	238.68	29.03
1982	11.61	142.769	7.7	0.95	230.42	9.34
1983	13.14	97.095	23.2	1.13	207.07	30.94
1984	15.55	73.484	39.6		178.21	35.88
1985	11.32	73.746	5.5	0.91	185.25	-3.58
1986	9.88	54.806	5.4	0.79	150.83	-7.32
1987	7.38	52.676	10.2	0.66	124.03	14.36
1988	4.2	49.648	38.3	0.48	110.6	34.44
1989	6.52	44.003	40.9	0.58	76.18	37.57
1990	6.35	54.036	7.5	0.57	130.72	8.67
1991	3.44	49.118	13	0.45	103.84	19.77
1992	1.75	47.795	44.5	0.26	97.03	39.62
1993	1.5	27.752	57.2	0.21	31.01	46.52
1994	0.78	33.833	57	0.03	46.78	42.32
1995	2.89	44.062	72.8	0.38	83.22	

1996	2.63	51.076	29.3	0.37	117.33	32
1997	2.95	54.458	8.5	0.41	137.4	11.6
1998	1.07	54.604	10	0.11	144.11	13.75
1999	1.79	59.373	6.6	0.3	157.59	-2.14
2000	2.61	69.449	6.9	0.36	171.27	4.14
2001	1.28	74.03	18.9	0.14	192.39	28.16
2002	0.99	95.386	12.9	0.07	199.66	19.15
2003	1.62	104.912	14	0.25	214.65	22.3
2004	1.75	136.386	15	0.28	222.43	22.96
2005	0.75	176.134	17.9	-0.03	247.23	27.33
2006	0.71	236.104	8.2	-0.11	256.12	10.65
2007	1.48	275.626	5.4	0.19	265.43	-7.32
2008	2.0	337.036	11.6	0.31	285.56	16.15
2009	1.29	291.88	12.5	0.16	275.21	18.55
2010	1.51	368.36	13.7	0.23	296.61	21.01
2011	3.49	410.335	10.8	0.46	352.08	14.96
2012	4.16	459.376	12.2	0.47	393.99	17.94
2013	4.33	514.966	8.5	0.5	471.33	11.6
2014	4.69	568.499	8.1	0.52		10
2015	2.58	494.583	9	0.33	424.26	12.53
2016	3.16	404.65	15.7	0.43	335.84	24.33
2017	2.59	375.745	16.5	0.34	308.51	25.77
2018	3.02	398.16	12.1	0.42	321.48	17.34
2019	2.93	448.12	11.4	0.4	370.98	15.55

Sources: Nigeria Railway Corporation; World Bank website; Statistical computation (2022)

Table 4.5: Showing VAR Reliability Test for Grouped Data

Auto-correlation test	L. M Stat.	P-Value	
Lag 1	5.958689	0.7440	
Lag2	22.53900	0.0073	
Multi Co-linearity			
Skewness (Joint):	Chi-Square 3.885513,	D.f 3,	P-Value 0.2741
Kurtosis (Joint):	Chi-Square 1.739998,	D.f 3,	P-value 0.6281
Jarcque-bera (Joint):	Chi-Square 5.625511,	D.F 6,	P-value 0.4664
Heteroskedasticity (Joint):	Chi-Square 58.87576,	D.F 72,	P-Value 0.8669

Source: Author’s field study, 2022

Table 4.3 Showing Lag order selection criteria for Unrestricted VAR model

Lag	LogL	LR	FPE	AIC	SC	HQ
Pass.						
0	-6.336011	NA	0.076451	0.266764	0.303261	0.280878
1	29.05224	68.20281*	0.021894*	-0.983718*	-0.910724*	-0.955490*
2	29.06774	0.029302	0.022693	-0.947918	-0.838427	-0.905577
GDP						
0	-347.9612	NA	18989.21	12.68950	12.72600	12.70361
1	-268.2364	153.6515*	1084.563	9.826777	9.899771*	9.855005
2	-266.4130	3.447803	1052.653*	9.796837*	9.906328	9.839178*
Infl.						
0	-220.7971	NA	186.3217	8.065348	8.101845	8.079461
1	-214.3311	12.46165	152.7406	7.866586	7.939580	7.894813
2	-211.4995	5.354229*	142.9100*	7.799984*	7.909475*	7.842325*

FPE: Final prediction Error, AIC: Akaike information criteria, Schwarz information Criterion, Hannan-Quinn information criterion. 5% confidence level.
Source: Author’s field study 2022

Table 4.2: Showing Augmented Dickey-Fuller test for unit root among variables

Variable	ADF Statistic (1%)	T- Statistic	P-Value
Railway Passenger	-3.560019	-6.812638**	0.0000
GDP	-3.555023	-5.961699**	0.0000
Inflation	-3.555023	-4.970290**	0.0001

**Significant at 0.01%. H0: Railway passenger, GDP, INFL has a unit root.
Source: Author’s field study, 2022

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Trends in the Development of University Education in Nigeria: Colonial and Post-Colonial Perspectives

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Abstract. Trends in the development of university education in Nigeria revealed limited efforts by both the missionaries and the colonial authority that pioneered modern education in Nigeria. However, since independence; there has been a gradual increase in the number of universities, their programmes and spread, as a result of the establishment of state, federal and privately owned universities. The objective of this study is to chronicle how we have come to where we are in the development of University education in Nigeria, bothering on the issues of quantity and quality outcomes. Historical research design was adopted with both primary and secondary sources of data and largely depended on documentary analysis. The findings showed that quantitatively, universities are growing rapidly, even becoming a regular attribute under successive governments. While this expansion is commendable, the attainment of quality and production of adequate manpower in critical facets of the nation's need is less desirable, in fact, has not been achieved. Findings further revealed that the astronomical increase of these institutions in the twenty-first century is not spared of inadequacies in staff needs, state of the art facilities and equipment, staff and students' welfare and other challenges; including drop in quality of graduates churned out, unemployment after school, poor funding, lecturers' agitations, indiscriminate proliferation of universities, brain drain, capital flight etc. It is therefore recommended that a positive political will is needed to change the inadequacies in the system for quality university education, in consonance with global best practices.

Keywords: Trends, Development, University Education, Colonial and Post-Colonial Perspectives.

1. Introduction

It is a wrong assertion or a deluding conclusion, particularly coming from the West; that African had no education before the advent of European colonialists or the Christian missionaries. This insinuation from the West had been dispelled by the Nigerian scholars like Fafunwa (1974), Osokoya (1989), Kosemani and Okorosaye-Orubite (2002) and others who maintain that in pre-colonial Africa, people lived successfully and had a way of passing their customs, values, norms and tradition down the generations, as its culture. This is the education that African had and was highly valued; because it served the need of their traditional society for peaceful co-existence, individual and communal progress, moral, intellectual, social and economic development experienced then, and this education has not departed our African traditional societies of today. Also, the relevance of the traditional form of education in the contemporary society cannot be treated with a wave of hand.

Nigeria as an African country also pursued and promoted this education which Abdulrahman (2014) describes as education that is indigenous to the people and communities where it is given for generational experience, hence, referred as traditional education. It is good to mention, as noted in the classification of Taiwo (1980), indicating the existence of education for special occupation in the traditional education. The education for special occupation is that which is received through initiation and induction e.g. witchcraft, sorcery, palm-reading, fortunetelling, priesthood, traditional medicine etc. This is the higher level of education in the traditional life, which is professional and characterized with specialisations, as listed.

Significantly, the coming of the Europeans actually changed the narratives, when education that involves reading and writing was introduced through the Christian Missionaries, first in the year 1515 at the palace of Oba of Benin by the Catholic Portuguese who joined in the explorers' journey than to Africa on the expedition to what is now known as Nigeria 1472. The Christian missionaries were the first Nigerian educators in the formal sense (Okorosaye-Orubite, 2002). This assertion is explained with the efforts of the different missionaries who pioneered formal Western education in Nigeria from 1842 down the line. Wesleyan Methodist arrival at Badagry on the 24th of September 1842 and the establishment of the first primary school in 1843, named Nursery of Infant Church. Subsequently, the Church Missionary Society (CMS, now known as the Anglican Church initially arrived on the 19th December, 1842 for evangelical survey and the eventual commencement of missionary activities in 1846 with the establishment of boys and girls' schools, and later the birth of the first secondary school in Nigeria in 1859 (Fafunwa, 1974; Osokoya, 1995; Kosemani & Okorosaye-Orubite, 2002; Abiri & Jekayinfa, 2010).

In the colonial Nigeria, there were many other missionaries whose efforts added to pioneering education in Nigeria. Presbyterian Church of Scotland in 1846; the Southern Baptist Convention in 1850, established a school at Ijaiye in 1853 and another one in Ogbomosho in 1855; Roman Catholic in 1868 with Padre Anthonio (Abdulrahman, 2014). In spite of the commendable efforts of the Christian missionaries at pioneering education in Nigeria, their activities were limited to the establishment of primary and secondary schools only. No attempt was made at the higher level of education.

Apart from the Missionaries, the colonial government is important in this historical account, though, the main and initial intention of colonial administrators according to Osokoya (1995), was for politics, trades/commerce and military. Educationally, the first colonial intervention came in the form of grants-in-aid at various times in 1872 and 1877 to the tunes of £30 and £200 respectively. The public outcry which persisted on the ways and manners the missionaries were dishing out education, informed why the colonial government began the promulgation of Education Ordinance, first in 1882, and later in 1887, 1916, 1926 etc. The pragmatic involvement in educational development can be reported of the establishment of the first government primary school, following the 1895 protest by the Muslims in Lagos and the eventual establishment of a primary school at Asogbon (Lagos Island) in 1899. In the establishment of secondary school, the first government (colonial) secondary school in Nigeria was the Kings College founded in 1909 and later the Queens College in 1927, both in Lagos.

1.1 Need for University Education

Since education has been regarded nationally and by the policy provision of the Federal Republic of Nigeria (2014) as an instrument par excellence for effecting national development; then, university plays significant roles in actualising this, with array of academic programmes and courses offered in the academic and professional areas of Humanities, Medicine, Law, Journalism, Banking and Finance, Engineering and Technology, Safety and Security, Agriculture, information and communication as well as the field of education itself; where teachers are raised as architect of nation building. It is good to note that universities engage in research as a primary requirement and through these researches that many breakthroughs and discoveries are made for survival of man and sustainability of the society.

It is based on the recognition of the relevance and importance of university education that, at various times in the history of Nigeria; university education continues to be featured attention in the administration of governments, fairly during the colonial era and impressively at the post-colonial era; where both the military and civilian governments at federal and state levels came to the realisation that development of the post-colonial Nigeria could be accelerated through university education, hence, the establishment of universities at different times of nation building.

In view of the foregoing, it is obvious, crystal clear and very definite that efforts of the missionaries did not go beyond primary and secondary levels and the colonial government's involvement in pioneering and developing education was initially with an unwilling disposition. However, agitations from the educated elites became an instrument that aided the emergence and development of higher education in Nigeria. Therefore, in this study; state of university education, with series of universities being established are captured and spatially rendered with their trajectories in the Colonial and Post-Colonial (Military regime and Civilian/Democratic Dispensation) eras.

Missionaries and the colonial government did not dabble into the provision of higher education. The colonial government was even not originally concerned about provision of education, but when the government came on board, only primary and secondary level were the only areas of attention. The need for higher education has been realized as tool that for human capacity development for the individual and fulfilling the manpower needs of the country. Many Nigerians had received higher education abroad and had theirs through correspondence, equipping them with different professional skills. On the other hand, the colonial administration was lackadaisical about the provision of higher education for the Nigerians, as they believed that provision of higher education would bequeath the natives with the effrontery to challenge the colonial authority. The pressure and agitations mounted on the authority eventually yielded the results that marked the beginning of higher education in Nigeria. When this happened, it was good for the country, as the birth of higher education resulted in development for the country, from human development, production of manpower, infrastructural development, and ground breaking discovery through research. Unfortunately, and over the years; things have started taking different turn and falling apart like the Umuofia village in Chinua Achebe's Things Fall Apart. Different manifestations and ugly consequences are now emerging. These call for concern and attention to nib all of these ugly trends in the bud.

1.2 Emergence of Higher Educational Institutions in the colonial Nigeria, before 1960.

The Independence of Nigeria came in the late 1960, but before this period, higher educational institutions had emerged. This emergence has its stories, with all that unfolded as agitations and dispositions from the natives and the colonial administration respectively. Desire for higher institutions is synonymous to development of the societies, no exception to Nigeria.

1.2.1 Historical Beginning of Higher Education in Nigeria

Development of higher education in Nigeria came within the pre-independence period (colonial era). The desire of natives for University in West Africa and indeed Nigeria was highly exhibited for over a century before it finally became a reality. It is, however, on record that some Africans; including Nigerians had had some sorts of higher education, but not on the African soil. As revealed in Fafunwa (1974), Samuel Ajayi Crowther was one of such early receivers of higher education when he was sold into slavery. Quite a number of other Africans were equally opportune to receive higher education abroad. Other early receivers of higher education before the establishment of University College, Ibadan were the first set of graduates of the University of London as external students in 1927 such as Odukoya Ajayi, Alvan Ikoku, J. S. Ogunlesi, S. A. Banjo and A. T. O. Odunsi (Omolewa, 2012).Also from 1930, Eastern Nigeria followed, but concentrated much energy on sending students to the United States for education. Another set of people became a generation that later constituted themselves as African nationalists and elites, in the agitation for better deals for the Africans and their education.

Aside from the existing secondary schools by the missionaries, voluntary agencies and those established by the colonial government, particularly the Kings College Lagos, established in 1909 and the Queen's College, also in Lagos in 1927, as well as other regional Governments' Colleges (secondary schools) such as Barewa College, Zaria in 1921; Government College at Ibadan, 1929 andGovernment College Umuahia; there was no education above secondary education in Nigeria. Following the pressures and agitations from Nigerian elites, the colonial administration was compelled to provide for further education; slightly above secondary education (post-secondary) which Osokoya (1989), Kosemani and Okorosaye-Orubite (1995) and Fafunwa (1974) informed, were created as further professional education centres; slightly above secondary schools in some government departments and parastatals like Agriculture and Railway. These post-secondary schools were the Central Agricultural Research Stations (CARS), established at Moor Plantation, Ibadan and another one at Samaru in Zaria. So also, the centre for Veterinary Medicine was sited at Vom in Jos and the Nigerian Railway Corporation's workshop in Lagos designated as the centre for engineering training; all providing sub-professional training for Nigerians before 1930s.

Significantly, the increasing awareness of few educated Nigerians (the elites) who felt very dissatisfied with the ridiculous reduction of Nigerians to the establishment of post-secondary centres, instead of higher institution, led to the criticisms and serious agitations which forced the Nigerian colonial government to consider the need for higher educational institution in Nigeria. This was eventually provided, to pacify the nationalists or pacify Nigerians who for so long had desired higher education in their native land.

With the merger of the two education departments of Northern and Southern Nigeria as one in 1929, Sir Eric R. J. Hussey, formerly the Director of Education in Uganda, who in 1925 established Makerere Higher

College in 1925 was redeployed and became the first Nigeria's Director of Education in 1929. Swiftly and in 1930, Hussey proposed three levels of education for Nigeria, just like he did in Uganda. Osokoya (1989:72) considers Hussey's proposal as that which provided a prototype of Makerere in structure and operation. This proposal therefore focused on the establishment of:

Primary level which should be six (6) years, replacing the initial eight (8) with local language as the medium of instruction. The curriculum was to include Agriculture, Hygiene, handicraft and interest in the local environment.

Secondary level which should also be for six (6) years and after which they can search for employment in any fields.

Vocational higher education level that vocational courses are to be provided and to ultimately grow to the British standard of university.

1.3 The Birth of Yaba Higher College

Following Hussey's proposal to the Nigerian parliament in 1930, eventually Yaba College was established in 1932. Yaba Higher College was the first Nigerian institution that provided higher education to train Nigerians as qualified personnel and provided the middle level manpower in the fields of medicine, engineering, teacher training, agriculture, forestry, commerce, veterinary medicine and survey. Yaba Higher College was officially opened in 1934, but admitted, accommodated its students and started academics first in 1932 at Kings College in Lagos; as a temporary campus. By the 1934 official opening of the College, students were already in their first, second and third years.

The establishment of Yaba Higher College was vehemently criticized and condemned by the Nigerians who preferred a university to the college. The reasons advanced for these criticisms and rejection were given that:

- The nationalists found the curriculum of the college too narrow, inferior to and incapable of meeting the needs of the country,
- The certificate of the college had no recognition outside Nigeria and
- The certificate only qualified Nigerians as junior staff and assistants in the colonial civil service.

With all the criticisms, Government turned deaf ears. Yaba Higher College existed for fifteen years and churned out a number of educated Nigerians who became ripe for administrative and technical positions in the Nigerian civil service as at independence in 1960. However and despite the long period of the College's existence, the nationalists did not relent in their agitation for a university. To this extent, Colonial Government was forced to set up two distinct commissions on the prospect for the establishment of universities in British colonies and specifically in Nigeria. The Asquith and Elliot Commissions were set up in 1943.

1.4 The 1943 Commissions on Higher Education

Two different commissions were established in the colonial Africa, to actualize the establishment of universities in the British colonial territories of Africa. The Asquith Commission was set up, focusing on the whole colonial territories in Africa while the Elliot's was for the West African sub-region.

1.5 Asquith's Commission

This commission was set up to consider the principles which should guide the promotion of higher education, learning, research and development of universities in the colonies; and to explore means by which UK universities and other appropriate bodies can cooperate to bring the principles to achievable ends. The Commission recommended among others, that universities should be established as soon as possible in areas not served by an existing one and should begin as University College.

1.6 Elliot's Commission

For the aggressiveness of elites in West Africa, Elliot's commission was set up in 1943, but earlier before Asquith; in response to the criticisms from West Africa, for the colonial restriction of the Africans in participating in the affairs of their own countries. The commission was set up to assess and report on the organisation and facilities of existing centres of higher education in British West Africa. Consequently, the commission was to recommend on the future development of universities in the areas.

The urgent need and development of university in West Africa was unanimously agreed by all the members. However, there were two shades of opinion on the reports of the Elliot's commission which were submitted as majority and minority reports, thus:

The majority report had it that three university colleges should be established– one in Nigeria to include faculties of arts, science and professional schools of medicine, agriculture, forestry, animal health and teacher training courses. The second university college was to be cited in Gold Coast with faculties of arts, science and institute of education. The third was designated for Sierra Leone with courses in arts and science, as well as intermediate level and teacher training course. On the other hand, the minority report contrarily recommended for the immediate establishment of only one university for the whole of West Africa which should be named West African University and to be located in Ibadan. It however recommended territorial Colleges for Sierra Leone and Gambia. It was upon the reports that British Parliament quickly deliberated on the Asquith Report and implemented the recommendations. However, the Elliot report waited for a year before any action was taken on it. Even then, it was another set of proposals which the Secretary of State for the Colonies sent to the Governors of the West African colonies. The proposals were along the lines of the minority report.

In this regard, it became obvious that the Colonial Secretary was indeed inclined and disposed to his earlier announcement to implement the recommendations of the minority report that favoured only one university to serve the whole of West Africa which Arthur Creech Jones, a former member of the Elliot's Minority Report who, despite protests had signed for only one university in the entire West Africa. Creech Jones was appointed the Under Secretary for the Colonies, following the July 1945 General Elections in the United Kingdom which his party, the Labour party won. According to Okorosaye-Orubite (2017), this was what the British officials in Nigeria saw as another opportunity to stall the development of university education in West Africa by pressing for the implementation of the recommendations of the minority report. This was however, met with resistance from the elites, including the NUT under Rev. I.O. Ransome-Kuti who was a signatory to the majority report, requested for more than one University College in Nigeria because of its size, population and Cambridge School Certificate successes

With the resistance and oppositions by the African elites, the Inter-University Council for Higher Education in the Colonies which was earlier instituted in March 1946, based on the recommendations of the Asquith Commission, sent a delegation to West Africa headed by Sir William Hamilton-Fyfe in December 1946. The delegation was to report on whether there should be only one university college or more. The Inter-University Council Memorandum on Higher Education in West Africa in 1947 and Secretary of States' Despatch of 16th August, 1947 on Higher Education in West Africa considered the resolve and willingness of the Gold Coast Legislative Council, backed with readiness to fund both the capital and recurrent expenditures for the desired university college, soon as approval is given. Consequently, Hamilton-Fyfe's delegation recommended that a university college be established in the Gold Coast to be funded mostly from territorial funds. This, the Colonial Secretary, Mr. Creech Jones accepted and subsequently the University Colleges of Ibadan and Legon were established in 1948.

Immediately, the sum of £1,500,000 was made available from the Colonial Development and Welfare Fund for starting the University College, Ibadan; and earlier in May 1947, Dr. Kenneth Mellanby appointed principal designate (Fafunwa, 1974 and Okorosaye-Orubite, 2017).

1.7 The Birth of a University – The University College, Ibadan.

The resistances and oppositions from all angles to the implementation of minority report, of establishing only one University to serve the whole of West Africa culminated in the establishment of University Colleges in Ibadan (Nigeria) and Legon (Ghana) in 1948. For the University College in Ibadan, an approval was granted for the transfer of about 104 students of Yaba Higher College to form the foundation students of the new university. Dr. Kenneth Mellanby was appointed the first principal of the University College Ibadan.

For a very long time that Nigeria longed for the establishment of a university and that eventually one was established. One would have expected it according to Kosemani and Okorosaye-Orubite (1995) that Nigerians would see the establishment of University College Ibadan as a welcome development, but no sooner than its establishment than the general public and the press were antagonistic to this new university that the very first five years were characterised with criticisms and agitations for full university and not University College.

There were a lot of discriminations in the staff strength, condition of service, students' enrolment and admission policy, so also the curriculum was British-oriented. Between 1948 and 1949, the university had forty expatriates and six Africans. From this period till 1953, the number of expatriates increased to eighty-one while that of Africans remained stagnated at six. Also, from 1952 to 1962, the certificates issued to University College's graduates were similar to those given to private candidates who sat for London University Exams. Persistent criticisms of the discriminatory posture of the whites and other allegations signaled the necessity of transforming the University College into a full fledged university.

In addition to the above, Okafor (1971:93-97) points out that the most constructive and lucid discussions of the university college by a Nigerian political party was "the Action Group policy paper on Higher education in Nigeria 1958". He further explained the four serious defects of the college as put forward by Action Group Policy paper, thus:

- That the University College was completely residential and this made university education rigidly exclusive
- That the academic orientation of the college was wrong. This, the paper explained to mean "the allocation of priorities to certain faculties at the expense of others and the emphasis placed on certain courses in relation to others" while Christian Religious Knowledge was introduced right from the beginning, Islamic and Arabic Studies were not offered. Arts, pure Science, Agricultural Science and Medicine were allocated high priorities while it took the college eight years to introduce education, law, economic, engineering, geology, archaeology, anthropology, sociology and forestry. Public administration and philosophy were not available as at 1958.
- The relationship between technology and university education was poor.

The paper explained that integrating potential of higher education was not utilized by the college authority. For example, in the 1957/58 academic session of 746 students enrolled in the college, only about 15 were from Northern Nigeria, yet the Northern region provided more than half of the nation's population.

1.8 Ashby Commission (April, 1959-September, 1960)

The Commission on Post-School Certificate and Higher Education, other wise and popularly known as Ashby Commission was the first Nigeria's Commission set up in April, 1959 on Higher Education; to specifically investigate and recommend to the government, among others, on the needs for higher education in Nigeria. The nine-man commission was set up by the Federal Minister of Education composed of three members each from Nigeria, Britain and America. The commission's report was so comprehensive that it embraced the secondary, technical, commercial, veterinary and higher education needs of Nigeria. It also projected the manpower needs of the country up to the 1980's and worked out effective strategies for realising such through the various levels of our education (NOUN, 2011). In the Government's White Paper on the Ashby's Commissions Report, it emphasized among others: (1) concentrating higher education in university institutions through the provision of degree courses suited to Nigerian needs. (2) All universities should be national in outlook and unnecessary duplication of expensive course should be avoided, and etc.

2. Characteristics of Higher Education in the Post-Colonial (Civilian) Dispensation

The period of first civilian administration or put as the first republic spanning the period that started from independence and beyond. In a precise estimation, this was a very short lasting period of civilian regime that was witnessed after independence. It was a period which began in 1960 and truncated by the military coup that consumed a number of first generation Nigerian politicians. However, it was concluded by Okorosaye-Orubite (2017) that as short as the period was, some meaningful progress and achievements were made, particularly in the area of university education.

The emergence of full-fledged and autonomous universities which constitute the Nigeria's first generation universities established, following the findings andrecommendations of the Ashby Commission, contained in its report submitted a month before independence in 1960 which facilitated the establishment of additional universities in Nigeria, that is, from one in 1948 to five by 1962.

2.1 Independence University - University of Nigeria, Nsukka

The report of Ashby Commission was submitted in October 1960; few weeks before the opening of University of Nigeria Nsukka. Soon after independence, precisely on 7th October, 1960, University of Nigeria, Nsukka was formally opened as the first Nigerian autonomous and full-fledged university; patterned in line with American orientation. Subsequently, 3 other universities were established and University College Ibadan upgraded to a fully autonomous University alongside University of Ife (now Obafemi Awolowo University), Ile Ife, 1962; Ahmadu Bello University Zaria, 1962 and University of Lagos, Lagos, 1962.

Table 1: The Nigeria's First Generation Universities

S/N	University	Ownership	Location	Year Established
1	University of Ibadan	Colonial Government/Central	Ibadan	1948
2	University of Nigeria	Eastern Region	Nsukka	1960
3	University of Ife, (now Obafemi Awolowo University),	Western Region	Ile Ife	1962
4	Ahmadu Bello University	Northern Region	Zaria	1962
5	University of Lagos	Federal Government	Lagos	1962

Source: Authors' compilation

2.3 Military Era – Post 1966

This is also a Post-Independence period when the military government took the mantle of ruling the country. This period in the educational life of Nigeria witnessed some level of educational development as regards university education.

University of Benin (UNIBEN) was later on established in 1970 which according to Gabriel (2004), it was established as Mid-West Institute of Technology and named University of Benin in 1972 with an amendment of the Institute Edict, making it a new regional university. It should be noted, as reported in Abdulrahman (2014) that:
Edict No. 3 of 1st July 1971 by the State Government to gave it a legal backing as University. The then visitor and Military Governor of Mid-western State, Col. Samuel O. Ogbemudia in his *Budget Speech* in April 1972, formally announced the change of the name of the Institute of Technology to the University of Benin.

This no doubt gave a sense of belonging to the new region. The birth of Uniben was midwifed by the Oregon State University in the United States and with her foundation staff which included 3 seconded staff of Oregon State University, namely – Prof. Glen Philips, Prof. John Harris and one other expatriate (Abdulrahman, 2014). Eventually on 1 April 1975, University of Benin was voluntarily handed over to the Federal Government and University of Benin became a Federal University; to level up the number of first generation Universities in Nigeria.

2.4 The Second Generation Universities

The influence of oil boom in the economy of Nigeria within the period 1970 to 1975 definitely rubbed on university development in various ways; For example, educational assistance in form of scholarships award for courses tenable in Nigerian Universities was given to citizens of other African countries, particularly those from the frontline states of Southern Africa. About fifty Namibian students benefited in 1975 and two Hausa lecturers were seconded to Algeria in 1973: Although Adebayo in Gabriel (2004) sees this aid as Gowon's attempt to launch Nigeria into African affairs; as it was an opportunity for Nigerian universities to produce the much desired indigenous manpower for other African States. The preparation of the Third National Development Plan document in 1972 for the period between 1975 to 1980 as the third phase of Government's development plan in the country which was midwifed by the Federal Ministry of Economic Development (The Central Planning Office), published in 1974. This National Development Plan gave Nigeria seven new Federal Universities, as shown in the table below:

Table 2: List of Second Generation Universities

S/N	Institution	Year	Status	Administrator	Designation
1.	University College, Port Harcourt	1975	University College of University of Lagos	Prof. Donald E. U Ekong	Principal
2.	University College, Ilorin	1975	University College of University of Ibadan	Prof. Oladipo. O. Akinkugbe	Principal
3.	University College, Kano	1975	University College of Ahmadu Bello University, Zaria	Dr. Mahmud Tukur	Principal
4.	University of Calabar	1975	Autonomous	Prof. E. A. Ayandele	Vice Chancellor
5.	University of Jos	1975	Autonomous	Prof. E. O. Onuaguluchi	Vice Chancellor
6.	University of Maiduguri	1975	Autonomous	Prof. E. U. Essien-Udom	Vice Chancellor
7.	University of Sokoto	1975	Autonomous	Prof. S. A. S. Galandaci	Vice Chancellor

Source: *From Federal Ministry of Economic Development,1974; Fafunwa, 1974; Osokoya, 1989 and Kosemani & Okorosaye-Orubite, 1995 and Abdulrahman, 2014.*

2.5 Civilian Era, 1979 – 1983 (2nd Republic)

The period of civilian administration that was ushered in through the 1979 general election and the evolution of 1979 Constitution combined to produce the period regarded in the Nigerian context as the Second Republic. The introduction of the 1979 Constitution of the Federal Republic of Nigeria heaved a sigh of relief and further favoured the development of university education in Nigeria; ultimately spurring State Government's Involvement from 1979-1984.

2.6 Emergence of State-Owned Universities

All the first and second generations' universities became Federal Government owned since 1975 under the federalization arrangement and constitutional dictate, as enshrined in the Exclusive Legislative list. However, the coming into effect of the 1979 Constitution of the Federal Republic of Nigeria transferred University education from Exclusive List (of only federal legislation) to Concurrent List (of both federal and states' legislation); the states immediately began to utilise this constitutional opportunity to establish their own Universities. The involvement of the State Governments in the establishment of universities in the country was pioneered by the old Rivers State Government with the establishment of Rivers State University of Science and Technology. Other States of the federation which did not exclude the then Bendel State University, Imo State University, then Ondo State University, and others in Ogun, old Cross River, old Anambra, and Lagos States joined in the establishment of university institutions from 1979.

2.7 Federal Government's Specialised Universities 1980 – 1982 and the Reforms of 1984 -1988

The realisation and need for higher level manpower in the areas of technology and agriculture informed why between 1980 and 1982, the Federal Government approved the establishment of seven Universities of Technology in Bauchi, Makurdi, and Owerri, specifically in 1980. Also in Akure and Yola in 1981 was the establishment of University of Technology, and same in Abeokuta and Minna in 1982. Thereafter, it was in October, 1984 that four (4) of these Universities of Technology were merged with older Universities. The University of Technology Abeokuta was merged with University of Lagos, the one in Bauchi merged with Ahamadu Bello University in Zaria. Similarly, the University of Technology Makurdi was merged with the University of Jos and that of Yola merged with the University of Maiduguri.

Two of these Universities of Technology at Abeokuta and Makurdi were brought back and converted to Universities of Agriculture in 1987, which is the status they are maintaining till today. In a related manner, the Federal Government in 1987 mandated the Kaduna Polytechnic and Yaba College of Technology to run degree programmes in Education, having realised a dire need for teachers of technical subjects at the senior secondary level.

After receiving the report of the National Universities Commission on a proposal for the establishment of a National University at Abuja in 1984, the Federal Government agreed in principle to the establishment of this university, but eventually in 1988, University of Abuja was established.

2.8 Federal Government's Responsive Efforts in the 80's - Military.

The zeal of the Federal Government was also manifested in a proactive policy decision to address shortage of trained and qualified teachers in Nigerian school. In this regard, Government took a decision to ensure that qualified high-level manpower was available in the nation's educational institutions. Federal Government therefore in 1982 conferred on seven Colleges of Education located at Abraka, Kano, Ondo, Owerri, Port Harcourt, Uyo and Zaria the mandate to run programmes leading to first degree (Bachelor of Education) in affiliation to the existing university. Today several of these colleges of education have been transformed into conventional universities and Universities of Education.

Other efforts of the Federal Military Government in the 1980's included the establishment of the Nigeria Defence Academy (NDA) in 1985, to provide training at degree level to military personnel. Also in 1989, the Federal Military Government gave an approval to the establishment of Oyo State University of Technology, Ogbomosho, having recognised the need for its establishment by the government. The name Oyo State University of Technology was changed in 1991 to Ladoke Akintola University of Technology, Ogbomosho. After state creation, the University became a joint property of Oyo and Osun States. Now, it is exclusively owned by Oyo State government.

2.9 State Creation and University Education – 1991

Following the creation of states in 1991, Abia State was carved out of the Old Imo State and the Old Imo State University at Uturu became an inherited property of Abia State, hence, Abia State University, Uturu. Similar scenario played out in the case of Old Bendel State, when Edo and Delta States emerged. The Old Bendel State University was broken into two and the Ekpoma Campus became known as Edo State University and later renamed Ambrosse Alli University at Ekpoma in Edo State; while the Abraka Campus was transformed into Delta State University, Abraka. For the parties, that is, the States left with no university as a result of states' creation quickly established theirs. For example, in Imo state, after conceding the Old Imo State University to Abia State. The new Imo State established another Imo State University at Owerri.

Still in 1991, the Federal Government took over the Cross River State University, Uyo and renamed it University of Uyo. With the recreation of more states in the country in 1991, the headquarters and the campuses of the old Anambra State University in Enugu State (Enugu and Abakaliki) were upgraded to Enugu State University while the Awka and Nnewi campuses retained the name Anambra State University. In the same manner in 1992, the Anambra State University was taken over by the Federal Government and renamed Nnamdi Azikiwe University, Awka. In 1992, Federal Government converted the School of Agriculture at Umudike, Abia State into a University of Agriculture. Also in the same year, 1992; Benue and Kano States established their respective state Universities.

2.10 Civilian Era: 1999 – to Date (4thRepublic)

It has to be put on records that all that was anticipated for educational development in the aborted 3rd republic suffered, as noted by Ojo (2022) the 3rd republic was interjected and punctuated by the military coup. This coup came at the heels of the cancellation of the 1993 general election believed to have been won by Chief M.K.O. Abiola, and the protests that trailed it dashed Hope '93 dream. The fourth republic began in 1999till today.This is an era that marked the end of 20th Century and the beginning of the 21st Century.The current era in the political life of Nigeria is adjudged a 'Democratic" era because of a resolve to end military incursion into governance and the people determining what happens in government indirectly through their representatives. Also, the formulation of a number of education policies that favoured series of innovation, reforms and considerations which are in line with the global best practices. University Education in Nigeria in this dispensation received a boost and attention of government in terms of quantity and quality from the onset, but more of quantity in the current appraisal.

3. Emergence of Private Universities in Nigeria

Earlier before 1999, private had existed. What is sufficiently not in the public domain as far as private participation in the university education was the earlier establishment of a private university by Dr. Ukegbu in the second republic of Nigeria, but proscribed by military decree. This first attempt at establishing private universities in Nigeria before 1999 only fizzled out with Decree No. 19 Private Universities (Abolition and Prohibition) Act, 1984 (Gabriel & German, 2006 and Ogbondah, 2012). In 1985, Decree No. 19 of 1984 was amended allowing the establishment of higher education by Governments (Federal and States), company incorporated in Nigeria, individual, or association of individuals who are citizens of Nigeria.

In 1991, the report of the Commission on the Review of Higher Education in Nigeria popularly called "the Longe's Commission" gave credence to the establishment of universities by private organizations and individuals. The Federal Government accepted the above recommendations leading to the promulgation of the Education (National Minimum Standards and Establishment of Institutions) (Amendment) Decree No. 9 of 1993, thereby paving way for the abrogation of federal or state governments' monopoly of university education.

In 1999, private ownership of university was liberalised and individuals and religious organisations became increasingly interested in establishing university. The first generation of surviving private universities established are: Babcock University (Seventh Day Adventist), Madonna University(Very Rev. Father Prof. Emmanuel Mathew Paul Edeh) and Igbinedion University (Chief Gabriel Igbinedion, The Esama of Benin Kingdom) University. They were the first to be issued licences of operation in 1999 and followed by Bowen University (Baptist) in 2001; Covenant, Pan African and Benson Idahosa Universities in 2002 (Abdulrahman, 2014). Since 1999, there was no year that a university or more, federal, state or private was/were not being licensed established till date, even more than expected and the number of private universities has doubled those of federal and states combined.

4. Governments' Efforts of the 21st Century in the University' Education Systems

The 21st Century coincided with the return to civilian democratic rule in 1999, after the military had held sway for nearly 20 years. Since the beginning of the 21st century, FGN has not taken a break in the establishment and licensing of one university or the other to provide education for Nigerians. National Open University of Nigeria (NOUN) was established in 2002 to provide educational opportunities for in-service education for those who are on the jobs and for whom regular degree programmes cannot be possible. One of such other institution is that for the men and officers of the Nigeria Police to further the training of officers is the Nigeria Police Academy (NPA), established in 2012.

Table 3: Summary of Established Universities and Ownership Status in the Different Government Dispensation

Era	Estab. Years	Number of Universities			Remarks
		Federal	State/Regional	Private	
Colonial	1948	01	-	-	University College, Ibadan. Established as a Colonial/Central Government university
Civilian	1960	-	01	-	University of Nigeria, established for the Eastern region
	1962	01	02		Lagos was the state capital and University of Lagos Established as a Federal owned and Universities of Ile-Ife now Obafemi Awolowo University and Ahmadu Bello University as regional universities of Western and Northern Nigeria respectively
Colonial/Civilian		05			Total number of existing universities immediately after independence
Military	1970		01		University of Benin, first established as a regional higher institution (Mid-west Institute of Technology)
	1975 1975	06 existing Federal 07 added	As		In addition to the existing 6 universities, including Uniben; 7 new federal universities were established and all the 13 becoming federal universities in 1975
		13 Universities by 1975			
Civilian	1979 - 84	05	07	26	Short-lived private universities, truncated by the military
	1979		01		First state owned university following the 1979 Constitutional concurrence status of university education
	1980	01	01		First Federal University of Technology in Owerri
	1981	02	01		Fed University of Tech Akure and Yola
	1982		03		Fed University of Tech Minna
	1983		01		Lagos State University established as the last state university before the return of military government
		08	14		22 universities in the civilian regime of the 2nd republic.
Military	1985	01			Nigerian Defence Academic as a university
	1988	04			The year University of Abuja and duo of Universities of Agriculture in Benue and Abeokuta ere established.
	1990		01	0	Ladoke Akintola of Oyo State was established
	1991	01			University of Uyo as a Federal University
	1992	02	03		Nnamdi Azikwe and Michael Okpara University of Agriculture were established. Also, the state universities established in Owerri, Makurdi and Abraka were established.
		08	04	0	12 universities under the military rule, after truncating the 2nd republic.
Democratic Dispensation	1999		02	03	The trio of Igbinedion, Babcock and Madonna universities in the new beginning of private universities
	2000	04	04		
	2001			01	
	2002	01	02	03	National Open University of Nigeria (NOUN) established.
	2003			01	American University of Nigeria owned by Alhaji Atiku Abubakar
	2004		03		
	2005		03	14	First three Muslim Universities were established - Al-Hikmah in Ilorin, Al-Qalam in Katsina and Crescent in Abeokuta
	2006		04	01	
	2007	01		10	First and only Federal University for Petroleum Resources at Effurun
	2008		01		
	2009		02	07	
	2010		02		

	2011	09	01	04	
	2012	01	02	05	The Nigeria Police Academy was established by the Federal Government
	2013	03	01		
	2015		01	11	
	2016		04	08	
	2017		02	06	
	2018	03	01	01	Nigeria Maritine University in Okerenkoko, Delta; Degree awarding Air Force Institute of Technology, Kaduna and the Nigerian Army University in Biu.
	2019		02	04	
	2020	02	02		Consistence of private universities establishment was stalled by Covid-19 Outbreak
	2021	04	04	20	Highest number ever of private universities establishment which compensated for Covid-19 year
	2022		04	12	
		28	47	111	
		49	59	111	Overall total number of universities in Nigeria as at Sept. 2022 is 219.

Source: *Authors' Compilation*

Today, no state of the federation that is not having at least a university, in addition to the existing state's university of either conventional or specialized status; established by either the military or civilian administration since Nigeria's independence. A serious commitment to democratic governance, government has within the first two decades of the 21st century considered the establishment of Federal Universities in those states that were yet to be served with federal universities before the democratic dispensation that started in 1999. In 2011, many of the states lacking federal universities began to enjoy what in the political parlance is referred to dividends of democracy, with the establishment of Federal Universities in Lokoja (Kogi State), Lafia (Nasarawa State), Kashare (Gombe State), Wukari (Taraba State), Dutsinma (Katsina State), Dutse (Jigawa State), Ndufu-Alike (Ebonyi State), Oye-Ekiti (Ekiti State), Otu-Oke (Bayelsa State). For the sake of equity and fairness, the remaining States not earlier federalized with universities were finally remembered in 2013, these Federal Universities were those established in Birni -Kebbi (Kebbi State), Gashua (Yobe State), Gusau (Zamfara State).

5. Appraisal of the Disquiet Trends in the Nigerian University Education

In the establishment of universities which continues unabated in Nigeria, there are two sides to the assessment of this situation – first, it may be considered a good development for any country to have her number of universities increasing, because of its potentials to engender developments - human, economic, physical, social, scientific, technological and other areas of development. However, looking at this issue of increase in the number of universities is to ask the question of how are the existing universities faring in all ramifications. It has therefore been observed that establishment of universities is now indiscriminate; becoming an area of investment for the rich, politicians and groups. Government seems not to be concerned about university education any more. However, they tend to be playing to the gallery, showing concern only on the quantity and not the quality. See the Appendix.

Many of the federal and state universities established in Nigeria since 2011 were more of political settlements, pacification or compensatory and my community must have, and the sitting governor's influence; as suggested by their locations.

6. The Trending Manifestations in the Nigerian University Education

An assessment of trends in the series of visibly occurring issues, developments and situations in the university education in Nigeria constitute a major thrust in this study. These issues and developments in the Nigerian university education are manifesting in such manners that they have become worrisome, for a country that prides itself as a giant in the continent. Some of these developments are ugly by all standards and continue to stare us, as people in the face; thus:

6.1 Indiscriminate Establishment of Universities

The trend in the establishment of universities is quantitatively alarming, perhaps, it will be impressive if the country is growing in much more balanced way. Ofcourse, the number of universities a country has, and contributing to her human and capital development is one of the indices of ranking in Human Development Index (HDI). However, the case of Nigeria as shown in Table 3 above; is a clear indication that government is only after quantity and not quality. More universities were established in this democratic era than a combination of colonial, civilian and military eras had ventured. The pertinent question to ask is if being democratic is synonymous to uncontrollable impulse for upsurge in the number of universities that has played down on quality characteristics. Recently, the King David University of Medical Sciences was established at Uburu in Ebonyi State. The university was commissioned by the President and the pronouncement has also been made for its take-over by federal government. As widely reported too, Sahara Reporter (2022) and Tolu-Kolawole (2022) indicate that Government seems not tired of shouldering unnecessary burden, when about 63 universities and others have also been proposed and their bills before the National Assembly for approval; amidst the outcry of poor funding of the existing ones. The question is this - any need for this, when we are still falling short of meeting the requirements that ought to have placed many, if not all of our existing universities among the Africa's or the world's best?

Sadly, this endless proliferation of universities has even been justified in a statement by the current Education Minister - Adamu Adamu, while speaking at the event for the presentation of provisional licences to the 12 newly established private university in May, 2022; coinciding with the time ASUU was on strike for poor funding of the existing universities in Nigeria. Is this not highest level of irresponsiveness? The minister was quoted to have said that "while the number of universities may seem large, that there is need to establish more universities in the country", as the News Agency of Nigeria (2022) reported, thus:

"Government is also well aware of the need to improve the country's Human Development index ranking knowing that countries that are consistently well-ranked in human development indices have maintained a respectable number of universities relative to their population. The minister further maintains that in the 2020 UN Human Development Index, Nigeria dropped three places to 161 out of 189 countries and territories. In his conclusion, he said that these are some of the matters we aim to address."As usual the provisional approval for these universities to operate is intended to create room for effective mentoring and qualitative growth within the first three years of operation,"

In line with the justification for this continuous proliferation, approval and licencing of universities, particularly the privately owned, the remark that the intention was to create room for effective mentoring and qualitative growth is even the crux of the matter; the country is quantitatively growing without a commensurate and appreciable quality match. Before now, particularly in the 60s and 70s, Nigerian university education was a pride of everyone. International students were coming for higher education and expatriate lecturers (foreigners) were trooping to Nigeria from Europe, Asia, America, even from African countries to lecture in our universities. In short, everything about the Nigerian university education was attractive in those good old days. Abubakar in Nyewusira and Abdulrahman (2017:6) further corroborates this by aptly capturing the situation, noted that:

with the emergence of the first generation Universities, Nigeria was already on the road to harnessing the potentials of University education, because Nigerian Universities then were undoubtedly world class institutions, producing first class-rate graduates who left their footprints on all fields of learning. That was the outstanding testimony of the development pattern of university education in Nigeria in the past. Therefore, had the Nigerian university education continued to flourish that way; Nigerians will not be talking about the current seemingly appalling quality of 4th generation Universities. So, for us to understand and assess the present state of the Universities, we will have to re-evaluate the University system. This way, we can identify what informed the marked difference between Nigerian universities of the past and those of the present, in order to better the future of our university system in Nigeria.

Today, the story is no longer the same, as things have unimpressively changed, as human and material components of the universities in Nigeria are now open to criticisms. Increase in the number of universities is now the priority, not regaining the lost glory of abundant best brains as staff and quality university education with which we were known. The rot is so much in our system now, to the extent that revitalization of universities in Nigeria has been top most priority of Academic Staff Union of Universities (ASUU) and an age-long fight between the Federal Government of Nigeria and the Academic Staff Union of Universities (ASUU) (ASUU Strike Bulletin, 2022). More contentious is the 2009 agreement that seemed to be the template for getting things right in the university education, but has remained a mirage, as the implementation of this agreement never received the blessings of the government till today.

The objectives of establishing universities in Nigeria, since the submission of Ashby report have now been derailed. It is more than 7 months that all public universities in Nigeria have been on strike, yet approval continues to be given for the take-off of more universities. In the same vein, it has become a practice for the seating state governors to establish state-owned universities in their country home before end of their tenure, disregarding the reality of financial incapability of the state or the rot in the existing ones. As earlier mentioned, another 63 universities are warming up to take-off. This is a misplacement of priority.

6.2 Inadequacies in Staff Need

The carrying capacity of the Nigerian universities is roughly estimated to be about 260000 and about 2million applicants write JAMB to be in the universities, whereas, the teacher-student ratio is far below the requirement, for various factors. In a study by Ogunode & Okwelogu (2022), it was revealed among others that underfunding, poor manpower planning, poor motivation, government policy on embargo, corruption (ghost workers) and strike action problems are the causes of inadequate academic staff in the public universities in North-central Nigeria and the implications of shortage of academic staff in public universities include poor implementation of teaching programme, high student-lecturers ratio, heavy workload for lecturers, poor local and international ranking, bad international image, poor coverage of scheme of work and poor academic programmes accreditation. The study established there is significance relationship between inadequate academic staff and public universities performance in Nigeria.

The situation about inadequate number of academics in Nigerian universities is like the country is sitting on a keg of gun-powder and it is a ticking time bomb that can explode anytime. Many academics are quitting the universities in Nigeria for better opportunities overseas; mainly due to poor conditions of service. This brain-drain is so worrisome that it has escalated as a result of the ongoing strike by the Nigerian universities' teachers. As reported, over 70% of bright lecturers resigned the jobs from University of Lagos, so also a large number of academics have left Nigerian universities for other countries. Federal University, Abeokuta; University of Uyo, Obafemi Awolowo University, Ile-Ife; Olabisi Onabanjo University, Ogun State; Federal University of Technology, Akure; University of Nigeria, Nsukka and many others yet to be confirmed. The vacuum being created is regrettable. When there were low salaries in Uganda, the country experienced high attrition rates at public universities. Report has it that Makerere lost 25 high-profile lecturers in 2011 alone, forcing management to put a few postgraduate programmes on halt. Mbarara also lost 20 lecturers while Gulu was reportedly losing about 10 senior lecturers every academic year.

As revealed by Anguyo (2015), a 2012 Auditor General's report in Uganda showed that there was need for close to 3,000 additional lecturers and others in more senior positions in the four of the then five public universities. This is what a responsible government is expected to do, showing concerns and squarely addressing the trend, just as it was done by Museveni's government, effecting increase in the subvention to public universities from the previous sh120b to sh300b, to cover competitive staff salaries and some operational costs, leaving student fees to cater for utilities and other operational costs.

However, Nigerian government is not in anyway deterred or worried that we continue to experience brain-drain, while others are celebrating brain-gain, even gaining from Nigeria. Education Minister, Adamu Adamu even maintains, as monitored on a national television that nothing is wrong with Nigerian academics leaving and students going to other countries for education. The dearth of qualified staff is also not unconnected to the death and retirements of many lecturers with no replacement or recruitment to fill the vacancies.

6.3 State of the art facilities and equipment

Facilities (library, laboratory, classrooms, studios etc.) are inadequate. Most of the facilities in many of our public universities is equal to naught if TETFund is removed. The following pictures speak volume about facilities in our universities

	
Hostel in the University of Abuja	Hostel in the University of Fed. Univ. of Tech, Owerri
	
Abandoned Hall still being used for Exam in IMSU	
	 Water leaks out of a bathroom in one of the hostels  An unkempt urinary section of a bathroom
Hostel in UNN	

6.4 Staff and Students' Welfare

Lecturers in Nigeria are poorly paid and motivation is lacking. Staff development is only left with the TETFund as sponsor and very competitive, not even a routine as it ought to be. In some universities, it has been politicized. Lecturers pay through the nose for publications in articles and books, with no assistance or sponsor; so as to beat the publish or perish slogan. A university lecturer spends an average of N67,000 per paper, including preparation and publishing. This amount doubles as a minimum to publish in international journal. It may not be accepted as the true situation when it is said that some lecturers have no office in the universities; operating from their car or any corner of a university. A case of a lecturer using the premises of the worship centre to attend to her students being supervised. In many other countries, even in Africa, the welfare of academic staff is taken seriously.

Nigerian academics are just not lucky. What they are paid is a stipend when it is compared with other countries, even using the African standard; Nigeria has the most frustrating condition of service in the continent.

Table 0: Comparison in the University Lecturers' Pays in Nigeria, Uganda and South Africa.

	Nigeria	Full Professor has N437,499 and after deductions he is paid N332,833 monthly. A Professor "at the bar", is one who has spent 10 years as a professor and that is when he/she can earn consolidated pay of N555,351 and following deductions their net pay comes down to N416,743 monthly!
	Uganda	Ugandan public varsities, Assistant Lecturer earns N945, 980; Senior lecturer, N1,410,560; Associate Professor, N2,256,780 and Professor, N2,351,320 per month, respectively.
	South Africa	University of South Africa, a Junior Lecturer earns N10, 453,326 – N17,427,663; Lecturer, N12,547,744-N20,910,248; Senior Lecturer, N16,272,983 – N27,891,819; Associate Professor, N20,224,232 – N32,564,902) and Professor, N22,325,844 – N37,209,741 per annum.

Table 0: New Arrangement of Salary for Ugandan's Lecturers

		Uganda	Nigeria
	Rank	Pay in Uganda	Pay in Nigeria
	Professor	sh15m	N381,695 – N501,680
	Assoc. Prof.	Sh13m	N314081 – N417,063
	Senior Lecturer	Sh11m	N257,625 – N371,292
	lecturer	Sh9m	N173,333 – N223,668
	Asst. Lecturer	Sh7m	N137,459 – N164,970
	Teaching Assistant	Sh5m	

Before the new salary package in Uganda, mentioned in Anguyo (2015) and reiterated by Shinkafi (2002),a senior lecturer with Ph.D was earning 6m shillings which is an equivalent of 1m Nigerian naira; an amount which no Nigerian Professor ever received. As can be seen in table 0 above, this has been upwardly reviewed to 11m shillings ($3142) which is nearly 2m naira, not for professor, but a senior lecturer. While in Nigeria, a senior lecturer earns 1350000 shillings, an equivalent of 225,000 Nigerian naira and United States Dollar USD381.

It is evident from the table that under the new salary structure in Uganda, Professors became the topmost earners, bagging sh15m every month. An associate professor earning sh13m; a senior lecturer will get sh11m, lecturer will receive sh9m, followed by an assistant lecturer (7m) and a teaching assistant (sh5m)."

As noted in the remark of Anguyo (2015), this pay rise made Ugandan professors the best paid in East Africa. Also in the 2012 report issued by a committee of all vice chancellors of public universities in Kenya, the monthly salary and allowances of a full professor in Kenya are an average of $2,200 (about sh5.5m) compared with $4,900 (about 12.25m) in Rwanda, $3,200 (about sh8m) in Tanzania and $1,150 (sh2.8) in Uganda."As captured in Shinkafi (2022), this Ugandan salary increment would come into effect in 2022. A meeting between academic staff of Makerere University with the president of Uganda mediated by the Inspector General of Uganda who brought this achievement to both academic staff and teachers in the country.

In his conclusion, Shinkafi berated the Nigerian president and wondered why this kind of meeting between ASUU and our dear president is not possible? Do we have patriotic people like the IGP of Uganda to mediate a meeting like this? It is sad that a professor in Nigeria earns 2400000 shillings which is equivalent to 400,000 naira ($677). How can he or she effectively work? https://www.newvision.co.ug/news/1320414/lecturers-education-ministry-agree-salary-structure

On the part of students, they are no longer catered for in terms of quality provision of education and educational resources. The libraries no longer equipped with with current books and electronic resources. They have no amenities, not to even mention modern ones. There are other traditional students' benefits, such as bursary, scholarships; food subsidies etc have ceased to be the feature of our universities. Many of the hostel or halls of residence are in a sorry state – no water supply, epileptic power, poor sanitary situation etc.

6.5 Post-University's Unemployment - After School Experience

The commitment of the Nigerian government to the changing world of knowledge is so appalling. For the universities education to be sustainable and drive the economy of the nation, it has to be locally patronized in terms of the array of products it offers. It is wickedness of the highest order, because the government itself knows that she is killing university education, yet, they are comfortable with it. They have no confidence in anything that will come out of the universities in Nigeria.The very glaring example is the uncontrollable passion and taste of the political class for sending their children offshore for university education, since they are conscious of the damage that they have created for their own system at home. Research is one of the mandates of the universities, but they are never patronized, many breakthroughs and important discoveries are made, but the government is never enthused.

How reasonable is it when indigenous companies are not patronized? Projects and contracts are awarded to expatriate contractors and companies. The resources of the country are pushed out, consequently being used in the development of other countries. In this type of situation where foreign products and services are patronized, how will it be possible to come out of economic kwashiorkor that has rendered young graduates endlessly in search for jobs. All the developed countries of the world have history of using education to catapult themselves into the limelight of who they are today, but Nigeria is yet to sit herself down and practically use education for the much needed development.

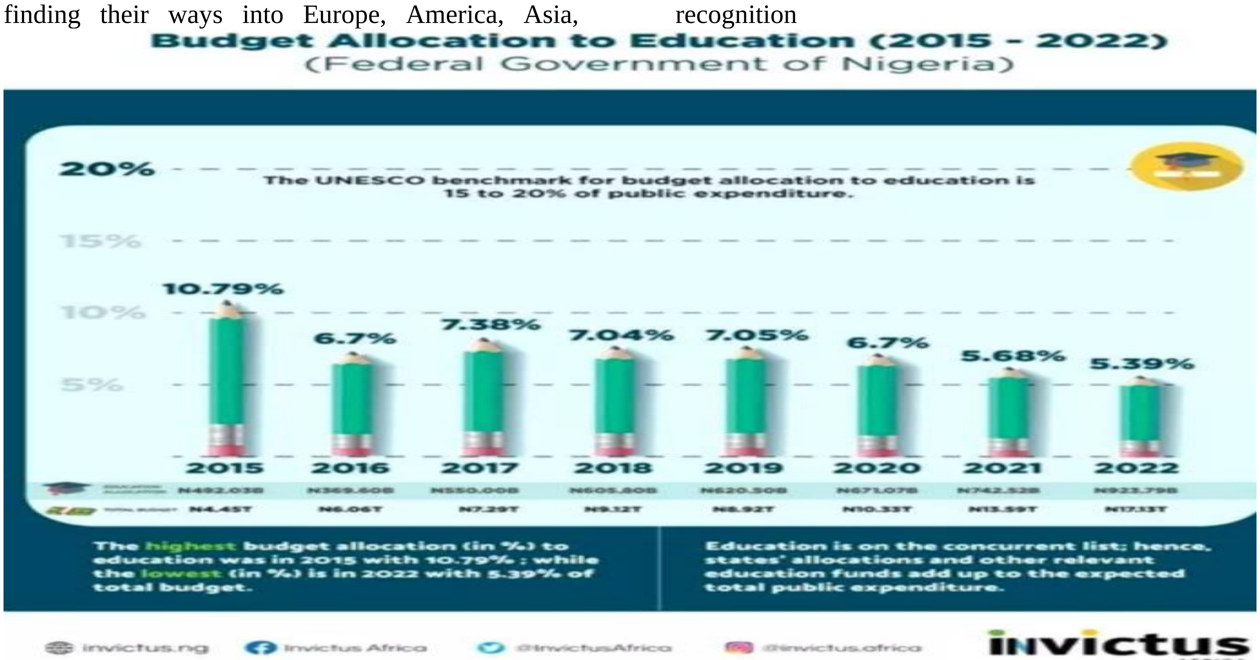
Nigerians who are experts in various fields of knowledge are not recognized and there is lack of confidence in the Nigeria university system, as it has become a sing song that standard of education in Nigeria is falling or has fallen. Attention has therefore been shifted away from what the Nigerian universities and their personnel can offer. The consequences of this misplacement of priority are the exodus of the brilliant brains, but uncelebrated and neglected by their own country;resorted to leaving Nigeria. These competent and Nigerian trained professionals are jetting out of Nigeria in drones, finding their ways into Europe, America, Asia, Oceania, even finding greener pastures in some favourable countries in Africa. Regrettably, Nigerian nurses, doctors, IT experts, auto/mechanical engineers, brilliant university teachers, development experts etc. have abandoned their fatherland to where they can function well and be happy for it.

6.6 Poor Funding

Poor funding of education has its own history in Nigeria. The IMF and SAP totally collapsed the funding pattern of the university education consequent upon which everything is now wrong with the system. In his assessment of the situation, poor funding of education has led to the ugly manifestation which Enemuo in Abdulrahman (2007) revealing that:

our educational system over the years has experienced phenomenal expansion in terms of enrolment figures without a corresponding increase in funding and provision of facilities. Consequently, be it at the primary, secondary or tertiary levels, our educational system is characterized by problems of dilapidated or non-existent infrastructures, poorly stocked library, inadequate laboratories and equipment, poor condition of service, prompting brain drain, poor quality of teaching and poor quality of graduates, especially in science and technology.

Poor funding of university education over the years have left the system begging for attention in the universities' needs, to meet international standard, attracting global patronage and attain world recognition



Poor funding of education is so worrisome that outside the dilapidating and rot in the facilities, the academic personnel are also treated with disdain. The salaries of the Nigerian academics is so ridiculous that they are a laughingstock among the African academics on their condition of service. A compilation by Shinkafi (2022) in an online platform has shown that Nigerian academics are poorly paid, thus:

6.6.1 Implications of Poor Funding of Education

Underfunding or poorly financed education in Nigeria has been identified as an hydra-headed problem, as the situation has always provoked other unwholesome characteristics in our university system. Adekola (2019) maintains thatgross under funding of the educational sector and, more specifically, the poor financing of higher education accounts for most of the other challenges facing education in the country including student protests, staff strike actions, lack of quality researches from institutions, social vices in the society and the inability of graduates to favourably compete with other graduates across the globe, especially with regards to self-reliance and science based careers. Neglect of the maintenance of the physical facilities, instructional and living conditions have deteriorated in many of these schools; classrooms blocks, libraries and laboratories are nothing to write home about, all leading to a decline in academic standards.

It needs not be overemphasized that funding is paramount in educational institution. No educational system can develop beyond the level of its funding. In an educational institution, fund is needed to pay the salaries and allowances of staff, purchase the needed facilities, construct and repair buildings and administer the institution on daily basis. UNESCO declared that for effective funding of education, 26% of the Gross Domestic Product (GDP) of each country in the world must be allocated to education. The case of Nigeria over the years however portends a non-compliance with this standard. Allocation to education sector has been very low when compared to the annual budget.

6.7 Brain Drain

Brain drain is an exodus of skilled professionals drifting out of their country of origin for their services to be continuously or temporarily offered to another country of residence. Brain drain is common amongst such skilled personnel as medical doctors, pharmacists, nurses, medical laboratory scientists, industrial chemists and pilots. Others are computer scientists, engineers, university lecturers, researchers, technologists and lawyers The term “brain drain” originally referred to technological workers leaving a nation (Emeghara, 2013). In a more elucidating way, the application or meaning of brain drain has been widened to include the migration of educated and professional people from one country, economic sector or field for another usually for better remuneration and/or living conditions (Merriam Webster Dictionary, 2010).

The term brain drain, according to Emeghara (2013) is also known as human capital flight. It means large scale movement or migration of top flight manpower from various developing countries (predominantly African countries) to more developed countries, notably the United States of America, Canada, United Kingdom, Germany, France, Italy, Holland, New Zealand and Australia. As earlier stated, the chief reason for this movement is the quest for better opportunities. From the academic perspective, Utile (2008) conceptualizes brain drain as “the mass exodus of highly trained and well experienced academics from countries with poor conditions of service to those with better work conditions in search of greener pasture”.

Because we are yet to get it right in Nigeria, many things are really wrong, including shortages of competent personnel and professionals in the different disciplines drifting into the advanced countries for greener pastures. Between 2016 and 2018, revealed in Ajor (2022), Nigeria lost over 9,000 medical doctors to the United Kingdom, Canada and the United States of America. At the Maiden NMA Annual Lecture Series held in Abuja, the President of the association, Professor Innocent Ujah, stated that the loss of these specialists to other countries has left Nigeria with only 4.7 per cent of its specialists to service the healthcare needs of the population. This brain drain is worsening the already depleted healthcare resources in developing countries like Nigeria and widening the gap in health inequities worldwide.

ASUU has been adjudged the most patriotic union in Nigeria. The only body of intellectuals remaining in the vanguard for the betterment of education system. In 2021 and 2022 alone, 727 doctors and 7256 nurses who were trained in Nigeria became tired of the system and left for UK. Can anyone imagine if such number of professors or senior academics are the ones divorcing Nigeria to search a new ground for meaningful livelihood, what do we think the implications could be?

6.7.1 Causes of Brain Drain

The peculiarity of brain drain in Nigeria is captured in Emeghara (2013) to have been mostly resulted due to:

- Poor State of Infrastructure, Equipment, and Facilities in Institutions
- Inadequate Equipment/Teaching Facilities
- Inadequate Funds/Support for Researches
- Abuse of power/too much concentration of power:
- Incessant Student Unrest, Strike, and Cultism in Campuses
- Conflict among Staff
- Disciplinary Action(s) on Staff
- Non-Accreditation of Programmes/Courses
- Lack of/Irregular Promotion of Staff
- Lack of/Limited Opportunity for Staff to Rise to Top Positions
- Inadequate Funding of Education Sector

6.8 Capital Flight

According to data from UNESCO, about 76,338 Nigerians were studying abroad as of 2018, which is the highest recorded by an African country. Oyekanmi (2021)and Aondofa (2022) in review of the Central Bank of Nigeria's (CBN) data which revealed that Nigeria's educational sector has suffered massive capital flight in the last 10 years.Specifically, using the CBN's balance of payment statistics; Nigerian parents and guardians have spent a hefty sum of $28.65 billion on foreign education in the past 10 years (2010 to 2020). Another online report revealed that about 75,000 Nigerian students are spread across African universities, including Ghana, Egypt, South Africa, Sudan etc. increasing their income through the school fees they pay.

The exchange rate has become the focal point for the economy, considering the direct impact it has on the cost of goods and services. It is also the major reason why there are multiple exchange rates and a widening disparity between the parallel market rate and the official rates.For Nigeria, data shows that whilst Nigeria(ns) have remitted over $28 billion to foreign academic institutions, there does not appear to be significant reciprocation in form of inflows from foreign sources towards Nigeria's education sector.This situation of huge NET dollar outflows towards foreign academic institutions without any reciprocity has dual adverse effects of resulting in underinvestment in Nigeria's domestic educational sector whilst simultaneously creating pressure on the Naira exchange rate.

Needless to say, that the high demand for dollars to pay these foreign educational institutions has affected the country's foreign reserve (which currently stands at $33.39 billion), and contributed immensely to piling pressure on the exchange rate.

Check out the rich list of the top 20 unis with the biggest incomes below:

The unis with the biggest incomes (£millions)	
Oxford	£2,450.14
Cambridge	£2,192.05
UCL	£1,487.08
Edinburgh	£1,101.50
Manchester	£1,097.89
Imperial	£1,073.75
King's College London	£901.97
Leeds	£791.85
Birmingham	£716.30
Sheffield	£715.70
Bristol	£706.89
Nottingham	£701.23
Warwick	£688.52
Glasgow	£687.90
Southampton	£584.31
Liverpool	£577.66
Newcastle	£570.61
Cardiff	£538.50
Queen Mary	£483.86
Exeter	£449.28

Source: HESA provider-level data for 2018/19 financial

The above is possible in nigeria, after government must have invested so much into the university system, thereby reaping the fruit of the investment and government herelf will not be under any pressure from the universities and its unions. Currently as it is, there is nothing attractively on ground to attract both the foreign lecturers and students into the universities in Nigeria. How can university without what it takes to attract grants or win endowments to increase her resources base survive the test of time, meet her needs internally or compete with others in the comity of universities in the world?

6.9 Lecturers' Agitations and Industrial Strikes

From the foregoing, it is clear that weak financial commitment of government to education is responsible for so many things in the smooth operations of university education in Nigeria, including a continuous break-down in the relationship between government and the universities' teachers. As a union of university teachers, Academic Staff Union of Universities (ASUU) cannot fold its arms and watch the government annihilate university education which successive government have no sympathy for, since their own children are not attending universities at home, but abroad. This university teachers have only a potent weapon of strike (down tools) and boycotting works. One may be tempted to conclude that there are too many strikes or industrial actions by this union. However, the attitude of government that can be described as lukewarm has always led to these avoidable strikes.

In 1988 the union organized a National Strike to obtain fair wages and university autonomy. As a result, the ASUU was proscribed on 7th August 1988 and all its property seized. It was allowed to resume in 1990, but after another strike, it was again banned on 23 August 1992 (Wikipedia, 2022). However, an agreement was reached on 3 September 1992 that met several of the union's demands including the right of workers to collective bargaining. The ASUU organized further strikes in 1994 and 1996, protesting against the dismissal of staff by the Sani Abacha led military regime. More worrisome is that the trend which was expected to be a thing of the past under the democratic dispensation, where we run government of the people by the people for the people; the story is not different.

The frustration of Academic Staff Union of Universities (ASSU) in the series of valid agreements signed with the Federal Government has always ended up in industrial disputes, one of such was a valid agreement with the Federal Government in June 2001 which would have produced a significant change in the capability of Nigerian universities to meet the challenges of knowledge creation through funding of research had it been faithfully. implemented. Again, the Federal Government reneged on its commitment to this agreement as Sule-Kano (2005:38) noted. It was agreed that the following billions of naira:20, 22, 24 and 24 be allocated to federated universities for the following years respectively: 2001,2002,2003 and 2004. It was only in 2004 that only 12 billion naira was provided. Nothing was provided for 2001 to 2003.This shows a clear neglect to the sector that has the potential in human, that can bring about everything that will accelerate the growth of the country in all areas of development. This lackadaisical attitude and cold feet disposition of government have always provoked strike by the universities' teachers. Table below shows the response pattern of governments in attending to our universities' need and how they have been turning deaf ears and rendering the system grounded.

Table 0: ASUU Strikes, Years and Duration in the Democratic Dispensation, 1999-2022

Government in Power	Year	Duration	Remark
People's Democratic Party (PDP) President Obasanjo	1999	5 Months	
	2000	3 Months	
	2002	2 Weeks	
	2003	6 Months	
	2005	2 Weeks	
	2006	3 Days	
	2007	3 Months	
	Total	18 Months and 3 days	
President Yar'Adua/Jonathan	2008	1 Week	2009 Agreement was negotiated Partly fulfilled
	2009	4 Months	
	2010	5 Months	
	2011	59 Days	
	2013	5 Months	
	Total	16 Months and 6 days	
President Buhari	2017	1 Month	2009 Agreement renegotiated under 3 different Committees – Babalakin, Munzali and Briggs.
	2018	3 Months	
	2020	9 Months	
	2021	11 Months	
	2022	8+ Months	
	Total	32 Months and counting	

Source: *Authors' Compilation, 2022.*

Currently, the strike by Academic Staff Union of Universities (ASUU) which has entered its eighth month and still counting, was declared as a warning strike on the 2009 agreement for 4 weeks (1month) after reneging onhonouring the Memorandum of Action since 2020 December and June 2021. It has to be noted that government maintained a stance of incommunicado till the expiration of the 1month necessitating a roll-over of the strike for another 8 weeks and not until after 3months that government first reacted and the reaction was the setting up of another committee after the Dr. Wale Babalakin and Emeritus Prof. Munzali Jibril Committees who finished and submitted their reports to the government, but not implemented. The latest of the Committee was the one led by Emeritus Prof. Nimi D. Briggs to further renegotiate the 2009 agreement. The report was submitted and still thrown in the trash bin, as a paltry was offered, even as promisory. Regrettably, university education has not received the deserved attention from successive governments, including the military, forcing ASUU to often resurrect the strike.

