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Editorial

This issue of KIU *Journal of Humanities* deals with Development Administration, Social Philosophy, Gender Studies, Literary Studies, Organizational Management and Educational Management.

The first part of the Journal focuses attention on Development Administration. Development Administration is concerned with development practices targeted at stimulating development in the society. It is the process of administering and organizing public agencies in order to stimulate and facilitate defined programs of social, economic progress with a purpose to make change attractive and possible. Papers in this section deal with issues in development administration such as Agenda Setting, Colonianism, the role of Women in Development Policies and so on. One of the papers in this section examines the operations and activities of the social media in enhancing agenda-setting inclusiveness within the context of a diverse and heterogeneous entity and suggests a creative synergy between the two if the country's democratic experiment would benefit from and maximise the advantages of an all- inclusive governance.

Articles in the second part of this edition center on Social Philosophy. Social philosophy as a branch of philosophy deals with social problems, especially those issues pertaining to social values. A sound social philosophy is the need of the day to tackle many a problem, which faces the society such as inequality, injustice, oppression etc. Against this backdrop, section two looks at some social philosophies such as Russell's Philosophy of Logical Atomism, the Virtue of Moderation and Environmental Ethics, the Moral Range of Political Duty, Austin's Speech Acts and Performative Utterances etc. and their effects on the society in order stimulate and guide basic questions on: The nature of the social world, social phenomena and social interaction (social ontology).

Section Three looks into various issues in Gender Studies such as domestic violence, marital stability and sustainability, religion and women identity among others. This is because the discipline of gender studies critically examines how gender shapes our identities, our social interactions and our world. Gender studies allows people to develop a framework for thinking about power relations connected to social constructions of gender, race, class, sexuality, ability, age, and nationality through multiple perspectives and theories. Gender Studies also provides the opportunity to obtain practical tools for promotion of equity across social, political, and economic spheres. Gender Studies is diverse in that it can be applied to several other disciplines of study, like literary theory, drama studies, film studies, religious studies, performance theory, art history, anthropology, sociology, psychology, and political science.

Papers in the fourth section of this edition center on Lierary Studies. Some written works of the imagination which include poetry, drama and narrative fiction were x-rayed in order to covey their wirtters' message to the society. This is borne out of the fact that every literary work has its underlying message, or 'big idea. In other words, every literary work has a critical belief about

life that the author is trying to convey in the writing of a novel, play, short story or poem. This belief, or idea, transcends cultural barriers and it is usually universal in nature.

Section Five x-rays the importance of organizational management. Organizational Management is a fundamental asset to creating an environment that supports continuous improvement of individuals and their organizations to better provide for the communities they serve. Every organization needs a leader with a clear understanding of the issues facing their organization and is prepared to implement them while maintaining operational functions, developing employee skills, and managing human resources. The organizational method allows managers to break down the entire operation of a department into several phases. Dividing operational functions into sections allows management to obtain a clear picture of what the goals of a department are and how to implement the goals most effectively. It also allows managers to respond rapidly to factors that affect the internal or external expectations of company. Based on the its findings, one of the papers in this section suggests among others that participatory and charismatic leadership styles should be encouraged fully in all sectors of the economy so as to boost employees' commitment.

Papers in the last section of this edition deal with educational Management. Educational management helps in the achievement institutions' objectives. That is, it ensures schools' and colleges' effectiveness. It improves interpersonal communication among members of the school or college. It is against this backdrop that one the papers in this section suggests among others that school administrators should take cognizance of the personality traits of their prospective employees before employing and redeploying them..

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

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Part One
Development Administration

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Agenda Setting-Inclusiveness in Nigeria: Challenges of the New Media

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Abstract. Participation and stakeholders' engagement are critical to the success of any democratic governance. The mass media not only provide a platform for the cross – fertilization of ideas and issues which transform to meaningful agenda that propel societal concerns, they also determine the salience of such issues that engage the attention of the society. However, the advent of the social media has put the conventional media on their toes as they seem to be fast conceding their hitherto exclusive privilege of agenda- setting to the social media who with their liberal and increased access to the public sphere and have widened the prospects of audience participation in the digital media space. But this is not without its attendant challenges. Communication engagements in the social media, though robust, remain largely uncoordinated. It is even being speculated , and reasonably too, that the same forces which hijacked and hegemonised the agenda of the political elite on the masses through the mass media are subtly dictating the pace of public discourse even on the social media. It is against this backdrop that this paper examined the operations and activities of the social media in enhancing agenda-setting inclusiveness within the context of a diverse and heterogeneous entity like Nigeria. Through desk study and documentary analysis the paper ex-rayed the challenges necessitated by the change of paradigms from the old to the new media and suggest a creative synergy between the two if the country's democratic experiment would benefit from and maximise the advantages of an all- inclusive governance.

Keywords: Stakeholders' Engagement, Mass Media, Inclusive Governance, Agenda – setting, Social Media

1. Introduction

The increasing demand for democracy, transparent and accountable governance makes the principle of inclusiveness a key driver of public policy globally. This is because the more the people are involved in the decision- making process on the critical issues that affect their lives, the easier it becomes to collectively safeguard, defend and implement such decisions. The mass media play a crucial role in galvanising public opinion for agenda- setting and consensus building. We live in a world of perception. At individual, corporate, national and global levels, perception is a key index that determines and influences our worldview of emergent socio-economic and political realities. In a sense, therefore, perception, as the stimulus of ideas, may indeed be the real prime mover of social change.

In a multi-ethnic and culturally diverse setting like Nigeria, social exclusion and ethnic profiling arise out of perceptual errors or distortions which invariably account for most of the conflicts and crises in the society at large. It was in acknowledgement of the dangers of social exclusion to the society and indeed the world globally that the United Nations promoted the principles of Affirmative Action and Social Inclusion as crucial agenda for the attainment of Sustainable Development Goals (SDGs). This explains the rationale of the catchword "leaving

no one behind" which is an effort to help countries to promote inclusive growth globally.

The mass media, by their constitutional roles, are key stakeholders in engendering social inclusion as the strategic agencies for agenda - setting in the society. The engagement in this paper is therefore to examine how the mass media have been fulfilling their roles as traditional agenda –setters in Nigeria and the challenges that have occasioned this especially in the wake of the emergence of the Internet-mediated digital media which are fast altering the ecology of the global media landscape.

2. **Conceptual Review**

The concept of Agenda- setting is one of those that underscore the impact of the media on the society. The basic premise of the agenda-setting theory is that the media, consciously or unconsciously, create a definite image of reality. The concept simply refers to how the media's news coverage determines what issues become the focus of public attention (Alvernia University (2019). Fourie (2007: 244) explains that the media as agenda setters, confront us on a daily basis with events which are, in the media's view, important. "Everyday", Fourie states, "the media release a list of topics (issues on which they focus) similar to the agenda of a meeting." In the course of doing this, the media omit certain events and issues as a matter of editorial discretion and gate-keeping, while placing emphasis on others, and in this process, the media thus establish a particular way for the people to think about reality.

As McQuail (2010: 512) writes, the core idea of agenda-setting is that the news media indicate to the public what the main issues of the day are and this is reflected in what the public perceives as the main issues. Agenda-setting, according to Straubhaar & LaRose (2002), thus bestows political power on the media as the goals and intentions of media decision makers influence society. This is so because what people identify as issues depends largely on what the media include as news or entertainment. It is indeed true that the mass media, as some authorities have argued, may not always determine what we think about or what views to hold on certain issues, the fact remains that the media actually set agenda for public discourse by telling us what to think about or hold opinions on (Cohen, 1963: 13).

Butler (1998: 28) and Van Praag & Brauts (1999: 179-199) argue that the agenda-setting power of journalists during election times has more in their discretion to include or exclude information of political actors than in their independent selection of issues.

McQuail (2010: 515) identifies six basic hypotheses of Agenda-Setting. These include the fact that:

(i)	Public debate is represented by a set of salient issues (an agenda for action)
(ii)	The agenda originates from public opinion and the proposals of political elites.
(iii)	Competing interests seek to promote the salience of 'their' issues.
(iv)	Mass media news selects issues for more or less attention according to several pressures, especially those from interested elites, public opinion and real-world events.
(v)	The outcome in media (relative degree of prominence of issues) both gives public recognition to the current agenda and has further effects on opinion and the evaluation of the political scene.
(vi)	Agenda effects are peripheral and short-term.

On his part, Folarin (2002: 275) identifies the four elements of agenda setting to include the quantity or frequency of reporting; the prominence given to reports through headline displays, pictures and layouts in newspapers, magazines, film, graphics or timing on radio and television; the degree of conflict the report generates; and the cumulative specific media effects over time.

Baran (2001: 385) however contends that the agenda-setting power of the media resides in more than the amount of space or time devoted to a story and its placement in the broadcast or on the page. According to Baran:

Also important is the fact that there is great consistency between media sources across all media in the choice and type of coverage they give an issue or event. This consistency and

repetition signal to people the importance of the issue or event.

Besides, the media coverage of issues in a political campaign may help individuals to perceive certain issues as being more important than others, and consequently influence their decisions about candidates based on how they address themselves to these issues (Bittner, 1989: 382). In a nutshell, agenda-setting defines the ability of the media to determine what is important to the audience in any given society at any given time.

Media literatures reveal three types of agenda that interact in complex ways to determine message salience with the audience. These are: media agenda, public agenda and policy agenda. Rogers (2004: 11) describes the general model of agenda-setting as a usual temporal sequence of:

Media Agenda ⟹ Public Agenda ⟹ Policy Agenda

Media agenda-setting, according to Zhu and Blood (1997: 99), is the process whereby the news media lead the public in assigning relative importance to various public issues. In other words, media agenda reflects those news or coverage items that are priorities of the media. These are contents deemed important by the media as reflected in the prominence given to such items/contents in terms of length, time and position.

Public agenda, on the other hand, refers to the list of issues that are on the minds of the public. These are often measured by a survey of people's responses to the open-ended question, "what is the most important problem facing our nation today?" Public agenda has to do with the focus of public attention or issues that the public consider, discuss and worry about as important.

An issue could be construed to imply a long-term problem or series of events that involve continual coverage. Zhu & Blood (1997: op cit) conceptualise an event as being characterised by a quick-onset happening over a discrete period of time, attracting intense but short-term media attention. Rogers Dearing (1988) counsel that it is important to differentiate issues from events when conducting agenda-setting research as these concepts may differ in terms of timing and salience, or importance.

McLeod, Becker and Brunes (1974) identify three versions of public agenda. These include: intrapersonal agenda (i.e. how important an issue is to the person him/herself); an interpersonal agenda (how important an issue is to others); and a community agenda (how important an issue is to the community or nation). These researchers are of the opinion that while these different levels agenda interact with each other to some extent, the media agenda-setting is most noticeable in shaping community agenda.

Policy agenda-setting relates to issues bothering on public policy or government legislations. Rogers (2004: 11) writes that media and public agenda-setting are the exclusive preoccupations of media scholars while political scientists and sociologists study mainly policy agenda-setting.

The agenda-setting hypothesis therefore involves two concepts (media agenda and public agenda) and postulate a causal relationship between them that media agenda influences public agenda. McQuail (2010: 513) states that the hypothesis "presupposes a process of influence, from the priorities of political or other interest groups to the news priorities of the media, in which news values and audience interests play a strong part, and from there to the opinions of the public." He however acknowledges the existence of alternative models of this relationship as the interactions between the three levels of agenda can also work in a reversed order, and states "that underlying concerns of the public will shape issue definition by both political elites and the media."

3. Principles of Agenda-Setting Theory

One of the basic premises of the agenda-setting theory, according to Barker & Kielder (1971: 193-205), is that if the same people are exposed to the same media, they would likely place the same importance on the same issues. This confirms the assertion that the media indeed create an agenda for our thoughts and affect what we decide is important. Louw (2005: 32)

proves this point when he states that the agenda-setting process involves creating the perceptual frameworks through which 'publics' experience the world from one perspective only. Entman (1989: 77-8) provides another insight into the workings of agenda-setting strategy of the media. According to him, *the key means to predispose people to thinking in a certain way is to influence what they think about by providing them with ready-made 'schematas' or frameworks. Such frameworks serve to guide the subsequent behaviour of media audiences and so turn them into publics (who behave 'collectively', despite being isolated individuals).*

Dearing and Rogers (1996) offer some inferences about agenda-setting: (i) that different media do tend to agree about the relative salience of a set of issues; (ii) that media agenda do not closely match 'real world' indicators because it is not the absolute significance of an issue that counts, but the relative strength of forces and people trying to define and promote an issue; and that the position of an issue on the media agenda importantly determines that issue's salience in the public agenda.

Dearing and Rogers' first generalisation on agenda-setting is the equivalence of Vivian (1993)'s intra-media agenda-setting which says agenda-setting also is a phenomenon that affects media people, who constantly monitor one another. Vivian captures the professional reality that reporters and editors many times are concerned more with how their peers are handing a story than with what the audience wants. According to Vivian, "sometimes the media harp on one topic, making it seems more important than it really is, until it becomes tedious."

However, the modern reality of media convergence seems to challenge this assumption. Perse (2001: 100), for instance, argues that the assumption that the conventional mass media do share the same set of news priorities is being challenged by the emergence and availability of many new online news services which provide opportunities for a 'news user' to seek news according to a personal agenda.

Anaeto, Onabanjo and Osifeso (2008: 89) on their part, uphold the validity of Dearing and Rogers' second inference when they reason that the mass media such as the press may not actually reflect social reality "because news is filtered, chosen and shaped by newsroom staff or broadcaster." They also agree that the agenda-setting theory proposes that the facts which the people get to know about issues of public concern tend to be those which the mass media have presented to them, while the significance people ascribe to any issue is proportionate to the amount of attention given to the same issue in the media.

McCombs and Shaw had earlier argued in this direction when they submitted that:
In choosing and displaying news, editors, newsroom staff and broadcasters play an important part in sharing political reality. Readers learn not only about a given issue, but how much importance to attach to that issue from the amount of information in a news story and its position.... The mass media may well determine the important issues – that is the media may set the "agenda" of the campaign. (McCombs & Shaw, 1972: 176)

Scholars have also raised the issue of who actually owns or sets the agenda that the media present to the public. Opinions on this issue vary depending on who is saying what. Vivian (1993: 356) believes in the reciprocal principle which suggests that "the mass media both exert leadership in agenda-setting and mirror the agendas of their audiences." Vivian insists that:
... Journalists and other creators of media messages cannot automatically impose their agendas on individuals. If people are not interested, an issue won't become part of their agendas. The individual values at work in the processes of selective exposure, perception and retention can thwart media leadership in agenda-setting.

Straubhaar and LaRose (2002: 66) list opinion leaders from government, businesses, and political interest groups as among groups that try to influence what the media cover and consequently set as an agenda for the society. They maintain that within the media themselves

exist a variety of professionals who make decisions at different levels to decide what goes into and what stays out of news and entertainment media. Through these gatekeepers, it is argued that the media help to set the agenda for society at large by virtue of the amount of coverage they give to different issues.

4. Do the Mass Media still set Agenda?

Opinions are divided especially among media scholars on whether the mass media still set agenda of public discourse in the light of the current technological realities. For instance, Straubhaar and LaRose subscribe to the assumption that the dominant class in society uses its ownership of the media to influence their content. According to this reasoning, the media ownership class creates a consensus, or hegemony of ideas that reinforce its position of dominance and thereby continuously keep media content within the bounds of this hegemonic set of ideas.

However, as stressed earlier, the emergence of the new media symbolised in the Internet seems to call to question the assertion that the conventional media, including their owners, now set the agenda of public discourse. A major feature of the interactive elements of the new media such as the Internet, e-mail, blogs, social media and citizen journalism is the increasing trend of User-Generated Content (UGC) as the latest identity of contemporary media practice (Banda, 2010; Ross & Cormier, 2010; and Gilmor: 2006).
Williams and Carpini (2004) sum up the argument thus:

By providing virtually unlimited sources of political information, the new media environment undermines the idea that there are discrete gates through which political information passes. If there are no gates, there can be no gate-keepers.

Writing against the backdrop of the Americans' experience during the Clinton-Lewinsky scandal, Williams and Carpini attribute the difficulty of the elites (political and media) and academics in understanding the scandal to the failure to recognise the increasingly limited ability of journalists to act as gatekeepers. The new media with their interactive elements have not only widened access to the cyber sphere, they have equally brought about some fundamental changes in the traditional roles of the media with grave implications to the principles and assumptions of media agenda-setting.

While it is indeed true that the interactive media typified in *Facebook, Twitter, WhatsApp, Instagram, YouTube, LinkedIn* etc. have widened the public sphere to accommodate all shades of opinions, the real questions are: whose agenda are still being pushed to the public forum by these social platforms?, How effectively are the social media promoting the cause of social and political inclusiveness?. A deep study of conversations on *Facebook* and *Twitter* among others still suggests that the political elite are still dictating the pace by projecting their agenda into the emergent digital sphere through their carefully chosen Online and Social Media demagogues. Hence, while the unsuspecting public erroneously believes they are actually having nice times expressing their views on social media platforms, the actual reality is that they are unsuspecting megaphones of sponsored agenda adroitly smuggled and woven into public conversations and engagements. Besides, the nature and tenor of public communications and engagements on many social media platforms portray hostility to and intolerance of opposing views and opinions. Responses to oppositional and divergent opinions are often met with insults and unprintable swear words on some chats which negate the principles of inclusive public engagements.

The emergence of the new media notwithstanding, the mass media still generate a plurality of understandings that enable individuals to reinterpret their social experience, and question the assumptions and ideas of the dominant culture. On this Lambe (2012:125) submits, although increase in audience power, occasioned by the new media technologies offers great challenges to media effects researchers, findings thus far reassured that the

media will continue to play significant roles in the public's perception of the ever- fleeting environment. As observed by Curran (1991:130) the mass media will give subordinate classes increased access to ideas and arguments opposing ideological representations that legitimize their subordination, and enable them to explore more fully ways of changing the structure of society to their advantage.

5. Agenda-Setting and Framing

In an attempt to solve the many mysteries concerning the processes and effects of media agenda-setting, communication scholars have extended their curiosity beyond the traditional scope of agenda-setting. Consequently, two lines of inquiry have emerged (Zhu & Blood, 1997: 136). These are the antecedents of media agenda-setting (also known as media agenda-building), and the consequences of media agenda-setting (policy agenda-setting). Media agenda-building is regarded by agenda-setting scholars like Semetko *et al* (1991), Reese (1991) and Zhu and Blood (1997: op. cit) as more exciting from communication research angle because it provides a framework for integrating several important domains of research including media organisational behaviour, news content (Shoemaker & Reese: 1991) and framing (Kosocki: 1993).

Agenda-building presupposes that the media play up newsworthy issues in order to arouse public attention, interest and action. Cobb and Elder (1971: 892-915) explain that the first process of forming a media agenda is agenda building while the second process of forming a public agenda is regarded as agenda-setting. According to Sheafer and Weimann (2005: 349), empirical agenda building studies usually focus on two major independent variables. These include: real-world conditions and events, and the activities of political actors.

Sheafer and Weimann explain further that the first correlates changes in real-world indicators and events and the hierarchy of issues on the media agenda. They note, for instance, that as the environment sends signals of worsening conditions in a specific area, the media would be expected to accord greater attention to this area. The second correlates agenda or strategies of certain political actors like parties or candidates, and the media agenda (Aririguzoh, 2010: 95).

Framing, according to McQuail (2010: *Op cit*) is conceptualised in two ways. On the one hand, framing is interpreted as the ways in which news content is typically shaped and contextualised by journalists within some familiar frame of reference and according to some latent structure of meaning. The second interpretation has to do with the effect of framing on the public. Here the audience is thought to adopt the frames of reference offered by journalists and to see the world in a similar way. This is similar to priming and agenda-setting. Fourie (2007) writes that framing as a media effect:
describes the influence on the public of the news angles used by journalists, the interpretative and ideological frameworks from which journalists report an issue and the contextualisation of news reports within a specific (ideological) framework.

Fourie explains that whereas the emphasis in agenda-setting is on the media's selection of topics/issues/events, the emphasis in the framing theory is more on the media's representation, treatment and even production of issues.

Tankard, Handerson, Sillberman, Bliss and Gharem (1991: 3) describe a media frame as "the central organising idea for news content that supplies a context and suggests what the issue is through the use of selection, emphasis, exclusion and elaboration."

Naturally, writers or journalists decide what to include within the view or frame, of a story as well as what to leave out much as a painter chooses what to put in the frame of a painting (Straubhaar & LaRose, *op. cit).*

Tracing the source of frames, Bourdieu (1998), a French media critic, contends that even countries that profess freedom of expression, there is a form of invisible self-censorship. Journalists, writers, and producers, Bourdieu argues, realise what is permissible in the media, and they pre-edit their own work to be consistent with those

perceived norms "all in the interest of remaining employed in media companies." Entman (1993: 52) stresses that:

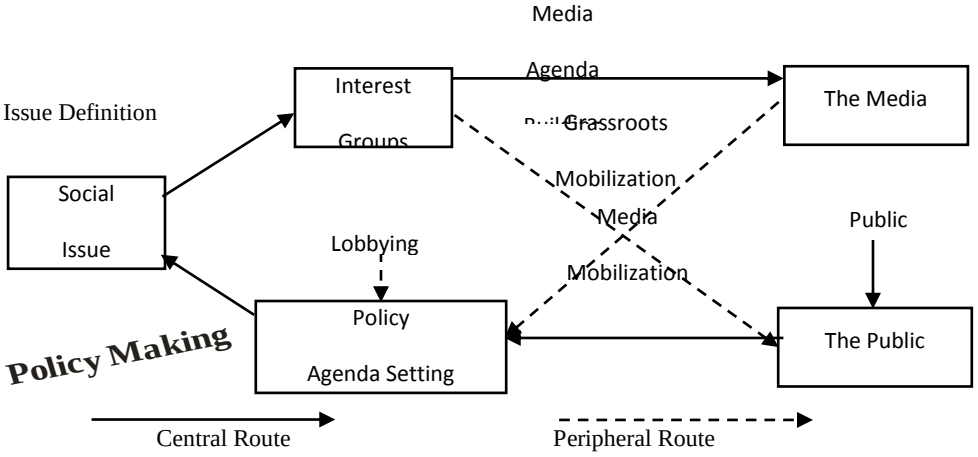
To frame is to select some aspects of a perceived reality and make them more salient in a communicating text, in such a way as to promote a particular problem definition, causal interpretation, moral evaluation and/or treatment recommendation for the item described.

Commenting on the inherent dangers of framing to public opinion, Eric Louw (2005: 32) contends that public opinion-driven politics is at heart 'media-ized' politics – where the media machine, and the demagogue's arts of manipulating mass media output, have become central to governance. Entman (1989) argues that "this manipulation (framing) has produced democracy without citizens. In place of active citizens, we have publics – 'publics' who are 'herded' and 'steered' by skilled media operators."

This observation is the genesis of the accusation that the media 'bastardise' the political process by shifting the focus of political debate from Parliaments to television studios (Riddel, 1998: 8).

The criticism notwithstanding, Zhu & Blood (1997) proposes an additional line of inquiry to situate agenda-setting in the broader context of the democratic process. In their proposal illustrated in Figure 1, four major players (interest groups, the media, the public, and the government) are connected through various routes in terms of their respective roles in the social issue process, while agenda-setting becomes only one piece of the big picture. Three routes are considered as central. These include: media agenda-building, public agenda-setting, and policy agenda-setting. The remaining routes as the foregoing illustration shows are peripheral such as direct lobbying, grassroots mobilisation, and media direct intervention. The researchers argue that while there may be little disagreement about the inclusion of these players in the political process, there certainly are different views about the causal direction and the relative importance of these routes.

Figure 1
Issue Process in Democratic Society



Source: Adapted from Zhu, J.J. & Blood, D. (1997)

The implication of this is that a proper knowledge and understanding of the principles of agenda setting will aid people's idea of the dynamics of social issues in a democratic process. Besides, such knowledge can be utilized in the understanding of the individuals' exposure to media and how this can be of benefit to other critical uses like consensus building and the regulation of their political knowledge and behaviour.

6. From Agenda-Setting to Agenda Building

Knowledge is not static. Proponents of Agenda Setting theory have extended the frontiers of inquiry to a new realm that is now labelled: 'agenda-melding'. This new approach, according to Shaw, McCombs, Weaver and Hamm (1999), focuses on the receivers of media messages – that is, the various publics – and their motivations for adopting agenda and affiliating with other persons.

To 'meld', literally implies to combine with something else. And true to this meaning, Agenda melding presupposes that "there is a strong impulse to affiliate with others in groups as one leaves the original family setting, and that one often joins these groups via other people and various media (Weaver, McCombs & Shaw, 204: 273-274). Just as Elihu Katz redirected the focus of Uses and Gratifications researchers from what media do to the people to "what the people do with the media", Agenda melding reverses the traditional arrow from media to public.

Agenda melding has its roots in psychology because the motivation to meld with various groups is often explained by a theory of social dissonance as propounded by psychologist Leon Festinger (1957)'s theory of Cognitive Dissonance. Theoretically, agenda melding is an elaboration of the concept of "need orientation" (Weaver: 1977) that tries to explain why some individuals are more interested in certain issues (and agenda) from others through a combination of perceived relevance and uncertainty.

As Weaver, McCombs and Shaw postulate, Agenda Melding explains why some persons might find some agenda more relevant than others through a felt need to affiliate with certain groups. The theory predicts that those who desire to join a group or community, but who have little information about it, will be most likely to seek information about its agenda from other persons or from various media such as newspapers and magazines. When this information-seeking behaviour persists, it is predicted to lead, over time, to both:

Level 1: Agenda setting, (i.e. what issues the media emphasise and the public cares about); to

Level 2: Agenda setting (i.e. how issues and political actors are reported and perceived).

Explaining the concept of agenda melding, Shaw *et al* (1999) argue that:
Individuals seek affiliation with groups for many reasons, and those who join a group match their own priorities to those of the group even if they do not always agree with the dominant position of the group regarding the various issues.

This is the same theoretical premise for the Cognitive Dissonance and "Dis-equilibration" (that is, the seeking or avoiding information that significantly alters views (Chaffee & McDevitt: 1996, Elisabeth Noelle-Neuman (1984)'s spiral of silence, including Abraham Maslow's (1943) hierarchy of needs. Hence, while agenda-setting research concentrates, mostly, on what people learn from the media, agenda melding incorporates media agenda-setting as a part of a larger on-going social learning process from various media, including other persons (Weaver, McCombs & Shaw, 2004: *op. cit*).

7. The Media, Agenda- Setting and Inclusive Governance

The concept of social inclusion or inclusive governance is gaining traction globally. This was at the instance of United Nations' emphasis on the Sustainable Development Goals (SDGs) especially its preachment of the "Leave No One Behind" dictum. Social Inclusion, according to the World Bank Group, is conceptualised as "The process of improving the terms for individuals and groups to take part in society". In other words, as a concept, Social Inclusion, involves the process of improving the ability, opportunity, and dignity of those disadvantaged on the basis of their identity to take part in society.