7. Revelations

For anyone who may not know that so many things are wrong in our university education, the following may provide insights, as at 2020/2021 session, thus:

- Kano University of Science and Technology Wudil, established in 2011 (11 years old) only 1 Professor and 25 holders of Ph.D.
- Kebbi State University of Science and Technology, Aliero, established in 2006 has only 2 Professors and 5 Ph.Ds
- Ondo State University of Sci & Tech Okitipupa, established in 2008, has a total of 29 lecturers.
- Make-Shift Lecturing System: Out of a total of 37,504 lecturers, only 28,128 (75%) are engaged on full-time basis.
- 9,376 (25%) Nigerian Lecturers are recycled as Visiting, Adjunct, Sabbatical and Contract lecturers.
- In Gombe State University, only 4 out of 47 Profs are full-time and all 25 Readers are visiting.
- In Plateau State University, Bokkos, 74% of the lecturers are visiting.
- In Kaduna State University, only 24 out of 174 Ph.D holders are full-time staff.
- 700 Ex-Millitants in Nigeria are receiving more funds annually than 20 Nigerian universities under 'Amnesty Scam'
- 80% of published journals by Nigerian University lectures have no visibility in the international knowledge community.
- No Nigerian academic is in the league of Nobel Laureates or a nominee of Nobel Prize.
- There are only 2 registered patents owned by Nigerian Academics in the last 3 years.
- Numerically more support staff in the services of Nigerian universities than the teaching staff they are meant to support.
- More expenditure is incurred in administration & routine functions than in core academic matters in Nigerian Universities.
- There are 77,511 full-time non-teaching staff in Nigeria's public universities 2 Times number of academic staff.
- University of Benin, there are more senior staff in the Registrar cadre (Dep. Registrars, PARs, SARs) than Professors
- Almost all the universities are over-staffed with non- teaching staff
- There are 1,252,913 students in Nigerian Public Universities. 43% female 57% male.
- There is no relationship between enrolment and the tangible manpower needs of Nigeria.
- Nigerian Universities' Horrible hostel facilities, overcrowded, overstretched lavatory and laundry facilities, poor sanitation, etc.
- Except Nigerian Defence Acadamy Kaduna, no university in Nigeria is able to accommodate more than 35% of its students.
- Some universities (e.g. MOUAU), female students take their bath in the open because the bathrooms are in very poor condition.
- Laundries and common rooms in many universities have been converted into rooms where students live, in open prison style.
- In most improvised cage called hostels in Nigerian Universities, there is no limit to the number of occupants.
- Most State universities charge commercial rates for unfit and unsuitable hostel accommodation.
- In off-campus hostels, students are susceptible to extraneous influences and violence prostitution, rape, gang violence.
- Nigerian University Students sitting on bare floor or peeping through windows to attend lectures.
- Over 1000 students being packed in lecture halls meant for less than 150 students.
- Over 400 Nigerian University students being packed in laboratory meant for 75 students.
- University administrators Spend millions to erect super-gates when their Libraries are still at foundation level; Expend millions to purchase exotic vehicles for university officers even though they lack basic classroom furnishings; Spend hundreds of millions in wall-fencing and in-fencing

when students accommodation is inadequate and in tatters;
- Government interested in spending money on creation of new universities, instead of consolidating and expanding access to existing ones;
- Keen to award new contracts rather than completing the abandoned projects or standardizing existing facilities; Expend hundreds of millions paying visiting and part-time lecturers rather than recruiting full-time staff.
- Government spending hundreds of millions in mundane administration cost instead of providing boreholes and power supplements; Government hiring personal staff, including Personal Assistants, Special Advisers, Bodyguards, Personal Consultants, etc.

All the above may not be admitted as devastating or recognize as sickening by anyone who is not familiar with the operations of university system, not only as tradition in Nigeria; but global conventional practices.

8. Conclusion

From colonial to post-colonial Nigeria, that is, after independence; all past and current Nigerian governments, federal or state have become indiscriminate in the establishment of universities. Although, the fact remains that university education is synonymous to development, but the trends in the emergence of universities in Nigeria have left us with many disappointments that reduce or steadily vanishing the once enjoyed prestige by the frontrunner universities of the good old days of the late 1960s and early 1970s. As governments would be expected to prioritize university education and support everything that will make it sustainable, but the government continuously stifle education at this level, by poor funding; leading to lack of motivation on the part of personnel who are trooping out of the country in large number for greener pastures abroad, for reason of poor welfare; poor infrastructure, obsolete and unattractive equipment and facilities. Despite the ugly trends in the university education, government still continues to establish more universities. This has shown now that the priority is for quantity and not quality.

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The Impact of Economic Forces and Social Structures on Environmental Justice in Nigeria

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Abstract. Environmental justice is a critical and evolving concept that highlights the intersection of environmental issues, social structures, and economic forces. This paper seeks to address the unequal distribution of environmental benefits and burdens among different communities, with a particular focus on marginalised and vulnerable populations. In this paper, we will delve into the profound impact of economic forces and social structures on environmental justice was explored. While undertaking the exploration the multifaceted dynamics that shape our society today was isolated and examined. In the end suggestions and recommendations with the prospect of informing policy and practice was presented. Future investigation akin to the subject matter was also highlighted

Keywords: Impact; Economic Forces; Social structures; Environment; Justice; Nigeria

1. Introduction

Environmental justice is a critical and evolving concept that highlights the intersection of environmental issues, social structures, and economic forces. It seeks to address the unequal distribution of environmental benefits and burdens among different communities, with a particular focus on marginalised and vulnerable populations. In this presentation, we will delve into the profound impact of economic forces and social structures on environmental justice, exploring the multifaceted dynamics that shape our society today. Environmental justice refers to the fair and equitable distribution of environmental benefits and burdens, wherein all individuals, irrespective of their socioeconomic status, race, or location, possess equal access to a wholesome and secure environment. It encompasses the principles of non-discrimination, community participation, and the right to be shielded from environmental harm. This underscores the necessity for just policies and practices that tackle environmental inequalities and guarantee that marginalised communities are not unduly impacted by environmental degradation (Anand, et al., 2022; Schlosberg, 2007). In Nigeria, environmental justice holds immense significance due to the country's substantial dependence on extractive industries, such as oil and gas, which frequently lead to environmental degradation and health hazards in vulnerable communities. Ensuring environmental justice is of paramount importance in safeguarding the rights and well-being of Nigerians, especially those residing in the Niger Delta region, and in advancing sustainable development that benefits all citizens (Adeyemo & Olu-Adeyemi, 2010; UNEP, 2011).

1.1 Focus of Paper

The purpose of this presentation is to illuminate the multifaceted issue of environmental justice in Nigeria by examining how economic forces and social structures influence the allocation of environmental benefits and burdens in the nation. Through the utilization of academic research and empirical evidence, the presentation strives to heighten awareness regarding the environmental injustices encountered by marginalised communities in Nigeria and emphasise the requirement for inclusive policies, community participation, and sustainable development practices to effectively tackle these challenges.

2. Economic Forces and Environmental Injustice: Overview of Nigeria's Economy

Nigeria's economy, as scrutinised by scholars like Anand et al. (2022), Agbakwuru (2016), and Frynas (2000), is marked by a distinctive blend of diversity and complexity. At its core, the Nigerian economy heavily relies upon the extraction and exportation of natural resources, notably oil and gas, which assume a pivotal role in propelling economic activities and government revenues. This excessive dependence on these finite resources, albeit initially fostering economic growth, presents significant challenges in terms of sustainability and environmental conservation.

Swift economic expansion has triggered urbanisation, industrialisation, and heightened consumption patterns, giving rise to severe environmental predicaments such as pollution, deforestation, and habitat degradation. These intricacies emphasise the urgent necessity to investigate the intricate relationship between Nigeria's economic structure, growth, and the environmental issues entwined with its economic activities.

3. Economic Development vs. Environmental Impact

Balancing economic development with environmental preservation presents a formidable challenge in Nigeria's pursuit of sustainable growth. As highlighted by Ejembi (2016), the country faces a delicate equilibrium between harnessing its vast natural resources for economic progress and safeguarding its fragile ecosystems. Policymakers, as emphasised in Kachikwu (2016), have recognised the need for robust policies and regulations to guide resource extraction and industrial activities towards sustainable development.

However, the implementation of these regulations, as underscored in the United Nations Environmental Programme's report (UNEP, 2011), has encountered significant hurdles. Issues such as inadequate monitoring, corruption, and a lack of enforcement have hindered the effective application of environmental safeguards. Thus, the struggle to strike a harmonious balance between economic advancement and environmental protection remains an ongoing challenge for Nigeria, requiring concerted efforts to ensure the nation's prosperity aligns with ecological sustainability.

4. Case Studies of Environmental Injustice due to Economic Activities

The case studies of environmental injustice resulting from economic activities in Nigeria reveal a troubling narrative. In the oil and gas industry, particularly in the Niger Delta, environmental degradation and pollution have reached alarming levels, as documented by the United Nations Environmental Programme (UNEP, 2011). This degradation has had severe repercussions on local communities, leading to the violation of human rights, as highlighted by Aaron (2006). Moreover, mining activities in Nigeria have not been exempt from controversy, causing significant land degradation and displacement of communities, as reported by Opukri (2008). These activities have sparked community struggles for compensation and justice, as detailed by Juras (2012). Collectively, these case studies underscore the urgent need for sustainable and just economic practices that prioritise environmental preservation and the protection of human rights in Nigeria.

5. Social Structures and Environmental Injustice; Overview of Nigeria's Social Structures

Nigeria, a nation of profound cultural intricacies, serves as evidence of its remarkable ethnic diversity and intricate socio-economic disparities (Anand et al., 2022). With over 250 distinct ethnic groups, each with its own unique cultural tapestry, the country embodies a vibrant mosaic of traditions and values. This diverse cultural landscape significantly influences the nation's intricate social structures, shaping the ways in which communities interact and coexist. Furthermore, Nigeria grapples with substantial socio-economic inequalities driven by historical, political, and economic factors. The oil-rich regions, exemplified by the Niger Delta, illustrate the stark contrasts between corporate affluence and local poverty, highlighting the challenges posed by these disparities in shaping the country's social fabric (Kachikwu, 2016; Anand et al., 2022).

5.1 Ethnic Diversity

Nigeria's ethnic diversity serves as an illustration of the nation's rich tapestry of cultures and traditions. With over 250 distinct ethnic groups coexisting within its boundaries, Nigeria can proudly claim one of the most diverse populations in Africa (Anand et al., 2022). Among these groups, the Yoruba, Igbo, and Hausa-Fulani are among the most prominent, each possessing its unique linguistic, cultural, and historical heritage. This intricate mosaic of ethnic identities has not only shaped Nigeria's social fabric but has also exerted influence on the nation's political landscape and societal dynamics. It is within this diversity that Nigeria's strengths and challenges are discerned, as it navigates the delicate equilibrium between preserving its cultural richness and fostering national unity.

The coexistence of these diverse ethnic groups has, on occasion, presented both opportunities and challenges for Nigeria. While the country's cultural pluralism is a source of vitality, it has also engendered tensions and conflicts rooted in ethnic disparities. Understanding and managing this diversity remain imperative for the nation's social cohesion and progress. Nigeria's pursuit of harmony among its diverse ethnic communities encompasses not only the celebration of cultural distinctions but also the rectification of inequalities and disparities that may emerge. The nation's capacity to harness the strengths of its ethnic diversity while promoting inclusivity will play a pivotal role in shaping its future and advancing social justice (Anand et al., 2022).

5.2 Socioeconomic Disparities

Nigeria exhibits marked wealth and socio-economic disparities among its population, a phenomenon meticulously documented by Anand et al. (2022). These disparities are intricate and deeply rooted in historical, political, and economic factors, with the nation's oil-rich regions, exemplified by the Niger Delta, serving as poignant illustrations. In such areas, a stark contrast emerges as oil corporations thrive while local communities endure pervasive poverty (Kachikwu, 2016).

This troubling narrative is perpetuated by unequal access to essential resources and opportunities, including education, healthcare, and gainful employment, ultimately giving rise to a social structure marked by glaring inequality (Anand et al., 2022). The intricate interplay of these forces underscores the multifaceted nature of socio-economic disparities in Nigeria, emphasising the need for comprehensive efforts towards equitable development and environmental justice.

5.3 Disproportionate Impact on Vulnerable Communities

The Disproportionate Impact on Vulnerable Communities, including Indigenous Populations and Low-Income Communities, is a critical issue in the context of environmental justice in Nigeria. Indigenous populations, such as those residing in the Niger Delta region, have historically borne the brunt of environmental degradation caused by oil and gas extraction activities, resulting in the contamination of their lands and waters, loss of livelihoods, and adverse health effects (Anand et al., 2022). Additionally, low-income communities across the country often face limited access to clean water, sanitation, and adequate housing, exacerbating their vulnerability to environmental hazards (Njoku & Olusupo, 2015). These communities often lack the resources and political influence needed to effectively address environmental injustices.

5.4 Gender and Environmental Injustice

Gender plays a pivotal role in the context of environmental justice in Nigeria. Anand et al. (2022) emphasise the significance of examining the intersectionality of gender and environmental issues, especially in the Niger Delta. Women in the region frequently encounter distinct challenges regarding access to clean water, healthcare, and livelihood opportunities due to environmental degradation resulting from economic activities, such as oil extraction and gas flaring. Furthermore, women are frequently subject to disproportionate impacts from the social and health consequences of pollution and ecosystem destruction. Efforts to tackle environmental justice in Nigeria must acknowledge and redress these gender-specific disparities.

6. Political Power and Environmental Decision-Making

The distribution of political power and its influence on environmental decision-making are critical aspects of environmental justice in Nigeria. As discussed by Blühdorn (2019), political structures and governance systems play a central role in shaping environmental policies and regulations. In Nigeria, the allocation of resources, control over land and natural assets, and the enforcement of environmental regulations are often influenced by political interests. This can lead to environmental injustice, as powerful political elites may prioritize economic gains over environmental protection, often at the expense of marginalized communities. The role of political power and the need for inclusive, transparent, and accountable decision-making processes are vital considerations in achieving environmental justice in the country.

7. Intersectionality: Economic Forces and Social Structures

Intersectionality, as explored by Anand et al. (2022), delves into how economic forces and social structures intersect to shape environmental justice outcomes in Nigeria. Economic forces often perpetuate and reinforce existing social hierarchies. In Nigeria, this is evident in the unequal distribution of wealth generated by industries such as oil and gas. These industries, as demonstrated by Bell (2020), can exacerbate existing social disparities, disproportionately affecting marginalised communities.

The compounding effects of economic forces and social structures are striking, as discussed by Blühdorn (2019). For instance, the concentration of economic power in the hands of a few exacerbates social inequalities, leading to greater environmental injustice. This compounding effect is illustrated in the case of the Niger Delta, where the oil industry has not only caused environmental harm but also perpetuated social disparities among different ethnic groups (Adeyemo & Olu-Adeyemi, 2010).

Case studies from the Niger Delta, such as those discussed in Amnesty International's report (2009) and the UNEP Environmental Assessment (2011), highlight the intersectionality of economic forces and social structures. The exploitation of oil resources in the region has led to environmental degradation, health issues, and the displacement of local communities, with the burden falling disproportionately on economically disadvantaged and marginalised populations, as outlined by Frynas (2000) and Kachikwu (2016). In essence, intersectionality reveals how economic forces and social structures in Nigeria are interlinked, resulting in environmental injustices that impact the most vulnerable communities the hardest.

8. Government Policies and Environmental Justice

In Nigeria, environmental justice is significantly influenced by government policies aimed at addressing the complex challenges arising from environmental degradation and social inequalities. The nation has introduced various environmental policies to safeguard its natural resources and promote sustainable development. These policies encompass regulations on resource extraction, pollution control, and land use management. However, the effectiveness of these policies has been widely debated, with concerns about their enforcement, accountability, and responsiveness to the needs of marginalized communities.

Moreover, the Nigerian government faces significant challenges in implementing these policies comprehensively, including issues related to corruption, institutional capacity, and political will. Nevertheless, there exist opportunities for policy improvement, such as strengthening community participation in decision-making, enhancing transparency in resource management, and aligning environmental policies with broader development goals. These steps are critical to ensuring that government policies contribute positively to environmental justice in Nigeria (Anand et al., 2022; Adeyemo & Olu-Adeyemi, 2010; Omorogbe, 2016; Okogbule, 2007; Vanguard, 2016; UNEP, 2011).

9. Grassroots Movements and Environmental Justice

Grassroots movements play a pivotal role in advancing environmental justice in Nigeria. Civil society organisations (CSOs) have emerged as key actors in advocating for environmental protection and community rights. They actively engage in research, advocacy, and mobilisation to hold both the government and corporations accountable for their environmental actions. CSOs like the Environmental Rights Action/Friends of the Earth Nigeria (ERA/FoEN) have been instrumental in highlighting environmental issues, including those related to oil spills and pollution in the Niger Delta, through public awareness campaigns, legal actions, and community empowerment initiatives (Anand et al., 2022). These organisations bridge the gap between affected communities and decision-makers, promoting transparency and environmental accountability.

Moreover, community-based efforts are at the heart of environmental justice in Nigeria. Local communities, often the most affected by environmental degradation, have taken matters into their own hands. They engage in initiatives such as reforestation, waste management, and sustainable agriculture to mitigate environmental harm and build resilience (He et al., 2021). For example, communities in the Niger Delta have established community surveillance systems to monitor oil spills and illegal activities in their areas (Amnesty International, 2009). These grassroots efforts empower communities to protect their environment and assert their rights.

Success stories abound in Nigeria's environmental justice landscape. One notable example is the "Save Ijaw Nation Campaign" led by the Ijaw Youth Council (IYC), which successfully pressured the government and multinational oil companies to address environmental issues in the Niger Delta (Anand et al., 2022). Additionally, the Hout Bay community's resilience efforts in Imizamo Yethu, South Africa, after a devastating fire, demonstrate how local communities can adapt and recover from environmental challenges (Harte et al., 2009; Mofolo, 2020). These grassroots movements exemplify the power of local communities and civil society organisations in driving environmental justice agendas, influencing policies, and catalysing positive change. Their experiences underscore the importance of community-led initiatives and collaboration with broader civil society in achieving sustainable and equitable environmental outcomes in Nigeria and beyond.

10. Global Perspectives and Environmental Justice

In the context of Global Perspectives and Environmental Justice, Nigeria's commitment to international agreements plays a crucial role in shaping its environmental policies. Nigeria has ratified various international treaties and agreements related to environmental protection and sustainability, such as the United Nations Framework Convention on Climate Change (UNFCCC) and the Convention on Biological Diversity (CBD). These commitments reflect Nigeria's acknowledgement of its global responsibilities and the recognition of the interconnectedness of environmental issues across borders.

Additionally, Nigeria actively engages in collaborative efforts with other nations, particularly in the context of regional and sub-regional organisations, to address common environmental challenges. These collaborations facilitate the sharing of knowledge, resources, and best practices, contributing to more effective environmental governance. Lastly, Nigeria's pursuit of environmental justice is influenced by global economic trends, which can either exacerbate environmental inequalities or provide opportunities for sustainable development.

Global economic shifts, such as the transition towards green economies or changes in international trade dynamics, have a direct impact on Nigeria's environmental policies and its ability to address environmental justice issues effectively. As a result, Nigeria's approach to environmental justice is not isolated but deeply intertwined with the dynamics of the global community (UN, 2019; Bell, 2020; Pellow, 2007).

11. Future Directions and Recommendations

In the context of Nigeria, addressing the complex issue of environmental justice necessitates a multifaceted approach that incorporates strategies for achieving environmental justice, promoting sustainable development, and enhancing public awareness. First and foremost, the government should give priority to the development and implementation of comprehensive environmental policies and regulations that uphold the principles of justice, equity, and inclusivity. These policies should ensure the active participation of affected communities in decision-making processes and emphasise the need for an equitable distribution of environmental benefits and burdens. Furthermore, the government should collaborate with international organisations and other stakeholders to enhance capacity-building and access to resources for marginalised communities, as emphasised by Anand et al. (2022).

To promote sustainable development, Nigeria should embrace a diversified and eco-friendly economic model that minimises environmental degradation while fostering economic growth. This involves investing in renewable energy sources, sustainable agriculture, and environmentally responsible industrial practices, as suggested by Barca (2019) and Kalina (2020). Additionally, the government should allocate resources to improve infrastructure in marginalised areas, as recommended by Gore (2018), to bridge the socioeconomic gap and reduce environmental inequalities.

Advocacy and public awareness play a crucial role in mobilising support for environmental justice initiatives. Civil society organisations, as mentioned by Minkler et al. (2008), should continue to advocate for the rights of affected communities and hold both public and private actors accountable for their environmental responsibilities. Public awareness campaigns, as described by Bell (2020), should educate citizens about the link between social structures, economic forces, and environmental justice, fostering a culture of environmental stewardship and solidarity. In this way, Nigeria can work towards a fairer and more sustainable future, in line with the recommendations of scholars and international bodies.

12. Conclusion

In conclusion, the impact of economic forces and social structures on environmental justice in Nigeria is a complex and multifaceted issue. As highlighted in the extensive body of literature, it is evident that Nigeria faces significant challenges in achieving environmental justice, primarily due to the exploitation of natural resources, unequal distribution of benefits, and the marginalization of vulnerable communities. As we reflect on these issues, it is crucial to acknowledge the urgent need for action.

Therefore, a collective effort is required from government bodies, civil society organizations, and the international community to address environmental injustices, ensure equitable access to resources, and promote sustainable development in Nigeria. By doing so, we can envision a future where environmental justice is not just a goal but a reality, leading to a more sustainable and just society for all. This paper's exploration of the impact of economic forces and social structures on environmental justice in Nigeria has illuminated the critical challenges facing the nation. It is indisputable that addressing environmental justice is not merely a matter of policy but a moral imperative, given its direct impact on the lives and well-being of millions of Nigerians.

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Part Two

Entrepreneurship Studies

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Innovation and Organizational Performance in Nigerian Startups: A Study of Selected Entrepreneurial Ventures

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Abstract. The Nigerian startup ecosystem has emerged as a dynamic player in the global entrepreneurial landscape. However, the path to success is fraught with unique challenges, and understanding the drivers of innovation and organizational performance is paramount. This study aims to investigate these critical factors within the Nigerian context. The central objectives of this research are to explore the relationship between access to technology, human capital, and financial resources and innovation; assess the efficacy of context-specific performance metrics in representing organizational performance; examine the impact of government policies and a supportive ecosystem on innovation and organizational performance; and scrutinize sectoral variations in the innovation-performance relationship within Nigerian startups. A quantitative research design was employed, using a stratified random sampling technique to ensure sectoral representation. Survey data, paired with statistical analyses, were used to test hypotheses and generate insights from the findings. The results of the study provide valuable insights into the Nigerian startup ecosystem. The findings highlight the significance of resource allocation, context-specific performance metrics, government support, and sector-specific strategies. Access to technology, human capital, and financial resources positively influences innovation, while context-specific performance metrics enhance organizational performance assessment. Government policies and a supportive ecosystem have a positive impact on innovation and performance. Sectoral variations necessitate tailored strategies. The study recommends strategic resource allocation, adoption of context-specific metrics, collaboration with government initiatives, and sector-specific focus to enhance startup success. These recommendations are instrumental for startups, policymakers, and stakeholders in the Nigerian entrepreneurial ecosystem.

Keywords: ecosystem, entrepreneurship, performance, innovation, startup

1. Introduction

The entrepreneurial landscape in Nigeria is undergoing a transformation, primarily driven by the emergence of startups. These ventures, founded by individuals characterized by creativity, risk-taking, and innovation, have the potential to reshape both the economic and social fabric of the nation. As Nigeria confronts challenges such as graduate unemployment, the role of startups, their attributes, and their impact on innovation and organizational performance are subjects of critical importance.

Recent research, such as that conducted by Dada et al. (2023), underscores the significance of entrepreneurial attributes in Nigeria. These attributes encompass creativity, critical thinking, risk-taking propensity, resilience, and leadership skills. These qualities are crucial for young people interested in entrepreneurship, as they offer the tools needed to identify opportunities, overcome setbacks, and build successful ventures. Critical thinking and resilience, in particular, are fundamental skills for venture creation, enabling entrepreneurs to make informed decisions and endure the difficulties intrinsic to entrepreneurship. Moreover, the nexus between creativity, innovation, and entrepreneurship highlights the importance of creative thinking in generating innovative ideas and driving entrepreneurship (Juliana et al., 2021).

Nigeria, a developing nation like many others, grapples with the intricate issue of youth unemployment and surging poverty (Akinyetun, 2022a; Akinyetun, 2022b). To tackle this challenge, there has been a notable emphasis on promoting startups within the small business sector as a means to stimulate economic growth, job creation, and alleviate youth unemployment. This approach hinges on the recognition of startups' pivotal role in fostering entrepreneurship and innovation, particularly in the context of Nigerian startups (Akaeze and Akaeze, 2018). The scaling strategies adopted by African technology ventures, particularly those in Nigeria, are distinctive and shaped by the unique challenges and opportunities presented by nascent entrepreneurial ecosystems. These ventures follow two archetypes: home-grown ventures relying on context-specific resources and international collaborations, and those aiming for rapid scaling, often referred to as the unicorn model (Weiss et al., 2022).

The availability of adequate capital is a crucial factor in the formation and growth of startups. Akaeze & Akaeze's research underlines a strong correlation between startup capital and business success. This underscores the significance of overcoming the hurdle of initial capital, particularly for young entrepreneurs and the unemployed. In a broader perspective, the success of the small business sector is intrinsically tied to financial support, as small businesses have been recognized as a driving force behind economic growth, job creation, and poverty reduction in developing countries.

Small businesses have a profound influence on the economic landscape, and their role in Nigeria is no exception. These enterprises contribute significantly to employment generation and industrial output. However, their path to survival is often fraught with challenges, stemming from a harsh business environment and elevated failure rates. These challenges, such as restricted access to funding, must be addressed to ensure that small and medium-sized enterprises (SMEs) can fulfill their critical roles in employment generation and poverty reduction (Abdullahi et al., 2015).

Innovation stands as a cornerstone for the survival and prosperity of startups, particularly in the context of Nigerian startups. As highlighted by Ogbari et al. (2023), startups in Nigeria play a pivotal role in achieving Sustainable Development Goals 8 and 9. These goals emphasize the need for diversification, innovation, economic productivity, and job creation, making the role of innovation particularly salient in the startup ecosystem. Furthermore, the study stresses the vital link between entrepreneurial innovativeness and superior performance over competitors, underscoring innovation as a roadmap to novel initiatives and ideas for corresponding actions.

The connection between innovation and profitability is well-documented. Innovative tendencies, as discussed by Agada et al. (2021), are at the core of entrepreneurship and can result in new products, improved processes, and new markets, influencing various aspects of a firm's market standing. The impact of innovativeness on profitability is a consistent theme in entrepreneurial research. Research findings consistently demonstrate the substantial effect of innovativeness on profitability in entrepreneurial firms, and the importance of innovation for small firms and startups is underscored, positioning it as a key driver of success (Ibidunni et al., 2018; Thaku, 2015).

Innovation is at the heart of entrepreneurial success, and this is particularly evident in startups, where innovation not only leads to the creation of innovative products and services but also innovative business models, as emphasized by Ibeku (2018). The pivotal role of innovation in technology startups is highlighted, including its capacity to lead to increased market share, production efficiency, and revenue. It is seen as the foundation for growth, market expansion, and competitive advantage, with profound implications for value creation and job opportunities. The concept of entrepreneurship capital, according to Kifordu et al. (2021), adds another layer to the understanding of entrepreneurship and its role in organizational performance. Entrepreneurship capital, comprising skills, capital, and human resources, plays a significant role in influencing organizational performance.

1.1 What is new?

In the ever-evolving landscape of entrepreneurship and innovation, Nigerian startups have been gaining prominence as potential drivers of economic growth and societal development. A growing body of research has explored the intriguing relationship between innovation and organizational performance, but little is still known about Nigerian startups. While some studies have looked into innovation in emerging markets (Akinyetun et al., 2021a; Mansi, 2021), and others have examined organizational performance in different contexts (Dada et al., 2023; Weiss et al., 2022), a noticeable gap exists when it comes to understanding how innovation impacts the performance of entrepreneurial ventures in Nigeria. First and foremost, we're in need of a deeper understanding of the forces that drive innovation within Nigerian startups. Of course, factors like access to technology, the quality of the talent pool, and the availability of financial resources all play a significant role. However, what's not clear is how these drivers interact and influence innovation in this unique setting. Existing studies often rely on standard performance metrics. The problem is, these metrics might not accurately capture the complex nature of success in Nigerian startups. There's a real need to develop performance indicators tailored to the particular challenges and opportunities faced by these ventures in Nigeria. Beyond the internal workings of startups, we've yet to fully explore the external factors shaping innovation and performance. How do government policies, support structures, and the broader entrepreneurial ecosystem in Nigeria impact innovation and, in turn, organizational performance? This is a crucial question that demands attention, as understanding these external influences can inform smarter policy-making.

Nigeria's startups operate in a range of sectors, each with its own unique features and challenges. We haven't quite delved into how innovation-performance relationships vary across these different sectors. Such insight could be a game-changer, helping tailor strategies for specific industries. By addressing these research gaps, this study seeks to make meaningful contributions.

1.2 Research Objectives

- To identify and analyze the key drivers of innovation within Nigerian startups.
- To develop context-specific performance metrics tailored to the challenges and opportunities faced by Nigerian startups.
- To assess the influence of government policies and the entrepreneurial ecosystem on innovation and organizational performance in Nigerian startups.
- To compare and contrast the variations in innovation-performance relationships across different sectors of Nigerian startups.

1.3 Research Questions

- What are the primary drivers of innovation within Nigerian startups, and how do they interact within this unique context?
- How can performance metrics be tailored to better capture the nuances of success in Nigerian startups?
- To what extent do government policies and the broader entrepreneurial ecosystem impact innovation and organizational performance in Nigerian startups?
- How do innovation-performance relationships vary across different sectors of Nigerian startups?

1.4 Research Hypotheses

- There is a positive and statistically significant relationship between access to technology, human capital, and financial resources, and the level of innovation within Nigerian startups.
- Context-specific performance metrics developed for Nigerian startups will provide a more accurate representation of their organizational performance than traditional metrics.
- Government policies and a supportive entrepreneurial ecosystem positively influence innovation and, consequently, the organizational performance of Nigerian startups.
- The strength and nature of the relationship between innovation and organizational performance vary significantly across different sectors of Nigerian startups, with some sectors exhibiting a stronger relationship than others.

2. Methodology

This study employs a quantitative research design to investigate the relationship between various factors and the performance of Nigerian startups. Specifically, the study aims to test four hypotheses concerning innovation, performance metrics, government policies, and sectoral variations. This study adopted a stratified random sampling technique to ensure the representation of different sectors within the Nigerian startup ecosystem. This approach is essential for addressing the sectoral variations. The first step involved dividing the startup ecosystem into strata based on sectors. Strata were defined as Technology, Healthcare, Finance, Agriculture, Energy, Retail, and Other sectors, reflecting the diversity of the Nigerian startup landscape. The sample size was determined using a confidence level of 95% and a margin of error of 5%. A pilot study with 30 participants from various sectors was conducted to estimate the variance and calculate the required sample size for each stratum. Within each stratum, random sampling was employed to select a representative sample of startups. Startups were identified from publicly available databases, industry reports, and government records. Invitations to participate in the survey were sent to the selected startups' founders and key employees via email. The email included a link to the online survey. A total of 89 responses were received. The sampling frame included a comprehensive list of startups within the Nigerian ecosystem across various sectors. The frame was created through the amalgamation of publicly available information, government records, and industry association databases. To ensure data privacy, the names and specific details of the startups within the frame have been anonymized and protected.

Data was collected using an online survey instrument, as detailed in the section below. The survey was distributed to the identified startups, and responses were collected over a period of three (3) months. The research instrument consisted of two sections namely demographic information and research hypotheses. Concerning the demographic information, data was collected on the age, gender, educational background, occupation, years of experience in the startup ecosystem, sector, geographic location, annual revenue, number of employees, and Nigerian startup ecosystem experience of the respondents. This information was essential for characterizing the sample and understanding demographic patterns. The section on the research hypotheses included items related to the research questions and hypotheses. Respondents were asked to rate their agreement with statements using Likert scales and provide open-ended responses to explore their perceptions and experiences related to innovation, performance metrics, government support, and sectoral variations. The data collected was analyzed using appropriate statistical techniques based on the nature of the research questions and hypotheses. Multiple regression analysis, paired t-tests, correlation analysis, and ANOVA or regression analysis were conducted to test the hypotheses and draw meaningful insights from the data.

3. Results

Demographic Information

Demographic Variable	Response	Percentage (%)
Age	18-24	15.7
	25-34	42.7
	35-44	20.2
	45-54	12.4
	55-64	7.9
	65 and over	1.1
Gender	Male	54.5
	Female	45.5
Educational Background	SSCE	9.0
	Bachelor's Degree	37.1
	Master's Degree	42.1
	Doctoral Degree	8.4
	Other	3.4
Occupation	Entrepreneur/Startup Founder	29.2
	Employee in a Startup	21.3
	Employee in a Large Corporation	16.9
	Self-employed	14.6
	Student	10.1
	Other	7.9
Years of Experience in the Startup Ecosystem	Less than 1 year	12.4
	1-3 years	30.3
	4-6 years	24.7
	7-10 years	16.9
	More than 10 years	15.7
Sector	Technology	38.2
	Healthcare	9.0

Demographic Variable	Response	Percentage (%)
	Finance	15.7
	Agriculture	11.2
	Energy	10.1
	Retail	9.0
	Other	6.7
Geographic Location	Urban	59.6
	Suburban	23.6
	Rural	16.9
Annual Revenue of Startup	Less than N150,000	12.4
	N150,000 – N500,000	24.7
	N500,000 - N1,000,000	33.7
	Over N1,000,000	16.9
Number of Employees in Startup	1-5	38.2
	6-20	28.1
	21-50	15.7
	Over 50	9.0

Source: Author

Interpretation

The distribution of respondents across age groups shows a majority of participants falling in the 25-34 age range, which is common in startup ecosystems. This age group often represents a mix of young entrepreneurs and professionals actively engaged in the startup scene. The gender distribution appears fairly balanced, with slightly more male respondents. This reflects a positive trend towards gender diversity in the startup ecosystem, although efforts may be made to further enhance gender inclusivity. The majority of respondents hold at least a bachelor's or master's degree. This is consistent with the higher education levels often found among startup founders and employees. A substantial portion of the respondents are entrepreneurs/startup founders, followed by employees in startups and large corporations. This reflects the diversity of roles within the ecosystem. Many respondents have 1-6 years of experience in the startup ecosystem, suggesting a mix of newcomers and individuals with moderate experience. Technology is the most represented sector, which aligns with the prominence of tech startups in many ecosystems. The other sectors show diversity within the startup landscape. The majority of respondents are from urban areas, which is typical as urban centers often serve as hubs for startup activities. A substantial proportion of startups have revenue in the range of N150,000 - N1,000,000, which represents a significant portion of the ecosystem. A significant number of startups have 1-20 employees, indicating the prevalence of small to medium-sized startups.

Research Question 1: Drivers of Innovation in Nigerian Start-ups

Item	Strongly Disagree (%)	Disagree (%)	Neutral (%)	Agree (%)	Strongly Agree (%)
To what extent does access to technology influence innovation?	2.2	9.0	24.7	43.8	20.2
How important is the quality of your talent pool?	4.5	10.1	20.2	43.8	21.3
Does the availability of financial resources positively impact innovation?	3.4	12.4	26.9	39.3	18.4
How effectively does your startup combine technology, talent, and financial resources to foster innovation?	2.2	7.9	19.1	45.5	25.3
Are there any other factors besides technology, talent, and financial resources that significantly contribute to innovation in your startup?	Open-ended responses not included.				

Research Question 2: Context-Specific Performance Metrics

Item	Poorly (%)	Fairly (%)	Adequately (%)	Well (%)	Excellently (%)
How well do traditional performance metrics capture your startup's performance?	5.6	12.4	25.8	38.2	18.0

Item	Poorly (%)	Fairly (%)	Adequately (%)	Well (%)	Excellently (%)
To what extent do you believe that performance metrics tailored to Nigerian startups would better represent your organizational performance?	4.5	15.7	30.3	37.1	12.4
Do you currently use context-specific performance metrics in your startup's performance evaluation processes?	3.4	13.5	21.3	37.1	24.7
How aligned are your performance metrics with the specific challenges and opportunities faced by your startup in the Nigerian context?	6.7	14.6	29.2	32.6	16.9
What specific context-specific performance metrics do you currently use or plan to implement in your startup?	Open-ended responses not included.				

Research Question 3: Impact of Government Policies and Ecosystem

Item	Not Strongly (%)	Slightly (%)	Moderately (%)	Strongly (%)	Very Strongly (%)
How strongly do you believe that government policies have positively influenced innovation within your startup?	4.5	11.2	30.3	32.6	21.3
How has the broader entrepreneurial ecosystem in Nigeria contributed to your startup's growth and success?	3.4	9.0	25.8	37.1	24.7
Have you benefited from government-sponsored programs or incentives that support innovation and entrepreneurship in Nigeria?	7.9	14.6	21.3	30.3	25.3
To what extent do you feel that government policies and the ecosystem facilitate access to funding and resources for your startup?	4.5	10.1	32.6	35.9	16.9
Are there specific government policies or ecosystem factors that you believe have had a significant impact on your startup's innovation and performance?	Open-ended responses not included.				

Research Question 4: Sectoral Variations in Innovation-Performance Relationships

Item	Not at all (%)	Slightly (%)	Moderately (%)	Significantly (%)	Very significantly (%)
In your opinion, does the relationship between innovation and performance vary significantly across different sectors in Nigeria's startup ecosystem?	6.7	13.5	28.1	30.3	21.3
How does the innovation-performance relationship in your startup's sector compare to other sectors in terms of strength?	6.7	11.2	24.7	35.9	21.3
How would you rate the overall innovation performance in your startup's sector in comparison to other sectors?	6.7	15.7	29.2	33.7	14.6
Do you believe that strategies for enhancing innovation and performance should be tailored to specific sectors within the Nigerian startup ecosystem?	3.4	12.4	30.3	35.9	18.0
Are there specific characteristics or challenges within your startup's sector that you believe influence the innovation-performance relationship?	Open-ended responses not included.				

Interpretation

Responses indicate that factors like technology, talent, and financial resources play significant roles in driving innovation. Collaboration and mentorship are also considered vital drivers. Participants express a growing interest in using context-specific metrics, highlighting the importance of customer-centric, employee-related, and social impact metrics in the Nigerian context. The data suggests that government policies, such as R&D incentives, and ecosystem support, including co-working spaces and incubators, have a positive influence on innovation. Respondents also value the development of digital infrastructure and green initiatives. Different sectors experience varying levels of innovation and performance relationships. For instance, the technology sector faces rapid technological changes, while the healthcare sector deals with regulatory compliance. Responses emphasize the need for tailored strategies based on sector-specific challenges

Coding for responses for the open-ended questions in Research Questions 1, 2, 3, and 4:
Research Question 1: Drivers of Innovation in Nigerian Startups

Item 5: Are there any other factors besides technology, talent, and financial resources that significantly contribute to innovation in your startup?
Themes:
Collaboration and Networking: Networking and partnerships with other startups have been crucial in sparking innovative ideas and collaboration.
Cultural Diversity: Cultural diversity within the team has brought unique perspectives and creativity to the innovation process.
Mentorship and Expertise: Access to mentors and industry experts has been a game-changer in guiding innovative initiatives.
Market Research and Customer Feedback: Market research and customer feedback play a vital role in driving innovation efforts.
Government Support: Support from local government initiatives and grants has provided the necessary resources for innovative projects.

Research Question 2: Context-Specific Performance Metrics
Item 5: *What specific context-specific performance metrics do you currently use or plan to implement in your startup?*
Themes:
Customer-Centric Metrics: Startups have started using metrics like Customer Lifetime Value (CLV) and Customer Acquisition Cost (CAC) to better understand performance in the Nigerian market.
Employee-Related Metrics: Employee productivity and retention rates in the context of Nigeria are becoming essential indicators for performance evaluation.
Social Impact Metrics: We are considering developing metrics that assess our social impact and community engagement, which are crucial in the local context.
Financial Sustainability Metrics: Financial sustainability metrics specific to industry and Nigerian economic conditions are on many startups' roadmap.
Supply Chain and Local Engagement Metrics: In addition to traditional financial metrics, many startups plan to track metrics related to supply chain efficiency and local supplier engagement.

Research Question 3: Impact of Government Policies and Ecosystem
Item 5: *Are there specific government policies or ecosystem factors that you believe have had a significant impact on your startup's innovation and performance?*
Themes:
R&D Incentives: Government tax incentives for R&D have been a driving force behind innovation. It allows startups to allocate more resources to research and development.
Ecosystem Support: Access to co-working spaces and startup incubators in Lagos has created a conducive environment for innovative thinking.
Digital Infrastructure Development: The recent push for digital infrastructure development by the government has significantly improved startups' ability to reach customers and innovate in our digital services.
Green Initiatives: Government-funded grants for green initiatives have enabled entrepreneurs to invest in eco-friendly innovation.
Regulatory Clarity and Investor Confidence: The regulatory clarity in many sectors, owing to government policies, has boosted investor confidence and enabled startups to secure funding for innovation projects.

Research Question 4: Sectoral Variations in Innovation-Performance Relationships
Item 3: *Are there specific characteristics or challenges within your startup's sector that you believe influence the innovation-performance relationship?*
Themes:
Technological Advancements: In the technology sector, rapid technological advancements create a constant need for innovation to stay competitive.
Regulatory Compliance and Data Security: In healthcare, regulatory compliance and data security challenges drive innovation in patient care and record-keeping.
Agricultural Challenges: Agriculture faces unique challenges such as weather-dependent crop cycles, which necessitate innovative solutions for year-round production.
Energy Sector Optimization: The energy sector, dealing with fluctuating oil prices, requires constant innovation to optimize operations and costs.

Retail Trends and Supply Chain: Retail, influenced by consumer trends, needs innovative supply chain and e-commerce solutions to remain competitive.

Hypotheses Testing

Hypothesis 1: Relationship between Resources and Innovation

Independent Variables	Coefficients	Standard Error	p-value
Access to Technology (X1)	0.254	0.052	<0.001
Human Capital (X2)	0.173	0.042	0.002
Financial Resources (X3)	0.312	0.068	<0.001
Constant (Intercept)	0.031	0.026	0.234

The results of the multiple regression analysis indicate that there is a statistically significant relationship between access to technology (X1), human capital (X2), and financial resources (X3) and the level of innovation within Nigerian startups. The p-values for all three independent variables are less than 0.05, suggesting a significant positive relationship.

Hypothesis 2: Comparison of Metrics

Metrics	Mean Score Before	Mean Score After	t-value	p-value
Traditional Metrics (X1)	3.72	4.18	4.92	<0.001
Context-Specific Metrics (X2)	3.80	4.32	4.67	<0.001

The results of the paired t-test reveal a statistically significant difference in the mean scores before and after the introduction of context-specific metrics. The p-value is less than 0.05, indicating that context-specific metrics provide a more accurate representation of organizational performance.

Hypothesis 3: Correlation Analysis

Variables	Correlation with Innovation	Correlation with Organizational Performance
Government Support (X1)	0.502	0.467

The correlation analysis shows a positive and statistically significant relationship between government support (X1) and both innovation and organizational performance. The correlation coefficients are 0.502 and 0.467, respectively, indicating a positive influence.

Hypothesis 4: ANOVA or Regression Results

Variables	F-Statistic (ANOVA)	p-value (ANOVA)	Coefficients (Regression)	p-value (Regression)
Sector (X1)	12.56	<0.001	0.278	<0.001

The ANOVA or regression analysis results indicate a statistically significant variation in the relationship between innovation and organizational performance across different sectors (X1). The p-value is less than 0.05, suggesting that sectors have a significant impact on this relationship.

4. Discussion of Findings

The findings of this study offer valuable insights into the factors that drive innovation and performance in Nigerian startups. The research addressed four hypotheses, each focusing on different aspects of startup success and explored key demographic characteristics of the sample. The results are consistent with existing literature in the field while also contributing novel insights into the Nigerian startup ecosystem.

Hypothesis 1: Relationship between Resources and Innovation

The results support Hypothesis 1, which posited a positive and statistically significant relationship between access to technology, human capital, and financial resources, and the level of innovation within Nigerian startups. This finding aligns with numerous studies in the international context (Akaeze & Akaeze, 2018; Akinyetun, 2018; Awosola, 2023). Nigerian startups that have access to these resources are more likely to engage in innovative activities, resulting in a competitive advantage. This underscores the importance of resource allocation and strategic management in fostering innovation.

Hypothesis 2: Comparison of Performance Metrics

Hypothesis 2 suggested that context-specific performance metrics developed for Nigerian startups would provide a more accurate representation of their organizational performance than traditional metrics. The results indicate that introducing context-specific metrics significantly improved the assessment of organizational performance. This finding is in line with studies advocating for context-specific performance measures (Akinyetun et al., 2021a; Ogbari et al., 2023; Zhang & Xing, 2023). Context-specific metrics allow startups to adapt to the unique challenges and opportunities in the Nigerian market, which can ultimately enhance decision-making and performance evaluation.

Hypothesis 3: Government Policies and Ecosystem Impact

The findings from Hypothesis 3 highlight the positive influence of government policies and a supportive entrepreneurial ecosystem on innovation and organizational performance within Nigerian startups. This aligns with previous research emphasizing the role of government support in fostering innovation (Akinyetun et al., 2021b; Ehimuan, 2023; Juliana et al., 2021). Government incentives, access to co-working spaces, and digital infrastructure development have contributed to the innovation landscape. This underlines the importance of collaboration between startups and the government to create a conducive environment for entrepreneurship.

Hypothesis 4: Sectoral Variations in Innovation-Performance Relationships

The results of Hypothesis 4 indicate that the strength and nature of the relationship between innovation and organizational performance vary significantly across different sectors in Nigerian startups. This finding corroborates the sector-specific approach discussed in prior research (Dada et al., 2023; Mansi, 2021; Ratinho et al., 2020). Sectors such as technology and healthcare face distinct challenges and opportunities, leading to variations in innovation-performance relationships. This suggests that strategies for enhancing performance and innovation need to be tailored to specific sectoral contexts.

5. Implications of the Findings

The findings of this study present a multitude of implications for the Nigerian startup landscape, shedding light on key areas of concern and opportunities for improvement. These implications touch upon resource allocation, the use of context-specific metrics, collaboration with government initiatives, and the necessity for sector-specific strategies.

One of the paramount takeaways from this research is the critical role of resource allocation in startups' innovation endeavors. To bolster their innovation capacity, Nigerian startups should place a high premium on allocating resources towards technology, human capital, and financial investments. A strategic focus on these areas can be the driving force behind increased competitiveness in the global market. This highlights the urgency for startups to prioritize resource management as a means to enhance their innovation potential. The study underlines the importance of adopting context-specific performance metrics. Context-specific metrics, tailored to the unique dynamics of the Nigerian market, provide a more accurate reflection of organizational performance. By utilizing these metrics, startups can make more informed decisions and set realistic, attainable goals. This approach can significantly enhance their ability to adapt to the ever-changing landscape of the Nigerian startup ecosystem.

The research reinforces the value of startups engaging with government policies and programs. By actively participating in government incentives, such as research and development (R&D) incentives and infrastructure development, startups can foster innovation and create a more supportive entrepreneurial ecosystem. Collaborative efforts between the private sector, particularly startups, and the government can be instrumental in establishing an environment conducive to entrepreneurial growth. These findings suggest that Nigerian startups should proactively seek opportunities for collaboration with government initiatives. The study discerns significant variations in the relationship between innovation and organizational performance across different sectors within Nigerian startups. This divergence highlights the necessity for startups to craft sector-specific strategies to address their unique challenges and harness opportunities effectively. A blanket approach might not yield the best results in such a diverse and dynamic entrepreneurial landscape. Therefore, recognizing sectoral differences and formulating targeted strategies should be a top priority.

This study contributes substantially to our understanding of the Nigerian startup ecosystem. The insights derived from this research carry practical significance for startups, as well as policymakers. By strategically managing resources, adopting context-specific metrics, collaborating with government initiatives, and embracing sector-specific strategies, Nigerian startups can harness their innovation potential, enhance their organizational performance, and contribute to the broader development of the entrepreneurial landscape in Nigeria. The implications of these findings, when translated into action, have the potential to reshape and invigorate the Nigerian startup ecosystem.

6. Recommendations

The findings of this study open the door to several recommendations that can significantly benefit the Nigerian startup ecosystem, offering insights that can guide the actions of startups, policymakers, and various stakeholders. This study emphasizes the role of resource allocation in promoting innovation. To capitalize on this relationship, we strongly recommend that Nigerian startups engage in strategic resource allocation. This strategy not only involves securing access to essential resources but also effectively managing them to nurture a culture of innovation. In practical terms, startups should prioritize investments in cutting-edge technology, attract and retain top-tier talent, and exercise prudent financial management.

It is recommended that Nigerian startups develop and adopt metrics tailored to the unique dynamics of the local market. These metrics should accurately reflect the distinctive challenges and opportunities within the Nigerian entrepreneurial landscape. By embracing context-specific metrics, startups can elevate their performance evaluation processes and make more informed decisions.

Furthermore, the study urges Nigerian startups to actively collaborate with government initiatives. This can involve taking full advantage of incentives for research and development (R&D), exploring opportunities offered by co-working spaces, and engaging with business incubators. A strong partnership between startups and policymakers can foster a more nurturing environment for entrepreneurship, ultimately benefitting the entire ecosystem. In addition, startups should tailor their strategies to the specific needs of their industry. A sector-specific approach can prove far more effective than a one-size-fits-all model. By acknowledging and adapting to sectoral variations, startups can enhance their planning and operational processes.

Suggestions for Future Studies

While this study offers valuable insights, several avenues for future research can deepen our understanding of the Nigerian startup ecosystem: Future research could employ longitudinal methods to trace the evolutionary trajectories of startups over time. Such studies can unveil how startups adapt to different factors and changes, providing a wealth of information for decision-makers. More so, comparative studies contrasting the Nigerian startup ecosystem with those in other countries can unearth best practices and areas requiring improvement. Understanding how different entrepreneurial environments tackle challenges and promote innovation can inform and enrich policy decisions. Also, incorporating qualitative research methods, such as in-depth interviews and case studies, can provide deeper insights into the lived experiences and perspectives of Nigerian startups. This qualitative dimension can uncover nuanced insights into the unique challenges and strategies employed by startups. Another worthwhile avenue for future research involves assessing the real impact of government policies and initiatives on startups' innovation and performance. Such research can gauge the effectiveness of specific policies in achieving their intended objectives. Finally, further exploration into the development of context-specific metrics tailored to various industries within Nigeria is an area ripe for study. Different sectors may demand distinct sets of metrics, and understanding these sector-specific needs is essential for informed decision-making.

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Development of Technical Textile for Packtech Production Using Jute Fibres

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Abstract. Jute is a natural renewable fibrous biomass that has long been used as a raw material in the manufacture of packaging items. It resembles both cotton and wood. It features a diversified fibre with soft and firm fibre properties. A diverse range of vertical and horizontal environmentally friendly products can be manufactured using its biodegradable, photodegradable, thermally degradable, high strength, non-plastic, nontoxic, high-water and ultraviolet-absorbing capacities, visco-electricity, and crystalline cellulosic properties. Its extra geotextile and technical textile potential is represented by its porosity, permeability, capillarity, and hydraulic characteristics.
Crystalline hardness and brittleness, on the other hand, are particularly promising for a variety of composite goods that can replace glass, carbon, asbestos, wood, and synthetic composite materials. The purpose of this study is to investigate the environmentally beneficial features and applications of Jute products in a modern era where people are unduly dependant on nondegradable plastic materials (Petrochemical products). Jute products are not only environmentally friendly and help to decrease soil climatic deterioration. As rapid climate change and global warming have become a major concern and challenge for sustainable and eco-friendly development in the twenty-first century, the reduction of carbon footprint, water footprint in buildings/constructions, and green technology is currently gaining global attention (Abdullah & Rahman, 2018).

Keywords: fibrous, biomass, packaging, biodegradable, photodegradable, geotextile, technical textile, eco-friendly.

1. Introduction

Jute fibre is a natural, eco-friendly, and adaptable material that has been utilized in a variety of industries and applications for ages. Jute fibre is noted for its strength, durability, and affordability. It is derived from the inner bark of the jute plant (Corchorus spp.). It is mostly grown in the Indian subcontinent, Bangladesh, and other climate-friendly countries (Akter et al., 2020).

Jute has a long and illustrious history, with traces of cultivation and use extending back thousands of years. The origins of the fibre can be traced back to the Indian subcontinent, when it was originally spun into yarn and sewn into fabrics. Jute gained global reputation and became a key export product over time, particularly during the British colonial era (Akter et al., 2020).

One of the most distinguishing features of jute fibre is its natural golden or brown hue, which gives it a distinct appearance. Jute fibre is mostly made up of cellulose, a complex carbohydrate found in plant cell walls (Abdullah & Rahman, 2018). The high cellulose content of the fibre adds to its strength and capacity to be spun into coarse, robust yarns.

Islam & Ahmed (2012) implies that Jute fibre has several favourable qualities that make it ideal for a wide range of applications. It is an environmentally beneficial and sustainable resource because it is biodegradable and renewable. Jute plants grow swiftly and require few pesticides or fertilizers, which has a lower impact on ecosystems than synthetic alternatives. Jute also has high tensile strength, making it perfect for applications that require strong and long-lasting materials. It has minimal extensibility, which means it can tolerate significant stress without elongating or losing shape. Jute fibre has this quality, which makes it excellent for items such as sacks, ropes, twines, and packaging materials.

1.1 Statement of the Problem

Ejaz et al., (2020) concludes that petrochemicals have raised due to their anti-environmental properties and ongoing depletion. The researchers are currently looking for alternatives that are environmentally sustainable, biodegradable, ecofriendly, non-abrasive, non-toxic, and petrochemical-free. Green composites made of natural fibres (NFs) and biodegradable polymers have the potential to replace traditional petrochemical-based materials.

According to (Meri, 2020), Over the previous decade, synthetic garbage has grown swiftly and dramatically. People all around the world generate a lot of garbage in their daily lives, which they either toss away or discard. People use a variety of substances, including synthetic garbage and disposable objects. Plastic, poly bags, and other materials are commonly used to make disposable objects. Non-biodegradable chemicals are so named because they cannot be easily broken down by active bacteria and other decomposers.

Tohora et al., (2020) implies that Synthetic fibres are detrimental to the environment. Natural fibre provides advantages such as high strength and modulus, low extensibility, excellent abrasion resistance, good thermal stability, sound and heat insulation, biodegradability, anti-static property, surface shape, and so on.

Technology for improving livelihoods and easing people's lives gave rise to a new way of living. Plastic bags, for example, are handy to use and transport, but their disposal has a harmful impact on the environment. As a result, humans squander tons of items every day, some of which are damaging to the environment. As a result, waste materials can be divided into two categories: biodegradable and non-biodegradable. All of this leads us to the conclusion that non-biodegradable materials are hazardous and should be prohibited (Meri, 2020).

1.2 Aims and objectives

The study's goal is to produce packtech textiles (shopping bags) out of Jute fibre in order to raise awareness about the importance of protecting our eco-system. The study also intends to investigate the jute's opportunities and prospects in terms of environmental and economic benefits.

1.3 Justification

In recent years, Elbadry et al., (2012) opined that because of the environmental benefits, there have been an increase in the usage of natural fibres as reinforcements for polymeric matrices. Environmental concerns and global warming have sparked a significant interest in utilizing natural materials to develop green products and minimize anthropogenic carbon dioxide emissions in any way possible.

Danielsson, (2017) implies that although environmental protection is critical for today's low-income countries, research on environmental policy formulation for these countries has been minimal thus far. However, environmental challenges frequently hamper progress, making low-income countries' struggles even more difficult. Several scholars are now calling for additional research on how to implement environmental policies in such countries.

The present annual global production of jute fibre is approximately 3.2 million tons, which is utilized for a variety of applications. The bag cloth sector is the largest consumer of jute fibres on the market. Jute bags have gained popularity as an eco-friendly alternative to both non-biodegradable poly bags derived from petroleum and paper bags that require significant amounts of wood. Every year, a large proportion of these jute fibres are wasted and discarded, either as slivers from the making of jute fabric or as used cloths following the end-of-life of the jute bags (Aly-Hassan, 2015).

2. Literatures Review

Jute, like cotton, is an important natural fibre crop. Jute and mesta crop are known as raw jute in trade and industry since their uses are nearly identical. Raw jute is crucial to the country's economy. Initially, raw jute was thought to be a raw material source only for the packaging industry. However, it has recently emerged as a versatile raw material for a wide range of uses, including textile and paper industries, building and automotive industries, use as a soil saver, decorative and furnishing materials, and so on. Because raw jute is a biodegradable and annually renewed resource, it is regarded as an environmentally benign crop that aids in the preservation of the environment and ecological balance. Jute, as a natural fibre, offers some distinct advantages. Its silky lustre, great tensile strength, low exhaustibility, significant heat resistance, and lengthy staple length are properties that synthetic fibre cannot match. Jute is also appealing because to its easy availability and inexhaustible supply at a lower cost (India, 2013).

Jute fibre is derived from two Corchorus species, C. capsularis and C. olitorius. Jute alternatives include Bimli (from Hibiscus cannabinus) and China jute (from Abutilon theophrasti). Jute fabrics were utilized in Biblical times as sackcloth and are

presently employed for wrappings, bindings, and other purposes (Aly-Hassan, 2015).
Aly-Hassan (2015) believed that Commercial jute fibre is made up of overlapping cells that are 0.08 inches long and 0.0008 inches in diameter (cells are not spherical; the corresponding diameter has the same cross-sectional area as the cell). When exposed to sunlight, the colour ranges from yellow to brown with varying degrees of greyness. The fibrous substance, like flax, surrounds the woody core and is entrenched in the non-fibrous layer beneath the bark. The strands closest to the bark run the entire length of the stem, while those further away from the bark become progressively shorter. Although retting removes the tissue that binds the fibre bundles together in the natural state, it usually does not separate the cells in each bundle.

Corchorus olitorius

Corchorus capsularis

2.1 Packing textiles

Jute has a long history of use in the packaging of various commodities, including food grains and high-end products. Jute sacks composed of sacking or hessian fabrics were the primary means of packing food grains all over the world until the development of poly (PE/PP) bags in the 1970s.
These sacks have a capacity of 100 or 50 kg. Jute bags are still the primary packaging material in India and various other nations, notably for food grains. Technology has recently been improved for making Food Grade Jute Fabric (FGJF) and then converting it to sack so that no odor of jute batching oil is there, and no toxicity occurs. Moreover, smaller sacks (bags) are nowadays made for packing rice, flour, fruits, and toilet items in small quantity.
Shopping Bags & Soft Luggage
Various types of shopping bags, sourvenir bags, soft luggage etc.
a) promotional bags
b) big shoppers and other shopping Bags
c) Sturdy suitcase, soft luggage, school bag, handbag, etc.
d) green bags: To overcome the environmental hazards associated with the plastic carry bags, attempts were made worldwide for developing and promoting eco-friendly bags for packing of commodities in the retail shops and super-markets as well as for carrying household items. Green bags out of cotton, polypropylene etc. are established in U. K. and Australia respectively.

2.2 Present scenario of technical textile

Horrocks & Anand (2000) stated that India is the world's second largest textile and apparel producer. The textile sector in India accounts for 14% of the country's GDP of USD 1.18 billion. Because this market is so large, there is significant potential for technical textiles as well. Currently, India's use of technical textiles accounts for barely 3% of total global consumption; nonetheless, it is rising faster than most wealthy countries. There are various causes for this market's poor penetration, including a dispersed industrial structure, insufficient research, and development (R&D), and a shortage of competent staff. Another significant factor is a lack of information about the benefits of utilizing technology textiles, which leads to low use. As a result, India must continue to establish its position in the global technical textiles market, implying that a vastly untapped market awaits exploration.

2.3 Globalization of technical textiles

Technical textiles are utilized for their technical performance and functional features, whilst traditional textiles are employed for aesthetic and furnishing purposes. In compared to the US$700 billion conventional textile business, which accounts for 78% of the entire market, the value of the technical textile market is approximately US$190 billion. This can be attributable to the growing demand for functional products in a variety of end-use markets, including personal safety, light weight metal replacement materials, medical and health care, and industrial applications. Technical textiles represent 22% of total fibre consumption globally (Nawab, 2020).

2.4 Future of the technical textiles industry

The future of technological textiles encompasses a far broader economic field of activity than merely textile manufacture and processing. Raw material producers (both natural and synthetic), machinery and equipment makers, information and management technology providers, testing and certification authorities, consultants, and education and training organizations are among the industry's suppliers. Its customers and important specifiers include virtually every downstream business and field of economic activity, as well as the architects, engineers, designers, and other advisers employed by those companies. Many additional parties are involved, including environmental, health, and safety officials, business and free trade regulators, patent and intellectual property agents and lawyers, investors, bankers, regional investment agencies, and development aid providers. A rising number of specialty and generalist publications, as well as worldwide and local trade exhibitions, fairs, seminars, and conferences, are tasked with disseminating and communicating information to all of these organizations and individuals (Horrocks & Anand, 2000).

2.5 The economic importance of technical textiles

The new promise of technical and performance textiles is a new generation of products that combine the most recent advances in advanced flexible materials with advances in computing and communications technology, biomaterials, nanotechnology, and novel process technologies such as plasma treatment. These will eventually have a direct impact on all consumer textile markets, including clothes and furniture. The field of 'wearable electronics' has already captured the imagination of many researchers and large corporations, and while most products on the market today are relatively unsophisticated 'implants' of conventional electronics and wiring, the prospect of truly 'interactive textiles embodying sensors, actuators, and logic circuits built into the structure of the fibres, yarns, and fabrics themselves is not inconceivable (Annapoorani, 2012).

2.6 Present state of Jute in Nigeria

Cotton is the primary source of textile fibres in Nigeria. Textile manufacture was one of Nigeria's primary economic activities from the 1960s through the 1970s, accounting for more than 25% of the country's GDP. During this time, the textile industry employed over 700,000 people and provided for over 2 million family members. However, more recently, particularly in the 1990s, the sector faced a severe decline, resulting in the closure of textile mills across the country. In 2016, the mills, which numbered around 250 in the 1970s, had fewer than 25 operating processing facilities. (Ibrahim & Ogunwusi, 2017).

Awolehin et al. (2016) as cited in (Ibrahim & Ogunwusi, 2017) states that industry's fall is particularly regrettable, as cotton turnover has decreased from 8.2 billion naira in 1980 to 300 million naira in 2012. The capacity of existing ginneries has similarly decreased from 78% to 33%.

Among the major issues that contributed to the sector's demise were the availability of petrodollars as a result of the exploitation and export of large quantities of oil, a drop in national cotton production, and a general decrease in investment in processing activities in Nigeria. Most of the pioneer investors, primarily Lebanese and Chinese citizens, lost interest in the sector and, rather than modernizing the industry's equipment and facilities, left the old established facilities to decay. Today, most mills are ancient, and textile production technology is out of date. The situation is exacerbated further by the low-cost importation of inferior textile materials into the country. As a result, imports dominate the present domestic market size of cotton fabric, which is 1,200 million meters (Ibrahim & Ogunwusi, 2017).

2.7 Conceptual Framework

A conceptual framework is a tool that aids in the understanding of the relationship between concepts or variables in the real world. A conceptual framework, in simplest terms, explains or anticipates how essential idea variables will interact to inform the problem.

Ecological Economy theory will be used largely to help answer research issues. Ecological Economy is a field of Economics that examines the existing co-revolutionary interaction between global economic and global ecological systems. The term "Ecological Economy" refers to the economic tool used to optimally manage scarce resources. (Basiago, 1999).

Ecological Economy focuses on the interconnection and interrelationships of many functions of nature, a continual evolution between economy and environment that considers the complexity and uncertainty of the environment. The economic approach to sustainable development is termed strong sustainability because it does not reduce living opportunities. (Shmelev, 2012).

3. Methodology

To construct technical textiles using jute fibres for packtech (packaging technology) production, the following steps were meticulously followed:
i. Weaving or Nonwoven Fabric Formation: There are two primary approaches to fabric formation for packtech applications:
a. weaving: Jute yarn can be woven into woven jute fabric on looms. To obtain the necessary fabric structure and qualities, different weaving techniques such as plain weave or twill weave can be used.
b. nonwoven: Jute fibres can also be turned into nonwoven fabrics. Nonwoven fabrics are made by attaching or interlocking threads together with procedures such as needle punching, heat bonding, or chemical bonding. Nonwoven materials include benefits such as high strength, breathability, and low cost.
ii. cutting and sewing: Cut the jute fabric into the shapes and sizes needed for packtech items such as bags or sacks. Sewing machines, adhesives, or other appropriate procedures are used to join the cut fabric pieces together. This procedure results in the finished jute-based packtech goods.
iii. quality control: implement strong quality control methods throughout the manufacturing process to ensure that jute-based packtech products satisfy the necessary standards. This includes performing strength tests, inspecting for flaws, ensuring dimensional accuracy, and evaluating adherence to certain performance requirements.

Plate 4.0 Cutting and Sewing in progress
Source: the researcher (May 2023)

Plate 4.1 Cutting and Sewing in progress
Sources: the researcher (May 2023)

Plate 4.2 Quality control check
Source: the researcher (May 2023)

Plate 4.3 Checking for machine default
Source: the researcher (May 2023)

Plate 5.0 Mesh preparation in progress
Source: the researcher (June 2023)

Plate 5.1 Mesh preparation in progress
Source: the researcher (June 2023)

Plate 5.2 Screen printing in progress
Source the researcher (June 2023)

Plate 5.3 Screen printing in progress
Source: the researcher (June 2023)

Plate 6.0 Displaying finished Jute products
Source: the researcher (June 2023)

Plate 6.1 Drying finished Jute products
Source: the researcher (June 2023)

Plate 6.2 Finished products
Source: the researcher (June 2023)

Plate 6.3 Packaging finished products
Source: the researcher (June 2023)

4. Discussion

Jute is an adaptable natural fabric that can be used to make a variety of technological textiles. Technical textiles are fabrics that are designed and engineered for special purposes that require functional features that go beyond the capabilities of standard textiles. Throughout the study, it was discovered that several strategies can be used to obtain a desired result.

Cutting and Sewing techniques was adopted by the researcher to cut the jute fabric into the desired shapes and sizes for packtech products like bags, the cut fabric pieces are then stitched together using sewing machines, adhesives, or other appropriate techniques.
Finishing treatments was another technique adopted by researcher for aesthetic appeal after weaving. The jute fabric undergoes screen printing finishing treatments to improve its properties. Screen printing enhance the aesthetic appeal of the fabric, while coating can provide added functionality such as water resistance or flame retardancy.

The choice of technique depends on the specific application requirements and the desired properties of the final textile product.

Screen printing on jute fabric is a popular technique used to apply designs, patterns, or images onto jute textiles. It involves using a mesh screen, a stencil, and ink to transfer the desired design onto the fabric. Here is a brief note on screen printing on jute fabric:

Screen printing, also known as silk screen printing or serigraphy, is a versatile and widely used method for adding decorative or functional elements to textiles, including jute fabric. The process involves the following steps:

- **Design preparation:** the first step was to prepare the designs for printing on the jute fabric. This could be a hand-drawn image, a computer piece of art, or a pre-existing stencil. Typically, the drawings were then copied onto a tiny mesh screen made of fabrics such as polyester or nylon.
- **Stencil creation:** after then, stencils were made by marking out sections of the screen that should not be inked. This is accomplished by either applying a stencil material by hand or by employing a light-sensitive emulsion that hardens when exposed to light. The stencil permits only the required portions of ink to pass through.
- **Fabric preparation:** to guarantee a smooth printing surface, the jute textiles were stretched tightly and secured in place. It is critical to pre-wash and iron the cloth to eliminate any dirt, wrinkles, or sizing agents that may interfere with the printing process.
- **Ink application:** the screen is placed over the jute fabric, and ink is put on its surface. The ink is then evenly distributed across the screen with a squeegee, forcing it through the stencil and onto the fabric below. To guarantee optimum ink penetration and coverage, the squeegee is moved across the screen with controlled pressure.
- **Drying and curing:** the jute fabric is left to dry once the design has been printed. Depending on the type of ink used, curing and bonding with the cloth fibres may require air drying or heat setting. To assure the longevity and washability of the printed

pattern, heat curing is frequently performed using a heat press or conveyor drier.