Since democracy thrives on the cross-fertilization of ideas and the principle of collective bargaining, every issue or opinion matters. While it is true that democracy allows

the majority to always have their way and the minority - their say, the mobilisation and involvement of all stakeholders and citizens of any given society in the decision – making process and consensus – building will not only enhance effective implementation and understanding of such policies, it will also attenuate the evil effects of political cynicism, apathy and the "We " and " Them" syndrome. Expatiating on the dangers of social exclusion the World Bank Group observes thus:

In every country, certain groups—whether migrants, Indigenous Peoples, or other minorities—confront barriers that prevent them from fully participating in their nation's political, economic, and social life. These groups are excluded through a number of practices ranging from stereotypes, stigmas, and superstitions based on gender, race, ethnicity, religion, sexual orientation and gender identity, or disability status. Such practices can rob them of dignity, security, and the opportunity to lead a better life. (WBG 2018)

According to the World Bank Group, there is a moral imperative to address social exclusion. If and when left unaddressed, the exclusion of disadvantaged groups is very costly. The whole world is a witness to the growing political, economic and social costs of exclusion. For instance, it was found that exclusion of the ethnic minority Roma cost Romania 887 million euros in lost productivity! This is notwithstanding the fact that exclusion also has damaging consequences for human capital development world-wide. In Nigeria, for instance, most of the issues which constitute potential fault-lines of national disintegration arise out of agitations by her sub-nationalities bothering on alleged marginalisation and exclusion. Consequently, the wisdom in the growing awareness of the principle of inclusiveness globally consists in the logic that citizen engagement through inclusive governance will empower members of the society to participate in the development process and infuse their voices in development programmes and issues emanating there-from in order to help speed up the attainment of set goals.

The mass media are the vehicles for the simultaneous transmission of messages across large, scattered and heterogeneous audiences. Although the unfolding reality of the new and digital media has necessitated a shift from the mass to the individual, the fact remains that most human conflicts arise out of the intrusion of noise at any point in the communication process which disconnects the flow in the semantic interpretation of the intended meaning of the message from the sender. The goal of the source / sender in any communication event is to ensure that his or her intended message approximates the perceived message by the receiver through the creation of the right physical and psychological atmosphere necessary for effective communication. Every human being, organization, or society is a participant in the race to have meaning, and the mass media are the chief agents to mediate and transmit the exchanges of meanings .The technological evolution of the mass media from Gutenberg to Bill Gates and Time Warner makes the constant appraisal of communication strategies imperative in the galvanizing of public opinion, conflict resolution and consensus building especially in a diverse country like Nigeria.

8. The New Media and the Challenge of Inclusiveness

The attempt in this paper was to examine the concepts of media agenda-setting inclusiveness in a diverse nation like Nigeria. By her nature, Nigeria is a complex nation with diverse sub-nationalities. This explains the high incidences of news turn-overs which most times bother on conflicts and other dysfunctional communications. The mass media in Nigeria have often been accused of heating up the nation's polity in their coverage of volatile issues without considering their peculiar nature and seemingly complex political economy. As in other parts of the world, the mass media are tools for the imposition and legitimisation of the agenda of the ruling and political elite on the masses. This is line with the Marxist's postulate that those who control the means and resources of production in any given society also control the ruling ideas and the cultural productions therein. If the conventional media are implicated

in the allegation of foisting the ideas and agenda of politicians and the ruling class on the society, the new media typified in social platforms like *Facebook, WhatsApp, Instagram, YouTube, Twitter, Imo, 2go, LinkedIn* etc. appear not to have fared better. Beside the fact of the opening up of the access extended to the audience thereby transforming them from media content consumers to producers as in the case of User Generated Content (UGC) and Citizen Journalists, many of the emergent social media platforms still fall prey to the manipulation of the digital media consultants of the same ruling class alleged to have hijacked the conventional mass media.

Besides, the liberalisation of media access that the new media provide to people hitherto neglected by the mass media does not conduce to a robust and all inclusive citizen engagement as the tone and nature of communication on the so-called new media appear in the main hostile to oppositional opinions and ideas. A content analysis of media engagements of conversations on many of the social platforms are rife with abusive words, hate speeches and other hostile cues which rob the digital public sphere the benefits of rich civil discourses and engagements. Nothing better illustrates this major weakness of the new media than the growing incidences of hate speeches and ethnic profiling amplified by these media platforms under the guise of freedom of expression.

Perhaps one of the major challenges of the new media which mitigate their usefulness as veritable tools for inclusive governance and agenda-setting is the uncoordinated nature and operations of social media platforms. Many members of chat groups often flout or pretend to be ignorant of the ground rules which govern such groups by posting messages at variance with the ideals of the groups. Most times, the administrators of the groups make feeble attempts to control or protect discourses by imposing sanctions on erring members often to no avail. This is aside from the fact that most conversations on the new media lack the concept of social presence or the observable visual cues which provide empirical background that could enhance a meaningful appreciation of the context of communication. Consequently, the conversational trend, in most of the social media platforms, seems to echo the biblical Babel with no meaningful direction and prospect of the vibrancy of inclusive stakeholders' / citizens engagement.

9. Recommendations and Conclusion

In spite of the identified challenges, the mass media if they work in synergy with their digital counterparts still hold the ace in galvanising public opinion for a robust and all inclusive agenda – setting for societal development. Media scholar, government and policy makers alike need to fashion out an integrated approach that would enable a seamless adoption of digital media innovations to boost the content and operations of the mass media in order to widen their access by a generality of the audience unlike its present status as the exclusive preserve of the rich, politicians and the ruling elite.

A major observation of the operation of the new media is the need for intense media /digital literacy to empower the teeming audience of new media outlets with the requisite skills needed to operate, access and evaluate the contents on offer through the digital sphere. A proper education and enlightenment on digital literacy when properly contextualized and hyped in the digital environment would equip and inure the people against the deleterious effects of the growing incidence of fake news in Nigeria thereby providing a good take-off for effective all inclusive agenda-setting mechanism in the society.

In conclusion if the new media are to be fully exploited as instrument of societal development and inclusive governance, deliberate and concerted massive public education and campaigns must be initiated by the mass media, assisted by all stakeholders including government to conscientize the audience especially youths across the various ethnic nationalities in the country on a proper and progressive use of social media. The social media must be truly embraced as the democratic voice of the people, it takes adequate and effective public education and enlightenment to

utilise them as genuine agents for societal growth and development through all inclusive participation.

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Politics in Pre-Colonial Niger Delta: Reflections on the Role and Contributions of Women

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Abstract. Women all over the world are active members of society who have contributed immensely to the growth and development of their societies. In the Niger Delta, women have contributed in no small measure to the political development of the region. This paper therefore examines politics in pre-colonial Niger Delta with a focus on the role and contributions of women. In the Niger Delta, women seem to have been deprived of some political privilege in the past due to the patriarchal nature of the society. However, some prominent female personalities in pre-colonial Niger Delta played significant role in the development of their societies. This study adopts the use of primary and secondary sources of data in generating the required data. The multi-disciplinary approach was used and knowledge from related disciplines enriched the available historical data. The study reveals that women in the Niger Delta were actively involved in politics. Some of them held chieftaincy titles, served as priestesses to deities, served in the military and above all discharged political duties in their communities. Women also made their political contributions by indirectly influencing their husbands and male relatives on important matters and decision making. However, women in pre-colonial Niger Delta politics were not granted equal political opportunities as their male counterparts which negatively impacted on the overall participation of women in politics. The study therefore recommends equal political opportunities for both male and female folks in the region and political consciousness on the part of women.

Keywords: Women, Politics, Niger Delta, Pre-colonial

1. Introduction

Political organization in the pre-colonial Niger Delta societies was direct rather than representative. Most would agree that power was more evenly distributed and spread in direct democracies, as practiced in the pre-colonial Niger Delta societies. In representing democracies, only a minute fraction of the population sits in positions of power while in direct political organization or democracies every eligible member can directly influence decisions.

Woodburn (1982) asserts that greater equality of wealth, power, and prestige was achieved in pre-colonial societies. In his consideration, this equality is an opinion because pre-colonial societies have direct, individual access to resources, means of coercion, and mobility. All these factors equally limit imposition of control by one individual or another. Pre-colonial Niger Delta societies allowed much more participation of women in politics. However, in pre-colonial Niger Delta societies there was no operation like a general assembly where all members of the group can present an opinion on any discussion and attempted to sway the other members through persuasion. A leader in a particular situation may have no weight given to his or her opinion but he or she did not have any formal authority and cannot force the other members of the group to comply with his or her wishes (Awortu, 2018).

Moreso, the only potential stratification in political life was through age and sex. Regarding age, it was the older members of the group who often have more influence in informal discussions. Older members often have various suffixes added to their names which were an indication of leadership (Lee, 1979:349). Regarding sex differentials, Lee, (1982) noted that women participated less than the men did in group discussions, with men doing two third of the talking.

It is plausibly argued that although men did appear to have more influence in public matter, men and women were relatively equal in decision making (Lee, 1981). Nevertheless, there were some sort of violence against women in the society that might curb women's political participation, women were able to take up a leadership role and there were no conspicuous male solidarity adults. Members with better oratory skills or who were considered to have wisdom sometimes did have more influence in informal discussions. Since there was extremely weak sexual division of labour, women did enjoy higher status positions confirmed by their political presence and their participation in decision making with their husbands and took equal role in leadership during discussions. Bell (1993) asserts that women in pre-colonial societies would have had more actual power than we have known emphasizing in the separation of male spheres and the presence of female rituals. This assertion corroborated the finding of Horton, Kpone-Tonwe, and Okorobia (2003). The existence of female power in rituals and the separation of spheres would have given women more power in societal decision making.

2. Pre-colonial Niger Delta Politics

According to Awortu (2018) in pre-colonial Niger Delta of the earliest period, there were no formal separate and explicit political institutions and roles. However, what was important and available was a general consensus of the possession of governments-the mechanism for controlling societies by all of the Niger Delta. These mechanisms that help to maintain or create internal co-operation and cohesion like rituals, ceremonies or procedures that ensure a periodical or occasional renewal of societies constitute the instruments of political action. An understanding of this concept of the nature of political action would demonstrate the useful content of the analysis of the women's political role which was usually exercised through informal mechanisms. Women's political roles, influence an authority in any society did definitely appear conspicuous or implicit in their involvement in the social, economic, and religious activities of the society as well as their explicit political roles (Awe, 1984).

3. Reflections on the role of women in pre-colonial Niger Delta Politics

In pre-colonial Niger Delta, women participated actively in politics to the extent that some of them took leading roles in their communities and kingdoms. For instance, In Itshekiri Kingdom women attained and demonstrated high ranking political power and positions. Princess Idocorusan, with the support and assistance of one of the head slaves, set up a council of state made up of mostly members of the royal family and prominent commoners. She presided over the council that appointed governors and consequently appointed a regent in the person of Prince Eri to the Itshekiri throne following the death of the governor. It is therefore important to assert that a woman played a crucial role, though she did not occupy the highest political office in the land which was actually barred to women, in the Itshekiri history.

According to Alagoa (2003), politics was one area which the men maintained open dominance in the Niger Delta and almost complete exclusion of women has sometimes been claimed. However, women made immense contributions in some Niger Delta societies. In public meetings of the Houses within the Eastern Delta city states, women expresse their community opinion and influence decisions. For instance, mothers and sisters of chiefs and kings played vital roles in determining the emergence of chiefs, warriors and in taking critical decisions. Alagoa (2003) opined that:
King Ikata's war against Jike of Bille is stated to have been instigated in part by the taunts of his sister.

In order to assert greater influence in the politics of their kingdoms and communities, women organize themselves into socio-political groups. The Egbele-Erema (women past the age of childbirth) was very influential in Niger Delta politics. According to Talbot (1932:30) in Okrika these women who had acquired the power of men, prevailed on the men to stop the ordering of women. In Kalabari kingdom according to Da-Wariboko (2003), Akaso constituted Egbele-Erema, to her cult as praise singers and divinely appointed her male priest who worked with a group of male attendants as assistants in her shrine. The males took charge of the ritual cooking and sacrifices while Egbele-Ereme took care of the sanitary aspects. They also guided the female folk of the Kalabari society on Akaso laws, rites and taboos and did not hesitate to protest against any malpractice against the land by the male folk.

The Akaso religious influence in Kalabari made her to be particularly relevant and from time to time influence decision making processes. The spiritual powers acquired by Akaso also necessitated the respect she commands in Kalabari kingdom. Furthermore, Temena-Aro of Tema, Gbolodoka of Krakrama and Boloba of Kula were female spiritual leaders in their communities who contributed in no small measure to the religious and political spheres of their existence.

They were all women in various reputes and became deified heroines of their respective communities. They exerted their norms and taboos on the people and were not hesitant to punish offenders whenever any of their institutions was broken. They controlled both male and female folks in their communities (Da-Wariboko, 2003 and Sokari-George, 2006).
The Kalabari and Okrika examples as discussed above are clear testimony that women were very active in Niger Delta politics as individuals and groups. This corroborates the submission of Onwuzurike (2003) as thus:
"The issue of politics and warfare fell squarely on the shoulders of men. However, the women also had women organizations and institutions through which they exerted some political influence and protected the interest of both male and female in their societies".

Furthermore, in Kalabari, prominent female figures such as Okuma the mother of King Amakiri influenced Kalabari politics through her son's position as king. Madam Oruguta of Iju-Jack House of Abonnema who competed with Kalabari men, founded her own War Canoe House and also established a chieftaincy stool. Ayimba-Orupumbu of Tariah House of Buguma who out of the proceeds of her trade, established her own House and chieftaincy stool and greatly influenced the politics of pre-colonial Buguma (Sokari-George, 2003).

Sokari-George (2003:321) further stressed that:
"By the close of the 19th century in Buguma, some women wielded enormous influence in the traditional political system. They include; Amadiba, Aguba-Boni, Ngeleba-Orubiyan and Sukuta. These women exercises large measure of authority not only on women but also among the male folk".

In Bille kingdom, it is recoded in her history that a woman founded the kingdom. According to Syer-Digbani (2003), Bille tradition credits Queen Ikpakiaba with the founding of Bille kingdom. Queen Ikpakiaba a brave warrior settled at Okolo-Bille with her husband King Okolokolo. With time factions developed around King Okolokolo and Queen Ikpakiaba and there were several unsuccessful attempts to dispose each other. Eventually, Queen Ikpakiaba murdered King Okolokolo and later led group of men who founded the present Bille town.

In Udekama a coastal community of Delta Edo group of language in Rivers State, women did not enjoy equality with the male folk, but could make political influence through institutions. Gabriel (2003) argues that; "the political system of the Udekama, though monarchical, provided women the opportunity to contribute significantly to the synthesis of the people's way of life (Gabriel, 1994). Udekama Women attended meetings at the compound, family and town levels where they made useful contributions to issues debated upon and influenced the process of policy formulation to

their benefits. Women were appointed female spokesperson and representatives to the community general assembly and were granted equal opportunities as their male counterparts to speak on issues of community interest. Although the council of chiefs takes the final decision, women must be consulted before such decision is taken. During peace and conflict resolution, women were appointed into the peace emissaries and negotiations. Women with outstanding qualities and others who made outstanding contributions within the communities were well recognized as they complimented men's roles. Such recognition wielded an indirect influence on the male folk making their ideas readily considered during meetings at the various levels of Udekama politics (Gabriel, 2003).

Furthermore, it is pertinent to add that Udekama women also participated in religious activities which enabled some of them to serve as custodians of the powers of very powerful deities in the community. Gabriel (2003:172) corroborates the above when she argued that:
"Women upheld the traditional religious practices of the Udekama in which they played important roles and ensured the continuity of the women's festival (Eyai Ivitam). The men folk did not consider the goddess Iziba and the ceremony as inferior. It was believed that the deity had solutions to diverse problems, most importantly that of fertility".

The priestess of Iziba deity was very powerful spiritually and politically. The chief and his council of elders always consult the priestess for important issues of community interest and development. This afforded the priestess some political powers to influence decisions in the community. It is pertinent to state that any individual or collective attempt to undermine the decisions of the priestess and the women celebration spelt doom on the community. Women to a large extent use the opportunity of the Iziba festival to influence and hold sway over the male folk. It was forbidden for men to see the women during procession on the first day of the celebration. Any defaulter had to appease the deity in order to avert unpleasant consequence such as blindness (Gabriel, 2003:172). Such misfortune from a deity under the control of a woman as priestess made the male folk to consult women on political matters especially throughout the festival period.

In the Ijaw societies of the Niger Delta, a social structure of stateless village based societies existed before the Atlantic trade led to the development of the war-canoe house system (Jones, 1963), which Alagoa (1971) argues developed from the internal long distance trade. Among these societies, the war canoe house heads became far more powerful than any lineage or village head (Mba, 1982). There were never any female war canoe house head since women did not participate directly in the slave trading economy. Although they played substantially important roles in the war-canoe house system, it was not based on entirely membership of the same descent group but absorbed outsiders and slaves into it and got them assimilated (Mba, 1982:33) and women constituted the main sources and primary means for the assimilation process.

A very important question, how did the women constitute the primary means of assimilation? Predominantly, war canoe house heads married many wives to enhance the provision of enough women to do an adequate job of looking after the young slave brought into the war-canoe households (Horton, 1967:48). These adopted sons became close to their "mothers' kitchen houses" such that the mothers could further the fortunes of her house. The continuous development cycle of the war-canoe house system was deeply entrenched in the process of segmentation so that the greater households was divided into several sub households under the effective tutelage of each of the wives until the sons grew up and proceed to expand their own personal households. Thus, although women neither occupied the high political offices nor take part directly in the assembly of house heads, the highest decision-making and judicial body, they did exercise a significant indirect influence over those who make the decisions.
However, Bonny presented an exceptionally different picture of women's involvement in political participation in pre-colonial Niger Delta contravening the conception or rule that women had never been monarchs or heads of houses.

Bonny history recorded that Queen Kambassa, the daughter of late King Asimini, returned home from Igboland, seized the Ivory tusk bearing her father's name and was accepted as Queen (Alagoa and Fombo, 1972:11). She launched a successful war against Ogoni over the control of the hinterland slave markets. But then, her successful execution into power and authority did not constitute an index of women's political power in Bonny because there was no other queen or head of households in Bonny or Niger Delta as a whole after Kambassa, while there was a general lack of any organization for the women to channel political activities. Their political participation was limited to the spheres of the domestic individual houses.

Another woman of influence in the Niger Delta was Queen Okuru of Bonny. She was the harem of King Awusa and as such, she used her position to influence and discuss state matters at will. According to Alagoa (1972), Queen Okuru during the Bonny and Andoni war used her influence to suggest to the King to appoint a young man of Bonny origin to lead and finance the wars which the king accepted. With such opportunity she nominated Perekule which the king appointed.

However, Queen Okuru extracted a fiat from King Awusa to abdicate the throne in the event of Perekule's success in the war with Andoni. The war ended in favour of Bonny and the rulership of Bonny was transferred to Perekule. The queen quickly married King Perekule and made herself the chief adviser. According to Jaja (2003), Queen Okuru through diplomacy and state-craft ensured not only that her friend, Perekule, became king of Bonny but that her two sons Fubara and Opubo succeeded to the throne of Bonny. She used her woman power and strong influence to change the political history of Bonny kingdom with the Perekules emerging as the ruling dynasty. Although, she did not emerge as the ruler of Bonny, however, she used her influence to make herself very relevant in Bonny politics. She contributed in no small measure to the social, political and economic development of Bonny as she is celebrated and deified with a shrine in Opobo to present.

In Opobo, Queen Osunji and Queen Ogbolo, King Jaja's wives made significant impact in the politics of the kingdom. However, the diplomatic attributes and friendly dispositions of Queen Osuji endeared her to the King and all those that came in contact with her. According to Jaja (2003), during the unsettled political situation in Bonny it was Osunji who brought the news of the plot to execute and set ablaze Jaja's House. She also saved vital documents of the Jaja's House in Bonny during the blaze. Queen Osuji diplomatically over threw Queen Ogbolo and emerged as the powerful Queen after the death of Jaja in 1891 and the successive monarchs to the throne had come from the Osunji line. The contributions of Queen Osuji in Opobo kingdom made the people to approve a war canoe house for her. She therefore, became the first woman to win such an honour and privilege (Jaja, 2003:223). Both Queen Ogbolo and Queen Osuji contributed in no measure to the political development of Bonny and Opobo during the pre-colonial era of Niger Delta history.

In Niger Delta in particular and Africa in general it was difficult to separate politics from religion. Both were interwoven and as such those who held religious positions be it male or female, had some political influence on the king or ruler. According to Gabriel (1994) as priestesses and mediums, women promoted cordial relationship between the living, the ancestors, the deities and the "supreme deity". Through prayers and rituals the ancestors and deities were appeased to avert personal and communal crisis. This was the case of Epie-Atissa, Engenni and Ekpetiama in the Niger Delta. Women in these communities contributed to the political development of their communities especially those that served as priestesses o community deities.

According to Appah (2003) in Ekpetiama clan, the High God is Woyengi (our mother) and she is the Supreme Being and oversees all creatures; defends the defenseless and punishes the powerful and wicked. She is regarded as the Almighty, too pure and holy for human comprehension. It is pertinent to note that the Woyengi priestess because of the influence the deities asserts on the people, wielded so much

political powers in the community. With such powers, she controlled the excesses of the king and his council of chiefs and also prevented unwholesome practices that tend to oppress women and the poor in the society.

In Ogoni kingdom of Rivers State, the pre-colonial era of her political history was more of the role played by women than men. According to Kpone-Tonwe (2003), in pre-colonial Ogoni, Gbenekwanwaa, Gbebebyaana, Zah, Baryaayoo and Gbenebeka were all women who facilitated the migration of the people and their spread across their present settlement. The matrilineal system of pre-colonial Ogoni society is the reason why up to the 16th century men did not have their own children rather they took care of their sisters children. It was based on this matrilineal arrangement that Queen Gbenekwanwaa died and the succession was passed to her daughter Zah who ruled at Gure as Gbenezah until her death.

Kpone-Tonwe (1990:77) and Gibboona (1932) opined that Gbenezah ruled Ogoni so well that the people gave her the name "Mother of Ogoni or Mother of the World". After her death, her famous daughters, granddaughters and great granddaughters were Gbeneyaana, who established the powerful dynasty at Luawii and Gbenebeka, who emerged in the 17th century as the glamorous beauty Queen with tremendous influence on the people throughout Ogoni land until the colonial times.

The reign of these queens in Ogoni resulted to population explosion, expansion of Ogoni territory, peace and stability, economic growth and strong spiritual powers. The queen that ruled Ogoni prior to the 17th century wielded strong spiritual and political powers making present day chiefs and politicians throughout Ogoni to seek for strong spiritual powers from them. The matrilineal system ended after the Baan war of the 17th century which made women not to live with anyone apart from their husbands due to lack of protection during the war; it marked the beginning of patrilineal system in Ogoni society.

Andoni women also contributed immensely to the pre-colonial development of the Niger Delta especially through the magical power they acquired. Aman-Obolo a female deity in Andoni has very strong religious and political influence on the people through the priestess. The priestess influences the religious and political institutions. According to Ejitiwu (1991 & 2003) in Andoni during war times women of menopause age were veritable soldiers of Yok-Obolo. Through the performance of certain rituals, she could be a source of strength to the fighting men as well as keeper of the arsenal. These ultimately conferred on such women a quality of warlikeness not different from that of the man. With such powers women influenced the politics of Andoni. For instance, Asakala a very strong aged woman of Unyeada saved her community from the danger of surprise attack from Bonny and she was honoured and made a strong political figure.

Ejituwu (2003), further stressed that:
"Aman-Obolo the female deity in charge of women affairs, whose rules governing the relations between men and women in Andoni culture and history, checkmates those of Isi-Ebikan; and in so doing gave Andoni women some room to maneuver politically. The injunction of Aman-Obolo that says women must not be killed in war and men accepted without objection is a case at hand".

In Odual, the various political institutions were dominated by men but such situation did not prevent the women from participating in politics. Women did not attend village meetings except on invitation but made suggestions and influence decision through their husbands. The village assembly was the highest legislative body. Laws made were executed and implemented by the ***Ola-ema*** and his council of elders to be enforced by the youths and women leaders. Violators were severely punished according to the laws of the land (Michael, 2011). The ***Onu-Erol*** society provided women the opportunity to be involved in politics. Women as members of these societies played important role in resolving disputes and enforcing law and order especially among the female folk. Apart from the executive role they played, the societies also acted as a final court of appeal in civil or minor criminal matters.

Although women were not allowed active participation in the politics of Odual, prominent women such as Mrs Warigbani Ogiri, and Mrs. Egham Okowa who served as Priestesses of Oba Abo deity in Odual made significant impact in the pre-colonial politics of Odual. As custodians of the spiritual powers, these women influenced the political affairs of their communities. On the other hand, majority of the women who were not privileged to attend community meetings relied on their husbands, women leaders or the town crier (***Otimokele***) for information. Although women were not politically active, they played influential roles as most of the decisions taken and issues raised in town halls during meetings were issues discussed at home between them and their husbands or male adult relatives (Michael, 2016).

4. Contributions of Women to the Pre-Colonial Politics of the Niger Delta

In traditional Niger Delta society, there was a profound diffusion of political power and therefore power was not concentrated in a single individual or at one level of authority warranting the exercise of political powers and authorities among various socio-political institutions with power bases. This is to contend that traditional Niger Delta societies operated multiple bases of power or multi-polarity concept of power. Among these multiple male dominated power bases or socio-political institutions with political power bases were Ekine Society of Kalabari, Okosutu Owubo among the Izon, Ofiokpo among the Andoni as well as the female counterparts or parallel organizations like the Egbele Erene among the Kalabari, and Amanobolo among the Andoni which performed various socio-cultural and political functions in the governance of early Niger Delta. The predominant women organizations constituted a system of women's government, which in all intent, and purposes did perform political functions. Moreover, the female dominated organizations tend to effectively employ group solidarity and organized pressure methods in projecting the interest of the women as wives, mothers and members of the community (Uneh, 2006).

In Bille kingdom, Queen Ikpakiaba controlled the political and religious institutions of the town. Her political influence on the people was very strong to the extent that the rival folk could not contend with her. She made great men of the town known as Opus to pledge their loyalty to her. The fear of Queen Ikpakiaba was the beginning of wisdom. Her major achievement was the founding of present Bille town and the liberation of her people from the influence and control of King Okolokolo.

According to Awortu and N-Ue (2018) another important organ of traditional government in early Niger Delta political organization where the contributions of the women was significant and popular was the oracles and gods of the land. There were the gods under the control of priests (men) and the goddesses under the charge of the priestesses (women), and the latter performed important rituals for the community as well as being responsible for the cleansing of the land and such sacrifices that ensure bumper harvest. They also decided on the nature of sanctions to be imposed on both males and female that contravenes the rules and regulations of the land or commits abomination.

The traditional importance of women is common when considering the silent influences of the women on their husbands, sons, brothers and sometimes, fathers. Politics, indeed, one sphere of life where men pervades with their unwarranted dominance. Even in the face of this gross open domination by the men, it is recorded in historical studies of Niger Delta communities that women expressed their combined opinion and influenced decisions in the public meetings of the Houses within the Eastern Delta city-states (Alagoa, 2003:41). Such important historical influences of mothers, wives and sisters of chiefs and kings of Eastern Niger Delta city-states are commonly recounted in the traditions of these city-states. In furtherance of his discovery of the exercise of the influence of women on political decisions, in the Eastern Niger Delta city-states, Alagoa (2003) noted that in the Nembe Kingdom, King Ikata's war against Jike of Bille reported to have been due to, in part, the instigation of his sister. Noticeably, female influence became most

effective when it was exerted through organized group. Such was the case of the Egbele-Eremeor women who had attained menopause, whom Talbot (1932) called "women historians who in 1915 in Okrika, acquired the power of men, caused all the trouble, prevailed on the men to halt the advance of colonial agents, ordered the men to perform certain sacrifices to the national deity, *Fenibeso,* which led to the difficulties with the colonial authorities.

There is an important dimension to the role of women in the politics of pre-colonial Niger Delta. It is the argument that women in the political history of the region acted in clandestine manner and controlled the male leaders in their deliberations at city council meetings and decisions taken (Sokari-George, 2003:318) and as clandestine advisers to their husbands, sons, fathers, and/or brothers since the advisory position was not institutionalized. However, the present writer would contend that the perceived clandestine theory is derogatory and also falling out of line, why? It is very pertinent to note that there has not been any historical work that recorded any institutionalized sort of advisory framework in any of the Eastern Niger Delta city-states or societies in the traditional government of those communities so that the leadership was always at liberty to sort out its advisers. Secondly, the writer would also contend that the description of the advisory role of women as clandestine is derogatory because there was no officially appointed adviser or advisers performed the advisory role to the public glare. It is a reasonable argument, therefore, to contend that women performed their advisory functions as the institutionalized framework and in line with societal prescriptions and conditions.