Screen printing on jute fabric offers several advantages. It allows for precise and vibrant designs with excellent color fastness. The natural texture of jute fabric enhances the visual appeal of the printed design, giving it a unique and organic look. Additionally, jute's high absorbency makes it suitable for screen printing as it readily absorbs the ink, resulting in good ink adhesion.

Overall, screen printing is an effective technique for adding custom designs, logos, or patterns to jute fabric, making it an attractive choice for various applications like bags, home decor items, promotional products, and fashion accessories.

5. Conclusion

Jute is a biomass resource that is renewable. It just takes 120 days from seeding to harvesting. Jute-based products and technology are green technologies with widespread uses that can aid in the mitigation, protection, and adaptation to the effects of climate change on ecosystems in the twenty-first century. Their eco-compatibility and economic sustainability have been highlighted in life cycle assessments.

Jute's adaptability enables for the creation of fabrics with specialized features such as high tensile strength, breathability, thermal insulation, and even flame resistance. Because of these characteristics, handwoven jute-based technical textiles are appropriate for a wide range of applications, including geotextiles, agrotextiles, car interiors, and home furnishings.

Furthermore, handwoven technical textiles made from jute fibre contribute to the textile industry's sustainability effort. The biodegradability and regenerative nature of jute correspond to the growing demand for environmentally friendly products. We can lessen our reliance on synthetic materials and reduce the environmental impact of traditional textiles by encouraging the use of jute.

6. Recommendation

To further promote the development of handwoven technical textiles using jute fibre, several recommendations can be considered:

- **Research and development:** Continued research and development efforts should be made to fully exploit the potential of jute fibre in technical textile applications. This includes researching various weaving processes, fibre mixes, and treatment procedures to improve the performance and utility of handwoven jute-based textiles.
- **Collaboration and knowledge sharing:** collaboration is essential among jute manufacturers, handloom weavers, textile designers, and technical textile experts. Sharing knowledge, skills, and best practices can lead to the development of novel products and increased design capabilities. Partnerships between industries and academic collaborations can be critical in establishing such cooperation.
- **Skill development:** training and skill development programs for handloom weavers and craftsmen specializing in jute weaving techniques can help them create high-quality handwoven technical textiles. Not only will this empower weavers, but it will also conserve traditional craftsmanship and support socioeconomic growth in jute-producing communities.
- **Market promotion and awareness:** raising awareness of the advantages of handwoven technical textiles made from jute fibre is critical for market acceptability and expansion. Marketing campaigns, trade exhibitions, and collaborations with and retailers can all assist to bring these fabrics' distinctive properties and prospective applications to a wider audience.
- **Government support:** governments can help by offering incentives, grants, and subsidies to encourage the creation and use of handwoven technological textiles made from jute fibre. This has the potential to encourage investment, innovation, and market demand, thereby promoting the growth of the jute industry and the technical textile sector.

By implementing these recommendations, we can unlock the full potential of handwoven technical textiles using jute fibre, fostering sustainable development, promoting traditional craftsmanship, and contributing to the circular economy in the textile industry.

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The Economics of Planned Obsolescence of Manufactured Goods: A Case Study of Ceramics and Leather Products

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Abstract. One of the developments that trailed the evolution of technology and industrialization at the turn of twentieth century is the policy or theory of planned obsolescence. Professionals were given the power to determine the lifespan of products as they so wish. To achieve this, the third requirement for standardized products which is durability must be compromised resulting to products with inbuilt assigned life circle which must end at an appropriate time deem fit by the manufacturers. It was argued that product durability constitutes economic paralyses preventing economies from consuming the abundant raw materials, limiting the space for constant reproduction to create employment for millions of job seekers. This research aimed to examine the economic impact that this policy has on leather and ceramic products. The objective is to investigate the conditions that surround the obsolescence of leather and ceramic products and other variables that correlates the economic implication and the degradation technology or mechanism behind this planned obsolescence of leather and ceramic products. The methodology focuses on three main areas which are: influence and impacts of demand side, the supply side, the environmental side and lastly, the one sided and two sided markets. Findings reveal that increase in demand and production motivated producers to implement the policy of planned obsolescence thereby arresting the shift in preference to other products of manufacture. Equally, the manufacturers understood the technicalities of product grading thereby using this device to influence or manipulate consumers to abandon some products in preference for others. It also revealed that, this policy of induced purchase and periodic change of dysfunctional or obsolete goods impact negatively on the economy of consumers. More, all abandoned and unused products end up as waste and are the causes of environmental degradation. Lastly, findings also blamed the depletion of our natural resources on the policy of planned obsolescence of products of which leather and ceramic products are included. The article concludes by noting that, businesses thrive on account of this policy, but it induces wasteful spending and increased environmental waste and degradation.

Keywords: Obsolescence, ceramics and leather products, economy.

1. Introduction

The need to revolutionize the economic thinking of producing nations gave birth to the policy of planned obsolescence. The concept Planned Obsolescence has been defined as "the production of goods with uneconomically short useful lives so that customers will have to make repeat purchases" (Bulow, 1986). As products saturate the market, offering multiple choices or preferences to users, the need for creative science in product development and manufacture becomes imperative.

According to Bernard (1932), *the theory of planned obsolescence asserts that people must not wait until the last bit of use has been expended from every commodity before replacement. Bernard suggested ''I would have the government assign a lease of life to shoes, homes and machines, to all products of manufacture, mining and agriculture when they are first created and they would be sold and used within the terms of their existence known to the owner after* *the allotted time had expired and these products will become legally dead''*

According to this principle, if a machine has been functioning for five years, it should be fairly considered dead-dead to the owner who paid for it-because he has had all the use of it during five year years and it will have paid for its life within that five year period allotted to it.

There are basically three dimensions to the issue of the design and production. The first is the aesthetic appeal of an object which could be said to be twofold. First is its outward appearance which attracts attention and gives pleasure that good viewing generates (Morakinyo and Alkali 2018). The second is the joy which effectiveness of an object generates to the user. This includes the mechanical effectiveness as well as aesthetic appeal. Thirdly, the moral dimension to it, which is the durability of a product. For a product to be a standard product, it must fulfill all the three requirements. These are qualities that every manufacturer is expected from the onset to put into his product and these are qualities that morality demands should be maintained by developed and developing technologies.

The manufacturing industry as at today has become morally decadent as technology attains its peak. Industries are deliberately adopting all measures within their power to sustain their existence in the face of competitive manufacture of products as well as maintain the western affluence in lifestyle that advanced nations have become used to, as well as settle the demand for higher wages by industry workers due to increased standard of living. A way out of this is to lower standard of durability to ensure repurchase of items more often by consumers. According to (Kim, 2021), planned obsolescence was introduced as act of inducement by manufacturers for replacement of products with inbuilt short lifespan. This was equally observed by (Gregory, 1947).
Product durability is seen as economic paralyses which prevent our economy from consuming the abundant raw materials and manufacture of products. “Miracles do happen however, they must be planned in order to occur. Similarly in this time of economic crises, we must work out our salvation'' Bernard 1932. Product life span has to be shortened to give space for constant reproduction in order to create employment for millions of job seekers. One of the leading causes of unemployment today is the manufacture of durable products. This economic disease has to be treated with the cure known as planned obsolescence. If new wealth is to be created, the supply lines must be drained so that fresh goods will flood the market. If there are stale goods left in the supply chain, new products will not come and when new products are not manufactured, there is absolutely no need retaining the workforce of that factory. There is little demand for new products when people keep their stale and worn out things longer than stipulated. This was the economic sense behind the formulation of the theory of planned obsolescence.

In line with this principle, leather products, ceramics (lead/earthenware), furniture, clothing and other products must have a lifespan as humans have. When used according to their allotted time, should be retired and replaced with new products “Engineers, Economist and Mathematicians were given the power to determine the lifespan of products as they so wish. So for example, a shaving blade that could last for months are made disposal. This is becoming the common norm of almost all products including cars, electronics and has affected ceramic and leather products as well. The popular phrase “The Germany mistake” often used in describing a particular brand of Mercedes Benz due to its efficiency and durability is a foregone issue. The Germans and of course all industrialized nations will never make the mistake of making cars, electronics, clothing, furniture, ceramics, leather products etc. that can last for ages. Who returns to buy more when you have a product that can last for your entire life span? According to Loewy Raymond, one of the proponents of this philosophy, “if you design something too well, you don't get another job for the next 30 years''. This principle has gained universal acceptance and applicability even among indigenous manufactures. This technology can and has been applied in the production of ceramics and leather products with all its attendant economic and ecological consequences which is the subject of investigation by this paper.

Leather and ceramic products, just like every other product are designed with a shelf life. These are designed to be replaced after a set period or lifespan of the product. The degradation technology or mechanism behind this planned obsolescence of leather and ceramic products bothers very much on the deliberate choice of materials, chemicals and the technology or methods of production. The leather product starts originate from raw materials sourced from different categories of livestock. The ceramics originates from, earthen raw materials from different rocks. However, products derived from this raw materials are currently facing a serious challenge of quality compromise due to stiff market competition, it is therefore recommended that a government-backed and research-enabled processes be instituted to ensure that yield of these products from the global markets is attractive (Pasquali & Marchi, 2022).

Leather products includes: footwear for fashion and therapeutic uses, Military (boots) and Fashion accessories such as, Ladies hand bags, Wallets. Also included in the list of products are Interior decoration pieces like Puffs, Conference bags, Interior decoration pieces etc. Ceramic products mostly affected by this policy include tiles, table wares, bio-ceramics, military ceramics, industrial ceramics, electronic ceramics (home theaters, smartphones components, TV and electrical components), flower vases and other decorative wares.

2. Related Work on The Impact of Planned Obsolescence.

Proske and Finkbeiner (2020) in their study, noted that it is very necessary to investigate the conditions surrounding the planned obsolescence of a products with respect to its economic, technological and environmental effects. The Authors approached their study by investigating the adverse impact of obsolescence based on environmental, product supply, and product demand perspective. Their analysis showed that obsolescence has some environmental degradation impact. On the other hand, they also noted that reduction of the obsolescence of a product might also contribute to an increased production. The outcome from the study showed that existing legislative procedures for mitigating obsolescence in the industry is not enough though these legislation seems to address demand, supply, consumption and the environment. Malinauskaite & Erdem, (2021) on the other hand, investigated the implication of purposeful obsolescence on products on the welfare of the consumers. The study noted that the attempt to boost supply of a producer who wants to monopolize the market has often promoted the adaptation of purposeful obsolescence resulting to economic losses on the part of the buyer. Miao (2011), says whereas the producer is making profit from increase supply, there is an adverse welfare issue on the part of the consumer.

Azi and Priscilla (2017), in their paper titled Rebranding Selected Leather Products From NILEST Zaria Towards Enhancing Their Design Aesthetics & Economic Viability suggested that there is need to grow the Institution's mandate as well as review aspects of its production process in terms of: aesthetic standards of beauty, style and appearance ,design & functional parameters, structural, creative and utilitarian attributes, peripheral qualities ,social class, durability, effectiveness , pleasure and cultural meanings. On the other hand, Morakinyo and Alkali (2018) advanced that, consumers are the key actors in planning and implementation of human creativity. To successfully remain relevant and satisfy the consumer, there is need to deliberately research at all times on the needs of the consumers and the market trend. Meanwhile, compelling ceramics brand of all time is not an option; because a product can penetrate market yet a strong and reliable brand keeps a product beyond the five (5) life cycles (manufacture, growth, maturity, decline and death) of a product.These if done will deliberately checkmate the adoption of planned obsolescence policy on ceramics and leather products.

In their work, Iizuka showed that a deliberate obsolescence is been engendered among book publishers with the aim of profiting from consumers. Though it was noted that intellectual concerns might as well have influenced revision of books in the markets, but the need to render useless existing editions of books to promote profit could as well be the motivation. The study drew their deduction after a considerable analysis of data collected from books sales (Iizuka, 2007). Barros and Dimla considered the problem of planned obsolescence in the context of circular economy and asserted that the strategy being deployed is to foster the practice for economic benefit of producers. The authors mentioned that producers leverages on the desires of consumers by adding some aesthetics to product with the aim of eliminating existing version from the markets. While the producers gain much profit from this act, the common man faces the challenge of this practice in undesirable economic losses. Barros & Dimla (2021) understudying their work using data sourced from sales of mobile devices, investigated product obsolescence by looking at how products of architecture and smartphones are being used to achieve planned obsolescence. Findings from the study suggest that circular economy must be sustained and the means to achieve it is planned obsolescence. The authors argued that the need to advance technology and increase innovation are strong underlying factors for some observed obsolescence in many short-lived and uneconomically designed products. They noted that slowing the deterioration of products might not support the attainment of significant innovation.

Fishman, Gandal and Shy (1991), looked into the ethicality of product obsolescence across some selected industries. The aim of their study is to understand the factors promoting the practice among manufacturers. Further, the study investigated the manner that planned obsolescence thrives even in a very competitive market. Findings from the study showed that either product obsolescence or technology of obsolescence holds some adverse environmental effects if it is not adequately addressed (Aladeojebi, 2013). Also, Park *et al*, investigated the problem of obsolescence of products with specific emphasis on market competition of the product. Using a model which allows for integrating possibility for non-surviving organization. The study aimed to find if such producers will adopt planned obsolescence to survive in the market. Findings from the study revealed the use of planned obsolescence in a competitive market, the aim of which is to overcome the challenge of lack of salability, (Park & Grout, 2005).

In another study, Hartl, Kort & Wrzaczek (2023), sought to understand the implication of balancing the trade existence between seeking product durability and increasing demand. While the need to increase durability can boost confidence and trust among consumers, on the contrary, it has the potential of dragging down the demand curve. As a result, planned obsolescence is often introduced to balance this. Findings from their study showed that low demand curve effect is obtained due to lengthy warranty period and frequent malfunctioning of products. In addition, their studies revealed that longer warranty period label on product have triggered increased product life time – instigation to the use of planned obsolescence. Findings from their study showed that the determined variable have significant effect on some sector of manufacturers in the introduction of planned obsolescence (Erdil & Taçgin, 2021).

Meanwhile, Pantano, Iazzolino, & Migliano (2013) investigated the role of addition of innovation and embracing technology to product manufacturing to the inculcation of obsolescence. Though the aesthetics addition to product promotes the retailing chain and processes, unfortunately, it was discovered that this often promote the use of planned obsolescence to achieve business profitability. Using an explorative framework, their study aimed to evaluate this risk resulting from the manufacturers focusing on addition of innovation and aesthetics to their products. Similarly, Lilley, Smalley, Bridgens, Wilson, & Balasundaram, (2016), proposed that the use of aesthetics to product often results from consumers demanding for such features in products. Using a semantic differential scales (SDS) on data containing mobile device products with components drawn from bamboo, walnut, cork, leather, brushed titanium, plastic and rubber, findings from their study was deduced. Findings from their study showed that consumer's conflicting requirements for aesthetic products and durable products have a motivating factor for the use of planned obsolescence.

Lilley, *et al* (2016) and Brun *& Cicculло (2022).*, on the other hand noted that the use of aesthetic and innovation as a means for coercively maintaining sustained supply chain must be controlled. Looking at the leather industry, the authors noted that the sustainability-oriented innovation (SOI) has been understood as strategic in sustaining supply to the market, and as result, it presents a kind of planned obsolescence. Findings from their study revealed that manufactures must seek to control the desire to soar supply and the need for eliminating obsolescence in the process (Brun & Cicculло, 2022). Whereas Morakinyo and Alkali (2018), believe that remaining in the market by upgrading and supply the actual demanded ceramics products is utmost, if ceramist would remain in the market and be relevant circle.

The work of Milios is a study motivating the consideration of circular economy as a solution to the increasing occurrences of planned obsolescence. Using taxation framework, the study carried out an analysis to understand how the life cycle of products relates with other factors to sustain circular economy. Their analysis of the framework centers on analyzing waste hierarchy tax, material resource tax, and repair relief tax (Milios, 2021). Hernandez Miranda, & Goñi, (2020), presented a discussion around the use of law to moderate the right to repair of products by consumers. The aim of this study is to motivate the consumers to have some control to managing planned obsolescence by producers. The authors noted that different approximations such as circular economies, green economy, sustainable design and cleaner production have been used mostly on production law whereas the laws empowering the consumers could as well help to eliminate planned obsolescence (Hernandez, *et al* 2020).

Alkali (2022) in his lecture note observed the use of planned obsolescence by Ghanaian, Nigerian and Chines ceramic potters who use low temperature glazes and low firing temperatures to produce their works. He also noted the excessive use of aesthetics and ornaments in embellishing their works to stimulate appeal and desire to possess thereby promoting product sales. A personal investigation from a market survey clearly shows that many of the ceramic products imported particularly into Northern Nigeria and some locally produced, the producers either consciously or unconsciously adopt the theory of planned obsolescence in their production technology. These compromises on glaze formulation technology, low temperature firing and deliberate violations on body composition formulas that yield undesirable properties will lead to compromised thermal strength, abrasion resistance, body density and durability thereby leading to reduced permeability, increased fragility and less economic necessary value.

The summary of the review of the related studies in this section shows that different studies have investigated the use of planned obsolescence in several sectors of production. However, little has been reported on the practice of the same planned obsolescence in the leather and ceramic industry. The growing use of products in the industry and the wide deployment of planned obsolescence by producers is a need for investigating the impact of this on the durability of such products and discuss its impact on the circular economy of our nation. In this study, we proposed to discuss the role of planned obsolescence in the leather and ceramics sectors.

3. Methodology

In this section, we present the discussion on the existence of planned obsolescence in the ceramics and leather industry. The part two of this research will cover more areas than what is discussed. The central point of the discussion is focused on the influences and impacts of the demand side, the supply side, the environmental component, the market role from the perspectives of a one-sided and two-sided markets. In Figure 1, an illustration of the execution of planned obsolescence in the ceramic and leather industry is presented. The figure shows how the industry transforms products through phases of grades for attraction of the interest of the consumer, and also through the influence of the market players.

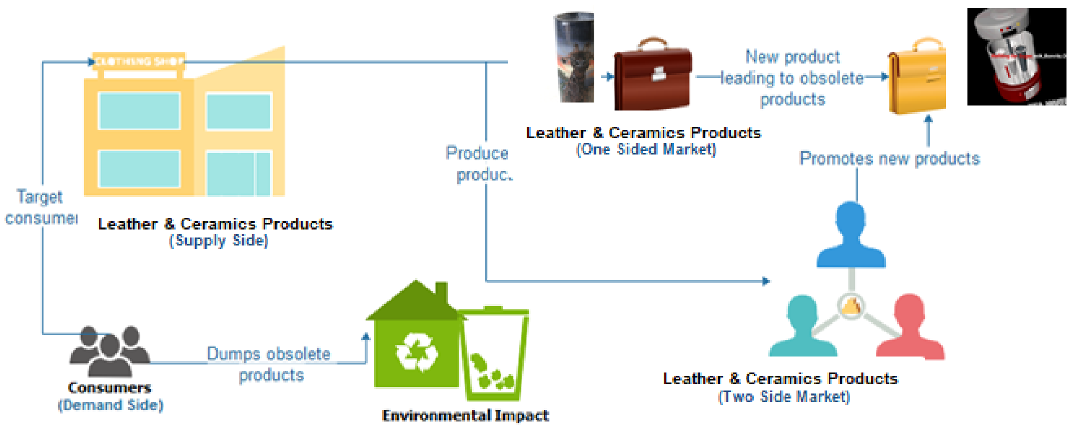

Figure 1: An illustration of planned obsolesces in the ceramics and leather industry

The following discussion is centered around the component in Figure 1 for the examination of the economic impact of the use of planned obsolescence in the leather and ceramics industry.
This article addresses planned obsolescence from a holistic approach, positioning it into three main areas, namely unfair competition and consumer protection, competition law, and environmental law, which traditionally are underpinned by economic considerations respectively from the demand side, the supply side and the environmental side concerning their impacts on the market.

3.1 Demand Side

The increasing need of demand from the consumers' perspective have often motivated producers to implement some measure of planned obsolescence. For instance, the impact of market economy where consumers might shift interest and attention to a particular product leaving out a similar product from the same industry have resulted in the use of planned obsolescence in the industry. This demand curve as demonstrated among consumers is often driven by availability of wide range of products in the market, thereby leaving the consumer to choose from such products with the same functionality. This is assumed to drive the unappealing demand thereby forcing some other manufacturers to implement planned obsolescence for better profitability. For instance, the major players in the leather industry can use the consumer preference to orchestrate product manipulation in a manner as to draw increased purchase on the choicest products which the consumers are mostly patronizing. As result, this theory of consumers driven the economy to availability of choices on products serving the same purpose is a strong force in the entire chain of events promoting planned obsolescence. This economic influence can destabilize a healthy market-products-consumer pipeline.

3.2 Supply Side

On the other hand, the manufactures have also understood the technicality of producing different grades and standards in the same product to influence purchase in the market. These graded products allows for the producer or manufacturer to manipulate the consumers to abandon some of the products coming from the same employer to go for some other products similar in functionality, but different in grades. Another strategic implementation of planned obsolescence by manufacturer is observed when they engage in a deliberate campaign and advertisement for a product to entice the consumers in a manner as to make them increase their purchasing power on a product while leaving out another product which is coming from the same manufacturer. This is an evidence of a planned obsolescence aiming at eliminating a product either through propelled advertisement or through product grade ranging. This speaks into the economy of the sector considering that the increasing use of the two factors destabilizes the expected healthy curve of market in these industries.

3.3 Environmental Side

The challenge of planned obsolescence is that all abandoned product by the consumers and the unsold product from the side of the producers all end in the environment. Degradation of leather products emits chemicals into the environment in a very unfriendly manner. Ceramics products emit chemicals into the environment and serve as land shells affecting plant growth in a very unfriendly manner. These processes break down useful biological processes thereby contributing to the global environmental damage. Another perspective to the impact of planned obsolescence to environmental degradation is that resources being used for leather and ceramics production are often drawn from animals and the plant respectively based living organism. The plant based system helps to maintain an ecology suitable for the sustenance of all living things. Similarly, the animals contribute their quota to the sustenance on environment in diverse manner. Increasingly implementation of planned obsolescence will definitely leads to natural resource depletion coming from animals, plants and all other source that ceramics and leather products are generated from. It is therefore important that the use of planned obsolescence be censored to eliminate the adverse impact.

3.4 One-sided Markets

Another important player in the execution of sustenance from the perspective of the market is when there is a single producer for a product highly demanded by the consumers. This economic situation describes a single monopoly market where the single producer determines what gets sold in the market and what should be withdrawn from the market at any time. We understand that some existence of this kind of market exist in the leather industry as well in the ceramics industry; thereby bring a deliberate execution of sustenance by such a single producer. Again, having these players in the industries in bringing about a continuous cycle of abandoned products which are no longer in use by the consumer because the single producer is subtly manipulating their taste. Unfortunately, the economic impact of this is devastating to the sector considering that the single manufacturer will deter prospective producers from entering the market in other to keep the purchase power under his control.

3.5 Two-sided Markets

On the other hand is a two-sided market where allows for cooperating marketers to jointly manipulate the market for their benefit through the introduction of planned obsolescence. In the industry, the unavailability of some raw materials for ceramics and leather production in some part of the country can motivate cooperating producers to ensure that the much needed raw materials from their base is restricted in a manner as to serve their industry. This relationship existing among them leads to a controlled market susceptible to the introduction of planned obsolescence, while depriving other players from entering the same market to shift the narrative.

In summary, the figure applied to demonstrate the existence of planned obsolescence in these industries as discussed above shows that the sectors is adversely regressing the economy of the nation. The deliberate use of influences and impact from the consumers side, producer side, natural resource harnessing, and market control are all economically disadvantaging the production and consumption of products.

4. Result and Discussion

The discussion of planned obsolescence as related to the ceramics and leather industries in the previous section suggest that the prolongation of what we described as the coherent microeconomic theories of planned obsolescence are:

- An uncontrolled drive for the reach of obsolescence for a particular product.
- This ease at which the attractions and interests of consumers can be influenced to raise demand for new products.
- The use of strategy to push out low-graded products to motivate consumers to yearn for durable or high-grade products
- Marketers and producers low-keying the relevant information pointing to durable products among offers in the market so that only wasteful products are placed on the market supply chain.

In the midst of all these micro-economic confusion, the consumer is mostly at the receiving end because, the adverse economic outcome of the use of planned obsolescence rest on the personal budget of the consumer. Although when the deliberate use of planned obsolescence by a producer is understood by the consumer, it might shift the demand from that brand coming from the producer to another brand promising durability and longevity. In addition, the pace at which the environmental impact is felt might be slower than expected, but in the long run, each depletion is contributing to the attainment of green economy. The most important player in the use of planned obsolescence is the consumer and as a result, the role is pivotal is elimination of the practice for their personal, sectorial and national economic revitalization. In the following paragraphs, we outline some major problems of planned obsolescence in these industries.

While it may seems that producers seems to drawing much profit through the practice of planned obsolescence, it has been noted that there is a significant economic challenge faced by such manufacturers. This is readily possible considering the fact that products are substandard is often easily thrown away since they are being daily used for our domestic needs. This frequent throw-away and spoilage of the products will present an image to the consumer never to patronize their products again. The long term impact of this to the company is that there sales drop sharply and they therefore run the risk of bankruptcy.

The need to increasingly serve products with aesthetics and incorporation of new technologies is another driver of the problem of planned obsolescence. Because of the increase speed at which technology is changing, the use of high-level technology in producing or consisting products means such products will soon be moved out of the market once a better technology evolves. It is there important to put control to the influence of the use of technology on the products. Further, the adaptation of products to continuous use of aesthetics needs some consideration for durability to avoid the occurrence of planned obsolescence. Therefore, planned obsolescence is not about making products better or prettier, but about differentiating those who can afford the latest models from those who cannot.

Products seems to either break down, become obsolete and useable when their warranty runs out, leading to the theory of planned obsolescence. Reducing the life-span of a product to achieve increase sales bring an untold hardship on the economy of the consumer. In the industry, this is very important because of the nature of their day-to-day usage.

There is also the repair and refurbishment economy where provision is made either by the supplier or the third-party to ensure that products do not easily go into unusable state by allowing for their repair. This is a very important factor in the control of planned obsolescence.

5. Conclusion

In conclusion, this paper, we have presented the existence of planned obsolescence in the ceramics leather industries. We made our discussion around the demand side, the supplier side, the environmental side, the market side with respect to one-sided market and two-sided markets. Furthermore, we made some clear discussion on the micro-economic theory of planned obsolescence, and emphasized the problem of using the planned obsolescence for sales of products. We note that as it has been widely discussed in literature, that planned obsolescence is a negative business strategy of intentionally creating inferior products that become obsolete after a certain time. Manufacturers use this strategy to push customers to upgrade in order to drive their sales. As a result, businesses thrive, but it induces wasteful spending and increases environmental waste. It also affect consumer decline in sticking to a brand that the like.

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The Role of Some Selected Notable Northern Nigerian First Ladies Towards Human Development and Woman Emancipation in Nigeria

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Abstract. This study analysed the activities of some selected prominent first ladies in northern Nigeria and how they impacted on the lives of the needy within the societies around them and beyond. The paper focused on the activities of their pet projects which served as a means of providing development projects through fund raising from public and private institutions. The funds realised was geared towards human development and capacity building to empower the communities and societies around them. The paper analysed both primary and secondary sources of data in order to extract reliable information for the purpose of this study. Through the exercise of their influence, First Ladies have been able to establish pet projects with funds raised from public institutions, corporate organisations and international donor agencies. In the light of this, the paper studies the efforts of first Ladies which have contributed significantly to human development index of the target group and has provided strategic platform for women mobilization and consciousness in public affairs.

1. Introduction

In Nigeria, the western styles or of American constitutional government was adopted at independence with Dr. Nnamdi Azikiwe, as the first indigenous president of the country, and since then, the tradition of referring to the wife of the President, Governor or Head of State as the First Lady started. Every Nigerian president or Governor's wife has contributed to the success of her husband while in the highly esteemed and exalted office. Nigeria feature prominently in UN programmes for women. This was more so during and after the Beijing Conference. Furthermore, global blueprint toward women advancement in the UN documents, such as the covenant on the elimination of all forms of discrimination against women (CEDAW), the covenant on the right of the child and the Millennium Development Goals (MDG) and many others challenged the Nigerian First Ladies and other women to action. The term First Lady is not an official title nor comparable, for example with any of the royal designations used in Europe, Asia, Africa or the Middle East. However, the genesis of the title remains a point of contention with competing items and arguments around its development. The fact is that there is no place in any of the Nigerian constitution where the role or functions of the wife or chief executive has been mentioned.

The oppression of women cuts across all fields of human endeavour. Women's fundamental rights and freedoms have been limited by several socio-economic and political factors. As a result, women play second fiddle to men and have been relegated to the background even in issues that directly affects them. Nigerian women did not fare better during civilian rule. The post-independence regimes have failed to jettison the gendered legacy inherited from the imperial powers. The overall development of Nigerian women had been hindered and frustrated by many years of military rule and dictatorship and the quest for gender equality became a global aspiration. These assertions are instrumental to the development programmes established by Nigerian First Ladies.

Historically, the term First Lady originated in the United States of America in 1789. The term was first used by United States President Zachary Taylor (1849 – 1850) when he called Dolley Masidon First Lady at her state funeral while reciting a eulogy written by him. Although the title of first lady started in the United States, it did not come into general use until much later towards the end of the 19th century. This has become a practice in many other nations and government all over the world including Nigeria. In a non political situation, the term first lady is bestowed as a term of endearment to women who have proved to be of exceptional talent. For example Ella Fitzgerald as first lady of song, Aretha Franklin as the first lady of American soul and Helen Hayes as the first lady of American state. Below is the biographical profile and influence of some selected notable Northern first ladies in Nigeria.

2. Lami Abubakar

Justice Fati Lami Abubakar was born on the 12th of April 1951 in Minna to the family of a District Officer, Alhaji Balarabe Umaru Audi, an Oxford trained aristocrat who for more than 20 years held the traditional title of Wazirin Minna. Her mother Nana Asmau is the second wife of her father. At the age of six she was taken to St. Anne's primary school, a boarding school in Kaduna where she obtain her primary school certificate in 1965. In the same year, she was given admission into Queen Elizabeth Secondary School, Ilorin where she took her school certificate Examination before proceeding in 1970, to the Federal Government College, Sokoto, for the higher school certificate between 1970 and 1971. She obtained her law degree in 1972 from the University of Ife and was called to the bar in 1976.

In 1999, Abdulsalami Abubakar assumed office after the demise of Gen. Sani Abacha, his wife Hon. Justice Fati Abubakar established a Non-Governmental organization known as Women's Right Advancement and Protection Alternative (WRAPA) in April 1999. The programme was established against the backdrop of several unequal provisions for women in educational and economic opportunities, discriminatory laws for men and women high prevalence practices of negative cultural practices, gender based violence and poor representation in decision making structures. In particular WRAPA has been protecting the human rights of women through legal channels as provided in national laws, policies, regional and international treaties and agreements. The programme was designed for the advocacy, mobilisation, promotion and protection of women's rights. The services of WRAPA include:

- Education, enlightenment and advocacy on women's rights,
- Legal aid and counselling to women on civil rights, inheritance, assault, rape, divorce/separation, custody of children and legal instruments,
- Free vocational skills training to increase women's income and self-reliance,
- Free reconciliation and social counselling for families,
- Free adult literacy and civil education for women.

In general, the core objectives of WRAPA was geared towards the promotion of social justice and the mobilization, empowerment and sensitization of women about their plights, the elimination of all forms of repugnant practices as well as violence against women and the enhancement of their living standards. However, WRAPA was short lived as the regime handed over power to a democratic administration, soon after it was founded in 1999.

3. Hajiya Turai Yar'Adua

Hajiua Turai Umaru Musa Yar'Adua's early life began in Garama, a closely-knit community in Katsina state of Nigeria. She was born on 26th July, 1957. She had her primary education at Garama primary school in Katsina and spent her formative years at the Government Girls Secondary School, Kankiya. She later enrolled at the College of Arts, Science and Technology in Zaria, where she reportedly emerged as the best student in 1980. She obtained a Bachelor of Arts Degree in Hausa from Ahmadu Bello University Zaria, in 1983. Turai was the only Nigerian first lady to have served as a state First lady for eight years before becoming a Nigerian First Lady.

When former president Umaru Musa Yar'Adua assume power in 2007, his wife Hajiya Turai in 2008 founded the Women and Youth Empowerment Foundation, with a focus on health. WAYEF health interventions are in five broad categories:

- The vision project aimed at reducing cataract and childhood blindness,
- Maternal and New born Health improvement programme,
- Screening programme for breast and cervical cancer,
- HIV/AIDS and STDs intervention programme,

- Diabetes awareness and education programme.

Hajiya Turai also carried out projects that alleviate the sufferings of the needy and the underprivileged. Such projects include the rehabilitation of the Katsina Vesico Vaginal Fistula (VVF) centre, donation of grinding machines to the people of Sarkin pawa village in Bwari Area Council of Abuja to enable the women to begin petty businesses for self-reliance. In the pursuit of women emancipation and the development of the girl-child, Turai launched the National Coalition of Women Against HIV/AIDS. In association with UNICEF, she established the country's Girls' Education Initiative.

4. Hajiya Amina Ibrahim Shekarau

Hajiya Amina was born in Durumin Zungura Quarters, Kano on June 11, 1968. She displayed her educational ambition early enough. Consequently, between 1974 and 1980, she had completed the old Kurmawa primary school, between 1980 and 1985. She accomplished a Secondary School career successfully in the famous Government Girls Secondary School, Jogana, Kano between 1985 and 1989, she was an eligible student of midwifery school, Kano and between 2001 and 2003 she was a bonafide student of the School of Nursing Kano.
Since the inception of the Shekarau administration in order to improve the lives of women, youths and children and make them self-reliant, and her subsequent appointment as the Ambassador gender, water, sanitation and sustainable agriculture, she has made a lot of interventions to assist women and make their lives better:

- Provision of complete motorized horehold with two overhead tanks and small extension of pipe for irrigation at demonstration farm at Malaki Kwanar Dawaki D/Kudu Local Government in order to assist women farmers.
- provision of soft loan to registered women rice par boilers cooperative societies for sustainable agriculture and self-reliance.
- championing the crusade of assisting women living with HIV/AIDS in Kano state by giving them empowerment equipment like sewing, knitting and grading machines, in order to make themselves reliant.
- organized workshop for women, youth and stake holders in the Gender and Water alliance projects.
- She has championed the course of girl-child education by returning and sponsoring many girls back to school.
- She has represented the state in and outside Nigeria on issues that affect women, youth and children.

5. Hajiya Saratu Mahmud Aliyu Shinkafi

Hajiya Saratu was born in Shinkafi, to Alhaji Nuhu Shinkafi and Hajiya Balkisu Nuhu. She started her education by attending Quranic school at the age of three and later on commenced her western education. Hajiya Saratu was the former fist lady of Zamfara state, a position she carries with humility. At the inception of the 5th Republic, on April 14th 2007, her husband, Alh. Mahmud Aliyu Shinkafi (Dallatun Zamfara) was elected the 2nd Executive Governor of Zamfara state, Hajiya Saratu assumed the office of the first lady of Zamfara state. She was chairperson of the female education board as well as the Senior Special Assistant to His Excellency on women and children Affairs in the state.

Hajiya Saratu became the founder and initiator of Smart Initiative of Women Empowerment Foundation (SIWEF). The foundation as meant to improve the advancement of the socio-economic and educational base of women and children in Zamfara state. She has focused on major key areas through her pet project (SIWEF):

- Women empowerment
- Combating HIV/AIDS/Malaria pandemic
- Improving maternal health.
- Youth Empowerment
- Initiating Global partnership for Development.

As First Lady of Zamfara state, she was able to achieve the following for the betterment of girls and women in her state:

- Commissioning of the newly constructed VVF rehabilitation centre in Farida General Hospital, Gusau in collaboration with USAID, ACQUIRE/FISTULA SYNGENTA on 19th February, 2008.
- VVF patients within and outside the state are treated free of charge.
- Distribution of maternity packages and drugs to pregnant and nursing mothers in order to reduce the maternal and child mortality in the state in June, 2008.
- Launching and distribution of free drugs service scheme to all health centres in the state to assist women and children on 3rd February 2009.
- Distribution of school clinic facilities to Senior Girls Secondary Schools in the state on 3rd July 2008.

- More girls secondary schools have been established increasing from 37 to 47. These include Girls local primary schools, Government Junior Girls Secondary Schools, Senior Secondary Schools for Girls and School for continuing Education for women inclusive.
- Disbursement of loans to women for economic empowerment, June 2008.
- Donated sewing machines to skills acquisition centre, Gada biyu.

Finally an office was opened for women politicians in the state, the first time in the history of the state on October, 2007. The office of the first lady in collaboration with the Ministry for women and children Affairs sponsored six women to an International workshop in Accra, Ghana in order to enlighten women to participate in politics.

6. Hajiya Amina Namadi Sambo

Hajiya Amina Namadi Sambo is yet another northern Nigerian First Lady who cannot be ignored because of her selfless service to the assistant and empowerment of women in her state. Hajiya Amina was born into the respectable and industrious family of Mallam Abdullahi Abubakar Lukat and Hajiya Huwaila in the ancient city of Kano.

Hajiya Amina was the founder/chairperson I Care Women and Youth Initiative, a Non-Governmental Organization which was aimed at improving the lives of women, youth and the less privileged members of the society.

Under I Care – Women and Youth Initiative and as the mother of the state, she has contributed immensely to the upliftment of lives of the target group through her empowerment programmes. Under her foundation about 500 women and youth have been trained in computer and vocational skills, with another 140 women and youth given grants and micro-credit facilities. Hajiya Amina has also contributed to healthcare service delivery of the state government by providing free medical care to pregnant women and children under 5 years old.

Hajiya Amina has also donated free drugs to 30 primary health clinics and hospitals across the state. About 100 persons, were also provided free acupuncture. Free cataract surgery for 576 persons, poverty alleviation items to 150 individuals and groups were also provided.

In the area of education, Hajiya Amina distributed free exercise books to selected primary schools. She has also built three primary schools in her quest to make education acceptable to the poor especially the girl child. Hajiya Amina is also a strong advocate of the fight against Gender Based Violence, as she has collaborated with the international federation of women lawyers FIDA, Kaduna state branch to ensure that offenders are properly prosecuted.

7. Hajiya Zahra'u Ibrahim Saminu Turaki

Hajiya Zahra'u Ibrahim Saminu Turaki was born on Friday 28th April, 1972 in the ancient city of Kano to the late Alhaji Umar Nayawale Idris one of the first chartered accountants in Northern Nigeria, son of Mallam Idris Saudamu, a well-known Islamic teacher in Daura and Hajiya Ummul Bashiri Imam, daughter of the renowned scholar, late Dr. Abubakar Imam.

Hajiya Zahra'u attended Adrao International School Lagos from 1979 to 1982 and proceeded to the Federal Government Girls' College Bakori, Katsina state in 1983. She gained admission into the Ahmadu Bello University (ABU) Zaria and graduated with a Bachelor of Science degree in 1997. During the course of her study, she got married to Alhaji Ibrahim Saminu Turaki.

She became the first lady of Jigawa state when her husband Alhaji Ibrahim Saminu won the gubernatorial election in 1999 and was swarn into office as the Second civilian Governor of Jigawa state. As the wife of the Executive Governor of Jigawa state, she has dedicated her time fully to the service of humanity, in particular to women and children. Her Excellency's special interest in education gave birth to her project called the Rural Education Foundation (REF). The foundation focuses mainly on providing western and Islamic education to the rural women and children. No doubt her Excellency through her philanthropic services has been a pillar and the light at the end of the turnnel to the rural populace, which earned her the name "MUJAHIDA" meaning one who strives for a particular cause, in this instance for the less privileged. The services of her foundation include:

- Educating women and children.
- Skill acquisition for women.
- Rehabilitation of orphans.
- Medical and health assistance to women and children.
- Humanitarian services to women and children.
- General assistance to communities where the need arises.

8. Hajiya Asmau Ahmed Makarfi

Hajiya Asmau was born on the 13th of September, 1972 in Kaduna. She was born into the family of Ambassador Magaji Mohammed, a seasoned civil servant, administrator, politician and one time minister of Industries. She began her primary education in 1977 at the outstanding capital school Kaduna. In 1983, she gained admission into Queen Amina College Kaduna, the imperial northern version of Queen's College. In 1989 she proceeded to the Premier Ahmadu Bello University, Zaria where she undertook a Diploma course in Banking and Finance and subsequently a Bachelor of Science Degree in Accounting and Finance in 1997.

Even before Hajiya Asmau could complete her degree programme, she got married to Alhaji Ahmed Makarfi, the Executive Governor of Kaduna state. Her status as a wife of a state Governor provided a springboard for the manifestation of inner most qualities of Mrs Asmau and for the assumption of the role of a chosen one. The opportunity led to the formation of a project entitled "The Millennium Hope Programme".

The Millennium Hope Programme is the personal philosophies, vision and aspirations of Mrs Asmau who seeks to protect the fundamental rights of children in need of special protection measures and other less privileged children and rural women. The first of its kind in scope and magnitude in northern Nigeria. The Millennium Hope Programme has ten established educational and educational centres across Kaduna state. The project has enrolled a total of over 5,000 children for absolutely free training and feeding.

The programme's cardinal objective was improving the living standard of the less privileged in Kanuna state. Its central focus is children, youths, widows, school dropouts and a category of street children commonly known in Northern Nigeria as the Almajirai. The programme also embraces women as a category of its target group. The whole aim is to address the millennial challenges affecting children, women and the less privileged as vulnerable categories in the society. Mrs Asmau had for many years been disturbed by the spectacle of street children who infested Kaduna city and other towns of the state. On account of its persistence, the menance of street children became glaring and permanent eyesore, particularly in Kaduna metropolis and environs.

The nature and peculiarity of Kaduna state necessitated the mapping out of the millennium Hope into three major components, which include:

- Functional education for the teenage and adolescent girl-child.
- Women empowerment.
- Children in need of special protection measures particularly the Almajirai and others in similar circumstances.

9. Conclusion

Conclusively, the role of some selected notable northern first ladies towards development and women emancipation in Nigeria evaluates the various means and categories of activities which encapsulates all aspects of development in enhancing the lives of the underdeveloped society within the northern hemisphere and how it gave succour to the those in need.

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Women Leaders at Work: A special publication projects of wives of elected Nigerian Leaders: Focus on NACA, NAFDAC and NAPTIP.

Part Three

Social Psychology

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Assessment of Architecture Students' Knowledge of Passive Design Strategies in Academic Buildings in a Typical Nigerian Private University

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Abstract. Buildings use more than 40% of the energy consumed worldwide. This has prompted the development of numerous strategies to guarantee that buildings can still function maximally with reduced energy use. The concept of passive design strategies has been widely employed in architectural professional practice to ensure the reduction of building energy usage is kept to a minimum and enhance building performance. In architectural design training, however, despite the study of building climatology, several students are still seen designing buildings in tropical climates with little adoption of passive design strategies. To this end, this study aims at assessing the knowledge level of graduate architecture students at Lead City University, Ibadan, Oyo State of passive design strategies in academic buildings. The case study research approach was used, and respondents were chosen through random sampling. A total of 84 students were given structured questions to answer in order to collect primary data. Data were analysed using frequencies and percentages in SPSS, and the results were presented using tables. Respondents' level of awareness and importance of the various concepts associated with passive design in academic buildings were considered. The study revealed that respondents have good knowledge about passive design strategies. Building materials, day lighting, and natural ventilation were identified as the most crucial among the passive design strategies used for academic buildings in achieving users' comfort and reducing energy conservation. Also, building mass was observed to be considered the least important among the passive design strategies.

Keywords: Academic building, Architecture students, Design strategies, Passive design, Thermal comfort.

1. Introduction

Buildings are designed with the intent of providing a comfortable internal atmosphere that meets occupants' satisfaction and wellbeing with minimal energy use [1]. Buildings account for 40% of total global energy use and one-third of global greenhouse gas (GHG) emissions [1,2]. Academic buildings are not left out of these building types as they serve as the physical learning environment. In response to ensuring the thermal comfort of building users, the adoption of heating, ventilation, and air conditioning installations has proliferated in the built environment, accounting for a sizeable amount of energy consumption. In tropical regions such as Nigeria, there is an expansion of higher education institutions as a result of population growth, and consequently, the energy usage in the building sector is enormous and is predicted to increase [2]. In addition, the impact of climate change and urbanization has brought about an increase in reliance on active energy sources or mechanical technologies.

The need to attain good thermal comfort in the tropics through the use of natural means has prompted the development of numerous strategies to guarantee that buildings can still function maximally with lower energy consumption. Passive design strategies have been widely employed in architectural professional practice to ensure the reduction of building energy consumption and enhance building performance. Several studies have been carried out globally on the use of passive design approaches [3, 4]. Examples of passive design concepts and principles, according to Ibem et al. [2], influencing users thermal comfort are: building orientation, building material, building mass, day lighting, indoor space quality, indoor air quality, landscaping, natural ventilation, and sun shading devices. Similarly, James, Fulani, and Azoji [5]. considered passive cooling principles in hotels such as building orientation, building form, natural ventilation, shading devices, landscaping, materials and finishes, and thermal insulation.

In architectural education, building climatology is taught under the environmental control systems course modules. It is observed that despite the study of building climatology, among others, several students are still seen designing buildings in tropical climates with little adoption of passive design strategies. Designs are done more by students adopting the temperate approach, with a high reliance on active energy and more emphasis placed on building aesthetics. To this end, this study aims at assessing the knowledge level of graduate architecture students at Lead City University, Ibadan, Oyo State, about passive design strategies in academic buildings. The key objectives in achieving this study are to: i) assess the respondents' level of awareness of the passive design concept; and ii) assess the respondents' level of importance of passive design strategies in the thermal comfort of academic buildings.

2. Literature Review

2.1 Academic Buildings

Coulson et al.[6]. classified university campus design as a civic art form. For effective campus planning for student satisfaction and academic performance, planning concepts in urban and regional planning that can be adopted include the close-kint concept, the segregated concept, the loose-tie concept, and the ring concept [7]. Irrespective of the planning concept type adopted, the four classifications of building types on a university campus are academic buildings, administrative buildings, sports facilities, and students' hostels. The Faculty of Architecture building considered in this study can be classified as an academic building.
Higher education institutions can only function effectively when all the required resources—financial, physical, and human—are made available [8]. Among other physical resources, academic buildings are crucial physical resources for the efficient operation and productivity of the teaching and learning process [9].

One of the requirements of a world-class university is the presence of high-quality structures and facilities on its campus, which are contained in the provision of a high-quality and supportive research and educational environment for both staff and students [10, 11].

2.2 Passive Design Strategies

The utilization of energy in buildings has been the subject of extensive global investigation. Buildings have seen a rapid increase in energy usage in recent years as a result of population growth, industry development, city growth, and improved living standards [12]. The aforementioned causes are anticipated to lead to an increase in thermal comfort and indoor air quality demand. According to Sun, Gou, and Lau [13] and Soflaei et al. [14], the energy utilized in the building sector accounts for between 20.1% to 40% of all energy delivered globally and 30% of all greenhouse gas emissions. Due to better knowledge of how many resources buildings use and their environmental impact, the building sector has been the focus of energy efficiency regulation and climate change. Making existing structures more energy efficient is one of the best strategies to reduce energy usage in the construction sector. Consequently, several nations and global organizations have invested greatly in improving the energy efficiency of current buildings [13].

Numerous studies have shown that the HVAC (heating, ventilation, and air conditioning) system accounts for the majority of the energy used in buildings. As a result, a sizeable portion of building energy-related studies have concentrated on methods to boost the effectiveness and performance of HVAC systems while using less energy. Retrofits to the lighting systems of older buildings have a substantial potential to reduce energy consumption in addition to HVAC. For retrofitting older buildings, it is important to consider lighting controls, lighting system upgrades, and daylighting optimization [15]. Many studies have been conducted on glazing upgrades that aim to reduce heat gain during the summer or loss during the winter.

In general, passive and active options for energy efficiency retrofitting can be distinguished. While active solutions focus on improving heating, ventilation, HVAC systems, lighting, and any other building services applications, passive solutions seek to create more energy-efficient architectural components to lessen dependency on them. According to a study [16], compared to the potential benefit of energy savings, passive solutions frequently have a modest additional capital investment cost. As a result, passive design is encouraged by a number of green and sustainable design principles [17].

Academic buildings are not exempt from the importance of passive design in maintaining a sustainable built environment. The phrase "passive design" describes a type of architecture that relies less on mechanical heating, cooling, and lighting systems and instead makes use of the environment and natural forces to maintain a comfortable temperature inside a building [18]. For passive design to be favorable and successful, two crucial considerations must be made: climate and comfort. Passive design makes use of natural energy flows by using particular techniques and strategies to preserve thermal comfort [18, 19, 4].

These passive design principles can also be supplemented by a number of features, like the use of technology and specialized controls, to improve health and welfare in the built environment. According to Huo et al. [17], the primary objective of passive design is to seamlessly incorporate structures into the cycles of nature. In order to maximize human comfort, the building envelope acts as a partition between the actual and virtual climates throughout the design. Some of the main elements that affect human comfort include visual, thermal, and auditory comforts. Building envelopes are essential for providing the proper level of comfort, along with the technology utilized.

These technologies, which make our conveniences possible, can be active, passive, or hybrid in nature—a combination of the two. Passive technologies are systems that rely on renewable resources and enable us to maintain comfort levels without using artificial energy.

Some key passive design concepts according to Ibem et al.'s [2] are: building orientation, building material, building mass [21], day lighting [15], and indoor space quality. Others are indoor air quality [22], landscaping, natural ventilation, and sun shading devices.

3. Research Methodology

The case study research design was adopted as the study focused only on the graduate students of the department of architecture at Lead City University, Ibadan, Oyo State, Nigeria. This category of students was selected based on the fact that they have undergone all necessary undergraduate courses in architectural training, interacted with academic buildings, and experienced the mandatory student industrial training, which affords students of architecture the requisite industry exposure.

The study adopted Ibem et al.'s (2019) conceptual framework used in a similar study on terminal buildings, and the passive design concepts were assessed. The study population is a total of 84 students, and the same is adopted as the sample size for the study considering their limited number. Consequently, primary data were obtained through structured questions administered to a total of 84 in a random sampling approach by the researchers in the first week of June 2023. A total of 56 valid responses were achieved. This is approximately 67% of the total administered questionnaire through electronic distribution. Data were analysed using descriptive statistics in SPSS, and the results were presented using tables.

4. Results and Discussion

4.1 Demographics of respondents

Table 1 presents the demographics of respondents in frequencies and percentages.

Table 1 show that 69.6% of the respondents were male, while 30.4% were female. This is not surprising given the predominance of men in the architectural profession. The age group of respondents shows that none were below 20 years old; the majority (44.7%) are between the ages of 21-30years. Also, 32.2% were between the ages of 31-40years, while 14.2% belong to the age category 41-50 years, and 8.9% were 51 and above. The respondents' age distribution shows that the majorities is above 20 years of age, as expected for graduate students, and have the capacity for independent assessment. Their highest academic qualification shows that 78.6% of the students have the B.Sc. qualification; while 21.4% have their master's. This suggests that the masters are either in related discipline or students are doctoral candidates in the department. Their level of qualification in architecture shows that the students have been taught basic building climatology requirements as undergraduates as well as industrial experience for the practical application of passive design concepts. Table 1 presents the demographics of respondents in frequencies and percentages.

Table 1: Demographics of respondents

		Frequency (56)	Percentage (%)
Gender	Male	39	69.6
	Female	17	30.4
Age Group	20 years and below	0	0
	21 -30 years	25	44.7
	31 -40 years	18	32.2
	41 - 50 years	8	14.2
	51 and above	5	8.9
Highest Academic Qualification	B.Sc.	44	78.6
	M.Sc.	12	21.4

Respondents' assessment of level of awareness of the passive design concepts

The participants' responses on their level of awareness of the passive design concepts are grouped under three possible answers of "Not Aware", "Not Sure" and "Aware". The result is presented in Table 2.
The result in Table 2 shows that most (78.57%) of the respondents are aware of building orientation as a passive design strategy, while some (21.43%) are not aware. None was found to be not sure of their opinion.

Table 2. Respondents' assessment of level of awareness of the passive design concepts

Passive Design Concepts	RESPONDENTS' ASSESSMENT		
	Group	frequency	Percentage (%)
1. Building Orientation	Not Aware	12	21.43
	Not sure	0	0
	Aware	44	78.57
	Total	56	100
2. Building Material	Not Aware	12	21.43
	Not sure	2	3.57
	Aware	42	75.00
	Total	56	100
3. Building Mass	Not Aware	11	19.64
	Not sure	19	33.93
	Aware	26	46.43
	Total	56	100
4. Day lighting	Not Aware	9	16.07
	Not sure	2	3.57
	Aware	45	80.36
	Total	56	100
5. Indoor Space Quality	Not Aware	14	25.00
	Not sure	0	0
	Aware	42	75.00
	Total	56	100
6. Indoor Air Quality	Not Aware	12	21.43
	Not sure	7	12.50
	Aware	37	66.07
	Total	56	100
7. Landscaping	Not Aware	9	16.07
	Not sure	5	8.93
	Aware	42	75.00
	Total	56	100
8. Natural Ventilation	Not Aware	12	21.43
	Not sure	0	0
	Aware	44	78.57
	Total	56	100
9. Sun Shading Device	Not Aware	10	17.86
	Not sure	2	3.57
	Aware	44	78.57
	Total	56	100

On respondents' awareness of choice of building material as a passive design strategy, again majority (75.00%) are aware, while some (21.43%) are not aware. Just a few (3.57%) are not sure if they are aware or not. Similarly, most

(80.36%) of the respondents are aware of day lighting as a passive design strategy, while some (16.07%) are not aware. A few (3.57%) are not sure of this strategy.

The data in Table 2 also reveals that majority (75.00%) of the respondents are aware of indoor space quality as a passive design strategy, while the remaining (25.00%) are not aware. In the assessment of indoor air quality, a larger fraction (66.07%) of the respondents is aware, some (21.43%) are not aware, while a few (12.50%) are not sure. On landscaping as a passive design strategy, most (75.00%) of the respondents are aware, while some (16.07%) are not aware, and a few (8.93%) are not sure. Similarly, on natural ventilation and sun shading device as a passive design strategy, most (78.57%) are aware, while some (21.43% and 17.86% respectively) are not aware. Just a few (3.57%) are not sure of sun shading device as a passive design strategy.

Contrary to the results of other passive design strategies, about half (46.43%) of the respondents are aware building mass as a passive design strategy, while some (19.68%) are not aware. The remaining (33.93%) of the respondents are not sure. This result suggests that more attention needs to be given to the teaching of building mass as a passive design strategy in architectural education.

Respondents' assessment of level of awareness of the passive design concepts

The participants' responses on their level of importance of the passive design concepts are grouped under three possible answers of "Not Understood", "Not Sure" and "Understand". The result is presented in Table 3.

Table 3. Respondents' assessment of level of Importance of the passive design concepts to academic buildings

Passive Design Concepts	RESPONDENTS' ASSESSMENT		
	Group	frequency	Percentage (%)
1. Building Orientation	Not Important	8	14.29
	Not sure	2	3.57
	Important	46	82.14
	Total	56	100
2. Building Material	Not Important	7	12.50
	Not sure	0	0
	Important	49	87.50
	Total	56	100
3. Building Mass	Not Important	8	14.29
	Not sure	19	33.93
	Important	29	51.79
	Total	56	100
4. Day lighting	Not Important	7	12.50
	Not sure	0	0
	Important	49	87.50
	Total	56	100
5. Indoor Space Quality	Not Important	5	8.93
	Not sure	7	12.5
	Important	44	78.57
	Total	56	100
6. Indoor Air Quality	Not Important	6	10.71
	Not sure	7	12.50
	Important	43	76.79
	Total	56	100
7. Landscaping	Not Important	8	14.29
	Not sure	2	3.57
	Important	46	82.14
	Total	56	100
8. Natural Ventilation	Not Important	7	12.50
	Not sure	0	0
	Important	49	87.50
	Total	56	100
9. Sun Shading Device	Not Important	7	12.5
	Not sure	0	0
	Important	49	87.50
	Total	56	100

The result in Table 3 shows that most (82.14%) of the respondents considers building orientation as a passive design strategy to be important to academic buildings, while some (14.29%) considers it as not important. A few (3.57%) of the respondents was found not sure of their opinion. On respondents' importance of choice of building material as a passive design strategy to academic buildings, again majority (87.50%) considers it important, while the remaining (12.50%) considers it not important. Similarly, most (87.50%) of the respondents considers Day lighting, Natural Ventilation, and Sun Shading Device, respectively as important passive design strategy in academic buildings, while the remaining (12.50%) considers them as not important respectively.

The data in Table 3 also reveals that majority (78.57%) considers indoor space quality as an important passive design strategy for academic buildings, while some (8.93%) considers it as not important, and others (12.5%) are not sure of its importance. In the assessment of indoor air quality, most (76.79%) of the respondents considered it an important passive design strategy for an academic building, some (10.71%) considered it not important, while others (12.50%) are not sure.

Also on landscaping, most (82.14%) of the respondents considers it an important passive design strategy relevant to an academic building, while some (14.29%) considers it as not important, and a few (3.57 %) are not sure.
Contrary to the results of other passive design strategies important to academic buildings, about half (51.79%) of the respondents considers building mass as important, while some (14.29%) considers them not important. The remaining (33.93%) of the respondents are not sure of its importance to academic buildings. This result suggests that the respondents have a good understanding of the importance of passive design strategy in relation to academic buildings.

5. Conclusion

In this study, passive design principles utilized in academic buildings were assessed to determine the amount of knowledge held by graduate students in the architecture department at the leading city university, Ibadan, Oyo State. The study's findings showed that graduate students had an excellent understanding of all of the strategies examined. The right harnessing of daylighting, planning to accommodate natural ventilation, and proper landscaping of the setting were among the strategies used for the passive design of academic buildings, while proper building orientation was given more weight. However, it has been noted that building mass is not prioritized. This could be a result of a lack of comprehension of this strategy. The results of this study mostly align with Ibem et al.'s (2019) assertion regarding the value of passive design techniques in terminal buildings. This demonstrates that, regardless of the type of building, the use of passive design is crucial for regulating the microclimate and ensuring user comfort.

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E-Skills and Digital Literacy: An Investigation into the Perceived Competencies of Distance Learning Students in the University of Lagos.

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Abstract. It is currently of utmost importance to ensure that students in higher education acquire and employ the digital literacy skills they will require to excel in their academic endeavours and personal lives. This research sought to find out students' perceptions of their digital literacy and e-skills and the digital tools they utilise on a daily basis. The Distance Learners at the University of Lagos were randomly sampled (stratified) to respond to the researcher-designed questionnaires, to elicit responses from the learners. 354 respondents being female and 306 being males. A Cronbach alpha value of 0.78 was obtained. Analysis of the research questions show that there is a significant gap between the perceived importance of e-skills and digital literacy competencies and their actual usage. The findings suggest that there may be a need for greater focus on developing e-skills and digital literacy competencies among distance learning students. For instance, 64.4% of respondents use technology very frequently in their coursework. Institutions and educators may need to provide training and support to help students develop these skills. Additionally, students may need to prioritize their own learning of these skills and seek out resources and opportunities to develop themselves. However, the negative perceptions of a small percentage of respondents suggest that there may be areas where improvements could be made. Institutions and educators may need to continually evaluate their support programs to ensure they are meeting the needs of students, and work to address any areas where support may be lacking.

Keywords: Digital Literacy, Perceived e-skills, Digital Information, Literacy Level, e-Skills

1. Introduction

In the field of open, digital and distance education, digital literacy is an important aspect in teaching and learning (Marín and Castañeda, 2022). Canchola-Gonzalez & Glasserman Morales (2020) perceives digital literacy as digital fluency, involving efficacy in the use of electronic resources. E-skills however are the abilities required to effective utilize electronic resources in learning, which is regarded as being competent or being digital literate. Distance learning however, has been described as the teaching and learning process that involves least physical contact between learners and facilitators thereby depending greatly on electronic commination for effectiveness (Akande, 2011). Distance learning has therefore become a significant component of higher education but has become prominent and of great recognition since the advent of COVID-19. All over the world and in Nigeria, Distance Learning has become a crucial aspect of institutions of higher education (Anietor, 2019). Therefore, it is expected that resources for e-learning are available to both learners and facilitators for ease of communication, especially in the virtual environment. Oladele and Adeniyi (2020), therefore, perceives distance learning as a great improvement to teaching and learning process, as it brings together facilitators and learners, though separated by space and time.

1.1 Statement of the Problem

Distance learning has become increasingly popular, and it requires students to have strong e-skills and digital literacy in order to succeed. Distance learning has been recognized as a form of learning that is highly technology-driven. Hence, learners are supposed to have e-skills and be digital literate to enable academic success. However, little is known about the perceived competencies of distance learning students in these areas. This study therefore, aims to investigate the perceived e-skills and digital literacy competencies of distance learning students, with a focus on investigating the challenges they face and identifying ways to improve their skills.

The study specifically will:

- Investigate the perceived e-skills and digital literacy competencies of distance learning students and analyze their importance for academic success.
- Examine the variations in e-skills and digital literacy competencies across demographic factors such as age, gender, and educational background.
- Explore the confidence level of distance learning students in their e-skills and digital literacy competencies, identifying any variations across different competencies.
- Examine the changes in e-skills and digital literacy competencies over time and identify the factors that have contributed to these changes.
- Investigate the challenges faced by distance learning students in developing their e-skills and digital literacy competencies, and explore the strategies they have employed to overcome them.

1.2 Research Questions

- What essential e-skills and digital literacy competencies do distance learning students perceive as crucial for their academic success?
- To what extent are distance learning students confident in their e-skills and digital literacy, and how does this confidence vary across various competencies?
- How have the digital literacy and e-skills competencies of distance learning students evolved over time, and which factors have influenced these changes?
- What are the challenges faced by distance learning students in acquiring e-skills and digital literacy competencies, and what strategies have been employed to address these challenges?
- What digital literacy skills and e-competencies do distance learning students perceive as crucial for their academic success?

2. Literature Review

A teaching and learning strategy involving electronic resources is referred to as digital education requiring development of e-skills and being digital savvy. Digital technology has therefore been reported as the basis for learning experiences for students, especially in a virtual environment (Henderson et al., 2017). The report by FAO (2011), shows that E-learning involves using internet facilities and computer to aid teaching and learning, hence enhance academic performance of learners. Owesi (2018), opined that distance learning deals with both direct and indirect learning, involving the use of internet in a virtual classroom. It is therefore, necessary to research into the students' attitude to learning via e-resources and their competence in using these e-resources,

The Learning Management System (LMS), is the Moodle platform being used at the moment at the Distance Learning Institute of the University of Lagos. Therefore, a learner at the institute is expected to have access to a computer or an internet friendly mobile device and be computer literate, to access internet anywhere at any time.
To the best of researchers' knowledge, there is a dearth of information on perceived e-skills and digital literacy competencies of distance learning students, with a focus on investigating the challenges they face and identifying ways to improve their skills.

3. Theoretical Framework

This research work is hinged on the pedagodical model described by Redondo-Duarte et al., (2017), which promotes generation of known in a virtual learning environment, with the view to learn via various directive instructional strategies and learning technologies.

4. Methodology

Survey research design was employed for this study. The population of the study comprises of distance learning students of the university of Lagos. Stratified random sampling technique was employed to select 660 respondents across all year levels using the online google form questionnaire as the research instrument. A Cronbach alpha value of 0.79 was obtained, so as to ascertain the reliability of the instrument. A 4-point likert scale researcher-structures questionnaire titled E-Skills and Digital Literacy Questionnaire (ESDLQ) was designed to elicit responses from the respondents. The data obtained were analyzed using percentages and presented in graphs and tables, in order to answer the research questions.Graphical demonstration was used for the demographic data while percentage was used to answer research questions 1 to 5.

5. Results

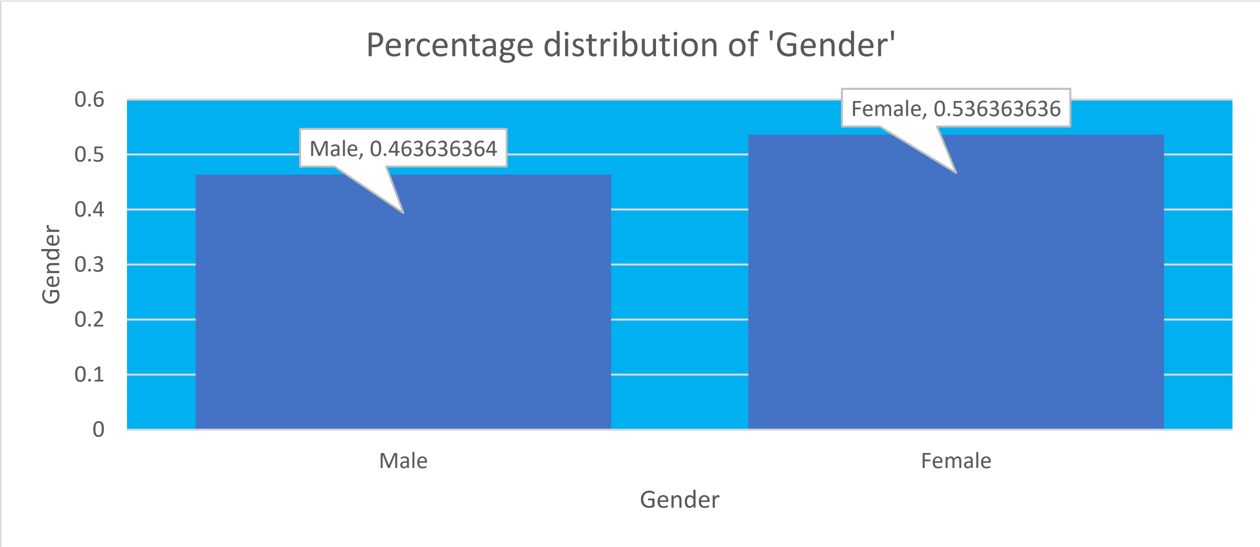

Figure 1 illustrates the gender distribution among the 660 respondents in the study, with 354 (53.64%) identifying as female and 306 (46.36%) as male. The data suggests a higher participation rate among female respondents compared to their male counterparts.

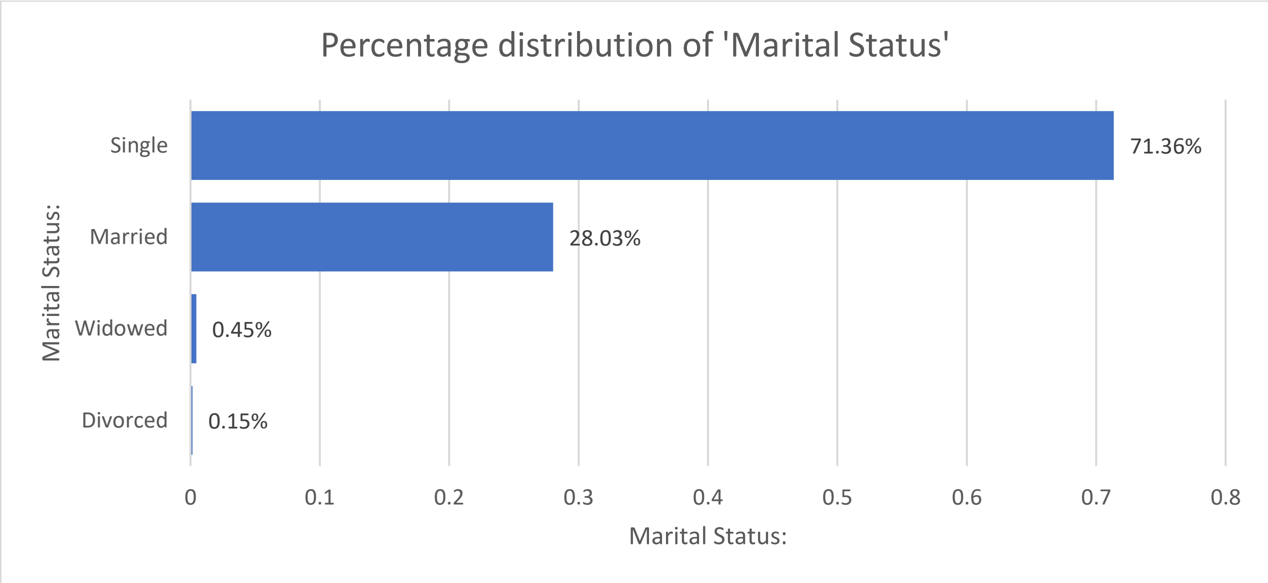

Figure 2 revealed that out of the 660 respondents, 471 (71.36%) are single, 185 (28.03%) are married, 3 (0.45%) are widowed, and 1 (0.15%) is divorced, indicating that the majority of respondents are single.

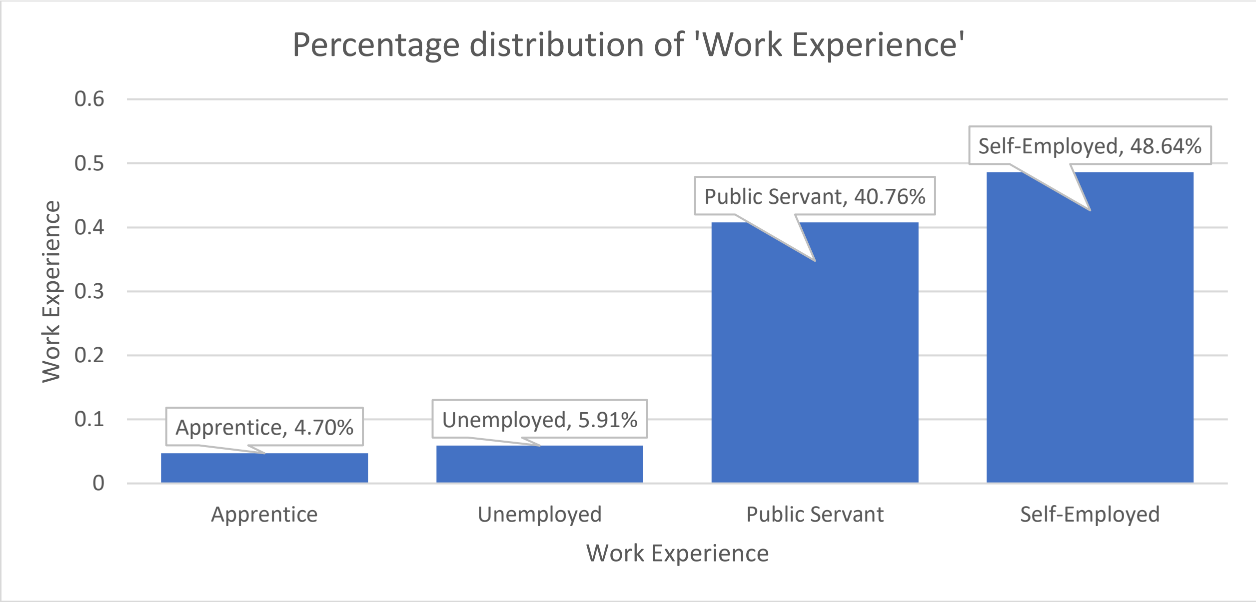

Figure 3 revealed that 31 (4.70%) of the respondents are apprentices, 39 (5.91%) are unemployed, 269 (40.76%) are public servants, and 321 (48.64%) are self-employed

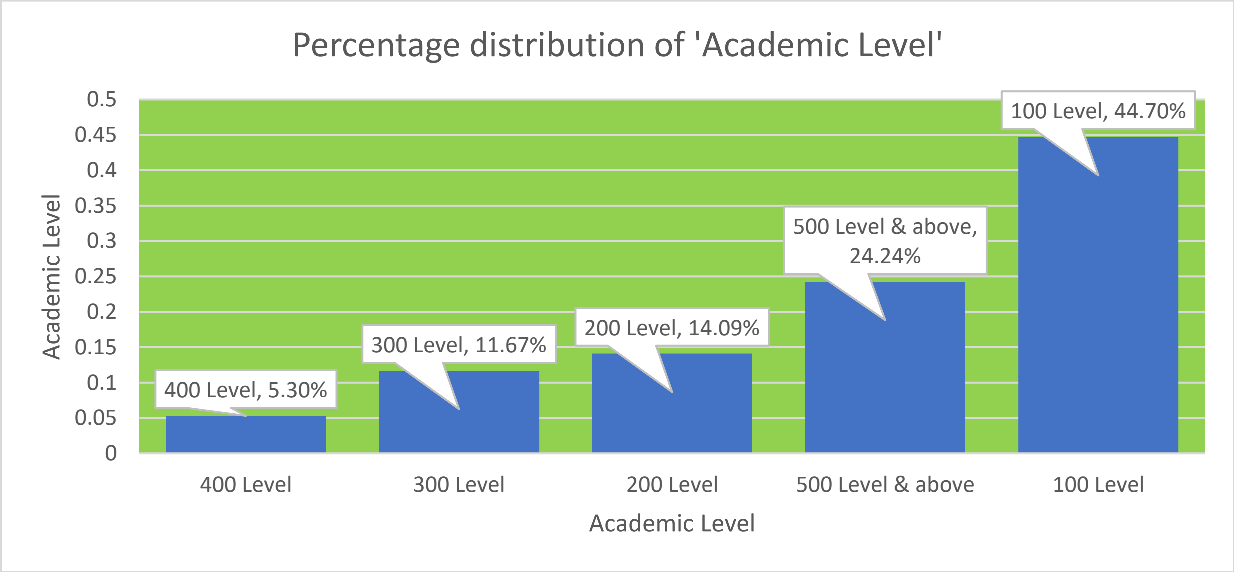

Figure 4 revealed the distribution of respondents among different academic levels. Out of the total 660 respondents, 35 (5.30%) were in the 400 level, 77 (11.67%) in the 300 level, 93 (14.09%) in the 200 level, 160 (24.24%) in the 500 level, and 295 (44.70%) in the 100 level.

Research Question 1: What essential e-skills and digital literacy competencies do distance learning students perceive as crucial for their academic success?

Table 1: Perceived significance of various e-skills and digital literacy competencies for academic success.

	Important (%)	Not important at all (%)	Somewhat important (%)	Very important (%)
Information literacy	20.5	0.2	1.7	77.7
Computer and software skills	21.1	0.6	2.4	75.9
Digital communication and collaboration	28.9	0.5	3.2	67.4
Internet and social media use	27.1	0.3	4.7	67.9
Online research and critical evaluation of information	24.2	0.2	3.8	71.8
Data management and analysis	26.2	0.9	4.7	68.2
Cybersecurity and digital privacy	24.4	1.5	4.1	70.0
Problem-solving and troubleshooting	27.3	0.5	5.3	67.0

Table 1 demonstrates the perceived significance of various e-skills and digital literacy competencies for academic success. Information literacy is regarded as very important as shown by 77.7% of respondents. Computer and software skills, Digital communication and collaboration received a 75.9%, 67.4% very important rating respectively by respondents. Internet and social media use, Online research and critical evaluation of information, Data management and analysis were viewed as very important by 67.9%, 71.8% and 68.2% respectively. Lastly, Cybersecurity and digital privacy and problem-solving and troubleshooting were rated as very important by 70.0% and 67.0% respectively of participants. The majority of respondents consider these skills to be crucial for success in their academic endeavors. Overall, results indicate that the distance learning students widely recognize the importance of these e-skills and digital literacy competencies for academic success.

Research Question 2: To what extent are distance learning students confident in their e-skills and digital literacy, and how does this confidence vary across various competencies?

Table 2: Confidence levels across various e-skills and digital literacy competencies.

Statement	Very Confident	Confident	Somewhat confident	Not very confident
Information literacy	40.2	38.0	13.9	7.9
Computer and software skills	38.0	40.3	14.1	7.6
Digital communication and collaboration	51.8	37.3	8.0	2.9
Internet and social media use	43.0	39.7	12.4	4.8
Online research and critical evaluation of information	35.0	40.2	16.5	8.3

Data management and analysis	32.9	37.0	18.9	11.2
Cybersecurity and digital privacy	34.8	38.5	16.8	9.8
Problem-solving and troubleshooting	40.2	38.0	13.9	7.9

The findings indicate that the majority of participants expressed confidence in utilizing these skills. In terms of information literacy, 40.2% reported being very confident, 38.0% confident, 13.9% somewhat confident, and 7.9% not very confident. Regarding computer and software skills, 38.0% were very confident, When assessing digital communication and collaboration skills, 51.8% of respondents were very confident. Overall, the results suggest that the majority of respondents have a high level of confidence in their e-skills and digital literacy abilities.

Research Question 3: How have the digital literacy and e-skills competencies of distance learning students evolved over time, and which factors have influenced these changes?

Table 3a: Technology use in coursework

	Very frequently (%)	Occasionally (%)	Rarely (%)	Never (%)
How often do you use technology for your coursework	64.4	27.4	6.8	1.4

The finding shows that a significant majority of respondents, 64.4%, use technology very frequently in their coursework.

Table 3b: Significance of strong e-skills and digital literacy competencies.

	Important (%)	Somewhat important (%)	Very important (%)
How important do you think it is for distance learning students to have strong e-skills and digital literacy competencies	10.9	0.5	88.6

The finding shows that an overwhelming majority of respondents, 88.6%, consider strong e-skills and digital literacy competencies to be of utmost importance for distance learning students.

Table 3c: Adequacy of support provided

	Agree (%)	Disagree (%)	Neutral (%)	Strongly Agree (%)	Strongly Disagree (%)
I feel that my academic program provides me with adequate support to develop my e-skills and digital literacy competencies.	38.9	5.0	12.4	42.4	1.2

The data reveals that a significant proportion of respondents have positive perceptions of the support provided by their academic programs in developing e-skills and digital literacy competencies. The fact that over 80% of respondents agreed or strongly agreed that their programs offer adequate support suggests that many institutions are making efforts to provide resources and training to help students develop these crucial competencies.

Research Question 4: What are the challenges faced by distance learning students in acquiring e-skills and digital literacy competencies, and what strategies have been employed to address these challenges.

Table 4a. Frequency at which respondents struggle to stay motivated during online learning

	Always (%)	Never (%)	Often (%)	Rarely (%)	Sometimes (%)
I struggle to stay motivated when learning online	19.1	14.8	13.8	15.6	36.7

The finding shows that a significant percentage of respondents experience motivation challenges when it comes to their studies. Specifically, 19.1% always face motivation challenges, 13.8% often encounter difficulties, and 36.7% sometimes experience issues. However, a substantial minority of respondents, 30.4%, rarely or never have motivation problems The data reveals that while motivation challenges are a common experience among respondents, they are not universal. While nearly one-fifth of respondents always face motivation challenges, an equal number never do, and the majority (36.7%) only sometimes struggle with motivation. This data suggests that motivation is a complex and multi-faceted issue, and that there is no one-size-fits-all solution for addressing it.

Table 4b. Frequency of technical difficulties encountered when using digital technologies for learning

	Moderately often (%)	Not often (%)	Often (%)	Slightly often (%)	Very often (%)
I encounter technical difficulties when using digital technologies for learning	18.5	31.2	16.2	26.2	7.9

The finding shows that a majority of respondents (31.2%) experience technical difficulties not often when using digital technologies for learning. The remaining respondents reported various levels of frequency of technical difficulties, with 26.2% slightly often, 18.5% moderately often, 16.2% often, and 7.9% very often. The data reveals that technical difficulties are a common experience among respondents when using digital technologies for learning, with only a minority reporting that they rarely or never encounter such difficulties. The fact that the majority of respondents experience technical difficulties not often suggests that while these issues are common, they are not typically severe enough to significantly disrupt learning. This data suggests that institutions and educators may need to provide support services to help students overcome technical difficulties, such as technical support and troubleshooting resources. Additionally, educators may need to design learning activities that take into account the potential for technical difficulties and provide alternate approaches for students who are unable to complete tasks due to these issues.

Research Question 5: Which digital literacy skills and e-competencies are perceived as essential by distance learning students for their academic success?

Table 5a: Respondents' Formal Training and Education in Digital Technologies for Learning

	Adequate (%)	Extensive (%)	Insufficient (%)	Non-existent (%)	Sufficient (%)
Have you had any formal training or education on digital technologies for learning?	29.2	9.5	25.6	10.5	25.2

The findings indicated the following distribution of training levels among respondents:

29.2% reported having adequate training, 9.5% reported having extensive training, 25.6% reported having insufficient training, 10.5% reported having non-existent training and 25.2% reported having sufficient training.

Table 5b: Frequency of Digital Technology Use for Informal Learning

	Never (%)	Occasionally (%)	Rarely (%)	Very frequently (%)
How often do you use digital technologies for learning outside of your formal studies?	2.9	36.7	13.9	46.5

The data reveals that a majority of the respondents (80.1% when you combine 'Occasionally' and 'Very Frequently') use digital technologies for learning outside their formal studies to some degree. Only a small fraction (2.9%) abstains from using such technologies altogether. It's evident that digital technologies play a significant role in the extracurricular learning habits of the surveyed population, with nearly half of them using these tools very frequently. This might imply that as technology continues to permeate everyday life, it's increasingly becoming a primary resource for informal learning among this group.

Table 5c: Respondents Comfort with Accessing and Evaluating Information

	Not comfortable at all (%)	Not very comfortable (%)	Somewhat comfortable (%)	Very comfortable (%)
How comfortable are you with accessing and evaluating information from digital sources (such as online databases, scholarly articles, and websites).	0.6	12.6	28.3	58.5

The data suggests that a substantial majority of respondents are comfortable or very comfortable with accessing and evaluating digital information sources. However, there are still notable percentages of individuals who have varying degrees of discomfort or lack of confidence in this regard. To address the needs of these different groups, it's important to provide tailored education, training, and support to help individuals improve their digital literacy and information evaluation skills. Additionally, understanding these comfort levels can be valuable for institutions and organizations in designing user-friendly digital platforms and resources.

Table 5d: Self-Perceived Digital Learning Competence

	I am comfortable navigating online learning platforms (%)	I believe I have the necessary skills to evaluate the credibility of online sources (%)	I feel confident in my ability to collaborate with others using digital tools (%)	I feel confident in my ability to use digital tools for learning (%)
How confident do you feel in your ability to use digital technologies for learning (such as online learning platforms, video conferencing tools, and digital collaboration tools)	22.3	10.8	16.1	50.9

The data reveals that while there is a substantial level of confidence in using digital tools for learning among the surveyed population, there are variations in confidence levels across different aspects of digital technology use. Navigating online learning platforms and overall digital tool usage are areas of relative strength, while evaluating online source credibility and digital collaboration skills have room for improvement for a significant portion of respondents. This information can be valuable for educators and institutions to tailor their digital literacy and technology training programs to address specific areas of need.

Table 5e: Frequency of Online Information Fact-Checking

	Always (%)	Never (%)	Often (%)	Rarely (%)	Sometimes (%)
How often do you fact-check information found online before using it?	28.3	1.4	28.9	12.9	28.5

The data suggests that a majority of respondents (approximately 85.7% when adding up the "always", "often", and "sometimes" categories) engage in some form of fact-checking when using online information. This shows a general trend of skepticism and the desire for accuracy when it comes to online content. However, there's still a segment (approximately 14.3% when combining "rarely" and "never") that does not frequently verify the authenticity of online information. Overall, the data underscores the importance of promoting fact-checking and media literacy, as a significant portion of respondents indicated that they do not always verify information before using it.

Table 5f: Perceived Importance of Evaluating Online Information Credibility

	Extremely Important (%)	Important (%)	Moderately Important (%)	Not Important (%)	Slightly Important (%)
To evaluate the credibility of information you find online before using it, how important is this for you?	39.1	38.2	11.5	1.4	9.8

The data reveals that a substantial majority of respondents (combining the "extremely important" and "important" categories) believe that evaluating the credibility of information found online is crucial. Only a small percentage of respondents do not prioritize credibility, indicating that most individuals recognize the importance of reliable information in today's digital age. Regarding the challenges posed by misinformation and disinformation, the results suggest that many people are cognizant of the importance of discerning the genuineness and reliability of online content.

Table 5g: Respondent's Comfort Level with Digital Content Creation and Sharing

	Not comfortable at all (%)	Not very comfortable (%)	Somewhat comfortable (%)	Very comfortable (%)
To create and share digital content, such as presentations, videos, and written documents, how comfortable are you with these?	2.3	20.2	33.0	44.5

The data reveals that a significant portion of respondents are comfortable with creating and sharing digital content, with a majority falling into the "very comfortable" and "somewhat comfortable" categories. While a majority of respondents are comfortable with creating and sharing digital content, there's still a considerable portion of the population that feels some discomfort.

Table 5h: Digital Learning Communication and Information-Seeking Behaviors

	Agree(%)	Disagree(%)	Neither agree nor disagree (%)	Strongly agree. (%)	Strongly disagree. (%)
It is easy for me to communicate with e-tutors and peers in a digital learning environment	48.3	11.2	21.5	11.2	7.7
Through instant messaging, I prefer to communicate with e-tutors and peers.	56.5	9.7	16.1	11.2	6.5
I have a preference for discussion forums, to communicate with e-tutors and peers.	59.5	7.1	16.7	12.0	4.7
I I have a preference for e-mail in communicating with e-tutors and peers.	44.2	21.1	21.4	5.6	7.7
I keenly look for information on new digital technologies for learning	63.3	6.1	12.4	13.9	4.2
In learning about new digital technologies for learning, I rely on recommendations from others	52.7	16.8	18.6	5.3	6.5

The finding above reveals that a majority of respondents have positive perceptions of their ability to communicate with e-tutors and peers in a digital learning environment. However, a smaller but still significant portion holds negative views, and a sizable group remains neutral or uncertain about their experiences. These findings suggest that improving communication and addressing the concerns of those with negative perceptions could enhance the overall digital learning environment's effectiveness and user satisfaction.

Also, majority of respondents favour using instant messaging for educational interactions, with a significant proportion showing strong agreement. However, there are also individuals who either have no strong preference or disagree with this mode of communication, highlighting the diversity of opinions and preferences within the surveyed group. Further analysis could explore the reasons behind these preferences and how they may vary based on factors such as age, education level, or the specific context of e-tutoring and peer interactions.

Table 5i: Perceived Frustration with Online Group Collaborations

	Frustrating (%)	Moderately Frustrating (%)	Not frustrating (%)	Slightly frustrating (%)	Very frustrating (%)
I feel frustrated when working on online group projects or collaborations	14.2	14.8	34.5	32.1	4.2

Do respondents feel frustrated when working on online group projects or collaborations? 14.2% indicated that it is frustrating, 14.8% indicated that it is moderately frustrating 34.5% indicated that it is not frustrating, 32.1% indicated that it is slightly frustrating, and 4.2% indicated that it is very frustrating.

The data reveals that while a majority of respondents experience some level of frustration when working on online group projects or collaborations, the degrees of this frustration vary. The most common sentiment is slight frustration, suggesting that while challenges do exist, they might be relatively minor for many. However, there is a significant portion who find the experience smooth and non-frustrating, indicating that online collaborative methods are working well for them. For educators or organizations facilitating online group collaborations, understanding these varied experiences can be essential in improving the online collaborative experience for everyone.

Table 5j: Engagement with Educational Content about New Digital Technologies

	Moderately often (%)	Not often (%)	Often (%)	Slightly often (%)	Very often (%)
I read articles or watch videos about new digital technologies for learning	15.5	27.1	28.8	17.9	10.8

How often do respondents read articles or watch videos about new digital technologies for learning? 15.5% indicated that it is moderately often, 27.1% indicated that it is not often, 28.8% indicated it is often, 17.9% indicated it is slightly often, and 10.8% indicated it is very often.

The data reveals a varied landscape of engagement. Over half of the respondents have a routine of keeping themselves informed about new digital technologies for learning by reading articles or watching videos. However, a significant portion either engages only occasionally or not often. For providers of digital learning technologies, this data emphasizes the importance of using varied channels and methods to reach and educate potential users, catering to both the highly-engaged segments as well as those who might need more prompting or awareness-building.

Table 5k: Perceived Helpfulness of Webinars and Workshops on New Digital Technologies for Learning

	Helpful (%)	Moderately Helpful (%)	Not Helpful (%)	Slightly helpful (%)	Very helpful (%)
I find it helpful to attend webinars or workshops about new digital technologies for learning	48.2	10.8	4.7	13.9	22.4

How often do respondents find it helpful to attend webinars or workshops about new digital technologies for learning? 48.2% indicated that it is helpful, 10.8% indicated that it is moderately helpful, 4.7% indicated it is not helpful, 13.9% indicated it is slightly helpful and 22.4% indicated it is very helpful.

The data reveals that webinars or workshops about new digital technologies for learning are perceived as valuable by a significant majority of respondents. With more than 70% finding them helpful to very helpful, it's evident that such sessions play a crucial role in informing and training people about digital learning technologies. For educators, trainers, or businesses in the digital learning space, these insights underscore the continued relevance and importance of hosting webinars and workshops as part of their outreach and educational efforts.

Table 5l: Digital Platform Navigation, Information Overload, and Confidence in Technology Use

	Always (%)	Never (%)	Often (%)	Rarely (%)	Sometimes (%)
I find it difficult to navigate digital platforms	7.3	19.1	9.1	25.8	38.8
I always feel overwhelmed by the amount of information online	25.5	7.0	16.1	10.6	40.9
I am extremely confident in my ability to use technology to enhance my learning experience	57.3	0.9	18.8	3.3	19.7

The data reveals a mixed landscape of digital navigation skills among respondents. While a majority face occasional challenges with digital platforms, a significant portion is either consistently comfortable or consistently struggling. This information is crucial for designers, developers, and educators in the digital realm, emphasizing the importance of user-friendly interfaces, clear instructions, and ongoing digital literacy training to cater to all user segments.

6. Discussion

The study revealed that distance learning students perceive e-skills such as information literacy, computer and software skills, digital communication and collaboration, cyber security, and digital privacy to be very important for their academic success. The findings of this study is also supported by Peterson, Dumont, Lafuente and Law (2018) who reported that the adoption of innovative skills from technology for learning, improves learner's interactivity, thus helping students to understand the concepts taught during the lessons. The findings are also attributed to students' active participation in the learning process through the use of technological tools. Hence, engagement of students with innovative technologies which is electronic is found to have a positive effect on students learning outcomes.

The result of this study is also in tandem with the findings of Gamage et al., (2020), who found that e-skills improve learners' participation and that students with e-skills access more content to aid their learning and interactivity during lessons. The result also corroborates the findings of (Kgalemelo, 2018; Nizal et al., 2016), who observed that e-skills with a relative level of competence improves learning, however, poor internet connectivity hampers students from effectively applying digital resources.

Oyarinde and Komolafe (2020), also reported that e-skills are needed for online learning, as such skills give room for learning. Ahmad et al. (2020) in his study observed students' readiness in use of technology to be very high where he reported that distance learning students feel confident in their e-skills and digital literacy competencies. The world is changing faster as well as the needs of students (Gamage et al., 2020). Peterson, Dumont, Lafuente and Law, (2018) and Paily, (2020) also reported that e-skills of students enhances their confidence in using technology.

It is an indication that if e-skills and competency would be great improvement and advancement in the teaching and learning process in tertiary institutions and the new normal will be taken care of.

Yamin and Ishak (2015) and Quadri (2012) e-skills are blended into existing students learning curriculum or offered individually as an independent course and the skill is essential to promote and increase interactivity in students learning. Lanvin and Kralik, (2009) Tyler, (2005) concluded that e-skill focuses on the skill that is related to the use of ICT and information technology (IT) tools for students learning. E-skills is vital among students as this skill is a value-added skill that a student must have in conjunction with their domain knowledge and the soft skills. Yamin et al., (2015) reported that students with adequate ICT skills are expected to be able to utilize the resources that they have such as the computer, network, and search engine to achieve their information need. Through these tools and applications, students can find all sorts of information, filter and analyze them.

Youssef et al. (2013) reported that IT integration in higher education has been steadily gaining interest over the past decade and learners are improving in the usage for effective learning. The implementation of the use of IT and to enhance students' e-skills acquisition for information gathering. This finding is in line with the finding of Yakob et al. (2012) that was carried to ascertain awareness of undergraduates in Malaysia about e-resources. Yakob et al. (2012) revealed that the students show significant awareness and relevance to various e-learning resources and skills presented to them. A similar study among undergraduates in National Open University of Nigeria Nwana, Egbe and Ugwuda (2017) also revealed significant competence level among undergraduates on various e-learning resources and e-skiils. Mawere and Sai (2018) that was conducted among undergraduates in Zimbabwe. Mawere and Sai (2018) revealed that even though many Zimbabwean academic institutions have e-resources utilisation top agenda in their strategic plans, the adoption rate among students is still very limited because of student's poor perception of the new technology. Haque (2018) revealed divided opinions about student's perception on e-resources utilisation for learning with over 47.7% of the undergraduates having bad perception about the use of e-learning platforms.

7. Conclusion

The finding have revealed that a significant majority of the respondents prefer to communicate with e-tutors and peers through discussion forums and emails. This information can be valuable for educators and e-learning platforms in understanding the preferences of their users and potentially tailoring their communication and instructional strategies accordingly. Any educational or professional setting should consider these varied preferences when designing communication platforms. The data suggests that a substantial majority of respondents have a keen interest in exploring new digital technologies for learning, with a smaller but significant group feeling very passionate about it. Conversely, only a small fraction of respondents are not interested. Based on the findings of this study, institutions will be able to encourage new digital technologies for teaching and learning.

8. Recommendations

- Further training for learners on how to navigate their learning manage system using digital technologies is encouraged.
- Institutions should provide a range of resources and support services to for learners to be motivated.
- Additionally, students will surely benefit from personalized support that looks into their learning preferences and unique challenges.

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The Impact of Information and Communication Technology on the Academic Achievement of Creative Art Students in Secondary Schools

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Abstract. This study assessed the effects ICT tools on academic performance of creative arts students in selected Nigerian secondary schools in Ondo state. The study adopted pre-test post-test quasi experimental research design. One hundred and sixty (160) creative arts students were purposively selected from four schools in Akure south local government area of Ondo state based on gender and academic track records. The selected students were divided into two groups; the control group and the experimental group. One objective and two research hypotheses were generated for the study. Data was gathered from both primary and secondary sources. A set of teacher made text and ICT Instructional Packages such as instructional videos were used for data collection. Experimental group was taught using ICT Instructional packages while the control group were exposed to conventional method of teaching. The schools were selected based on the availability of ICT gadgets and access to power supply. The study revealed that students taught with the ICT Instructional packages performed significantly better than those taught using conventional teaching method. The data collected was analyzed using descriptive and inferential statistics. Independent sample t-test was used to test the hypotheses. The result also shows that the use of ICT based Instructional packages in teaching creative arts is not significantly affected by the gender of the students. It was therefore recommended that the application of ICT-based instructional strategy should be encouraged as an effective tool for teaching and learning in secondary schools in Nigeria. The government and private directors of schools are also encouraged to provide more ICT gadgets to schools in order to make teaching and learning more effective.

Keywords: ICT, Art, Design, Secondary school and Academic performance.

1. Introduction

Information and Communication Technology (ICT) is a field of study with a technological foundation that handles information and data for social, cultural, and educational objectives. As a result, ICT in education may aid in effective educational planning and growth for both instructors and students (Manichander, 2016). Tools for information and communication technology such the internet and gadgets such laptops, scanners and printers are often utilized in a variety of industries, including business, security, healthcare, and education. The adoption of ICT in education is typically thought to improve educational quality and transform teacher-dominated classrooms into ones that are more participatory and engaging. As a result, the kids will learn more effectively and be able to grow in their capacity for creativity, problem-solving, logical thinking, and communication (Khan, 2015).

ICT has aided in the modernization of teaching techniques, the learning environment, and the roles and responsibilities of instructors and students throughout the teaching and learning process (UNESCO, 2002; Andoh, 2012). It is nearly hard to imagine teaching and learning circumstances without the support of information and communication technology since ICT tools are effective and crucial tools for providing educational services such as teaching, assessment of students and educational record keeping. The teaching methods of design and art has relatively changed as a result of the usage of ICT. For instance, Adeloye (2021) observed that instructional videos are now very resourceful teaching aids for art and design. When teachers utilize ICT to teach or complement their teaching, it has given pupils a variety of learning strategies and allowed them to maximize their learning potential.

Information and communication technology enables students to study and practice at their own speed and with greater creativity and reflection. The ability to learn and perform art digitally through instructional videos and other ICT instructional packages also cuts down the time and location barriers in education. Although this relies on the teacher's instructional goal, the students' levels of absorption, instructional demands, and the availability of resources. ICT tools assist art and design students in mastering skills more effectively and quickly. Through simulations of actual learning settings, ICT aids in the simplification of difficult skills and activities. Information and communication technology (ICT) enables dynamic learning and teaching that improves the study of art and design at all educational levels (Adeloye, 2021).

The aim of this study is to examine the impact of employing ICT tools to teach art on secondary school students' academic performance in the creative arts while determining the impact of teaching the arts using ICT tools on secondary school students' academic performance in the creative arts is the study's objective. Art and Design is assumed to be a subject that only the naturally artistically talented students thrive but Adeloye (2021) noted that teaching method and tools greatly influence teaching outcomes. This necessitated the need to assess the influence of teaching using ICT tools on the academic performance of art students.
The following null hypotheses were formulated to guide the study:

- There is no significant difference in the level of academic performance of students taught creative arts using ICT tools and those taught using conventional method of teaching.
- There is no significant difference in the academic performance of male and female students taught creative arts using ICT tools.

2. Literature Review

2.1 Synergy between ICT and Education

In order to adapt to the quick changes in modern methods of doing things, ICT has a vital role to play in the economies of most countries throughout the world. ICT has grown so much recently that underdeveloped nations are still having trouble keeping up with the latest trends and technological revolution. Information and communication technology serves as the foundation for development in the twenty-first century, therefore a thorough knowledge of this concept and its practical implementation are seen as essential components of educational growth (UNESCO, 2002).

According to Andoh (2012), educational institutions employ ICT to help students acquire the information and practical skills they need to survive in the twenty-first century. Information and communication technology improves educational equity, virtual and high-quality teaching and learning programs are broadcast, teachers' professional development is facilitated, and an improved and efficient educational management system is attained. The three main concerns of education; access, equity, and quality, may thus be easily addressed using ICT. Information communication technology (ICT) facilitates learning by promoting programed instruction, delayed time discussion, self-learning, directed instruction, data seeking, self-learning, critical thinking, and analysis. (Yuen, Law, and Wong, 2003). ICT also facilitates learning by lowering barriers to access to quality and relevant education. ICT use has the potential to improve educational administration, learning outcomes, and access and quality of instruction for underprivileged students (Sharma, 2003).

The methods of educational research are also favorably impacted by information and communication technology (Yusuf, 2005). ICT is used in education because technology gives students and teachers the ability to operate, manipulate, save, and retrieve data, which tends to encourage self-paced and active learning (Ali, Haolader, and Muhammad, 2013). Expanded collaborative learning between teachers and students, both inside and outside the classroom, is made possible by ICT-based learning.

The internet, computers and computer software help to connect students outside the physical classroom environment. Students now learn in small groups in online forums such as the Virtual Math Teams environment (Gerry, Carolyn, Kate & Authur, 2010).

Gerry et al (2010) noted that software agents can be used to ensure synchronous interactions with small groups of students working on online learning forums. Barrett (2008) noted that computer supported teaching and learning activity is vast and applicable in many disciplines. Some of the common platform used for are zoom and Microsoft teams among others. This engaging and participatory learning process differs from the conventional learning process in that online learning programs encourage teachers and students to continue studying course materials after school. The system aids teachers in lesson planning, lesson design, and preparation of teaching materials such lesson notes and lesson plans (Ali, Haolader, and Muhammad, 2013). Since new technology innovation in education has necessitated a re-examination of new strategies and tools in instructional process, the quick growth of ICT-based teaching method has spurred a revolution in learning.

2.2 Information Communication Technology and Art Education

The education system of every nation must include the teaching of art and culture. Creative art education should be respected and viewed as a field of literacy, not merely a topic (Илић, 2015). Visual art should be incorporated into more topic areas, just as it is with other subjects in the literacy field, because visual communication is a key means of communication in this day and age. For students to achieve good achievement in their academic, professional, and personal lives. It's crucial for learners to have the artistic and design abilities necessary in this digital age if they want to succeed in school, in career, and in their personal lives (Илић, 2015). Adeloye (2021) pointed up the importance of ICT in the teaching of art and design. He noticed that using ICT tools improves the efficiency and effectiveness of teaching art to both male and female pupils. ICT technologies have the potential to enhance access to science education, vocational education, and art education (Tinio, 2002). The capacity of ICT to transcend time and location limitations is one of its key features. For example, there are functional online course modules available seven days a week for a variety of art courses.

ICT-based educational delivery, like art education programs broadcast on television or radio, downplays the importance of students and teachers physically coming together to study. It is also important to keep in mind that some ICT tools and technologies, like teleconferencing, allow all active learners spread across various places to learn at the same time. Less reliance is now placed on printed books, in-person demonstrations of art concepts in studios, and other tangible teaching resources in libraries by educational institutions. These physical textbooks and instructional materials are few and insufficient to fully satisfy the practical requirements of art students. A wealth of learning resources in the arts and across many media and platforms are now easily accessible from anywhere and at any time by an infinite number of people thanks to information and communication technology. Some of these resources are free, while others require learners to sign up before they can access them. Carpenter and Taylor (2003) assert that information and communication technologies have significantly improved access to peers, scholars, and professionals in the field of art worldwide. ICT resources are few and insufficient in most poor countries' schools, and they are even scarce in some rich nations.

A crucial concern, especially in light of the current educational climate, is expanding access to high-quality art education and training. By increasing students' interest and engagement, accelerating the acquisition of foundational skills, and improving teacher preparation, ICT-based education improves the quality of art education and training (Carpenter and Taylor, 2003). When utilized properly, ICT technologies improve a learner-centered environment. ICT tools like instructional films and multimedia software may be utilized to create real, approachable content that will keep students interested in both academic and practical learning processes (Chesher, 2004).

2.3 Classification of ICT Applications for Art Education

ICT applications come in a variety of forms that can be applied to art instruction (Adeloye, 2021). The following areas in art education have seen computer use: Computer Assisted Learning (CAL), Computer Aided Instruction (CAI), Computer Based Education (CBE), Computer Enriched Instruction (CEI), Computer Managed Instruction (CMI). However, Computer Assisted Instruction (CAI) is the most relevant in Nigerian schools.

2.4 Computer Assisted Instruction

Chimezie (1998) described Computer Assisted Education (CAI) as a teaching method where the computer is directly used to offer instruction in an interactive way in order to provide and manage the unique learning environment for each individual learner. Computer Assisted Instruction, according to Audu and Agbo (2010), is an interactive teaching method in which the instructional material is presented by a computer, which also tracks how much is being learned. To accomplish certain educational objectives, CAI use a combination of text, images, sound, and video in the learning process. Drill and Practice, Tutorials-Simulation Mode, Educational Games, and Demonstration utilizing audio-visual resources are just a few of the several strategies used in Computer Assisted Instruction that use computers.

2.5 Impact of ICT on Students' Academic Performance

Knowledge is the driving force behind the Information and Communication Technology era. In order to keep up with the global technology trend in education, this encourages education systems in developing nations to make strategic investments in teaching and learning techniques by implementing ICT platforms for teaching and learning (Mbaeze, Ukwandu and Anudu, 2010). More specifically, there has been a lot of interest in how ICT tools and resources may complement teaching techniques in order to increase student desire for learning and assess its impact on their academic achievement. Based on the characteristics of students and teachers, studies on the use of ICT tools and resources in social science courses show that using ICT in teaching has both direct and indirect impacts on learning (Mbaeze, Ukwandu and Anudu, 2010).

Ben-Youssef and Dahmani (2010) found a range of outcomes on how ICT affects students' academic performance. After accounting for the characteristics of the students and selection bias, Coates and Humphreys (2004) contrasted the usage of traditional teaching techniques with online teaching methods. It was shown that pupils who were instructed traditionally scored 15% higher than those who were instructed online. However, a database of basic Economics sections was created by Sosin, Blecha, Agrawal, Bartlett, and Daniel (2004) using a sample of 3,986 students taught by 30 professors in 15 schools at the United States of America during the spring and autumn semesters of 2002. The usage of ICT has a considerable, if modest, positive influence on students' performance. They also demonstrate that while certain ICT tools appear to have a favorable correlation with performance, others do not.

3. Research Methodology

3.1 Research Design

The study adopted pretest – posttest quasi experimental research design. A pretest-posttest design is an experimental design where measurements are taken before and after a treatment. This design enables the researcher to see the effect of some type of treatment on the group ("Experimental design", n.d). It is usually a quasi-experiment where participants are not randomly assigned ("pretest-posttest design", 2022).

3.2 Research population

The population of the study comprised of secondary school students in Akure south local government area of Ondo state. This comprises of secondary students from public secondary schools in Akure south local government.

3.3 Sample size

A sample size of 160 students was drawn from 4 secondary schools in Akure south local government. 40 students each were randomly selected from the four schools making the total of 160 participants. This number was selected because the average number of students per class in the selected schools is 40. The participants were divided equally into two groups; the control group and the experimental group based on their academic track record and gender

3.4 Data Collection Tools

Teacher made Test in Creative Arts and ICT Instructional Package were used as data collection instruments. To ensure face and content validity of the instruments, they were given to two (2) seasoned Art educators for necessary correction. It was recommended that the test contents should be simplified to avoid grammatical misinterpretation by the students. The reliability of the instruments were obtained using Kuder-Richardson 21 (KR 21). The reliability coefficient 0.87 was obtained which was considered to be high enough for the instrument to be used. The data collected were analyzed using t-test as the inferential statistical tool to test the research hypotheses.

3.5 Research Approach

The research population was divided into experimental and control groups. The experimental group was taught using ICT packages such as instructional videos while the control group was taught using the convention classroom teaching method using physical teaching aids. The two groups were assessed using teacher made test in creative arts. The results from both groups were collected and analyzed using t-test to test the hypotheses.

4. Data Analysis and Discussion

The scores of student in the experimental and control groups were used to test the stated hypotheses. Table 1 shows the raw scores of the students in both groups.

Table 1: Table showing scores of the experimental and control groups

Groups		Scores																			
E	M	73	65	70	70	80	84	90	73	71	64	50	88	78	49	53	90	89	81	88	56
	F	71	68	75	55	85	44	88	81	66	70	50	73	88	89	80	76	70	74	78	80
C	M	66	70	78	50	55	48	68	53	60	80	61	52	44	40	40	56	55	57	58	42
	F	40	56	54	54	40	42	40	42	55	60	81	58	52	66	50	55	51	76	71	65

Keys: E= Experimental, C= Control, M= Male, F= Female

Hypothesis 1: There is no significant difference in the level of performance of students taught creative arts using ICT tools and those taught using conventional method of teaching.

This hypothesis was tested by comparing the mean scores of student taught using ICT instructional tools and those taught using the conventional method. Table 2 shows the mean comparison ant t-test result.

Table 2: Independent samples t-test on academic achievement of students taught using ICT tools and those taught using conventional method

Status in the Experiment	N	Mean	Standard Deviation	Standard Error Mean	T-value	DF	P-value	Mean Difference
Experimental	80	73.08	12.75	2.02	5.78	78.00	0.00	16.43
Control	80	56.65	12.67	2.00	5.78	8.00	0.00	16.43

The result showed that the students in the experimental group have a mean score of 73.08 ($\bar{X} = 73.08$) while students in the control group have a mean score of 56.65 ($\bar{X} = 56.65$). The mean difference of the scores of the two groups is 16.43, this shows that the students in the experimental group faired better compared to those in the control group and suggests that there is significant difference in the performance of students in the experimental group and those in the control group. The result also indicated that the P-value < 0.001. This confirms significant difference in the means of the two groups. The implication here is that the use of ICT in the teaching of Creative Art has the propensity of improving academic performance of students and the difference in the performance of students in the control and experimental group is not an accident. Hence, null hypothesis that states: There is no significant difference in the level of performance of students taught creative arts using ICT tools and those taught using conventional method of teaching is hereby rejected.

Hypothesis 2: There is no significant difference in the performance of male and female students taught creative arts using ICT tools.

Table 3: Independent samples t-test on mean performance scores of male and female students taught creative arts using ICT

Sex	N	Mean	Standard Deviation	Standard Error Mean	T-value	DF	P-value	Mean Difference
Male	20	73.10	13.58	3.04	0.12	38.00	0.99	0.05
Female	20	73.05	12.23	2.74	0.12	37.60	0.99	0.05

This hypothesis was tested using the result of only students in the experimental group. The result showed that the male students have a mean score of 73.10 ($\bar{X} = 73.10$) while female students have a mean score of 73.05 ($\bar{X} = 73.05$). The difference in the mean scores of the male and female students is 0.05. This shows similarity in the scores of the two groups and suggested that there is no significant difference in the academic achievement of male and female students taught using ICT tools. The analysis also shows that the p-value = 0.855. Since the p-value > 0.05, it is safe to affirm that there is no significant difference in the academic achievement of male and female students taught using ICT tools. Therefore, the null hypothesis which states that there is no significant difference in the performance of male and female students taught creative arts using ICT tools is hereby not rejected. The implication is that the effect of teaching using ICT tools in enhancing academic achievement of students is not gender biased.

5. Discussion on the Findings

The findings of the data analysis showed that, for both male and female students, the application of information communication technology in the classroom is much preferable than the traditional teaching approach. The first hypothesis compared the academic performance of the students who were exposed to the Computer Assisted Instructions (CAI) with those who were in the control group who were taught using conventional techniques in order to investigate the impact of teaching creative arts using ICT tools. The results of this study unmistakably showed that using ICT tools has a better effect on students' academic performance in art than using the traditional approach. The results are consistent with those of Nwike and Chukwudum (2011), who claimed that Computer Assisted Training (CAI), a derivative of computer technology, is a very efficient way to offer instruction.

The second hypothesis examined how the usage of ICT tools affected the academic achievement of male and female students studying the creative arts. The results of the test, which utilized an independent samples t-test, showed no significant differences between the genders of the students who took part in the teaching process's usage of computer-assisted instruction. It was noted that both male and female research participants' performances were affected by ICT to a similar extent. This result is consistent with research on the use of CAI by Abdu-Raheem (2012), which showed that there is no significant difference in the mean achievement scores of male and female students in either the experimental or control groups in subjects like mathematics, history, and physics.

6. Summary and Recommendations

Information and communication technology (ICT) has a significant role to play in the secondary school teaching and learning of creative arts, according to the study. The academic performance of pupils is significantly impacted by the employment of ICT technologies in the creative art classroom. Therefore, it can be concluded that computer assisted instruction outperformed the traditional teaching approach now employed in the majority of institutions. When compared to the traditional form of education, the use of computer assisted instruction improved the development of autonomous learning abilities among students of creative arts. This will foster an attitude of independent study. The students in the experimental group had access to instructional videos. This enabled them to study and practice independently at their own pace.

Additionally, it was shown that the use of computer-assisted instruction makes it possible for students of any gender to compete favorably in the academic arena, independent of gender disparities. The use of computer-assisted instruction successfully lowers the gender gap in students' rates of developing autonomous learning skills, which is occasionally seen between male and female students.

The results of the investigation have led to the following recommendations.

- For Nigerian secondary school pupils, there is a need for proper supply of ICT-driven educational tools including interactive whiteboards, internet connectivity, and instructional films, among others.
- Teachers should be motivated to grow themselves and increase their skills in using ICT for learning and growth.

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Product Packaging and Sales, in Competition with Consumers' Psychology of Choice

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Abstract. The appearance of consumer products creates a particular impression that compels a consumer to make his choice of a product leading to sales. Product design is an opportunity for differential advantage in the market place. From secondary sources, information were collected and analysed on the roles that product appearance plays on the mind of consumers before choice is made. A number of companies successfully focus on product design appearance as a competitive tool, and several studies indicate the influence of good product design packaging on commercial success. This, the ceramist in product development must queue into for the patronage of his wares by the consumer as a direction for advancement. Consumer preferences and consumer buying behaviour are the major issues that should be taken into account when designing new wares apart from just self-expression. The study found out that in spite of new technologies and materials, consumer's choices and desires constitute the most important elements that drive the marketing process. Therefore, the ceramic designer must put the customer in the fore front not himself when it comes to product appearance. The designer must also look into brand personality, the five (5) bran personality dimensions, deliberate feedback etc. as added issues to the six roles of product packaging to compel the psychology of consumers'' choice and sales. Thus, the postmodernist philosophy of self-projection in our productive endeavours at the expense of consumer choice must be discouraged at this stage of development of ceramic if wares will compel their commercial values and retain customers' loyalty beyond the five life cycle of a product.

Keywords: Appearance, choice, comparative advantage, consumer, product.

1. Introduction

The outward aspect of a product is called appearance. This creates a particular impression that holds consumers to spellbind, compels their choices and gifts the commercial value. "Product design is an opportunity for differential advantage in the marketplace" (Hammer 1995 & Veryzer, 1995 in Morakinyo and Alkali, 2018). A number of companies successfully focus on product packaging as a competitive tool (Smith, 1994). Several studies indicate the influence of good product design appearance on commercial success (Gemser & Leenders, 2001). Even for industrial products, appearance has an effect on product preference before a consumer is attracted to buy.

Consumer preferences and buying behaviour are major issues that designers should take into account when designing products generally. Appropriate design and skills aids in building marketability of a product and secures consumers'' preference, (Morakinyo and Garkida, 2021). In spite of factors such as new technology or material development or online hosting, consumer's choices and desires are they important elements that drive the marketing process. Consumers are the key factors in planning and implementing packages, thus, the key issue for packaging product is to understand the consumer (Stewart, 2004 in Morakinyo and Alkali, 2018).

Appearance of a product is of high premium when it comes to choice of products by consumers. It plays a key role for the selling or non-success of a product in the market or other displaying areas like the supermarket and online stores. This, the consumer used in judging and evaluating a product in terms of content, performance, durability and other inherent factors desired by buyers; and for what brand to go for. Appearance (Packaging, packaging design and main product surface) has become a significant factor in the marketing of diverse consumer goods, it has a main role in communicating product benefits to the customer and competes with customers' psychology of choice. Every company tries to invent something new but charming and to get the competitive advantage for providing the product to the end user standing out against other competitors. One of the most important factors in competitive advantage is in having a strong "brand personality" or 'trademark'.

2. Brand Personalities

In marketing literature, packaging is a part of the product and the brand. Product appearance has also been denoted as brand personalities. A product's package represents its characteristics and communicates the product information (Polyakova, 2013). For consumers, the product and the package are the same when on the supermarket shelves. During the purchasing decision, the package creates tickles customer's' psychology, which helps in valuation and making of right choice. Further, the package is the product until the actual product is consumed and the package is recycled. The main trademark of a product represents everything a buyer is looking for. If brands which is the characteristics of a product charms the psychology of a buyer it compels its commercial value

"In addition, the design of a product will generate consumer extrapolations regarding several product attributes" (Bloch, 1995 in Morakinyo and Alkali 2018). Product appearance can provide value in itself. Many people like to buy a product that looks aesthetically pleasing. As the influence of product design on consumer evaluation is often complex, it is difficult to decide upon during the product development process. For example, a product with bright colours may be valued aesthetically, but these same colours may give consumers the idea that the product is of low quality.

Brand personality is "the set of human characteristics related to a brand name" (Evan, 2023; Shopify, 2023 and Akaker 2012).

The personality is defined in terms of characteristics- (friendly, calm, bold, careless and self-assured to mention but a few). It should elicit positive emotional traits. Demographic features come under the term of brand personality, such as social class, gender and age, and they are affected by the image of brand users, product spokesperson and personnel are indirectly influenced by the features of the product (Levy,1999). Consumers tend to provide more favourable product evaluation based on the fit between self-concept and brand personality (Freling & Forbes, 2005). The customers generally opt for those brands, which match their personalities. Hence, there is a kind of relationship and association with products. Brand personalities also correspond to the interpersonal domain of human personality and those which are relevant to describing the brand as a reciprocal partner in the consumer-brand relationship (Sweeney & Brandon, 2006).

Therefore, the marketing department focuses on making customers believe and recognize a brand personality, and enhancing the relationship between the brand and the consumers to create an equity and brand loyalty (Govers & Schoormans, 2005 in morakinyo and Alkali 2018). This is done by focusing on the product appearance (packaging). Because, customers generally prefer those brands, which have Self-concept analogy. Consumers are more inclined towards the usage of those brands and products, which matches their features of personality.

3. Functions of Package in Product Appearance

Giving a product befitting appearance is one of the many functions of packaging. It has its most essential roles in logistics and marketing because these two units are strongly connected to the end-users of the product. The task of the package is to sell the product by attracting attention and to allow the product to be contained, utilized, and protected and in the end compels payment. Thereare other functions of packaging wchich are imortnat for every prodcut manaufacturer of prodcucer in a company, home business or personal business enterprise.

3.1 Logistical Function

The functionality in terms of logistics is a correspondence of packaging to its practical purpose. The roles the package fulfils are related to psychological function, where the package interacts with the consumer and to physical property of a package on a stage of production and product preservation. This to a greater extent affects (influence or stir up action of) consumer's psychology of choice.

Stewart, (2014), gave three prime functions of appearance in terms of logistics: to contain, protect and identify.

To contain: The intention here is to achieve integrity and (wholeness and unharmed or completeness i.e. being intact). The product stays in the same condition and does not change its basic form and use, due to the influence of external factors.
The above goes on throughout the product life cycle, from production, to the middle man and the end user. The package function 'to contain' is convenient and beneficial, it increases consumer's confidence on the choice and content value of a product.
To protect: The protection as a key function is performed not only for physical factors such as transit, but also for environmental influences – moisture, gases, light, temperature, and others.

The package choice depends on the nature of the goods, distribution and types of hazards it will encounter. Some of the benefits this function can provide for a product are extended shelf life and freshness. Likewise when consumer notices that such product is well protected and serves its primary function it would have a great patronage and preference advantage.
To identify: Product identification has a description of the contents and consists of product use and legally required information. To some extent, these functions have a promotional role that stimulates the desire to purchase a product and can also assist product branding; from the inscription or explanation on the package.

3.2 Marketing Tool Functions

Product design is an important promotion variable. It is also a vital instrument in modern marketing activities for consumer goods (Rundh, 2009). To be successful in today's increasingly competitive marketplace the product design, namely appearance, should include the preferences on consumers (Creusen, Veryzer,& Schoormans, 2010). Packaging provides an attractive method to convey messages and information about the product attributes to customers (Silayoi, & Speece, 2007).

Bloch (1995) the importance of product design is crucial to the success of a p r o d u c t . It ensures consumer attention for the product, communicates information, and it provides sensory stimulation (Holmes & Paswan, 2012). According to Berkowitz (1987), an exclusive and unique a ppearance design is a way for a new product to be noticeable among familiar packages offered by competitors. This also goes for products that have been on ground in terms of the same competitiveness.

The design of a package contributes to the communication of value and has a strong influence on sales of a particular product. The Appearance benefits are essentially instrumental in marketing strategies (Polyakova, 2013). The more prime or primary product appearance functions in giving a product a more cohesive and defining functions are: communication of aesthetic, symbolism, functionality, ergonomic product information, attention drawing and categorization. These to a Designer-Ceramist are what he must pay attention to when designing a product so as to attract and keep the consumers loyalty and product choice. These roles evoke customer values of a product in terms of appearance qualitatively. If the Ceramist understands that African Ceramics is at the Crossroads, then modernizing African Ceramics since the 1900s would be a swift action as a direction for the future advances in the built environment to enhance the aesthetic, functionality and retainer-ship of customers. This would be efficacious by paying attention to the consumers' needs not just creative expressions.

4. Research Methodology

Using qualitative research methodology, ten (10) wares or products where selected from secondary sources in line with six roles of product appearance. These six roles are described with their attendant implications for product designed. Data were sourced from primary and secondary sources to examine and analyse using the six (6) roles of products appearance and principles of design from the views of experts in consumer choice and in product design.

5. Product Appearance and Aesthetic Value

The aesthetic value of a product pertains to the pleasure derived from seeing the product, without consideration of utility (Holbrook, 1980). A consumer can value the 'look' of a product purely for its own sake, as looking at something beautiful is rewarding in itself. When product alternatives are similar in functioning and price, consumers will prefer the one that appeals the most aesthetically (Plates I & II).

Plates I & II carry the determined properties of products that are related to aesthetic appreciation. Innate preferences are proposed for visual organization principles, such as unity, proportion and symmetry (Muller, 2001). Another property influencing aesthetic judgments is colour. The desirability of a colour (glazes, stains, oxides and etcetera.) will change according to the object to which it is applied and with the style of the object. And this will psychologically charmed the buyers.

Plate I:- Title: The wild (ceramics tiles)

Plate II:- Title: Fisher man (ceramics tiles)
Source/Year: *Levy (Dajo), (2015).*

Proto-typicality is another innate preferences found to influence aesthetic response. Proto-typicality is the degree to which something is representative of a category (class). According to (Hekkert, Snelders, & Van, 2003 in Morakinyo and Alkali 2018), products with an optimal combination of proto-typicality and novelty have aesthetics preference.

As well as the product-relates characteristics mentioned above, there are cultural, social and personal influences on design taste. Colour preferences differ between cultures and in time. In addition, personal factors, such as design acumen (insight), prior experience and personality also influence design taste of consumers (Bloch, 1995).

The influence of an aesthetic judgment on product preference can be moderated by the perceived aesthetic fit of the product with other products that the consumer owns, or his/her home interior. Consumers may like a product's appearance per se, but not buy it because it does not aesthetically fit into their home interior. The aesthetic value of a product is key in requiring attention because consumers evaluate a product, choice, purchase, prospect, performance, fit-class, style and etcetera as important attachments. These are the things the ceramics designer must pay a deliberate attention to, in order to keep the loyalty of his customers.

6. Product Appearance and Symbolic (Emblematic) Value

The key determinant for product selection that is clearly inferior or superior in their tangible characteristics is in symbolic meaning it communicates. The choice for a specific product or brand may convey the kind of person you are or want to be. Consumers use products to express their (ideal) self-image to themselves and to others (Belk, 1988). Symbolic meaning can be attached to a product or brand based on advertising, country of origin, continent, race or the kind of people using it (Sirgy, 1982 and Morakinyo and Alkali 2018). But the product itself can also communicate symbolic value in a more direct way, by its appearance. As a product looks; 'cheerful', 'boring', 'friendly', 'expensive', 'rude', or 'childish' it communicate a significant message.

A certain style of appearance may evoke associations with a certain time or place (for example, the 'fifties, sixties, or old school', 21st century to mention but a few). Further, the product or packaging can reinforce the image of a trademark, as the identity of a brand is visually expressed in the appearance of products (Schmitt & Simonson, 1997). Consumers may connect the meaning of a brand to elements of the physical appearance of products. In this way, a brand image may transfer different meaning to different kinds of products. Many companies therefore make consistent use of certain design elements, such as a colour combination, a distinctive form, element or style. For example, the design of the Tea Maker Plate III tries to keep a model recognizable as belonging to a 21st C brand. It's characterised by smooth surface, roundness in forms or shapes and mature, evoking blends of colours and harmonising all elements. The distinctive design of the optional cups is an example of a recognizable design element. The linking of brand meaning to elements of the product appearance will be easier when the associations that these elements stimulate by themselves correspond to the desired brand image. For example, the use of bright colours and a large size, which is associated and positioned a Tea Maker brand as aggressive. This aggression certainly affects the psychology of buyers competing and responding accordingly.

Plate III:- Title: Tea Maker
Source/Year: *Zakari, (2015)*

Plate IV:-Title: Ceramic Living Room Aquarium
Source/Year: *Barber, (2012)*

Muller (2001) gave an overview of the influence of form and colour on consumer perception of symbolic value alongside ergonomic and aesthetic values. For example, angular forms are associated with dynamism and masculinity, while roundness evokes softness and femininity (Schmitt and Simonson, 1997). The Tea Maker certainly would compel section by the feminine gender.

Symbolic interpretation is part of the aesthetic experience. A product is conceived of as beautiful by what it represents. The same style can be considered 'good taste' at one point in time, while being considered 'bad taste' years later, because the connotations associated with it or the interpretations given to it at the cause of the product life cycle. Every product has at most five (5) life cycle; manufacture, growth, maturity, decline and death in the market. That is why the African Ceramist must breast up with generating symbolic forms of all times like Plates III and IV as future advances for ceramics production.
Product Appearance and Functional (Utilitarian) Value

The functional value of a product pertains to the utilitarian functions that a product can perform, to what you can use it for (Veryzer, 1995). That is why the philosophy "form follows function" must always be a constant that is green. Products differ in the degree to which they are suited to perform their basic utilitarian function, such as communication, comfort or transportation, but also in quality (for instance the technology or materials used) and in features. For example, you can purchase settees Plate V with special materials features like ceramic options. The presence of such options influences psychology and the functional value of the product for consumers.

Plate V: - Title: Varied views of Settees
Source/Year: *Alkali, Morakinyo & Tukur (CPAN Journal of Ceramics) 2016*

The utilitarian function of a product is obvious from its appearance. When you see the handle of a cup, you know the product is portable. In addition, product appearance can be used as a cue to infer more important but less readily accessible product attributes (Dawar & Parker, 1994). As Dickson, (1984) notes: "there is also something intangible about quality. It resides in the feel, the look, the sound of an item. We may not be able to explain it, but we know it when we see it" (Plates V, VI and VII). So product appearance can be proactively used in order to give consumers a certain impression about the functional product value t[illegible] and VII.

Plate VI:- Title: Sets of Ceramic Wares
Source/Year: Research Photoghraph Course Handbook (2013/14)/**2015**

Plate VII: - Title: Evidence of Chinese and Byzantine ceramics on Islamic ceramics
Source/Year: - 2015/
https://en.wikipediaorg/wiki/Islamicpottery

7. Product Appearance and Ergonomic (User-Friendly) Value

The ergonomic value of a product entails the ergonomic adjustment of a product to human qualities and fitting variable positions and expectation. Product ergonomics or 'human factors' concerns the comprehensibility and usability of a product, the suitability to perform and correctly communicate its utilitarian functions. Technical functions can be implemented in a product in a more or less easy to use manner. Usability entails cognitive aspects of use, such as how logical a product is to operate, as well as emotional aspects, in that it is not frustrating in operation and gives an enjoyable experience. It leads consumers to form an impression psychologically about the ease of use based on the product appearance.

Consumers have to experience the operation of a product in order to adequately judge it. As consumers often cannot try out products in a shop or when buying on the Internet, they will use the product appearance to form an indication of the ergonomic product value (Bloch, 1995). By seeing the product, people form an impression about whether handles are easy and pleasant to hold, and whether nubs will be easy to use, Plates VI & VII. In order to influence consumer preference positively, it is not sufficient that a product be simply easy to use. Consumers must also perceive the product to be easy to use. The appearance of the product influences consumer perception of aspects such as ease of operation, weight and stability, which affect the perceived ease of use of a product. For example, an upright-shaped product may be designed in such a way that it cannot fall over in normal use, but consumers may conclude that it is not stable after seeing it (Murdoch and Flurscheim, 1983). Based on this first impression, they may discard the product (Plates VIII & IX). It is expedient that the ergonomic factors of a product value be well coupled to stir value of choice and money on the consumer.

Plate VIII:- Title: Pawpaw Stump Teapot (Papaya)
Source/Year: *Levy (Dajo), (2015).*

Plate IX: - Title: The Giraffe Vase

8. Attention Drawing Ability of Product Appearance

Gaining attention is an important first-step in enabling consumer product purchase. Attention is the allocation of information processing capacity to a stimulus (Engel, Blackwell, & Miniard, 1995). When a product 'stands out' visually from competitive products, chances are higher that consumers will pay attention to the product in a purchase situation, as it 'catches their eye'. The attention-drawing ability of a package has been found to heighten the probability of purchase (Garber et al., 2000).

In general, the attention-drawing ability of a product can be enhanced by increasing its size and by using bright colours Plates I-VII. Further, people attend to stimuli that contrast with their background and are novel, that is, unusual or unexpected (Engel et al., 1995). Garber (1995) emphasizes that the visual effect of a product package is relative to a background comprised of competitor alternatives. For example, the vases in Plate X dark colour draws attention by its bright colours that differ from the typical white and other light colours used in product category. The same applies to Plates III-V; rich colours have powerful attention seeking as spell-bound. So, in order to design an eye-catching appearance, product alternatives available on the market – and perhaps even the purchase environment – should be taken into account. This would enhance African ceramics a better platform to stand competitive now and in the future.

Plate X:- Title: The lone Turtle Vase
***Source/Year:**- Studio Photoghraph, 2016.*

9. Product Appearance and Categorization (Classification)

Consumers may use product appearance for categorization (Veryzer, 1995 in Morakinyo and Alkali 2018). The appearance of a product can influence the ease with which a product is categorized, and the category to which it will be assigned. Product identification will be easier when a product resembles other products in the same category, that is, when it is more prototypical of the category (Loken and Ward, 1990). With respect to product appearance, this means that it should be more visually typical. Lee (2020) and Garber (1995) defines visual typicality as "the look or appearance that most consumers would associate with a product category, and by which they identify brands that belong to the category". When a product is difficult to categorize based on its appearance, consumers may not regard the product as a purchase alternative. For example, there might be some consumers who do not notice that Plate VIII is a Teapot with its typical appearance.

So in general, an appearance that differs slightly from the prototype will be preferred. In some cases, however, strong differentiation from or strong similarity to the prototype or another product alternative will be a beneficial strategy. Differentiation from the category decreases comparison with other products from the category. As a result, distinguishing features are better noticed and found more important (Sujan & Bettman, 1989).

One can also design the appearance of a product to resemble another, well-known and positively valued product alternative. This heightens the probability that people evaluate the product based on knowledge about the product it resembles, which is called exemplar based categorization (Cohen & Basu, 1987). This strategy may be beneficial when there is one dominant brand in the category with which it is difficult to compete. Similarity to a category prototype or a known exemplar may provide consumers with expectations about certain product attributes, and thereby about the functional, ergonomic, aesthetic and/or symbolic value of the product. Based on previous experience with wares, one may for example assume that new wares or products are of same functions, without evaluating the ease of use of the specific product at hand.

The six roles discussed have surpassing and compelling implications on the managerial roles, and other stake holders in the design of ceramic wares or product's appearances. This cannot be jettison, if the ceramist would actually succeed in having space as a professional designer. It is worthy to note that product appearance and sales compete with customers' psychology of choice.

What are the Implications of Product Appearance and Sales for the Ceramics Designer in competition with Customer's' Psychology of Choice.?

The appearance of a product can influence consumer choice in different ways and affect the process in/of product design and development. Distinguishing these different appearance roles would have professional as well as managerial implication to product marketing, advantage, preference, customer's loyalty and valuation. What are the areas that the stakeholders concern needs to focus?

First, the Ceramist needs to create brand personality with products of compelling appearance. A strong brand personality makes wares distinctly different and relatable in today's cluttered marketplace. The personality of a product determine whether it charms or irritate people, inspire them or send them running for the hills, or beyond. This would fulfil a psychological function, (Matthew, 2022) that satisfies the consumers' quest for quality, taste and competitive commercial value. Brand personality is an element of brand identity. It should be express through the wares' tone of voice, communication style and behaviours, while actively cultivating consumers' perception through its in-market communications.

This brand should have a specific character trait that makes it more human. It would make the consumers feel concerned by its behaviour value; as in talking to a person generating attachment to the brand. If a brand personality if well executed it would build a brand's equity, distinguish a business or organization from its competition while maintaining an edge in the marketplace.
Secondly, there are five brand personality dimensions (BPD) Fig.1 that ceramist must utilise in building brands that can affect the consumers' psychology, leading to product choice and corresponding release of its financial value. The BPD should be operational right at the conceptual and developmental stages of wares; to have products that can depict if not all the six roles of product packaging.

The BPD focus of five (5) points to be considered by a designer to achieve better product packaging and affect the correct psychology of the buyer (Aaker in Matthew, 2022). Each of the five points have sub-points that are most considered if the Ceramist Designer products would make necessary impact beyond the walls of his/her studio, sales points or gallery.

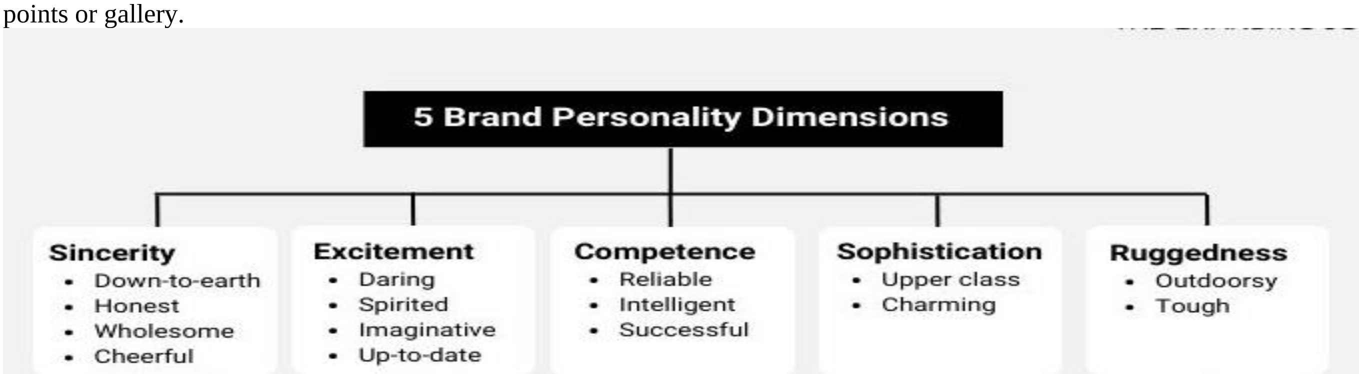

Fig. 1:5 *brand Personality Dimension*
Source: *(Aaker in Matthew, 2022)*

Thirdly, to make sure that the appearance of a new ware has a positive influence on product choice, this should be tested with consumers. One should assess whether consumer perceptions of the functional, ergonomic, aesthetic and symbolic value of a new product based on its appearance are positive/correct. This can be done by asking consumers to judge the functionalities, quality, ease of use, aesthetic and symbolic value etc. of the product based on its appearance only. As there are cultural, social, and personal influences on design taste (Bloch, 1995) it is important to use the correct target group in such a test.

At the cross road the ceramics designers should not only produce products for money or self-expression, but, relevant data should be gathered through distribution of appropriate data collections instrument to have a test of what the consumer wants in the market. In addition, the psychology of the consumers in terms of choice and commercial value should be pivotal. This is because at the point of customer decision making the designer might not be available nor sales rep, read the mind of the consumers; to influence it.

Fourthly, the effect of changes in appearance characteristics on the whole product impression is difficult to imagine for consumers. To value colour as a characteristic, for a consumer, it may change when the rest of the product changes. With one product style, blue may be the most attractive, while with another style, green may be better. So, consumers have to see a change in appearance in order to adequately judge it. This may give the ceramist or designer clues about how to better engender a specific colour impression employing unique but compelling glazes. Further, in order to adequately attend to the preceding issue raised close interactions with consumer is optimal for designers. Or the use of simple feedback mechanism like by using questionnaire or online survey.

Fifthly, Ceramist needs to go beyond self-expression of the post-modernist approach philosophy to design. Despite new technologies and materials, consumer's psychologies, choices and desires are still the most important elements that drive the marketing process. Therefore, the ceramic designer must put first the customer not himself when it comes to product appearance. Thus the postmodernist philosophy of self-projection in our productive endeavours at the expense of consumer choice would never be to our advantage. Yes, self-expression is superb, the world over, yet we can invest so much in a work utilizing current materials and technologies, in the end have no market at all when the focus, needs, trends and appearance of product tied to the consumer are jettison.

If self-expression would be profiting, the designer must express his or her creative ingenuity considering the utmost needs of the consumer because that is the market. In this, from start to finish, the appearance of a ware would have to be in accordance with the need of the consumers. This would make consumers loyalty to a ware (producer) brand of little or no problem. They would in turn serve as marketers of the ceramist and the wares or products. Consumers are more inclined towards the usage of those brands and products, which match their features of personality and self-concept analogy.

Sixthly, class and categorization is attached to products' value from its appearance. The kind of finishing (glaze colours, stains and textures) used on ceramics ware must be deliberate and not arbitrary. This suggests that researching to have pureness of individual colours as required is ultimate in this epoch. This would allow proper experimentation, the mixtures and usage of colours on wares to the taste of the consumers. The fact remains that, there are consumers that want colour on wares to be very pure, undiluted.

Seventhly, wares production must be such that will remain competitive in the market. The currency of wares would make this possible in this era. Works should not take consumer fifty (50) years backward but bring them into the 21st Century. This would make African ceramics compete favourably with various cultures that have incorporated elements of the 21st Century into their works. If a work has to take men back the memory lane such work should be in a museum where artefacts are kept. Such work would also portend how far we have been left behind in our efforts concerning development of ceramics, in the country or even globally.

Elements manipulation to make the appearance of a product fascinating and competitive in the market is crucial. It gives a product promotional opportunity for the designer to the consumers. These elements every designer in the company, academic institution or elsewhere must explore to the taste of the consumers for retainer-ship; satisfaction, competitive advantage for global currency.