In the light of the above analysis, it is relevant at this juncture, to highlight one or two such roles. In the Kalabari tradition, it was projected that the mother of Prince Seliye-Fubara was the architect of her son's decline to ascend to the throne of Amanyanabo of Elem-Kalabari in the 18th century. This was partly for fear of early death being aware of the implications of participating in the volatile and sensitive Kalabari Kingship and traditional politics; and, partly because she did not want her son to venture into the capital intensive endeavour of kingship characterized by regular ceremonies of elaborate rituals, feasting and offerings to appease the gods, goddesses as well as ancestral and water spirits (Sokari-George, 2003:318).
Another woman with recorded fundamental influence over her son was the legendary Ine-Okuma, the mother of King Amakiri the first who wielded profound and immense influence on her son Amakiri the first after the political career of the king whose period of reign was identified with territorial expansion and unification of the city-state (Sokari-George, 2003:319). She was referred to as the king mother and her spirit is invoked along with the apical deities as the underpinning powers sustaining life and progress in Kalabari.

However, there existed an inherent traditional system in the Kalabari traditional political history like her neighbours in the Niger Delta that the traditional council of chiefs did not have a space for the woman as well as not having the traditional qualification to do libation for their ancestors or gods and lacked access to the royal shrine where chieftaincy installations among others are done. According to Sokari-George (2003) this is based on the idea that women have polluting and desecrating effect by virtue of their sex. Therefore, women under such trado-cultural constrains could not have been installed as traditional rulers in their houses or communities. This is what Ali Mazrui called "malignant sexism" as pervasive and insidious; it subjects women to economic manipulation, sexual exploration and political marginalization.
Looking at the above political roles of women and the contributions they made in the Niger Delta, Ejitiwu and Gabriel (2003) summarized thus;
"Women in the Niger Delta judging from the available evidence have demonstrated that they are not inferior to the men. They may be the weaker sex, but that is only strength: spiritual, intellectual, political, mystical, the woman is not inferior to the men".

Pre-colonial Niger Delta women, occupied a complementary position rather than subordinate to men. Sex segregation and sex roles existed in

many spheres of society enabling women control their affairs. Right from time, the Niger Delta societies recognized their rights as partners in the administration of the Niger Delta societies giving vent to the dual sex political system commonly accepted by the whole society (Uneh, 2006). It is a point of historical fact without doubt that in the House Rule system in pre-colonial Niger Delta, women of outstanding ability, sagacity, influence, and wealth among the Niger Delta communities could take part in the deliberation of important issues (Uneh, 2006 and Alagoa, 2003). The above pre-colonial political roles and contributions of women have shown that they have the capacity to make greater political impact in contemporary Nigerian Society.

5. Conclusion

Our consideration of the role of women in the early political development of the Niger Delta has led to the inescapable conclusion that women's roles in these arenas constituted giant strides and established a framework for historical analysis and explanations. This paper helps to affirm the contention that Niger Delta women created history and demonstrated their potentials as agents of history as well as constituting a powerful force that profoundly impacted significant historical developments on their societies. The paper has shown that the women folk contributed in no small measure to the development of the Niger Delta political economy.

The paper has convincingly demonstrated that early Niger Delta society, beginning from the hunting and gathering period, had a complementary social formation to the extent that whatever was obtained in the society in its development process was the collective involvement of both sexes. Though there was some sort of roles differentiation based on sex, there were no traits of subordination and marginalization.

The study also established that the assumption of the traditional role assigned to women as mothers has been quantified. The influence of women permeated the whole realms of society life. The paper also reveals that the women were agents of cultural and political integration and innovation, acted as stabilizing agents of society, and vehicles of political development and historical heritage.

The study further demonstrated that women were agents of production and reproduction, and has become appropriate for the retention and continuation of the Niger Delta societies. Women were neither oppressed nor ignored whether they exerted enormous influence and seem protected and their roles venerated. Women were able to accomplish things, attained political heights, achieved feats and performed functions, which seemingly appeared to be the prerogatives of the men.

The thesis established in this study is that sex roles segregation often enabled women to control their own affairs. In the political economy of the early Niger Delta societies, there was no clear-cut sexual division of labour in production and political issues, it was fluid. Politically, however, they were members of the society and would have to subject themselves to communal government. In view of political offices, political decision-making, executive and judicial functions, and political representation, they made significant impact in the politics of their communities. Moreso, the question of equality of both sexes is not relevant to the recognition of the roles and contributions of the womenfolk to the development of the overall Niger Delta Society, which constitute the corpus of this study.

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The Phenomenon of Colonialism in Africa: Contending Theoretical Perspectives

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Abstract. This paper examines the contending theoretical perspectives of colonialism which violently spread into Africa in the last quarter of the nineteenth century. Colonialism has posed a daunting challenge to researchers and scholars on the use of theoretical perspectives to scholarly investigate, analyze, evaluate and interpret its phenomenon, nature and fundamental principles. Using the diverse historical methods and combine evidence, this paper traces the bases of colonialism to two distinct and opposing intellectual groups. The first group is the Eurocentric school of thought which tries to explain the rationale behind the colonization of Africa from mainly European viewpoints. In this category are the Economic necessity, Marxist theory of economic exploitation, technological superiority, civilizing mission, social Darwinism, social atavism and national pride and prestige perspectives. The second group is the Africa dimension Theorists. While trying to debunk the claims of the Eurocentric theorists, African school of thought contends that the historical events which occurred in Africa prior to the nineteenth century contributed largely to the subjugation and conquest of Africa. The paper argues for the use of integration of theories, paradigms and perspectives in historical scholarship for a meaningful narrative.

Keywords: Colonialism, Phenomenon, Theory, Perspectives, Paradigms, Africa and Historical Scholarship.

1. Introduction

The phenomenon of colonialism gained currency in international politics as a weapon of radical change of a fundamental nature. It violently spread into Africa in the last quarter of the nineteenth century to mark the sudden and dramatic transformation in the age-old relationship between Africa and Western Europe. Apparently, colonialism propelled the influx of Europeans: Portuguese, Spainiard, Dutch, French, British, German, Belgian, Italian, and so on to Africa, more than before, to satisfy their varied interests (Awortu & N-ue, 2015).

Obviously, a daunting challenge faced by researchers and scholars, especially of History and its adjuncts, is to come to grips with the use of theoretical perspectives to guide the analysis, evaluation and interpretation of the political, social, religious, psychological, and material bases of colonialism. Express in other words, what were the fundamental principles that motivated Western Europe to conquer Africa? Why was African communities partitioned among the European nations? And why was African communities conquered with relative ease as they did? The present study addresses itself to attempt theoretical explanations to the above controversies and emotive questions and many others.

The point to note strongly is that researchers and scholars, especially of History and its adjuncts like History and Diplomatic Studies, History and Strategic Studies, History and International Studies, History and International Relations, History and Development Studies and so on

with new emphasis on scope and content needed the use of theory in analyzing and evaluating historical situations like colonialism. Indeed, no scholar can do without the use of theory. According to Rourke (2008 p. 18) thinking theoretically:

Helps us to build knowledge. If we confine ourselves to treating each event as unique, then our past and present are little more than a complex jumble of seemingly random events. By thinking theoretically, we look for patterns that help us understand more clearly what has occurred and, perhaps, to even predict what may occur. Secondly, thinking theoretically gives us a better chance of evaluating policy.
Okpeh (2006 p. 5) strengthens that:

In addition to the fact that they (theoretical considerations) determine the selection and arrangement of facts and our evaluation of them, they also determine what the researcher either observes or fails to observe during the process of gathering and interpreting data. It is therefore, of utmost importance for any researcher to first of all establish the central concepts or theories regarding his subject matter before plunging into the shifting sands of interpretation.

It is therefore compelling relevant to use standard theories, perspectives and paradigms to scholarly investigate any historical event since facts do not speak for themselves. They are made to speak by the practitioners of History employing their craft of scrutiny and analysis for fruitful research and findings.

2. The Concept of Colonialism Defined

In order to get rid of the misunderstanding of our view point and thus enhance the capacity of the readers to follow the trend of the argument, the concept of colonialism that is central to this study is to be operationalized. This hinges on the fact that colonialism as a concept in both the Humanities and Social Sciences is a subjective one which affords windows of opportunities for scholars and researchers to make fuzzy use of it. Colonialism, in essence, has no precise definition.

From the economic angle, Brook field (1972 pp. 1-2) defines colonialism as:
Thorough going comprehensive and deliberate penetration of a local or 'residentiary' system by the agents of an external system, who aim to restructure the patters of organizations, resource use, circulations and outlook so as to bring these into linked relationships with other systems.

Toeing the same line, Nkrumah (1957 p. vii) submits that colonialism is (was) a policy through which the colonial power binds her colonies to herself by political ties with the primary object of promoting her economic advantage. On his own part, Ebine (2012 p. 791) posits that colonialism has to do with "the policy or practice of acquiring full or partial control over another country, occupying it with settlers, and exploiting it economically". From their view points, *Prima facie*, economic motivation is the primary goal, but they did not entirely expel noneconomic factors such as politics in their definitions.

To Hobson (1902 p. 7) colonialism is conceived in a racial sense. According to him colonialism "in its best sense, is a natural overflow of nationality, its test is the power of colonialist to transplant the civilization they resent to the new natural and social environment in which they find themselves". Other scholars like Tangban (2008), Osterhammel (2002) and Okpeh (2006b) conceive colonialism in both economic and political sense. In his position, Tangban (2008 p. 10) argues that colonialism "is the exploitation by a foreign power and its agents who occupy the dependency to serve their own interests and not understands colonialism to be 'a system of foreign domination that had no calculation about the development of the natives, but how to ensure the objective condition for the exploitation of the economic and human resources of the colony". Colonialism to Osterhammel (2002 pp. 16 – 17) means:

A relationship of domination between an indigenous (or forcibly imported) majority and a minority of foreign invaders. The fundamental decision affecting the lives of the colonized people are made and implemented by the

colonial rulers in pursuit of interest that are often defined in a distant metropolis. Rejecting cultural compromises with the colonized population, the colonizers are convinced of their own superiority and of their ordained mandate to rule.

Truly, colonialism has variously been defined and so it means many things to many people and nations. However, a more comprehensive definition which underscores its essence and *raison d'etre* is that which holds that it is the "political, social, economic and cultural domination of a territory and its people by a foreign power for an extended period of time" (Kottak, 2004 p. 669). As this study seeks to demonstrate, several assumptions were propounded to justify the philosophical, social, economic, religious and political bases of the imposition of colonial rule on the erstwhile independent African states, communities and empires in order to dominate them economically, socially, culturally, religiously, politically and otherwise.

3. Colonialism: A theoretical Overview

There are plenteous contending theoretical perspectives and paradigms that emerge to offer explanations for the phenomenon of colonialism that took place in the world between the eighteenth and nineteenth centuries. Let it be noted *ab initio* that "theories are not metanarratives; that is, ultimate truth. Rather they act as guides to organize one's view to enable the researchers to select and analyse appropriate facts for fruitful research and findings" (Akpan, 2012 p. 107). Dougherty & Pfaltzgraff, 1981 p. 11) extend the argument by noting that:

No matter how aesthetically or intellectually satisfying a neat, logically unified theoretical system might be, none at present can adequately explain international reality (such as colonialization) in all its complexity. The theoretical analyst who makes a significant contribution to the field must choose a coherent intellectual framework within which to work on a specific problem.

Basically, the main business here is to examine the kernels or central thrusts of a few of these theoretical perspectives which throw interesting light on the concept of colonialism.

A. Economic Necessity

This theoretical construct variously dubbed "economic imperialism", "under consumption", and "accumulation and expansion of capital" was first propounded by John Atkinson Hobson (1854 – 1940), an eminent economist and publicist, in the wake of the twentieth century. In his seminal work entitled *Imperialism* and published in 1902, Hobson theorizes that the under - lining factor that specially motivated the colonies in parts of the globe was certainly economic imperatives. According to him, the selfish excessive accumulation of capital and over-saving by the wealthy as well as surplus production leads to under consumption or insufficient demand by the lower classes on the home market. The central argument of Hobson's notion seems to be located in the expansion of British trade and provision of maximum security for worldwide trade.

In outlining his hypothesis, Hobson incisely notes that non-economic factors (like politics) played crucial role in the aggressive expansion of British's capital outside the area of their influence. In his words, though "an ambitious statesman, a pushing trader may suggest or even initiate a step of imperial expansion, may assist in educating patriotic public opinion of the urgent need for some fresh advance… the final determination rests with the financial power" (i.e. economic factor) (Hobson, 1902 pp. 80 – 81). The validity of this school of thought was given vent in the works of the proponents of this perspective like Winslow (1948) and Platt (1968).

A major strand of the economic school of thought which believes that economic factors have a fundamental contribution to thinking theoretically about colonialism is the Marxist perspective of economic exploitation. This theoretical model with exponents like the Marxism and Marxist scholars, Radical Western Scholars, Liberal – nationalist, Dependency and Afro-centric scholars, speculates that colonialism was stimulated by the need to

exploit the colonies it acquired through force of arms politically, culturally, and economically.

Spurred by the urge to exploit, European capitalists/investors, and industrialists penetrated the landscape of the world, especially Africa and Asia. They were the *bourgeoisie* (wealthy class) that sucked the resources of the colonized for their own selfish ends. Marx & Engels (1932 p. 11) contend that:

The *bourgeoisie … has left no other bond between man and man than naked-interest, than callous cash payment. It has drowned the most heavenly ecstasies of religious fervor, of chivalrous enthusiasm, of Philistine sentimentalism, in the key water of egoistical calculation* … the *bourgeoisie has stripped of its halo, every occupation hitherto honoured and looked up with reverent awe.*

The disciples of this theoretical vision, especially the African(ist) Marxist scholars believes that Africa and by extension other colonies did not benefit from colonialism and if there was any beneficial effect it was sheer accidental or unintended. The argument is simple: "Gold was the motive, God and glory the excuses".

Ironically, the non-Marxist scholars, Western bourgeois and colonial apologists whose intellectual gods were Lugard (1926), Field house (1973), Gann & Duignan (1967), Lloyd (1972) and Perham (1970) to mention but a few had pretty convincingly refuted the Marxists' economic exploitation vantage point. These enthusiastic supporters of this position espouse that colonialism was an engine of cultural transformation, arguing that it was for the dual benefits of Europeans and Africans. To them, colonialism was either a blessing or at worse not harmful to the Africans. Although, the economic theory was mainly propounded for a European capitalist society, the perception of this intellectual model significantly influenced the scramble for and the partition of Africa as well as the colonial ideology of competition, domination and exploitation of the colonized and their resources.

B. Technological Superiority

The philosophical premise of this perspective is that the British desire to embark on colonial expansion to Africa in particular during the late nineteenth and early twentieth centuries was occasioned by the Industrial Revolution which resulted in the mass production of sophisticated technological and military weapons. The Industrial Revolution which commenced in England in the eighteenth century was characterized by phenomenal and revolutionary changes in military technology in which deadly high calibre weapons were manufactured. From the middle of the nineteenth century, superior fire power like handfire arms with rifled barrels, repeater rifle and machine guns (such as the American Gatting gun) were invented and massively produced.

However, a major breakthrough in European scientific tactics and approach to fighting was the invention of Maxim gun named after Maxim its inventor in 1889. The Maxim gun had comparative advantage over all other guns before it as it is light, easy to manipulate, and could "fire an almost continuous stream of bullets" (Gavin, 1971 Pp. 16-17). In point of fact, the novel "Maxim gun inspires the most profound respect "(Webster, Boahen & Idowu, 1971 P. 241) needed to break the spine of the brave African fighters equipped with out-dated and out-modelled dane guns. Crowther (1968 P. 2), an ardent advocate of this model, gives a sharper perspective:

The imperial conquests of the nineteenth century were the outcome of a technological revolution that put the industrial nations of Western Europe in an absolutely commanding position *vis-à-vis* the rest of the world. Before that time Europe was not markedly in advance technologically of most other parts of the world, and in certain instances was behind but by the opening of the twentieth century Europe, with America had achieved a technological supremacy that Africa and the rest of the world, with the exception of Japan, were in no position to challenge.

Continuing,

One of the distinguishing features of early twentieth century colonial rule was the overwhelming technological superiority of the colonial powers over their colonial subjects. And if Africans seem to have been somewhat passive

in their situation once subjected to it, this resulted from a realisation of the uselessness of resisting conquerors so manifestly superior to them technologically.

Another outstanding exponent of the technological superiority model is Hilaire Bellve, an English poet. He powerfully strengthened the idea when he writes:

Whatever happens we have got.
The Maxim-gun and they have not (as cited in Perham, 1961 P. 32).

C. Social Atavism

This theoretical model, which uses the sociological prism, is a major departure from the economic theory. The chief exponent of this school of thought is Joseph A. Schumpeter, an accomplished economist. He contends that Europeans' imperialistic drive was propelled by psychological motives rather than economic imperatives.

Schumpeter insists that it was "the natural desire of man to dominate is fellow men for the sake of dominating them. This native impulse to aggression is governed by man's universal thirst for usurpation" (as quoted by Uzoigwe, 1985 P. 23). He simply posits that the new imperialism (colonialism) was atavistic in nature, meaning that "it was a reversion to earlier primitive political and social instincts in man which may have been justified in pre-modern times but were certainly not in the modern world" (Uzoigwe, 1985 P. 23). This hypothesis has been faulted by some prominent scholars. For instance, Uzoigwe (1985 P. 23) protests that:

In spite of the attraction of this argument, its major weakness is its nebulous and a historical quality. While the psychological theories may have an element of truth in them as an explanation of the partition, they do not explain why the partition occurred when it did. They do suggest, however, why it was possible and considered desirable.

D. Racial-Cultural Superiority Theory

i. Social Darwinism

A prominent paradigm of Racial-Cultural Superiority theory is social Darwinism. This robust theoretical construct is a product of fertile intellectual thinking of Charles Darwin in the second half of the nineteenth century. Though the belief in the superiority of the European race has been conceived in the seventeenth century, Charles Darwin's publication: *The origin of species by means of natural selection* (*1859*) and *The descent of man (1871)* actually popularized the notion and provided basic scientific premise for the renewed European philosophical thinking, especially in the bizarre changes witnessed in both intellectual and attitudinal lives in Europe.

The kernel of this perspective is anchored on the view that the evolution and development of life relied wholly on the inevitable procession of "natural selection" by which the stronger suppresses the weaker in the struggle for existence. This idea, therefore, spread the notion of the game of the survival of the fittest and the strongest as some species were eliminated while some survived largely due to the fact that they exhibited their uncommon and brilliant skill of environmental adaptability. The European racists cashed in on this assumption to stress that the so called 'master-race' (the whites) should conquer the 'subject races' or 'backward races' like the Negroes (The Blacks), hence, the rapid feeling of European superiority, authorizing the forceful subjugation of other backward cultures of the world.

ii. Civilizing Mission

This is another notable variant of the racial cultural superiority theory which is couched in the custume of shouldering the burden of the less developed nations of the world. Thus European humanitarians, philanthropists, missionaries and other proponents of the supposed theory of African backwardness and its inferiority believed in the regeneration of Africans through the avowed "civilizing mission" project in Africa which to them was not part of the world march to civilization. To most of them, Africa was inhabited by barbaric savages.

Against this backdrop, Rudyard Kiphing, an English poet, called on the missionaries and humanitarians in Europe, especially Great Britain to rise to the occasion and transform the sub-human beings of the world. According to him:

Take up the Whiteman's burden send out the best yet breed.
Go, bind your sons to exile.
To wait in heavy harness.
On flultered folk and wild.
Your new caught sullen peoples.
Half devil and half child.

Others like Greene (1971), Palmer & Colton (1965) and others argue that the central ideology of colonialism transcended exploitation of the peoples' resources to the duty of the civilized or advanced European nations to civilize and Christianize the citizens of the so-called backward nations of the world. To this end, the European powers saw colonization as their moral duty, a 'sacred trust', or at best God's given burden to enlighten and liberate the heathens and less civilized peoples of the world to the path of progress and development.

On the other hand, scholars of African descent and other socio-cultural backgrounds and leanings have argued that the idea was orchestrated by the whites to further their exploitative and monopolistic tendencies. As a screen to becloud the actual exploitative motives, they systematically designated African history, religion and cultural environment and succeeded in softening the minds of the peoples for European colonization (Awortu & N-ue, 2015). In fact, to ensure that the cross preceded the flag in many paths of Africa, Christian missionaries negatively and dangerously coloured the African image of religion and all that it encompassed because they considered African religion inferior to their own (Ayandele, 1966). Indeed the moral and racial superiority and civilizing mission notion were fashioned out by the European intruders to becloud the fundamental urge which was unarguably economic exploitation.

E. National Pride and Prestige

This is another perspective of the theories of colonialism which presents intriguing and penetrating explanation of European occupation of Africa and Asia. The thrust of this hypothesis is that economic impulses were not the only preponderant factors that led to the partition of Africa but also national pride and prestige helped to motivate colonialism. For example, France's imperial interest in the scramble for colonies outside Europe was induced by national prestige and pride. According Beaulieu as quoted by Anene (1977 P. 14) "colonisation is for France a question of life and death, either France will become a great European power, or in a century or two she will be no more than a secondary European power". This was precipated by France's ruthless humiliation in the Franco-Prussian War (1870-1871) and loss of her overseas territories of Alsace and Lorraine to Germany. To redeem its lost national glory, France quickly turned her attention elsewhere like Africa.

Again, Britain's involvement in the acquisition of colonies in Africa was due to national pride and prestige. Britain was in a century-old struggle with its major rivals: France and Germany. So, the British were in the race to assert their leadership and domineering role in Europe. National pride and prestige gained nationalistic currency in Europe to an extent that the possession of territories outside the shores of Europe automatically became a test, proof and measurement of the country's glory and power. Also, the newly emergent European states like Germany and Italy partook in the race for territories in Africa and around the world towards the last half of the nineteenth century not only to maintain balance of power in Europe but also to carve a niche for themselves among the comity of nations.

F. The African Dimension

The African Dimension theory tries to explain the historical events in Africa prior to the nineteenth century which helped to stimulate the spate of colonialism in the Africa continent. For a long time, the Africa-oriented theory had suffered damnable neglect due to much emphasis placed on Eurocentric perspectives.

The total reliance on these external sources fabricated by European scholars beclouded the African realities and its great contributions to the scramble for Africa. For a balanced academic and thorough explanation of theories of colonialism, it is relevant not to neglect the African view point.

Essentially, the central idea of this robust theoretical vision is that the European colonisationof African nations was largely due to the convincing aftermath of the European cautious bite at the African continent dating back to the decades of protracted historic contacts and mutual inter-dependence of diverse cultures and desperate peoples from across the globe. These congenial commercial ties were gyrated through the trans-Atlantic slave trade and the staple trade which replaced it.

The African Dimension theorists like Hardy (1930), Keltie (1893), Dike (1956), Hopkins (1973) and Uzoigwe (1993, 1985) posit that the invasion and occupation of Africa did not just happen in the nineteenth century. Its built-up commenced from the fifteenth century when Africa and Europe had smooth trade intercourse. Based on the fifteenth century commercial connections, European conquerors came to Africa because the continent could confidently provide the necessary raw materials need for their expanding economies, overseas markets for their excess manufactured goods and ample opportunities for the investment of the surplus capitals acquired due to the advent of the industrial revolution. To achieve these, European powers adopted several means and strategies to force Africans into submission, hence the formal colonization and balkanization of almost all African nations, except Ethiopia and Liberia, amongst themselves. So, to downplay this great African historical contribution while attempting to explain the circumstances which lurk at the background of colonization would be tatamount to bad scholarship and distortion of historical facts.

4. Conclusion

In this work, attempt has been made to analyze the contending theoretical perspectives of the phenomenon of colonialism in Africa. The thrust of our analysis is that theories occupy a critical position in historical scholarship as in other academic disciplines. It was noted that an integration of theories should be adopted to examine an identified historical problem. Plainly, the work traced the driving forces behind European domination of Africa in particular to two distinct and opposing intellectual tents. They are the Eurocentric and Africanist perspectives. These paradigms, in spite of their short comings, help more significantly to explain, in a very important way, the causative factors of colonialism in Africa.

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Perceived Effect of Pastoralism on Arable Crop Production in Ido Local Government Area of Oyo State, Nigeria

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Abstract. In recent time, intense pastoralism has been impacting on arable farming across Nigeria. The study assessed arable crop farmers' perception of effect of pastoralism on arable crop production in Ido Local Government Area of Oyo State, Nigeria. Multistage sampling technique was used to select 125 arable crop farmers from 9 villages in 2 functional Agricultural Development Programme (ADP) extension cells noted for pastoralism. Interview schedule was used to collect data on respondents' socio-economic characteristics, pastoralism challenges, consequences of identified challenges, adaptation against pastoralism challenges and opinion on reducing pastoralism challenges. Data were analysed using descriptive and inferential statistics at p=0.05. Majority were ≤50 years old (60.0%), males (90.4%) and had education below secondary school (81.6%). Respondents' average farm size, farming experience and annual income were 2.1 hectare, 26.5 years and ₦236368.00 / $775.00 respectively. Identified pastoralism challenges include crop destruction (99.2%), water pollution (96.0%) and harassment from pastoralists (94%). Consequences of pastoralism include low income (90.4%) and reduced farming hours due to fear of attack (74.4%). Adopted mitigation measures include dialogue (87.2%) and extension intervention (84.8%). Farmers expressed strong view that culpable pastoralists should pay compensations for crop damage (98.4%) and development of hay and silage markets (97.6%). Significant relationship existed between age (χ^2=8.550, p< 0.05) and sex (χ^2=0.107, p<0.05) of the respondents and their perception of effects of pastoralism on arable crop production. Pastoralism is exerting negative effects on arable crop farming activities in the study area. Farmers and pastoralists should therefore pursue dialogue moderated by government for improved relationship.

Keywords: Pastoralism, Arable Crops, Effect, Mitigation

1. Introduction

Pastoralism is an integral part of Nigerian livestock farming. Cattle, sheep and goats

contribute to the protein and diary needs of the country. Like in other sub-Saharan countries in Africa, Nigerian pastoralists graze animals freely on available pasture and allow herd access to water across the country. According to FAO (2011), movement of pastoralists and their herds is usually opportunistic and largely determined by seasonal availability of pasture and water resources. Cattle rearing is prevalent in the guinea, sudan and sahel savannah belts where crop production is carried out during short season on a small scale. This gives herdsmen access to a vast area of grassland. The herders have to move southwards to the coastal zones where the rainy season is longer and the soil retains moisture for long, in search of pasture and water (Tonah, 2006). The negative consequences of climate change have increased the frequency and population of herdsmen moving into the southern parts of Nigeria, where many farmers grow arable crop. This development implies competition for available land and water resources by crop farmers and herdsmen in the zone. This competition has often times turned into serious overt and covert manifestation of hostilities and social friction in many parts of Nigeria. Herdsmen allow their animals to graze extensively while crop farmers cultivate in the open. Also, the need to take advantage of available water in swamps, streams, rivers and lakes during dry season increases the chance of both herdsmen and crop farmers having close contacts. Natural tensions inherent in competing for scarce resources by the two categories of farmers often impact on food production and food security in the country. Experience has shown an increase in rate of complaints by crop farmers on how herdsmen and their animals have been impacting on crop farming activities in recent time in Nigeria. Blench (2003) noted that farmer-pastoralist conflicts are increasing both in terms of recurrent and intensity. Nweze (2005) also reported that many farmers and herders had lost their lives and herds, while others were experiencing dwindling productivity in their herds.

Frequent destruction of farm land by pastoralists and the resultant conflicts have consequences on arable crop production and livelihood of the farmers. Tonah (2006) observed that since the drought of 1970s and 1980s, and massive increase of herdsmen moving to the fringes of humid forest zone of West Africa, there has been increase in farmers-herders conflict. Over the past decade, the intensity, frequency and geographical scope of these incidents have risen sharply and rapidly. Therefore the increase influx of pastoralists into Ido Local government Area of Oyo state, being an area with ample favourable vegetation for pastoralism is expected to come with some consequences. Olaleye *et al;* (2010) noted that pastoralists do encounter problems with the local people because farmers' crops were being destroyed by their cattle. It is against this background that the study assessed farmers' perception of effect of pastoral farming on arable crop production in the study area.

The main objective of this study was to investigate crop farmers' perception of effect of pastoralism on arable crop farming in Ido Local Government Area of Oyo State, Nigeria. The specific objectives were to:

- describe the socio-economic characteristics of arable crop farmers in the study area;
- identify pastoralism related challenges affecting arable crop farming in the study area;
- ascertain the extent to which consequences of pastoralism related challenges have affected arable crop farming in the study area;
- ascertain measures adopted by crop farmers against pastoralism related challenges in the study area;
- determine arable crop farmers' opinion on reducing pastoralism related challenges in the study area.

1. Methodology

The study was conducted in *Ido* Local Government Area (ILGA) of *Oyo* State, Nigeria. It is located between Latitude 6' 45' and 9' 45' North of the Equator and Longitude 2' 30' and 9' 45' East of Greenwich Meridian. The Local Government shares boundary with Oluyole Local Government, Ibarapa East Local Government, *Akinyele* Local Government,

Ibadan North West Local Government, Ibadan South West Local Government, *Ibadan* North Local Government areas of *Oyo* State and *Odeda* Local Government in *Ogun* State. It covers an area of 986km^2 and a population of 123, 380 persons. Like most cities in Southern Nigeria, ILGA is characterized by dry and the rainy season. The people are predominantly *Yorubas*. The main occupation of the inhabitants of ILGA is farming in food and cash crops such as cassava, maize, yam, vegetable, cocoa, oil palm and kolanut. The ILGA is also blessed with large hectares of grassland which is suitable for pastoral farming.

2.1 Population of the Study

The population of the study comprised arable crop farmers in *Ido* local Government Area of Oyo state, Nigeria.

2.2 Sampling Technique and Sample Size

A multistage sampling technique was used to select sample for the study. *Ido* Local Government Area (IDLGA) is an Agricultural Development Programme (ADP) extension block in *Oyo* state, Nigeria. There are ten extension cells in IDLGA. Two of the cells were purposively selected based on functionality and prevalence of pastoralism. Villages that constitute the selected cells were identified i.e 11 villages in cell 1 and 6 villages in cell 2. Fifty percent (50%) of the identified villages were selected i.e. six villages for cell 1 (*Abiose, Odebode, Akinemi, Idigbaro, Aba asa and Omi onigbabgo)* and three villages (*Aturu, Koguo,Omi Adio)* in cell *2.* All arable crop farmers listed in the selected villages constituted sample for the study, giving a total of 125 respondents (Table 1).

Table 1: Summary of Sampling Procedure and Sample Size

ADP Extension Block	Number of ADP extension cells in ILGA	Selected ADP extension cells based on functionality and prevalence of pastoralism	Villages in selected cells	Selected villages (50%)	Number of arable crop farmers in selected villages (100%)
Ido Local Government Area (ILGA)	10	2 (Cells 1 and 2)	**Cell 1**	**Cell 1**	
			Abiose, Odebode, Akinemi, Ayegoro, Idigbaro,Aba asa, Aba oke, Oyadina Bakatari,Omi-onigbagbo Aba aremu.	*Abiose*	10
				Odebode	11
				Akinemi	8
				Idigbaro	9
				Aba asa	12
				Omi onigbabgo	10
			Cell 2	**Cell 2**	
			Akufo, Aba afa, Aturu, Koguo,Ifasan Omi adio	*Aturu*	15
				Koguo	30
				Omi Adio	25

Source: *Oyo State Agricultural Development Programme (OYSADEP), 2016*

2. Results and Discussions

3.1 Social Economic Characteristics of Arable Crop Farmers in the Study Area

Table 2 presents results on social economic characteristics of the respondents. Result reveals that 60.0% of the respondents were not more than 50 years of age. This implies that majority of the arable crop farmers in the study area were still in their active years. This is expected to have positive impact on respondents' capacity for improved arable crop production for improved food security. Result on sex shows 90.4% of the respondents were males. This is indicative of less female participation in arable crop farming in the study area. This could be a consequence of the age long problem of poor access of women to farm land. Also, 81.6% of the respondents had education below secondary

school. This implies that majority of the crop farmers in the study had low level of education. This could limit arable crop farmers' level of understanding of issues relating to relationships with pastoralists. On land ownership, result indicates that 47.2% of the respondents operated on family land while 34.4% of them farmed on rented land. This situation could limit control and decisions on infrastructure such as barriers to prevent encroachment of pastoralists into farmland. Result on farming experience reveals an average of 25.5years for the respondents. This implies arable crop farmers with appreciable experience to comment on effect of activities of pastoralists on arable crop farming in the study area. Result on farm size reveals that 79.2% of the respondents operated on less than 5 ha of land. This is an indication that majority of arable crop farmers in the study area were peasant farmers. Peasant farmers are vulnerable to devastating shocks that may arise from any unpleasant activities of pastoralists. Average annual income of the respondents as shown in the table was ₦236368.00 or $784.73. The low income is an evidence of the peasant nature of arable crop farming activities of the respondents. This implies that negative effect of activities of the pastoralists will further bring down the income of the respondents.

Table 2: Distribution of respondents based on socio-economic characteristics (n = 125)

Variables	Frequency	Percentage	Mean
Age (years)			
0 – 20	1	0.8	
21 – 30	7	5.6	
31 – 40	36	28.9	
41 – 50	31	24.8	
51 – 60	20	16.0	
61 and above	30	24.0	50.0 years
Sex			
Male	113	90.4	
Female	12	9.6	
Highest level of Education			
Non formal	57	45.6	
Primary	45	36.0	
Secondary	22	17.6	
Tertiary	1	0.8	
Status of farmland ownership			
Rented	43	34.4	
Family	59	47.2	
Community	1	0.8	
Others	22	17.6	
Farming experience (years)			
0 – 10	14	11.2	
11 – 20	50	40.0	
21 – 30	22	17.6	
Above 30	39	31.2	26.5 years
Farm size (ha)			
0 - 5ha	99	79.2	
5 - 10	19	15.2	2.1 ha
> 10	7	5.6	
Annual Income {₦}			
< 50000	3	2.4	
50001 – 100,000	4	3.2	
100,001 – 150,000	14	11.2	
150,001 – 200,000	47	37	
Above 200,000	57	45.6	₦ 236368.00/ $ 784.73

Source: *Field Survey, 2016*

3.2 Arable crop farmers' perception of effects of pastoralism-related challenges on arable crop farming

Results on pastoralism related challenges affecting arable crop production as ranked by the respondents are presented in Table 3. Prominent challenges being experienced by the respondents in order of degree of concern include destruction of arable crops by cattle (99.2%), pollution and depletion of water for dry season farming (96.0%) and harassments of arable crop farmers with dangerous weapons by pastoralists (94.4%). Destruction of crops poses threat to food supply to farm families and income of the farmers. Pollution of water bodies by cattle will not only cause friction between crop farmers and the pastoralists, it also has implications on their health. Serious health hazards are introduced when cattle are reared to water bodies that serve rural communities (Adisa and Adekunle, 2010). Other challenges identified by the farmers include theft of crops on farmland (92.8%), soil compaction due to overgrazing (86.4%) indiscriminate bush burning (71.2%) and rape of female farmers on the farm (56.6%). All the challenges would have negative consequences on farming activities of arable crop farmers. This will in turn result in decreased arable crop production, low income for the farmers and reduced food security for the country.

Table 3: Distribution of respondents based on identified pastoralism-related challenges affecting arable crop farming (n = 125)

VARIABLES	YES		No		Mean score	Rank
	F	%	F	%		
Harassment of farmers with dangerous weapons	118	94.4	7	5.6	1.94	3rd
Cattle overgraze fallowed ground causing soil compaction	114	91.2	11	8.8	1.91	5th
Cattle defecate in water and deplete water for dry season farming	120	96.0	5	4.0	1.96	2nd
Overgrazing of cattle has led to reduction in soil fertility	108	86.4	17	13.6	1.86	6th
Pastoralists steal crops on farmland	116	92.8	9	7.2	1.93	4th
Rape of female farmers on farm	70	56.6	55	43.4	1.56	8th
Cattle destroy farm crops	124	99.2	1	0.8	1.99	1st
Indiscriminate bush burning by pastoralists	89	71.2	36	28.8	1.71	7th

Source: Field Survey, 2016

3.3 Respondents' perception of extent of effects of pastoralism-related challenges on arable crop farming

Table 4 represents results on the extent to which pastoralism related challenges have affected arable crop farming in the study area. Consequences that were of great effects as identified by majority of arable crop farmers in order of magnitude include reduced income due to destruction and theft of crops (90.4%), reduction in hours and days spent working on the farm due to fear of possible attack (74.4%) and reduction in number of hired farm labour due to fear of attack from pastoralists (61.6%). These consequences have the potentials to reduce arable crop production thereby posing threats to improved living conditions of crop farmers in particular and food security of Nigeria in general. This is in line with the position of Blench (2004) who noted that crop farmers had developed fear of being attacked on farmland. This no doubt comes with negative consequences on food crop production. This has the potentials of increasing poverty level of resource poor farmers. However, majority (82.4%) of the respondents failed to recognise the soil fertility contribution potentials of cow dung. This may be due to the overwhelming perceived negative effects of pastoralism on their farming activities. The overall result on effects of pastoralists related challenges on arable crop farming indicates that majority (75.2%) of the respondents were negatively affected by the activities of pastoralists. This result derives from the cumulative impact of unpleasant experiences of the respondents in form of destruction and theft of crops, fear of possible attacks among other factors. This is in line with the submission of Suleiman and Ja`afar-Furo, (2010). They referred to Farmer-Pastoralist conflicts as a negative phenomenon which often lead to loss of lives and properties, which invariably impacts negatively on the community. Adebayo and Olaniyi (2008) also reported that pastoralism exerted negative effects on farming activities of crop farmers in the savannah belt of Oyo State, Nigeria.

Table 4: Distribution of respondents based on perception of extent of effects of pastoralism-related challenges on arable crop farming (n = 125)

S/N	VARIABLES	Great Extent		Minimal Extent		Mean score	Overall Effect		
		F	%	F	%			F	%
1	Reduced income due to destruction and theft of crops	113	90.4	12	9.6	1.90			
2	Reduction in hours and days spent working on the farm due to fear of attack	93	74.4	32	25.6	1.74			
3	Reduction in hired farm labour due to fear of attack from pastoralists	77	61.6	48	38.4	1.62	Negative	94	75.2
4	Loss of lives due to conflicts between crop farmers and pastoralists	47	37.6	78	62.4	1.38	Positive	31	24.8
5	Giving up arable farming due to harassment by pastoralists	34	27.2	91	72.8	1.27			
6	Water pollution with cow dung increases water borne diseases	12	9.6	113	90.4	1.10			
7	Increased soil fertility	22	17.6	103	82.4	1.82			

Source: *Field Survey, 2016*

3.4 Mitigation measures adopted by respondents against pastoralist related challenges

Table 5 represents crop farmers' adopted mitigation measures against pastoralists' related challenges in the study area. Prominent among measures relied upon by majority of the respondents include dialogue with settled pastoralists (87.2%) and intervention of extension agencies (84.8%). These measures have potentials to douse tension and prevent conflicts of interests between crop farmers and pastoralists as parties involved are directly engaged. However, achieving desirable results may be hindered by the fact that some of the pastoralists are non-settled. The ever moving pastoralists in most cases are more aggressive and often perpetrate destruction of farms at night and disappear before dawn, leaving the resident pastoralists with blames (Sule, 1998). Similarly, intervention of extension agencies may be limited by inadequate number of Extension Agents and other challenges facing extension service delivery in developing countries including Nigeria. The use of barriers such as bamboos and rope (57.6%) to demarcate farmland is in use by 57.6% of the respondents. This measure may prove ineffective as only very small area of farmland could be demarcated by resource poor crop farmers. Rampaging Pastoralists and their herd may also destroy barriers out of desperation for food.

Table 5: Distribution of crop farmers adopted mitigation measures against pastoralist' related challenges (n = 125)

Variables	Yes		No		Mean score	Rank
	F	%	F	%		
Early farming	3	2.4	122	97.6	1.01	9th
Intervention by government agency (extension agents)	106	84.8	19	15.2	1.85	2nd
Use of native charms to keep pastoralist off farm	26	20.8	99	79.2	1.21	5th
Going to farm in mass	49	39.2	76	60.8	1.40	4th
Dialogue with settled pastoralists	109	87.2	16	12.8	1.87	1st
Demarcation of farmland with bamboo and ropes	72	57.6	53	42.4	1.58	3rd
Abandonment of arable crop farming	6	4.8	119	95.2	1.05	7th
Relocation to site off pastoralist route	23	18.4	102	81.6	1.02	8th
Diversification into crops that cannot be eaten by animals	19	15.2	106	84.8	1.15	6th

Source,: *Field survey, 2016*

3.5 Arable crop farmers' attitude towards measures aimed at reducing pastoralism related challenges

Table 6 presents the opinions of arable crop farmers on reducing pastoralism-related challenges in the study area. Using the grand mean of 3.90 as the threshold, results reveal that majority of the respondents expressed the strong views that government should encourage development of hay and silage markets for feeding cattle ($\overline{X}$ = 5.0) and that Pastoralists should be made to compensate victims of their negative activities ($\overline{X}$ = 4.9). They also expressed strong support for mass and compulsory western education for juvenile pastoralists ($\overline{X}$ = 4.9), educating pastoralists on how to grow pasture all year round for their stock ($\overline{X}$ = 4.7) and that grazing area should be created and dedicated for ranching ($\overline{X}$ = 4.6). Views expressed by crop farmers are not out of place. Strong opinions expressed by the respondents are development-oriented and are indeed achievable. It is important to note that respondents did not express positive disposition towards the use of arms and ammunitions for defending themselves ($\overline{X}$ = 2.9). This is laudable as taking up of arms for self-defence will only escalate conflicts between pastoralists and crop farmers

Table 6: Distribution of arable crop farmers based on attitude towards measures aimed at reducing pastoralism related challenge (n = 125)

	SA		A		U		D		SD		Mean
	F	%	F	%	F	%	F	%	F	%	
Grazing area should be created and dedicated for pastoralism.	99	79.2	7	5.6	12	9.6	7	5.6	0	0.0	4.6
Identified pathway should be created leading to grazing lands.	59	47.2	7	5.6	14	11.2	31	24.8	14	11.2	3.5
Arms and ammunitions should be given to farmers to defend themselves.	28	22.4	4	3.2	10	8.0	41	32.8	42	33.6	2.9
Inter- tribal marriage consent should be encouraged between crop farmers and pastoralists.	27	21.6	5	4.0	11	8.8	60	48.8	22	17.6	2.6
Pastoralists to compensate victims of their negative activities.	116	92.8	3	2.4	3	2.4	2	1.6	1	0.8	4.9
All arable crop farmers in the study area are to fence off their farmland	63	50.4	11	8.8	6	4.8	18	14.4	27	21.6	2.5
Setting up securities at the border to prevent outright entrance of pastoralists into the study area.	64	51.2	16	12.8	9	7.2	25	20.0	11	8.8	3.8
Educating pastoralists on how to grow pasture all year round.	107	85.6	6	4.8	3	2.4	7	5.6	2	1.6	4.7
All pastoralists should be required to register with the government.	101	80.8	4	3.2	2	1.6	8	6.4	10	8.0	4.4
Mass and compulsory western education for juvenile pastoralists.	120	96.0	1	0.8	0	0.0	4	3.2	0	0.0	4.9
Government should encourage development of hay and silage markets.	122	97.6	0	0.0	3	2.4	0	0.0	0	0.0	5.0

Grand mean = 3.90

Source: *Field Survey, 2016*

3.6 Test of hypothesis

Results of test of relationship between selected socio-economic characteristics of the respondents and their perception of effects of pastoralism related challenges on arable crop production are presented in Table 7. The results established a significant relationship between age (χ^2 = 8.550 and sex (χ^2 = 0.107) of the respondents and their perception of effects of pastoralism related challenges on arable crop

production. This implies that sex and age of respondents influenced their perception of effects of pastoralism on arable crop farming.

Table 7: Chi-square result of test of relationship between crop farmers selected socio- economic characteristics and perceived effect of pastoralism related challenges on arable crop production.

Variables	χ^2	Df	P value	coefficient	Decision
Age	8.550	5	0.207	-0.059	S
Sex	0.107	1	- 0.209	0.015	S
Religion	1.164	2	0.008	0.035	NS
Level of education	125.00	4	0.304	0.139	S
Farming years	4.032	6	- 0.083	0.042	NS
Income	1.203	4	0.076	0.038	NS

3. Conclusion

The study concludes that activities of pastoralists in form of destruction and theft of crops, harassment of farmers with dangerous weapons and indiscriminate bush burning have resulted in reduced arable crop farming activities in the study area. Dialogue with settled pastoralists, creation of grazing lands with nutritious forages and development of hay and silage markets are recommended to promote co-existence between arable crop farmers and pastoralists. This will ensure enduring peace for increased arable crop production for improved food security of Nigeria.

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School Effects on Social Development of Preschool Children in Nigeria

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Abstract. Education is provided to give the child all round development – socially, intellectually, culturally, and morally. Contemporary educational efforts have been concentrated on the development of the intellect at the expense of other vital aspects of the totality of man. This type of lopsided provision of education will only lead the nation to the production of uneducated folks who are only literate, but morally bankrupt and a social misfit. This paper therefore, examined the influence of school effects on the social development of preschool children. Three hypotheses were formulated to guide the study based on the parameters of school effects and social development constructs. The study which consisted of 330 samples in all, involved 150 teachers, and 180 preschool children. The data collected by means of a self-constructed questionnaire, were thereafter analysed with the use of Chi –square statistic. Findings showed that there is a significant influence of school climate on the development of self-concept among preschool children (X^2=11.02; P<0.05).There is also a significant influence of school leadership on the social development of preschool children (X^2 = 8.01; P<0.05). However, school curriculum showed no significant influence on the social development of preschool children (X^2 =6.05; P<0.05).It was concluded that the social development of preschool children is a matter that should be accorded adequate attention, as this determines the success or otherwise of a child's cognition and self-esteem.

Keywords: Preschool Children, School Climate, School Curriculum, School Effects, School Administrative Leadership, Resources

1. Introduction

Preschool Education constitutes the background foundation for the entire Education process. This requisite foundation which includes being able to read, write or answer simple cognitive questions; cannot be realised unless a child is socially and emotionally balanced to face the demands of learning. For children to therefore succeed academically in the future, the attributes of self-comportment, free mindedness to relate with peers, teachers and interact with infrastructures within the school environment is necessary at their early ages. For this reason, Thompson, R.A. (2002:148) submitted that children need a combination of intellectual skills, motivational qualities, and socio-emotional skills to succeed in school. They must be excited and curious about learning and confident that they can succeed (motivational qualities). They must also be able to understand the feelings of others, control their own feelings, behaviours, and get along with their peers and teachers (socio-emotional skills). Indeed, teachers in the kindergarten rate these motivational and socio-emotional skills to be more important to school success than being able to hold a pencil or read (National Centre for Education Statistics -NCES, 1995). They want children to be ready for learning to be able to cooperate, follow directions, demonstrate self-control, and "pay attention." Where these pro-social skills are not instilled in children, they

grow up, lacking the learning etiquettes needed to thrive in their academic endeavours.
It therefore becomes imperative that preschool experiences should be able to support children's social and emotional development. While some preschools succeed in this; others do not, and yet, a few preschools succeeded only to a little extent in being able to groom the needed social development of preschool children. One underlying factor responsible for the differential level of success in the social development of preschool children is the 'school effects' operating within a preschool.

According to Spyros, K. (2005:72), school effects is the term that is used to indicate the associations between school structural features, resources, and pupil's achievement, while controlling for important pupil's background characteristics . It is the characteristics and features in a given school system that are absent in another school system, and which is the reason behind the differential academic achievement between the two schools being compared. The components of school effects have been identified in literature to include administrative leadership, school climate, school environment, curriculum content and instruction (Stephen, W., 1995; Spyros, K., 2005; Maxwell, S., et al., 2017; Tian, L. et. al., 2018; Dora, H.O. et al., 2019; King, N. & Ryan, B.J., 2019).

In other words, school effects generally refer to the influence of a school's features on pupils, which is responsible for the differential educational outcome, in comparison to the educational outcome of pupils from other schools without the same school characteristics. In describing the concept of school effects, Spyros, K.(2005:72) opined that the term "school effects" indicates the associations between school structural features (e.g., school sector) and resources (e.g., pupil-teacher ratio) and students achievement, while controlling for important student background characteristics (e.g., student SES). According to Raudenbush, S. W. & Wilms,J. D., (1995), the term school effects may refer to the effect of a particular policy or practice on a student's learning outcome.

Social development on the other hand, is a term that is used to connote the ability of an individual to understand self, fit into a group/society, without constituting a nuisance to self or others. In furtherance of this, Seefeldt, C., (2005) submitted that the dichotomy of socialization involves developing a strong sense of individuality while learning to become a member of a group. Children must retain their individuality, yet they must give it up by putting the welfare and interest of the group before their own. At school, they find out that they must share not only materials, toys, and time but also the attention of the teacher. Here they learn to cooperate, see others' viewpoints, and work together for the common welfare (Seefeldt, C., 2005). In the school, the focus on social skill development is threefold, revolving around the development of the following:

Self-Concept: Children's feelings about themselves are the foundation from which they learn to relate to and communicate with others.
Pro-social skills: Being able to cooperate and share are necessary for forming solid relationships with others.
Making and keeping friends: Children who relate to and communicate with others, sharing and cooperating, are those who are accepted by their peers and can make and keep friends (Seefeldt, C., 2005)

1.2 Statement of Problem

Nowadays, many school children exhibit antisocial behaviours even right from their tender ages. It has been observed that juvenile delinquency of several kinds is fast becoming a way of life for many young people across societies and communities, and this could be traceable to a general faulty society in which a child is raised. Moreover, some kindergarten teachers have reported that more than half of their pupils come to school unprepared for academic activities.

These children want to be stuck to their parents who brought them to school; they regard their teachers and fellow peers as strangers and cry out at the slightest discomfort or provocation. There is no doubt that lack of good social

grooming of children is inhibiting the production of useful and acceptable members of the society. This phenomenon has subsequently contributed to poor academic achievement. Furthermore, it has led to wastage of resources, as government substantial percentage of the national budgetary allocation is utilized for treatment and rehabilitation of young people with severe antisocial problems in Nigeria. It is against this backdrop that this study was carried out to investigate the influence of school effects on the social development of preschool children.

1.3 Purpose of Study

The main purpose for carrying out this study was to investigate the influence of school effects on the social development of the preschool children.

The study was guided by the following specific objectives:

- To examine the influence of school climate on the social development of the preschool children
- To investigate the effect of school leadership on the social development of the preschool children
- To examine the effect of the curriculum/instruction on the social development of the preschool children

1.4 Research Questions

- To what extent does the school climate influence the self-concept of the preschool children?
- Is there any relationship between the school leadership and the social development of the preschool children?
- Is there any relationship between the school curriculum and the development of pro-social and emotional skills of preschool children?

1.5 Hypotheses

H_o1. There is no statistically significant influence/association between school climate and the development of self- concept of preschool children.

H_o2. There is no statistically significant relationship between school curriculum and the development of pro-social and emotional skills of preschool children.

H_o3. There is no statistically significant association between school leadership and the social development of preschool children.

2. School Physical Environment and the Social Development of Preschool Children

The physical environment within a particular school could be different from those of another school, and this significantly affects the social development of children. The environment within some preschool institutions are characterized with features such as good building structures, lightening, road network, flowering, colourful paintings and artistic impressions on walls, with learned and civilized people etc. Other preschools on the other hand are cited in noisy environment with dilapidated buildings, poor lightening, and uncivilized members of the community.

Commenting on the differential impact of the school environment, Sanoff, H., (2008) noted that, the school environment affects students' and teachers' health, work, leisure, emotions, and a sense of place and belonging. According to the American Federation of Teachers (AFT, 2008), "unhealthy and unsafe school conditions make it difficult for students to concentrate, for teachers to teach, and for staff to do their jobs". This could translate into a poor social development of students. The school environment is of importance for child outcomes (Tian, L., et al., 2018). This outcome includes both academic outcome and social development outcome.

3. School Leadership and the Social Development of Preschool Children

Children by their nature can be timid or audacious, depending on their initial exposure. Since preschool children spends appreciable length of time in school with their teachers and

head teachers, their level of social development is largely influenced by the leadership style in operation within their school environment. For this reason, it is often observed that school children who attend schools governed by undemocratic and cruel school leaders tends to be timid, fidgeting, and also exude low self-esteem. This is in contrast to those who attend schools governed by democratic and accommodating leaders.

Supporting this assertion, Becky, H., (2014) noted that more often than not, the behavioural characteristics of a school leader, based on sex easily determine the climate of a school. Similarly, Eagly, A.H., & Johannesen-Schmidt, M.C., (2001) opined that in empirical studies comparing male and female leadership styles, researchers have documented that women tend to behave in more participative and democratic ways than men.

Hence, it can be expected that preschool children in the schools headed by females could be more outspoken and confident than their counterpart in schools headed by males.

4. School Curriculum/Instruction and the Social Development of Preschool Children

An overview of the activities of a school can be seen by examining the school's curriculum. Hence, Baki, A.,(2004) pointed out that academic curriculum/instruction is the wheel that drives teaching and learning process. Therefore, the social development of preschool children is largely affected by the curriculum/instruction being operated in the school. This researcher stressed further that it is difficult to overemphasize the importance of providing students with strong, effective, and core instruction. This is because; it determines what the child is to learn, and hence, the level of exposure of the child.

5. School Climate and Social Development of Preschool Children

Marshall, M.L., (2009) explained that school climate could affect many areas and people within schools. School climate played a significant role in providing a healthy and positive atmosphere. The interaction between students and teachers, the characteristics of schools, were two diverse factors that affected and helped to define the broad concept of school climate (Marshall, M.L., 2009).

School effects stemming from staff-pupil interaction has impact on learning outcome. It is an avenue through which educational information is exchanged and knowledge is acquired. For this reason, a high level of staff-pupil interaction implies that pupils are free to relate with their teachers. This reflects in social development of the pupil, due to the freedom they have to express themselves. Collaborating, Burchinal, M. R., et al., (2002:420) explained that teacher reported that closeness with children whose parents reported less progressive parenting practices resulted in positive gains in reading scores over time.

6. Research Design and Methods

The correlational research design has been adopted for this study. This is consistent with studies seeking to establish relationship or association between two or more variables. The study resides in the positivists' paradigm and a quantitative approach was adopted for its execution.

6.1 Population, Sample and Sampling Technique

The population for the study comprised all the preschool children (kindergarten and nursery) located within Ibadan metropolis, Oyo State, Nigeria.
The sample for the study consisted of 330 in all, involving 150 teachers, and 180 preschool children. While the stratified sampling technique was used to select the schools that were involved in the study, random sampling technique was used to draw respondents for the study.