Ninthly, the world is a global village which suggests a global market via the internet. Most products are market online. Consumers are drawn by the appearance of a product first before its functional value since it is hosted online. Works, apart from being current must match international standards to justify the space occupied online among many other products. If not, consumers will avoid it and it will slow down market. It would also incur more cost on the owner of the online stores and likewise the ceramist would pay more on hosting fees. No business owner would like to keep a product or wares for long time without sales. Another implication is that once a product can't be marketed, the producer also suffers what is called personal advertisement deformation. Eventually, the website hosting or online store would not want to subscribe to persons or design product in the future.

Tenthly, the aesthetic, informative, and attention drawing of wares are key to its success. All these depend on the points previously raised. The African ceramist in modernising his work must be such that it is sensitive, adaptable to age, informed, not self-serving and relevant to trends in every generation. The methodologies that the ceramists explored must be revisited to a more robust, acceptable and modern platforms. Open mind is necessary in this case Morakinyo and Garkida, (2021), no matter how sound ones methodology is, outside inputs from a perspective outside ones jurisdiction can/would enhance a product for better placement, functions and financial bargain.

10. Conclusion

In conclusion, the above-mentioned the~~se~~ six (6) and four (4) additional defining functions of wares appearance: communication of aesthetic, symbolism, functionality, ergonomic product information, attention drawing, categorization, brand personality, brand dimension personality, function assessment and etc; are what ceramists must pay attention to when designing a product and package so as to attract and keep the consumers loyalty affecting the psychology of consumers' choice. The outward aspect of a product creates a particular impression that holds consumers spellbound for a product choice. The product appearance and sales compete with customers' psychology of choice always.

It is needful to remember that consumer goods carry and communicate symbolic meanings that determine product selection. The choice for a ware defines the kind of person you are or want to be. Consumers use products to express their (ideal) self-image to themselves and to others. Paying an unalloyed attention on product appearance should be an objective venture. The 21st century comes with compelling treatment of all forms and colours of wares in winning and keeping their customers.

The ceramist needs to go beyond self-expression. Consumer preferences or choices and buying behaviour are the driving issues that must be taken into account while producing wares. Consumers are the key actors in planning and implementation of human creativity. To successfully remain relevant and satisfy the consumer, there is need to deliberately research at all times on the needs of the consumers and the market trend. This would give operational data for production, market advantage, keeping consumers loyalty and profitability. At the crossroad, modernising African ceramics since 1900s is not a choice but a most; this is the direction that ceramists most take to remain relevant and conspicuously indispensable.

Brand personality and brand dimension personality should be a guide watch in production of wares. It would make one win not only the customer psychologically but compete for what he has – the purchasing power. The purchasing power of consumers is, that can keep a Ceramist in business and sustain him for more enduring creative values. Meanwhile, compelling brand of all time is not an option. Because a product can penetrate market yet a strong and reliable brand keeps a product beyond the five (5) life cycles (manufacture, growth, maturity, decline and death) of a product.

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Pragmatic Approach to Use of Mastery Learning Model in Implementation of Social Studies Curriculum for Achievement of Sustainable Development Goal-4 in Nomadic Schools in Maiadua, Katsina State, Nigeria

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Abstract. Acquisition of quality education for all is one of the basic concerns of societies in the world. This desire is anchored on universal protocol agreement contained in sustainable development goal four (quality education for all). The paper is therefore an attempt to investigate pragmatic approach to use of mastery learning model in implementation of social studies curriculum for achievement of sustainable development goal-4 in nomadic schools in maiadua, katsina state, Nigeria. A descriptive research design involving pre-test and post-test was used for the study. The population of the study was 78 headmasters in the 78 primary schools in the Local government area. Sample for the study was all the 78 headmasters who were purposively selected by virtue of their leadership positions in the schools. A Researcher designed questionnaire was used in data collection. The instrument was validated by two experts in test and measurement and one curriculum expert who were of the rank of senior lecturer and above. Reliability of the instrument was ensured by administering the instrument twice to 30 headmasters in Kurfi local government at interval of two weeks. The data collected was analysed using Pearson moment correlation coefficient. The coefficient of 0.67 was obtained which show that the instrument was reliable. Two objectives with corresponding research questions and hypotheses were raised and formulated respectively to guide the study. The research questions were answered using descriptive statistics: frequency count and percentage, while the hypotheses were tested using chi-square statistic at 0.05 level of significance. The findings of the study revealed that: headmasters' perception of mastery learning was positive as most of them responded positive to the items on the instrument, they had knowledge of mastery learning instructional model in implementation of Social studies curriculum in Nomadic schools in maiadua, Katsina State, Nigeria, they attempted to put to use knowledge of mastery learning in implementation of Social Studies curriculum in Nomadic schools Katsina State, Nigeria, however they lacked the modern technique used in achievement of the instructional model. Based on the findings the following recommendations were made: deliberate effort should be made to improve the skills of teachers on the acquisition and use of mastery learning instructional strategy by ministry of education through organization of workshops and conferences for the teachers in basic schools. Mastery learning instructional strategy should be given prominence in teacher education programmes in higher tertiary institutions to enable the pre-service teachers acquire necessary knowledge and skill on the strategy and fresh graduates from Colleges of Education employed in nomadic schools should be sensitized on the benefits of mastery learning instructional strategy by school administrators using symposium and other available means to avoid attrition.

1. Introduction

Education is viewed as an effective instrument for the development of human society. Access to quality basic education is fundamental as it forms a foundation to all levels of education, which strive to achieve societal sustainable developmental goals. However, education provided to the culturally, economically and geographically disadvantaged people like Nomadic Fulanis who live in remote rural areas is more of access than quality (Mbayuav, 2022). It is worth mentioning here, that access to substandard or inadequate quality education that cannot meet global standards would hardly be of benefit to the beneficiaries as it may neither improve their living standard nor help them in addressing other pressing challenges. The former Secretary General of United Nations, Ban Ki Moon observed that Education should be the first priority of member states agenda for achievement of sustainable development goals, this can be realised by ensuring

that every child goes to school, receives quality education and imbibes values of global citizenship (UNAIDS, 2012; United Nations Press, 2013). He further opined that universal access to education is indeed crucial; ensuring that it is of high quality must also be a top priority to ensure young people have the skills needed to succeed and help their nations develop (United Nations News. 2013). Accordingly, education provided to the learners with aim of achieving sustainable goal (4) four which quality education for all should not only focus on access but its quality has to improve in order to prepare them to be productive citizens, ready to lead in the future. Bokova in United Nations News (2013) maintained that poor quality education has often reproduced and exacerbated social inequalities, even reinforcing discrimination, which has put social cohesion and stability in jeopardy.
In Nigeria, primary six schools, pupils particularly those from remote rural schools can hardly read, neither write simple passages nor calculate simple Mathematics (Ogbonna, 2016).

This portends danger to the entire society, as many of such learners who cannot measure up academically end up as school dropout and have become useful tools in the hands of criminals in the perpetuation of crimes. According to Prevatt and Kelly (2003); Lochner and Morentti, (2023) youth who drop out from school are at increased risk for displaying socio-emotional problems and engage in delinquent and criminal behaviours. These vices range from kidnapping, armed robbery, farmers-herders clashes to gruesome killing and destruction of lives and property. To address the challenges of nomads arising from inequality in education, the Federal Government of Nigeria established National Commission for Nomadic Education in the country. The goals of the commission among other ones are to integrate nomads into national life through relevant quality and basic functional education and also to raise both the production and income levels of nomads, as well as boost the national economy through improved knowledge, skills and practice of nomads.

The mandate of National Commission for Nomadic Education includes:

- Formulation of policy and issue guidelines in all matters relating to nomadic education in Nigeria.
- Provision of funds for the research and personnel development for improvement of nomadic education development of programmes and provision of equipment and other instructional materials, construction of classroom and other facilities relating to nomadic education.
- Establish, manage and maintain primary schools in nomad settlements and grazing areas.
- Determine the standards of skills to be attained in nomadic schools. (National Commission for Nomadic Education, 2021).

In order to have a clear sense of direction and achievement of desired goals, the general objectives of nomadic education programme are spelt out. These include:

- To expose the nomadic children to elementary form of modern education.
- Enable the nomadic children take part in the development of their immediate environment.
- Make the children self-reliant to improve their living conditions.
- Help them modernize their techniques of herdsman ship on animal management, fishing or farming as the case may be.
- Assist the nomadic children develop rapidly and fully, both physically and intellectually to cope with the demands of the contemporary world and
- Develop the initiative of the nomadic children and stimulate in them scientific and analytical modes of thinking. (Federal Republic of Nigeria, 2014).

Consequently, the need for pragmatic use of Mastery Learning Model in the implementation of nomadic school curriculum becomes eminent. The model was developed by Benjamin Bloom in 1968 to address issues of quality education among learners of varying backgrounds and other variables that place others at disadvantaged positions in the acquisition of learning experiences at the same level (Wittrock and Hindman, 2017). Aptitude of learners was used as a basic yardstick that could determine their learning process as those with high aptitude were considered as having ability to learn complex concepts and skills. Mastery Learning was developed as an instructional that could carry all learners along in the acquisition of knowledge and skills irrespective of their aptitude whether high or low.

1.2 Statement of the Problem

Nomadic education is one of the educational programmes initiated by Federal Government of Nigeria to provide access to education by the nomads. However, provision of access to education without improved quality would not help to acquire higher-order thinking skills for self-reliance. The research was motivated by the desire to improve quality of educational attainment of nomads in Nigeria particularly those in the remote rural areas of the country, using Mastery Learning model in implementation of school curriculum in nomadic schools. The United Nations Sustainable Development Goals-4 makes it clear that every person, irrespective of his or her geographical, cultural, economic and other disadvantageous condition should have access to quality education for the purpose of eradication of illiteracy, improvement of security and harmonious living as well as achievement of other sustainable developmental goals. However, it is disheartening to note that the nomadic Fulanis in Nigeria, with a population of 9.1 million of whom 3.1 million of the school going age are yet to benefit from this global protocol agreement which Nigeria is a signatory to as their quality of educational attainment is still very low (NCNE, 2021). To address this challenge, the country has established various nomadic schools in all the states through Nomadic Education Commission. Despite the effort, the gap remains wide as the nomads usually move from one place to another in search of greener pasture for their herd and therefore require special instructional strategies for improvement of quality education among them. The intention of this study, is to find out the extent to which nomadic school teachers use mastery learning model that could make learning real, pragmatic, functional and problem solving- for improvement of quality education among learners.

1.3 Objectives of the Study

The general objective of this study was to find out headmasters' eachers' use of mastery learning strategy in implementation of social studies curriculum in Nomadic schools in Maiadua, Katsina State, Nigeria.
Specifically, the objectives of this study are to:

- find out the level of headmasters' use of Mastery Learning strategy in implementation of Social Studies curriculum in Nomadic Schools in Maiadua, Katsina State based on experience.
- ascertain the difference in the use of headmasters' mastery learning model in implementation of Social Studies curriculum in Nomadic Schools in Maiadua, Katsina State based on qualification.

1.4 Research Questions

The following questions would be answered in the study:

- What is the difference of headmasters' in the use of mastery learning model in the implementation of social studies curriculum in nomadic schools in Maiadua based on experience?
- What is the difference of headmasters' in their use of mastery learning model in the implementation of Social Studies curriculum in Nomadic schools in Maiadua, based on qualification?

1.5 Hypotheses

HO_1: There is no significant difference in the between experienced and less experienced headmasters' on their use of mastery learning model in Nomadic Schools in Maiadua, Katsina State, Nigeria.
HO_2: there is no significant difference between highly qualified and less qualified headmasters' in their use of mastery learning model in the implementation of Social Studies curriculum in Nomadic schools in Maiadua, Katsina state, Nigeria.

2. Research Methodology

This research assessed headmasters' use of Mastery Learning Model in Implementation of Social Studies curriculum for Achievement of Sustainable Development Goal-4 in Nomadic Schools in Maiadua, Katsina State, Nigeria. The population of this study comprised of all the 78 headmasters in 78 primary schools in Maiadua, Katsina State (Katsina state Ministry of Education, 2021).The sample for the study was all the 78 headmasters from the 78 primary schools in Maiadua, Katsina state. A purposive sampling technique was used in selecting the sample as only headmasters were involved in the study. A researcher designed instrument title: 'Questionnaire on Mastery Learning Model' (QMLM) was used for data collection. This instrument was used because it is believed that the entire sample involved in the study were literate enough to express their use of the instructional model by responding to the items on the instrument. The face and content validity of the instrument was done by three experts in curriculum development and measurement and evaluation from departments of Educational Foundations, Faculty of Education Federal University Dutsinma Katsina state, Nigeria. Their corrections and observations were incorporated in the instrument. The responses of the two administrations of the instrument on 30 headmasters in Kurfi at interval of two weeks were analysed using Pearson 'r' correlation co-efficient formula. This yielded an 'r' value of 0.67, therefore the instrument was considered reliable. The researcher collected letter of approval to carry out the research in Maiadua local government from Katsina State ministry of education. The instrument was administered to the respondents and retrieved immediately after their responses. This was made possible as the researcher made use of research assistance in the data collection.

2.1 Data Analysis Technique

The data generated was subjected to frequency count, percentage and Chi-square statistics. The research questions were answered using frequency count, percentage, Chi-square statistics was used in testing the hypotheses at 0.05 level of significance.

3. Presentation of Results

Responses to research questions are presented on the tables below using frequency and percentage for its analysis:

Research Question 1: What is the difference of headmasters' in the use of mastery learning model in the implementation of social studies curriculum in nomadic schools in Maiadua based on experience?

Table 1:

Variable	Experience	%	Highly Experienced	%	Total	%
	11	8.6	67	52.2	78	
None use	2	1.6	8	6.2	10	7.8
Use	9	7.0	59	46.2	68	53.0

Table 1 above showed analysis of headmasters' application of mastery learning instructional model in implementation of Social Studies curriculum in schools based on experience. Detail of the analysis revealed that out of the 78 sampled teachers, 11 (8.6%) and 67(52.2%) were experienced and highly experienced respectively. Out of the 11 experienced teachers, 2 (1.6%) and 9 (7.0%) were non-users and users of the instructional approach respectively. While 8 (6.2) and 59(46.2) of the highly experienced were non-users and users of the instructional approach respectively. The total number of users and non-users stood at 10 (7.8%) and 68 (53.0%).

Research Question 2: What is the difference of headmasters in their use of mastery learning model in the implementation of Social Studies curriculum in Nomadic schools in Maiadua, based on qualification?

Table 2:

Variable	Qualified	%	Highly Qualified	%	Total	%
	49	37.4	30	23.4	78	
None use	9	7.0	5	3.9	14	10.9
Use	39	30.4	25	19.5	64	62.7

Table 2 above presented analyses of research question number 2. The analysis showed that out of 78 head teachers that responded to the items on the questionnaire, 48 (37.4%) and 30(23.4%) were qualified and highly qualified respectively. Out of the qualified head teachers, 9(7.0%) do not use mastery learning strategy in teaching while 39 (30.4%) made use of it in implementation of school curriculum. A total of 5(3.9%) of the highly qualified teachers did not make use of the strategy while 25 (19.5%) used the instructional strategy in teaching in the schools. The total number of non-users and users stood at 14(10.9%) and 64 (49.9%) respectively.

Hypotheses

$HO_{1:}$ chi-square test showing differences of experienced and less experienced headmasters in their use of mastery learning model.

Table 3:

Variable	No	Mean	SD	Chi-cal	df	P-value
Experienced	11	31.25	2.732			
				.562	297	.565
Highly Experienced	67	31.44	3.215			

The result in table 3 indicated that there is no significant difference in the application of experienced and highly experienced head teachers of mastery learning instructional model. This is because chi-square test value of .572 is higher than the p-value which is .565. The null hypothesis which states that there is no significant difference in the use of experience and less experienced headmasters' use of mastery learning model in implementation of Social Studies curriculum in Maiadua, Katsina State is therefore accepted.

$HO_{2:}$ There is no significant difference between qualified and highly qualified classroom teachers in their use of mastery learning strategy in the implementation of Social Studies curriculum in Nomadic schools.

Table 4:

Head teachers' Use	N	Mean	SD	Chi-cal	df	P-value
Qualified	48	31.33	2.952			
				0.68	297	.946
Highly qualified	30	31.37	3.02			

The result on table 4 above indicated that there is difference between qualified and highly qualified classroom teachers in their use of mastery learning. This is because the Chi-square value of 0.68 is less than the p-value of .946. The null hypothesis which stated that there is no difference between the use of qualified and less qualified headmasters on mastery leaning model is rejected.

4. Findings of the Study

Based on the results of analysed data for this study, the following are summary of the major findings:

- Headmasters' general perception of mastery learning was positive as most of them responded positively to the positive items on the instrument.
- Headmasters' knowledge of mastery learning instructional strategy in implementation of Social studies curriculum in Nomadic schools Katsina State, Nigeria.
- Head teachers attempted to put to use knowledge of mastery learning instructional strategy in implementation of Social Studies curriculum in Nomadic schools Katsina State, Nigeria but they lacked modern instructional techniques in its implementation.
- Experience has no significant influence on the headmasters' use of mastery learning instructional model.
- Qualification has significant influence on the head teachers' use of mastery learning instructional model.

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5. Conclusion

Having understood instructional model and the advantages that could be derived from it, it is hoped that stakeholders who are the main implementers of Nigeria school curriculum will intensify efforts in their areas of responsibilities to ensure that, nomadic children and others who are culturally and geographically disadvantaged in Nigeria would equally benefit from this instructional model, as it would enable them to academically improve in their educational pursuits.

The outcome of this research indicated that the prospect of using mastery learning model in implementation of school curriculum was high and teachers' attitude toward it was also positive. The teachers were optimistic that the model could contribute positively to the successful implementation of school curriculum achievement of sustainable goal (4) four in Nigeria.

6. Recommendations

Based on the outcome of the research, it was hereby recommended that:

- Deliberate effort should be made to improve the skills of teachers on the acquisition of modern techniques in the use of mastery learning instructional model by ministry of education through organization of workshops and conferences for the classroom teachers in basic schools.
- Mastery learning instructional model should be given prominence in teacher education

programmes in higher tertiary institutions to enable the pre-service teachers acquire necessary knowledge and skill on the strategy.

- Fresh graduates from Colleges of Education employed in nomadic schools should be sensitized on the benefits of mastery learning instructional strategy by school administrators using symposium and other available means to avoid attrition.
- Deliberate efforts should be made by headmasters to encourage classroom teachers on the use of mastery learning strategy.

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Emotional Intelligence Dimensions as Correlates of Adjustment among First Year Students of University of Ibadan

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Abstract. Adjustment of freshmen in the higher institution depends on a variety of factors which can have both positive and/or negative influence on their ability to stay focused, motivated and succeed in the school system. Parents, Counsellors Teachers, Curriculum experts and other significant stakeholders have also expressed considerable concern about the level of adjustment of the students especially among the first year students. Some freshmen easily adjust irrespective of the enormous challenges that they encounter while some find it difficult to cope and eventually dropped out of the school. This study, therefore, sought to investigate emotional intelligence dimensions as correlates of adjustment among first year students of University of Ibadan. The study adopted a descriptive survey research design of correlational type. A total of two hundred (200) first year students of University of Ibadan were selected using simple random sampling techniques. Three research questions were raised and answered for the study. Validated and standardized instruments were used to collect the data. Data collected were analysed using the Multiple Regression Analysis and Pearson Product Moment Correlation at 0.05 level of significance. The findings showed that there was significant relationship between self–awareness ($r = .704$, $p<0.05$), self-regulation ($r = .143$, $p<0.05$), motivation ($r = .682$, $p<0.05$), empathy ($r = .472$, $p<0.05$) and social skills ($r = .700$, $p<0.05$) in relation to adjustment of first year students of University of Ibadan. The independent variables jointly accounted for 52.4% variance in predicting adjustment of first year students of University of Ibadan. In term of contribution to adjustment; self–awareness ($\beta = .428$, $p<0.05$) and social skills ($\beta = .740$, $p<0.05$) had significant positive relative contribution to adjustment of first year students of University of Ibadan. Self-regulation ($\beta = -.091$, $p>0.05$) and motivation ($\beta = -.249$, $p>.0.05$) had no significant relative contribution to adjustment while empathy ($\beta = -.237$, $p<.0.05$) had negative significant relative contribution to the adjustment of first year students at University of Ibadan. Based on the findings, it was recommended that the school management should guide, inform, and advice students by giving good and fantastic orientation programs to the newly admitted students as this would foster excellent adjustment to their new environment. Also, the service of an Emotional Intelligence coach can be employed by parents, school management and even the students, to learn assertive skills, setting boundaries and act of maintaining harmony. Students should also be encouraged to use the right emotional intelligence skills at different situations they find themselves for their proper adjustment in their newly found environment.

Keywords: Adjustment, Emotional Intelligence, Self–awareness, Emotional Intelligence, Motivation, Empathy, Social skills

1. Introduction

Adjustment plays a vital role in the process of development of an individual. It is a dynamic and continuous process throughout an individual lifespan. No human can live a successful life without a good interaction with one's environment be it social or physical environment. Adjustment is an interaction between the individual and his or her environment. It refers to adaptation of the organism to demands of a new environment. Human beings do not only adapt to their environment but also make use of their intelligence to change the environment in order to meet their needs effectively. Adjustment connotes conformity; it deals with the way an individual adapts to his/her environment and its demands in life. This includes how he/she relates to others which could be interpersonal and how he deals with his responsibilities and inner feelings.

Psychologically, adjustment helps the individual to cope with the demands and pressures of the outside world as well as the needs, desires and conflicts experienced from within (Dickens, 2006). Recently, school education places more emphasis on the learning of knowledge rather than on students' frame of mind. Students feel nervous, anxious, frustrated, depressed and abased when instructors ignore their emotions. If students cannot receive timely guidance and interventions from school authorities, teachers, their parents, peers, siblings and other significant stakeholders, it could lead to psychological distress as well as other behavioural problems. Educational activities are geared towards ensuring that students achieve mastery of educational objectives. In school, the extent to which these objectives are achieved, is determined by their level of emotional intelligence as students' success are reflected in their adjustment to their new environment

First year student's adjustment is a phenomenon that is of great concern to educationists and other significant stakeholders. Educationists need to know what they can do to help the freshmen to adjust positively and attain good grades in their newly found environment (school). Adjustment among students is a wide construct that include many different aspects such as school adaptation, satisfaction, engagement, academic achievement, and pro-social behavior (McInerney, (2012). First year students who are well-adjusted usually enjoy most of the school activities and value what they learn. As a result, they are positively involved in classroom activities hence, receive academic high academic grades. Poor school adjusted individual on the other hand, register low academic grades, portray behavioral problems, exhibit discordant educational aspirations and may even opt out of the school if they are not properly helped or guided by the significant stakeholders.

Adjustment to first year students include: difficulty in making friends, keeping up academically, fitting in to the group, and being bullying. It is worth noting that peer harassment or bullying, in particular, would place students at risk for lower academic grades and other school problems. Peer victimization may directly affect school outcomes resulting to low grades attainment as well as irregular school attendance. These may eventually translate to social and psychological problems (Chen, Chen, Li, and Wang, (2009).

Failure to adjust can lead to mental health issues and school refusal or dropout and this may require school counselling. Indeed, a first year student's adjustment depends on the match between his or her competencies and needs and the demands of the school environment. The adjustment may fluctuate across schools and years or across different domains or classrooms within the same year and is influenced by a myriad of complex and interconnected factors (Karbalaei, (2012).

Human beings are creatures of feelings and emotions. If there had been no emotions in the life of an individual, the life would have been without any aspirations and adjustment. Also, in the absence of emotions, social and family life would have ceased and progress would have been checked. The concept of emotional intelligence taken together means how intelligently an individual can control his emotions. Emotional intelligence refers to the capacity for recognizing one's feelings and those of others, for motivating oneself and for managing emotions well in one's and in one's relationships (Hoerger, Chapman, Epstein, & Duberstein, 2012). Emotional intelligence (EI) refers to the ability to perceive, control and evaluate emotions (Mehta &Singh, 2013). Some researchers suggest that emotional intelligence can be learned and strengthened, while others claim it is an inborn characteristic. Since 1990, Peter Salovey and John Mayer have been the leading researchers on emotional intelligence. In their influential article "Emotional Intelligence," they defined emotional intelligence as, "the subset of social intelligence that involves the ability to monitor one's own and others' feelings and emotions as well as to discriminate among them and to use this information to guide one's thinking and actions.

The self-Awareness of first year students are with this competence to know which emotions they feels and realize the links between their feelings and what they think and also recognize how their feelings affect their level of adjustment and performance of their values and goals (Fernández-Abascal & Martín-Díaz, 2015). First year students with high emotional intelligence are usually high on self-awareness. They understand their emotions, and because of this, they don't let their feelings rule them. They're confident – because they trust their intuition and don't let their emotions get out of control. Motivation is considered the basic ingredient to adjustment and learning. Motivation is considered the basic ingredient to adjustment and every child is born with an intrinsic motivation to learn and understand the world around them. According to Redorbit (2008), individual is born with an intrinsic motivation to adjust and understand the world around them, an aspect of development that referred to as competence motivation. This type of motivation helps explain people's interest in their environment and their ability to persist in learning difficult things. Although children are born with this, it unfortunately could diminish over time due to reactions or perceptions of others and life experiences.

Empathy simply refer to understanding people's feelings, entering into their world of feelings and showing them one's feeling. Aiming for empathy has a significant importance, especially to the level of adjustment of students. It enables one to live in a multicultural environment as well as ability to survive among people who are in a different situation (Preston, & de Wall, (2002). Being empathic has a lot of benefits: it helps an individual to see more clearly the perception of one's own words and actions as well as that of other people's actions. It enables the individual to acquire better conflicts management and communication. Those with strong social skills are typically team players they excel as a team. Rather than focusing on their own success, they help others to develop and shine better. They can manage disputes, are excellent communicators, and are masters at building and maintaining relationships (Dean, 2014). The ability to manage people and relationships is very important in all leaders, so developing and using one's emotional intelligence can be a good way to show others the leadership traits in an individual. One would then ask why do some children beat the odds while others experience poor outcomes such as school drop-out due to inability to adjust to school terrain? These unhealthy behaviours of students which in turn impacts negative adjustment make the researcher to ask "why are students not very concern about the current trend on their positive adjustment in school? Could it be that they are insensitive to the possible negative self–awareness, self-regulation, motivation, empathy and social skills on their adjustment? It is in view of these concerns that this study was carried out to determine emotional intelligence dimensions as correlates of adjustment among first year students of University of Ibadan.

1.2 Research Questions

- Is there any significant relationship among emotional intelligence dimension (self–awareness, self-regulation, motivation, empathy and social skills) and adjustment among first year students of University of Ibadan?
- What is the joint influence of emotional intelligence dimension (self–awareness, self-regulation, motivation, empathy and social skills and adjustment among first year students of University of Ibadan?
- What is the relative influence of each of emotional intelligence dimension (self–awareness, self-regulation, motivation, empathy and social skills and adjustment among first year students of University of Ibadan?

2. Methodology

The study adopts descriptive survey research design of correlational type and the research design is adopted because the researcher did not manipulate the variables of interest in the study. The design enables the researcher to measure relationship among the variables.

2.1 Population

The study population for this study comprise of all first year students of the University (Year One). A total of two hundred (200) of the participants were selected using simple random sampling technique. Seventy seven (77) i.e (38.5%) of the respondents are males while one hundred and twenty three (123) i.e. (61.5%) are females. One hundred and sixty three (163) i.e. 81.5% of the respondents are between the age range of 16 – 20 years while thirty seven (37) i.e 18.5% of the respondents are between the age range of 21 years and above). This technique was adopted because the target participants have homogeneous in nature and they have equal chances of being selected for the study. Fifty (50) first year students were selected from four major faculties namely; Education, Agriculture, Art and Social science.

2.2 Instrumentation

College Adjustment scale by William, Anton and James (1991) was used to measure the first year student's adjustment to the university. The scale consists of 108 items. Some samples of the items are: "I feel tense much of the time" and "I need more information about career options." It has Cronbach alpha of .85. The internal consistency of the scale was established by this study and it returned a Cronbach coefficient alpha of 0.78.

The Emotional Intelligence scale developed by Afolabi (2016) was adopted for this study. The scale was developed to measure the emotional feelings of the participants. The scale consist of ten items and each item was rated using five-point Likert scale which ranges from "Very right" = 4 to "Very wrong" = 1. Two sample items are "I am good at reading people's feelings" and "I enjoy the company of my friends". The developers reported reliability of 0.80.

2.3 Data Analysis

The researcher made use of Statistical Package of Social Sciences (SPSS) version 21.0 to analyze the data of the study. Multiple regression analysis was used to analyze the joint contribution and the relative contribution of the independent to dependent variable while Pearson Product Moment Correlation was used to determine the relationship between the independent and the dependent variables.

3. Results

Research Question One: Is there any significant relationship among emotional intelligence dimension (self–awareness, self-regulation, motivation, empathy and social skills) and adjustment of first year students at University of Ibadan?

Table 1: Summary of correlation matrix showing the relationship between the study variables

Variables	Adjustment	Self–awareness	Self-regulation	Motivation	Empathy	Social skills	Mean $\bar{x}$	SD
Adjustment	1.000						49.43	9.74
Self–awareness	.704	1.000					33.22	9.23
Self-regulation	.143	.346	1.000				56.76	7.99
Motivation	.682	.917	.261	1.000			24.98	8.80
Empathy	.472	.785	.435	.660	1.000		31.69	5.755
Social skills	.700	.967	.338	.963	.779	1.000	51.50	16.14

Source: *Field Survey (University of Ibadan)*

The table 1 above reveals the inter-correlational matrix of the independent variables emotional intelligence dimension (self–awareness, emotional intelligence, motivation, empathy and social skills) and the dependent variable (adjustment) of first year students at University of Ibadan. All the factors are positively correlated with the adjustment of first year students. self–awareness ($r = .704$, $p<0.05$) had significant relationship to adjustment, self-regulation ($r = .143$, $p<0.05$) had significant relationship to adjustment, motivation ($r = .682$, $p<0.05$) had significant relationship to adjustment, empathy ($r = .472$, $p<0.05$) had significant relationship to adjustment and social skills ($r = .700$, $p<0.05$) had significant relationship to adjustment among first year students of University of Ibadan. This implies that self–awareness, emotional intelligence, motivation, empathy and social skills play a significant role on adjustment among first year students of University of Ibadan.

Research Question Two: What is the joint contribution of self–awareness, emotional intelligence, motivation, empathy and social skills to adjustment of first year students at University of Ibadan?

Table 2: Multiple Regression Analysis on Adjustment

Model	Sum of Squares	Df	Mean Square	F	Sig.
Multiple R= .724 Multiple R^2 = .524 Multiple R^2(adjusted)=.512 Standard error of estimate= 6.77105					
Regression	9693.729	5	1938.746	42.287	.000^b
Residual	8802.635	192	45.847		
Total	18496.364	197			

Source: Field Survey (University of Ibadan)

The table 2 above shows the joint contribution of the independent variables emotional intelligence dimension (self–awareness, emotional intelligence, motivation, empathy and social skills) to the dependent variable (adjustment) among first year students of University of Ibadan. The value of $R = .724$, while $R^2 = .524$. This suggests that all the factors combined together accounted for (Adj.R^2= .512) variance in the prediction of adjustment. The other factors accounted for 52.4% variance in the prediction of adjustment is beyond the scope of this study. The ANOVA result from the regression analysis indicates that there was a significant combine influence of the independent variables; emotional intelligence dimension (self–awareness, emotional intelligence, motivation, empathy and social skills) on adjustment, F (6.77105, $p<0.05$) among first year students of University of Ibadan.

Research Question Three: What is the relative contribution of self–awareness, emotional intelligence, motivation, empathy and social skills to adjustment among first year students of University of Ibadan?

Table 3: Relative contribution of each of the independent variables to the prediction of adjustment among the participants
Coefficients[a]

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	37.349	4.065		9.188	.000
Self-awareness	.451	.211	.428	2.133	.034
Self-regulation	-.109	.067	-.091	-1.623	.106
Self-motivation	-.274	.245	-.249	-1.118	.265
Empathy	-.398	.161	-.237	-2.466	.015
Social skills	.444	.205	.740	2.172	.031

Source: *Field Survey (University of Ibadan)*

The table 3 revealed the relative contribution of each of the independent variable emotional intelligence dimension (self–awareness, emotional intelligence, motivation, empathy and social skills) to the dependent variable (adjustment) amnng first year students of University of Ibadan; self–awareness (β = .428, $p<0.05$) and social skills (β = .740, $p<0.05$) had significant positive relative contribution to adjustment of first year students at University of Ibadan. Self-regulation (β = -.091, $p>0.05$) and motivation (β = -.249, p>.0.05) had no significant relative contribution to adjustment while empathy (β = -.237, p<.0.05) had negative significant relative contribution to the adjustment of first year students at University of Ibadan. That is, factors such as self–awareness and social skills contribute to the adjustment of first year students of University of Ibadan. In term of magnitude of contribution, self–awareness made the most significant contribution to adjustment of first year students among the participants, followed by social skills.

4. Discussion

From the results stated above, it was revealed that all the factors positively correlated with the adjustment of first year students of University of Ibadan. Self–awareness, empathy, motivation and social skills had strong significant relationship with adjustment of first year students of University of Ibadan while self-regulation had weak significant relationship with the participants' adjustment. That is, all the factors influence and determine adjustment of first year students of University of Ibadan. This is in line with the study of Adeyemo (2005) when he reported that EI is an important aspect for children to possess the ability of a good social adjustment. Abdullah, et al. (2009) also concluded in their findings that social adjustment becomes the main predictor of emotional intelligence. Again, Punia & Sangwan (2013) found that there is a positive and significant impact between EI and the students' ability of social adjustment. Moreover, emotional intelligence also affects the students' academic adjustment. The same conclusion is also derived from their previous researches (2011). Those results showed that EI is indeed correlated with the student's ability of social adjustment. This negates the findings of .Sandhya (2013) when he opined that there is no significance difference in the emotional intelligence of the students and adjustment. This could be as a result of different participants as well as locations or timing of carrying out the research this therefore calls for more work on the concept of EI and students adjustment

The result also reveals that there was a significant joint contribution of self–awareness, emotional regulation, motivation, empathy and social skills to adjustment among the participants. The value of R =.724, while R^2 = .524. This suggests that all the factors combined together accounted for (Adj.R^2= .512) variance in the prediction of adjustment. The other factors accounted for 52.4% variance in the prediction of adjustment is beyond the scope of this study. The ANOVA result from the regression analysis indicates that there was a significant combine influence of the independent variables; emotional intelligence dimension (self–awareness, emotional intelligence, motivation, empathy and social skills) on adjustment, The result is in line with the study of Lenaghan, Buda and Eisner (2007) and Carmeli (2003) where they revealed that students who score high in social skill are likely to adjust as they recognize and manage feelings of conflict as they occur. Singh (2015) noted that there is positive relationship between emotional intelligence and students' level of adjustment. .

In answering the question of relative contribution of each of the components of emotional intelligence and adjustment, self–awareness and social skills contribute immensely to adjustment of first year students of University of Ibadan. Self-regulation and motivation had no significant relative contribution to adjustment while empathy had negative significant relative contribution to the adjustment of the participants. In term of magnitude of contribution, self–awareness made the most significant contribution followed by social skills. This is in line with the study of Tak, Curlin and Yoon (2017) which revealed that early and late adolescents group differed significantly from each other in the home, health and social areas of adjustment. Carmeli (2003) also discovered that students who score high in social skill are likely to adjust as they recognize and manage feelings of conflict as they occur.. It can then be deduced that the higher the emotional intelligence of an individual especially among the freshmen, the higher the chances of a better adjustment of an individual irrespective of the situations and challenges that an individual is exposed to.

5. Conclusion

In conclusion, this research work has established that emotional intelligence positively correlated with the adjustment of first year students at University of Ibadan; self–awareness had strong significant relationship to adjustment, motivation, empathy and social skills also had strong significant relationship to adjustment of first year students of University of Ibadan. Again, self–awareness and social skills also had significant relative contribution to adjustment, self-regulation and motivation had no significant relative contribution to adjustment and empathy had negative significant relative contribution to the adjustment In term of magnitude of contribution, self–awareness made the most significant contribution to adjustment of first year students at University of Ibadan, followed by social skills. It can then be deduced that the higher the emotional intelligent a freshman is, the better the chances of adjusting to his new environment (school) and the better the chances of doing well in his study as he would be focus and committed to his academic goals and aspirations irrespective of the challenges and bottleneck that could come on his way.

6. Recommendations

In light of the findings, the following recommendations have been made:

- There is need to address the issue of adjustment among fresh students in as this will determine how well they will cope and achieve their goals and aspiration in the university
- It was recommended that the school management should guide, inform, and advice students by giving good and fantastic orientation programs to the newly admitted students as this would foster excellent adjustment to their new environment.
- Also, the service of an Emotional Intelligence coach can be employed by parents, school management and even the students, to learn assertion skills, setting boundaries and act of maintaining harmony. Students should also be encouraged to use the right emotional intelligence skills at different situation they encounter for their proper adjustment in their newly found environment

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Part Four
Religious Studies

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Religious Leaders as Conscience of the Nigerian Society: A Contextual Application of Matthew 14:1-5

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Abstract. The alarming rate at which moral decadence is eating up the Nigerian society has become a very serious problem to social psychologists. From the craze for materialism, to an increase in ritual killings and kidnappings, youths who go by the name Yahoo Boys have polluted the moral atmosphere. Various organizations have been set up by the Government and non-governmental organizations to try to stem the tide. The results do not seem to conform to the enormity of the problem. This work posits another dimension to seeking solution to this problem. Using the encounter between King Herod and John the Baptist as narrated in Matthew 14:1-5 this work interrogates the texts to identify how religious leaders can play the function of the conscience of the society in ensuring that morality prevails in the society. Using the textual critical method of study, the hermeneutics contained in the text were identified and contextualized to the current Nigerian environment. The work identified seven distinct areas in which religious leaders in Nigeria can make their impact felt in becoming the conscience of the society. It is the contention of this work that religious leaders are most appropriately poised to lead the crusade against moral degradation in the Nigerian society.

Keywords: Religious Leaders; Morality; Conscience.

1. Introduction

The present-day Nigerian society exhibits signs of a significant deterioration in moral values. There is a prevalent concern on the ethical dilemma confronting the nation. The objective of this study is to evaluate the fundamental factors contributing to the increasing rate of moral decadence in the Nigerian society. The problem appears to primarily arise from the uncritical adoption of the tenets of foreign cultures, particularly the values of individualism and materialism, across social, political, and economic domains. One thing that makes Nigeria different from other countries is that it has a system that makes it easy for selfishness to get out of hand, which leads to actions that are bad for everyone. Constitutional protections grant individuals immunity from prosecution, often known as impunity. The presence of immorality within Nigerian politics engenders an environment for the proliferation of corruption, poverty, and insecurity. The significance of religious leaders in the political sphere is paramount to the prudent organisation of the present Nigerian society.

The existing moral approaches, which include moral education, national moral orientation, court prosecution, imprisonment, and governmental anti-policies implemented so far in the Nigerian nation, are often regarded as insufficient in effectively addressing the prevailing moral crisis in the country. In order to rectify these limitations, this research is undertaken as a new approach that can augment the favourable parts of the existing approaches. Therefore, the paper contends that prioritising the role of religious leaders as the conscience of Nigerian society within the context of Matthew 14:1–5 as a moral framework would have the benefit of appealing to a broad range of individuals and exerting a significant influence on Nigerian national life. The paper employed the historical method in analyzing and evaluating historical data that has led Nigeria to where it is today in terms of moral degeneration. The hermeneutical method was used in the interpretation and contextual application of Matthew 14:1-5. The scope of the study is limited to the Delta Central Senatorial District of Delta State. The significance of the study can be situated in the destructive nature of immoral character in the lives of both individuals and the society at large. The study will thus make a significant contribution to the body of materials to be used by both clergy and the National Orientation

Agency in their fight against corruption in the Nigerian polity.

2. Notion of Conscience And Societal Structure

According to Giubilini (2023), the term "conscience," originating from the Latin word "*conscientia*" and the Greek word "*suneidenai*," pertains to an individual's internalized moral awareness. The external entity might manifest in various forms, such as a divine being or societal norms and values. Conscience, when examined through a psychological lens, encompasses the processes of introspection, behavioural awareness, and self-evaluation. While there is often overlap between these qualities, they can be distinguished from one another both mentally and cognitively (Giubilini, 2023). Conscience is an internal mechanism that drives individuals to adhere to their moral convictions, guiding their actions. It is a pervasive moral duty within an individual's cognitive framework, generating strong motivational impulses (Perkins, 2019). Kant's theory of conscience is a motivational framework, focusing on self-evaluation and adverse emotions like guilt, humiliation, and fear (Guyer, 2005). These emotions can influence morally upright behaviour, but they do not always compel individuals to adhere to moral ideals. Positive emotions linked to conscience may also have motivational potency.

Perkins (2019) opined that the religious perspective on conscience frequently associates it with concepts such as innate morality, a benevolent universe, or deity. The prevailing perspectives within secular and scientific discourse argue that conscience is influenced by hereditary factors, acquired through learning processes, or shaped by cultural influences. The concept of conscience has been interpreted differently throughout history, often influenced by philosophical theories, moral considerations, and religious or political motivations. This ambiguity hinders historians and theoretical philosophers, and is evident in legislative strategies, especially in healthcare policy (Heidemann, 2012). Four primary conceptualizations of conscience are self-awareness, self-evaluation, moral discernment, and personal moral convictions. The concept of conscience pertains to an individual's subjective understanding of personal morality, serving as a fundamental component of one's sense of personal identity (Heidemann, 2012). The concept under consideration pertains to an individual's perception of their own identity and the distinctive attributes that define their uniqueness, including character, psychological qualities, and prior experiences (Greene, 2013). The concept of private space frequently serves as a foundation for the political application of conscience, as individuals assert their entitlement to adhere to their own moral principles. This is notably evident in the practice of conscientious objection, wherein individuals assert their right to refuse compliance with social norms or legal requirements that conflict with their own beliefs.

The concept of conscience holds significant importance in the realm of human behaviour, as it pertains to the consideration of others within social interactions. The utilization of nationalism and the concept of a Brotherhood of human is often employed as a means to mitigate intergroup conflicts, although collective dynamics has the potential to reshape an individual's moral judgement (Kraus, 2019). Fanaticism is incessant, since it has effectively employed conscience to further its cause. The concept of the Amity-enmity complex, originally proposed by Sir Arthur Keith, posits that the development of conscience can be attributed to the evolutionary pressures faced by tribal communities, which often found themselves in close proximity to hostile external groups (Thiel, 2011). This complex is characterised by a dual function, wherein conscience serves to safeguard and support individuals within the in-group, while also manifesting animosity and aggression towards those belonging to out-groups.

According to existing research, individuals and animals demonstrate a tendency to prioritise the preservation of social bonds, leading their conscience to endorse and prompt behaviours aimed at safeguarding these relationships (Brook, 2001). In avian societies characterised by complicated territoriality and cooperative breeding, instances of rule-breaking appear to be occasionally allowed in contexts unrelated to survival. The concept of personal identity is closely interconnected with the ideas of conscience and moral integrity, particularly within the framework of the identity view of integrity (Greene, 2013). The concept, of integrity entails individuals maintaining loyalty to their "identity-conferring commitments," which are regarded as the essential aspects that shape their perception of life. The component of an individual's morals that confers individuality is commonly referred to as conscience by certain individuals.

According to Giubilini (2023), the idea of conscience can be comprehended from two perspectives: firstly, as a collection of fundamental and self-defining moral convictions that are essential to an individual's perception of their own identity or self-conception; and secondly, as a method of engaging with and establishing a connection to these moral views. The concept of conscience holds significant importance in shaping our self-perception, leading to the recognition of the need to safeguard conscience and conscientious objection in several domains, notably within the healthcare field. Psychopaths exhibit a deficiency in conscience, as they demonstrate an inability to establish a link between their moral understanding and their behaviour through experiences of remorse and disapproval (Giubilini, 2023). Recent empirical research in the field of psychology has indicated that individuals prefer to associate the identity of others less with their memories, as has been conventionally posited, and more with their moral values (Perkins, 2019). The aforementioned findings offer empirical evidence in favour of the notion that conscience plays a crucial role in shaping an individual's perception of personal identity and in making attributions related to personal identity. This research investigates the concept of conscience as the inherent moral code instilled inside rational beings, guiding their understanding of ethical principles and distinguishing between what is morally correct and incorrect.

Conscience entails the utilization of logic within the framework of societal organization, enabling individuals to assess the merits of ideals and behaviours for the collective welfare. Akinwale (2019) asserts that the extent to which religion influences the development of societal conscience is contingent upon the willingness of religious groups to shape the moral compass of their individual constituents. Some individuals, including Augustine of Hippo and Thomas Aquinas, hold the perspective that conscience is representative of the divine will of God, which entails the imperative of obedience and adherence to natural law (Aquinas, q-94; Aquinas, 1994). These philosophers have made significant contributions to the comprehension of conscience and its function in human behaviour. Aquinas (1994) differentiates between everlasting law and divine law, as well as conscience and natural law. The concept of eternal law pertains to the divine intellect that governs the entirety of the cosmos. On the other hand, natural law refers to the inherent human disposition towards the pursuit of goodness, which is discerned via the application of practical reason.

Aquinas posits that all additional precepts of natural law derive from this inherent propensity. Conversely, conscience refers to the utilization of acquired knowledge in a specific context to assess the moral righteousness or wrongfulness of a course of action. The concept of divine rule provides guidance in discerning moral actions and avoiding immoral ones, particularly in times where our cognitive capacities are insufficient to provide clear guidance. Conscience can be understood as the cognitive process by which individuals utilise their acquired information to make moral judgements and subsequently engage in appropriate actions in a specific context (Jauernig, 2019). This faculty empowers individuals to pursue virtuous behaviour and refrain from engaging in actions that are considered morally reprehensible.

3. The Moral Problems of the Nigerian Nation

The contemporary Nigerian society demonstrates indications of a profound moral decline. There is a prevailing and widespread worry on the moral predicament faced by the nation. The issue seems to mostly stem from the unquestioning embrace of the principles of foreign cultures, specifically the principles of individualism and materialism, within social, political, and economic contexts (Akinnaso, 2018; Iheoma, 1985). Corrupt politicians and civil personnel are widely seen as the primary perpetrators in the realm of dishonesty since they engage in embezzlement of public funds, thereby depriving fellow Nigerians of their shared heritage, often without facing significant consequences. Consider, for instance, the persistent accusation of corruption levied against a prominent Senate leader (*Vanguard*, March 25, 2015). According to a report published by *Vanguard* on March 25, 2015, the Economic and Financial Crimes Commission (EFCC) disclosed that Nigerian politicians and their cronies had illicitly appropriated an estimated sum of $20 trillion (equivalent to approximately N7, 200 trillion) throughout the period spanning from 1960 to 2006.

According to a report by the Socio-Economic Rights and Accountability Project 2015, it has been revealed that an estimated N1.354 trillion was illicitly appropriated from the national treasury over the period spanning from 2006 to 2013 (*The Guardian*, April 19, 2018). In response to the undisclosed sum of money taken during the period from 2013 to 2017, SERAP expressed the viewpoint that there is ample evidence to suggest that judges, judicial officers, lawyers, and military personnel are actively involved in the rampant depletion of the nation's resources.

Dishonesty is not limited to the adult population in Nigeria. Academic institutions, including schools, colleges, and universities, unfortunately encounter instances of academic dishonesty among their students, such as engaging in examination malpractices, engaging in inappropriate relationships in exchange for favorable grades, and committing crimes of theft (Okebukola, 2012). Furthermore, it is apparent that students face ethical dilemmas when they choose to articulate their frustrations through acts of property destruction within their college campuses, disturbances on highways, and the vandalism of automobiles belonging to unsuspecting individuals. To this group belong a trend that has been nicknamed “Yahoo Boys.” This group of lascivious young men have taken the internet crime known as 419 to a level of display of wealth acquired through questionable means. It would appear that there exists a parallel group to the Yahoo Boys who are called “Yahoo Plus.” There is the prevailing notion that the later group engage in rituals as a means of making their wealth. The nauseating part of this narrative is the aplomb with which the group of young men are welcomed by the society and in the church.

The most apparent form of moral decadence in Nigeria currently is the mode of dressing adopted by both young ladies and older women. There is now a competition among the female folks on which parts of the human anatomy can be exposed to public glare through the clothes they put on. Most young girls now wear pants that expose their thighs to the legs; they wear leggies that give a pictorial view of the private parts even though covered with thin clothing. The exposure of the breast is now the in-thing among the dressing mode of our young girls. For the young men sagging of trousers is the in-thing displaying the type and quality of the underpants the guy is wearing. This is in addition to the bradding of their hair and wearing of all kinds of rings in the nose and ears.

It is erroneous to attribute these activities solely to factors such as lack of knowledge, economic need, food insecurity, emotional distress, systemic malfeasance, or similar circumstances. The presence of dishonest deeds and immoral behaviours might be attributed to a fundamental absence of conscience and moral, guidance. The instances presented suggest that the fundamental underlying cause of the nation's distress has not been effectively addressed (Akinnaso, 2018; Iheoma, 1985). This implies that the current approach to combating corruption is akin to superficially removing impurities from the water's surface without addressing the root cause of the contamination. In order to accomplish lasting change, it is imperative that we thoroughly examine the ethical foundation of our actions in all areas.

Regrettably, the domain of morality remains beyond the purview of legislation or legal remedies. Bodily practice is a manifestation that is deeply ingrained within the essence of our selves. Hence, it is imperative that the nation undergo a process of cultural reorientation and attitudinal change in order to transcend the depths of moral degradation. Indeed, effective and intentional leadership is vital in guiding the process of reorientation (Iheoma, 1985). However, it is crucial to acknowledge that the intended transformation can only be realized through the active involvement and engagement of all stakeholders. However, the discussion of that topic will be reserved for a future occasion.

Christians can also feel the same way about religious leaders, who lead large groups of people into fake prayer camps, Miracle Mountains, and chapels where no one really benefits except the pastors. Many adherents faithfully provide their tithes, firmly certain that redemption will be attained in the future, potentially in the near term. Ultimately, the gifts are transformed by ecclesiastical leaders into substantial estates, personal aircraft, and exclusive educational institutions. Paradoxically, the offspring of numerous individuals who actively contribute to these religious congregations find themselves excluded from admission to these institutions of higher education due to their parents' financial incapacity to cover the associated expenses.

4. A Theological Analysis of Matthew 14: 1-5

1 At that time Herod the tetrarch heard the reports about Jesus,
2 and he said to his attendants, “This is John the Baptist; he has risen from the dead! That is why miraculous powers are at work in him.” 3 Now Herod had arrested John and bound him and put him in prison because of Herodias, his brother Philip’s wife,
4 for John had been saying to him: “It is not lawful for you to have her.”
5 Herod wanted to kill John, but he was afraid of the people, because they considered John a prophet.

In the year 4 BC, Herod Antipas, the offspring of Herod I the Great, assumed authority over his father's dominion and proceeded to reinstate two city entities (*Encyclopaedia Britannica*, 2019). The individual in question dissolved his union with Nabataean in order to enter into matrimony with Herodias, resulting in discontentment and a decline in support. Herod imprisoned John the Baptist and subsequently ordered his execution. John's life came to an end as a result of Herod's actions. According to the *Encyclopaedia Britannica*, 2019, Antipas exercised governance over the regions of Galilee and Perea, assuming responsibility for the implementation of construction projects and the formation of urban centres. The dissolution of his marital union with Herodias resulted in territorial conflicts and a consequential violent battle of devastating proportions (Keck, 2015). Antipas was subjected to allegations of engaging in a conspiracy against the Roman emperor Caligula, resulting in his subsequent banishment to Spain. The account of John the Baptist's execution by Herod is presented as a narrative device, employing a flashback technique. This narrative choice serves to provoke inquiries into Herod's faith in Yeshua (Jesus) as John, while also exemplifying the inherent clash between celestial and terrestrial realms.

The expression in verse 4 "σοι ἔχειν αὐτήν" can be interpreted as "for you to possess her" and serves as a euphemistic reference to the institution of marriage (Koplitz, 2019). John the Baptist placed significant emphasis on the illegitimacy of Herod's marriage, drawing parallels to the narrative presented in 1 Kings 17–19. Elijah provided admonishment to King Ahab over his transgressions, yet Ahab proceeded to expel him. According to the book of Leviticus, it is prohibited for a man to marry his brother's wife unless the brother passes away without leaving an heir (18: 6) (Keck, 2015). In such circumstances, it becomes obligatory for the surviving brother to marry the widow and ensure the continuation of the deceased brother's lineage.

According to the conspiracy idea, it is posited that Herod Antipas' purported interest in John the Baptist may have been secondary to his primary focus on the religious authority situated in Jerusalem (Keck, 2015). It is plausible that John may have been apprehended on fabricated accusations; however, due to Herod Antipas' partial Jewish heritage, he would not have been obligated to adhere to the legal requirements. The Gospel authors were tasked with providing an explanation for Herod's execution of John; however, the primary sources documenting this incident remain speculative in nature (Davis, 2012). According to the historical account provided by Josephus, it is documented that Herod was responsible for the execution of John.

Regrettably, the prophets of antiquity met their demise as a consequence of disseminating the divine message to the faithful. Also regrettably, this phenomenon is currently occurring, albeit under significantly altered circumstances. The tale delves into the conflict that arises between the realms of celestial and terrestrial domains, shedding insight on the divergent legal frameworks and societal norms that characterise these two spheres (Koplitz, 2019). This dichotomy is exemplified through an examination of the moral decadence and political crises in Nigeria.

The narrative in Matthew 14: 1–5 recounts the unfortunate account of the demise of John the Baptist, who meets his untimely death at the hands of Herod Antipas. The extent of Herod's authority is constrained in his internal conflict, as John the Baptist delivered divine messages that condemned his transgressions. This narrative underscores the significance of upholding a virtuous conscience across successive generations, as it underscores the imperative of a moral conscience. The apprehension experienced by Herod in verses 1–12 of Matthew chapter 14 serves as a cautionary indication of forthcoming retribution and distress. The act of conscientiously adhering to one's beliefs, as exemplified by John, is of utmost importance, particularly in instances where individuals feign support for the gospel while engaging in immoral behaviour.

John the Baptist, a figure who demonstrated great courage by openly denouncing Herod's evil behaviour, serves as an exemplary model for anyone adhering to the Christian faith. In spite of the potential negative consequences, John demonstrated unwavering dedication to disseminating the gospel through a combination of compassion and veracity, even in the face of a morally flawed and non-religious society (Koplitz, 2019). He engaged in a struggle against moral transgressions and demonstrated compassion towards individuals who committed those transgressions.

5. A Picture of the Modern Nigerian Religious Leader

The discourse centers on the role of religious leaders in the formation of societal conscience, emphasizing the interplay between religion, society, and human characteristics such as religiosity, relationship, and rationality. A religious leader is one who is duly acknowledged by a religious institution and possesses jurisdiction within a religious hierarchy, encompassing clergy members such as priests, cardinals, bishops, and the highest-ranking pontiff in the Catholic faith (Akinwale, 2019). In the present context, religious leaders are commonly associated with the three primary religions observed in Nigeria, namely Islam, Christianity, and African Traditional Religion (ATR). Religious leaders are the most extensive and efficiently structured civil institutions globally, effectively fostering unity across racial, socioeconomic, and national boundaries (HCCC, 2023). Their extensive experience in international collaborations positions them to make a valuable contribution to the global breastfeeding initiative.

Religious leaders, including Buddhist monks, nuns, imams, pastors, priests, and Punjabis, exert influence over attitudes, opinions, and behaviours by virtue of the trust they command and the attention they receive from both community members and political authorities. Religion exerts a profound impact on all aspects of human existence, spanning from the moment of birth to the eventuality of death (Iheoma, 1985). Within this context, religious leaders assume responsibility for overseeing a wide array of matters, encompassing administrative issues, ceremonial practices, philosophical inquiries, and theological considerations (HCCC, 2023). These individuals possess considerable societal influence, respect, and authority as they deliver sermons at diverse venues and regularly engage with visitors. The presence of religious leaders within a nation contributes to the promotion of peace, security, and sustainable development by imparting moral values to the general population through their sermons.

Throughout the annals of history, certain communities have attained eminence by virtue of their unwavering stability, elevated moral standards, and rigorous adherence to discipline. Civilizations such as Egypt, Greco-Roman, Indo-Chinese, and Western civilizations have incorporated these features (Osajie, 2021). Religion, encompassing traditional, Christian, and Islamic beliefs, exerts a substantial influence on shaping the ethical foundation of individuals residing in countries where reverence for a higher power serves as the origin of sagacity. Esteemed religious leaders fulfill the role of societal moral compass, serving as a reminder to individuals of the need of moral uprightness, empathy, and the impermanence of life (Iheoma, 1985). The diverse geographical features and abundance of religious structures in Nigeria are significant factors that lead to its recognition as a community of nations. In a 2001 book, leaders of major religions were cautioned about the potential for the forces of darkness to exert dominance over the socio-political sphere (Osajie, 2021). The cultivation of spiritual awareness is a profound endeavour that requires fortitude and resilience. It is a divine gift bestowed upon sincere religious leaders and individuals who are earnestly seeking the ultimate Truth from the omnipotent Creator of the cosmos.

Despite being confronted with a significant turning point seven years ago, Nigerian religious leaders have persisted in prioritizing their pursuit of spiritual development, while concurrently directing their efforts towards disseminating their religious teachings to Western nations (Osajie, 2021). The individuals in question have relinquished their ability to serve as authoritative sources of truth and moral redemption, and their responsibility to lead the nation in the process of moral revitalization has been disregarded (Akinnaso, 2018). Worship establishments have experienced a decline in their adherence to the principles of truth, with the regular utilization of prophetic pronouncements to create an illusion of divine connection and spiritual righteousness. Many contemporary religious leaders exhibit characteristics similar to opportunistic politicians, prioritizing material gain and conforming to deceptive practices.

Moreover, they engage in the construction of substantial physical edifices that cater to the externalities prevalent in our society (Okebukola, 2012). Additionally, certain individuals go as far as providing support to political leaders, instilling them with unfounded optimism, solely to obtain exemptions on customs duties and to associate themselves with influential figures. The Christian Association of Nigeria and the Supreme Council for Islamic Affairs have transitioned into temporal entities, with a primary focus on mitigating the tensions arising from sporadic religious conflicts. Additionally, they have engaged in strategic investments in reputable firms and the establishment of higher education institutions. Authentic spiritual leaders are intended to serve as beacons of illumination among the prevailing obscurity enveloping the nation, yet the radiance within the spiritual custodians of Nigeria appears to be waning.

6. The Role of Religious Leaders in Conscientizing the Nigerian Society

The role of religious leaders in Conscientizing Nigerian society can take the following forms:

Upholding Truthfulness and Human Dignity: In order to foster harmonious coexistence within Nigerian society, it is imperative that religious leaders uphold the principles of truthfulness and safeguard the dignity, rights, and values of individuals. It is imperative that individuals do not maintain a detached stance when confronted with matters that have the potential to disrupt societal equilibrium, particularly in instances where leaders amass money while their constituents endure hardship (Akinnaso, 2018). The adherence to truthfulness serves as a guiding principle for both religious leaders and their followers, leading them away from engaging in vices and fostering animosity.

As Moral Agents: Religious leaders assume the role of moral guardians inside a nation, fulfilling the essential function of providing a conscience that promotes peace, security, and ultimately, sustainable development. Religious leaders possess the capacity to exert influence over conduct and behaviour through the dissemination of moral values. This influence can manifest in various societal outcomes, including the promotion of transparency, accountability, job creation, service delivery, and the maintenance of law and order.

Instilling a Sense of Comfort and Reassurance: If these practices are effectively executed, Nigeria will be able to uphold a significant level of peace and security, hence fostering sustainable development. African Traditional Religion (A.T.R) also plays a role in fostering sustainable growth on a psychological level by instilling a sense of comfort and reassurance through the belief in ancestral spirits. The feeling of security has the potential to provide protection against malevolent entities such as witches, wizards, widespread diseases, and influenza, all of which have the capacity to hinder personal and societal progress. During periods of adversity, individuals often seek solace in their own traditional religious and cultural practises, irrespective of the specific principles of their religious beliefs, in order to maintain an illusion of unimpaired adherence to syncretism.

Impartation of Moral Virtues and Values: In order to foster effective leadership in Nigeria, it is imperative that religious leaders make concerted efforts to impart moral virtues inside their respective houses of worship. As educators responsible for instilling moral characteristics, it is imperative that they always uphold the value of truthfulness and approach their duties with diligence. There is a significant level of confidence placed in individuals, indicating that they possess a solid understanding of theological matters. Consequently, the authentic implementation of religious principles will foster the development. Nigeria aspires to become a more prosperous nation characterised by the values of peace, security, and justice. The imperative for religious leaders in Nigeria to actively engage in fostering moral values across society and politics is evident. The phenomenon of corruption has permeated the realm of religion, wherein it has been utilised as a manipulative instrument by both unscrupulous politicians and individuals inside society. The commercialization of predictions can be attributed to the influence of corrupt political and religious systems. The utilization of biblical prophets by Nigerian religious leaders to address the issue at hand is recommended; nevertheless, comprehending the underlying significance of prophets is a persistent obstacle. It is also imperative for religious leaders in Nigeria to refrain from employing religion as a means for political manipulation and control. The prophets mentioned in the Bible employed their interventions as a means to purify society, steering clear of the contamination that often arises from the realms of politics and religion. These individuals were not fraudulent pretenders, but rather authentic individuals who were divinely chosen and provided constructive criticism and counsel to both monarchs and the broader community. Prophets like as Moses, Samuel, and Nathan were not fraudulent individuals, but rather genuine individuals who were divinely chosen and entrusted by God to provide critical analysis and direction to both monarchs and society at large.

Preaching Tolerance: In a nation such as Nigeria, which is characterised by religious variety, it is imperative to interpret religious legislation in a manner that takes into account the presence of other religions within our shared society. Both Jesus and his Gospel can be understood as having political implications, as demonstrated by the actions of prophetic religious leaders such as John Chrysostom (349–407), who utilized their rhetorical skills to confront the imperial court. During a period of historical significance, Archbishop Oscar Romero of San Salvador emerged as a prominent moral authority in El Salvador, actively confronting a tyrannical regime and urging the government and its armed forces to abstain from perpetrating violence against their fellow citizens. If politics is defined as the astute governance of societal affairs with the objective of promoting collective welfare, then it is inherently intertwined with the concept of goodness. The objective of politics is inherently moral in nature, and engaging in political activities devoid of moral considerations can lead to significant risks and consequences. Nevertheless, if we see the political endeavour as a moral undertaking, given that religions provide moral guidelines, it becomes difficult to disentangle religion from politics.

Maintaining Neutral Stance in Political Matters: The relationship between religion and politics is interconnected, as religious teachings carry moral and political significance. Within the context of Christianity, the paramount directive entails demonstrating love towards God and one's fellow human beings. Consequently, religious communities and their leaders are expected to refrain from disengaging themselves from political affairs. The concept of divine scripture does not maintain a neutral stance in relation to political orientations, hence imposing a responsibility on religious communities and their leaders to assertively articulate and advocate its principles within the domain of politics. Religion is obligated to establish and advocate for principles of moral excellence and virtue within society while also opposing any elements that are detrimental to the collective welfare. It is imperative that religious leaders refrain from utilizing divine scripture to advocate for or oppose certain political parties or politicians. Instead, they should engage in a discerning analysis of political parties and candidates, drawing from their religious convictions to provide insightful commentary. This phenomenon has the potential to impact the electoral prospects of parties and their candidates; nevertheless, it should be noted that it does not entail explicit directives to endorse or oppose a certain party or candidate.

Fostering Political Unity: Religious leaders should leverage their moral power to foster political reconciliation, delivering sermons that promote unity rather than fostering division. The establishment of peace is of utmost importance within the realms of our individual hearts, familial units, societal structures, and the global community. Furthermore, it is through the sincere efforts of authentic religious leaders that connections and understanding are fostered among diverse religious groups. The primary concern in the 2023 elections revolved around the restoration of Nigeria's sovereignty to its citizens. Nigerian citizens ought to contemplate whether they have elected leaders who possess a comprehensive understanding of democracy or if they have instead chosen individuals who lack the necessary democratic temperament and qualifications. It is imperative to prioritise the selection of legislators and administrators who possess a comprehensive understanding of the pressing necessity for constitutional reforms and have the requisite political determination to enact such reforms. Nigeria necessitates leaders who will diligently endeavour to fortify its nascent and vulnerable democratic system while abstaining from using ethnic and religious heterogeneity for disruptive purposes.

7. Conclusion and Recommendations

This study has drawn attention to the importance of religious leaders in the task of moral regeneration of the Nigerian society. Taking a cue from the story of John the Baptist and King Herod, the study examined the concept of conscience and how it affects human behaviour. It equally examined the various roles which religious leaders have played in the past serving as the conscience of their society. The analysis of Matthew 14:1-5 revealed that the religious leader must be ready to speak truth to authority whatever may be the outcome. On this note the study examined some of the moral ills plaguing the Nigerian nation. The study thus concluded on the note that religious leaders are indeed very important actors in the moral regeneration of Nigeria and they should thus rise up to their divine task. The study suggested some ways by which this task can be achieved.

In concluding this study the writer would like to make a few recommendations.

- Religious leaders in Nigeria so far have not done enough to fulfil their moral compass, which leads to a decline in moral integrity and disillusionment. Religion, when properly cultivated, can guide individuals in socio-political endeavours and uphold ethical standards. Therefore, religious leaders are urged to renounce hypocrisy and choose righteousness to realise their divine God's intentions for the nation.
- Religious leaders should follow the teachings of Jesus Christ, Muhammad, and traditionalists, who advocated for peace, integrity, morality, unity, and security. Inculcating such teachings in the lives of their members will go a long way in the moral regeneration of Nigeria.
- The involvement of religious leaders in politics can help address issues like moral decadence, corruption, poverty, disease, and ignorance. The core of the matter is that religious leaders should be bold and outspoken, like the biblical John the Baptist. A deep reverence for the divine can foster tranquilly, societal cohesion, and a revived national conscience.

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Engaging the Efficacy of Nigerian Popular Gospel Music and Pentecostalism for Nigerian Church Growth

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Abstract. In the 1970s and 1980s there was the emergence of Pentecostalism that gave rise to the establishment of many Churches in Nigeria. Among the churches that were established are ; Deeper Life Bible Church, New Living Faith Church also known as Winners Chapel, The Redeemed Christian Church of God, Gospel Faith Mission and many others. The rate at which other churches are springing up and the founding of many other branches is alarming till date. The Proliferation of churches led to the existence of churches everywhere in Nigerian society. However, the numeric increase or proliferation of Churches in Nigeria is not attributed only to the mode of worship, prayers and to signs and miracles introduced to Churches through Pentecostalism but also influenced by music. The value of music should never be lost sight of in worship. The relationship between music and Pentecostalism cannot be undermined as music cannot be separated from worship. This paper examines the efficacy of contributions of music in genre, form and performance practice in Church growth, specifically in Nigeria. This research reviewed the history and explosion of Pentecostalism in Nigeria. The materials used in this research were sourced from books, journals, magazines and Internet. Historical research design was used for this study. This paper concludes that the mystic effect and intrinsic value of music affects church growth and should be considered as a viable tool together with Pentecostalism for Church growth in Nigeria.

Keywords: Efficacy, Music, Pentecostalism, Church Growth

1. The History of Pentecostalism in Nigeria

There emerge different churches in the 1970s upward as a result of strained relationship between the youth and the early churches known as orthodox churches such as the Methodist mission at Badagry and the African Church. The Youth were not pleased with the lukewarm attitude to evangelism and the stereotyped method of conducting church services. The revival of culture and the exposure of many youths to education in Britain and America brought changes to the old order of Christianity they were introduced to by their parents or which they inherited. The establishment of more secondary schools and Universities after the Nigerian civil war exposed the youth to many youthful activities. The church was not left out as sectarian evangelical groups emerged as a result of the important roles youths were playing in all spheres of national life.

According to Dada (2004), “Neo –Pentecostalism found its way in Nigeria in the mid-sixties through the activities of some American faith healer and Televangelists like Kenneth Hagin, Oral Roberts, Kenneth Coopland, John Avazin T.L. Osborn and others and they laid special emphasis ona direct and personal experience with God through the baptism of the holy spirit” .The “1970s also witnessed the greatest influx of American Christian literatures into the country”.