6.2 Research Instruments

Data were collected for this study by means of four (4) research instruments namely:

Questionnaire, which was used to collect information from the teacher- respondents;
Interview granted to collect pertinent information from the preschool children;
Observational technique to get information about social interactions amongst the pupils;
School records for primary and secondary data on the pupils.
The self- designed questionnaire titled "School Effects on Social Development Questionnaire (SESDQ) served as the main research instrument for the study. The questionnaire was given to colleagues to critique and other experts in educational test and measurement for content and face validity, while it was later subjected to statistical treatment for the internal consistency (reliability), using Chrombach Alpha, which yielded 0.78 reliability index, after which it was pilot tested. Primary data were collected by means of the questionnaire, interview, and observation (through observation checklist). Secondary data were collected from administrative offices in the sampled schools by checking through the pupils' records. The questionnaire was administered on the teacher- respondents involved in the study, while the pupils were interviewed and also observed.

6.3 Method of Data Analysis

Data collected for the study were analysed using chi-square ($\varkappa^2$) statistic. The hypotheses were tested at 0.05 level of significance

7. Results

Ho1: There is no statistically significant association between school climate and the development of self-concept of preschool children

Table 1: Summary of Chi Square Statistic of the effect of school climate on the development of self-concept of preschool children

Variables	N	Degree of freedom	$\varkappa^2$ (Calculated)	$\varkappa^2$ (Theoretical)	Level of Sig	P Value	Remark
School climate Pupil's self-concept	180	4	11.02	7.81	0.05	0.033	Hypothesis Rejected

Source: *Field Survey, 2018. P< 0.05*

From table1, since $\varkappa^2$ -calculated (11.02) is greater than $\varkappa^2$ -table value(7.81), then, the null hypothesis is rejected. It therefore implies that there is statistically significant association between school climate and the development of self- concept of preschool children in Ibadan metropolis of Oyo State.

H_o2: There is no statistically significant relationship between school curriculum and the development of pro-social and emotional skills of preschool children

Table 2: Summary of Chi Square Statistic of the effect of school curriculum on the development of pro-social and emotional skills of preschool children

Variables	N	Degree of freedom	$\varkappa^2$ (Calculated)	$\varkappa^2$ (Theoretical)	Level of Sig	P Value	Remark
School Curriculum Pupils' social and emotional skills	180	4	6.05	7.81	0.05	0.033	Hypothesis Accepted

Source: *Field Survey, 2018. P< 0.05*

From table 2, since $\varkappa^2$ -calculated (6.05) is less than the $\varkappa^2$ -table value (7.81), the null hypothesis is therefore upheld. It then follows, that there is no significant relationship between school curriculum and the development of pro-social and emotional skills in Ibadan metropolis. This in effect means that the nature of the curriculum used in school does not affect the social development of preschool children in Ibadan metropolis.

H_o3: There is no statistically significant association between school leadership and the social development of preschool children

Table 3: Summary of Chi Square Statistic of the effect of school leadership on the social development of preschool children

Variables	N	Degree of freedom	$\varkappa^2$ (Calculated)	$\varkappa^2$ (Theoretical)	Level of Sig	P Value	Remark
School physical environment, climate and leadership	180	4	8.01	7.81	0.05	0.033	Hypothesis Rejected
Pupils' social development							

Source: Field Survey, 2018. P< 0.05

Table 3 showed that $\varkappa^2$ -calculated (8.01) is greater than the $\varkappa^2$ -table value (7.81), the null hypothesis is therefore rejected. It therefore implies that there is statistically significant main effect of school leadership on the social development of preschool children in Ibadan metropolis, Oyo State

8. Discussion

The summary of the chi square statistic (Table 1) revealed a significant association between the school climate and the self-concept of preschool children in Ibadan metropolis, South- West Nigeria. It follows therefore, that the perception of preschool children about themselves (self-concept) is greatly determined by the nature of the school climate in operation within their school. This could be attributed to the fact that children in their formative age have tender and blank minds so that whatever impression is made on them lingers in their minds and tends to define their disposition. This is in conformity with Jennifer, P., (1992), who earlier reported that, the quality of emotional support and classroom organization was significantly predictive of children's behavioural concerns. She further added that the quality of the classrooms may in fact, impact on students' development of social competencies. In the same vein, one of the findings of the study carried out by Maxwell et.al. (2017), also lends credence to this result. The result consolidated the importance of school climate and school identification on students' academic achievement (curriculum). Preschool children do develop a good sense of self concept when the school climate is safe. To create a climate of safety, halls and classrooms must be free of behaviour like fighting, bullying, and harassment. (Larry, L., 2013).

It was shown in the table 2 that school curriculum does not exert significant influence on development of pro-social and emotional skills of the preschool children in Ibadan metropolis of Oyo State. Curriculum could affect cognitive learning but not to a significant level for affective domain. Hence, it was argued that it is difficult to overemphasize the importance of providing students with strong, effective core instruction. This is because; it determines what the child is to learn and the timing for the learning. Mehrotra, S.,(2006) added that the means or strategies employed by teachers in an attempt to impact knowledge to the learner (teaching methodology) determine students' results.
The result in Table 3 showed that there is statistically significant main effect of school leadership on the social development of preschool children.

This implies that school leadership exerts influence on the social development of preschool children within Ibadan metropolis. Giving credence to this, , Eagly, A.H.,&Johannesen-Schmidt, M.C., (2001) carried out a meta-analysis study of transformational, transactional, and laissez-faire styles of male and female leaders, and reported that female leaders exceeded males on the three scales of idealized influence, inspirational motivation, and individual consideration. These findings were interpreted to mean that female leaders tended to behave in manners that motivated others to feel respected, build a sense of belongingness and self-confidence in them, show optimism about

the goals of the organization, and attend to the needs of the other members of the organization (, Eagly, A.H., & Johannesen-Schmidt, M.C., 2001). Similarly, the finding Dora, H.O. et al., (2019) also supported this result as it was concluded that preschool leadership has a crucial role to play in the reform agenda of Early Childhood Education in China. This type of atmosphere operating in the school environment will no doubt promote speedy social development of the preschool children.

9. Conclusion

Consequent upon the results and the foregoing discussion, it may be safely concluded that the social development of preschool children is a matter that should be accorded adequate attention by all the stake holders in the education industry, as it serves as the determinant of the success or otherwise of the child's cognitive, affective, and psychomotor development. This study also concludes that constructs such as child's self- esteem, self -concept, emotions, intelligence, and inter-relational skills are very vital to the future academic success of a child. Hence, it is imperative that relevant stakeholders in school should create school effects that will enhance the development of these attributes in preschool children.

10. Recommendations

The following were recommended based on the findings and conclusion above:

- The school climate should be one that encourages free and mutual interactions amongst the different occupants (school authority, staff, and pupils) of the school environment, where differences are amicably resolved, and cooperation is the order of the day, thereby allowing peaceful atmosphere to envelope the school environment, and therefore leading to the achievement of both individual and organisational goals. This is particularly important as the children's level of social development is largely influenced by the leadership style operating in their school environments. This is why school children who attended schools governed by undemocratic and cruel school leaders tend to be timid, fidgeting, and also exude low self- esteem, and vice versa.
- Staff members should always behave as pseudo parents, radiating a great deal of love and kindness to the pupils under them.
- As well, since the social development of the preschool children is largely influenced by the curriculum/instruction being operated in the school, the school as an institution established by the society should operate the curriculum that brings the child up in ways acceptable to the society.

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Part Two

Social Philosophy

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A Critical Look at Russell's Philosophy of Logical Atomism

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Abstract. The main aim of this paper is to critically examine Bertrand Russell's brand of Philosophy which he describes as a kind of Logical Atomism and by means of which he puts forward a kind of Metaphysics and a certain method of Analysis for developing this type of Philosophy. Russell, thus views the whole universe as made up of many separate entities with complex properties and various relations to each other. Russell's philosophy is an attempt to strip off the surface complexities of the world and thus arrive at the last residue in analysis which he calls the logical atoms of reality.

Keywords: Atomism, Universe, Relations, Metaphysics, Analysis, Residue.

1. Introduction

Bertrand Russell [1872-1870], was a British philosopher and a mathematician; a contemporary of G. E. Moore and Ludwig Wittgenstein, who contributed greatly in the formation and development of Analytical Philosophy. Russell began his philosophical career as an absolute idealist, but was converted to Realism by G. E. Moore, in 1898. Russell called his species of realism – 'Logical Atomism' – which he approached with a certain background from mathematical logic.

Going through Russell's philosophical works, one can discern basically three kinds of analysis which he applies to his philosophy, namely: the same level analysis – which mainly deals with clarification of language and which comprises – formal analysis and material analysis. Then, there is the new level analysis – which comprises: ontological and epistemological analyses. For Russell, ontological analysis together with formal analysis form part of what traditionally has been called 'Metaphysics'.

It is the attempt of this paper to critically examine certain aspects of his doctrine with an aim of clarifying some of the very tenets of his teachings on Logical Atomism. In this regard, we are not interested here in Russell's philosophy as a whole. Our attention would be mainly directed to his analysis of 'Facts' and 'Propositions', which are his treatment of linguistic and non-linguistic aspects of reality; as well as the ontological aspects of his atomism. The reason for this, shown in section two, is to see why Russell regards 'Facts' as the ultimate reality, since for him, analysis of complex matters of fact, should start with the analysis of facts about those complexes. Thereafter in section three, we would consider Russell's view on how words used in ordinary language can mislead us, through confusion of their grammatical and syntactical forms which are not their real logical forms; this can lead to false metaphysical ideas concerning the form or structure of the facts expressed by the sentences in question. Also in this section, are discussed the two main sources of error and confusion in philosophy, namely, the Russellian theory of types, followed by his theory of definite description which is discussed in section four.

In section five we discussed his notion of atomic and molecular propositions; followed immediately by a brief discussion of his notion on existence propositions. Finally, we shall take a critical look at certain controversies regarding his views as a whole.

2. Metaphysics as a Search for Ultimate Reality – Facts:

Metaphysics has often been characterized as that branch of philosophy that systematically investigates the general nature of first principles and problems of ultimate facts about the universe as a whole [Cf. The Heritage Illustrated Dictionary of English Language; 1975: 825]. In the ancient Greece, for instance, both Plato and Aristotle did seek to comprehend such ultimate facts about the universe and our world by attempting to reflect on the basic structures of the language we employ in talking about them. At the beginning of the last century too, between 1905 and the early 1920s, to be precise, a new metaphysical movement known as "Logical Atomism" took its rise on the horizon of intellectual firmament and sought to give a complete metaphysical account about the ultimate facts and realities in the universe. The chief exponents of this movement were Bertrand Russell and Ludwig Wittgenstein.

The fundamental principle of this movement is to be found in a series of lectures on 'The Philosophy of Logical Atomism' which Bertrand Russell delivered in London, in 1918 and in an essay on 'Logical Atomism' in which he declared his philosophical position in 1924. Logical Atomism, like we have hinted earlier, is a kind of Metaphysics, the basis of which is analysis, and the logic of which is atomism [Russell: 1968, 178]. According to Russell, the universe is composed of many separate entities, many of which have complex properties and have various relations to each other. It is the business of logical analysis as employed by Russell, "to strip off the surface complexities of the world and so to arrive at and isolate 'the last residue in analyses" [Warnock: 1969, 27]. It is important to note that this 'last residue in analysis' is what Russell calls logical atoms, as distinct from physical atoms. Accordingly Russell states that:

The reason that I call my doctrine Logical Atomism is because the atoms I wish to arrive at as the sort of last residue in analysis are logical atoms and not Physical atoms. Some of them will be what I call 'particulars' – such things as little patches of colour or sounds, momentary things – and some of them will be predicates or relations and so on. The point is that the atom I wish to arrive at is the atom of logical analysis, not the atom of physical analysis [Russell: 1918, 3; Cf. also Russell: 1968, 177 - 281].

Russell remarks that the atom of physical analysis or whatever physical science at any given time takes to be ultimate physical constituents of matter, is also subject to logical analysis, although in his final lecture on logical atomism, Russell makes what he call an excursus into metaphysics and introduces the idea of logical constructions or logical fictions as he calls it [Russell: 1968, 185]. Russell, thus, is primarily concerned with dealing with propositions and facts, and not strictly speaking with objects of physical sciences. Accordingly, he sees the universe as full of facts, which are mainly what they are no matter what we may choose to talk or think about them.

Facts are what make a proposition true or false. The following example may serve as an illustration of what Russell means by a fact. If I utter, for instance, the proposition, that: 'This month is May', then, what I uttered is true, if this month of the year is 'May'; otherwise, the proposition I uttered is false. The sense in which the proposition is true, is what makes it a fact. Facts are expressed only in propositions. Propositions are themselves made up of symbols, consisting of several words, which may themselves be symbols. Thus, "a symbol may be defined as complex when it has parts that are symbols" [Ibid; 185]. In this sense, propositions are complex symbols. Russell attaches great importance to the theory of symbolism, and as he puts it, "the importance lies in the fact that unless you are fairly self-conscious about symbols, unless you are fairly aware of the relation of the symbol to what it

symbolizes, you will find yourself attributing to the thing properties which only belong to the symbol" [Ibid; 185]. A symbol is, usually, something which means something else. A name like 'Peter', for instance, is a proper symbol for a man, while a proposition is the proper symbol for a fact.

According to Russell, a belief or a statement has duality of truth and falsehood, which a fact does not usually have. The two always involve a proposition like a fact. An example, is readily the belief expressed in a proposition like; "He believes that Socrates is dead". It should be noted that for Russell, propositions are not names for facts, as there are always two possible propositions corresponding to a fact. The assertion that "Socrates is dead", if it is a fact, involves the two propositions; "Socrates is dead" and "Socrates is not dead". According to Russell, there can only be one fact in the world which would make one of the propositions true and the other false.

Again, there can only be two kinds of relations between a proposition and a fact, that is, that of being true to fact and the other being false to fact. These relations are logical relations which subsist between a proposition and a fact [Ibid; 187]. As we have seen already, propositions are complex, because they comprise several words. That 'Socrates is mortal', is a complex proposition, and the fact expressed in this proposition is also a complex fact. According to Russell, "The things in the world have various properties and stand in various relations to each other. That they have these properties and relations are facts, and the things and their qualities or relations are quite clearly in some sense or other components of the facts that have those qualities or relations" [Ibid; 192]. Russell therefore insists that the analysis of complex things should as a matter fact be restricted to the analysis of facts about those things. Thus, for Russell, "it is with the analysis of facts that one's consideration of the problem of complexity must begin not by the analysis of apparently complex things" [Ibid; 192].

Indeed, propositions are complex symbols and the facts they stand for are also complex. But Russell goes on to show that some words, however, are simple symbols in the sense that these words are symbols, (unlike most words in propositions), whose parts are not symbols. The word 'red' is a simple symbol. It symbolizes a 'simple' object, that is, an object that cannot be otherwise symbolized than by a simple symbol. According to Russell, we cannot understand the word 'red' except through acquaintance with what it is that the word 'red' symbolizes – that is, a particular shade of colour. According to him, the definition of the word 'red', as "the colour with the greatest wave length", is a correct description, but it cannot, however, provide an analysis of the word [Ibid; 194-195; Cf. also Russell, 1918: 22]. David Pears, remarked that Russell's reason for saying this "is that an analysis gives the meaning of a word, or at least the legitimate part of its meaning, and since the average person who uses the word 'red' knows nothing about the physical theory of colour, a definition based on that theory cannot have anything to do with the meaning that the word has for him" [Pears, 1967: 44].

3. Language Misleads Us

Russell, furthermore, sees the whole meaning of words used in ordinary language, as misleading; and often full of complexities and even ambiguities [Russell, 1968: 195]. According to him, the grammatical and syntactical form of a sentence may be different from its real logical form. In this sense, it shows that the grammatical and syntactical form does not always match its real logical form, so that we are often mislead, in most cases, as to the proper logical form of any given sentence; through this type of confusion, we run into false metaphysical ideas as regards the form or structure of the facts expressed by the sentences in question. Thus, Russell says that: "language misleads us both by its vocabulary and by its syntax. We must be on our guard in both respects if our logic is not to lead to a false metaphysic" [Russell, 1924: 369]. Ludwig Wittgenstein in his "Tractatus", points out that Russell was the very first person to call attention to this question of 'logical form' and its importance in philosophy. Accordingly, Wittgenstein says that "Russell's merit is to have

shown that the apparent logical form of a proposition need not be its real form" [Wittgenstein, 1922: 4.0031]. This very notion is quite fundamental in Russell's philosophy as a whole. Russell starts with the everyday awareness of the fact that two sentences may be grammatically or syntactically the same and yet when we attempt to replace expressions which function meaningfully in the one, we soon discover that they do not function meaningfully in the other. The difference between the two sentences then must be non-grammatical or logical; this results from the fact that the expressions in question are of different 'logical types' [Charlesworth, 1961: 52]. Russell gives a definition of what a 'logical type' is all about, by saying that:

A and B are of the same logical type if, and only if, given any fact of which A
is a constituent, there is a corresponding fact which has B as a constituent, which either results by substituting B for A, or is the negation of what so results. To take an illustration, Socrates and Aristotle are of the same type because 'Socrates was a philosopher' and 'Aristotle was a philosopher' are both facts. To love and to kill are of the same type, because 'Plato loves Socrates' and 'Plato did not kill Socrates' are both facts [Russell, 1924: 369].

From all this definition, it would seem to follow, according to Russell, that "when two words have meanings of different types, the relations of the words to what they mean are of different types"; signifying or rather showing that "there is not one relation of meaning between words and what they stand for, but as many relations of meaning, each of a different logical type, as there are logical types among the objects for which there are word" [Ibid; 370]. This, for Russell, is what constitutes a major source of error and confusion in philosophy. As a result, Russell talks about two main sources of this type of confusion in philosophy; the first deals with his "theory of types" which according to him involves certain logical contradictions or paradoxes – "of which the simplest and oldest is the one about Epimenides the Cretan, who said that all Cretans were liars, which may be reduced to the man who says 'I am lying" – which shows "that no solution is technical possible without the doctrine of types" [Ibid; 371]. According to Russell, these types of paradoxes or contradictions arise from a confusion of expressions of different logical types. In this very respect, it means that a linguistic expression could be of one logical type and therefore "form part of a significant proposition, and in this sense have meaning, without being always able to be substituted for another word or symbol in the same or some other proposition without producing nonsense" [Ibid; 371]. Once stated in this manner, Russell's doctrine of types looks readily a truism. Thus, the proposition "Brutus killed Caesar" is a valid and significant proposition, whereas, "Killed killed Caesar", is an invalid and nonsensical proposition; such that there is no way one can replace "Brutus" by "Killed", though both words are meaningful [Ibid; 370]. As we have seen, Russell speaks of this theory of types in a generalized philosophical form, when he says that "there is not one relation of meaning between words and what they stand for, but as many relations of meaning, each of a different logical type as there are logical types among the objects for which there are words" [Ibid; 371]. This, for Russell, we must repeat, here, is 'a very portent source of error and confusion in philosophy. According to Russell, "The following words, for example, by their very nature, sin against it: attribute, relation, complex, fact, truth, falsehood, not, liar, omniscience" [Ibid; 372]. Thus, for example, to say that "attributes are or are not relations", or for that matter, that "facts are or are not simples", or that "facts cannot be named", - all of these go against the theory of types and as such, these very sentences are in a strict sense, as meaningless as saying that "Socrates is identical" [Ibid; 372f; Cf. also Charlesworth, 1961, 55]. For Russell, relations *qua* relations perform the function of relating; while attributes *qua* attributes perform the function of attribution; in that respect, we cannot meaningfully employ the two words and assert, for example, that "attributes are or are not relations" [Charlesworth, 1961, 56].

Since, for Russell, words are all of the same logical types, thus, when the meanings of two

words are of different contrasting types, the relations of the two words to what they mean are also of different [Russell, 1924, 372]. When attribute-words and relation-words are of the same type, we can significantly say that "attribute-words and relation-words have different uses" [Ibid; 372]. In the same respect, although we cannot significantly assert that "facts are not simples", since what a fact is, is what is asserted by a proposition [Cf. page 4 above]; - we can say, that "the symbol for a fact must not replace the symbol for a simple, or vice versa, if significance is to be preserved" [Ibid; 373]. In the same way, "facts can be asserted or denied, but cannot be named" [Ibid; 373]. For Russell, it is strictly speaking, nonsense to assert that facts cannot be named; rather, what can be asserted, without falling into nonsense is this that: "the symbol for a fact is not a name" [Ibid; 373]. This, according to Russell, shows how meaning is a different relation for different types. For him, "the way to mean a fact is to assert it"; and "the way to mean a simple is to name it" [Ibid; 373].

One important merit of Russell's theory of types, is that the theory seem to offer great value in drawing attention to the fact that grammatically ideal sentences may very often prove to be logically vicious [Charlesworth, 1961: 56]. But an equally obvious difficulty issuing from the theory seems to be that it cannot itself be stated without going against itself, since the word 'type' cannot be used in a sentence of the kind 'expressions are of different types' without violating the theory [Black, 1944: 229f; Cf. also Charlesworth, 1961: 56-57]. This difficulty is "only a symptom of a more general and more fundamental difficulty inherent in the theory", as Max Black has pointed out, noting that the criterion which Russell employs for distinguishing different logical types leads in the end to an impossible multiplication of them [Black, 239]. Max Black also pointed out that there are cases where the criterion of substitution does not permit us to distinguish between expressions which obviously are of different logical types.

As Black puts it:

There are certain polygamous contexts able to receive words of the most diverse syntactical types without degenerating into nonsense. It is proper to say both 'I am thinking about Russell' and 'I am thinking about continuity;

thus nothing that prevent the disintegrating and absurd inference that 'Russell' and 'continuity' are syntactically similar [Ibid, 237].

Against this criticism, Russell replies that he does not think that 'think' as used in Blacks example has the same sense in the two sentences. Therefore if Russell "means by this that 'think' is of a different logical type in each sentence", this surely is to multiply logical types in the most arbitrary way [Charlesworth, 1961: 57].

4. Russell and his Theory of Definite Description

The second main source of error and confusion in philosophy which Russell puts forward is that which dealt with his theory of definite descriptions. This theory of definite descriptions has had great influence more than any other doctrine, in the course of analytic movement, that it opened, so to speak, a new era in metaphysics, according to John Wisdom [Wisdom, 1953, 204]. This theory portrays "much more clearly and plausibly than the theory of types, how metaphysical problems – and, in particular, the arch-metaphysical problem of 'existence' – could be resolved by purely logical analysis" [Charlesworth, 1961, 59].

According to Russell, a definite description is a phrase of the grammatical form: "the so and so", an example of which is: "the present King of France", or "the author of Waverly" [Russell, 1919, 173]; and this implies a descriptive phrase, so used in such a way that it describes, if anything at all, one and only one entity. Russell often contrasts this theory with that of an indefinite description of the form – "a so and so" – 'a man' or 'a unicorn', for examples. Russell's theory of descriptions is an effort to demonstrate that the descriptions themselves are incomplete symbols, though they can function as grammatical subjects in sentences, these sentences "can be restated according to their

logical form in such a way that it becomes clear that the phrases in question are not the real logical subjects in the sentences in which they occur as grammatical subjects" [Copleston, 1967, 8; II, 193]. When this becomes obvious and clear, the tendency to assume that they must denote some entity disappears. It is then clear that these phrases when taken by themselves have no denoting function.

According to Russell, we tend to think that definite descriptions have similar logical functions as names: thus for example, the proposition: "Scott is the author of Waverly"; - here, we have a name "Scott" and a description, "the author of Waverly", which are said to apply to the same individual person [Russell, 1919, 173]. Thus, Russell makes a distinction between a name and all other symbols, which he explains as follows: Firstly, "a name is a simple symbol whose meaning is something that can only occur as subject; i.e. something of the kind that , we defined as an 'individual' or a 'particular'" [Ibid, 173]. Secondly, for Russell, a 'simple' symbol is such that it has no parts that are symbols. In this regard, we have 'Scott' as a simple symbol because, though it has parts, i.e. the separate letters that constitute it, yet these parts are not themselves symbols. On the other hand, "the author of Waverly" – is not a simple, since the separate words that go to make up the phrase are parts which are themselves symbols [Ibid, 174]. Thus, we have here only two items to compare and contrast. The first, is name which is a simple symbol, directly signifying an individual which is its meaning and having this meaning in its own terms, i.e. apart from the meanings of all other words; secondly, we have another description consisting of several words – whose meanings are already fixed; it is from these that would result whatever that is to be taken as the "meaning" of the description. Russell is of the view that "a proposition containing a description is not identical with what proposition becomes when a name is substituted, even if the name names the same object as the description describes [Ibid, 174]. In this context, the proposition: "Scott is the author of Waverly" is clearly different from the proposition: "Scott is Scott". Thus, the first proposition is clearly a fact in history, that Scott is the author of Waverly; whereas, the second is a trivial truism [Ibid, 174]. In this very respect, if we replace the name 'Scott' in the first proposition with any other name as "the author of Waverly" – the proposition will lose its truthfulness and will turn out to be false; and this would certainly make it a different proposition, not exactly the same as the initial proposition.

According to Russell, the only fact to assert, therefore, about "the author of Waverly", will be to assert that it means nothing. In this sense, the phrase if taken in isolation does not refer or denote anyone. Thus, the statement, "Scott is the author of Waverly", can be restated in a way that the very phrase 'the author of Waverly' is replaced or eliminated entirely. This means that "for all values of *x*, '*x* wrote Waverly' is equivalent to '*x* is Scott" [Copleston, 1967, 8; II, 194]. Again, according to Russell, we can always assert that 'the author of Waverly is Scott' and in this context, we are "predicating an attribute", i.e. "being Scotch, of an entity", in this case; i.e. being the author of Waverly [Ibid; 194]. Russell insists that 'the author of Waverly was Scotch', involves and is defined by the following three distinct propositions, - "at least one person wrote Waverly"; "at most one person wrote Waverly"; "whoever wrote Waverly was Scotch" [Russell, 1919, 177]. Stating these propositions formerly, we can say that "there is a term *c* such that [1] '*x* wrote Waverly' is always equivalent to '*x* is *c*', [2] *c* is Scotch" [Ibid, 178]. Here, the *c* in question is to be Scotch. And Russell was not in doubt that the author of Waverly was Scotch, i.e. in this context, that Sir Walter Scott wrote Waverly and was a Scotsman [Copleston, 1967, 194].

For Russell, it could be said that if the descriptive term 'the author of Waverly' is not a proper name and does not denote anyone, the same thing could be asserted of such descriptive term as 'the present king of France'. Thus, 'the author of Waverly was Scotch' can be reformulated in such a way as to reflect a true proposition, but which would not contain the descriptive, phrase 'the author of Waverly' and even 'the present king of France' can be reformulated in such a way that it does not contain the descriptive phrase 'the present king

of France' which will be false, though it will turn out a significant proposition. Put in this way, it would no longer be necessary to postulate any non-actual entity denoted by 'the present king of France' [Ibid, 194].

Russell's theory of descriptions has been severely criticised, by some philosophers, such as his contemporary – G.E. Moore, who pointed out that if someone had made the statement in 1700 that "the present king of France is bald", it would have been quite correct to say that 'the king of France denoted an individual in the person of Louis XIV'. This implies in this context that the statement, 'the present king of France' would not have been an incomplete symbol. Whereas this would be the case in some other circumstances, when there exists no such king of France; in such situations, the sentences in which 'the present king of France' occur; would not denote anyone at all.

Again, one may be mistaken to believe that for Russell, the ordinary man in the street may be tempted to think that there must be some sort of non-existing but real entity corresponding to 'the present king of France', because we can maintain that 'the present king of France' does not exist. Russell, of course, is not attributing any kind of mistake to this manner of thinking of the man in the street. Rather, his main point of view is that for philosophers who reflect on such implications or apparent implications of linguistic expressions [Ibid, 196], such descriptive phrases like 'the present king of France' have occasioned the temptation to posit entities with a queer status between actual existence and non-entity [Ibid, 196]. For Russell, the function of the theory of descriptions is to remove this temptation by showing that such descriptive phrases are incomplete symbols – which mean or represent nothing [Ibid, 206].

One particularly very important lesson to learn from Russell's theory of descriptions is the view that the grammatical form of a sentence need not be its real logical form, and this fact has very frequently misled some philosophers who failed to comprehend this

5. Russell's Notion of Atomic and Molecular Propositions

We cannot do justice to all the points or topics treated by Russell in his lectures on logical Atomism. But it is pertinent to touch at least briefly, his notion on atomic and molecular propositions. Now, for Russell, an atomic proposition is one which contains a single verb or verbal phrase [Russell, 1968: 197]. According to him, we can construct complex or molecular propositions, by the use of words such as 'and', 'or', and 'if', and so forth. By molecular propositions are meant, propositions which contain other propositions which can be called their atoms. They are propositions having such words as 'or', 'if', 'and', and so forth. For example, the statement "Either today is Thursday or I made a mistake in coming here" is a molecular proposition. It seems obvious from what we have seen thus far, that every proposition expresses a fact, and that to every fact, there corresponds two versions of a proposition of which one is true to fact and the other false to fact. Russell tries to show that in a molecular proposition like 'Socrates is mortal or Socrates is still living', there will be two different facts involved in the truth or falsity of this proposition. It does not have to be a single disjunctive fact. For Russell, it does not make sense to talk of a disjunctive fact; since there are no objective disjunctive facts in the world. Russell also expresses serious doubt about there being molecular facts. The meaning of disjunction in a molecular proposition is to serve as truth-functions showing the truth or falsity of propositions which enter into the molecular proposition. Molecular propositions are therefore instances of truth-functions of atomic propositions. Thus, the proposition 'This is black and that is white', require two atomic facts to make it true. Molecular proposition as truth function, like in the above proposition, requires that its truth or falsity be determined by the truth or falsity of the atomic propositions of which it is composed. No molecular facts are therefore required here. This is realistic when considered from the angle of deductive logic and mathematical logic. Russell is quite right in denying initially that there are molecular facts. This is because, when we recollect that for him,

facts are objective, that is, in the sense of being independent of our thinking about them, we will find out that there are no molecular facts in the world, but only facts which may be complex and subject to analysis. If we reconsider the disjunctive argument such as: p v q, we will notice at once, that it requires two facts, namely; the fact corresponding to 'p' and the fact corresponding to 'q'. This is clearly too obvious. Russell seems to have changed his earlier position in denying molecular facts when he started discussing 'general facts'. He seems to endorse the existence of molecular facts because he accepted that there are general facts – which are the genus of the molecular species [Schilpp, 1951, 86]. Russell believes that if one could enumerate all the atomic facts we have in the universe, then, the proposition: 'these are all the atomic facts there are' would indicate 'a general fact'. A general fact would be one which corresponds to a general proposition. And a general proposition would be one which asserts or denies the truth of all values of a propositional function. One cannot deny the existence of general facts or reduce them to other facts. Russell also admits that there are negative facts, though with some reservation. He seems to believe that propositions such as for example; 'Socrates is not alive' expresses such an objective negative fact, in the real world.

6. Russell on Existence Propositions

Russell has an altogether quite different theory on the existence propositions. According to him, "When you take any propositional function, and assert of it that it is possible, that it is sometimes true, that gives you the fundamental meaning of 'existence'" [Russell, 1968; 232]. It becomes a proposition which asserts the truth of at least one value of a propositional function. We can say, for instance, 'some men exist'. Existence is an essential property of a propositional function. This would mean that, the propositional function is true in at least one instance. Existence propositions do not refer to or talk about actual individuals, but rather talk about class or function. Thus, when I assert that 'there are men in Russia', I simply cannot name any one individual that lives there: hence, existence propositions cannot be about individual persons [Ibid, 234]. There are existence facts quite distinct from atomic facts, like those corresponding to 'some men exist'. Already, we observed that Russell employs the idea of existence very much in his theory of definite descriptions.

7. Criticism, Evaluation and Conclusion.

Indeed, Russell says at the beginning of his lectures on 'The Philosophy of Logical Atomism', that the lectures were partly based on explaining certain ideas which were suggested to him by Ludwig Wittgenstein. Most of these very ideas as Wittgenstein imparted them to Russell, at that time, were yet in its preliminary or immature stage, as Russell never saw him again until after the world war I, during which time Russell received from Wittgenstein, the manuscript of the *'Tractatus Logico-Philosophicus'.* Russell wrote an introduction to this book. But though he agreed with some of the ideas expressed in it by Wittgenstein, there were others which he could not stomach. For example, at that time, Russell accepted Wittgenstein's picture theory of the proposition, his theory that atomic propositions are all logically independent of one another, [Wittgenstein, 1974, xiii], and his theory that all the propositions of logic are tautologies which have no causal nexus- that is, they neither tell us anything about the actual existing world nor reveal to us another world of subsistent entities and timeless truths.

However, Russell appears unwilling to agree with Wittgenstein's theory that the form which a true proposition has in common with the corresponding fact cannot be 'said', but can only be 'shown'. Russell, we must remember believes very much in hierarchy of language. Again, Russell does not seem to agree with Wittgenstein's theory that there is no way whatsoever by which we can describe the totality of what there is in the universe. The '*Tractatus*', however won Russell's great admiration in spite of many things in it which he disagrees with.

It is true that Wittgenstein influenced Russell's ideas on his own logical atomism, but they both

seem to have different approaches to the theory. Wittgenstein approaches his own logical atomism as a pure logician, while Russell approaches his own by way of mathematical logic. Russell was apt to give examples of the actual constituents of the world, which Wittgenstein does not often attempt. For instance, that of atomic facts – 'This is White' is an example, and 'this' denotes an actual sense – datum, a proper name for a particular.

Russell uses in logical atomism reductive analysis not only to the physical objects of common sense and science but also to the human person. It is obviously true that while Russell had previously regarded the goal of analysis as a knowledge of simple particulars arrived at as the last residue, he later believed that while many things can be known to be complex, nothing can be known to be simple, because science has come to reveal that what is usually thought to be simple, are indeed complex in nature [Schilpp, 1951, 44]. From this, Russell arrived at the conclusion that analysis should never make dogmatic assertions that they have arrived at knowledge of what is simple.

Russell claimed to offer a new metaphysics quite distinct from that of the absolute idealists; - his logical atomism is indeed an ontological doctrine, of what ultimately in the final analysis exists in the world. The doctrine is indeed not an empirical doctrine; but one arrived at through reductive analysis of a non-empirical language to the nature of that reality which language describes. Russell and other logical atomists have asserted that the task of proposition is to state facts. But in actual sense of the word a proposition cannot state facts, they can only purport rather than say something about facts, much less say something about the relations between facts and proposition. This is why Wittgenstein came to the conclusion that most of what he said in the Tractatus is 'senseless', and Russell does not seem to believe this fact.

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The Virtue of Moderation and Environmental Ethics

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Abstract. This study is a contemporary revisit to the ancient philosophical concept of moderation, and how it impinges on environmental ethics in contemporary time. The study attempts a concise but clear conceptual analysis of the concept of moderation. It inquires critically into the conceptions, which some ancient philosophers (Aristotle and Epicurus) have on it and how they raised it to the status of virtue. The study agrees with Aristotle on his doctrine of moderation, but dissents with his requirement for virtuousness for its excessive rigidity, which would make it impossible to be virtuous in moral sphere. Thereafter the study presents Epicurus' argument that one can only achieve the goal of life through pleasure which results from moderation. It then attempts an extension and application of the concept to both theory and practice with specific references to politics and law and holds that to be virtuous in these regards is to avoid extremes and adopt the practice of moderation. Thereafter, the study focuses on environmental ethics. It attempts a brief analysis of the meaning of environmental ethics. It argues that although people have been concerned about environmental care since ancient period, environmental ethics as an academic discipline in contemporary time result mainly from the threat which result from anthropogenic impact on nature. It argues that although there is serious threat resulting from human interaction with nature, this does not justify prohibition of interaction with nature; rather, it calls for moderation to ensure genial living, as well as to ensure the preservation and sustainability of the environment and its resources. It concludes by highlighting succinctly the relevance of moderate living and moderate use of material possession and environmental resources. Finally, it opines that the ability to apply moderation appropriately to concrete issues is a virtue.

Keywords: Moderation, Mental and sensual pleasures, Virtue and vice, Politics, Justice, Environmental ethics, Ecosophy, Eco-ism

1. Introduction

The concept of moderation is not alien in philosophy. Some philosophers of antiquity were engrossed with the philosophical rumination on the concept. In fact they raise it to the status of virtue. But philosophers from the medieval to the contemporary periods hardly talk of it as a philosophical concept and virtue.

This work is an attempt to renew energy with the concept. However, it is impossible to exposit the concept of moderation in all its aspects of human discourses and activities here. For this reason, it is only a sparing treatment of the concept that will be made; but this is to be done without compromising reason and logic. The task here is to ask and answer, among others, what moderation is, what it is concerned with, how and with what it can be applied and by extension, what it is not concerned with, and how and with what is cannot be applied. Its examination shall be extended to both theory and practice. The study will also extend its consideration to environmental ethics and how

its sustainability impinges on moderation. Specifically, the study will examine how the application of moderation in the use of natural resources can ensure genial living and the conservation and sustainability of the natural environment. The study employs the methods of conceptual and critical analyses.

2. Moderation as a Philosophical Concept

Moderation as a philosophical concept may be conceived differently, but with a common denominator of avoiding extremes. Moderation is the process of eliminating, or avoiding, or lessening extremes. It is a way of life which emphasizes perfect amounts of everything; that is: not indulging in too much or too little, but instead striking a balance or locating a mean between two vices of excess and defect. It is the avoidance of extremes in actions or opinions, or mediation between extremes. Moderation is also a principle of life. In ancient Greece, the temple of Apollo at Delphi bore the inscription Meden Agan (μηδὲνἄγαν), which means: 'Nothing in excess'. From this inscription, doing something "in moderation" means not doing it in excess.

In Taoist philosophy, moderation is considered as a key part of one's personal development and religion and it is one of the three jewels of Taoist thought. There is nothing that cannot be moderated including one's actions, ones desires and even thoughts. It is believed that by moderation one achieves a more natural state, faces less resistance in life and recognizes one's limits. As a principle of Taoist Philosophy moderation is a lifelong process which attempts to moderate oneself in all he does as there is no specific goal and since there is no specific guide one can use. It is thus an ongoing internal process (The Free Encyclopedia, 2007). One of the barriers to moderation is our very human propensity to label entities good or bad in absolute terms rather than weighing them as a part of a complex whole. The question generated from this brief exposition is: is moderation actually possible in everything as the Taoists would want us to believe? This question and many more will be answered in what follows.

3. The Notion of Moderation in Aristotle and Epicurus

As mentioned at the beginning, the concept of moderation among others attracts the attention of some philosophers and some philosophical schools of antiquity. These philosophers and philosophical schools include Plato, Aristotle, Epicurus, Confucius, Buddha, stoicism and skepticism (Airoboman, 2014, pp. 94-95). Here attention will be limited to the consideration of the positions of Aristotle and Epicurus in understanding the involvement of ancient philosophers in the concept.

Aristotle: For Aristotle, moderation leads to the achievement of the highest good. "Fundamentally, and in every situation we call anything good when it performs well its characteristic function…. Our approval or disapproval of anything may be said to express our view of what it is and what it is meant to be" (Tsanoff, 1981, p. 335). For him, man's highest good is "the good by which all others are judged, in man's fundamental activity, in the realization of his distinctive capacity" (Tsanoff, 1981, p. 335). The attainment of this highest good must be the product of rationality. To be able to act rationally, we must avoid extremes and maintain a balance.

Our reason has to contend with irrational desires and impulses which do not know due measure, and even when our better insight shows us the right course, we need practice to follow it reliably…. In any situation we are apt to err through excess or through deficiency. Between these counter vices of too much and too little is the virtue of just enough, the rational or golden mean (Tsanoff, 1981, p. 335). Thus, Aristotle raises moderation to the status of virtue.

In explaining moral virtues, Aristotle analyzes human personality into three elements – passions, faculties and states of character. These elements *are not in themselves blameworthy or praiseworthy…. Experience shows that the states of character which enables a person to fulfills his or her proper function aim at an intermediary point between the opposing extremes of excess and deficiency. The morally*

virtuous person, then, always chooses to act according to the "golden mean", but ... the mean is not the same for all individuals (Denise, 1996, p. 39).

In buttressing the fact that the mean is not always the same for all individuals, Aristotle noted that "[i]n everything that is continuous and divisible, it is possible to take more, less, or an equal amount, and that either in terms of the thing itself or relatively to us; and that equal is an intermediate between excess and defect". By an intermediate with the object is meant "that which is equidistant from each of the extremes, which is one and the same for all men. For instance if ten is many and two is few, six is the intermediate, taken in terms of the object, for it exceeds and is exceeded by an equal amount" (Sahakian, 1974, p. 39). This is arithmetical. But the intermediate relative to us is not to be taken in this manner. For example, if ₦10000.00 is too much for a meal for an individual at a time, and if ₦50 is too little, it does not follow that ₦5025.00, which is the intermediate is the moderate amount because it exceeds and is exceeded by an equal amount of ₦4975.00. ₦4975.00 may still be too much for a meal based on the prevailing economic situation. Mean as it means here is not necessarily an arithmetical average but striking a balance of just enough in a line of too much and too little. The sufficient amount for food for the individual here may depend on a number of factors: the cost of food, the age of the individual, the stomach capacity, the type of job the person does, his or her health conditions and some other variables.

Again, if for example, it is too much to have sex forty-nine times a month and too little to have sex once a month, it does not follow that the mean should be twenty five times in the continuum. This is because twenty five times may still be an excess. It does not also mean that once is too little. To find the mean of just enough will depend on age, interest, state of health, the honest desire of spouse, vocation and state of life. State of life because the Eunuch by his state is not able and the celibate by his or her vocation cannot because even engaging in it once will make him or her vicious. In avoiding excess and defect we seek the intermediate and choose it; but this intermediate is not in the object but it is relative to us. It is important to note that there are instances where there can be no excess (truth, honesty) and defect or lack (corruption, adultery).

Aristotle also connects moderation with happiness. According to him, moderation is a criterion of happiness. He argues that the state of happiness of the individual results from a life governed by reason, moderation, and the actualization of potentialities. If moderation is a criterion of happiness, then it must be a virtue because whatever conduces to happiness must be virtuous.

While Plato defines virtue in terms of excellence, Aristotle defines it in terms of habitual moderation. This is why for Aristotle virtue consists in the means between two vices – excess and defect. Put simply, moral virtue is moderation between two vices or extremes - excess and defect. This mean is prescribed by right reason. Or as Aristotle puts it, the mean is defined as what "right reason prescribes" (Sahakian, 1974, p. 56). "Virtue then is a state of deliberate moral purpose consisting in a mean that is relative to us, the mean being determined by reason" (Sahakian, 1974, p. 56). Now, how do we find the mean? "To find the mean… consists in doing the right thing, to the right person, at the right time, in the right way, for the right purpose, and to the right extent" (Sahakian, 1974, pp. 56-57). According to Aristotle to locate this mean is sometimes difficult. This is why it is not easy to be virtuous. He puts it that: *it is so hard to be virtuous; for it is always hard to find the mean in anything, e.g. …anybody can get angry …anybody can give or spend money, but to give it to the right persons, to give the right amount of it and to give it at the right time and for the right cause and in the right way, this is not what anybody can do, nor is it easy. This is the reason why it is rare and laudable and noble to do well* (Sahakian, 1974, p. 57; Aristotle, 1990, 2.9).

While one will agree with Aristotle on this doctrine of moderation but his requirement for being virtuous is contestable because it is too

stringent. It will make it excessively difficult, if not impossible to be virtuous in moral sphere.

Since it is difficult to locate the mean in our actions, to be virtuous in moderation therefore is a Herculean task. But in Aristotle's conception, to act rightly is to do as he requires. Now what is right act? The right act is a single or isolated instance of moderation. It is the performance of the right thing, to the right person, in the right way, to the right extent, for the right purpose, at the right time, and so on. A single right act does not constitute virtue. "Virtue is a personality characteristic that results from the regular practice of the right act until it becomes a habit of the individual" (Sahakian, 1974, p. 58). What this means is that virtue or vice is not the result of a single act, but a disposition, or a regular practice of the act. This implies that it is habit that makes the individual virtuous or vicious. By extension of argument, moral virtue does not consist in inactions but in avoiding evils and doing good in ones actions; it consists in right acts that comes from moderation.

Teleology which is cardinal to Aristotle's entire philosophy is also extended by him to the good life or morality of moderation. Before anything is judged good or bad, right or wrong, first and foremost the purpose it is meant to serve must be known. Its goodness or badness, rightness or wrongness, depends on its conformity or otherwise with this purpose. This suggests that what is good or right in one situation may be bad or wrong in another. This is because one thing may serve different purposes at different times. We shall now turn attention to the views of Epicurus.

Epicurus: The focal point of Epicurus' ethics is peace of mind and absence of pain. For him, it is moderation that can lead to the attainment of good, undisturbed life. Regarding how this can be achieved, Epicurus argues that the good life consists in maximizing pleasure and minimizing pain. This maximization of pleasure and minimization of pain "does not mean dedicating our lives to the more obvious physical pleasures such as those afforded by food, drink, and sex. Rather, Epicurus taught that the good life is a life of moderation devoted to health and peace of mind, for he assumes that the pleasure of tranquility and serenity were the greatest pleasures available" (Barcalow, 1994, p. 74). From this analysis it is obvious that although he prescribes pleasure as the standard of morality, it is not sensual pleasure but mental and intellectual pleasure. To achieve this mental pleasure, one must be detached from excessive material propensity and be content with little possessions. This is because the accumulation of material wealth increases the sources of mental disturbance. This mental disturbance robs one of peace of mind and eventually happiness which are not only essential prelude but are also central to mental pleasure.

In the opinion of Epicurus, the pleasure we need to pursue is maximum durable pleasure, which consists in health of body and tranquility of the soul.

Epicurean hedonism would not then result in libertinism and excess, but in a calm and tranquil life; for a man is unhappy either from fear or from unlimited and vain desires, and if he but bridle these he may secure for himself the blessings of reason. The wise man will not multiply his needs since that is to multiply sources of pain; he will rather reduce his needs to the minimum (Copleston, 1962, p. 152).

To avoid multiplication of sources of pain is to reduce one's need to the minimum, that is, to locate a moderate point in the continuum of excess of needs and defect of needs; in other words, it is the satisfaction of the basic necessity of life. Even with respect to ascetism the Epicureans teach moderation. Frederick Copleston (1962) puts it that "… the Epicureans ethic leads to a moderate ascetism, self-control and independence" (p. 152). Buddha (Omoregbe, 2004, pp. 62-63) actually exemplified this in his search for enlightenment. Extreme austere life did not achieve for him this enlightenment, instead, he achieved it in moderation, hence his philosophy of the midway as prelude to enlightenment.

It is obvious in Epicurus that it is only through pleasure, which results from moderation, one is able to achieve the goal of life; that is: freedom

from disturbance and its consequent life of blessedness. Emmett Barcalow argues that "Epicurus believed that the best way of life for a human being is a life focused on maintaining health and tranquility…. … maximum pleasure and minimum pain come from a life of moderation, over indulgence in the pleasure of the senses have painful consequences" (Barcalow, 1994, p. 75). "To accustom one's self therefore, to simple and inexpensive habits is a great ingredient in perfecting of health, and make a man free from hesitation with respect to the necessary uses of life" (Copleston, 1962, pp. 152-153). It is evident from the above that for Epicurus, moderation leads to perfect health condition. It makes a man to appreciate the necessary use of life, that is: not to refrain from satisfying the basic necessity or comfort of life.

Epicurus sees the need to choosing and living a life of moderation. He prefers this life of moderation because if the desire for physical pleasure is not controlled or subjected to moderation, it becomes insatiable. Insatiable desires lead to frustration and pain-mental disturbance. Since insatiability leads to mental qualms, one should be satisfied with moderate possessions. He avers that "[t]he wealth demanded by nature is both limited and easily procured; that demanded by idle imaginings stretches on to infinity" (Epicurus, 1940, p. 36; Barcalow, 1994, p. 75). Since human wants cannot be satisfied because when present wants are satisfied more wants arise, the best thing to do is to focus on acquiring and satisfying basic necessities rather than luxury. The satisfaction of basic necessities does not require much work as the acquisition of luxuries requires.

In the opinion of Epicurus, although pleasure is necessary for the good life, "[e]normous quantities of pleasure are unnecessary for the good life; continence followed by moderate satisfaction will suffice; danger lurks beyond moderation" (Sahakian, 1974, pp. 25-26). To live a pleasant life is to be free from anxiety and possess the sweetness of mental serenity. He argues that mental pleasure is superior to sensual or material pleasures. Even when we possess the greatest of human needs, this possession and anything that is associated with unlimited desires cannot end the disturbance of the soul nor can it create true joy. Hence one should only try to satisfy the necessary desires. It is this satisfaction of necessary desires that will make a man independent in all things because "in reference to what is enough for nature every possession is riches, but in reference to unlimited desires even the greatest wealth is not riches but poverty" (Epicurus, 1926; Albert, 1969, p. 73). What produces the good life is within the reach of all humans. This is the keeping of desires at minimum.

The preceding arguments show clearly that Epicurus does not suggest or prescribe elimination of desires. Rather, his contention is that desires should not be eliminated completely nor should they be allowed to develop fully. This is because some desires are natural and thus necessary, while others are artificial and thus unnecessary. The artificial desires are not only unnecessary to health and tranquility or peaceful, happy and pleasurable living, they are destructive to them. The natural desires are the desires that must be fulfilled to preserve bodily health and mental peace. The satisfaction of these desires, in addition to the freedom from pain leads to happiness, the goal of life.

Like Aristotle, Epicurus raises moderation to the status of virtue. According to him, virtue is a condition of tranquility of the soul. In his conception, virtue leads to pleasure and happiness. "Virtue such as simplicity, moderation, temperance and cheerfulness, are much more conducive to pleasure and happiness than unbridled luxury, feverish ambition and so on" (Copleston, 1962, p. 153). Elsewhere, it is put this way: "the hallmark of virtue is tranquility, the more desirable virtues being cheerfulness, simplicity, and moderation" (Sahakian, 1974, p. 26).

Even the Sceptics and the Stoics recommend moderation to enable one achieve happiness and a life free from the disturbances of the world. This is a common denominator which runs through the thoughts of various philosophers and philosophical schools involved in moderation in antiquity. Having made some representations of the views of some philosophers about

moderation, attention will now be devoted to how and why moderation should be put into concrete use in daily living.

4. Moderation in Practice

The task here is to examine and exemplify how the applications of moderation can improve human wellbeing through some fields of human discourses. Focus will be restricted but inexhaustibly to politics and dispensation of justice, and then later and in details to environmental ethics.

Politics: Just as moderation is a personal virtue, so also it is a political virtue. But some individuals among which are moralists and religionists have disapproved of the desires for political power. This is probably because power is often misconceived to corrupt. But if human society must continue, if people must be organized, if people must cooperate and cohabit, if there are alignments in human needs and interests, and if there are conflicts in these human interests, then the exercise of power is inevitable. It is undeniable that some "people do attempt to have power over others viciously and irresponsibly. Such ambitions for power are tempered in cunningness and the achievement of its ends. Yet there can also be a will to power that allows one to recognize the claims of others, and to have a sense of oneself as a person among persons" (Casey, 1990, p. 141).

Therefore, the exercise of power is important in achieving some honest results and in resolving some problems and issues. For instance, some individuals who are able to identify some socio-political as well as other problems, and have sincere desire to resolve them may be constrained because they do not have the political power to do so. Therefore, to be able to do so, there is, in the first instance, the need for political power. The desire for power itself is not bad; it is the inordinate and insatiable desire for it that is despicable - an extreme or political vice of excess. A will to power is not and should not be conceived as intrinsically evil. John Casey (1990) argues that "[i]t is central to all human beings…. It can certainly be a human strength, going with imaginations and greatness of mind, and not something contemptible. It cannot be simply ruled out as human excellence" (p. 141). He added that as a matter of fact, ambition and love of power "are not contemptible… and childish dispositions, even if they are dangerous and disturbing. In a public setting they may not even appear repulsive" (Casey, 1990, 142). It is the inordinate desire for it that is repulsive and contemptible. If properly and moderately sought and used, it constitutes virtue because there must be exercise of power to achieve cohesion in human and societal engagements.

Erroneously, some people abstain from politics because in their thinking they want to be just, honest, moral, respectable and so on. But apolitical disposition or the suppression of desire for political power is not a virtue. Rather it is political inaction. In this case, virtue consists not in political inaction but in seeking political power with fairness and using it appropriately when acquired. It consists in actions properly directed. A man is not and cannot be considered honest, just, good, clement, moral, noble, generous, and so on, until he overcomes their vices of dishonesty, injustice, evil, cruelty, immorality, ignoble, miserliness and so on, respectively. He must also have positive disposition towards these values and constant habit of doing them. The point being made here is that a man is not virtuous unless he overcomes vices. This is why apolitical disposition cannot be morally justified in a political community. If everybody in a political community is apolitical, such a community will be in disarray: chaotic, barbaric, anarchical, disordered, conflictual and insecure. These are some reasons for thinking not only of the blemish, burden and inconveniences of a just political engagement but also of the danger of insecurity, chaos and anarchy of political failure due to apolitical attitude.

To be able to address social and political problems in the contemporary world, there is the need to be politically involved but in moderation in this political desire, and in seeking for entrusted power and authority for governance. On the one hand, excessive desire for political power can make man unjust, vicious and malicious. This is a vice of excess. On the other

hand, to completely lack the desire is another vice, and in this case, of deficiency.

Thus, it is improper to suppress ambition for political power. Things seem not to be working in most political communities, not because politics is a dirty game as often misconceived, but because people of good character and sincere intention extricate themselves from the game, and then it is hijacked and played by dirty men in a dirty manner after becoming the masters and lords of the game. Edmund Burke once said that the only thing necessary for the triumph of evil is for good men to do nothing. If good men abstain and refuse to do something, evil men will become actors; and so evil will triumph leading to vices and possible breach of political order through apathy, disloyalty, insecurity, lack of trust and possible emergence of socio-political insurgences. Then deception, oppression and repression become norms as instrument of social control. In this way, the essence of political community is defeated, while sorrow, poverty and deprivation reign amidst abundance, as the dividends of government and governance.

If we must have a good political and social structure, good men must be politically involved. Aristotle once said that "man is a political animal". To suppress this political tendency is to act in contrary to human nature. Therefore, virtuous men need to be politically involved but in moderation in the desire and quest for acquisition of political power and in the exercise of this power. The ambition for political power need to be moderate or else, the seekers become unjust like the unjust villain. These are probably why Milan Kundera (2012) puts it that: "[e]xtremism means borders beyond which life ends, and a passion for extremism, in art and in politics, is a veiled longing for death". This is a clear warning of the danger of taking to political extreme and why we must embrace political desire with moderation and be just with political power.