These literatures came from American evangelists such as T.L. Osborn, Oral Roberts, Billy Graham, Kenneth Hagin, Gordon Lindsay, Morris Cerullo ,Reinhard Bonnke who was distributing the Holy Bible freely to people and many others. Some of the above named evangelists visited Nigeria and conducted crusades, while some sent their tracts and booklets freely to the country. For example in 1973, Reggy Thomas of the Revival Fires and T.L. Osborn conducted crusades at Ibadan, while Brothers Argemiro of the Free Gospel Mission conducted revival in Lagos. “The year came to an end with a powerful crusade conducted by Morris Cerullo on December 15th 1973 at Ibadan .A prominent feature of these crusades which gave rise to the emergence of separatist evangelical Christian groups, were instances of the divine healing, the baptism of the Holy Spirit and other Pentecostal manifestations, which appealed mostly to the youths that formed the majority of the population of the crowd gathering at these crusades. The revivals and crusades were the avenues by which Pentecostalism was introduced into the country. The resultant effect of the crusades and revivals was the spirit of protests from the youths in the established churches in which they complained that their parents' churches were not spiritual enough. New churches thus spring up here and there with different purposes. Among the churches that were established on the basis of the explanation made above, include: The Redeem Christian Church, Deeper Life Bible church, Living Faith Church also known as Winners Chapel , Gospel Faith Mission, Evangelical Church, of Yahmey, Church of God, Mission Agape Church, End Time Evangelical Ministry, Christian Charismatic Ministries (CCM); Born Again Gospel Church, and many others. This scenario led to the increase in the establishment of small churches to the extent that in the early 1990s, there was a debate among Christian Council in Nigeria on the concern of the mushroom churches springing up and some for commercial purpose. According to Boyer (2000) Pentecostalism had become entrenched in the African community Pentecostal denominations separated themselves from the Baptists and Methodists and created a service style, music, language, behaviour, dress, and an attitude about their place among Christians. Pentecostalism finds support and tremendous enthusiasm among Christians of various denominations and ecclesial affinity, since it addresses the raw spiritual desire of man. The explosion of Pentecostalism in the mainline churches is an invitation to churches to reconsider their Christian testimony and proclamation of Jesus Christ as the Saviour and Redeemer of all people.

2. Meaning of Church Growth

In the course of this study, it is pertinent to peruse what Church growth is all about because the phenomenon "Growth" might also have differs meaning in the Church narrative as different to the lame man definition or physical description. The Merriam-Webster dictionary defines growth as the natural increase in size, the process of forming or developing something and an increase in the number, amount, or size of something. The Webster's definition seems natural or physical and not spiritual. In a study by Bolejack (1994) The numerical growth of a church is gauged, for the most part, by two observable indicators in most Christian Churches and Churches of Christ: (1) New Birth experience as taught by Jesus in John 3:3-6. Because of the teaching of Jesus of the necessity of believers being baptized (Mark 16:16), the Christian Churches and Churches of Christ will record these new birth numbers under "baptisms," and (2) transfer of membership. Christian Churches and Churches of Christ, for the most part, will accept upon the statement of their faith immersed believers from other churches who have accepted Jesus Christ as their personal Lord and Savior and previously obeyed Him in baptism into their fellowship and will record these numbers under "transfers". Bolejack does not seem to consider the numeric increase as being Church growth but believes Church growth is attributed to the spiritual encounter a person have in the declaration of faith. He seems not to have considered that the first availability of a person to a place where a declaration of faith is made is precedes all other growth in the Church.

It is associated with growing a church both externally and internally. External growth means the church grows outwardly in numbers. This is measured by growth in membership, attendance, enrollment, baptisms, or financial offerings. These growth phenomena are observable, repeatable, and measurable. The second is internal church growth. This involves spiritual growth in individuals or in the church According to (Wagner & Donald,1990). Church growth means all that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with Him and into responsible church membership. This suppose that all it takes to bring people into fellowship of which Music and Pentecostalism are instrumental.

Church growth then is associated with growing a church both externally and internally. External growth means the church grows outwardly in numbers. This is measured by growth in membership, attendance, enrollment, baptisms, or financial offerings. These growth phenomena are observable, repeatable, and measurable. The second is internal church growth. This involves spiritual growth in individuals or in the church.

3. Music and Pentecostalism

According to P. D. Hocken: "In Nigeria below the Islamic north, all the denominations are experiencing renewal. Prayer and fasting and signs and wonders of healing and deliverance are common. "This observation indicates the impact of Pentecostalism on the mainline churches in Nigeria. The explosion of Pentecostalism introduced into Nigeria a spirituality that was not fostered by the initial western missionaries. It inaugurated an approach to faith and ecclesial polity that is glaringly different from the initial practices of the mainline churches.

Pentecostalism has awakened a tremendous yearning for a primal spirituality in the country.

In Miller and Yamamori's (Miller and Yamamori 2007, pp. 135–36) study of global Pentecostalism, they encounter many similarly "functional" church buildings with a "plain appearance", stripped of most religious art, but featuring "excellent sound systems"—no former nightclubs, admittedly, but certainly repurposed shopping malls and sports stadiums. They put this down to the fact that worship is an internal experience for Pentecostals.

(White, 1911) suggests that " the act of praising is one of the signs of the descent of the Holy Spirit, saying, The Spirit came upon the waiting, praying disciples with a fullness that reached every heart. The Infinite One revealed Himself in power to His church. It was as if for ages this influence had been held in restraint, and now Heaven rejoiced in being able to pour out upon the church the riches of the Spirit's grace. And under the influence of the Spirit, words of penitence and confession mingled with songs of praise for sins forgiven. Words of thanksgiving and of prophecy were heard. All heaven bent low to behold and to adore the wisdom of matchless, incomprehensible love.

To note from the scriptural account was Peter, a disciple of Jesus, a leader of early church, and Holy Spirit possessed marveled at the sign of the descent of the Holy Spirit upon Cornelius and the hearers, they spoke in tongues and praised God as the sign of the descent of the Holy Spirit (Acts 10:44-46). The early church experience cannot be ruled out in Church growth. According to Martin (1975) "The Christian Church was born in song" . The Early Church grew rapidly for "the Lord added to their number daily those who were being saved" (Acts 2:47). This daily explosive growing in number: "about three thousand were added [in a day]" (Acts 2:41), "the number of men grew to about five thousand" (Acts 4:4), "more and more men and women believed in the Lord and were added to their number" (Acts 5:14), "the number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith" (Acts 6:7). This was possible because the members of the Early Church "continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people" (Acts 2:46-47).

4. Music and Church Growth

The connection between music and spiritual programmes cannot be undermnined as it is used in gaining the attention of people to different Church programmes such as crusades, anniversary, special worship and concerts through the use of a particular artist, a set of lyrics, or a specific song structure that appeals to the populace. This is tangent with the view of McElwain (2002) stated that the power of music in all its aspects has been much researched and implemented for the success of human business and science. Many Churches today believe it makes a whole lot of sense for them to tie music into their publicity strategies. Recently, it has become a trend in Nigeria that Churches hardly organize a programme without inviting a popular gospel musician who have gained the heart of the populace to perform at their programme. The aim of Churches is to have some of the participants added and established in the Church after the programme. This was not vogue in the early Church when pattern of music was chanting, singing of hymns and anthems. Immediately there was a shift from the conventional orthodox style of worship to the contemporary Christian style of worship introduced through Pentecostalism, Popular gospel musicians became regular artist at Church programmes. Singing in the Church was no longer limited to the Church Choir alone. Christian Popular music, reggae rock, indigenous music, praise and worship style became so pronounced and well appreciated by people. The music also introduced new musical instruments to worship. Horness (2004) describes the musical attributes valued by the contemporary style stating, Contemporary worship endeavors to use modern instrumentation (e.g., guitars, drums, synthesizers, percussion, horns), contemporary musical styles (e.g., rock, jazz, hip hop, rap, gospel), and freshly written or arranged songs (both new choruses and fresh treatments of traditional hymns), in the language of this generation to lead people into authentic expressions of worship and a genuine experience of the presence of God.

The mystic and the magical power music possess cannot be undermined in influencing drawing the attention of people and influencing lives. This is corroborated (Begbie, 2007) who says Music is 'sounds-in-relation' before anything else. However, just because of this, it makes very quick friends with whatever happens to be around when people hear music, a whole range of elements are pulled together in particular, our state of mind and body, memories and associations, social and cultural conventions, and other perceptions that come along with the musical sounds.

Pentecostalism gave rise to a belief in the anointing that was the result and experience of the Pentecost day as put in Act 1:8 "But you shall receive power, after that the Holy Ghost is come upon: and you shall be witnesses to Me both in Jerusalem, and in all Judea and in Samaria, and to the uttermost part of the earth". The first part in Act 2:4 says And they were all filled with the Holy Ghost. Most musicians now believe they are anointed and empowered for special and powerful ministration. Hafemann (2008) writes, " To be anointed is to be set apart and gifted by God for his calling, symbolized in the Old Testament by the pouring of olive oil as a sign of God's rich provision. Many modern worshippers, considering themselves anointed, also consider themselves God's oracle. The anointing empowers them to pull a large crowd through their ministrations. (Ibrahim, 2018) opines that music is a key medium through which Pentecostalism has grown; Pentecostal worship music circulates in physical and digital formats through formal and informal networks, laying down the cultural and theological infrastructurefor new churches and new individual experiences. This shows that music play a pivot role in the growth of the Church irrespective of series of church programmes and the display of Pentecostalism in church services.

Frank Edwards at Deeper Life Lagos City Crusade
Source: *Researcher*

Nathaniel Bassey at Redeemed Christian Church of God Holy Ghost Congress
Source: *Internet*

5. Nigerian Gospel Popular Musicians Impacts

Nigeria Churches have also witnesses the emergent of Nigeria Gospel musicians' ministrations at Church crusades, revivals, retreats, concerts and anniversaries. Their involvement breaks the gene of denomination, thus make people to attend the programme irrespective of their denominations. Bebbington (2004), argued that the involvements of Popular musicians helped to change modern revivalism "in six key ways: (a) it was interdenominational, (b) it involved more lay leadership than ever before, (c) it linked the revivals with social reform, (d) its theology emphasized human will and emotion more than reason, (e) it stressed the importance of organizational strategy, and (f) it helped to encourage Christians from many denominations and traditions to join hands in common cause"

Tope Alabi at Faith Living Church

6. The Contemporary Gospel Music Genres Impacts

The recent impact of the contemporary Gospel musical genres in the Church cannot be undermined in Church growth. From the twentieth century, there was the emergence of musicians who explored the music of other culture and incorporated it into their indigenous music style. Vidal (2008) states that the last two decades of the twentieth century saw the emergence of new age of musicians who looked out for cross cultural influence from outside shores of Africa for new forms of musical expression, both religious and secular. These new age musicians became imitators of such western and American stereotypes as Pentecostal gospel music with cynical attitude towards Africanism. Christian Popular music; Praise and worship, reggae ,rock ,indigenous music, became so pronounced and well appreciated by people. Boda (2010) opines that the establishment of music ministry in the sanctuary service was the turning point of worship atmosphere in the temple of God from aural worship to verbal worship, more expressing than hearing. The blessings music invokes, the steering ability and the direct means of communication or supplication to God in the Church makes it very unique. Wilt (2009) states, Modern worship songs have emerged as a primary discipleship vehicle, guiding contemporary churches on their courses over the past fifty years. These songs, and the churches that enlist them, have grown in influence and number, radically impacting the grass roots of Christian faith in the present generation.

6.1 Praise and Worship

Praise and Worship music is a genre of Christian music used in contemporary worship. It has developed over the past sixty years and is stylistically similar to pop music. The songs are frequently referred to as "praise songs" or "worship songs" and are typically led by a worship band or praise team. Sometimes intimate, language of relationship is employed in the text of the song. The terms 'You' and 'I' are used rather than 'God' and 'we', and lyrics such as, 'I, I'm desperate for You. In addition a physical response is included in the lyrics such as " So we raise up holy hands; I will dance, I will sing, to be mad for my king". This is coupled with the use of drums and popular rhythm in the songs to encourage full body worship. To have the congregation participate in a corporate act of worship. This often manifests in simple, easy-to-pick-up melodies in a mid-vocal range; repetition; familiar chord progressions and a simple harmony is used.

It is becoming a common genre of music sung in Western churches, particularly in Pentecostal churches. According to Segler and Bradley (2006), in the last decades of the twentieth century, charismatic worship has exerted a great influence on worship of all (denominations). The charismatic model of free-flowing praise, Old Testament worship pattern, accommodation of contemporary culture, use of popular sounding music, embrace of technology, and emotional appeal has altered worship practice in many congregations around the globe. Particular to this phenomenon is the music usually referred to as 'praise and worship' music. Some popular praise and worship gospel musicians in Nigeria are Frank Edwards, Nathaniel Bassey, Jeremiah Gyang, Lara George, Ada, Sinach Patty Obasi to mention a few.

7. Indigenous Gospel Songs

Nigerian Indigenous Gospel music emerged in the 1970s as a distinctive genre when choral groups moved their performance from the liturgical setting in the churches into the public domain. This transition adapted Gospel music for entertainment and commercial purposes. The texts of the songs are based on biblical and traditional Christian concepts but in the local dialects. Traditional musical instruments are also used to accompany the music. Some indigenous gospel musicians in Nigeria are Tope Alabi, Shola Allyson , Sammie Okposo, TY Bello, Bola Are, Funmi Aragbaye, Onyeka Onwenu and many more.

7.1 Fuji Gospel

Over time, Nigeria has emanated successive waves of music such as Fuji Gospel. This music genre was a development from the popular Fuji music which has its offshoot from Islamic background. Originally, Fuji music was an Islamic type music played by the Muslim children in Yoruba land to wake the faithful for fasting or Suhur during Ramadan period most notably performed by musicians such as Sikiru Ayinde Barrister, Adewale Ayuba, Abass Obesere, Wasiu Ayinde, Alabi Pasuma, Saheed Osupa, Taiye Currency and a lot more. The music is usually accompanied with traditional musical instruments such as the Gangan, Omele isaju, itele, sekere, agogo, Goje with mixture of some western instruments such as the Keyboard and Saxophone. The lyrics is usually in Yoruba language. This music suddenly gained popularity in the Church with the mindset of appealing to the Muslim converts and also the win more muslims into the Church. The indigenous nature of the music also makes it more acceptable by the Yorubas in the Church. This wouldn't have been possible during ecclesiastical, orthodox age when indigenous or infiltration of other religion is seen as barbaric. Fuji Gospel music now became popular in Nigeria churches such as Day Star Church with the like of Kenny King singing Fuji Praise, Midnight Crew, Mike Abdul and a lot more. This have gained acceptance in Churches that members of the Choir use the sacred or Biblical lyrics with the musical features of the fuji such as the voice texture in performing the Fuji gospel or praise in the Church.

7.2 Afro-Juju And High Life Music Genre

Afro-juju and highlife were widely celebrated throughout Nigeria from early 1950's until late 1990's. In recent times, hip hop music appears to be holding sway with the electronic media in Nigeria with massive airplay. The origin of this style of music was largely attributed to Ghana which later spread to Sierra Leone, Liberia, Gambia and Nigeria via Ghanaian workers, among other West African countries, by the 1930's. The music is often performed live with groups of singers and instrumentalists called a band. Nonetheless, Sunny Ade's musical output has continued to inspire a vast generation of other Nigerian and African musicians and music lovers who believe in the big band musical set up which the likes of Osita Osadebe, Sunny Ade and late Fela Kuti were noted for. This music appeals so much to the members in the Church, most especially to the adults. Their original cultural background synchronizes with the indigenous texture and structure of the afro-juju and high life music. The like of Chief Commander Ebenezer Obey became a very notable performer almost in the popular churches in Nigeria, especially after he confessed that he is born again. He is often invited at Church concerts, crusades and revivals for ministrations. His appearance at church programmes pools a lot of crowd to the venue of the church programme. A lot of people who probably go with the mindset of enjoying music entertainment sometimes change their minds and thus become a member of the Church.

It is important to note that through the various music genres, many Churches have gained recognition and people have been added to the Church. Wiersbe (2000) writes: Over the past half century, a subtle change has taken place in local churches: the sanctuary has become a theatre, ministry has become success performance, worship has turned into entertainment ('a fun time'), and applause, not the glory of God. In support of Wiersbe assertion, Gary Gilley (2005) in This Little Church Went to Market, suggests "the problem is that the main business of entertainment is to please the crowd. Cherry (2010) modern worship repertoire stating that it has the ability to express a full range of themes and emotions for worshippers, from high praise to lament, while liberating the spirit of even timid worshippers to join in the emotive experience of singing from the heart to

God. Music has played a significant role in the history of Christianity. Christian singing was seen in the earthly ministry of our Lord Jesus Christ (Mk. 14:26). Paul and Silas sang and worshiped the Lord in the prison (Acts 16:25). In several passages from his letters, Paul made mention of music (1 Cor. 14:15; Eph. 5:19; Col. 3:16).However, we should never loose sight of the use of music in the publicizing a programme. Most Churches hire the brigade band to create awareness and publicity.

8. Conclusion

The philosophy behind the impact of music in church growth is that the music taste of people should inform the choice of music used for worship in the Church. This paper concludes that the mystic effect and intrinsic value of music in contributing to church growth should never be undermined but considered as a viable tool together with Pentecostalism for Church growth in Nigeria. "Modern worship songs have emerged as a primary discipleship vehicle, guiding contemporary churches on their courses over the past fifty years. These songs, and the Churches that enlist them, have grown in influence and number, radically impacting the grass roots of Christian faith in our generation" Wilt (2009). Nigeria churches should see the music unit of the Church very important as they contribute immensely to the growth of the Church. Church choristers are as important as Bishops, Pastors in the Church. The understanding of the prominent role or impact of music in the church should also give more room or allocate more time for music performance during church programmes and organize special musical concerts. This research recommends that Church administrators should pay more attention to the need of the music section of the church and efficiently utilize the music section of the church as a tool for Church growth.

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Benin Traditional vs. The Holy Aruosa Religions: A Comparative Analysis

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Abstract. This work is a critical evaluation of the traditional religion (worship of God through deities) vis-a-vis the emergent Holy Aruosa religion (direct worship of God, without intermediary) among the Benin of Nigeria. The work traces the histories of both religious approaches and argues that the Benin people were exposed to Western cultural influences and civilization which in turn necessitated a mixture of traditional religion and Christianity known as the Holy Aruosa. The literary research work is conducted among Benin people of Edo state, looking into written records and conducting oral tradition. The work examines the interaction between Holy Aruosa and Benin traditional religion. It gives insight into the traditional and religious lives of the people as a means of unification, identification, socialization, social stratification and ways of appreciating God (Osanobua) and posits that Holy Aruosa best represents this channel. It argues that the Holy Aruosa emerged as a response to new alignments in the social structure. The works indicates that the Benin elite-introducers of the new religion also achieved another purpose being able to modify one aspect of the indigenous religious system: the ritual approach to Osanobua. The research therefore concludes that the Benin traditional religion is the matrix for the Holy Aruosa institution; hence, Holy Aruosa religion is an offshoot of Benin traditional religion, noting, however, that the adherents of Benin traditional religion remain undaunted in their worship of Ogun, Olokun, the ancestors and the hero-divinities.

Keywords: Holy Aruosa, Benin Traditional Religion, Deities

1. Introduction

The importance of religion in any human community cannot be over emphasized. Man's need to reach out to the Divine Being, higher and mightier than himself appears to be both basic and universal. According to Banton (Kehinde, 2013, 52), "from the beginning, man felt this need when mystified by the forces of nature, threatened by ferocious wild beasts and perplexed by death and the hereafter." This, they say, coupled with the fear of the unknown, brought about the birth of religion. The affirmation of transcendental beings is the core of religion. In line with this statement, Kalu (1998) asserts that hardly did any human civilization row in early times without giving due recognition to religion.

Awolalu and Dopamu (1979) contend that before the advent of foreign religions there had been the indigenous religion upheld by our fore-fathers and passed on from them to succeeding generations. This was the religion whose founder cannot be traced no matter how far back we go into history. We may not be wrong to assert that religion is as old as the first man who ever lived. This was the religion which emerged from the sustaining faith held by the forebears of the present generation of Africans and which is being practiced today in various forms and intensities by a good number of Nigerians, openly or surreptitiously.

Mbiti (1991) acknowledged that religion permeates into all the departments of life so fully that it is not easy or possible always to isolate it. Also, his subsequent remark that a study of the religious systems is, therefore, ultimately a study of the people themselves in all complexities, lends credence to the close connection between indigenous Benin traditional religion, Holy Aruosa and Benin culture. More importantly, the African situation is one in which life is not divided artificially into the sacred and the secular, one in which reality is regarded as one, and in which the things of earth (material things and man's daily doings and involvements) have meaning only in terms of the spiritual reckoning with the material (Idowu, 1973). So, even though Benins conceptualize a dualistic cosmos – the material and the spiritual – the two realms often overlap; and without one the other will not be fully realized. For this reason, in traditional Benin, beings in this world have their spiritual equivalents, of which their material expression is but a manifestation. Achebe in Nwoga (1998, 33) poetically captures it thus: "Wherever something stands, something stands beside it."

Thus, in Benin, the traditional religion provides a model for interpreting natural phenomena and features of the environment, as well as understanding and legitimization of socio-economic and religio-political institutions. In this way, the indigenous religion exercises a moderating influence through taboos and a complex network of rituals, to define man's relationship with nature. So in Benin, the indigenous religion is an inevitable tool and a necessary gate-way into understanding and appreciating the aesthetic values of nature and the work of arts generally.

In traditional Benin Kingdom, religion has been an important aspect of culture. It was in line with this statement, that in 1945 the Oba Akenzua II and the titled chiefs of Benin Kingdom met to re-establish the Holy Aruosa, which was their forefathers' simple way of worshipping the Supreme Divinity. They claimed that Osanobua (God) heard and spoke to the ancient Benins; that the Christian way of worshipping "God" does not really bring any new information to the Benin. They also claimed that the ancient Benins actually worshipped God before the white man came (Akenzua, 1946). The general purpose for the re-establishment of the Holy Aruosa are threefold. First, to worship *Osanobua* in a simple, practical and undogmatic way. Second, to make known to the world the meaning and significance of Benin national festivals and lastly, to preserve Benin customs, traditions and tribal identity. The Holy Aruosa founders used the Christian churches as models for its ritual framework, but reject the Christian content. They have a church, a hierarchical priesthood, their own creed, a catechism, scriptures, hymns and a choir. The founders emptied the Christian church of its content and substituted its content taken from their own religious system. For example, the Holy Aruosa church is really only a modernization of the ritual approach to *Osanobua.* They did not ask for a radical break with the traditional religious system. Thus worship at the Aruosa shrine (church) falls within the Benin traditional religious system.

What interests the researcher in carrying out this research work is the conflicting arguments between Holy Arousa and Benin traditional religion. For instance, some people believe that Holy Aruosa is an offshoot of Benin traditional religion while others see it as a denomination in the Christian church; others believe that it is a cult. It is on this premise that the researcher is poised for a better explanation. We shall do this, by making apparent the dialectic of the problem (by bringing to the fore the phenomenological appraisal of Benin traditional religion and Holy Aruosa Cult) and in our evaluation, we shall argue for what we take to be their proper resolution. It is envisaged that the study will bring to the fore the major tenets of Holy Arousa and Benin traditional religion and reasons why one can possibly say that Holy Aruosa is an offshoot of Benin traditional religion.

2. Benin Traditional Religion

The various divinities in the Benin Cosmology are not simply refractions of the attributes of a universal spirit. They are categories of being having a separate existence who can be differentiated from each other. The Benin world is bipartite. Osanobua is believed to be the founder of the divinity-order (*erimwin*) and the creator of the world of man and nature (*agbon*). All of the divinities live in *erimwin* and communicate with man who lives in *agbon*. The Benin cosmology is hierarchically structured. The status and role of the divinities is believed to have been set by Osanobua who has created all things. He has delegated varying degrees of power to the divinities, giving them particular spheres of influence in *agbon*. Each of the divinities has his allotted place in the cosmology.

2.1 Four categories of Benin Cosmology

According to Bradbury (1957) there are four categories of being in the Benin cosmology.

Divinities who have never been incarnated as human beings

Spirits of the departed

Hero-divinities associated with natural features of the environment.

Personal spirits and powers

1. *Divinities who have never been incarnated as human beings: Osanobua, Olokun, Ogun, Ogiuwu, Obiemwen, Osun and Esu*. Although none of these divinities has ever been incarnated as human beings, we need a further means of differentiating them. *Olokun* and *Ogun* are two of the most important divinities in the Benin traditional religion. Both of these beings could be differentiated from the others by virtue of their ability to possess the priest (*Ohen*). Osanobua has never been known to possess any man.

Osanobua, Olokun, Ogun and Osun are all served by *ohen*. *Esu* is not. Yet of the four divinities just mentioned, only *Osun* is limited to a domestic sphere. *Osun* has not become the centre of cults appealing to a wide audience. *Osanobua* and *Olokun* are associated with everything that promotes harmony in the Benin Culture. In contrast to the nature of *Osanobua* and *Olokun, Ogun* is temperamental and destructive. *Olokun* is never linked with anything associated with evil or death. And *Esu* is never linked with anything good. Thus, though all the divinities in category one have in common the fact that they were never human, their natures and attributes differ considerably.

2. Spirit of the departed: This classification is useful and Bradbury makes the distinction between the collective ancestors (*Edion*) and the individual ancestors (*Erha*). Bradbury (1997), distinguishes six collectivities: the collective ancestors of a group, a ward, an extended family, past worshippers of the divinity, a place associated and the *edion* of all Benin people.

3. Hero-divinities: By heroic is meant demonstration of supernatural characteristics during life lived in *agbon* (the world of man and nature). The hero-divinities were recognized by the Benin but were not acclaimed. They were incarnated because of their supernatural powers. *Ovia, Okhaube, Ake, Odiggi* are a few of such transformed spirits.

4. Personal spirits and powers: This category is the most difficult in any analysis of the Benin religious system. The concept of spiritual counter part (*Ehi*) is common to a number of cultures in West Africa.

Uchendu (1995) mentions the concept of *Ehi*. The Benin belief in *Ehi* can only be understood in the light of other data on the Benin concepts of the personality. Essentially every individual is thought of as having two parts: the living person in *agbon* and the spiritual counterpart *Ehi* who is in *erimwin*. An *Ehi* is believed by the Benin to intercede on their behalf before Osanobua. Sacrifices are offered to an *Ehi* as the Benin try to influence the direction of their life.

The Benin also offer sacrifices to their head (*uhun*). The head is recognized by the Benin to be the seat judgment. A man is spoken of as having a "good head" or a "bad head" according to his fate or fortune in life.

The Benin also have another unusual sacrifice. The term (*obo*) is believed to be the seat of the power of accomplishing things (*etin*). Bradbury states that its "worship is particularly characteristic of warriors but is also practiced by other wealth and high-ranking persons. In practice the Benin seem to be sacrificing to their *uhun*, but when I questioned informants I found that there is an actual entity in *erimwin* who is the recipient of the sacrifice. Of all the sacrifices made to the various divinities, those offered to an *uhun* and an *obo* are the most ambiguous.

Holy Aruosa in Benin Kingdom

In 1945 the Oba Akenzua II and the titled chiefs met to re-establish their forefathers simple way of worshipping the supreme divinity. They claimed that Osanobua heard and spoke to the ancient Benins; that the Christian way of worshipping "God" does not really bring any new information to the Benin. They also claimed that the ancient Benins actually worshipped God before the white man came in the manner which has been stated above (Akenzua, 1946).

The Benin people have always had an altar to *Osanobua*. It was placed in a central place in the city. Everything was done in white. All that was required to represent Him were the *ukhure, uwenrhiontan* with a parrot tail feather on one end, a small pot containing water, chalk, *ada*, *eben* and some pieces of white and red cloth (*ododo*). It was at this altar that *Osanobua* was believed to have descended in times past. The *Ohensa* (priest of Osanobua) made sacrifices under the instruction of the Oba at the Aruosa. The Oba was the sole custodian of the Aruosa appointing the *ohensa* and seeing about the sacrifices.

The purpose of sacrifice was for the general protection of the Benin nation. Every year via the sacrifice-media the *ohensa* on behalf of the Benin people, communicated the Benin thankfulness for the blessings of the past year. But the sacrifice had a dual meaning as the Benin also sought for protection in the coming year. In times of serious epidemic the *ohensa* would try and communicate with *Osanobua* in order to avert the coming epidemic which might have been foretold by one of the Oba's court diviners. In Benin City, from September, 1966 to August, 1967, there were a number of occasions when directives came from the palace that an epidemic was coming. This led to the sacrifice of a number of items at the Ikpoba River (Okao, personal communication, 19 February, 2017))

According to Akenzua (1946), the traditional leaders of Benin claimed in 1945 that the Holy Aruosa or Benin national church of God began in the reign of Oba Esigie in the early 1500. It is said that the Portuguese Catholics came to Benin in the reign of the warriors Oba, Ozulua in 1481. He refused to allow them to stay. But in the reign of Esigie, the Catholics were permitted to establish a church, traditionally believed to have been at the present site of the Aruosa church on Akpavkpava Street. The churches were left in the hands of the native Reverend Fathers who, as tradition has it, introduced some indigenous practices into the services. Roman Catholicism was thus corrupted, eventually being replaced by a state altar at the location of the old church. On December 11, 1945 Oba Akenzua II of Benin decided to re-establish the Aruosa. According to Akenzua II (1946), the Benin have always worshipped Osanobua (who is identified with the Christian God) long before the coming of the white man. He states that the forefathers' way of approaching Osanobua was in need of modernization. He further stated that, it was not the content of their belief in Osanobua that needed change, but the ritual approach to Him. He said that there was now no need to sacrifice animals to the supreme Divinity, nor to represent Osanobua symbolically.

Benin traditional Divinities represented in some traditional stories in the Book of Holy Aruosa

In book 1, page 7 we learn that Osanobua received prayers and sacrifices. The king went to Aruosa at once with four kola nuts and made a sacrifice to Osanobua. He prayed in this manner. "Osanobua, grant that I should have the upper hand over the rebel". He broke the kolanuts and placed one piece on the altar.

In the story of Ogbeide (Book I, p. 8-11) we read of one Ogbeide who had exceptional knowledge of medicines. One day he went to the king's palace and spoke to the king in this manner. "O king, live forever! Osanobua has asked me to give you and your people the following commandments. This is a typical example of the Benin belief that some indivduals have special knowledge of Osanobua.

Included in Book 1 is a story of the creation of man and woman. The story seems to follow the Christian account of creation excepting that Osanobua consults his council of spirits (*Obiemwen and Olokun*) before creating man. Man is to be created to glorify and adore Osanobua even as the spirits. Although it is difficult to separate the Christian influences from the story there is a distinctly Benin belief in the myth. After creating the creatures, all the spirits beseech Osanobua: "they and their children's children must revisit and re-inhabit the earth again and again fourteen times. At the end of the sojourn they must return to the abode of the spirits and stay forever in peace and happiness among the spirits. Then they shall become immortal and take their position among the spirits glorifying me forever. I shall assign a place for them in the abode of the spirits according to their good works and degree of purity, holiness, excellence and love for me and for one another while they lived on the earth. Each generation shall bring forth children, who have never visited the earth before, so that the world shall remain populated forever. The Benin belief in reincarnation is found in this myth.

In Book II, p. 5 we find a story about *Esu* who was very harsh, unkind and ungrateful. In this myth the following lines are found. In those days mortals used to visit father God in the abode of spirits in the great beyond for consultation concerning their difficulties. It happened that these two men went to the abode of spirits in the great beyond one day for consultation with Osanobua, behold, there were scattered here and there excrements…. This nuisance was attributed to *Esu.* This corresponds with the Benin conceptualization of Esu today. It is also to be noted that the Benin once believed that certain individuals had the ability to go into the presence of Osanobua. Although there are none with this particular ability in contemporary Benin culture, the "prophetic" tradition is still very strong. It is widely believed in Benin land that there are men with special spiritual insight. These men will be chosen by the various divinities.

Similarities and Dissimilarities of Holy Aruosa and Benin Traditional Religion

From the descriptions in the previous sections, one can possibly say that Holy Aruosa is an offshoot of Benin traditional religion. The Holy Aruosa church will rather be viewed as a response to new structural alignments in the social order. When Akenzua II was coronated in 1933, schools had been introduced for quite a few years, there were new economic opportunities and a growing intelligentsia of teachers, clerks and civil servants whose literacy gave them access to western political ideologies. Many Benin people had interests in timber and other commercial enterprises. The Oba himself belonged to the intelligentsia and so did some of his closest associates, but there were others who saw the growing power of the palace clique as an obstacle to their own interests (Bradbury 1967).

The Holy Aruosa emerged as a response to new alignments in the social structure. The Benin elite also achieved another purpose. They were able to modify one aspect of the indigenous religious system: the ritual approach to Osanobua. In no way did the Benin feel that their traditional religion was exhausted. They did recognize a need for change. Possibly they thought that Osanobua would assist them in upholding Benin values against these anti-Benin influences if they honour him in this new way. The Holy Aruosa illustrates an important theme in the Benin religious system. The system is able to adjust to new structural developments as well as new ideas resulting from culture contact.

The Benin Traditional Religious System has undergone significant changes over the last hundred years. Some divinities have died, or have receded into the twilight (For example, *Obiemwen* and *Ogiuwu*); others have adjusted to social change resulting from the encounter with western religious, economic and political ideas and behaviour patterns.

The Holy Aruosa founders used the Christian churches as models for its ritual framework, but reject the Christian content. They have a church, an hierarchical priesthood, their own creed, a catechism, scriptures, hymns and a choir. This is different from Benin traditional religion where there are no churches or house, no choir or creed and no scripture. Moreover, Benin Traditional Religion has no written documents while Holy Aruosa has scripture and books. But the founders have emptied the Christian church of its content and substituted its content taken from their own religious system for instance, they do not belief in Jesus Christ but the worshipers at Holy Aruosa still reverence the deities in Benin traditional religion. Therefore, one can reasonably say that Holy Aruosa church is really only a modernization of the Benin traditional religion. The adherents of Holy Aruosa did not ask for a radical break with the traditional religious system. Thus, worship at the Aruosa cult (church) falls within the Benin traditional religious system.

Their Similarities

- Both are meant to preserve the cultural heritage of Benin people
- Both have reverence to the deities and hero spirits
- Both Pray directly to Osanobua (God)

Their Dissimilarities

Holy Aruosa	**Benin Traditional Religion**
The Holy Aruosa founders used the Christian churches as models for its ritual framework	Benin traditional religion existed before Christianity in Benin, has its own model of rituals
Worship in the church	Worship in the Shrine
Hierarchical priesthood	Each deity has its own priest
Has scriptures, books and hymn books	Mostly oral tradition
No blood sacrifice	Still offer blood sacrifice

3. Conclusion

As we have seen, religion in Benin is not a mere contrast between the old and the new. The introduction of new ideas, beliefs and ritual patterns has led to the phenomenon of syncretism: the blending of two or more religious systems to form something that is neither, but related to both. It is easy to notice that the Benins have numerous /religions/cults to choose from to help them solve their problems and relate to a changing society. However, the old people and the semi-educated still adhere to the traditional system in its modified form, and the professing of Christians cannot escape the influence of problem-solving divinities, the evil forces which are believed to disrupt and hinder progress and the responsibilities of the burial ceremony. The belief in witchcraft is still widespread, and a Christian does not find it contradictory to visit the diviner or seek some protection from the witches.

From what we have discussed so far, the Benin people were exposed to outside cultural influences and civilization which in turn introduced a congruence of traditional religion and Christianity known as the Holy Aruosa. However, the adherents of Benin traditional religion remain undaunted in their worship of *Ogun, Olokun,* the ancestors and the hero-divinities. The coming of Christianity has had little success in eradicating traditional religious practices. We therefore conclude that the Benin Traditional Religion was the matrix for the Holy Arauosa. Hence, it is difficult to predict the future of the Benin traditional religion, but I think that the system is far from declining, and that it will continue to be one of the options in the market-place of competing belief systems

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Spiritualism and Immortality in *Ìba Orogún* Rites in Ile-Ife, Nigeria

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Abstract. Spiritualism and immortality of the soul are prominent in Yoruba (African) thought system. The spiritual thought system is exemplified in *ìbaOrogún*rites which must be performed for deceased wives by the living co-wives of the same family in Ile-Ife. It was called*Ẹ̀kúnòórọ̀* (Early wailing song) but it is now called *Ìba Orogún* (celebration of the departure of a co-wife). This change is to avoid the negative attachment to *ẹkú*n (cry) which connotes sadness.The rite consists of funeral dirges that are performed by the co-wives and to which the children of the deceased must dance. Data were collected from some *Obìnrin Ile* (Co-wives in the family) in some compounds in Ile-Ife. Interviews were also conducted with them. Sociological theory of Literature is used to analyze the data. The paper found out that the *ÌbaOrogún*rites as means to bid the soul of the deceased a farewell from her living co-wives in the compound, possesses a spiritual content. It also found out that *ÌbaOrogún*ritual is so important that any child that is yet to perform the ritual for a deceased mother should not move near the venue of such rituals talk less of attending, drinking or tasting the food.

Keywords: Spiritualism, ÌbaOrogún, Immortality, death, deceased, Co-wives, Compound.

1. Introduction

African indigenous thought system and philosophy is concerned with the fact that the dead whether young or old do not die permanently but find one way or the other to live in another world or on earth in another body, not minding the type of death or the way they died.

Death is very important to all creatures on earth and it marks their ends in the physical world. When the condition of men calls for death, death will actually come. No one stops death. Every creature will live its time on earth and pass away. Death comes but once in the lifetime of every creature. Whatever is going to happen to human beings after death, they will first taste death.

Yoruba people see death as transition from the realm of the living to the realm of the dead as ascertained by Omigbule (2019:194). This idea of transition from dead to living cannot occur without the concept of spiritualism. There are many meanings and definitions to spiritualism. The one we are concerned in this paper is the one that involves human souls and spirit.

On spiritualism and Immortality, Oxford Dictionary and Collins https://www.successconciousness.com defines spiritualism as ‘relating to or affecting the human spirit or souls as opposed to material or physical thing’. For Collins Dictionary, ‘spiritualism means relating to people’s thoughts and belief, rather than to their bodies and physical surrounding’. According to American Encyclopedia (1989:189) ‘spiritualism is the belief that after death the human spirits exists and can communicate with the living through medium or psychics.

From the definitions of spiritualism above, it is obvious that there are spirits and they do interract with who they want. The evolution ofspiritualism as pointed out in the World Book Encyclopedia (2014: 796), started from the modern spiritualists in the 1848 in the United States. As pointed out by the Encyclopedia, Katherine and Margaret fox who were sisters from Hydesvill, New York near Rochester, heard knocking in their home. They were unable to ascribe the knocking to any material source and therefore came up with a code to understand the noise they thought was sending them messages. This points to the fact that spiritualism has been in existence for ages.

Going by the fact of the belief that the spirits of the dead can communicate with the living through medium or psychics as pointed out by the Academic American Encyclopedia, it is true that the living also do communicate with the dead. The Yoruba also maintains an interaction of the physical and spiritual realm. Salami (1991:7).According to https://www.hauntedrooms.co.uk,this communication of the living to the dead can be achieved through numerous ways such as dreams, visions, scents, coincidences, awareness of everything around, seeing or looking for white feathers around, songs and the unconventional routes. Songs being the simplest of these numerous ways is adopted by the *Obìrin-ilé* (Association of married women in compound) in Ile-Ife who are the *Ìba-Orogún*spiritual singers. This involves just opening one's mind, one's heart and talking to the deceased in a song mode as if they are still around. Even though the deceased is not physically present, their immortality is affirmed.

Immortality in its own case, Makinde (1973) says: "Immortality in Yoruba language means 'Àìkú' (that is deathless). While it was referred to by The Academic American Encyclopedia (1989:57) as the attribute of survival after physical death,World Book Encyclopedia (2009:67) has it as a term for the theory or belief that human life continues after death. It stresses further that immortality requires a person to have another part known as soul or spirit which is nonphysical that will survive death and that the soul or spirit is considered as the source of a person's thought and will. It also sheds light on the belief of many Christians that each person's body will be raised on the last day and be reunited with its soul and the final judgment will be conducted by God in such a way that the bodies and souls ofthe deceasedjust go to heaven and the bodies and souls of the unjust go to hell.

In Yoruba cosmology immortality occurs in a way that the soul goes to another world or reincarnates in another body. The other world that the soul goes can be the world above or another world on earth. Going to another world above is when the soul goes to live permanently in heaven which refers to home (*Ilé).* The idea of going to another world on earth is the idea of reincarnation which can be to reincarnate in another body on earth or another world on earth. On reincarnation in another body or another world on earth, Oduwole (1997:19) categorizes reincarnation in Yoruba world view into three. These are names showing the coming back to life of one's dead father or mother, *Àbíkú* (born-to-die children) and *Àkúdààyà*Examples of names pointing to the coming back of one's father or mother that she gave are *Babátúndé* and *Yétúndé* meaning father has returned and mother has returned respectively. We also have other names like*Babáwánwá* (father has searched for me) and *Yeyéwámirí*(mother has searched for me). According to her,*Àbíkú* are the children who frequently die and come back as another child with marks previously put on them. From this, we can deduce that *Àbíkú* children have no compassion for their parentsor other relatives. As regards the *Àkúdààyà*,Oduwole says they settle down in a new place where they are not known but disappear when they meet someone who recognizes them. Buttressing her point on this, *Àkúdààyà* are the set of people that met their death suddenly without attaining the old age but complete their lives in a new location. She gives the example of the *Egúngún* (Masquerade) cult as another evidence of the belief of the Yoruba people in immortality of the soul, as well as a manifestation of the representation of the dead in the world. The belief of the Yoruba people is that *Egúngúns* come from home (world above) to visit people on earth and go back home.

The reality of immortality according to the belief of the Yoruba of South-Western Nigeria is also asserted by Adagbada (2019:190). Her standpoint is also on reincarnation. She opines that humans reincarnate in order to re-select their destiny and accomplish their life ambitions which they were unable to realize in the previous world. From the submissions of various scholars cited, it is clear that immortality is one of the various aspects of spiritualism in Yoruba thought system.

2. Performance of *ÌbaOrógun*rites and its status in Ile-Ife today

Ìba Orogún is a ritual and a form of celebration that consist of songs by women who are living co-wives to a deceased wife in the family. It is a rite that must be performed for deceased women whether old or young by the living co-wives in each compound in Ile-Ife. It is a rite that must be performed for any late wife of a family with or without a child as long as she partook in it even once in her time on earth. It was called *Ẹkún Òórọ̀* (Early Wailing) but it was now *Ìba Orogún.* (celebration of the departure of a co-wife*).*This is due to the negative attachment to the word *"ẹkún"* (wail*).*

The rites consist of funeral dirges that are performed by the co-wives and to which the children must dance. It contains spiritual contents which are to bid the soul of the deceased a farewell from her co-wives in the compound. Any child that is yet to perform the ritual for a deceased mother should not move near the venue of such rituals and should not drink or eat the food. *Ìbaorogún*rites usually come after the deceased might have been buried. It might be on that day or any other day as agreed by the child/children *(Ọmọlóòkú*) of the deceased. The compound wives (*Obìnrin-ilé*) will give the deceased child/children the list of the items (*Ìkàrò*) for the performance. These are different kinds offood, lunch and drink items thatvary from compound to compound. Each item usually has a specified number. Examples of such items with their numbers are forty wraps of yam flour*(àmàlà)*, forty pieces of meat, one big pot of stew, one big pot of melon soup, one big pot of boiled "*ògùnmọ̀"* vegetables, one big pot of "*ọ̀ṣùn"* vegetables, one big pot of draw soup, one big gourd of traditional drink made of guinea corn (bùrùkùtù), ten big bottles (*ságo)*of palm wine, a bowl of bean balls (*àkàrà),* thigh of a duiker *(itan ìgalà*) and201cold pap *(ẹ̀kọ)*. Nowadays, there is no dictation of type of food and drinks and the quantity of the items have reduced drastically to the economic status of the children of the decease.In the past, the women would purify the day by casting kola-nut (*obì*) to seek the peace for the day. The husband and or the children would provide a life goat.The goat is killed at the frontage of the house of the deceased .The husband and the children of the deceased would step on the blood of the goat with their left legs in order to separate the living from the dead.The meat is distributed raw among the women. The goat is to serve as a replacement for the deceased. Today, killing of goat to represent the deceased is no longer in practice. Other relations of the deceased must have their contributions in the items provided no matter how buoyant the children of the deceased are.

Ìbaorogún rites in Ile-Ife is never performed in the absence of the children of the deceased. On the day of the performance, the children of the deceased will dress well and come to dance to the spiritual songs by the wives. In the past, the wives would have eaten and drank before the performance but nowadays the reverse is the case. The musical ensembles for the dirge is "*kèrègbè"*(big huge rounded calabash or gourd),"*ṣẹ̀kẹ̀rẹ̀"*(small rounded calabash with net and beeds) and a selected number of clapping intervals as a style. As the child/children dance, friends and relatives that accompanied them will be spraying them with money. The children are not to take from the money, no matter how much accrued to them during the ritual. The whole money sprayed on them must be dropped into the big gourd. The guards are broken after the performance .Nowadays, breaking of guards is counted as a wasteful act. The guards are kept with one of them to be used another time when such occasion arises. The money in the guard is used for buying uniform for social outings.

According to Sheba (2003:64), Yoruba oral traditionhas it that, *ìba Orogún (Ẹkún Òórọ̀)* originated from the incident that happened to a slave who died in the evening and her master who was equally her husband did not announce her death until the following morning. He refused to announce her death so that people especially women would not come to mourn her that evening and disturb his sleep.When it was dawn the women gathered and wept for the demise of the slave. When they were asked the reason for the wailing, they answered " á ń sunkún òórọ̀" (we are weeping in the morning for her). Not quite long to the time when a free woman died and they started mourning her immediately.This resulted in an epidemics. It was then discovered from the oracle that the outbreake of the epidemic was due to the way the bond woman was treated at her demise. The women were then mandated to be wailing very early in the morning for the demise of anyone of them. It was that incident that led to the regular performance of the rites in Ilé-Ifẹ̀.

The deceased is always mentioned and the *oríkì* (panegyric) of the deceased is one of the contents of the dirge. Therefore, when it is being rendered, the children and relative of the deceased are most of the time weeping as a result of the demise of their beloved. There can even be a case of one or more of the children going into trance when deeply touched by the dirge but the elders of the compound wives will quickly take care of the situation so as not to get out of hand. If the deceased has a child or children not yet grown up enough to be able to perform it, such a child or children will perform it any time they are matured and ready for it. However, people around them will keep on warning them not to attend such a performance that are arranged for others. The reason for this is that since the deceased has pertook and socialize with her co-wives while on earth, she might not be at peace with such a child or children and her spirit might be hunting them. The dirge is usually rounded up with prayers for the children.

3. Spiritualism and immortality in *ÌbaOrogún* rites in Ile-Ife

Spiritualism and immortality in *ÌbaOrogún* rites in Ile-Ife are shown in varius ways to confirm their prominence. In the excerpt below, the dirge is telling us that the deceased is a sojourner on earth and she has gone home (Ilé) because no one lives on earth forever. Earth is taken to be the place of luxury and enjoyment.

Ìyá relé o Mother has gone home
Ilé rẹ̀ ló lọ she went to her home
Ẹnikanòsogesoge no one indulges in the enjoyment ofearth
Kò gbàgbé ilé and forgets home

The deceased is assumed to be present in spirit enjoying the ritual ceremony while her children and relatives are physically present taking part in the ceremony.
The first excerpt below tells how her children and people dress well to celebrate her wealth and richness even at death. The second excerpt refers to the deceased children who dress well to celebrate their mother at death. The deceased (Efundoyin) is taken to be a pretty and a rich woman, not bother about death but very cheerful and contented because she does not die a permanent death.

Alápásá ya pásá Everyone dresses well
Alágbùlé yà gbúlé Everyone puts on their best robes
Ẹfúndoyin rẹ̀ arẹwà Efundoyin a pretty woman
O gbẹ́gbẹ̀wá tì sílé Plenty money is in the safe
Bí aṣọ wọ́lẹ̀ láàfin Like palace drawing robes
Ẹfúndoyin rẹ̀ o kú orò Happy celebration to you Efundoyin

Spirituailty and Immortality of the soul are also shown in the following excerptsas the deceased is being appealed to not to forget her children. In the first excerpt, they calledher attention to the fact that she was dead and has been shrouded with white clothes and as such shold look after her children. They also sent greetings through her to other dead relatives . The second excerpt pleads to her to come back in earnest as a child in the family.

(1) Àlà o ró o You are shrouded with white
Ìyá máa kíyè sọ́mọ rẹ o Mother keep watching over your children
Àlà oró You are shrouded with white
Okú máa kíyè sọ́mọ rẹ o he dead keep watching over your children
Àlà o ró You are shrouded with white
Okú máa kí òkú lọ́run The dead extend my greetings to other relatives
in the World beyond
Àlà o ró o You are shrouded with white

(2) Tètè dé, tètè dé o Come back in earnest
Ẹfúndoyintètè dé o Efundoyin come back in earnest
Kowá ṣọmọ Come as a child

Immortality and spitituality of soul is further expressed in the excerpt below in that the relatives of the deceased takes the heaven where the deceased is going as home *(ilé*) and therefore implored her to greet the people at home as soon as she gets home and she should equally don't forget to help them greet the dead people she might meet on her way (*èrò ọ̀nà)*

Bí o délé o kílé o Greet people at home when you get home
Bì o dọ́nà o kérò ọ̀nà Greet people you meet on the way
Àtètè délé
As soon as you get home
Iṣẹ́ mi làkọ́jẹ́ o
Deliver my message first
Bí o dọ́nà o kèrò ọ̀nà
Greet people you meet on the way

The idea of reincarnation as a form of immortality is shown in the excerpt below. The deceased was assumed to bein the gathering welldressed with crown on her head and precious beads on her neck

Mo rí yèyé rẹ o I saw your mother
Yèyé rẹ dé adéowó your mother puts on a cowry crown
Mo rí yèyé rẹ o I saw your mother
Yèyé rẹ wọ ẹ̀gbàìlẹ̀kẹ̀ your mother puts on a precious beads
Mo rí yèyè rẹ o I saw your mother

Spiritualism is visible in the excerpt below. The dirge is rendered with an assumption that the deceased is physically present and communicated with. The deceased was told to just look back to see her children celebrating her.

Ẹfúndoyin wẹ̀yìnrẹwò! Ẹfúndoyin look back!
Ọmọlayọ̀ rẹ! As your children celebrate you!
Wẹ̀yìnrẹwò! Look back!
Ọmọlayọ̀ rẹ! As your children celebrate you!

The excerpt below also exhibits spiritualism. The deceased was implored not to trouble her children since they have done the needful by performing the rites but she should rather protect them as they are free to attend such performances.

Ọ̀páó míṣẹ̀ dé any thing that can cause fear
Ohunalalẹ̀ fòkòpá o stone any form of calamity to death
Ọ̀pá orí ogbe situation-caused fear
Ohunalalẹ̀ fòkòpá o stone any form of calamity to death

4. Conclusion

The paper analyzed spiritualism and immortality in *ÌbaOrogún* rites in Ilé-Ifẹ̀. It discusses the performance and the present status of the rites in Ilé-Ifẹ̀. The study emphasizes that *ÌbaOrogún* rites are rites that must be performed for a deceased wife by her living co-wives in the same compound in Ilé-Ìfẹ́to bid the deceased farewell and createan unending existence of the decease into her child's or the children's memory in the none physical sense. Through close observation of the performance of the rites, the study discovers that it is nice for the child or children of the deceased to celebrate their mother at death by observing the performance.The study establishesthat immortality is one of the various aspects of spiritualism. The work concludes that immortality and spiritualism is apparent in *ÌbaOrogún* rites in Ilé-Ìfẹ́ as a form of relationship between the living and the dead.

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Part Five

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Sociological Examination of Selected Themes in Ayinla Omowura's Selected Songs

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Abstract. Songs play important roles and are part and parcel of life in all African (Yoruba) societies. It may appear of the opinion that hardly do singers/musicians contribute anything positive towards the growth and development of the society, but the fact remains that there are no Yoruba traditions that do not communicate one important message or the other to the listener. Individual artists speak to the larger society through their songs, though their view of occurrences in the society may be different, their objectives are usually the same, either in shaping the society or to amend it. Based on the above, this paper seeks to examine and discuss sociological themes in Àyìnlá Ọmọwúrà's songs (a Yoruba Apala musician). Selected sociological themes in his songs will be discussed and analyzed, to highlight the didactic messages the artist was trying to pass across to the society. Materials such as journals, books, google and so on that will add value to the work will be used. The theoretical framework adopted for the study is the sociology of literature. Late Ayinla Omowura did not fold his hands and the study concludes that he was also very concerned with what is going on in the society. Through his songs, he educated and corrected the ills in the society.

Keywords: Sociological examination, themes, Ayinla Omowura's songs.

1. Introduction

Oxford languages defined songs as (short) poems or other set of words set for music or meant to be sung. It is also a musical composition intended to be performed by the human voice. There is no doubt, with the above definitions, that songs are performed basically with human voice, to be listened to by people. According to Olúkòjú (1985:1) "singing is a speech continuum but this style make speech more striking". There is no song without a purpose. There are different types of songs in our society and individual artist no doubt has the message that he/she wants to use the music to pass across to the society.

Songs have been playing a useful role in the life of human beings. It can be used either to correct, guide, praise or rebuke. Since artists are part of the society, hence they do not fold hands concerning what is going on in it. No wonder Bamidele (2000:28) says:
A poet or singer sees his role as that of a sustainer of community.

This means that songs play important roles in our society. Singing or hearing it alone removes stress, put an individual in a relaxed mood and learning of various lessons in it as well. Therefore, the role of individual artists is highly important in the society they belong to. Their impact is always felt through their songs and what they are communicating to the society, in ways that can bring about improvement to the society.

2. Àyìnlá Ọmọwúrà

Wàídì Àyìnlá Ọmọwúrà, the son of Yusuf Gbogbolowo and Wúràmọ́tù Mọ̀rẹ́nikẹ́ was born in 1933 in Ìtokò, Abẹ́òkúta. Àyìnlá Ọmọwúrà is also popularly known as *Eégún Mọgají of Egbaland and Anígilájé, 'Hadji (Alhaji)* consulate' because of his flamboyant dress in Agbádá. He got married to Afusatu of the Elemo clan and Tawakalitu Owonikoko.

Àyìnlá did not have a formal education and so worked as a driver, butcher and carpenter. He spent his adolescent years with his father and turned to music in the early 50s. He started as an apprentice with Ọlálọmí, an Àpàlà variant which was popular across Nigeria and West Africa. Things took a new turn with him, when he was discovered by Adéwọlé Àlàó Onílùọlà who later became his lead drummer. His music became popular in 1970 when he joined the 'EMI NIGERIA' record label and waxed his debut album in June of the same year. He went to Mecca in 1975.

Àyìnlá Ọmọwúrà was known for some peculiar things which include his signature dressing of fancy agbádá, gold jewelry, love for women who run beer parlours and his spirituality. He redefined the Àpàlà genre of music that was popularized by Haruna Ishọla. Unfortunately, Àyìnlá Ọmọwúrà met his untimely death at the age of forty-seven (47) years in the hands of one of his band members on 6th May, 1980. Though Àyìnlá Ọmọwúrà died many years ago having produced many records, still, he continues to live on through his music.

3. Theoretical Framework

This study is hinged on Sociology of Literature. It is a theory propounded by a French philosopher named Louis de Bonald (1754 – 1840). The theory sees literature as the reflection of the happenings in the society. Literature and society are inseparable. The literary artist portrays the society in his work to entertain and thereby educate. Bleish (1967:6) ascertained that:

Literature is a reflection of people, and in it we can see human problems and concerns that we are going through ourselves.

The above confirms that literature is social interaction and highly concerned with various happenings in it. In addition to the above and to show that literature, the society and the literary artist are inseparable, Ogunsina (2006:6) submits:

…literature is concerned with man and his society… literature seeks to investigate man, his behaviour in society, his knowledge of himself and the universe in which he finds himself.

This shows that sociology of literature deals mainly with man, his interaction and experiences with the society. The literary artist is guided by happenings in the society with the solutions on how the problems in the society can be resolved. This therefore present the literary artist as a visioner who uses his creativity like a mirror to capture the image of the society. No wonder Richard Hoggart in Ogunsina (2006:7) says:

Without the full literary witness, the student of society will be blind to the fullness of society.

To this end, Àyìnlá Ọmọwúrà is a known artist, and since artistic works mirrors the society, it is then possible to see themes in his songs either to warn, correct, teach morals or advice, so that the society can be gainfully developed.

4. Themes in the Songs of Àyìnlá Ọmọwúrà

There are many sociological issues in the songs of Àyìnlá Ọmọwúrà, some of which are robbery, fornication, female vices, exemplary leaders, desperation for/love of money, juvenile delinquency, political ineptitude, standard of living and workers' agitation among many others.

4.1 Robbery

Robbery can be defined/explained as:

Unlawful taking away of personal property from a person by violence or by threat or violence that causes fear. It can also be seen as the action of taking property unlawfully from a person or place by force or threat of force.

From the above explanations, it shows that robbery involves taking a property or a belonging from another person, either by force, threat or through violence.

In our society, one of the vices that exist among people is robbery. Some irresponsible people have taken it as a means of survival. It is practiced by both males and females, youths and even old people. More of the robbers operate during the day or at night, in highways, streets or houses, using sophisticated or fake weapons to threaten the victim and forcefully collect items such as money, electronic materials and other belongings. Some robbers kill their victims after taking whatever they want or kill them before operation so as to terrify the people in the surroundings and make their operations easy in such a way that they may not be traceable. There have also been incidences of daylight robbery in banks, petrol stations and shopping malls with the thieves carrying away huge amount of money and escaping. In many cases, law enforcement agents are killed during robbery operations. At times, members of the robbery gang are killed, while some who are not fortunate to escape are arrested to face the wrath of the law.

Àyìnlá Ọmọwúrà highlighted robbery cases in one of the tracks in his album titled *"Ẹ má torí owó pànìyàn" (Do not kill because of money)*. This is really a warning or caution to those who practice the act in our society. In the track, warnings that the end point of it is not always good and against the ethics of a good society was stated, Àyìnlá sings:

Ẹni jalè ló bọmọ jẹ́
(Whoever is involved in robbery has dented his own image).

What the musician is trying to pass across is that robbery is not a virtuous means of making money, because it can destroy one's reputation and eventually tarnish one's image. Àyìnlá sings further saying:

Ojúkòkòrò ṣé ẹ mọ̀ ló ń ṣe wọ́n
Rọ́bìrì ló kù tí wọn ń ṣe kiri
Ẹ̀ ń gbébọn fi wówó kiri
(They are being coveteous
Robbery has become the order of the day
You go about with guns in order to make money.)

Àyìnlá Ọmọwúrà is able to depict that some people are not satisfied with their present status, or their way of living and hence resort to robbery with guns and other lethal weapons. It is soldiers/and hunters that are known to go about with guns, not ordinary citizens. However, some men now bear weapons and come to end their lives in prisons. Such is that a man of whom Àyìnlá Ọmọwúrà sings:

Àlàmú Adérẹ̀mí ló ṣe rọ́bìrì ló tán sẸ́lẹ́yẹlé
(Àlàmú Adérẹ̀mí it was who was involved in robbery and ended his life in Ẹlẹ́yẹlé)

Also,

Láyíwọlá Ògúntọ́lá ló ṣe rọ́bìrì ó tán sẸ́lẹ́yẹlé
(Láyíwọlá Ògúntọ́lá was involved in robbery
and he ended his life in Ẹlẹ́yẹlé)

Ẹlẹ́yẹlé in Ìbàdàn, Ọ̀yọ́ State was the place designated as a firing squad centre for anyone caught for being involved in armed robbery in the past. Àyìnlá continues:

Johnson Òkínà ń kọ, ó ṣe rọ́bìrì ó tán sẸ́lẹ́yẹlé
(Where is Johnson Okina? He was involved in robbery and ended his life in Ẹlẹ́yẹlé)

These are some examples of those who were involved in robbery and caught, who later faced the wrath of the law. Àyìnlá used this song to caution and warn every member of the society from involving in robbery because the end is always regretable. Some of the well-known armed robbers in the society during Ayinla's time were Ìṣọ̀lá Oyènúsì, Shínà Rambo, Anílí, Babatúndé Fọ́lọ́runsọ́ (popularly known as Bàbá Oníléèsì) and Abíọ́dún Gòdògòdò among others. As smart and evasive as they all thought they were, they were eventually caught and brought to book.

4.2 Women of Easy Virtues and Means of Seduction.

Counselling or giving is one of the major things that shape and mold human life to positivity. Without it, human beings may misbehave or loose visions or targets that may put ends to their progress. An indept examination of Àyìnlá Ọmọwúrà's songs reveals that he focused more on females in his songs. In his bid as a redeemer of his society, he lampoons, cautions and advice the females. The reason must be because Àyìnlá Ọmọwúrà knew that the hands that rocks the cradle rules the nation; if the women are above board, they will pass good virtues to their children; males and females.

The vogue of using chemically produced skin bleaching formula in form of body creams, for women was relatively new in Ọmọwúrà's time. The purpose was/is to make women's skins appear fairer and attractive, especially to the opposite sex. It is usually those who are black or just fairly light in complexion that are fond of doing this. After a while, the soaps and creams remove the epidemis of their skin and the lighter layer of the skin is revealed. Healthwise, skin bleaching according to health professionals, is harmful and can lead to several health complications including diabetes, skin cancer, renal and liver impairment and other diseases. On this note, Àyìnlá Ọmọwúrà warns:

Lílé: Ọ̀rọ̀ tó jẹ mí lógún ni mo fẹ́ sọ
Ọmọge ìwòyí ó fẹ́ bayé jẹ́
Ègbè: Dúró bỌ́lọ́run bá ṣe dá ọ
Má bàwọ̀ jẹ́ fẹ́ni bí ọ
Kán mọ́ sì ọ́ mọ̀ torí afẹ́ ayé…
(Lead: I want to speak on something that borders my mind
Ladies of nowadays are about to spoil the world
Response: Accept the way you are created
Consider your parents, do not damage your skin
So that you will not be mis-identified because of the pleasures of the world.)

Though both male and female are involved in bleaching, it is more common among females, even to an alarming extent, that Àyìnlá Ọmọwúrà used the song to caution those who were involved in it then, just as it is still the practice these days. Àyìnlá warned that the practice can bring loss of children to the parents of those who are involved in it, as they can die as a result of any of the health hazards mentioned above. He was also aware that those involved can become unrecognizable. This happens when someone known with a black complexion is suddenly seen with light complexion. To highlight the above, he sings:

Ó fẹ́ dòyìnbó ní lójijì
Ó dàbí ọ̀pọ̀lọ́ ara hunjọ

(She wants to be like the white people suddenly
She resembles a frog with wrinkled skin...)

The long-term effect of bleaching is that the skin will no longer be smooth but becomes wrinkled. This can be irritating and it tells much about the affected person. The song is a note of warning so that people will not imitate and suddenly find themselves in a disgraceful situation.

4.3 Killing/Assassination Because of Money

Different types of killings occur in the society in present time. The political class for instance, who struggles with one another for positions, can kill one another out of hatred, thereby disallowing opponents to get to particular posts. In a particular song, Àyìnlá was trying to emphasize on robbery whereby victims are attacked, their money being collected and they get killed. Most robbers kill their victim to avoid their being identified and reported to security agents. Àyìnlá Ọmọwúrà therefore cautions in his song titled "*Alujọnnu eléurẹ́* (musical gnome):

…Ẹ má torí owó lọ pànìyàn lóru
(Do not engage in night robbery because of getting rich)

There is no doubt that everyone needs money, means of survival must be sought for through legal means. In Àyìnlá Ọmọwúrà's days, robbery during the day was not common, but nowadays it is carried out both day and night. This musician wants individuals to work hard to cater for themselves and their family instead of resorting to robbery and killing as a means to earn living.

4.4 Eulogising National Figures: Late General Murtala Muhammed

African (Yoruba) musicians are known to use their compositions to appreciate virtuous people and also to condemn evil doers. Late Àyìnlá Ọmọwúrà is not an exemption to this social responsibility. In one of his musical records, he brought to the limelight the contribution of late General Murtala Muhammed to the development of Nigeria. Murtala Ramat Muhammed was born on 8th November 1938 in the ancient city of Kano, to a ruling class and religious family. His father, Muhammed Riskuwa, was from Fulani Genewa clan and his mother Uwani Rahamatu, was from the Kanuri and Fulani Iobawa clan. He joined the Nigerian Army in 1958. General Murtala Mohammed served in the Nigerian Army as a cadet. He attended Royal Military Academy, Sandhurst. He rose through the ranks in the Nigerian army to become a Brigadier General in 1971 at the age of thirty-three (33) years. He was a former head of state; one of the youngest generals in Nigeria. He became the Nigerian Head of State on 30th July, 1975 through a coup d'etat and ruled till 13th February, 1976 when he was assassinated in an abortive military coup.

Àyìnlá Ọmọwúrà remembered this Army General who doubled as Head of State in his song thus:

Mohammed ó digbére
Ó dàrìnàkò ó dojú àlá.
(Late General Murtala Muhammed, Side One)
(Goodbye Mohammed
We can only meet in a dream.)

This means, the end has come to the General and there is no way to meet again unless through dreams. To put in memory the time of the incident and to put the records straight, Àyìnlá sings:

13th February ni wọ́n pa Murtala Mohammed
Mohammed ó di gbéré
'76 yìí ga àfi kÓlúwa kó wa yọ.
(Murtala Mohammed was assassinated on 13th February
Goodbye Mohammed
1976 is a terrible year and may God continue to protect us.)

Immediately after his assassination, General Olúṣẹ́gun Ọbásanjọ́ was named the new Head of State by the Military Supreme Council.

4.5 Advice on Juvenile Delinquency

Education of the younger generation plays a significant role in our society and family as well. A child that is not well trained will surely misbehave and eventually tarnish the image of the family. Àyìnlá Ọmọwúrà was aware of this, hence his advice for children to be well behaved in his song titled "*Omi tuntun ti ru*" *(New water has sprung up)*:

Lílé: Ọmọ afẹ̀kọ́sòfò fetí síbí o
Ọmọ oníranù ẹyin awó ló ń jẹ
(Lead: Listen, you children are rejecting beneficial education, unserious and are found eating of guinea fowl eggs).
Ègbè: Wọ́n ti wọlé
Níbo ló wà tẹ́ ò ríi lode?
Ìyá ń bẹ fọ́mọ tí ò gbọ́ràn
Ẹkún ń bẹ fọ́mọ tí ń sá kiri
Response: They are not relative anymore
Where is he that we are looking for him?
There is punishment for a disobedient child
There is crying in future for a child that is a truant).

The artist is cautioning the child that is recalcitrant and impervious to corrections to change his ways. A Yoruba axiom says that a child that is not taught as expected will sell the houses that the parent has – *Ọmọ tí a kò bá kọ́ ni yóò gbé ilé tí a kọ́ tà*. This also establishes the essence of training a child. The song explains further that, such a child instead of spending the money given to him purposefully, will be busy using it on frivolous things. This attitude portrays such child as an unserious person. The artist then warns that a child that feels disobeying the parents is good, will eventually cry and regret at the end.

The artist advises further that any child that refuses to abide by proper upbringing will be left alone with his stubborness. He advises further that the positive learning that a child gains will eventually be of help and assistance to him now and in future. This is what he means by the song below:
Ko ránntí pé, a kù ọ́ pẹ̀lú ìwà rẹ
Gbogbo ẹ̀kọ́ to bá mọ̀ síkùn
Tó jódodo ló le ràn ọ́ lọ́wọ́.
(Remember that you will left alone with your behaviour
All the knowledge that you have gained
That is positive, will eventually be helpful to you).
The artist also points out that neither the singular nor joint efforts of the parent are made use of by some recalcitrant youths, who are very stubborn to the directives of the parents, hence the song:
Ìyá sọ fún wọn, wọn ò fẹ́ẹ́ gbọ́
Baba sọ fún wọn, wọn ò fẹ́ẹ́ gbà
Tinú wọn ni wọ́n máa mú ṣẹ.
(Mother cautioned them but they did not want to listen
Father cautioned them but they did not want to accept
They prefer to do their own wishes).
To conclude it, Àyìnlá Ọmọwúrà advises that children or youths should not joke with their time or future. He sings:
Má fòwúrọ̀ ṣeré kò lérè
Ṣebí iṣẹ́ la fi ń dẹni ńlá
(Never play with your youthful days because it is not profitable
It is through hard work that one becomes great.)
Obviously, if one does not play with his youthful age, there is a tendency for such a person to be great in life.

4.6 The Politicians

A politician is a person who holds or is seeking a political office in the governance of his society. Such a person is usually active in partisan politics, more often than not in order to seek an elective position. There are usually two or more political parties through which aspiring candidates can contest for elective positions of their choice and capacity. The contest is always either by secret or open ballot.
According to Oyediran (2007:51), political parties are:
Organisations that seeks to attract the support of the general public electorally in a political system. They play a direct and substantial role in political recruitment and are often interested in the capture of political power at the local, state or federal level of government either alone or in coalition with others.