Dispensation of Justice: In the dispensation of justice, punishment and reward should be appropriate to the nature and degree of offences and good deeds respectively. For example, cruelty, that is, the desire to make people suffer should not be the focal point in the dispensation of justice; otherwise people will suffer unjustly, beyond the degree and nature of the offences they commit. This will be injustice in the dispensation of justice. On the other hand, although clemency, that is, the inclination to be merciful, lenient, forgiving, or compassionate is not intrinsically a vice, it need not be over extended or else, it becomes a vice. Punishment should be appropriate and proportionate to the degree of offences committed. Those who dispense justice should not for the sake of clemency ignore the deterrent efficacy of a just punishment. If clemency is to be upheld in all situations, then murderers, arsonists, assassins, looters, kidnappers or hostage takers and perpetrators of other crimes will not be punished or reprimanded appropriately or commensurately. This will encourage social vices, and throw society into disarray because perpetrators will take undue solace in and undue advantage of clemency. Plea bargain, as applicable in Nigeria is a clear example. If offenders are not punished according to the degree and nature of their offences, we should not expect honesty, accountability, transparency, docility, and the like in public and private life in corrupt and morally bankrupt societies. The central focus here is that in punishment there should be a just measure. In the dispensation of justice, therefore, justice would consist in moderation or appropriate reward and punishment. As George MacDonald puts it, "[m]oderation is the basis of justice" (2012). And in Plato's thinking, justice results from moderation. "Justice is right distribution of emphasis in valuation and choice, giving each aspect or interest of our nature its due recognition, without neglect and without excess" (Tsanoff, 1981, p. 334).This concept of moderation supervenes with the environment; and it is relevant to its preservation.

5. Some Ancient Reflections on the Environment

Since ancient period, philosophers have been concerned about the environment, its challenges and care. Here, attention will be limited to the views of Plato and Han Fei Tzŭ. For instance,

Plato lamented land degradation that denuded the hills of Greece in the fourth century B.C. He argued that Greece was once blessed with fertile soil and clothed with abundant forests of fine trees. As the trees were cut to build houses and ships, heavy rain washed the soil into the sea, leaving only a rocky "skeleton of a body wasted by disease. Springs and rivers dried up while farming became all but impossible" (Cunningham and Cunningham, 2012, p. 20.) This implies that the human misuse of nature is not unique to modern times. It also implies the consequences that could result from immoderate use of available resources in nature.

Ancient philosophers were also aware of the impact of overpopulation on natural environment and social order. For example, the Ancient Chinese philosopher and legalist Han Fei Tzŭ, who lived between 300 and 200 B.C, was concerned with, and philosophized regarding the impacts of population explosion on nature and the consequent social disorder. He reflected on the problem which population growth has for a world of limited resources. He traces the problems of scarcity, poverty, poor standard of living, hunger, and social vices to population increase (Airoboman, 2017A, pp. 43-44). According to him, it is not human wickedness that is responsible for social ills but the inadequacy of the resources of nature to meet the need of an increasing human population. He argues that: *in the past when men did not plough, they had plenty of natural kernels and grains to eat. When women did not weave, they had plenty of furs and feathers to wear. Though not engaged in labour, they lived on rich food. All that was possible because men were few and things were many (italicized mine). Therefore, there was no quarrel among the people. So it was that even without large rewards and heavy punishments, the people could be kept in peace. Now, suppose there is a man who has five sons, each of whom in turn has five. Then, even during the life of the grandfather, there are already twenty-five descendants. Suddenly, therefore, men are many and things few. The people, though they work hard, live on poor food. This leads to quarrels among the people…. Thus, the moderns strive against one another not because they are wicked but that things are few* (Chai with Chai, 1961, p. 217).

From this submission, we can infer that Han Fei Tzŭ would blame some social ills of today, such as bribery, corruption, embezzlement, kidnapping, oil bunkering, environmental degradation, and other similar ills of our time, on limited natural resources and the inability to put available ones to moderate use. This shows the evident connection between environmental scarcity and social disorder. Now, what is environmental ethics,? and how can human interaction with nature be mediated with the virtue of moderation?

6. Environmental Ethics

Environmental ethics studies human moral obligation to the natural environment, including the scope and justifications of such obligations. It can also be conceived as a discipline, which studies the ideal moral relations which should exist between humans and the rest of the natural environment, as well as the extent and reasons or bases for such human moral relations. Eugene Hargrove puts it that environmental ethics is the discipline in philosophy that studies the moral relationship of human beings to the environment and its nonhuman contents (Hargrove, 1996, p. 77). It is the part of philosophy which considers the extension of the boundaries of the conventional or the traditional anthropocentric ethics from human beings to the other parts of the natural world. It offers "the ethical principles governing" the relationships which "determine our duties, obligations, and responsibilities with regard to the Earth's natural environment and all the animals and plants that inhabit it" (Taylor, 2011, p. 3). Environmental ethics can also be considered as the theory and practice about appropriate concern, values and duties regarding the natural world. While classical ethics is concerned with people relating to people in justice and love, environmental ethics starts with the human concern for a quality environment (Rolston III, 2003, p. 517). Environmental ethics is not only "preoccupied with the value of the environment or nature as a whole" (De Roose, 1987, p. 4); it is also concerned with man's moral treatment of animals and plants,

both individuals and species, as well as the non-living part of the natural environment. While traditional ethics is concerned with the way people relate to people in a moral way, environmental ethics considers the extension of morality from human beings to the non-human parts of the natural environment and future generations.

One of the debates in environmental ethics is concerned with the aspect(s) of nature which has moral worth and whether such moral worth is intrinsic or instrumental. This would determine the kind and extent of morality that should be accorded such part of nature. This kind of moral debate concerning nature and the resultant moral attribution to the non-human environment is relatively new, compared to the history of ethics in philosophy. Most dominant in the philosophic arena till contemporary time is the conventional anthropocentric ethics, which considers morality only in relation to human beings. Since the emergence of the consciousness of moral considerations of, and its subsequent extension to non-human parts of nature, thinkers have also been concerned with the consideration of extending morality to future people who do not yet exist.

Significant attention in environmental ethics as an academic discipline in contemporary time results mainly from the threat, which results from anthropogenic impact on nature (Airoboman, 2017A, pp. 32-38). Such threats result from the problems of pollution, desertification, stratospheric ozone depletion, biodiversity drawdown, global warming, toxic pollution, deforestation, ocean degradation, arable land loss, urban sprawl, among others (Bender, 2003, pp. 29-62; Airoboman, 2017A, pp. 41-56; Airoboman, 2017B, p. 150; Jamieson, 2008, pp. 8-13; Asthana and Asthana, 2012, pp. 8-13). Annabel Rodda (1991, pp. 8-44) chronicles such problems and their causes and effects. According to James Speth and Peter Haas (2006, pp. 44-51), three of the most obvious causes or drivers of deterioration are population, affluence and technology.

7. Moderation in Environmental Ethics

Although there are serious threats resulting from human interaction with nature at alarming rate (The World's Worst Disaster, 1997), which may seem to justify prohibition of interaction with nature, but a relapse into the primitive stage of man will not do contemporary man any good either, since he has tasted the pleasantness and benefits of civilization, which result from this same interaction with nature.

Jean Jacque Rousseau would have concurred to this view, if he were still alive. After philosophizing that civilization and learning are the origins of moral decadence in the world, Rousseau did not suggest a return to the state of nature, but a way out of the existing predicament. Since interaction has liberated man from the hazardous and burdensome mode of survival, and has swayed him away from a life of innocence, simplicity and minimal needs and satisfactions, it would be difficult, if not impossible to return to that state where life would be boredom, burdensome, anachronistic and uncongenial to him. Humans, therefore, need to make a balance between the unwholesome, brutish, voracious and insensitive exploitation of nature, and the blatant rejection of intervention with nature. Hence, there is the need for moderation to ensure the preservation and sustainability of the environment and its resources and also to ensure genial living simultaneously.

In making decisions concerning the environment, we are faced with many challenging questions. Some of such questions are whether we should continue depleting nature for the sake of only immediate human consumption and to put our future life and those of our progeny in jeopardy. Since we know that we can cause massive and permanent damage to natural resources and the ecosystems, how we can cause them, and how we can prevent or remedy them, such knowledge exacts a moral obligation of moderation on us "to act with care, foresight and, at times, with forbearance and constraint" (Jeffery, 2005, pp. 105-106) to avert the damage. Part of the reasons for environmental ethics is to provide remedy to damages already done to the environment, and to avert further damage in future interaction.

This is because if the environment is ravaged and unprotected, the world would not exist as we know it now. It would not also be genial for us and for future people. Environmental ethics therefore, prescribes how we ought to relate prudently with the environment to avoid abuse and the consequent danger for both human beings and the general environment.

In philosophy, virtue ethics is not concerned with the prescriptive engagement or character of traditional ethical theories such as utilitarianism, duty ethics, divine command theory, situation ethics, and so on. Rather, it is concerned with the goodness of character. It is concerned with what a good person would do at any time, as a moral point of reference. Environmental virtue ethics is an emerging issue in environmental ethics. Some of its proponents rely on the approaches to virtue ethics in traditional ethics. They attempt to explain "what is wrong with environmental destruction and what is good about environmental preservation" (McShane, 2009: 416; Sandler and Cafaro, 2005; Sandler, 2007). They are committed to showing why people should act in environmentally responsible way. They also aim at bringing to fore the virtues manifest in environmental protection (McShane, 2009, p. 416). In what follows, the concept of moderation as virtue will be considered pari passu with environment, and in relation to environment ethics and environment conservation.

Felix Airoboman argues that there have been ambivalent views regarding human interaction with the natural environment and the consequences arising therefrom - the promise of earthly paradise and the fear of imminent and inevitable doom. This ambivalence calls for moderate interaction with nature and moderate use of environmental resources. Despite the warnings and fears of consequent danger of exhaustion of natural resources and the consequent collapse of the environment, there seems to be the need to continue to interaction with nature but with caution to ensure its continuity. In the first instance, avoidance or prohibition of interaction with the environment will prevent man from making a congenial living because the treasure of nature, which will make life better for humans, are not made easily available to him by nature; but they are hidden in nature. For instance,

[p]eople have died of various diseases before herbs or other medicaments were discovered to cater for such diseases. People have died of cold and wild beasts before sources of warmth and shelter were discovered or invented by humans. Most of the solutions to the problems confronting mankind in his" daily living "are found through interaction with nature. This implies that the solutions to most of the predicaments that have afflicted mankind in ages are hidden in nature. These solutions can only be unraveled by reasonable interaction.… The result of interaction makes life congenial and safe. It makes the world a better place for human habitation. Complete avoidance of interaction with nature would make life boring, unsafe, unprogressive, unproductive, uncivilized, and so on (Airoboman, 2014, p. 95).

Nevertheless, excessive, careless, brutish, egoistic and callous exploitation of natural resources will deplete it unprecedentedly to peril, and this will spell doom for humanity. "Today science and technology are human inventions and they are effective tools at human disposal used to interact with the environment. Now that humans have discovered the key to the secrets of nature (science and technology) he must exercise caution, or else he will wipe out not only his object of existence but also his very existence itself" (Airoboman, 2014, p. 95). Anatoly Rakitov noted that today, there is *the real, actual complex, contradictory and extremely dangerous situation that has come about in the modern world as a result of the disturbance of the ecological balance, environmental pollution, the danger of exhaustion of natural resources, and the prospect of social degradation of mankind as a result of the destructive consequences of scientific and technological advance* (Rakitov, 1989, p. 230).

He argues that "[m]an's effect on his environment has become so destructive in recent decades through the great increase in the power of modern equipment and the building of huge cites, roads, industrial enterprises, and export systems, that people have begun to talk about the death of nature and the crisis of the

environment" (Rakitov, 1989, p. 197). Such negative consequences from the various environmental feedbacks, which result from human activities, threaten the continued survival of mankind and the natural environment. Mankind may wipe out his existence, as well as the object of his existence, with his own activities, unless he exercises cautions.

The implication of the preceding view is that unless humans are able to use science, technology and other means of interaction at his disposal with nature wisely, there would be threat of danger including the danger of extinction. By his own invention, man may become an endangered species. This is why, for now, the victory of science and technology, or more generally the perceived human victory over nature need not to be over-celebrated because these same tools or modes of interaction with nature are capable of inflicting irreversible doom when excessively, carelessly, brutishly and unwisely used. In short, they are capable of wiping out both human and non-human existence.

As a result of this diametric opposition between the hopes and fear of human interactions with the natural environment, Felix Airoboman argues for the need to be moderate in this interaction to make life congenial and at the same time sustain the environment and avert the doom that threatens from its excessive exploitation. He calls for eco-wisdom or ecosophy, which as he describes it, "involves moderate interaction with nature to ensure sustainable development" (Airoboman, 2014, p. 96). It involves a transition from egoism to eco-ism in our dealings with the natural environment. This means the focus in our relations with nature should not solely be self-centered or self-interest induced or anthropocentrically motivated but also in the prime interest of the natural environment and its sustainability.

8. Conclusion

Moderation is relevant in our use of material possession and in our interaction with the natural environment. The habit of moderation can be beneficial in concrete living. Since the world and the conditions of human existence are dynamic, one should not expect constancy in this world, in these conditions of human life and in the environment we interact with. Charles Okpei (1999) argues that "[t]he stupor of good fortune may not last forever. When the tide of such short-lived fortune ebbs, one is forced to return to square one…. Many cannot avoid the style of living which their bonus cannot sustain for long" (p. 88). Hence there is always the need to strike a balance by saving for the rainy day. There is also the need to strike a balance between brutish exploitation and complete prohibition of the use of natural resources and interaction with the natural environment to ensure its continuity and our genial living. It is the wisdom of moderation that will enable the state or individual to keep surplus (without squander) in time of abundance.

The individual or nation that is not moderate in spending, in the exploitation and use of natural resources or that is involved in callous, unrestrained use of nature's resources, or that is unable to articulate its values and needs in time of abundance and ensures it saves for rainy day to avoid impoverishment in future is "like the river which flows very fast during the rains and so leaves its bed dry after the rains, because it has poured all the water it got from the rain into the sea" (Okpei, 1999, p. 88). They will have the prize of prodigality to pay. Such people or nations find themselves later in penury, confusion, regret, and chaos, among others. Living a moderate life involves a life style that is not beyond one's means and environment capacity. We need to avoid excessive intervention in nature to avoid running it dry. We must avoid extremes to ensure genial living and maintain sustainability. As noted by Aristotle in his Politics, "the correct use of material property involves both temperance and liberality" (Stocker, 1990, p. 133), just as the correct use of the environment implies a mediation of temperance and liberality, that is, moderate, sustainable intervention. Both absolute rejection and blatant, unbridled approval of interaction with nature would consist in vices of defects and excess respectively at both ends. Liberality is a means

or moderation between miserliness and extravagancy. Hence liberality can be conceived as a virtue. The ability to apply moderation appropriately to concrete issues is a virtue. It is a practical demonstration of moral wisdom.

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The Moral Range of Political Duty

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Abstract. Political duty is either the central or fundamental problem of political philosophy. There is no doubt, however, that the history of political thought is replete with attempts to provide a satisfactory account of political duty from the time of Socrates to the present. To have a political obligation is to have a moral duty to obey the laws of one's country or state. On that point, there is almost complete agreement among political philosophers. But how does one acquire such an obligation? Is political duty more a matter of being than of doing – that is, of simply being a matter of the country or state in question? Many answers have been proffered but none commands widespread assent. However, this study is an attempt to add to the existing debate, by suggesting a solution to the problem of political duty. The paper adopts expository and analytic approaches that are usually associated with philosophical scholarship. Indeed, a number of contemporary political philosophers deny that a satisfactory theory of political duty either has been or can be devised. Others, however, continue to believe that there is a solution to what is called 'the problem of political obligation', and they are presently engaged in lively debate not only with the skeptics but also with one another on the question of which theory, if any, provides the solution to the problem. We therefore, show that the political leader, in ensuring the peace and growth of the society, must consciously embrace morality. For morality and politics are bound together.

Keywords: Duty, Justice, Morality, Philosophy, Politics.

1. Introduction

Politics, as has been defined by the ancient philosophers, is the art of managing the city (Polis); and the politician has as role to play so much so that the citizens should enjoy peace and grow in prosperity in their activities. He must resolve the inevitable conflicts intervening between the citizens and safeguard justice by promoting the good and banishing the evil. In so doing, it is out of doubt that he is achieving moral goals. So morality and politics are bound together. However, one can easily notice that in the real history of the people and particularly in the contemporary world, politics has not always been understood as a highly moral duty, rather, what one can witness today is a Machiavelli's politics, pragmatist in its worst sense. However such state of affairs is doomed to come to a tragic end; for as has been stated by V. Lenin "one can cheat the people for a certain time…" Because there will be the reversal of the situation and a new social order will arise, which is unavoidably achieved on the moral ground. So the moral range of political duty can never be removed.

For ease of discussion, the paper shall be divided as follows:

- The political duty
- The implication of morality in politics
- Present Day-Politics
- The inevitable consequences

2. The Political Duty

Politics, as Pious said, is "the greatest science and service of mankind" . Of course we are

referring to politics not as a science but as an art, that is a societal activity and it is engendered through the interrelationship among men, the conception of politics as a human or social activity is enunciated by Bernard Lucks when he says:

Politics is then an activity – and this platitude must be brought to life: it is not just a thing, like a natural object on a work of art, which would exist if individuals did not continue to act upon it…The more one is involved, in relationship with others, the more conflict of interest or of character and circumstance will arise. These conflicts, when personal, create the activity we call "Ethics"… and when public create political activity.

So, politics is a human or social activity; it remains to define its nature, there are various approaches of the concept, nevertheless, despite the conflict in various definitions of politics, there is still a confluence between them and the concept of power. As Gbadegesin puts it; "the most glaring and immediate objective of all political action is acquisition of power or at least gaining access to the use of power. Power is the most important element in politics.

This view is in harmony with Harold Haswell's definition of politics as "who gets what, when and how". This definition underlines the importance of power as a major ingredient of politics; this suggests that politics is nothing more than the struggle for positions of power and influence which enables those who have the monopoly of such positions in the society to make decisions having all pervasive consequences. It follows from this, that, politics consists in the manner of the acquisition of political power and its use. The significance of politics and its contributions to the development of a civilized society derive from the opportunity it provides for contesting for and using power. Power confers to its wielder certain attributes which enable him to take some decisions and make certain authoritative allocations within the society. The divergence in human nature, interest, natural, social and economic dispositions are constant and potent sources of political agitations and diversities which are controlled and resolved by power (i.e. politics) which brings some order into public life. It is the recognition of this fact that a political system is conceived as the type of government where politics proves successful in ensuring reasonable stability and order, reconciliation and consensus of differing interests in the society is seen in its use as a mechanism for regulating the excesses of human nature. It is the possession of power which enables the holder to back up decisions made with sanctions, relative to conflict in the society. As Gbadegesin has pointed out:

The co-ordination of human activities, the distribution of scarce resources among competing groups and individuals, and the award of honor and blames/punishment are carried out within the context of power.

Hence, ordinarily the politician should be the custodian of morality and the onus of keeping the moral life of a society from falling apart lies with the political leaders who are expected to give it expression in their conducts, and to lay forth worthy examples capable of raising the level of its public morality. This in fact used to be the case in the traditional African societies. As Nkeonye Otakpor puts it:

…the Obas in Yoruba land and in Bini kingdom were both religious and political leaders, they performed both religious and political and legal functions altogether. They were equally the ultimate source of moral law or code.

Hence the rulers, that is, Obas, chiefs and Emirs used to be the custodian of moral. As Fox opined, "what is morally wrong can never be politically right" because as Apparadorai has observed,

The state exists to promote social good on the largest scale. If that object is to be achieved, the state has progressively to embody the fundamental rights of man, political, economic and private; the basis of these rights is the membership of man in society and the moral order underlying social relations.[9]

Moreover if politics is conceived as the exercise of power, as power is the vehicle of distributing scarce resources among competing groups in the society, political realism demands that the holder of such power be aware of whence that power flows from. Power comes from the people either

directly or indirectly, therefore those who wield political power do so in order to promote the common good.

3. The Implication of Morality in Politics

One can ask what we mean by morality. Morality is a familiar phenomenon in human existence. It consists in day-to-day judgments made on action and character. So morality is a phenomenon which has both form and content, that is both formal and substantive aspects. Immanuel Kant was emphasizing the formal aspect of morality when he posited that moral judgment must be universalizable i.e. it's application must be universal, thus ruling out the act of making irrelevant exception in the application of moral rules. A basic requirement of morality is the readiness to universalize one's moral judgment. Apart from this formal aspect underlined by Kant there is the substantive aspect i.e. the material requirements which should govern human actions. These requirements are moral duties in a moral community. They are what could be termed as components or ingredients of morality. These components are many. We will review a few of them.

(i) A first ingredient of morality is the duty of altruism which requires the relegation of self-interest and egoism and reasonable readiness to assist others in need of help.

(ii) Truth-telling is another requisite of morality and it requires a good moral agent to exhibit the habit of telling the truth at all times, this is because truth-telling promotes trust and cooperation among individuals thereby eliminating possible grounds of conflict.

(iii) Fidelity is another requisite of morality. This duty demands that promises are kept. Promising as it were, raises expectation in others and as such deliberate frustration of this is, is unjustified.

(iv) Another important requisite of morality is justice. This duty also among others, fosters love, trust and co-operation among individuals within a given moral community. It consists in fairness and equity in dealing with people; in fact this duty is so important that Saint Augustine says "remove justice, and what are kingdoms, but gangs of criminals on a large scale".

From the foregoing, it is clear that politics as a human or political activity is not and cannot be devoid of morality; that for political actions or the use of power to have beneficial consequence for a society, they have to conform to some of the ingredients of morality mentioned above. This tight link between politics and morality has been well perceived by the earlier philosophers for example, man, according to Aristotle "is by nature a political animal", which is to say that man is by nature intended to live in a political society. Thus a life outside the political society for Aristotle is quite impossible because according to him, he who is unable to live in society or who has no need because he is sufficient for himself must be either a beast or a god.

He opines that it is only in a society that man can develop his potentialities as a human being. The political society or a society therefore exists to serve man's need, to provide the individual with those things that will enable him to develop himself and reach the goal of life, namely happiness. For Aristotle, while the society exists for the sake of life, it continues to exist for the sake of good life. Aiming at reaching this result, he contends that a state must be based on justice, a virtue so much extolled by him. He says "justice is something essential to a state, for right in the basis of political association and right is the criterion for deciding what is just".

The extolment of justice within the state by Aristotle was born out of the Greek's conception of justice which they consider as the most fundamental of all virtues. In continuation of his moral interest in politics, Aristotle further made a distinction between a good government and a bad government. A good government according to him is that which aims at the interest of the community at a wider scale, and a bad

government is one which seeks its own private interest rather than that of the whole community. His ethics is social and its politics is ethical.

Another philosopher who saw a necessary connection between morality and politics is Thomas Hobbes. Though an apostle of authoritarianism himself, his moral interest in politics cannot be over-emphasized. Hobbes is mainly known for his idea of the state of nations, a state in which men lived prior to the promotion of the civil society. In this state, there were no laws, no authority, no morality, no sense of right and wrong, no sense of justice or injustice. Everybody merely pursued the satisfaction of his self-interest; whatever satisfied anybody's appetite was for him good and he would pursue it, and whatever he has aversion for he called it bad and would avoid it. In short, the only rule of action in the state of nature is nothing other than self-interest and its satisfaction, ordinarily this often leads to conflict among men. Thus according to Hobbes, the state of nature was a state of war and insecurity among men. Hence, it was the state in which conflicts, struggle and war thrived among men. In such a state, Hobbes says, there was neither development nor progress.No knowledge on the face of the earth, no account of time, no letter, no society, and the worst of all, continual fear and danger of violent death, and the life of man was solitary, poor, nasty, brutish and short[14].

It was in this ambience that men decided to come together and form an organized society. They entered into a social contract within which they formed a political society and empowered the sovereign to decide what is right and what is wrong. Thus, according to Hobbes as could be seen, morality originated with the establishment of civil society for this was the origin of the notion, of right and wrong, justice and injustice, good and evil. Moral concepts therefore originated with political society and have meaning only within the society. In other words, we can say that according to Hobbes, the political is the source as well as the custodian of the moral.

The French philosopher, J.J. Rousseau is also to be mentioned as one of the vanguards of the theory of social contract. However Rousseau disagrees with Hobbes that the state of nature was a state of war. It was, according to Rousseau, a state of innocence and peace. Conflict, strife, war, hostility etc. came with the formation of political society. Prior to the advent of political society (i.e. in the state of nature), man was good, peaceful and happy. He was at peace with both nature and his fellowmen. He was not greedy, not aggressive, not violent as Hobbes portrays him. He needed very few things and was happy. There was no private ownership of things. This peaceful and happy state of affairs was however disturbed when one man got up one day and laid claim to a piece of land, as his own private property. Unfortunately nobody challenged him. He was allowed to claim for himself what nature has provided for everybody. Others, seeing that he was allowed to get away with it, followed his example and also laid claim over certain things as their own. This was followed by scramble, ruthless struggle, strife, competition and fight as each person tried to acquire as much property for himself as he could. The strong and powerful ones amassed a lot of wealth for themselves at the expense of the weak who became poor. This was the origin of inequality among men. When the rich saw that their lives and properties were no longer safe, they came up with the idea of forming a political society with laws and law enforcement agents to protect them and their properties from the attack of the poor. This was the origin of political society and morality. For it was the origin of the notions of right and wrong, justice and injustice. So like other philosophers, Rousseau maintains that morality and political society came into existence together.

4. Present Day-Politics

From the above, it is obvious that morality cannot be separated from politics; the political duty is a moral duty. However what one can witness actually in the society and mainly in the contemporary society is quite the contrary. Gbadegesin puts this succinctly when he writes that, "…today, we are used to thinking that politics is the antithesis to morality". One can observe today that the general tendency is to separate morality from politics. This tendency

involves also the jettisoning of the generally recognized principles of political morality. This tendency according to Denisov:

finds expression in particular in the escalation of violent actions and acts of aggression observed in the world today… the manipulating of social mechanism for narrow selfish, egoistical ends, political speculation of people's natural feelings on their lack of information, deliberate misinformation of public opinion, treachery and perfidy.

The consequence of this state of affairs is the moral emptiness that is inherent in most of the contemporary states. The scorning of moral values leads inevitably to the application of the law of the jungle at the level of state policy. As a consequence, most politicians are not concerned with the common good which is the end of political actions; they are rather concerned with the immediate goal of acquiring power for its own sake. In fact, their concern with gaining power is such that the ultimate end of power is relegated to the background. To this group of politicians who are thriving today, power is seen as an end in itself and whatever means could be used in acquiring it is justified. Put in another way, we can say that politics with this set of politicians is a game of absolute moral permissiveness.

It is interesting to note that this immoral conception of politics has been embodied and systematized into theory by the Italian thinker, Niccolo Machiavelli. To Machiavelli, politics ceased to be a means, but rather an end in itself. For him, rather than ganging politics with morality, success should be the ultimate end of all political actions and leaders according to him must be aware of this. In his words:

… a prince therefore who desires to maintain himself must learn to be not always good, but to be so or not as necessity may require. Nor used to care about incurring censure for such vices, without which the preservation of the state may be difficult. For all things considered, it is found that anything that seems like virtue will lead you to ruin if you follow them, while others, that apparently, are vices, will it followed, result in your safety and well-being.

Thus, for him, the leaders or seekers of political power do not have to be morally upright.

Nietzsche is another philosopher who tried to separate morality from politics. The first thing that should be noted in Nietzsche is his identification of two kinds of morality, namely: the slave-morality and the master-morality. The slave morality according to Nietzsche is the one taught by Christianity which preaches love, meekness, humility, kindness, sympathy etc. all of which are considered as virtue by the slave-morality. This kind of morality sees weakness as virtue and strength of character as a vice, and also aims at bringing men to the same laws that are applicable to all men. Furthermore, the slave-morality prevents people from developing into strong and powerful men. Hence, it becomes an impediment to human development. Christianity does these things mentioned above in the name of God whose commands and prohibitions it claims to hand over to men. Thus Nietzsche proclaimed the death of God. With the death of God, man is now free from his oppressive development of mankind. So the master-morality takes over from the slave-morality and vice-versa. Thus in this new morality:

…pride, great passion, strength, instincts of man, desire for conquest, revenge, ambition, adventure, voluptuousness, self-assertion, violence are marks of noble spirit which should be encouraged, whereas peace, patience, meekness etc are marks of weakness of character. The master-morality is a morality of power of ruthlessness, of valor, of strength and ambition.