This means the formation of political parties form the basis of seeking votes from the electorates, so as to be in one public position or the other. This means the votes from voters count a lot in winning an election. It comes after the political aspirants might have displayed their manifestos openly to convince the people.
Since the happenings in the society are not strange to the artist, Àyìnlá Ọmọwúrà as a member of his society says in a song that he has one or two things to advise the Nigerian politicians; political power is highly competitive and at times it is handled as a matter of do or die by (Nigerian) politicians. Àyìnlá Ọmọwúrà sings:
Kọ́kùnrin réjò kóbìnrin pa á
N làwa ń fẹ́
Kéjò má ṣe lọ làwa ń fẹ́
Ká jọ máa ṣèjọba kò léèwọ̀
Kí Nàìjíríà sá ti rójú
(It does not matter if a man sees a snake and it is eventually killed by a woman
It is our desire
We are concerned that the snake must not escape
To participate together in governance is not bad
All that matters are the progress of Nigeria.)

Àyìnlá Ọmọwúrà uses snake as a metaphor to indicate the different elective positions which can be won by any of the parties with the highest vote. To Àyìnlá Ọmọwúrà, this should not bring enmity or desperation among the politicians. The advice was given because our politicians are not usually satisfied with the results of elections, especially when they are not favoured. The politicians can use such results of an election to cause unrests by killing, burning of houses, destruction of public properties, vehicles, blocking of roads and other havocs like these. With these in his mind, Àyìnlá Ọmọwúrà sings:
Ká jọ máa bára wa ṣèjọba ò léèwọ̀
Kí Nàìjíríà sá ti rójú.
(To jointly work together is not bad
All for peaceful existence in Nigeria.)

Since there are usually many political parties vying for just few positions, it is possible that such positions have to be shared by parties and so individuals must accept their fate.
In addition, Àyìnlá Ọmọwúrà warned the voters too saying:
Kì í ṣe pé ká má dìbò
Ká dìbò ká darí wálé.
(We are not against voting
But let us vote and return home.)
There is sense in this. Many, after casting their votes, will hang around to await the results of the election. Some of them are agents, whose mission is to snatch

the votes from the polling centre, hence the reason for this advice. Sometimes, trouble usually starts from the polling units immediately the result of an election is announced by the Returning Officer.

Àyìnlá Ọmọwúrà calls the attention of every member of society to the fact that the military has been ruling since the coup of 15th January, 1966, and till 1979 when they handed over the administration of the country to the democratically elected government; it must be recollected that some of the excuses by the military was that politicians cannot handle election peacefully and cannot administer as expected. If the election is not therefore handled with wisdom, then there will be reason for the military to overthrow the civilian government again. This will eventually bring an end to democratically elected governance in the country. The warning given to the politicians is in line with Brown's (0198):

Instead of allowing soldiers to concentrate on their professional role, politicians who loose elections and those who cannot get what they wanted under a particular regime approach military officers and sponsor coups..

With the above, the politicians need to be charged and warned seriously for any act that may warrant military to take over the government of the country again.

Ayinla Omowura therefore warns:

January 15th 1966 lati bọ́ sọ́wọ́ ológun
October 1 ni 1979
Wọ́n gbéjọba fún wa wọ́n fọwọ́ yọ
(The administration of the country has been undermilitary since 15th January, 1966
On October 1st, in 1979
They willingly returned power and handed-over to us)

4.7 1973 National Population Census

A population census is the process of collecting, compiling, evaluating, analyzing and publishing or otherwise disseminating demographic, economic and social data pertaining, at a specific time, to all persons in a country or in a well delimited part of a country.

Census is therefore defined by Wikipedia (Google) as:

*The procedure of systematically calculating, acquiring and recording information about the members of a given population. Censuses typically began as the only method of collecting national demographic data and are now part of a larger system of different surveys.*With the above definitions, it clearly shows that there must be counting of people living in a particular state or society. There are information that will be required from people to be supplied in terms of name, age, and also number of children. Each house must be visited and counted. This will enable the government to capture the changes in structure and movement of population. It will equally allow the government of a state or country to know the number of people in the state or country. This will allow for adequate provision of goods and services for those living in that area or amenities needed to enjoy their living.

Àyìnlá Ọmọwúrà highlights this in one of his tracks in his album *"National Census 1973"* thus:

Lílé: November 25, 1973
Lọ́jọ́ Sunday mo fojú mi rí i
Sọ́jà kan pẹ̀lú sisí kan
Wọ́n ní wọ́n fẹ́ ẹ́ kà wá nílé wa
Mo ríi wí pé wọ́n ka gbogbo ilé yíká.
(Lead: November 25th, 1973
I experienced it physically on Sunday
A soldier and a young lady
With intention of counting our family
I ensured that everyone was counted.)

Those being referred to as a "soldier and a young lady" are Census Board employed adhoc staff meant for head counting. They usually go from house to house to register members of each family.

Àyìnlá Ọmọwúrà did not stop at that, he tried through his song to educate all about the importance of counting individual families. The song goes thus:

Lílé: Àǹfààní tó wà níbẹ̀ (2ce)
Ègbè: Ẹ sún mọ́bí ẹ gbọ́
Lílé: Ó yẹ ká ní Yunifásítì (2ce)
Ègbè: L'Ábẹ́òkúta
Lílé: Ilé ìgbẹ̀bí alábọyún
Ègbè: Ó yẹ kó lé síi
Lílé: Omi ẹ̀rọ tó bá wà nígboro
Ègbè: Ó yẹ kó lé síi
Lílé: Gbogbo ibi tọ́kùnkùn bá ti wà
Ègbè: Ká tànmọ́lẹ̀ síi
Lílé: Bí wọ́n bá ti mọ̀ bénìyàn ti pọ̀ tó
Ègbè: Wọ́n á gbélé iṣẹ́ ńlá wá…
(Lead: The advantages in it (2ce)
Response: Move near and listen
Lead: We are supposed to have a university (2ce)
Response: In Abeokuta
Lead: Maternity centre for pregnant women
Response: Should be increased
Lead: Pipe borne water in the town
Response: Should be increased
Lead: All places in darkness
Response: Should be provided with light.

Lead: Ascertaining the number of people in a particular place
Response: Will lead to establishment of big companies.)

With the above, Àyìnlá Ọmọwúrà has clearly explained the advantages of census and as someone in that environment, indirectly, he was assisting the government to sensitize and educate the people. The advantages are spelt out, like establishment of universities, maternity centres, provision of pipe borne water, electricity and other social amenities, stand as advantages for those in that community, state or country.

The last census was conducted in Nigeria in 2006. Provisional results of the 2006 census in Nigeria show that Kano in the north is Nigeria's most populous state with a total of 9.4 million, followed by Lagos with 9.0 million in the South. Northern state account for 75 million people, while the southern states are up to 65 million. The total population was 140 million.

4.8 Driving Re-arrangement

Right-hand traffic movement was adopted by many countries. Belgium introduced it in 1899, Portugal in 1928, Spain in 1930, Australia and Czechoslovakia in 1938. Also, Nigeria, a former British colony, had been driving on the left with British imported right-hand-driven cars, but when she gained independence, she wanted to throw off its colonial past and shifted to driving on the right in 1972. The change occurred during the regime of General Yakubu Gowon as Nigerian Head of State.

Àyìnlá Ọmọwúrà is not left out in following or monitoring the development of his country; Nigeria. This made him to use his song to educate the people about the new normal. The change and its reason needed to be kept alive for posterity too. This is the reason why Àyìnlá Ọmọwúrà have the song below in his archive:
A ti bẹ̀rẹ̀ síí lo ọwọ́ ọ̀tún kò ní ṣòro
April 22nd lòfin tuntun dé.
(There will be no difficulty in right-hand driving
The new law took effect from the 22nd of April.)

To make sure that the directive is complied with, the government put various laws and regulations for those who may want to ignore the directive. The law enforcement agents too were saddled with the responsibility of enforcing it. To achieve the aim and objective of the government in right hand drive, Àyìnlá Ọmọwúrà pleaded with those driving saying:
Ẹ gbọ́hun táwọn ọlọ́pàá ń sọ
Twenty ni wọ́n ní kẹ́ẹ máa sá…
Tẹ́ẹ bá ń warin mo bẹ̀ yín kí ẹ sọ́ra
(Listen to law enforcement agents
The speed limit is twenty kilometers per hour
Be careful when you are driving.)

4.9 Increment in Workers' Salary

Part of what makes life comfortable for workers either at the State or Federal level is adjustment of salary to meet economic dictates. In every country, there are laws that are enacted as to when workers' salaries are to be increased. At times, the government may not be sensitive to her duties towards the workers in terms of increasing their salaries as at when due, but at this point, there is usually a demand from the workers for salary increment. If the government fails to do this, it will result to strikes from various professional and trade unions, as a way to press for their demands. Strikes of this nature do take weeks or months if the government does not respond on time.

There are reasons for salary increment for workers of all cadres. It will surely motivate workers to work hard and to be able to meet some challenges of life and responsibilities. This is because the cost of living in Nigeria particularly increases daily. This is apart from normal increment of price of petrol and diesel by government. This alone automatically allows the price of goods and services to be increased and hence the request from various arms of workers for salary increment.

There was a time the government under General Yakubu Gowon as the then Head of State in 1974, set up a committee on minimum wage. The committee was headed by Jerome Udoji. Their recommendation which was approved by the government, put smiles on workers' faces. This was captured in a song by Àyìnlá Ọmọwúrà:
Iréwọlédé ẹ máa jó o (2ce)
Fáwọn òṣìṣẹ́ ìjọba wa ní Nàìjíríà
Wọ́n sọ pé ẹ̀kúnwó tuntun ti dé
Owó Udoji di sísan fáwọn òṣìṣẹ́
(Goodness has come, let's dance (2ce)
For government employees in Nigeria
It has been announced that there is increment in salaries
The recommendation of Udoji committee on salary has been approved for workers.)

It is a known thing that whenever salary is increased and paid, the beneficiaries are many; ranging from sellers of food stuff, road-side mechanics, electricians, motorists and others will benefit tremendously from such an increment. As a result, Àyìnlá Ọmọwúrà continues to congratulate as follows:

Lead: *Òṣìṣẹ́ ministry (workers in the ministry)*
Response: *Congratulations*
Lead: *Government officials*
Response: *Congratulations.*

To balance the socio-economic effect among all workers, Àyìnlá Ọmọwúrà further pleaded with the government to extend same salary increase to workers in private companies:

Ìjọba ológun a dúpẹ́ lọ́wọ́ yín
Ẹ jẹ́ ká sanwó Udoji nàà fáwọn private company,
Kíre ó kárí
(Thanks to the military government
Let the same Udoji salary increment be extended to
Workers in private company
So that the jubilation can cut across.)

The above shows that Àyìnlá Ọmọwúrà wants progress for every member of the society and he can as such be seen as the mouth piece of the people.

5. Conclusion

In this paper, we have been able to examine some sociological themes in Àyìnlá Ọmọwúrà's songs. The various themes showed that Àyìnlá Ọmọwúrà is a product of his society and very current with happenings in it. Through in his songs, he was able to make contributions that can really be of assistance to the society if adhered to. There is no doubt that his songs have made a lot of impact on the society in which he belongs. This shows that the artist is not alien to happenings in his society and his readiness to contribute positively to it. The various themes have taught lessons in one way or the other for individuals and the society as a whole. Though Àyìnlá Ọmọwúrà is late, yet his songs have continued to be relevant in the society and will continue to be remembered for life. Really, he was a professional in his chosen career.

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Comparative Study of the Structures of French and Yoruba Idiomatic Expressions

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Abstract. Yoruba and French languages are so rich in the use of idiomatic expressions which lend themselves easily in the hands of those who know the two languages, through limitless improvisation of idiomatic expressions. In friendly, family and societal conversations, idiomatic expressions occupy a unique place. Their importance cannot be over emphasized as they add beauty to the speeches that employ them and provide knowledge and wisdom for better and clear understanding of the messages being projected. This paper therefore, examines idiomatic expressions in both languages at different fora. The paper hinges on Cognitive Linguistics which claims that idiomatic expression, which is motivated by metaphor, is not merely a figure of speech, but a specific mental and neutral mapping that influences a good deal of how people think, reason and imagine in everyday life. It was complemented with Conceptual Metaphor Theory which postulates that human thought process are largely metaphorical, and human conceptual system is structured and defined in a metaphorical way. The examples of Yoruba idiomatic expressions used in the paper were taken from two authentic Yoruba text books; Yoruba idioms by M.A. Fabunmi and Asayan Akanlo Ede Yoruba by Ademola Olopade while French idiomatic expressions were taken from Dictionnaire Des Expressions Et Locutions, second edition by Allain Ray et Sophie Chantreau. Our findings reveal that, the idiomatic expressions in both languages have similar characteristics, similar functions and at times have mutual equivalence. Also idioms in both languages can have the same word patterns but different lexical items due to different cultures.

Keywords: Yoruba, French, idiomatic expressions, cognitive linguistics, conceptual metaphor theory.

, et parfois elles ont des équivalences mutuelles mais des différences se produisent dans leur structures et leurs éléments lexicaux a cause des cultures différentes.

Mots clés: Yoruba, French, expressions idiomatiques, linguistique cognitive, métaphore conceptuelle.

1. Introduction

One of the most important aspects of language (French and Yoruba) is idiomatic expression. They are frequently used in a variety of situations, from friendly conversations and business meetings to more formal and written contexts. Idiomatic expressions belong to a group of word called ‘fixed collocation’. According to Jimoh (2009:168) a fixed collocation refers to *“a group of words which is often used together to form a natural sounding combination”*. In other words, such arrangement is fixed because it is not possible for anyone to alter the arrangement, to delete any lexical item from it, or include ‘external’ lexical item into it. It is therefore, a phrase or an expression which means something different from the meaning of the lexical items that make up the phrase or the expression. Idiomatic expressions, on the one hand, are considered as one of the most peculiar parts of the language; and on the other hand, they are difficult because of their unpredictable meaning and grammar. Idiomatic expressions, thus, require special attention in language teaching as they have been identified to be a challenge to both teachers and learners of French. Despite numerous linguistic works that have been written on idiomatic expressions, there is no general agreement on the exact definition of idiomatic expression. According to Fellbaum (2007:349), idioms are classes of multi-word units “*which pose a challenge to our understanding of grammar and lexis that has not yet been fully met”*.

It is therefore, our interest in this write up to examine idiomatic expressions in French and Yoruba languages, compare their structures in order to find out their areas of convergence and divergence, examine whether there are linguistic relativism while using idiomatic expressions in the two languages and discover the place of culture in this venture. The question that arises from this exploration therefore is this: Are there relationships between these languages when it comes to the use of the idiomatic expressions? The answer to this question will form the crux of our observation in this work. Yoruba and French languages are defined based on different points of views of scholars, different definitions of idioms according to different views and perspectives of scholars, the classifications of idioms, their roles or functions, their characteristics and others. Since idiomatic expressions are motivated by metaphor, we shall look at Cognitive Linguistics and Conceptual metaphor theory to foreground our discussion. It is equally our interest to find out whether the idiomatic expressions in the two languages have similar lexical items or vary and whether their structures are the same or different at one point or the other. However, before we delve into all these, let us briefly examine the concept ‘language’, a knowledge of which will provide the basis for further discussion about idiomatic expressions that is the focus in this work.

2. Language

Language, both foreign and indigenous, is a universal phenomenon because wherever human beings exist there is bound to be language. Primarily, it is meant for communication within the country among the various diverse ethnic groups. It also serves the purpose of performing the same social interactive functions across the boundary thus promoting national and international governance, politicking and commerce.

Language is a creation of man’s social needs. Society depends upon language for its very existence like all other living creatures that depend on the air, water and earth for their survival. It is used to perform interactional function in the society. Humans use language to interact with each other, socially or emotionally: how they indicate friendliness, cooperation, or hostility, or annoyance, pain, or pleasure. Apart from interactional function, language is also used to perform transactional function, whereby humans use their linguistic abilities to communicate knowledge, skills and information. Language and human culture are intimately related and the one is indispensable to the other. Language, like society, is constantly evolving and is subject to growth and change“

Language is restricted to human beings. The communication system used by other animals is too restricted in one way or the other to be given the name language. Not only is language specific to the human race, but all human beings have language. Communicating by means of language is the most characteristically human of all man’s behavior patterns.

The Oxford English Dictionary defines the word language as “the whole body of words, used by a nation, people, or race; a “tongue”.’ The word *tongue* in this definition reminds us that language exists in spoken as well as written form.

There are different definitions put forward by scholars and linguists depending on their perspectives and persuasion on language. We shall therefore, consider some of these definitions presented by Fadoro, J.O. (2007:3). One of the best known and most comprehensive is that of the linguistic philosopher Edward Sapir (1921:8) who defined language as a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced vocal symbols. These symbols are, in the first instance, auditory and they are produced by the so - called organs of speech”. The importance of this definition lies in its emphasis on language as a specifically human attribute, capable of expressing ideas and emotions as well as the more fundamental desires which man may have in common with other animals. It also stresses that language operates as a system of symbols, of which the spoken form is of primary importance.

Noan Chomsky (1959:13) defined language as a ‘a set (finite and infinite) of sentences each finite in length and constructed out of a finite set of elements`. This definition points out the area of specialization of Chomsky in linguistics (a syntactician).

Considering the social function of language, where the role of language is narrowed down to human interaction, Block and Trager (1942:5) defined language “as a system of arbitrary vocal symbols by means of which a social group cooperates”.

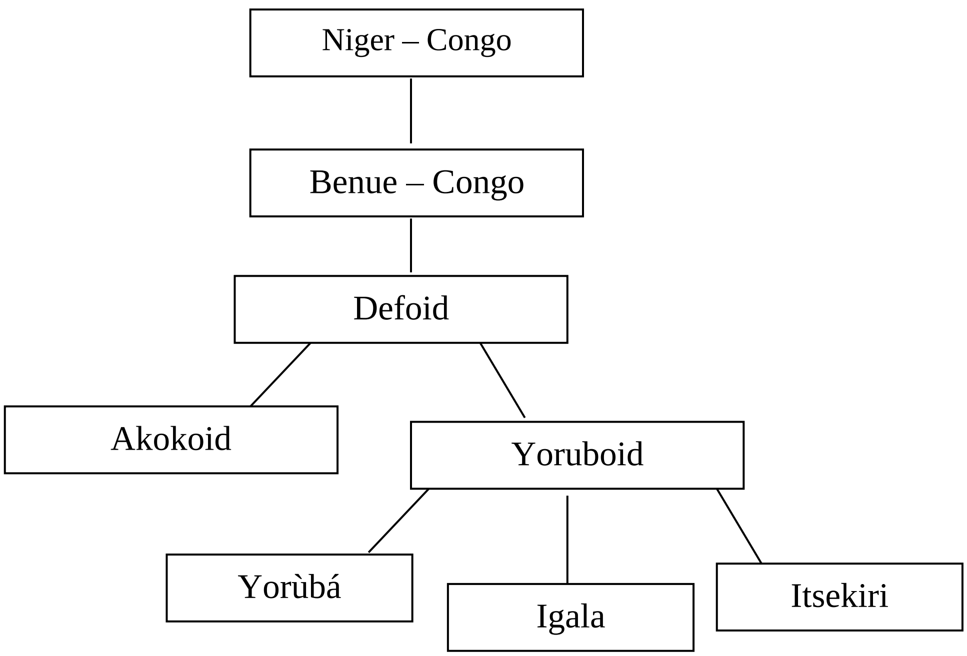
Viewing language as a social behavior, Halliday. McIntosh and Stevens (1964:4) opines that “language is regarded as a form of activity i.e. the activity of human beings in societies. This is why Greenberg. J.H. (1956) views language as “a system of signals conforming to the rules which constitute its grammar or a set of culturally transmitted behavior patterns shared by a group of individuals”. The definition reveals the anthropological background of the author because the definition focuses its attention on the relationship between language and culture.

Ladd, R. (1954:32) opines that "language is primarily an instrument of communication among human beings in a community". The definition talks about the communicative function of language in the community.
William Francis (1968:4), according to him, "to the linguist, language may be a form and not a matter, or it may be a system of hierarchies or even a hierarchy of systems". This definition points to the systematic nature of language i.e language is highly systematic from the phonetic to the phonological, morphological and syntactic levels.

From the definitions given above, we can clearly see that language is a significant practice in a society. It is a special gift of God to mankind. It is gift which every human being is endowed with for effective communication. With this knowledge of language, it is apposite at this juncture to talk briefly on the two languages concerned in this paper. We will begin with Yoruba language.

2.1 Yorùbá Language

Yorùbá belongs to the Defoid group of languages, a sub group of Benue Congo languages. (Capo 1989:275)



(The diagram showing the linguistic family of Yorùbá)

It is spoken principally in the South-Western part of Nigeria, especially in Òyó, Ògùn, Òǹdó and Òsun states. Yorùbá is also spoken in some parts of Kwara, Kogí and Edo states. It is equally spoken by a large number of speakers in the south - western part of the Benin Republic, while in Togo; it is also natively spoken by certain sections of the population (Oyetade 1998:17).

Oyetade (1998:17) quoting Adetugbo (1967) divided Yorùbá dialects into three major dialect areas according to linguistic and ethno-historical bases. These are first, North-Western Yorùbá (NWY) comprising Òyó, Òsun, Ìbàdàn and the northern part of Ègbá. The second division is South- Eastern Yorùbá (SEY) with Òǹdó, Òwò, Ìjèbú and dialects spoken in and around Òkìtìpupa (i.e. Ìkálè, Ìlàje and Ìjó-Àpóì as representatives). The third dialect group is Central Yorùbá (CY) and it is made up of Ifè, Ìjèsà and Èkìtì. Each dialect grouping has particular features which distinguish it from others. Having examined the Yoruba language, we may as well consider the other language, French, which is also pivot to our discussion in this work.

2.2 French Language

French is a part of a group of languages known as Romance Languages (Italian, Spanish, Portuguese, Romanian) because they descended from Latin, the language of the ancient Romans. Although there are great differences between these language groups, they all nevertheless derive from the same family of languages called Indo-European languages. French is an important world language; it is in fact the 5th intercontinental world language after English, Spanish, Arabic, and Portuguese in terms of its sheer number of speakers who are found in all the five continents. It is the second most important language of the world coming after English, with the two endowed with the potentials and a past history of privileged acceptance and usage in interpersonal, diplomatic, business and socio-cultural relations all over the universe. French is the language with the second largest number of speakers in the European Union (EU), coming after German. It is one of the three languages (with English and Arabic) that are used by the African Union (AU) for its official transactions and publications. It is actively and competently spoken by more than 140 million peoples in the world and gladly learnt and used by another 300 million in non- francophone countries who have been 'somehow' exposed to the learning of French and who can (manage to) express themselves in it.(Ade-Ojo, 2003:3)

It is the second most widely learned language after English and the second most widely taught language after English and is taught on every continent.
From the site; La francophonie dans le monde, it was discovered that:

128 million francophonies: speak French as a native or adopted language fluently and use it on regular basis.
72 million 'partial' francophonies: live in a francophone country but do not speak French regularly, due to limited knowledge.

100 – 110 million students of all ages: do not live in a francophone country but have learned or are learning French in order to communicate with francophone.

It must also be mentioned that French belongs to the enviable Club of 12 of the world's 5440 languages that are spoken by more than 100million International organizations, including the United Nations (UN) and its agencies, in which the knowledge of French is a sine qua non for employment and in which French plays the role of a most indispensable medium of communication for official transactions. It is also a fact that more than a third of the delegates of all the members of United Nations (UN) at the General Assembly are French speaking. Moreover, French is one of the working languages in many international organizations, including: North Atlantic Treaty Organization (NATO), United Nations Educational, Scientific and Cultural Organisation (UNESCO), African Union (AU), Amnesty International (AI), Médicins Sans Frontiers (doctors without border), World Trade Organisation etc. It is, together with English and Arabic, one of the languages of the Islamic Conference as well as the Arab League.

Up to the end of the First World War, French was the only diplomatic language in use in all European countries. It is worthy of note too that, French was for several countries, recognised as the universal language, to the extent that foreign monarchs invited well known French writers to their courts. Among such monarchs were Queen Christina of Sweden (who associated with Descartes), Frederick the Great of Prussia (who invited Voltaire to his court).

Furthermore, within the ECOWAS countries, French is the official language of 8 of the 15 member countries of ECOWAS (after the exit of the Mauritania in December 1999). Not only that, it is equally the official language of 24 of all 53 African countries including the eight of ECOWAS.

According to a demographic projection led by the Université Laval and the Réseau Démographique de l'Agence Universitaire de la Francophonie, French speakers will number approximately 500 million people in 2025 and 650 million people, or approximately 7% of the world's population by 2050. Estimates in 2013 suggested that French speakers will reach 1 billion by 2060. (Wikipedia the free encyclopedia
Nigeria attaches great importance to learning of foreign languages in the educational institutions of the country and French is granted a special status. French language is the second international language after English. French has been adopted as second official language of the country as stated in 1998 National Policy on Education, and from time to time, there are different educational programmes organized by French Embassy to encourage the teaching and learning of the language. Both teachers and learners are always encouraged to have linguistic competence of the language. Communicative competence of learners implies an ability to exercise communicative functions, to understand L2 culture, to comprehend and utilize conventional set expressions like idiomatic expressions in their spoken and written language.

Having said this, this paper will now delve into the theories that serve as underpinning for this wok

3. Theoretical Framework

3.1 Cognitive Linguistics

In CL, metaphor is regarded as one of the several kinds of idealized cognitive model (ICM). According to Lakoff (1987: 68), "*Idealized Cognitive Model is the way in which human beings organize knowledge"* and therefore, it may be postulated as cognitive structures whose purpose is to represent reality from a certain perspective. (Grant and Oswick, 1996) in Njoroge (2015: 59). As a process, metaphor involves combining language and thought to develop new non-literal meaning that enhances our reality. Cognitive linguistics emerged in the 1970s as a reaction against the dominant generative paradigms, and specifically the Generative Grammar and Montague Grammar, which were then dominant in the disciplines of linguistics and philosophy. Cognitive linguistics provides a framework within which metaphors can be described and understood. Cognitive linguists claim that metaphor is not merely a figure of speech, but it is a specific mental and neutral mapping that influences a good deal of how people think, reason and imagine in everyday life. In cognitive linguistics, conceptual metaphor, or cognitive metaphor, refers to the understanding of one idea, or conceptual domain, in terms of another. Since many idiomatic expressions are motivated by metaphor, interpreting their actual meaning sometimes becomes difficult for people. Cognitive linguistics postulates that the meaning of idiom is motivated by conceptual mechanism like metaphors, which implies that researchers should always bear in mind the relations between the conceptual system and the linguistic system (Csabi, 2002: 249 – 54).

Metaphor, as a widespread feature of everyday thought and language (Goalty, 1997:1, Lakoff & Johnson, 1980:10), represents a central issue for both instructors and learners of French as a second language (Sacristán, 2004:115-131). This is particularly so in the teaching of French idioms. Straksiene (2009:13-19) note this of idioms:

Idioms are considered to be one of the hardest and most interesting parts of the English or French vocabulary. On the one hand, they are considered one of the most peculiar parts of the language; on the other hand, they are difficult because of their unpredictable meaning and grammar (p. 13).

From the quotation above, idioms, thus, require special attention in language teaching as they have been identified to be a challenge to both teachers and learners of language. Cooper (1998; 59), for example, notes that the difficulties connected with teaching idioms can be avoided if suitable methods that make the learners more aware of potential problems in using idiomatic language are used

3.2 Conceptual Metaphor Theory

Metaphor is common to all languages and cultures. It plays an important role in everyday life and is grounded in culture. Writers and speakers use metaphor to express abstract, difficult-to-talk-about concepts in term of concrete entities which are easier to understand (Lakoff & Johnson, 1980:99). Metaphorical expressions (MEs, hereafter) are the cream of a language. They reflect the relationship between language and culture. Metaphoricity is the main feature of all human languages. In fact, a language or any form of language, without metaphorical traits is nonexistent (Goalty, 1997in Abass & Ghafel 2011:211). It is not confined to language. It runs through all veins of man's everyday life, including language, thought and action.

Conceptual Metaphor Theory indicates that human thought processes are largely metaphorical, and human conceptual system is structured and defined in a metaphorical way. Therefore, metaphor is defined as cross-domain mapping between source and target domain. A mapping is the systematic correspondence between constituent elements of the source and target domains. The target domain is an abstract domain while the source domain is a concrete concept of which one can have direct sensory experience. This relationship is in the form of 'TARGET DOMAIN IS SOURCE DOMAIN'. They are stored together in the mind (Lan& McGregor 2009: 11-24). However, under different cultures, cultural considerations play a crucial part while conceptual mapping is carried out.

One of the relevances of Conceptual Metaphor Theory is that, it enables people uncover the systematicity in many concepts that were believed to be unstructured (Soranio, 2003: 107 – 122). Second, if the conceptual metaphor pervades the way we think, speak or act, then, it should also have some influence on the way we learn. This is because the Conceptual Metaphor Theory assumes that many motivated idioms are based on conceptual metaphors (Li, 2010: 206 - 210). Similarly, Lakoff and Johnson (1980) posit that idioms are not arbitrary and accidental strings of words, but are totally rooted in human thought. Metaphoricity is therefore, the main feature of all human languages. In fact, a language or any form of language, without metaphorical traits is nonexistent. (Goalty, 1997:1). It is not confined to language. It runs through all veins of man‘s everyday life including language thought and action.

Investigating conceptual metaphoric systems across cultures is enlightening in more than one aspect. It tells us whether the metaphoric concepts that shapen our lives are similar to, or different from the other nations. Abass et al (2011: 211) state that if the same conceptual metaphors are used to structure our lives, despite our belonging to different cultures (in our study French and Yoruba), we are conceptualizing the concept in the same way; and in the case of different conceptual metaphors that structure our lives, the study of our respective metaphoric systems will highlight how we model our reality and how the understanding of these systems may contribute to further intercultural understanding.

To clarify, we can focus on the expression "pot calling the kettle black". It is a metaphorical expression that is used in English when someone who criticizes someone else is as guilty as the person he or she criticizes. The construction of this metaphoric expression originated from the fact that when cooking was done over fire the smoke made cooking pots turn black. In French it is expressed as "la poêle qui se moque du chaudron" while the Yorùbá will say:

"eni tó gbé màálù tó ń dájọ́ ẹni tó gbé adìyẹ"

Literary Translation: someone accusing another person of that which he is quilty of.

The underlying conceptual metaphor for the expression in English is people are things metaphor (pot calling the kettle black) (Kovecses, 2006). The other metaphoric concepts that are embedded in the expression is that BLACK IS BAD and subsequently BEING GUILTY IS BLACK.

Metaphor is not a special use of language, but pervades all interactions (Lakoff & Johnson. 1980, 2000). They claim that metaphor in language is the result of analogical nature of human conceptualization. It is a conceptual phenomenon with external manifestations in everyday language and a key to the metaphorical nature of mind. It is argued that metaphor is conceptual and that a great number of our reasoning and thought processes are guided by metaphorical conceptions although we may not realize it (Lakoff, 1995).

In this connection, our ways of thinking, our experiences and our activities are all a matter of metaphor-phenomena which is more or less automatically dealt with in everyday life.

4. Idioms

Idiomatic expression is defined by different scholars and the majority of these defined idioms as semantically complex, compositionally permanent, morphologically and syntactically fixed. There may be exceptions to the general rule: some idiomatic expressions appear to vary lexically, morphologically and syntactically. But the semantic structure of idioms is not subject to semantic variation (Fellbaum, 2007, cited by Abdramanova 2012:1): it is not derived from the meaning of its constituents.

Dictionary of Language and Linguistics (2008:236) defines idiom thus: a term used in grammar and lexicology to refer to a sequence of words which is semantically and often syntactically restricted, so that they function as a single unit. From a semantic viewpoint, the meanings of the individual words cannot be summed to produce the meaning of the idiomatic expression as a whole. From a syntactic viewpoint, the words often do not permit the usual variability they display in other contexts, e.g. it's raining cats and a dog does not permit variability, it's raining a cat and a dog/dogs and cats. Dictionaries provide rather general and brief descriptions of idioms. Linguistics works, on the other hand, which specialize in this particular field of idioms, take into consideration various aspects of idioms and thus can appear to be more descriptive.

Palmer (1997:98) submits that idioms *"involve collocation of a special kind…the meaning is not related to the meaning of the individual word, but is sometimes (though not always) nearer to the meaning of a single word.*" For instance, kick the bucket which equals die. s. This rather broad understanding of an idiom is more restricted by Moon‘s concept of "*a particular kind of unit that is fixed and semantically opaque or metaphorical, traditionally, not the sum of its parts*" (Moon 4). Kavka (2003:2) understands idioms as "*lexically and syntactically heterogeneous complexes which, on the other hand, work as single forms, further indivisible, and, on the other hand, appear as analyzable syntactic structures, even though, sometimes a little deviant, representing a continuum of various dimensions*".

Crystal (2008:236) defines idioms as:

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Describing idioms further, Crystal (ibid) gives another name of idioms according to some linguists as "*ready made utterances*" because of their lack of internal contrastivity. A point which has attracted considerable discussions on idioms is the extent to which degrees and kinds of idiomaticness can be established. Some idioms do permit a degree of internal change, and are somewhat more literal in meaning than others. For example it's worth her while/the job will be worth my while. This shows that, there may be exceptions to the general rules: some idioms appear to vary lexically, morphologically and syntactically, but semantic structure of idiom is not subject to semantic variation. Buttressing the fact above, Peters (2007:235) in his current research, opines, idioms are not necessarily so fixed in their formulation, but may vary in terms of such things as number and tense without losing their idiomatic identity. For instance; a red herring/red herrings, fell foul of/fallen foul of. Some idioms tolerate a limited amount of lexical alteration for example wreaked/wrought havoc.

4.1 Classification of Idioms

Researchers interested in idiomatic expressions have tried to classify them according to different criteria. The main feature that differentiates between the different kinds of idioms is the degree of idiomacity that an idiom carries. Idiomatic expressions are categorized in a continuum from transparent to opaque called "the spectrum of idiomacity" (Claudia, 2006:5).

4.1.1 Transparent Idioms

These idioms have a very close meaning to that of the literal one. Hence, transparent idioms are usually not difficult to understand and translate, because their meaning can be easily inferred from the meanings of their constituents, both components have a direct meaning but the combination acquires figurative sense. Fernando (1996:35) phraseological combinations are commonly included in this category. E.g. to see the light (to understand).

To see red (to be annoyed)

4.1.2 Semi Transparent Idioms

The idiom usually carries a metaphorical sense that could not be known only through common use. i.e., the meaning of its parts has a little role to play in understanding the entire meaning.
e.g. Break the ice = relieve the tension.

4.1.3 Semi Opaque Idioms/semi idioms

This type refers to those idioms in which the figurative meaning is not joined to that of the constituents words of the idiom. Thus, the expression is separated into two parts; a part with a literal meaning, and another part with a figurative sense. Phraseological unities belong to this category.
e.g. To know the ropes = to know how a particular job should be done.
To pass the buck = to pass responsibility

4.1.4 Opaque Idioms/pure idioms

Opaque idioms are the most difficult type of idioms, because the meaning of the idiom is never that of the sum of the literal meanings of its parts. So, it would be impossible to infer the actual meaning of the idiom from the meaning of its components, because of the presence of items having cultural references. These culture-specific items have a great influence on the comprehensibility of idiomatic expressions.
e.g To burn one's boat = to make retreat impossible
Kick the bucket = to die
Spill the beans = reveal a secret.

4.2. Characteristics of Idioms

Claudia (2006:5) identifies certain features which are essential in the recognition of idioms. Some of these features are:

4.2.1 Alteration of Grammatical Rules

The idiomatic expression is not always grammatical, but it is established, accepted and used by native speakers of the language with a fixed structures and meaning. For example:
It's ages since we met (singular with a plural nouns)

4.2.2 Conventional Phrases

Idioms are special expression which are almost known and agreed by all the members of a particular community.
E.g. How are you doing? (Expression used to ask someone about his health).

Once in a blue moon (rarely, infrequently).

4.2.3 Alteration of Word Order

Idiomatic expressions in English, usually, do not respect the English word order.

E.g It may be well ahead of time (normal word order)

It may well be ahead of time (probably): idiomatic expression.

4.2.4 Figurativeness

The main feature that characterizes idiomatic expressions is that the words are used metaphorically. Therefore, the surface has a little role to play in understanding the meaning of the whole expression. For example, in 'to bury the hatchet', meaning "to become friendly again after a disagreement", the meanings of the words "to bury" and "the hatchet" are different from the meaning of the whole expression.

4.2.5 Phrasal Verbs

Phrasal verbs are the most common type of idioms in English. Many of them carry idiomatic meanings that cannot be inferred from the form, unless the phrase is already known.

E.g After war began, the two countries broke off diplomatic relations (discontinue).

Most automobile companies bring out modals each year (to show or introduce).

In addition to all these features that are important in the recognition of idioms, Baker (1992: 63 and Palmer 1997: 59) identify the grammatical and syntactic restrictions of idioms. For them, a speaker or a writer cannot normally do any of the following with an idiom:

4.2.5.1. Addition: A large number of idioms contain a verb and a noun, but although the verb may be placed in the past tense, the number of the noun can never be changed. For instance, there can be "kick/kicked the bucket, but not *kick the buckets, put on good face but not *put on good faces. Adding any word to an idiomatic expression would alter its meaning, or remove its idiomatic sense. Thus, adding the adverb 'very' to the adjective 'red' in 'red herring' (very red herring) affects the figurativeness of its meaning completely.

4.2.5.2. Deletion: Deleting the adjective 'sweet' and the article 'the' from the expressions have a sweet tooth and spill the beans would change totally their meanings. Hence (* have a tooth and *spill beans) have no idiomatic sense.

4.2.5.3. Substitution: Idioms accept no replacement of words even if those words are synonyms. For example, "the long and short of it" means the basic facts of a situation. The adjective 'long' cannot be substituted by another adjective, like tall; despite they have nearly the same meaning.

4.2.5.4. Modification: Any change in the grammatical structure of an idiom leads to the destruction of the idiom's meaning. For instance the expression (*stock and barrel lock) is no more idiomatic because of the altered order of the items in the expression 'lock, stock and barrel' completely.

4.2.5.5 Comparative: Adding the comparative form "er" to the adjective 'hot' in the expression 'be in hot water" changes the conventional sense of the idiom which has the meaning of 'be in trouble'. Palmer (1997:58) also adds that adjective cannot be comparative as in *redder herring.

4.2.5.6. Passive: Some idioms according to Palmer (ibid) have passives, but others do not. For instance, there could be "the law was laid down", "the beans have been spilled" are all right (though some may question the latter) but * the bucket was kicked is not allowed. But in no case could we say: itwas the-beans that were spilled, law that was laid down, and bucket that was kicked).

The restrictions vary from idiom to idiom. Some are more restricted or 'frozen' than others. All these restrictions should be taken into consideration since they affect the degree of idiomaticity of lexical items, and they may remove their main features of figurativeness

4.3 Functions of Idioms

Knowledge of idiomatic expressions will ensure fluency in communication, comprehension of texts and will develop verbal and written communication skills (Irujo, 1986:287-304).

As a part of national cultural inheritance, idioms will assist in the development of cultural and intercultural knowledge and enhance learners' awareness of the ways native speakers conceptualize the surrounding world and their experiences (Yorio 1980:433-422; Yano 1998: 129-137).

Many idiomatic expressions contain metaphors in their structure; familiarity with those expressions will provide an insight into the way and the nature of thinking of native speakers (Abdramanova 2012:5).

As a part of Lexis, "*idioms can serve as additional means of learning vocabulary, practicing grammar* *and improving pronunciation skills*". Thus, the importance of idioms should be accordingly estimated as far as they serve as an additional instrument for learners in obtaining L2 competence and awareness, in acquiring conversational fluency skills, and understanding the culture of the target language.

5. Yoruba Idiomatic expressions

Yorùbá language like other languages such as English and French is rich in idiomatic expressions and lends itself easily in the hands of those who know the language. Idiomatic expressions occupy a unique place in friendly, family and societal conversations, Their importance cannot be over emphasized because they add beauty to the speech that employ them, give them more knowledge and wisdom, make words better and clearer etc. Some examples of idiomatic expressions in Yoruba are:

Fera ku= to be pregnant
Rugi oyin= to be in trouble
Ta teru nipa= to die
Fori jale agbon= in trouble
Je ori ahun= stingy
Akara tu sepo= the secret has been leaked
Tu ifun oro= Make unnecessary enquiry.

6. French Idiomatic expressions

French is a highly idiomatic language, relying on many culturally-specific phrases to communicate meaning. The French word for idiom, "idiotisme" which can also mean "idiocy", is perhaps highly appropriate, since the figurative, metaphorical meanings of many French phrases are often bizarre and comic.
Some examples of French idioms are:

Avoir la main haute= to have upper hand
Avoir un poil dans la main= to be lazy
Rire jaune= False laugh
Voir la vie en rose
Avoir du sang bleu

The above examples signify sampled idiomatic expressions in both languages (Yoruba and French), we can now go ahead to compare the use of idioms in both languages.

7. Structural Comparison of French and Yoruba Idioms

French and Yorùbá languages belong to different language families (Indo-European and Niger-Congo family). Therefore, there are certain differences in the way idioms are structured, perceived and used in the two languages. Those differences are caused by geographical, historical, political, social and cultural features of the two countries.

Structural Comparison of French and Yoruba Idioms

Group A

S/N	Yorùbá	French	Meaning of the expressions
1	Wà ní ìrọwọ́ rọsẹ̀ V + Prep + adv	Etre dans ses roses V + prep + N	A state of happiness/ be at ease
2	Fi òòlù lù V + N + V	Donner le feu vert V + N + adj.	To authorise or to approve something
3	Wò tìkà – tẹ̀gbin V + adv.	Faire un oeil noir V + N + adj	A disapproval look
4	Tú kẹ̀kẹ́ ọ̀rọ̀ V + N + N	Parler son cœur V + N	To speak for a long time on an issue
5	Tẹ ọká n'ìrù mọ́lẹ̀ V + N + N + N	Tirer le diable par la queue. V + N + N	To cause a problem for one self

Giving a close attention to the table above, it is discovered that, the idiomatic expressions in both languages have similar characteristics but differ structurally. To first talk about their similarity, the Yorùbá idiomatic expressions started with ordinary verbs and this could also be said of the French idiomatic expressions.

Group B

The categories of idiomatic expressions in this group are those with verb-nominal combinations. Their examples can be seen in the table below

S/N	Yorùbá	French	Meaning of the expressions
1	Wàjà (wọ + àjà) V	Casser sa pipe V + N	To die.
2	Lawọ́ (là+ ọwó) V.	Avoir le cœur sur la main. V + N + N	To be generous.

3	Fara ya (fa + ara) V + vb.	Voir rouge. V + adv.	To be angry.
4	Yínmú (yín + imú) V	Avoir quelqu'un dans le nez V + N + N	To despise someone.
5	Rẹ́rìn ín ìyàngì (rín +èrin) V + adv.	Rire jaune V + adv	An ungenuine laughter
6	Sọjú abẹ níìkó (sọ+ojú) V + N + N	Appeler un chat un chat V + N + N	To go straight to the point that matters in a case.
7	Bẹsẹ̀ sọ̀rọ̀ (bá+ẹsẹ) V. + V	Prendre ses jambes à son cou. V. + N. + N.	To run away from a place.

From the above examples, the verb nominal combinations take their cognate objects which are nouns. We can see here that, assimilation and contraction have taken place in the examples. Bámgbósé (1986:24) called these verbs "verb-nominal combinations" because verb-nominal combinations are written as single words in Yorùbá orthography, e.g. "lówó"(to be rich) and "korin" (to sing), and also very often because of the English translation of the combinations, many traditional writers on Yorùbá language regard these contracted verb-nominal combinations as verbs. (Bámgbósé, 1986: 24). The French idiomatic expressions in this second group also started with verbs in infinitive forms placed at the beginning of the sentence which is the same in Yorùbá but the cognate objects were not joined together with them.

A comparative analysis of idioms as seen above is based on a comparison of a source and target language with the aim of finding parallel lexical items. According to Kvetko (*Frazeológia 101*), idioms of two different languages can be approached either from the systematic linguistic point of view (contrastive approach) or from the point of view of translating idioms in litetrary texts (translation approach).

In the contrastive approach, idioms of L1 are compared with idiom of L2, the focus being placed on the mutual equivalence and language interference. Differences may occur in the form, context, meaning and usage of individual words and expressions. Constrative phraseology reveals that when comparing idioms of two different languages, two types of equivalents are recognized – phraseological or non – phraseological (word, collocation or periphrasis). An idiom either has its idiomatic counterpart in the target language or an idiomatic equivalent is not available because it either does not exist or the reality described by the idiom is not known in the target language. Such an idiom can be then substituted by a non – idiomatic counterpart, periphrasis or calque. As far as the degree of equivalence is concerned, Kvetko proposes three basic types:

Absolute equivalence – idioms that literaly correspond in several languages and come from the same source allowing for some variations, however, mutual correspondence prevails.

Relative equivalence – idioms have identical or very close meaning on different lexical item.

Non equivalence – idioms that do not have their idiomatic equivalent and need to be substituted by a word, collocation or description.

Within the sphere of absolute and relative equivalence, Kvetko further distinguishes between the identical and close equivalence on the one hand, and partially and totally differentiated equivalent on the other hand (*Frazeológia* 103).

Based on Kveto's broad distinction and with regard to the continuum of absolute and relative equivalence, the degree of similarities and differences between the idiomatic expressions has been explored in this thesis .Based on the above explanation given in the text mentioned above, there is a relative equivalence between the Yorùbá idioms and their French counterparts. They have identical meanings but different lexical items.

8. Conclusion

Metaphorical expressions (MEs, hereafter) are the cream of a language. They reflect the relationship between language and culture. Metaphoricity is the main feature of all human languages. In fact, a language or any form of language, without metaphorical traits is nonexistent (Goalty, 1997in Abass & Ghafel 2011:211). It is not confined to language. It runs through all veins of man's everyday life, including language, thought and action.

Idiomatic expressions as a part of metaphorical expressions, on the one hand, are considered as one of the most peculiar parts of the language; and on the other hand, they are difficult because of their unpredictable meaning and grammar. The meaning of the idiomatic expressions goes beyond the meaning of each word. Idiomatic expressions, thus, require special attention in language teaching as they have been identified to be a challenge to both teachers and learners of French. It is equally discovered that, idiomatic expressions can express similar realities, aims and objectives in the two languages but their structures and lexical items may differ. The socio-cultural and socio-linguistic realities were taken into consideration.

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A Discourse on Efficacy of Dance Competitions in Television Reality Shows in Nigeria

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Abstract. Dances have been an important aspect of human culture for centuries, with different styles and traditions evolving over time. In recent years, competition dance has become increasingly popular, with dance reality shows such as *So You Think You Can Dance, Dancing with the Stars, and World of Dance, Strictly Come Dancing, Maltina Dance All*, etc attracting large audiences. These shows feature dancers competing against each other, with the ultimate goal of winning a prize and achieving recognition. Dance reality shows in Nigeria since its inception has been tremendous and dynamic as it concerns both participants (dancers) and audience across the country. It has made significant landmarks and has been able to help participants in diverse ways despite its competitiveness. This act of competition is what makes a Nigerian survive amidst where and what they do in contemporary Nigeria. The study identified diverse styles, techniques, and trends in the dance and examined the efficacy of dance in social-cultural well-being of the society. This research adopted the content analysis approach in its examination of dance the within the context of dance reality shows. It employed the data to analyse the influence of dance reality shows in Nigeria thus far as it will seek to gain insight into dance arts among competing participants, viewers and the wider dance community. The research concludes that change is dynamic and as globalization continues to greet the universe, transformation in all facets of life and society is inevitable and dance as well as dancing is not an exemption.

Keywords: Discourse, Nigerian Dance Competitions, Reality Television Shows

1. Introduction

Dance has been an integral part of various Nigerian cultures, serving as a means of communication, celebration, storytelling, and preserving cultural heritage. It plays a vital role in social gatherings, ceremonies, festivals, and traditional rituals. Additionally, dance serves as a form of cultural expression, allowing individuals to connect with their roots and showcase their unique identities. The historical and cultural significance of dance in Nigeria can be traced back to ancient times. According to Ogunleye (2018), dance has been:

…an essential component of Nigerian culture for centuries. It is deeply rooted in the traditions and customs of various ethnic groups across the country. Dance serves as a means of communication, enabling individuals to express emotions, convey messages, and tell stories within their communities.

In corroboration, Bamidele (2016) views that, "in Nigeria, dance is an integral part of social gatherings and ceremonies. It is performed during weddings, festivals, funerals, and other important events. These occasions provide opportunities for individuals to come together, celebrate, and strengthen social bonds through dance". Dance also plays a crucial role in traditional rituals and religious practices, symbolizing spiritual connection, invoking ancestral spirits, and invoking blessings. Furthermore, dance serves as a form of cultural expression and identity; it allows individuals to showcase their unique cultural heritage and personal experiences. Explaining further, Egudu (2016) submits that:

…different Nigerian ethnic groups have their distinct dance styles, rhythms, and movements that reflect their history, values, and beliefs. For example, the Yoruba people are known for their energetic and rhythmic dances such as Bata and Sakara, while the Igbo people have dances like Egwu and Ekpe.

Moreover, dance in Nigeria has evolved over time, incorporating elements from various cultures and embracing contemporary influences. This fusion of traditional and modern dance styles has contributed to the dynamism and richness of Nigerian dance forms. Dance has become a platform for artistic innovation, allowing choreographers and performers to experiment with new movements, music, and costumes while preserving cultural integrity.

Dance as a dynamic and ever-growing art has the capacity to be relevant in any society even in our present-day Nigeria. Supporting this, P.M. Monyeh (2007) submits that:

The relevance of dance art in the life of a nation is not disputable taking into cognizance that a healthy body is a tool for growth and development of a nation in the areas of infrastructural development. Prepare the individual for a good and healthy living as you prepare a nation for progress is a truism. This implies that conducive environment must be created for development to take place. Development has been the concern of every society. It has been the issue of global concern.

The above comment of Monyeh goes a long way to explain the contributions dance can create in the life of the individual and groups as well as the nation at large. To this effect, dance can be regarded as a form of social empowerment and the relationship both have shared in Nigeria has been very tremendous over the past ten (10) years. This bond between dance and evolving development in Nigeria has resulted to various dance musical videos, dance styles and genres, dance reality shows and dance competitions across the nation. Dance has been an integral part of Nigerian culture for centuries, with various traditional dances passed down from generation to generation. In recent years, competition dance has become increasingly popular in Nigeria, with dance reality shows such as *Nigeria's Got Talent, Dance With Peter, and Maltina Dance All, Malta Guinness Street Dance* etc. These dance reality shows emerged and are primarily designed to showcase the talent of young and aspiring dancers who compete against each other for a chance to win a prize. However, there are concerns about the impact of these shows on the physical and mental health of the contestants, as well as the dance industry as a whole.

Competition dance in Nigeria has been both praised and criticized within the dance community. On one hand, it provides a platform for dancers to showcase their skills and creativity, and can be a source of inspiration for aspiring dancers. On the other hand, the emphasis on winning and physical perfection can create a toxic environment that is detrimental to the well-being of dancers, and can perpetuate harmful stereotypes about the dance world. Several studies have examined the impact of competition dance on dancers and the dance community in Nigeria. Maltina Dance All reality show has contributed to the growth and development of dance in Nigeria, by providing a platform for dancers to showcase their skills and promoting the art form to a wider audience. In addition, Brown (2018) examined the impact of dance reality shows on the physical and mental health of Nigerian dancers. The study found that "the pressure to perform and win can lead to physical injuries, psychological stress, and burnout among dancers". In another view, Jones (2020) analyzed the phenomenon of *Dance Moms*, a reality TV show that follows the lives of young dancers and their families as they compete in dance competitions. The study found that "the show perpetuated harmful stereotypes about dance, such as the idea that dances is only for girls and that dancers must prioritize winning over everything else". However, Hill (2005) examined the representation of dance in the media, including reality TV shows. The study found that dance is "often framed in a way that emphasizes spectacle and entertainment value over artistic merit, and that this can have a negative impact on the way dance is perceived by the general public". Also, LaBoskey (2016) examined competition in dance education from a social learning theory perspective. The study found that "competition can have both positive and negative effects on student motivation and achievement, and that it is important to consider the social context in which competition takes place".

The investigation into the impact of competition dance/dancing in Nigeria as portrayed in selected dance reality shows aims to build on this previous research and provide a more comprehensive understanding of the role of competition in the Nigerian dance world. Competition dance/dancing in reality TV shows such as *So You Think You Can Dance, Dancing with the Stars, Maltina Dance All, and World of Dance* etc have been a tremendous platform for dancers and lovers of dancers over the past years. These shows create competitive environment that is significant on dancers and the dance community as a whole. While some argue that these shows promote the art of dance and provide opportunities for aspiring dancers, others criticize them for perpetuating harmful stereotypes and creating an unrealistic view of the dance world. Competition dance/dancing, as portrayed in reality TV shows, have been a topic of debate in the dance community. On one hand, Jones (2020) submits that "these shows provide exposure and opportunities for dancers to showcase their talents to a wider audience, gain recognition, and even launch their careers in the industry". Additionally, they provide entertainment and education for audiences who may not have otherwise been exposed to dance as an art form. On the other hand, Hill (2005) explains that "the competitive nature of these shows can create a toxic environment for dancers and perpetuate harmful stereotypes about the dance world". The pressure to perform and win can lead to physical and emotional stress, and the emphasis on beauty and physical ability can reinforce damaging ideals of body image and physical perfection. Furthermore, these shows may present an unrealistic portrayal of the dance industry; creating a false narrative that success in the industry is achieved solely through winning competitions and achieving fame. This can lead to unrealistic expectations for aspiring dancers, and create a competitive culture that undermines the collaborative nature of dance as an art form.

2. Theoretical Framework

Sociology of the body is a suitable theoretical framework that examines the ways in which the body is socially constructed and how it shapes our experiences and interactions (Miller, 2023). This framework can be applied in the discourse of dance in the area of dance reality shows in Nigeria, a country with a rich and diverse dance culture. Using the sociology of the body as a theoretical framework, researchers can explore the ways in which dance shapes the experiences of performers and viewers alike and how it contributes to the formation of cultural norms and values related to the body. This involve examining the ways in which dance influences the ways in which people perceive and understand the body, including issues related to gender, race, and ethnicity. For example, researchers can analyze the ways in which dance performances on reality TV shows in Nigeria construct and reinforce gender norms, such as the expectation that female dancers should be graceful and feminine, while male dancers should be strong and athletic. They can also explore how race and ethnicity intersect with dance and reality TV, including issues related to representation and stereotyping. Moreover, researchers can also analyze the ways in which dance education is affected by the popularity of dance reality TV shows in Nigeria. Aspiring dancers may seek out training in various dance styles in order to compete on these shows, leading to changes in dance education and training programs.

3. Relationship of Dance-to-Dance Reality Television Shows in Nigeria

Dance reality shows have become an integral part of the entertainment industry, captivating diverse audiences with their combination of talent, competition, and captivating performances. These shows have not only transformed the way dance is showcased and celebrated but also created a unique and robust relationship between the art of dance and the realm of reality television as well as the screen in general. It is important to note that the relationship dance shares with dance reality television shows are immeasurable especially as it concerns the dancers or participants and the viewers at large. By examining the profound relationship between dance and reality TV, one can gain a deeper understanding of how these shows have shaped the landscape of dance and its perception in popular culture. From the thrilling dance competitions to the emotional journeys of the contestants, there exits complex web or mutual relationship between dance and reality shows. It can also be adjudged to be inseparable especially in the face of globalization, industrialization and its unique dynamics and influences that it has made so far in the contemporary entertainment sector.

Dance and reality shows have captivating audiences worldwide with its power, grace, and entertainment value. The role of dance in reality TV shoes and its influence on both the participants and viewers can be likened to a ground breaking platform for both individuals and groups. Dance reality television shows have as well created a platform to give back to the populace in a given community, a reward through the art of dance as Onwuekwe (2011) opines that "every society has her own characteristic dancing culture, the physical and psychological effects of dance enable it to serve many functions". Some of these functions such as social and economic empowerment as well as inter-ethnic relationship are very prevalent in dance reality television shows. The importance of dance in any society cannot be overemphasized. In the first place, dance can be seen as an agent of bringing people together. Once a group of dancers are performing, naturally people gather to watch. In line with the above view, Enekwe (1991) posits that dance:

...serves a vital function in human society to achieve social cohesion or togetherness, causing them to feel a deep sense of communion with each other. As a result, people are liberated from the bonds of individuality.., societies whose traditional values are still intact tend to value the cohesive or unifying effects of the dance.

In addition, Smith (2019) submits that "the inclusion of dance in reality shows provides aspiring dancers with a platform to showcase their talent, while also contributing to the overall popularity of the genre".

One of the primary reasons for the prevalence of dance in reality shows is the emotional and visual appeal it brings to the screen. "Dance is a powerful form of self-expression that can convey a wide range of emotions, tell compelling stories, and captivate audiences" (Jones, 2020). "The incorporation of dance into reality programs adds an element of excitement, drama, and spectacle, making the shows more engaging for viewers" (Brown, 2018). "Dance sequences are often choreographed to be visually stunning, employing intricate movements, synchronization, and artistic interpretations to leave a lasting impression on the audience" (Davis, 2021). Moreover, dance competitions in reality shows provide a platform for aspiring dancers to showcase their skills and receive recognition for their talent. "The competitive nature of these programs adds an extra layer of intensity and pressure, as participants strive to outperform each other and impress the judges" (White, 2022). "This format not only gives dancers the opportunity to gain exposure but also offers them a chance to receive valuable feedback and guidance from industry professionals" (Thompson, 2017). In addition to the personal benefits for the participants, dance reality shows have also contributed to the overall popularity and commercial success of the dance industry. "These programs have played a significant role in promoting different dance styles and techniques, bringing them into the mainstream and expanding their reach" (Miller, 2023). "As a result, dance has become more accessible and appreciated by a broader audience, leading to increased interest in dance classes, workshops, and performances" (Johnson, 2019). Dance competitions in reality shows, adds emotional depth, visual appeal, and entertainment value. Dance competitions in reality TV provide a platform for aspiring dancers to showcase their talent and gain recognition, contributing to the popularity of the genre.

4. Competition Dance / Dancing in Dance Reality Shows in Nigeria

Competition dancing in Nigeria has a rich history that reflects the country's diverse cultural heritage. Dance has always been an integral part of Nigerian culture, serving as a means of communication, celebration, and expression. Over the years, competition dancing has evolved into a popular and organized activity, showcasing various dance styles and attracting participants and audiences from across the country. The emergence of globalization, industrialization and the quest for contemporary survival has been a propellant for dance reality shows to give back to the society. Ultimately, competition dance on dancers' careers depends on their talent, dedication, and continuous growth within the industry. These aspects of dance reality shows have great influence amongst both participants and audience such as the following.

5. Competition Dance on Dancers' Well-being

The research findings indicated that competition dancing has both positive and negative impacts on the physical, emotional, and mental well-being of dancers in Nigeria. On one hand, the physical demands of competition dance enhance dancers' physical fitness, strength, and coordination. It promotes discipline, self-confidence, teamwork, and self-expression. However, the intense training and performance pressures associated with competition dance can also lead to physical injuries, burnout, stress, and emotional challenges. Dancers often face the pressure to meet high standards and expectations, which may affect their mental well-being. Competition dance has a complex impact on the well-being of dancers in Nigeria, encompassing both positive and negative aspects.

On the positive side, the physical demands of competition dance contribute to the overall physical fitness and well-being of dancers. "Through rigorous training and regular practice, dancers develop strength, flexibility, endurance, and improved motor coordination" (Ameh, 2018). "This physical activity promotes a healthy lifestyle and can have positive effects on cardiovascular health, muscular strength, and overall physical well-being" (Olaogun, 2018). Furthermore, competition dance fosters discipline and perseverance among dancers. The dedication required to master complex routines and techniques instills discipline and time-management skills. This discipline extends beyond dance and can positively influence other areas of dancers' lives, such as academics or professional pursuits. Moreover, competition dance provides a platform for self-expression and boosts dancers' self-confidence. "By performing in front of an audience and receiving recognition for their talent, dancers gain a sense of accomplishment and validation" (Olaogun, 2018). This enhanced self-confidence can positively impact their overall self-esteem and self-perception. In analyzing competition dance on well-being, it is crucial to prioritize the implementation of proper training techniques, injury prevention measures, and mental health support systems for dancers. Creating a supportive and nurturing environment that emphasizes both physical and mental well-being is essential to ensure the overall health and long-term sustainability of dancers in the competition dance context.

6. Competition Dance on the Nigerian Society and Cultural Attitudes

The research findings indicated that competition dance has a considerable acceptance on the wider Nigerian society, particularly in shaping cultural attitudes towards dance. By showcasing diverse dance styles, fusing traditional and contemporary elements, and promoting cultural exchange, competition dance has contributed to the preservation and revitalization of Nigerian cultural heritage. It has also challenged stereotypes and cultural biases, promoting inclusivity, diversity, and cultural appreciation. Furthermore, the popularity of dance reality shows has led to increased viewership, engagement, and interest in dance as an art form, thereby elevating its societal status.

Competition dance in Nigeria has a significant impact on the wider society, influencing cultural attitudes towards dance and fostering cultural preservation and appreciation. One of the key impacts of competition dance is its role in preserving and revitalizing Nigerian cultural heritage. "Dance reality shows provide a platform for dancers to showcase diverse dance styles that represent various ethnic groups and cultural traditions in Nigeria" (Clark, 2018). Through these shows, traditional dances are brought to the forefront, allowing them to be celebrated, shared, and passed down to future generations. By incorporating traditional elements into their performances, dancers honor and preserve the rich cultural heritage of Nigeria.

Competition dance also acts as a catalyst for cultural exchange and fusion. It provides an opportunity for dancers to experiment with the fusion of traditional and contemporary dance styles, creating unique and innovative performances. This blending of different dance forms encourages the evolution of Nigerian dance and contributes to the dynamism and richness of the country's cultural landscape. By showcasing a diverse range of dancers, competition dance promotes cultural appreciation and understanding among the wider Nigerian society. The wide audience reach of these shows has led to a broader appreciation for dance among the general public. More people are exposed to the beauty, skill, and creativity involved in dance, leading to a heightened societal recognition of dance as a legitimate and valued art form.

7. Conclusion

Competition dance in Nigeria has over the years received praise within the dance community. While it offers a platform for dancers to showcase their skills and inspires aspiring dancers, the right perception to self development and nation building as it concerns interaction amongst participants is important to the society. The role of dance in dance reality shows cannot be undermined. It examines the inclusion of dance as a prominent feature in many reality TV programs. These shows provide a platform for dancers to compete against one another. Dance competitions in reality shows have captivated audiences and contributed to the popularity of the genre.

Also, the influence of dance reality shows on competition dance as it relates to dance reality shows have shaped the landscape of competitive dancing by introducing new styles, techniques, and trends. Competition dance has made a significant impact on various aspects of Nigerian society. It has contributed to the preservation and evolution of dance as an art form, provided career opportunities for dancers, and influenced cultural attitudes towards dance. However, it is crucial to address the physical and mental well-being of dancers and ensure that competition dance continues to foster a supportive and inclusive environment. By recognizing and exploring the multifaceted impacts of competition dance, stakeholders can work towards maximizing its benefits and mitigating any potential challenges for the betterment of the dance community in Nigeria.

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Marital Philosophy and Home Value among the Annang of Nigeria: An Exploration of Selected Proverbs

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Abstract. Marital philosophies and home values are essential components of all living and progressive societies. They are potentiality used to create an enabling, sustainable and conducive environment and otherwise depending on their constituents and how they are applied on day-to-day interactions. A society devoid of the right marital philosophies may tend towards adopting negative home values that may ruin families, homes and the society at large. There are various factors that are responsible for one's choices of ideal marital philosophies and home values for sustainable family life and the society. This study therefore examines marital philosophies and home values encapsulated in the linguistically rich Annang proverbs from Akwa-Ibom, Nigeria. MAK Halliday's Systemic Functional Grammar (and specifically the interpersonal metafunction) is adopted as our theoretical framework for the data analysis. Data were randomly selected from current Annang proverbs used in daily communicative purposes. This work adopts a qualitative (exploratory) research design; eleven (11) proverbs were randomly selected, presented and analysed. We posit that proverbs are capsules of knowledge that marital philosophies and family values are enveloped. They can, and actually do serve as regulators of behaviours and moral templates upon which marital philosophes and home values are built. With the data of proverbs drawn from Annang cultures and their corresponding English translations, we attempt to demonstrate the relevance of these cultural-linguistic tools in the reformation of character, value re-orientation and social redemption of man and his environment.

Keywords: Cultural linguistic tools, Corresponding English translation, marital philosophies, home values, interpersonal functions

1. Introduction

Marital philosophies and home values are crucial elements that are embedded in the proverbs of the Annang people of Akwa-Ibom, South-South Nigeria. They (marital philosophies and home values) are prominent determinants of societal harmony (Aristotle 330 as cited on Standford online Encyclopadia 2009) or destabilization depending on their components and how they are applied. The choice of one's marital system of beliefs and home ethics indicates the choice of a either a peaceful or a violent marriage, home or the society. In other words, whatever is deposited (made up) and expressed in marriage and home, possesses the potential and capacity to affect the family, home and the society at large either positively or negatively. Every behaviour, attitude, lifestyle and aspirations found in the society are actually products on marriages and homes. Whatever premium one places on either marriage or home will determine the actions and the activities that surround such a union and home.

Marital philosophies are individuals' beliefs about marriage and practices; they are countless marital philosophies as there are innumerable homes in the society. Some of these philosophies centre on cohabitation, "living together without being married" (Haralambos & Langley 2003); this is freely practised by many people in every society today. Forced marriage, child marriage, arranged marriage, monogamy (a defeat on the female sex" Friedrich Engels 1820-1895), polygamy, same sex marriage, extra-marital sex, divorce, marriage restrictions and obligations, single parenting, polyandry, religious, cultural and philosophical views that shape family resemblance concept, and many others, are some marital philosophies in practice in our society today. Each of these beliefs has the potentials of affecting marriages, families and homes positively or negatively.

The standpoints of the ancient philosophers such as Plato, Aristotle (as cited on Standford online Encyclopadia 2009) and their contemporaries; Christian philosophers such as St Augustine and St Paul's (on the view that marriage is not based on political or economic gains ; and sex outside marriage as sin as Standford online Encyclopedia (2009) posits; historical view (on marriage as economic and political union) , feminist approaches (some of which advocate the abolition of the legal status on marriage, Merz 2010) and contemporary views on marriage, just to mention but few, have been the major societal debates over the years. Plato considers marriage as capable of transferring private natural love to public consumptions; and marital roles as structured by gender roles. The new natural law views marriage as hinges on procreative union (George 2000, Lee, 2008, Girgis et al 2001); so, marriage is basically meant for reproductive purposes. Again, Mohr (2005) maintains the there are liberal principles of justices which state that there should be equal treatment and equal opportunity in marriage; hence same-sex marriage is said to be fundamental.

In Nigeria, the concept of homo-marriage is alien to us. Nigerian societies still frank at lesbianism and "gayism"; and views these as aberrations, states of complete insanity and total deviation against the law and policies of God and man. To the best of our knowledge there are no cases of covert same-sex marriages in Nigeria let alone legalized forms.

Beside marital philosophy is the concept of home value. Many scholars (such as Bahaj et al 2017) have discussed extensively home values based on physical home values that relate to real estate matters, home size, and location, age of neighbours, developments and amenities. Our focus is not on real estate matters or physical homes but to investigate the "ethical principles" (Roberts 2009) and beliefs prevalent in families in Nigeria. It is commonly said that charity begins at home and otherwise, bad life style also begins at home. A family with positive home values will eventually transfer them to the society. The same is obtainable from a family with negative home values. The transports of these home values ultimately determine the nature of the society.

To explore the concepts of marital philosophy and home values, we employ Annang proverbs (the rich linguistic repositories of wisdom and knowledge) used for daily interactions and transactions of businesses among the Annang people and others. Our choice is in tandem with Jegede (2018) who submits that proverbs are "dynamic mode of discourse" (18) used in interpersonal communication among people. In this research, Annang's proverbs are applied to unearth their inherent, implicit and implied marital philosophies and home values embellished in day-to-day interactions and transactions.

We adopt MAK Halliday's interpersonal metafunction as our research review framework. Some elements of Hallidayian's Interpersonal metafunction are mood, predicator, complement, residue, adjunct (circumstantial, interpersonal, and textual) mode types, (such as declaratives, polar, interrogative, tagged declarative, elliptical clause, minor and non-finite clauses), polarity and modality (modalisation and modulation). Types of modal are also expressed in line with different values of high, medial and low (Emilia 2014). This work focuses on the major elements as indicated in the table below.

Our argument in this paper is that the choice of proverbs can be helpful in correcting defected marital philosophies and home values that may metamorphosed into indecent and troublous marriages and home values; hence negative societal values. Such corrections may be based on constant application of idealistic, decent and appropriate marital beliefs, home principles and home values through the use of proverbs in daily interactions and communications. We believe that this approach may salvage some marital decadences and defective home values (if applied).

This work attempts to explore marital philosophy and home values as reflected in Annang proverbs with a view to ensuring that these philosophies and values are not relegated to the background even in our contemporary days. We believe that it is actually from marriages that families are built and good families would generate positive home values which are transferred to the society. The society therefore imbibes these (positive philosophies and values) and remind harmonious and habitable for its citizens.

2. Marital Philosophy

Marriage, "a voluntary personal union" (Girgis 2011) between people, a "prominent institution regulating sex, reproduction, and family life" (Stanford Encyclopedia 2009) is a very important institution that relates to sex, child reproduction and family life, economic and political issues and enshrined with a lot of philosophies. It is a "legal contract and civil status, a religious rite, and a social practice, all of which vary by legal jurisdiction, religious doctrine and culture" (Brake 2019) It has different philosophies determined my cultural norms and values of individual societies. Same-sex marriage, extra marital sex, polygamy, polyandry, transferred marriage, divorce and remarry, etc

Transferred marriage is a traditional marriage based on some cultures that focuses on the fact that a woman is married to the whole family. So, if the husband dies, she automatically gets married to the brother or any relations of the deceased husband. Another form of transferred marriage is where some cultures mandate friends to give out their wives to their best friends to sleep with, anytime their best friends visit them.

It is worth adding that marriage an institution that is guided by institutional laws and obligations is saddled with many marital controversies. These sometimes arise through conflicting ideas, opinions and various cultural norms and values that surround marriages.

3. Home values

Every home has its ethics, beliefs, norms and values that its hinges on. Home or family values, according to (Ballew 2011) are the set of moral, attitudes that concern family issues. It is often said that charity begins at home. Whatever a child sees the members of the family doing can easily be adopted by that child. It is ideal to lay down good principles for the upcoming generations to practice. Home values are the patterns that each family follows and lay down from generation to generation.

4. Systemic Functional Grammar

Systemic-Functional Linguistics (SFL) is one of the major globally used linguistic functional approach "developed mainly by M.A.K. Halliday in 1960s, and later in Australia' (O'Donnell, 2012). It focuses on "people using the language to construct and interpret meaning"(Montes, Barbozo & Olascoago 2014); and " deeply concerned with the purposes of languages use (Nordquist 2011) and how people " choose languages from the language system and organise them in a certain form" (Yan & Longfeng 2021). It considers language as "a massive network of interlocking systems of choices" (Briones 2016), the systemic and functional aspects of language centre on meanings. SFL maintains that "language simultaneously performs three social functions" (Manusya 2017: 4) or metafunctions namely, the ideational, the textual and the interpersonal.

MAK Halliday (2004) examines his lexicogrammar into metafunctions, namely, the ideational, textual and interpersonal metafunctions. The ideational metafunctions deal with clauses as representations and our consciousness of our natural world; the textual metafunction investigates the verbal worlds and specifically the texts while the interpersonal metafunctions deal with the context of situation. Text is analysis in four ways namely the context, semantics, lexico-grammar and phonology. Context is very important in SFL; Mathiessen & Halliday 1997 as cited in Almurashi (2016) identify each metafunction analyses a clause in different structures and elements: the ideational metafunctions analyse the clause in terms of process, participants and circumstances. The textual metafunctions analysis clause in terms of theme-rheme relationship and the interpersonal investigates it in line with its mood and residue (Matthiessen & Halliday 2004, Bakuuro, 2017) This work focuses on the interpersonal metafunctions.

5. Hallidayan Interpersonal Functions

This study randomly selects proverbs and analyses them using interpersonal metafunctions "the interaction between the producer and the perceiver" (Halliday, 1973), and for the purpose of this research, the use of proverbs among the Annang people of Nigeria.

The main component of Halliday's interpersonal function (HIF) is the mood system. HIF is "mainly analysed in terms of mood and modality" (Koussoubon & Dossoumou 2015). This shows the interactions between the speakers and the listeners; the speaker's judgment or request for judgment of the listeners and the status of what is said (Halliday, 2014); the make-up of the mood system is the clause and this is related to the semantic choice of the functions of speech. Interpersonal metafunction indicates "the way the addresser and the audience interact" (Ye, 2010). Besides the mood and modality Li (2004) observes that personal pronouns are the embodiments of interpersonal function in discourse.

The semantics choice of speech includes "the role in exchange which may be giving or demanding, goods and services or information" (Halliday, 2014: 136, Bakuuro, 2017: 212). Halliday (1994) believes that when it comes to the roles of speech for basic speech roles are important: giving information, demanding information, giving goods and services and demanding goods and services. The labels for these basic roles are statement (declarative), question (interrogative clause), offer and command (imperative clause).

Modality is the speakers' attitude towards something and "opinions about the events and situations around him or her" (Simple 1993 as cited in Koussouhon &Dossoumou, 2015: 23). It is expressed in nine auxiliary verbs: can, could, shall, should, will, would, may, might, must (Fountaine 2013). Other lexical items and groups (which function as modal adjuncts), vocatives and naming are relevant to interpersonal relations. According to (Eggins, 2004) there are declarative mood (that gives information by stating what is or happens), interrogative mood (that requests information), modulated interrogative mood (that indirectly tempers requests with information), imperative mood (that gets someone to do something), modulated imperative mood (that indirectly urges someone politely to do something) and an exclamative mood (that expresses wonders, surprises and bewilderments).

6. The Annang People of Akwa Ibom, Nigeria

The Annang people are cultural and ethnic group that occupies the Coastal Southeastern Nigeria for thousands of years now. According to (Pulse, 2022), the Ananng people originated from the Jewish tribes (Egypt) and settled among the Twi in Ghana before they finally migrated to Southwestern Cameroon and their present home in Akwa-Ibom. It is believed the name "Annang" origins from Ghana and this means the fourth son. Having left Ghana, the Annangs settled in Cameroon and later moved to Cross River State and in 1987 they were carved out from Cross River State to be an independent State. Up till today, many Annang people have their settlements in Cameroon and Cross River State.

Besides this, (Udonata 2011 as cited in Okon 2021) maintains that the Annang people originated from the Bantu-Speaking Zulu hunters in Central African; migrated in the first and second centuries B.C. through Congo Basin into Cameroons in the 3rd Century B.C. They two agree that they settled in Cameroon before their present home in Akwa-Ibom.

Annang people occupy "eight local government areas of the present thirty-one local government areas in Akwa Ibom State of Nigeria (Akwa Ibom State Local Government Areas), namely Abak, Essien Udim, Etim Ekpo, Ika, Ikot Ekpene, Obot Akara, Oruk Anam and Ukanafun" (Wikipedia, Igbolo and Ejue 2016:133, Okon, 2021). Their major language is Annang "with minor dialectical differences in Ukanafun and Kiot Ekpene" (Udondata 2006 in Okon 2021: 83)

They are naturally gifted in use of proverbs which are said to be highly desirable, among the Annang elders (Pulse, 2022, Okon 2021). The Annang people are very hard-working people. It is worth adding that the Anang people are no longer house-helps but highly educated people all over the world in all fields of human endeavours; they are also employers of labours today.

7. The Concept of Proverbs

Proverbs are wise saying embellished in every culture; it is the most powerful and effective instrument in the transmission of culture, social morality, manners and ideas of people from one generation to another" (Akporobaro: 69). It is also a "core of verbal interaction in African (Odunaran and Oduran 2006) . Manikas-Forester and Syswerd (1990:661) assert that "these wise sayings (proverbs) describe patterns that operate in everyday life, offering us advice on how to conduct ourselves in various situations." According to the Longman Dictionary (3rd Edition), proverbs are "a collection of light hearted anecdotes, comments, observations of cultural and cross-cultural appeal couched in unpretentious but lyrical language in verse form". Ayoola (2007) holds the view that "proverbs are rooted in the socio-cultural heritage of a people living in a well-defined geographical area, and that they are employed according to the circumstances that warrant them" (183).

Also, Webster Dictionary of the English Language (1st Edition), states that "a proverb is a short saying in common use expressing a well-known truth or common sense from personal experience." Finnegan (2012) observes that it is a saying in more or less fixed forms marked by shortness, sense and salt and distinguished by the popular acceptance of the truth expressed in it. This position emphasizes the fact that proverbs are indeed exciting when put in appropriate usage.

As highly aesthetic formulations, proverbs address perennial subject matters such as love, endurance, hard-work, values, vices, marriage, child rearing, morality, wisdom, good neighbourliness, hygiene, death and other concerns of human beings. In the 'unbundling' of proverbs, we always see the surface (S) structure and the deeper (D) substantive structure in the way comparison is made. There is always the universal truth in the ordinary words, just as the message is buried in the experience that underlies the grammatical structure.

7.1 Origin of Proverbs

Proverbs as a phenomenon of language are cultural products. A people's culture is the sum total of their ways of life and general behavior. To this end, proverbs emanate from among the people as they observe the trend and established patterns of events among their fellow humans, animals, plants, vegetation, weather etc.

The people also take a cue from their religions, traditions, rituals, prophecies, failures and successes as their general experiences from which proverbs are formulated into capsules of knowledge. Anybody imbibing these principles and adapting same to life is considered to be a wise person who contextualizes his/her speech in tradition and pays respect to the ways of the community. Such a speaker thus reinforces his/her point of view and also, even though indirectly, pays tribute to himself as a fellow custodian of traditional wisdom and native intelligence.

7.2 Aspects of Proverbs

Proverbs are highly figurative and they portray the linguistic style of the speaker. Being metaphoric in composition, they are sometimes ironical, allusive, parallelistic, sarcastic or advisory. Annang proverbs in high regard and no discussions are considered full or mature without the use of appropriate proverbs. At the opening of a conversation or before one makes a contribution certain proverbs are expected. Even as the conversation grows and one is about to advance an argument, proverbs are expected. In the concluding remarks of a speaker too, he or she is expected to drive home the points made with appropriate proverbs. Achebe in his *Things Fall Apart* says "proverbs are the palm oil with which words are eaten." This is the height in which proverbs are regarded among the people.

This culinary allusion above emphasizes the fact that proverbs make a conversation delicious. On the other hand, the Yoruba people believe that, "amowe moran ni I yanju ejo" that is, only a man versed in proverbs and deep in thought can settle disputes. A seemingly intractable situation can be brought under control by the application of an appropriate proverb used at the nick of time.

7.3 Users of Proverbs

From a sociological perspective, only the initiate and the wise of the community can use proverbs appropriately and confidently. This means that proverbs are closely tied to experience and achievement in the sociocultural context. It means therefore, that proverbs are the exclusive preserve of the elderly in the community. Since a capsule of proverb can signal warming, advice, direction, caution, reprimand etc, it can only be 'issued' by a man or woman of judgment. This often takes place at family meetings, community council, palace court sittings, festivals, ritual gathering etc. Whoever is appointed to speak at such a forum must crave the indulgence and permission of the elders, who are the custodians of the community lore, before or after using a proverb; but if an elder, he takes authority as due to him and says his proverbs without any apology. If such a speaker perceives that there are young persons in the audience who may not understand the coded message, the elder is at liberty to 'unbundle' the proverb for the youngsters. This is essentially necessary where the speech is meant to serve a corrective purpose. After all, an elder does not sit in the house while the she-goat gives birth on its tethers, according to the Igbo People.

Also, Yoruba elders believe that an elder does not look on (at the market place) while the head of an infant dangles on his mother's back. By custom, when a young fellow says an apology before using a proverb, the elders around must grant the permission by pronouncing a blessing on him that proverbs will always do his bidding; or that he will never be in short supply of proverbs. So, it is among the Yoruba that the use of proverbs belongs to people of age and experience.

When using proverbs, they are always linked to events occasions or situations warranting a comment, admonition or judgment. Generally speaking, proverbs serve different purposes such as respect for elders, proper conduct, dressing, hard-work, family life, women's conduct, perseverance, self-worth, sanctity of life, justice, love and so on.

8. Annang Proverbs

Annang proverbs are wise sayings of the Annang people used for warning, direction, admonition, judgment, advice. There are many types of Annang proverbs. Anana (2020) observes that there are resistible and irresistible, predictive, non-predictive proverbs, redeemable and irredeemable proverbs of the Anang people. The proverbs that their outcomes can be forecast is said to be predicative while the results of the utterances of the non-predicative proverbs cannot be dictated at their utterances. Resistible proverbs warn while the irresistible are uttered when the impending dangers cannot be avoided. A situation whereby the person warned can be rescued, redeemed proverbs utterances are used and the reverse occurs when irredeemable proverbs are uttered.

9. Methodology

This is a qualitative research that adopts an ex post facto design. Eleven (11) Annang's proverbs were randomly selected and analysed using MAK. Halliday's Interpersonal Function (HIF). In applying HIF to our data, the major components of Halliday's interpersonal metafunction, mood patterns (such as subject and finite) , speech roles such as giving and demanding, two commodities, such as information and food and services ; four basic speech functions (statement, question, offer and command), modality are analysed.

Data Presentation A

Samples of Ananag Proverbs
The following proverbs were gathered randomly from daily communicative events by the Annang people of Abak Local Government Area of Akwa-Ibom.

1a. Ndiyo akaba isan ikpon aye adat nyen
1b. Plantain did not want to work alone, so it works along with children
Meaning: It is ideal to imbibe collective work
Function: encouragement, counsel, warning

2a. Atono afid itak ayob asefede, asi yene isifereke
2b. He who shat under the palm tree can easily forget, the person that marches it will not
Meaning: offences that accompany physical injuries cannot be forgotten because of the scars that they leave behind.
Function: Warning , caution

3a. Adeye idek asekewot ndon ananan aye owo
3b. it is the coward that normally shows the ruin compounds of the brave person to others
Meaning: Thoughless actions are destructive
Function: Warning, carefulness

4a. Nkpat une iwoto nyen
4b. The legs of the mother hens do not kill its young ones/children.
Meaning: Good counsels of the elders cannot lead to destruction
Function: counsel.

5a. Uyo uyo mboho afid ifono etoho akan iba
5b. It is not good to shit hot/ watering shits twice
Meaning: Harmful and destructive mistakes should not be repeated
Function: warning, caution.

6a. Ayen ayied ase abiat ayied
6b. The child of a squirrel is just like the squirrel.
Meaning: Made parenting/ guidance produces bad lifestyle
Function: warning, caution.

7a. Uyen iyihene iyihene Obong aseke ada ukara, asopo idem mkparawa eseke esio unam ke afia ekpo eta ekpa.
7b. The day a feeble king rules, smart boys normal remove meats from the ghost's traps, eat them and die.
Meaning: Rejections of elderly counsels are detrimental to one's health and lifestyle.
Function: warning, admonition, reprimand.

8a. Etan uno apik k'isong
8b. As people gather for you, you scatter them on the ground.
Meaning: Recalcitrant people who reject advice are always the losers
Function: warning, cauition

9a. Abob abeg ifia adiono ese isini ke abeg ade
9b. He who ties a bundle of firewood knows what is inside that bundle.
Meaning: He who plans mischief knows how to undo it.
Function: warning, caution

10a. Ese esa-asak usen nnanaeyin
10b. People normally laugh at their days of distress.
Meaning: Unfortunate situations should be handled with care
Function: counsel, admonition, encouragement.

11a Nyen udon ase anan ke nte eka anan
11b: The baby mortar always stays where the mother stays
Function: caution, admonition, encouragement.

Data Presentation B

Interpersonal multifunction Presentation of Data

S/N	Data	Mood Types		The Role of the Addressers and addressees	Speech Functions	Modality	Polarity (Positive & Negative)
1b	Plantain did not want to work alone, so it took its works along with its children	Subject (S) Plantain	Finite (F) Did, work	Giving /information	Statement / Declarative		Negative (Past)
2b	He who shat under the palm tree can easily forget, the person that matches it will not	He person	Shat, forget Matches	Giving /information	Declarative	Can(low) will not (median)	Positive (Past)
3b	It is the coward that normally shows the ruin compounds of the brave person to others	It	Is , shows	Giving /information	Declarative		Positive (Present)
4b	The legs of the mother hens do not kill its young ones/children .	The legs	Do, kill	Giving /information	Declarative		Negative (Present)
5b	It is not good to shit hot/ watering shits twice	It	Is, shit	Giving /information			Negative (present)
6b	The child of a squirrel is just like the squirrel.	The Child	Is	Giving /information	Declarative		Positive (Present)
7b	The day a feeble king rules, smart boys normal remove meats from the ghost's traps , eat them and die.	The day	Remove	Giving /information	Declarative		Positive (Present)
8b	As people gather for you, you scatter them on the ground.	People	Gather	Giving /information	Declarative/ Imperative		Positive (Present)
9b	He who ties a bundle of firewood knows what is inside that bundle.	He	Ties , is	Giving /information	Declarative		Positive (presents)
10b	People normally laugh at their days of distress.	People	Laugh	Giving /information	Declarative		Positive (Present)
11b	The baby mortar always stays where the mother stays	The baby mortar	Stays Stays	Giving /information	Declarative		Positive (Present)

Data Analysis

The social role of (1a: Ndiyo akaba isan ikpon aye adat nyen) is to encourage collective work in the family. 1a warns, counsels and encourages people who think they can make it without being assisted by others to have a rethink of their actions. Each family is admonished to work together. Cooperative work is encouraged for productivity and quick development. The historical view on marriage that encourages economic and political unit is applicable here as the issue of team work can lead to economy realization of needs and political affiliations. The addressee of the proverb is uses the parents or the elder sibling who would want other children or sibling to imbibe the culture of team work which may lead to unity at home. 1a can also act as a counsel and a warning to some members of the family who may want to avoid togetherness. Its speech role is "giving." It mood types are 1 S and 2 Fs. The speech function is statement; no modality and has a negative past polarity.

2a. (Atono afid itak ayob asefede, asi yene isifereke) acts as a warning and a caution to erring members of the family or spouses. It gives them opportunity to desist for evil acts which may have painful reproductive effects in the nearest future to members of the community. The avoidance of negative tendencies can only be embraced if the family has inculcated this virtue on its children.

The commodity in 2a. is informative; members of the family should avoid injuring others whether physically or otherwise because those who are injured may want to retaliate. This proverb contains 1S and 3Fs as mood types It has 1 modality (median) and a positive past polarity.

3a. (Adeyi idek asekewot ndon ananan ayen-owo) is a warning to spouses and family members who are very proud to be careful and thoughtful in taking actions because hasty decisions and actions can be destructive. There is need for the value of humility and patience to be inculcated in children; these may have long-lasting effect on them. In other words, they can take them throughout their life-time.
The addresser here gives this information to the addresses. It contains 1S and 2 Fs. The speech function is a statement, no modality and a positive present polarity

4a. (Nkpat une iwoto nyen) is a counsel to all spouses and members of the family that corrections should not be removed from erring members of the family. Every member of the family should be subjected to discipline where necessary. We should not shy away from it under the guise of modernity. This proverb employs 1S and 2Fs. The speech role is giving, its function is a statement, there is no modality and it has a negative present polarity.

In 5a (Uyo uyo mboho afid ifono etoho akan iba), the speaker gives information by warning people to ensure that destructive mistakes are not repeated. Mistakes are obvious in every family; repeated mistakes are also possible but repetition of harmful mistakes is to be avoided. This proverb comprises 1S, 2Fs and a negative Present polarity

The speech role in 6a (Ayen ayied ase abiat ayied) is the giving of information. The speaker states that there is a replication of parental traits on their children. This specifically bothers on home values which are transferrable from the progenitors to upcoming generations. This is in line with the marital philosophy that maintains that marriage is meant for procreation. In other words, bad parenting will replicate bad societal lifestyle. This is in line with Aristotelian philosophy that marriage. The speech function is statement. This proverb has no modality, 1S, 1F and a positive present polarity

In 7a (Uyen iyihene iyihene Obong aseke ada ukara, asopo idem mkparawa eseke esio unam ke afia ekpo eta ekpa.), the addressers give a warning and an admonition; and reprimands those who use any opportunity they have to suppress others to have a rethink of their end. The Marxist's marital philosophy can be indirectly applied here to indicate family members who trample upon the rights of others. Again, the rejections of elderly counsels are seen to be detrimental to one's health and lifestyle. 7a comprises 1S,1F and a positive present polarity.

8a (Etan uno apik k'isong) frowns at the recalcitrant people who reject advice and repeated warnings; it concludes that such people are always the losers. This proverb acts as a warning and caution to such heady minded people. it has no modality but 1S, 1F and a positive present polarity.

In 9a (Abob abeg ifia adiono ese isini ke abeg ade), the addresseer observes that an individual who plans evil against another understands the nitty-gritty of his/her plans. It can equally be inferred therefore that wickedness does not pay. Therefore, plotters of evil acts are warned and cautioned to desist from mischievous act. It is possible that wickedness is transferable from one generation to another; therefore, marriages and families should be built on positive philosophies and values.

There is no modality in it (9a); but 1S, 2Fs and a positive present polarity.

10a (Ese esa-asak usen nnanaeyin) is a counsel, admonition, encouragement to people and families that they should handle unfortunate situations with care because it can escalate to destruction of lives and property. The implication of this is that, it is not automatic to be handle adverse situation with maturity. This can only be transported from a healthy marital philosophy to a positive family value.

IS, 1F and a positive present polarity are components of this proverb.

11a (Nyen udon ase anan ke nte eka anan.encourages unity and contentment among members of the family and spouses. It equally admonishes those who tend to deviate from the value of their homes to be cautious. This affirms the family resemblance concept on marriage; children usually resemble their parents.
It (11a) comprises 2S, 2Fs and a positive present polarity

10. Summary of Research Findings

A total of 12S and 19F were employed as mode types; I modality, the polarity of Annang proverbs are positive and in present forms; out of the 11 proverbs, only 2 are in past form while 9 are in present tense, and out of the 11 proverbs, only one is in negative. Annang's proverbs are all declaratives. Modality is sparse, positive polarity, mode types are few. The speech roles are all giving of information by the addressers and no demanding from the addressers. The commodity is only one which is information (found in all the 11 proverbs selected for this study.

11. Conclusion and Recommendations

In this paper, we have attempted to investigate the uniqueness of proverbs in highlighting marital philosophies and home values among the peoples of two major cultures especially in Nigeria. The continuous application of these nuggets of knowledge and wisdom does not only make a speech very special and unforgettable but act as tools in assisting marriages and homes to imbibe good philosophies and values that will make their unions and home emulative and long-lasting. Constant application of these proverbs will help families and home to adjust and improve their daily conducts and behavious. As each family builds and strengthens the moral fabric of their children, the whole community, in the long run, will be identified with appropriate, recommendable and sustainable norms and values. This is in line with the common saying among the Annang people that (yak ajid iteje ufok ajid itoho), i.e. we should remember the son of whom you are.

It is needful that the elders, school teachers, community leaders, parents and guardians to make it a habit to use appropriate proverbs as occasions demand them. Curriculum planners should include modules of native wisdom (Annang proverbs) in the school curriculum up to the upper secondary school in order that the school children might be taught deliberately by their teachers. The oral beauty of the proverbs must be emphasized as well as their seminal importance. These activities will in the process of time inculcate the appropriate values in the children. Once these virtues are internalized, character reformation can be guaranteed

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Cultural Tourism as an Exponent of Art and Crafts Sector in African Economy

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Abstract. The arts and crafts sector in African is a vibrant intersection of numerous cultures, reflecting the diversity and creativity of the African people. Arts and crafts, inclusive of sculptures, painting, poetry, woven works, beadworks and textile among others, are deep-rooted in African heritage and bear a substantial contemporaneous value. They embody, the spirit of African Culture, thus enabling tourist to connect with Africa's trans-generational ethos and rich cultural heritage. The potential for cultural tourism's growth and invariably, the unique proliferation of the African economy, therefore stems from the international integration of these arts and crafts into the tourism sector. The key components and elements influence the tourist decision making process in choosing a destination to travel.

Keywords: Cultural, Tourism, Crafts, Arts, Economy, Sustainability.

1. Introduction

Cultural tourism is a type of tourism where travelers experience the culture, lifestyle, history, art and heritage of a destination. These tourist actively seek out cultural experiences, which can vary from visiting historic sites, exploring traditional arts and crafts, experiencing local customs and traditions, to relishing authentic cuisines. By engaging in cultural tourism, travelers gain valuable knowledge and understanding of different cultures. In the 21st century, cultural tourism has emerged as one of the most rapidly growing forms of travel. Due to emerging economic markets, increased worldwide accessibility, and the increasing desire of the tourist to engage and immerse themselves in unfamiliar cultures, cultural tourism has become more mainstream. The interest in cultural tourism continues to grow and according to the World Tourism Organization (UNWTO), approximately 37% of global tourism is considered cultural tourism, and this percentage rises yearly (UNWTO, 2017). Cultural tourism plays a pivotal role in the tourism industry, serving as a Key driver in shaping the experience of travelers Worldwide. The intricate relationship between tourism and culture in multifaceted. Influencing the choice of destination, the design of travel experience and the overall satisfaction of tourists.

The primary difference between cultural tourism and traditional forms of tourism lies in the traveler's motivation. Traditional tourism typically involves sightseeing, relaxation and entertainment. In contrast, cultural tourism is about immersing oneself in a different culture. It involves visiting both tangible and intangible assets include customs, cuisine, and traditional arts and crafts. Cultural tourism plays an integral role in showcasing a nation's unique heritage, tradition, and diversity to the rest of the world. In Africa, the arts and crafts industry harbor a rich cultural tapestry that conveys distinct stories, histories, and civilization of the continent. Therefore, the integration of this sector with the tourism industry can engender a suitable and enriching cultural tourism experience.

Cultural tourism plays a crucial role in economic development. It generates economic benefits by creating jobs, fuelling local economies, and fostering sustainable development. It also helps in preserving local traditions and heritage, thus fostering pride and identity among local communities. Although, the rise in cultural tourism is due to several factors including; advancement in technology and transportation as more people can travel across the world more easily; increasing awareness about the importance of cultural preservation, such that numerous destinations invest heavily in infrastructure aimed at conserving and showcasing their cultural heritage to visitors, as well as increase people's innate desire to explore and comprehend the world's diverse cultural heritage, cultural tourism however, has its drawbacks. There can be negative impact on the local culture and environment. The introduction of tourists to local cultures can sometimes results in cultural appropriation, distortion, and commodification. Artists and craftsmen can easily be exploited by the visitors, alternatively, the rats and crafts objects may lose its ingenuity and become mass produced commodities. These drawback necessities responsible strategies to mitigate the possible negative impacts and maximize the benefits of cultural tourism.

2. The Art of Craft sector of the African Economy

Cultural tourism develops at a considerable speed and diversifies continuously in a multifaceted way. It constitutes not only the base for the booming European City tourism but acts more and more as an instrument for fostering tourism in a rural areas. The main objective of this kind of policy is to maintain or improve the quality of life for the local people. The cultural Tourism develops at a considerable. The art and craft sector play a significant and often underestimated role in the economic development of Africa. Arts and crafts Are intrinsic cultural elements in African societies, have traditionally been a source of livelihood for many people across the continent. This sector contributes to the African economy by generating income via the production and sale of various items of various items ranging from textiles, ceramics, sculpture to paintings, jewellery, and leatherwork. In Africa, the arts and crafts sector has been experiencing considerable growth and progress over the years, which can positively be accelerated. This growth has spawned numerous entrepreneurial opportunities and resulted in employment creation and poverty reduction for artisans and small-scale producers. A report by UNESCO (2013) demonstrates that the cultural and creative industries in Africa, which include arts and crafts, generate annual revenues estimated over 4.3 billion USD and crate about one million jobs. The global demand for authentic African art and crafts has been on a steady upward trajectory with much of these products exported to Europe, America and Asia. This global interest stem from the unique cultural essence and aesthetic appeal exhibited in these artworks, making them highly valued by collectors, dealers and enthusiasts worldwide. The export of these cultural products adds significant to Africa's foreign exchange earnings, aiding economic development and growth. The digital era has further spurred growth in the African arts and craft sector. Platforms like Etsy, eBay, and African-based online marketplaces such as Africa are enjoying a blooming business based on African crafts. These platforms enable artisan to reach wider audiences, thereby increase market access and fetch better prices for their products. For instance, Nigeria, Africa's largest economy, offers an excellent example of arts and crafts contributing to national economic development. Nigeria's firm industry, also known as Nollywood, Is the country's second –largest employer after agriculture (British Council, 2014). Nollywood earns an estimated $590 million annually, contributing significantly to the national GDP (World Bank, 2020). South Africa is another African nation where art and crafts sector significantly contributes to the economy. The South Africa Cultural Observatory found that 1.7% of all jobs in South Africa (about 1 million jobs) are within the cultural sector, which includes arts and crafts (SACO, 2020). Beyond these examples, other African nations like Kenya, Ghana, Egypt and morocco have expensive arts and crafts industries accounting for a significant portion of their economies and offering much-needed employment opportunities.

Furthermore, the African arts and crafts sector is intrinsically linked to tourism and contributes to the tourism and contributes to the tourism industry particularly, as an elixir for cultural tourism. Tourists are drawn to African not only for the safari experience but also for the rich, diverse, and unique cultural heritage displayed in the arts and crafts markets. These visitors are often the primary customers for the African crafts, leading to a symbolic relationship between two sectors and enhancing the economic value of crafts. Consequently, this boosts local economies and further asserts the importance of this sector in African economic development. Despite these positive development especially in the importation of visitors as tourist to the African landscape, challenges will still linger. Key among them include inadequate resources and poor infrastructure, insufficient technical and managerial skills, and limited access to credit facilities. Additionally, the sector is largely informal, and most artisan operate on a subsistence level, thus impeding scalability. However, growth can be fostered in this sector by major stakeholders taking intentional steps especially in the area of cultural tourism. Another advantage of cultural tourism over other forms of expanding the art capital market is dual the importation of wealth into the economy. The visitors invest into the African economy both through the business of art and crafts. Additionally, by fostering cultural tourism, there is opportunity to encourage greater appreciation for the African local ethnicities, thereby, rewriting the African narrative on a global scale. Arts and crafts are tangible and material objects of culture and African is a rich reservoir of immense cultural heritage. There is significant potential for development in the art and craft sector, if hinged on cultural tourism as a catalyst, and when aptly harnessed, can lead to sustainable economic development.

3. Prospects and Strategies for Cultural Tourism and Arts and Crafts in the African Economy

Cultural tourism has evolved to become one of the most dynamic and fastest growing sectors of the global tourism industry. In particular, African countries, endowed with a unique and diverse cultural heritage, offer promising prospects for cultural tourism development. Cultural tourism represents an area of significant economic benefits to museums and heritage sites. Challenging economic times in particular require cultural and heritage facilities to explore ways and means to increase an attendance and self-generated revenue and to control operating expenses. Doing so require the sector to look carefully at their operating policies and practices to enable them focus on issues such as customer service, partnership and packaging opportunities. And to be open to entrepreneurial approaches while continuing to meet their heritage preservation and education mandates.

African being a continent with 54 countries, is endowed with diverse culture, landscapes, wildlife, and climate variations that make it an attractive destination for cultural tourism. One key prospect for cultural tourism in African is the richness and diversity of the African heritage. This includes historical sites, landmarks, and monuments that tell the story of human civilization, such as the Great Pyramids of Egypt, Carthage in Tunisia, and the Robben Island in South Africa. These sites represent significant cultural tourism in Africa ids the diversity of its indigenous cultures. Each Africa nation offers a unique blend of ethnic groups, each bearing distinct cultural practices, traditions, arts, and festivals. This offer a unique cultural experience for tourists, contributing to diversifying the tourism product and promoting intercultural dialogue and understanding. Furthermore, the African landscapes, including the Sahara Desert, Victoria Falls, Mount Kilimanjaro, and the Nile River, provide unique backdrops that enhance the cultural tourism experience, allowing tourists to connect with nature while appreciating cultural aspects. The presence of historical sites, diverse repertoire of indigenous culture and unrivalled landscapes and natural views, ensures the continuity of cultural tourism in Africa. However, several challenges need to be addressed to maximize this sector's full potential.

The United Nations Educational, Scientific, and Cultural Organization (UNESCO) reported that cultural industries, including arts and crafts, represented around 3% of the world's GDP in 2008, with Africa showing significant potentials for growth (UNESCO, 2013). A 2018 report by the International Trade Centre (ITC) suggest that handicraft exports from African countries exceeded $ 1 billion, demonstrating the sector's vitality (ITC, 2018). Similarly, a report by the African Development Bank (AfDB) underscores that the creative economy, particularly crafts and visual arts, can contribute substantially to Africa's foreign exchange earnings, job creation, and cultural promotion (AfDB, 2018). These report are manifestation of the vest wealth of the wealth of the creative economy. This can however be greatly improved to stages of limitless proliferation to the benefit f the African economy. To effectually integrate and endanger cultural tourism in the arts and crafts sector in Africa and foster growth in the sector, there are premeditated steps stakeholders have to undertake. The government entities will need to work collaboratively with tourism operators, cultural institutions, artisans. Feasible development strategies and policies must be designed to protect and promote traditional arts forms, initiate skill transfer programs, facilitate local artist involvement in cultural tourism, and ultimately, preserve the African cultural heritage. These strategies are parallel and would influence both the tourism sector and the creative sector.

As earlier stated, negative impacts on the local culture and environment can emanate from cultural tourism. Also, cultural appropriation, distortion and commodification as well as well as exploitation of local artists are possibilities. It is therefore, paramount that policies should be enacted to counteract these developments and maximize the benefits of cultural tourism. Creating a favorable policy environment, includes reviewing and enacting policies protecting intellectual property rights and standardization thereby enhancing market access, scalability. The policies should also be consistent and sustainable to prevent staggering development due to political change. This would invariably improve the working conditions of artists. Policies and infrastructure regarding the environment and maintenance of cultural sites can also be implemented. This entails proper site management and maintenance of cultural heritage, ensuring respect for cultural rights, and addressing the effect of climate change on historic sites. In so doing, the natural environment is preserved while the visitors and artists can be protected. Additionally, in creating an enabling environment for these artisans, there is need to foster policies that encourages access to credit facilities and technology. These are vital aspect to enable production of art objects and crafts that would be consumed at the tourism expedition. These credit facilities and technological innovations would solve the challenge of limited resources and poor infrastructure which confines the creative processes of several artists.

Capacity building is also crucial, and can be achieved through training artisans in entrepreneurship, marketing, and financial management. These training would be aimed at both technical and managerial education and would cover topics of techniques and methods of production, materials and new technologies in arts as well as training on how artists can maintain ingenuity even in a highly commercialized and competitive environment.

Promoting the standardization and documentation of African arts and Crafts plays a critical role in preserving authenticity as well as increasing the value of these products in the global markets. Understanding that the arts and crafts sector is largely informal, and most artisans operate on a subsistence level which consistently limits scalability. With flexible standardization structures and grassroots documentation, first originally of art forms would be preserved and copyright rules can be enacted. Also, substandard or mediocre art production and art laundering would be limited if not completely obliterated.

Moreover, in term of immaterial culture, skills and knowledge associated with traditional art form and crafts represents a significant intangible cultural heritage that can become a focal point for cultural tourism. Experiences such as live demonstrations of craft making or immersive workshops, where tourists can learn first-hand the techniques of African arts and crafts production, can induce an authentic cultural experience. Such experiential tourism will not only embrace interaction but also encourage creativity and engagement with African communities.

Furthermore, these interactive experiences can enhance the socio-economic profile of African communities. The sale of traditional arts works and crafts can provide crucial income streams and employment opportunities for local artisans. Further, cultural tourism can stimulate inward and infrastructure growth in areas known for their artistic prowess. Concurrently, successful integration of the arts crafts sector with tourism can educate global audiences about the historical and cultural importance of African artistry and craftsmanship. And with consistency and efforts, this can help redefine the African identity among the global audience. It is pivotal for African countries to invest heavily in sustainable tourism practices, innovate tourism products around their cultural assets which are the arts and crafts of the people, promote awareness and understanding of the cultural heritage, and create a conducive infrastructure and operational environment for arts and tourism to thrive. This would maximize increased interest in cultural experiences, redirect global trends to Africa thereby, positioning Africa as the top creative market and cultural tourism destination.

4. Conclusion

The arts and crafts sector is integral to Africa's economic landscape. Its immense contribution, ranging from employment creation, income generation, boosting of local economies and foreign earnings, is cardinal to Africa's economic growth. Moreover, it is rich reservoir of the continent's cultural heritage as arts and crafts re the material objects of culture. The integration of the arts and crafts sector in cultural tourism can amplify the visibility and understanding of Africa's diverse cultural heritage. By creating authentic and immersive experiences, cultural tourism would not only contribute to socio-economic development but also ensure sustainability and preservation of invaluable traditional arts and crafts for future generations. The deliberate and strategic merging of the two sectors is full of promises that could be the pillar of the economic development of African nations if appropriately harnessed.

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Effect of Multimedia as Instructional Materials in Correcting the Wrong Use of French Articles in a Military Institution in Nigeria

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Abstract. This research was carried out to investigate the effect of multimedia instructional materials in correcting the misuse of French articles in a military institution in Nigeria. The research was conducted in Nigerian Defense Academy, Kaduna, Nigeria. Military cadets comprising of 42 cadets of which 22 are boys and 20 are girls were used for the study. T-test method was adopted and was done at a significant level of $P \leq 0.05$. The research revealed that multimedia as instructional material in best used to correct the wrong used of French article when compared with lecture method. It was also revealed that there is a significant difference in the performance of male and female cadets in favour of male cadets as revealed in their mean scores. It was recommended among others that French teachers in military institutions in the country should adopt multimedia instructional materials when teaching French article to cadets. Military institutions should however, ensure that adequate and modern multimedia Instructional materials be provided to enable French teachers correct errors of articles made by military learners of French.

Keywords: French, Grammar Articles, Errors, Multimedia, Military, Teaching Aids

1. Introduction

The lack of understanding of world's major languages such as English, French, German, Spanish and Arabic has led to a feeble dissemination of information which has resulted to a decrease in bilateral relationships of countries particularly in Africa. Despite that globalization has provided the opportunity for easy dissemination of information across national borders hence bringing it to door steps, some countries in Africa still struggle to cope with this modern trend. Could the harmonization of national languages break language barriers between countries? Nigeria, for example, is faced with linguistic isolation because she is surrounded by francophone countries such as Benin, Niger, Chad and Cameroun. The country is faced with the challenge of tapping into its full potential even though its natural resources have continued to attract foreign investors who are interested in profit maximization. Onyemelukwe (2004) is of the view that: "as a result, foreign companies including the French based companies which were attracted by the oil boom had to reconsider their stay in Nigeria. The investors were hit by our enfeebled economy particularly in merchandise trade, services, transport, communications, general commerce and government contract". Despite this, the French government has placed a keen interest in Nigeria since the oil boom. However, the need to understand French language is directed toward bilateral relationship for national development.

Having considered the importance of French Nigeria, the government of late head of state, General Sani Abacha declared it as the second official language of Nigeria on 1st October 1996. This declaration gave French language a place of recognition in the Nigerian's school curriculum and was captured in her National Policy on Education (2004) thus: "For smooth interaction with our neigbours, it is desirable for every Nigerian to speak French. Accordingly, French shall be the second official language in Nigeria and it shall be compulsory in primary and junior secondary school but non-vocational elective in senior secondary school". The policy on language was introduced into the school curriculum to give Nigerians greater advantage over its francophone counterparts. Since Nigeria is surrounded by French speaking, its citizens should be able to communicate in French to enable them interact with their francophone neighbours. One could also say that

French is added to the Nigerian's repertoire of languages for regional and global integration.

Today, French is taught in primary and secondary schools including the tertiary institutions Nigeria. It is made mandatory in the military due to insecurity emanating from terrorist attacks and other forms of insurgency which have endanger the lives of Nigerians at risk. One could envisaged that the fight against terrorism and insurgency has not gain its full potentials due language barriers among the military in joint and cross border operations. It has become challenging for the Nigerian military to combat terrorist and insurgents who encroached and use linguistic intelligence as a device for a successful operation. To facilitate the learning of French, the military, in line with the federal government have put in place programmes that promote the study of French language in military institutions across the country (Bamgbose and Akere, 2019). Some states in Nigeria such as Kaduna state and River state have Organized French training programmes by the ministry of education in partnership with Alliance Française. In River state for instance, through a public arrangement, the state government donated a piece of land for the development of French language resource center (Adenipekun, 2019). French government has also assisted in promoting the learning of French language in the country by introducing French language learning centers such as Alliance Française and French cultural centers including the award of several scholarships to learners to study French in France. The National Policy on Education provided three major reasons why French should be studied in military and private institutions in the country: (1) to promote cordial relationship and healthy communication with her francophone neighbors. (2) to promote trade and commerce, political, economic and diplomatic relations among the international community (3) and to enjoy the benefit of bilingualism (FME, 2004). Obviously, Nigerian government stands a better chance of achieving greatly if French can be as functional as English and some of its indigenous languages such as Hausa, Igbo and Yoruba. Scholars in different professional disciplines see it necessary to have the knowledge of French language which they consider as an added advantage to their academic profile. With this notion, it is clear today that French has become a discipline of interest for both national security and development. In considering the National Policy on Education (FME, 2004) on the aspect of interaction with neighbours who are principally francophone countries, shows that French language has the potential of becoming a common language of interaction and association across national borders West Africa. Rwanda for example switched to English and Madagascar added English as one of the official language. In Cameroon which is known as a bilingual country in French and English, French has upper hand over English. Anglophone Cameroonians speak French but not the other way round. In the case of Nigeria, English has continued to gain popularity over French and the government is doing its best to promote it due to its benefits to the nation's economy.

1.1 Problem of Research

Today, Nigeria is faced with challenges of insecurity due to the constant influx of migrants from the neighboring francophone countries. It has been observed that a lot of military personnel charged with the responsibility of ensuring security, lack the knowledge of French language. More so, those that enrolled in French language programme in military institutions are faced with the challenges of expression due to grammatical impediments. Teachers of French language have adopted methods that have not produced good results. However, even though several researches have been conducted by French scholars to reduce the rate of grammatical errors in French language, none, to the best of our knowledge has yet been conducted on the use of multimedia as instructional materials to correct the wrong use of French articles in our choice institution. This study however, seeks to use multimedia instructional materials as a means of correcting the wrong use of articles among military French learners in Nigerian Defense Academy (NDA), Kaduna, Nigeria.

1.3 Research Questions

The present research was guided by the following questions:

- What lecture method is best used between multimedia instructional materials and lecture method in correcting the wrong use of French article by military cadets in Nigerian Defense Academy (NDA)?
- What is the performance level between male and female military cadets of Nigerian Defense Academy (NDA) when exposed to multimedia instructional materials as compared to lecture method in correcting the wrong use of French articles?

1.4 Hypothesis

To answer the research questions, the following hypotheses are drawn:

H1 That there is no significant difference in the performance on wrong use of French article among military cadets of Nigeria Defense Academy (NDA) when exposed to multimedia instructional materials and lecture method.
H2 There is no significant difference in the performance of male and female military cadets of Nigeria Defense Academy (NDA) exposed to multimedia instructional materials compared to those exposed to lecture method.

2. Literature Review

In the past, educators paid little attention to the work of cognitive scientists, and researchers in the nascent field of cognitive science worked far from classrooms. Today, cognitive researchers are spending more time working with teachers, testing and refining their theories in real classrooms where they can see how different settings and classroom interactions influence applications of their theories. Their theories aim at facilitating teaching and learning activities for both the teacher and learner using convenient and pertinent aids and methods in the process. Ukeje (2015), sees educational technology as a system approach to solving educational problems. He noted that in educational technology, the teacher is seen as the planner, developer and evaluator of the educational programmes including educational principles, theories, skills, techniques of providing resources and techniques of planning information and management. According to Nkom (2016), these are usually what are referred to as non-human resources. He went further to say that instructional materials however, include non-human resources which include instructional spaces, along with the creation of conducive teaching- learning environment within those spaces. These items may be available inbound, unbound, kit or package form and may consist of hard backed or soft backed textbooks, consumables, learning laboratories, slides, films and filmstrips, recordings, manipulatives, electronic media (instructional computer programs, online services, laser discs, CD-ROM, etc.) and other commonly accepted instructional tools (Nkom, 2016). Improvised materials according to Balogun (2013), also lead the teacher into discovering the best learning situations, strength and weaknesses of the prevalent learning process, level of growth and development of learners through a pre-determined evaluation process. It is obvious however, that instructional materials help are used to help in monitoring and evaluating the whole educational process in minute details. The best learning process, when adopted by a teacher and introduce in a language class, enhance learning and facilitate comprehension. According to Ojo (2015), French language would better prepare the Nigerian child who is planning to move into the future with self-assurance, hope and sense of belonging. He will discover that even in the Nigeria of tomorrow, French will serve as a linguistic visa that would open better professional prospects for him". Like with the teaching of most foreign languages, teaching French in Nigerian secondary schools is not problem-free. Some of these problems are highlighted by Emordi (2016), who complains that there are lack of qualified teachers and teaching materials for effective teaching of the language. Emordi recommends the teaching of only the oral aspect of French. Asobele (2014), states that for French to succeed in Nigeria, French must be taught as a language of culture. It is therefore of great importance for parents and guardians to allow their children and wards to learn the language as it would open wider doors of opportunities to them. It therefore required of all of us to speak more than one language. If we can speak an international language like French, definitely we will have certain immeasurable concessions. It will expose us to several meetings and seminars outside the shores of this country. Lightbown (2017), postulates that the teaching of French has a constructive effect that goes beyond providing learners with enhanced input. Traditional areas of French teaching, such as phonology, grammar and vocabulary, have had decidedly mixed results. However, Doughty and Williams (2018), including Ellis (2012) generally agreed that pedagogy restricted to teaching grammar rules and vocabulary lists does not give students the ability to use the second language with accuracy and fluency. Rather, to become proficient in the second language, the learner must be given opportunities to use the second language for communicative purposes through a teacher's corrective feedback to attend to both meaning and formal accuracy (Ellis, 2012). The concept of instructional materials as depicted by these scholars revealed how importance and need for continuous research on penitents' methods for teaching French language in Nigerian.

3. Research Design

The study used quasi-experimental control groups in solving Pre-test and Post-test as recommended by Karlinger (1973). The Pre-test was given to test the equivalent of the ability level of two groups before the treatment was be administered. The Post-test was given to test the effect(s) of the treatment administered in form of Multimedia Instructional Materials. The experimental group was exposed to instructional materials to teach the wrong use of articles in French while the control group was taught using lecture method. At the end of the treatment, the Post-test was given to test for the effect of the treatment. The design is illustrated thus:

Group C——— 0_1——— X_1——————0_2
Group E ———0 ——— X_0——————0_2

3.1 Population

The population of this research comprised of military cadets learning French in Nigerian Defense Academy (NDA) Kaduna, Nigeria. A total number of 42 students was selected to comprise male and female as the treatment group. These French learners have an intermediate knowledge of French language.

Sample and Sampling Technique

For the purpose of this research, purposive sample technique was used due involve all cadets in the large population. However, simple random technique was further used which involved balloting method. Learners that picked E was categorized as Experimental Group and those that picked C was made to be Control Group.

Group	Number		Total	Remark
A	Boys	Girls		Control group
	11	9	20	
B	12	10	22	Experimental group
Total	**21**	**21**	**42**	

The total number of subject is 42. That is, 20 Control Group and 22 subject in Experimental Group as represented in table above.

3.2 Instrumentation

The instrument of data collection in this research was the French Articles Performance Test (FAPT). Test questions on French articles was be used to evaluate the students. Furthermore, record sheets was used to record results obtained from the test. Cadets were also exposed to multimedia materials such as projector, radio and television for written and oral comprehension on the use of French articles. Non multimedia instructional materials such as textbooks and charts were also be used to teach the students via lecture method. French Article Performance Test (FAPT) was designed by the researcher with which the validity and reliability of the instrument was determined.

3.3 Method of Data analysis and Reliability of the Instrument

The instrument for French Articles Performance Test (FAPT) was tested for reliability using test and re-test method. Test was administered twice to the selected sample. The first test was given and two weeks interval, same test (re-test) was given. However, Pearson Product Moment Correlation Coefficient (PPMCC) statistics was used for the analyses. The r - value obtained is r = 0.75, meaning the instrument was reliable and was used for data collection in this study.

4. Results

The scores collected in form of data for this study were analyzed based on the null hypothesis stated.

H_1 That there is no significant difference in the performance on the wrong use of French article among military learners of French in NDA when exposed to multimedia instructional materials and those exposed to lecture method. T-test was used to analyze the Experimental and Control groups with mean scores after treatment at $P \leq 0.05$. The summary of the analysis is presented in this table.

Variables	N	X	Sd	SE	Df	t-cal	t-crit	P	Remark
Exp.Grp	22	14.68	2.05	0.43		33.37	0.30	0.00	
Cntrl. Grp	19	6.26	2.40	0.55	39				S

Significant at $P \leq 0.05$

In table above, t-value calculated is 33.37 while the t-critical is 0.30 and also the P. value observed is 0.00 which is less than $P \leq 0.05$, this shows that there is significant difference in the performance of Experimental Group compared with the Control Group. Hence, the null hypothesis which says there is no significant difference is rejected. The significant difference is in favour of Experimental Group as shown in their mean scores. Therefore the use of multimedia instructional materials is effective in correcting the wrong use of French articles among the military cadets in Nigerian Defense Academy, Kaduna.

H2 There is no significant difference in the performance of male and female military learners of French in Nigerian Defense Academy exposed to multimedia instructional materials compared to those exposed to lecture method.

The mean score was obtained after treatment and t-test was used to analyze the significant difference between the mean score of male and female (Cadets), the result is presented in this table.

Variables	N	X	Sd	SE	Df	t-cal	t-crit	P	Remark
Exp.Grp Cntrl. Grp	11 11	14.72 13.36	2.41 3.00	0.72 0.90	20	20.18	0.42	0.00	S

Significant at $P \leq 0.05$

In table above, t-value calculated is 20.18 while the t-critical is 0.42 and also the P value observed is 0.00 which is less than $P \leq 0.05$. This shows that there is significant difference in the performance of male and female students in favour of male students as revealed in their mean scores.

5. Discussion on the findings

From the result obtained, the researcher discovered that multimedia instructional materials have helped in correcting the wrong use of French articles by military learners of French (cadets) in Nigerian Defense Academy (NDA). The use of multimedia instructional as method for teaching is more effective than the use of lecture method in correcting article based errors among cadets. Secondly, it was discovered that multimedia instructional materials are not gender friendly. In the result obtained, it was discovered that the male military learners of French (cadets) who were exposed to multimedia instructional materials performed better than the female who were exposed to lecture method. Reasons could be seen from the fact that the male learners were enthusiastic by the materials they were exposed to and this arose their interest during the lesson despite having errors issues with articles. Therefore, teachers of French in military institutions should avoid restricted pedagogy in teaching but should use recommended multimedia instructional materials more often to enable them achieve the objective of their lesson. This confirms Doughty and Williams (2018) notion on restricted pedagogy grammar rules and which according to them, does not give students the ability to use the second language with accuracy and fluency. However, it is normal that learners should have problems with false cognates, since in the learning process they pay more attention to the resemblances between languages. The excessive misapplication of false cognates could progress to the wrong use of articles and further leads to wrong conceptualization of the grammatical structure of French language. To avoid this, language teachers are to build their capacity and competence in the effective use of required teaching aids to boost learner's interest and help them understand with ease. When this is done language teachers will always be aware of the features of language produced by their students.

6. Conclusion

This study proved that multimedia instructional materials can help in correcting the wrong use of articles by military learners of French (cadets) in Nigerian Defense Academy. Teachers have to also develop mastery of the use of recommended multimedia instructional materials to encourage learners and help them learn difficult aspects of grammar with ease. The introduction of pertinent multimedia aides for teaching a language tends to improve language acquisition and communication skills of learners. It is worthy of note that almost all French grammatical lessons taught with multimedia instructional materials led to effective internalization of grammatical and linguistic structure in a French class. This shows that French language has good prospect in Nigeria which is an Anglophone country boarded by four francophone countries.

7. Suggestion for Further Studies

Having assessed the extent in which multimedia instructional materials can be used to correct the errors of French articles among military learners of French (cadets) in Nigerian Defense Academy (NDA), it is suggested that further studies should be carried out on correcting other aspects of grammatical errors such as in the use of preposition and adverb by adopting pertinent methods.

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Contributions of Maltina Dance Reality Show to Dance Practice in Nigeria

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Abstract. Dance involves the totality and living experience of man from the prehistoric times till date. It was part of all his daily activities such as his work, communication and even in his worship of the gods and ancestors (Nigeria inclusive). To this extent, the Nigeria dance practice has developed greatly even in the face of multi ethnicity as it has given birth to various indigenous dances. These indigenous dances have also been the raw materials to every form of contemporary dances that has emerged over the years. Diverse platforms have also surfaced to help sustain Nigerian dances such as National Arts Festival (NAFEST), Nigeria University Theatre Arts Festival (NUTAF) and the trend of dance reality shows that has been the order of the day within recent times in Nigeria. An undoubted reality television show that has done greatly in the sustainability of Nigerian dances is Maltina Family Dance All Reality Television Show. The functionalist theory of dance is used to unveil the reality show which has been able to adjust to bridge the gap between the prehistoric era and the contemporary or modern era by using technological advances to keep the dance practice in shape. This research will examine Maltina Family Dance All Reality Television Show within the context of dance praxis and the immense contributions to dance practice and sustainability in Nigeria with a view to how it has put Nigeria indigenous dances to practice since the inception till date in the face of globalization and industrialization. It will conclude that the dance reality show has provided dance practitioners both with dance repertoires and engagement with diverse indigenous dances as well as rewards both as individuals and as professionals.

Keywords: Dance, Dance Reality Show, Dance Art / Practice, Maltina Dance All Family Reality Television Show.

1. Introduction

In African continent, dance is an integral aspect of daily life. It is a vibrant and multi-functional living art which serves various purposes such as worship, recreation, communal edification and many others. Ceremonial activities are bound in traditional African societies and indeed Nigerian inclusive. These ceremonies are mostly expressed with lots of music and dances. Tosin Tume (62) submits that "dance is a universal non-verbal language through which culture is expressed, interpreted, transmitted and nurtured. If well employed, dance could reveal all the traits and characteristics of a given culture or people like their cuisine, clothing, and way of dressing, norms, beliefs and occupation". This statement as submitted by Tosin elaborates African dance as an all-encompassing art within the African world view or cosmology. One basic truth is that Nigeria as a country in African continent also shares this dance ideology and an historical study of dance is of utmost necessity be traced to its origin.

The major concern of dance history is to acknowledge the development and changes that have surfaced and occurred with time. However, there have been different events that necessitate such changes as they occur. Traditionally, every culture within the Africa context shared the experiences of dancing in diverse ways. While many uses dance as a mode of worship, some others view it as an expression of culture thereby becoming a platform for preservation and documentation of cultural heritage. To this extent, the African traditional society also saw the essence of the communicative potentials embedded in dance thereby regarding dance a form of non-verbal medium of communication. According to Bakary Traore (13), "the African theatre is in communion with the gods" and Chris Ugolo (42) submits that "dance as a non-verbal medium of communication which needs clarity and precision". Thereby affirming dance as a communicative medium. Therefore, dance being a unique art has played diverse and important roles in the transformation of every society in African. It has helped different ethnic groups in building a recognizable identity that distinguishes them from each other within the African cosmology.

2. Brief History of Dance Art/Practice in Nigeria

Nigeria is said to have up to two hundred and fifty (250) different ethnic groups and as many languages. With each of these ethnic groups comes a distinct cultural practice, one of which is dancing. In traditional Nigeria society it is believed that dance has innate ability in man. The evolution of dance art in Nigeria started with different ceremonies such as festivals, ritual or religious activities across the different ethnic groups and in corroboration, Chris Ugolo (41) explains that

Nigeria dance art form has its root in the numerous traditional festivals across the country. Examples include the Igue festival of the Benins, Ogun and Egungun festivals of the Yorubas, Ekine festival of the Kalabaris, Ijele and Ekpe festivals of the Igbos, Sharo festival of the Fulanis, Rawan Sarauta in Sokoto and Ngarda festival in Gombe to mention a few.

These festivals are what have emanated or transformed into carnivals presently in Nigeria. This has been as a result of westernization, urbanization, globalization, development and all forms of new acceptance of other people's practices. The researcher in this context about the history of dance in Nigeria deem it fit to limit this history within the confine of his knowledge because many scholars before him such as Ahmed Yerima, Chris Ugolo, Jeleel Olasukanmi, Ojo Rasaki, Asabe Iyeh and many other dance scholars in Nigeria have covered historical emergence of the dance practice in Nigeria.

However, with the influx of modernization, there have been a recreation and edification of daily life in the country thereby making dance a multifunctional art. Corroborating this view, Tosin Tume (62) submits that "it has been established that in African cosmos, dance is a vibrant and multi-functional living art, serving the purposes of worship, recreation, communal edification and daily life emoticon". With the achievement of independence in 1960, different groups emerge or surfaced in many urban centers or cities to take care of the interest of the people from the same ethnic group. This act of development helped them to relive their culture in the cities which were basically considered as alien from their original environment. This, to a large extent paved way for the emergence of new forms of dance practices in Nigeria. Explaining further, Chris Ugolo (44) submits that "the Hubert Ogunde Dance Company formed in 1960, Kola Ogumola, Duro Ladipo theatre outfit are worthy example of this trend which stretched to the seventies and eighties". At this point, Nigerian dances in its developmental function transcend its aesthetic role of entertaining people. Within the context of globalization, there is no doubt that socio-interaction which is the order of the day becomes a necessity. The realities of modern pressure and social relations have set in thereby giving birth to new platform for the dance art.

Over the years, Nigeria dances have grown beyond the borders of traditional festivals, ceremonial activities such as opening and closing of governmental functions etc. This has been possible because people have accepted and embraced new ways to life which has brought urbanization and globalization as the world is now a global village. Stressing further, Casmir and Oluwafemi (80) explains that "as societies advance, they borrow from others to enhance or reshape some of its ideologies and world view and try to discard or diffuse some into the already existing ones. Nigerian dances are the encapsulations of its rich traditions and cultural heritage. It remained a vital and dynamic art form as it serves as a vehicle for solidarity and cultural continuity". This continuity has thereby given birth to various dances both from the songs of musicians to many street developed dances in Nigeria such as galala dance which was a creation of the ghetto lifestyle popularly performed in the music of Daddy Showkey. According to Isioma Williams (2023), "I spoke to the Ajegunle boys who created the dance and found out that they did it out of their boxing experience" (Personal Interview). Other dances that have in one way or the other filter through the dance platforms in Nigeria are Makossa, Yahozee, Alanta, Swuo, Azonto, Shaku Shaku, Etighi, Shoki, Shaku shaku, Zanku (leg walk/gbese), which has been an outburst recently. Some other dances ever existed, though might not hit the society the way some others have created a sociological influence. This act of musicians producing dances to their kind of music started around the late 1990s and has developed over time till date thereby showing the acceptability to new dance fronts.

On another hand also, FESTAC 77 gave birth to many cultural centres and state dance troupes as Ahmed Yerima (120) explains that:

"…the major fallout of the FESTAC 77 festival was the immediate packaging of a collection of dances under the name of the Nigerian Cultural Troupe from

September to October 1977 for a foreign tour of nine countries". Furthermore, he stressed that *"another development was after FESTAC 77 festival then the need to establish a troupe of dancers solely for dance performances was re-emphasized".*

The popular NAFEST festival too was not an exemption in any way as it was a yearly event where all kinds of dances were performed thereby showing the different kind of dances that exists within the purview of Nigeria. It will not be out of place to say that the festivals of the past have been transformed into the modern-day carnivals as this was basically a quest and urge of dance survival in the face of development. Justifying this, Ahmed Yerima (217) submits that "the need for dance to survive could not be overemphasized for dance as a tool for communal unity formed the integral part of culture". However, the acceptance of dance globally project or gave birth to the multi-functional role that dance can play in the face of tremendous development. This basically transport dance into an art that can bring about a flexible civil society thereby establishing a marriage between dance and screen. This marriage of dance and screen is what has given birth to dance reality television shows which also help to sustain the bond between teenagers, youths and families at large in the face of global development. In this view, Heather Yuille (3) says that dance "is an art form that has deep historic root, it has experienced highs and lows in terms of public perception and has experienced a strong resurgence recently within the realm of reality television". This explains the relationship that dances shares with reality television shows not just here in Nigeria but across the globe in general. It is in line with the principles of the functionalist theory that this study has chosen to adopt it and apply its argument considering the functionality of Maltina Dance All Family Reality Television Show as a platform that contributes to both individuals and groups toward the attainment of social goals, providing goods and means of diverse rewards from the society; and above all, its contributions to the overall integration of the society through entertainment.

3. Emergence of Maltina Dance All Family Reality Television Show

have been many dance reality television shows that have surfaced over the years in Nigeria. These dance reality shows include: *Celebrity Takes Two, Malta Guinness Street Dance, GLO Dance with Peter*, *Two Can Dance*, *Close-up Dance Challenge*, *Maltina Dance All Family* and *Dance with the Stars* etc. All these dance reality television shows have in one way or the other have their ways and contributions both to dance practice and the citizenry of Nigeria in general. They have also in their various capacities contributed immensely to the society within the context of a civil society and giving back to the society in their capacity. Onwuekwe Ijeoma (180) acknowledges that "every society has her own characteristic dancing culture. The physical and psychological effects of dance enable it to serve many functions". The importance of dance in any society with close reference to Nigeria cannot be overemphasized as it is an agent of bringing people together thereby establishing social interaction and socialization amongst both its participants, sponsors or organizers and viewers.

Maltina Dance All Family Reality Television Show debuted in Nigeria in the year 2006. It was a competitive dance platform and a reality television show that spreads across the six (6) geopolitical zones in Nigeria. Many families from different ethnic groups participated at one point or the other as there is always a selection stage before one can make it to the final ten families for the academy. Maltina Dance All Family Reality Television Show was no surprise as it made instant success. It was fresh and geared towards uniting families together. Oluwafemi Jacob (197) explains that dance "has brought together a lot of people that have passion for dance… dance can provide an avenue from different age-grades or groups in Nigeria to come together". This sustains and establishes the continuity of dance just like the traditional festival dances where dance is also regarded as a socializing force.

However, Maltina Dance All Family Reality Television Show has been in existence in Nigeria for the past eleven (11) years. There have been many different dances that have been performed by the participants during the course of the competition. These dances range from the Bata dance of the Yorubas to the Atilogwu dance of the Igbos, Sharo dance of the Fulani herdsmen and milk maids, Ekombi dance of the Efik people from Cross River and many other indigenous dances from different ethnic groups in Nigeria. Stressing further, Damilare Aiki (5) submits that:

the race officially kicked off on Sunday 2nd September 2012 with ten (10) families, however, five (5) families were unable to survive the various dance styles that were introduced in the Maltina Dance All Academy including the Wazobia (Contemporary Nigerian dancing), Salsa, Pantomime, Gumboot, Hip-Hop and Contemporary African dance styles.

It is of utmost benefit also that Maltina Dance All Family Reality Television Show also absorbs all dance styles both the ones that emanated here in Nigeria and the wonderful dances of other countries. Maltina Dance All Family Reality Television Show has indeed made its mark within the purview of dance practice in Nigeria. It has sustained itself under the sponsorship of the Maltina Brand and speaking on the Maltina brand and the dance reality show, Ngozi Nkwoji (2) said:

…they undertook the journey because the brand's story has always been the story of sharing happiness within the Nigerian family and beyond with emphasis in the values of friendship, trust, togetherness and faithfulness. It is all about bringing the entire family together in an atmosphere of friendship and bonding with other families so that as units they can share common problems and ideas effectively throughout their time at the Academy and beyond. We are very passionate about the family institution and we will do the little we can as a responsible corporate entity to ensure that the institution continues to remain relevant because a healthy and sound family system will resonate on the nation as a whole; the family unit is the bedrock of any society. Maltina is interested in equipping both parents and their children that come to the Academy to be relevant to the society they are moving into. Our motive is to equip them effectively to confront and proffer solutions to some of the everyday challenges we face in life and for them to use what they garner in the Academy to help other families in the society and what better way to do it than through dance which is a concept that transcends tribe, religion, culture and what have you. Dancing has the capacity of drawing people together.

With the above statement, it is clear that just as in the early societies where dance has the capacity to pull people together for a unified essence; same is still very much applicable despite the urbanization and globalizations of present day. This further justifies the functional and important role dance can play in any society irrespective of period or era.

4. Contributions of Maltina Dance All Family Reality Television Show in Nigeria

The emergence of Maltina Dance All Family Reality Television Show in Nigeria has in various ways had its positive impacts or contributions to dance practice and her practitioners. This is in no doubt measured or regarded as another platform for its practice to further develop in all facets of the arts. It is against this background that this study will address some areas in which this reality show has contributed to dance practice in Nigeria which are as follows:

Financial Income/Monetary Rewards: This is one major area that both theatre artists and dance practitioners across the globe have at one time or the other been marginalized amongst their other professionals especially within the entertainment industry as a whole. This can be said to have been the situation for many years but there is still a glimpse of hope and that is why the dance practitioners have survived across the ages. This is explained as Hans Abbing (106) submits that "the average income of dance artists and other entertainers turns out to be five times higher than that of the athletes. It should be noted however, that the income gap between dance artists and athletes was larger 10 years ago and may well eventually disappear in the years to come". This means that dancers and its practitioners started earning some good amount of money from their art. However, this was also not left out in the case of Maltina Family Dance Reality Show as dance practitioners who were instructors and choreographers were paid throughout the duration their services were needed during the competition. Explaining further, Princewill Abapkoro (2023) submits that "from the financial angle, it has contributed to the dancers and choreographers as it provides funds for them economically" (personal interview).

Social Bonding and Connection: Maltina Dance all serves as a form of social bonding and connection, bringing people together for shared experiences and celebrations. Social dances, such as cultural dance, Hip hop, Contemporary dance e.t.c. It provides opportunities for individuals to engage in coordinated movements, fostering a sense of unity and collective participation. Dancing at their free time, enabling individuals to connect with one another on a deeper level and break down social barriers.

Increases Profile of Participants: Maltina Dance all in Nigeria has a profound influence on dancers' careers and professional opportunities, serving as a stepping stone for success in the entertainment industry. Participating in Maltina Dance all provides dancers with increased visibility and recognition. This show attracts a wide audience and generates significant media attention, allowing dancers to showcase their skills to a large viewership. This exposure can lead to opportunities for collaborations with renowned choreographers, artists, and production companies. Being associated with successful choreographers can boost the dancers' credibility and can open doors to various professional opportunities within the industry.

Upholding Moral Standard and Values: Reality shows like Maltina Dance all has paved ways for dancers on the street to pursue careers as instructors, choreographers, or performers. The rigorous training, passion and experience gained through competition dance provide a solid foundation for dancers to transition into teaching roles. Many successful competition dancers go on to establish their own dance studios or become sought-after instructors in prestigious dance academies. Additionally, competition dance like Maltina dance all offers opportunities for dancers to showcase their choreographic skills, leading to potential career paths as choreographers in the entertainment industry.

Self-Confidence and Development: Reality dance show like Maltina Dance all provides a platform for self-expression and boosts dancers' self-confidence. By performing in front of an audience and receiving recognition for their talent, which allows the dancer gain a sense of accomplishment and validation This enhanced self-confidence can positively impact their overall self-esteem and self-perception. However, the intense training and performance pressures associated with reality dance shows can have negative implications for dancers' well-being. The pursuit of technical excellence and the desire to meet high standards may lead to physical injuries and overuse syndromes. Dancers are at risk of musculoskeletal injuries, such as sprains, strains, and stress fractures, due to repetitive movements and demanding physical routines. These injuries can have long-term consequences for dancers' physical well-being and may require significant recovery time. Maltina Dance all has become an integral part of reality shows, captivating audiences within Nigeria and worldwide in general with its power, grace and entertainment value. This section explores the role of dance in reality TV programs and its impact on both the participants and viewers. The inclusion of dance in reality shows provides aspiring dancers with a platform to showcase their talent, while also contributing it positively those who has the passion for dance.

5. Conclusion

This research examines Maltina Dance All Reality Television Show as a platform for development to practices that has been in place over the years and also sees the reality show as a contemporary rejuvenation to some aspect of the dance practice within the context of dance and screen. It paid attention to some benefits as being very important to dance practice since the inception of the reality television show. Dance artist and practitioners have been playing active role since the emergence of Maltina Dance All Reality Television Show. It has dished out many unquantifiable financial rewards to as many dance practitioners who have either been choreographers, instructors and judges during each season of Maltina Dance All Reality Television Show. However, the study evaluates the place of reality shows in a developing society and what it contributes to dance practitioners of which are participants, audience and society at large. Many developed countries such as United States of America uses reality shows of various kinds to engage her citizens and ensure that there are rewards that comes with either participation and otherwise. Therefore, it is of importance that our country Nigeria seeks to follow this path in the push for so much socio-economic advancement of her citizens within the dance and entertainment sector.

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