Moreover, Nietzsche holds that the happiness of the common people is not part of good per se, all that is good or bad exists only in the superior few, what happens to the rest is of no account. The misery of the whole nation, he says is of less importance than the suffering of a great individual. From the foregoing it is obvious that Nietzsche has no place for morality in the existence of political power by the rulers. However, it is such conception of politics as has been developed by Machiavelli and Nietzsche which is prevailing in many parts of the world.

5. The Inevitable Consequences

This "realistic" philosophy of politics above expounded seems very seductive and in fact

many politicians today have been won over by such an anti-humanistic political realism. However, whenever such a state of affairs as above discussed takes over into a state, the situation however baffling it may be, is always temporary. As Lenin said "one can cheat the people for a certain time, but nobody can cheat the people all the time" . For it will happen that at a given period, when the objective and subjective conditions should be met, there will be a social reversal. That is the truth and the great lesson of the revolutions and social changes humanity has experienced. For instance the French revolutions in 1789 and 1848 have been engendered by social political bankruptcy because of jettisoning morality by the rulers of those times. The great October revolution in Soviet Union is also caused by such worse a state of affairs. The Machiavellian stance was adopted by Adolf Hitler and what it succeeded in achieving is that led humanity to the world war, as a result, more than 35 million people perished in the war and Germany was occupied and divided into two states, meanwhile, Hitler himself committed suicide in order to escape from requital.

As regards Africa, it is the scorning of morality in political affairs which has led some African countries such as South-Sudan, Kenya, Egypt and recently Zimbabwe into civil unrest. These are high illustrations of the necessity for morality and politics to be bound together; therefore politics without morality leads not only its protagonist (the ruler) but the whole society to chaos.

6. Conclusion

To make the point, so far we have been maintaining that the political duty is a highly moral duty. In order to prove our contention we have first tried to define what political duty is, and we have pointed out that power plays an important role in achieving this duty. Afterwards, showed that there is an implication of morality in the political duty in as much as morality and politics seem to be (and actually are) the two faces of the same coin. However, this fact has never been well understood in the history of humanity, so much so that one can agree with Hegel who posits in his Philosophy of History that "the greatest lesson of history is that men never draw lesson from history".

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Views of Post Graduate Social Studies Students, University of Jos on Factors Militating against Patriotic Nigeria Citizens

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Abstract. This study examined the views of post graduate social studies education students of University of Jos on the factors militating against patriotic Nigeria citizens. Patriotism has been perceived as a key attribute to developing a nation and most developed nation are basking on the gains of patriots while underdeveloped nations remain in the shaft because absent of patriots or insignificant amount of patriots. In the case of Nigeria, patriotism is pertinent and a lot of hurdles happen to be hindering the patriotic zeal which the study investigated. In line with that, three objectives were formulated for the study and three corresponding research question were equally posted. The research design adopted for the study was a survey specifically cross sectional survey and the population was same as sample which consisted of 37 post graduate social studies education students for academic session 2018/2019. Zero sampling technique was used while structured questionnaire was developed for data collection. The data collected were analyzed using simple percentage where the analysis revealed that, corruption, religion and ethnicity happen to be the major factors affecting patriotism amongst Nigeria citizens and if addressed squarely Nigeria can have more and lot more patriots. The study recommended among others that, sensitization should be highly encouraged, ethnic and religious leaders should preach loyalty to the state against preaching loyalty to ethnicity or any other affiliation and also attitudinal change should highly be prioritize from the family level where right values and patriotic attitudes will be instill on the young ones for sustainable growth and national rebirth.

Keywords: Patriotism, Citizens, Ethnicity, Religion, Social Studies Students

1. Introduction

A patriot is a warrior for a nation, a lover of a nation, and a person who pay allegiance to his nation. It is also someone who gives all and all for his nation, someone who can pay a supreme price to his country when the need arises. When you see a person whose love and interest for his nation above any other thing such person is a patriot. Countries will grow and develop when it citizens are patriot because such citizens will chant the strength and grace of the country all their lives and in whatever and wherever they may find themselves. Their allegiance is undiluted towards their country as it were. All countries in the world have patriots but the number of patriots in a country may not be significant to be able to make a reasonable impact for the cause of such country. To be a patriot requires a lot from the part of the government and the governed, By implication therefore, patriotism is more likely to harmonize with the siblinghood of humanity. This is because defending the democratic order could be a propelling force on individuals to make remarkable sacrifice. Tan (2004:138) says that this is attainable where: "citizens have a strong sense of fellow feeling for each other."

In developed place like America most citizens are patriots as they owe allegiance to their country and in whatever they do they consider the country first which is why the country is stronger, another example in the Peoples' Republic of China which has become one of leading economy of the world, the citizens have love for their country at heart and owe their allegiance to the country other than any other interest. Developing self-acceptance is a pre-requisite to the acceptance and valuing of others and the nation (Banks, 2004). This means that, to be patriot one needs to be able to accept oneself as a citizen to be able to love the nation unconditionally.

Etymologically, patriotism was derived from the Latin noun *pater* – father. It refers to a deep feeling of love for one's fatherland, a fundamental disposition for the common good.

Advanced English Learner's Dictionary (2014) "patriotism or nationalism is love of country and willingness to sacrifice for it". Patriotism is an emotional journey of loyalty, allegiance, impartial love and total obedience to one's country or one's chosen country other than one's country of birth, which bestows all the rights and privileges accorded to him/her by the constitution. Patriotism conveys a less localized and temporalized sense of particularist effect as it is conceptually more related to people's feelings and acts as consociates regardless of the type of political configuration (e.g. be it the city-state, the nation-state, a region, etc). Thus, although it may at times coincide with nationalist concerns, it does not always overlap with nationalism as it signifies a more broadly conceived allegiance than the allegiance towards a nation-state. in as much as some quarters have argued that patriotism is not a total allegiance to state-nation, patriotism may concern attachment to an ethnos regardless of whether the latter has the status of the nation-state, or belongs to a multi-national state or (in more historical applications) to city-states. On this same point, Kateb (2006) says patriotism could be a form of jealous and exclusive loyalty or love of one's own locality without a professed corresponding antagonism towards others (Mccleary, 2009).

In Africa as a continent we had and still have patriots who can be termed pan Africans such as Patrick Lumumba, Jomo Kenyata, Julius Nyerere, Thomas Sankara, Kwame Nkurumah, Obafemi Awolowo, Nnandi Azikiwe, tafawa Balewa, John J. Rowlings and Sekou Toure among others even though some people use nationalism and patriotism interchangeably this study is not concern with comparisom of both concepts. In our present day Nigeria we can say outrightly that, we have factors militating against patriotic citizens. This is because we may have patriots across the country who are not known but a lot of factors will keep them unknown and can even discourage them from keeping their patriotic spirit. It is apparent that for an average Nigeria citizen security which is not even guaranteed, fundamental rights and privileged supposedly to be enjoined as a citizen is equally not feasible or threatened, some many challenges affecting a patriotic citizen in Nigeria are abounds. Another serious problem why Nigeria patriots may not succeed is ethnicity and religious bigotry, this is a serious situation in Nigeria where the citizens are divided along ethnic and religious lines and the love or allegiance that is supposed to be for the country is now transferred to the ethnic or religion divide of the citizens. Religion has taken the loyalty of Nigeria citizens and the citizens now pay allegiance to either their religion or ethnic group to the detriment of the nation or country as it were. This tells why institutions are not working because recruitment, appointment, employment and host of other activities in the Nigeria are done on the ground of ethnicity, religious bias, nepotism and sectionalism. All these factors cannot make patriots in the country as those who are loyal to their ethnic group will not be loyal to the country and when they are given chance to exhibit an action in favour of the country they rather act in favour of their ethnicity or religion to the detriment of their country. This is not surprising as Duruji (2010) avers that before the intrusion of the British into what is now known as Nigeria, the various ethnic and cultural groups that make up the country existed as autonomous political entities.

Endemic corruption is another challenge of having patriots in Nigeria, this is simply because

actions and attitudes are guided by some selfish interest and when citizens are suppose to act like patriots they rather act in line with the selfish gains and interest and this tells why we have prevalent insecurity and all forms of security challenges across the country. For instance in the military, we have soldiers confronting the terrorist and bandits across the country and paying the supreme prize by sacrificing their lives for the love of the country and unfortunately such soldiers and officers who loss their lives are not even honoured, some are buried in secret locations and the benefit that ought to go to their families might even be siphon by their superiors to show the level of corruption being perpetrated in the country. These and many other factors cannot build a true patriot in an heterogeneous country like Nigeria where citizens are divided along corrupt ethnic and religious lines to the detriment of national growth and this reflects why as a country we are struggling with having patriots that can grow the nations. To this end the researcher wants to determine factors affecting patriotic citizen in Nigeria

2. Statement of Problem

Citizens who are patriots and are willing to serve the nation sincerely may have their hope and vision disdain because of corruption and nepotism, this is a situation which has led to colossal loss of value and function in our institutions in Nigeria which is why the institution are not working and cannot deliver on their mandate simply because the best brains are not picked and we end up having square pegs in round holes, people who are not competent are handpicked to perform the task and man the office they cannot be optimal in as a result of corruption which is endemic in Nigeria system.

Another thing of concern is the fact that religion and ethnicity have taken the loyalty that the nation is supposed to enjoy away from it citizens. They religion institutions and ethnic dynasty or hierarchy have failed in educating the citizens as regards the need to be patriots and be loyal to their fatherland at all cost above all other interest but rather what the religion and ethnic leaders do is to preach loyalty to the religion and ethnic to the detriment of the nation or country as it were. Another worrisome aspect is the fact that, government on it part have failed to immortalize the great patriots and honour them so that the citizens will emulate such act and realize that it pays to be patriots as the country will never forget you in her history. In the school curriculum and history books, patriots are rarely mentioned, the school curriculum itself is faulty, it is not tailored towards moulding patriotic citizens via character building rather the emphasis is mainly on theoretical knowledge negating the character building which is key to patriotism.

These and other challenges have left Nigeria with less or without patriots and the patriots confronted with many hurdles and it becomes just like a situation of ship without a sailor or captain which may likely capsize. Thus, the researcher is interested in knowing some of the factors affecting the patriotic Nigeria citizens and the way forward in building a strong patriot.

3. Aim And Objectives

The general aim of this study in to investigate the factors militating against patriotic Nigeria citizens. Specifically, the objectives of the study includes to:

- find out the opinion of post graduate socials studies students on factors affecting patriotic Nigeria citizens
- examine the extent to which corruption affects patriotism of citizens
- determine the effects of ethnic and religious institutions on patriotism of the citizens

4. Research Questions

The following research questions are formulated to guide the study:

- What are the factors affecting patriotic Nigeria citizens
- To what extent is corruption affecting patriotic citizens in Nigeria
- What are the effects of religion and ethnic groups on patriotic citizens

5. Literature Review

Nigeria is not the only country in Africa that is peopled with persons from different multi-cultural ethnic origins and background, yet Nigerians seem to have displayed unpatriotic tendencies to a high degree among African nation-states. From the understanding of patriotism as a deep feeling of love for one's fatherland and a fundamental disposition of care for the common good, we hope to unravel a conceptual understanding that could help revamp the falling and failing Nigerian state. Patriotism is the force of unity that holds a people together within a particular nation-state. Patriotism according to Papastephanou (2013) is not the specific allegiance to a nation-state, as we may reserve this for nationalism Thus, it is implied that though there may be varieties in language, culture, religion and ethnicity, the shared grounds of unity becomes the most cherished relational bond that runs through a people within a nation-state as Nigeria. Though we do not enjoy this common bond because of mutual distrust, it does not entail that the Nigerian state would/must end up in dissolution. According to Odimegwu (2006), the father-son relationship offers us some insight in understanding patriotism. The father has duties and responsibilities to the son. The son also has duties and obligations to the father. And so the duty of one is the right of the other in this relationship of mutual responsibility.

Odimegwu (2006) pushes this analysis back to its origin to establish that the duties and responsibility of the father antedates those of the son. And so it would seem that nature has so ordained these relations that the son shall have rights before responsibilities, while the father shall have responsibilities before rights. However, we deviate a little from this idea taking a leave from the Lockean idea on the origin of state. The state according to Locke is created through the medium of a contract in which the individual agrees with every other to give up to the community the natural right of enforcing the law of reason in order that life and property might be protected.

Thus, the point of contract where the individuals surrender their individual rights is the emergence of the nation/state or government, which is in turn burdened with the responsibility of providing protection for life and property. The father therefore predates the son, which also makes it impossible for the son to exist without the assistance of the father as there can be no son without a father. In the face of divided loyalties, the government is greatly incapacitated in carrying out her duties and functions to her citizens. As the various channels through which the government would have ordinarily reached her people are redirected for personal and selfish gains. Where the government has lost the trust of her people because it has failed, there is always disruption and agitations from different groups and this tends to make the country ungovernable.

Patriotism carries with it some sense of rational sentimental love and in the strict sense of the word, no one is born a nationalist, nor is anyone born a patriot; it is a constantly evolving phenomenon, hence it is nurtured. According to Beswick (2008:25), this: "may comprise the actions of members to secure or maintain the right to self-determination, as well as their desire to be perceived as a nation." It is virtually impossible to speak of the nurturing of that sense of patrimonial feeling towards one's country during the late adulthood of a person. It has to be a virtue whose inculcation begins at man's early formational stage.

Patriotic citizenship that bears a nationalistic outlook must take into cognizance the educational aspect of children at the early stage of childhood. The French revolutionist Mirabeau echoes this when he commented: "Begin with the infant in the cradle; let the first word he lips be Washington" (Berns, 2001). Though we do not advocate a form of patriotic calling that subsumes the individual in the group, to the extent that he loses his individuality, we cannot however avoid the civic training of children both at home and in school, with relevant themes that have practical bearings on the problems we face, not themes drafted out of curriculum of mere political propaganda. They should be themes that "call home the minds of youth and fix them upon the interests of their own

6. Methodology

The study adopted a survey research design. The population of the study consisted of 37 M.Ed social studies education students 2017/2018 session. The research used all the 37 students as sample which means zero sampling technique was employed. The instrument used for collection of data was questionnaire structured by the researcher and titled questionnaire on opinion of post graduate social studies education M.Ed students in university of Jos. The instrument was structured on 4 point scale to allow respondents express their opinion by indicating a tick against the most appropriate option

7. Results

Research Question One: What are the factors affecting patriotic Nigeria citizens?

Table1: Percentage responses on factors affecting patriotic Nigerian citizens

SN ITEM	SA	A	D	SD	Total
Religion is a factor militating against patriotism	20	7	5	5	37
Ethnicity is a militating factor to patriotism	14	11	7	5	37
Nepotism is another factor affecting patriotism	12	14	5	6	37
Total	**46**	**32**	**17**	**16**	**111**
Percentage	**41.2**	**28.9**	**15.4**	**14.5**	**100**

The above table 1 presents detail of respondents as regards to opinion of post graduate social studies students in University of Jos on factors militating against Nigeria patriotic citizen. From the three items above it reveals that, 41.2% of the respondents agreed that, religion, ethnicity and nepotism are factors affecting patriotic Nigeria citizen. 28.9% also agreed while 15.4% disagreed and 14.5% strongly disagreed as well which mean that, religion, ethnicity and nepotism are key factors militating against the patriotism of Nigeria citizen. Thus, it obvious that, these factors are constrain to building patriotic Nigeria citizens

Research Question Two: To what extent does corruption affects patriotism of citizens?

Table2: Percentage responses on the extent to which corruption affects patriotism of Nigeria citizens

SN ITEM	SA	A	D	SD	Total
Corruption make citizens unpatriotic	12	14	4	7	37
Corruption is a major factor militating against Patriotic Nigeria citizen	10	11	9	52	37
Corruption break patriotic will and zeal of citizens	11	9	8	9	37
Total	**33**	**34**	**21**	**23**	**111**
Percentage	**29.7**	**30.6**	**19**	**20.7**	**100**

The above table 2 reveals detail of respondents as regards to extent to which corruption affects patriotic Nigeria citizens, 29.7% strongly agreed that, corruption is a major factor affecting the patriotic Nigeria citizens, 30.6% of the respondents equally agreed while 19% disagreed and 20.7% strongly disagreed to the items. It can be deduced that, corruption is a major problem affecting the patriotic Nigeria citizens as revealed by the study.

Research Question Three: What are the effects of religion and ethnic groups on patriotic citizens?

Table 3: Percentage responses on effects of religion and ethnic group on patriotic citizen

SN ITEM	SA	A	D	SD	Total
Religion affects patriotism of citizens	12	14	4	7	37
Ethnicity is a problem of patriotic citizen	10	11	9	52	37
Both religion and ethnicity are problems Of patriotic citizens	11	9	8	9	37
Total	**33**	**34**	**10**	**23**	**100**
Percentage	**29.7**	**30.6**	**19**	**20.7**	**100**

The above table 3 depicts responses of respondents as regards effects of religion and ethnicity on patriotic Nigeria citizens. 29.7% of the respondents strongly agreed that, religion and ethnicity are two factors affecting the patriotic Nigeria citizens. 30.6% agreed as well but 21% disagree while 23% strongly disagreed to the items. This shows that, religion and ethnicity are two major factors that affect the patriotic Nigeria citizen as revealed by the study hence these factors are to be checkmated accordingly.

8. Conclusion

Based on the empirical findings and analysis on this research work it will be concluded that the factors affecting patriotic Nigeria citizens includes corruption, religion and ethnicity among others, which makes it a serious problem for citizens to become patriotic in the study area hence these factors among others needs to be given serious and urgent attention. To be patriots requires a lot from the part of the government and the governed, By implication therefore, patriotism is more likely to harmonize with the siblinghood of humanity. This is because defending the democratic order could be a propelling force on individuals to make remarkable sacrifice. Tan (2004:138) says that this is attainable where: "citizens have a strong sense of fellow feeling for each other."

9. Recommendations

The following recommendations were made based on the findings:

In view the findings, sensitization and enlightenment of citizens should be highly encouraged, religious institution should preach patriotism to the state and also ethnic leaders should equally chant and champions the cause of loyalty to the state other than ethnicity tribe or religion as well as any other affiliation. Another important thing is attitudinal change which should be encouraged from the family level and parents should teach their wards the need for sincerity and how to stand against corruption.

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Smuggling Activities and its Effects on Religious Institutions in Border Areas of Ogun State, Nigeria

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Abstract. It is instructive to note that the issue of smuggling calls for concern. This is due to the havoc that is perpetrated not only to the socio-economic climate of the nation, but also to the religious uneasiness that results from the activities of smugglers in Idiroko and its environs in Ogun State. The social impact of the activities of this group calls for speedy intervention by both the government and the religious organisations. Lives have been indiscriminately lost in the process of the operation of this group. Economic activities are paralysed and religious activities hindered. It is in this view that this paper examines a socio-religious assessment with the view to knowing the impact it has on religious institutions within the area of study. The study posits that the activities of smugglers are inimical not only to the economic growth of the nation but also to the spiritual dimension of the people by inhibiting the process of fellowship and religious activities which occur on worship days. As such, efforts should be made by both the government and religious leaders to mitigate their activities.

Keywords: Smuggling Activities, Religious Institutions, Christianity, Islam, Ogun State

1. Introduction

Smuggling is one of the issues that cut across every country in the world because every country must have a border or a boundary. Obviously, it has become a threat to the security of many countries and has from time past destroying the peace and security of most African countries. Smuggling and proliferation of small arms into the country cannot be overemphasized. The illegal crossing of contrabands items and goods that are also locally produced in the country are also a threat to the economy of the nation. Some of these illegal imported goods are hazardous to the health of the citizens because some of them have already expired or because they are of low quality and are not meant for consumption for people of the environment. Because smuggling is a criminal offence, the smugglers take the bush path and consequently destroy the habitat, and degrade the environment.

2. Conceptual Framework: Smuggling

According to Hornby, (2005:139) "smuggling is the crime of taking, sending or bringing of goods secretly and illegally into or out of a country". It also means to bring in or take out illicitly or by stealth. Smuggling is to import or export without paying lawful customs charges or duties. It has to do with the secret importation of prohibited goods or goods on which duty is due and bringing in goods from a foreign country. It has to do with the smuggling of guns and ammunitions into a country secretly and illegally (www.thefree-dictionary.com).

The Wikipedia sees smuggling as the illegal transportation of goods or people, such as out of a building, into a prison, or across an international border in violation of applicable

laws or other regulations (en.m.wikipedia.org). According to the Nigeria Customs Service (NCS), smuggling is not only a forceful passage of imported goods through the borders, but also false declaration and concealment of goods… a willful underpayment of custom duties, trafficking prohibited or restricted goods and use of unapproved routes and parts. It also includes the forging of custom documents, touting in custom goods and documents (Echerim, 2013).

Smuggling is also seen as the illegal transport of goods especially across border lines. People engaged in smuggling to avoid taxation or obtain goods which are prohibited in a particular region. The following are major items that are often smuggled; alcohol, tobacco, illegal drugs and foods of different types, arms and even immigrants (uslegal.com). It is observed in the smuggling of immigrants that criminals involved do this also for financial purpose and the condition of the immigrants are inhumane and are usually overcrowded in trucks (sometimes boats) and fatal accidents occur quite frequently. This is one of the effects of smuggling immigrants.

It is clearly seen from several contributions to the meaning of smuggling that the act is illegal, it is a criminal act, and it is an offence to the laws guiding a particular region. The motivations to the criminal act of smuggling include the participation in illegal trade such as in drug trade, in illegal immigration or emigration, tax evasion providing contraband to a prison inmate or the theft of the items being smuggled. Non-financial motivations to smuggle include bringing banned items past a security checkpoint or the removal of classified documents from a government or corporate office.

Smuggling has a long and controversial history, it may be dated back to the first time whereby duties were imposed in any form, or any attempt made to prohibit a form of traffic (wikipedia.org). Much smuggling occurs when enterprising merchants attempt to supply demand for a good or service that is illegal or heavily taxed. As the smugglers face significant risk of civil and criminal penalties if caught with contraband, smugglers are able to impose a significant price premium on smuggled goods. It appears that the profits involved in smuggling goods are extensive since they dodge tax payment imposed by government on the goods. Take for example, a smuggler might purchase a large quantity of bags of rice in a place with low taxes and smuggle them into a place with far higher taxes, where they can be sold at a far higher margin than would otherwise be possible.

There is a difference between people smuggling and involuntary trafficking of people. People smuggling is a service to those who want to illegally migrate. It is a service rendered by the smugglers to those who voluntarily want to cross the border to the other side. It can also be used to rescue a person from oppressive circumstances, and in this case the smuggled person is free having reached his or her destination at the other side. Meanwhile, in human trafficking, victim is coerced in some way; victims do not agree to be trafficked; they are tricked, lured by false promises or sometimes force into it. The following are some of the major coercive tactics used by traffickers; deception, fraud, intimidation, isolation, physical threats, debt bondage and even force-feeding drugs in order to control their victims. The major victims are women and children and few men.

It is observed that hundreds of thousands of migrants are moved illegally by highly organized international smuggling and trafficking groups every year, often in dangerous and inhumane conditions. The phenomenon is increasingly growing recently as people of low income countries are aspiring to enter developed countries in search of jobs. Migrant smuggling and human trafficking are two separate offences, while smuggling has to do with facilitating the illegal entry of a person into a place, trafficking includes an element of exploitation (wikipedia.org). In smuggling, concealment can involve concealing the smuggled goods, or go as far as hiding the whole transport thereby avoiding border checks, such as by small ships, private air planes, through lands, smuggling routes, smuggling tunnels, and even small submersibles. This also applies to illegally

passing a border oneself, for illegal immigration or emigration. Smuggling is an act common to most if not all borders found in every nation of the world in defiance of the law guiding the country, the only difference is that goods smuggled differs. Smuggling has greatly affected the society both economically, socially and religiously.

3. Causes of Smuggling

Much blame has been shifted on the smugglers for engaging themselves in such a criminal act as this. Nevertheless, there are combinations of factors that account for this unhealthy trend. Some of these factors are discussed in this part of this work.

(a) **The high cost of clearing goods**. Consequent upon the high import duties on goods some of the clearing and forwarding agents are pushed into smuggling. The profit margin realized by evading these duties is very high and this is one of the main reasons why people engage themselves in smuggling goods into the country.

(b) **The quality of local products** place the imported goods at an advantage over locally made ones. Funny enough, some of these smuggled materials are even lesser in price compared to the same inferior locally made goods. Particularly, when there is restriction or prohibition, the incentive to smuggle these goods is very high as also the smugglers are assured of a ready market. A visit to the market reveals contraband goods that flock the Nigeria markets brought into the country by Nigerians and their foreign business counterpart who are into importation of several items from neighbouring countries (Newswatch, 2013).

(c) Another cause of smuggling is the fact that even **Nigerians appreciate the smuggled goods** and so patronize them. Why do we cry out against smuggling when we the citizens are the ones encouraging them by patronizing their smuggled items? Some of these smuggled goods ranged from "heavy-duty materials to the low commodities such as textiles (finished and unfinished), frozen foods, vegetable oil, assorted wines, utensils, used tyres, toiletries, furniture and fittings, body spray, drugs and ammunitions to mention a few" (Newswatch, 2013).

(d) **The illegal optional routes** beside the government approved routes are another source of encouragement for the smugglers. Since they know they can easily smuggle goods into the country using illegal routes especially at odd hours, they continue with the criminal act and they even encourage others. There are only 84 regular and government approved routes leading to the national borders, but research made us to understand that there are other 1,497 illegal routes where the smugglers always patronize in order to escape customs checks and tax duties. These routes promote the increasing number of illegal trade such as smuggling of contrabands goods, adulterated drugs, stolen cars and cars that have exceeded the permissible age limit prescribed for use in Nigeria, poultry products and so on (Onuoha, 2013).

(e) **Encouragement from the security personnel** is another root cause of smuggling. Some corrupt practices are found among the security operatives at the borders. The smugglers are in the act of bribing the customs officers to have their way into the country. A report says "It is very tempting for customs in border patrol not to allow these trucks loaded with rice to come into the country… the money being offered the security patrol at the border in order for trucks with rice to come in is too tempting for anyone to refuse" (Daily Independent, 2014). Another report from Podo Sunday one of the News reporters for Daily Newswatch says that:

Interestingly, the smugglers' movement are by no means restricted or hampered; they travel during the day and in the evenings. They move in convoy to the Nigerian border lines and file out at night into Nigeria when 'bookings' have been concluded. The smugglers operate like serpents, very wise and wild; they pay for passage, protection and even information. Very organized and coordinated in connivance with customs officers. This customs-smugglers synergy is so much alive that when peradventure some customs patrol teams or monitoring squad run into the smugglers' convoy, they could only collect what they called OD (Officers-on-duty) because some 'ogas' somewhere have been settled and pronto, a call to that oga would only

give the 'allow' order to any of such patrol or monitoring teams and the journey continues (Newswatch, 2013).

These are some of the criminal acts that support and encourage the smugglers to continuing in such an act. Corruption has caused instability and creates roots for criminal organization and activities.

(f) **The provision made by the government for the customs service** and even by the customs department for anti-smuggling campaigns is not adequate. The borderlines are left wide open at some kilometers from the borders. The officers engaged in smuggling campaign are ill-equipped for effective performance of their duties. This denies the customs the ability to go for adequate patrolling of these illegal routes as the criminals make use of these illegal routes for their operations. They need scanning equipment and sophisticated communication equipment to meet with the present day trend of smuggling activities in the country that will make them fit into this present day globalization.

(g) **The Republics of Niger and Chad, Cameroon and Benin** are all areas where there had been aged-old traditions of trade, culture link and even blood ties between the people of other countries and Nigerians at the borders before the advent of the Europeans and the partition of Africa. In some places (Maduga in the West, for instance), the demarcation line vertically cuts villages into two with one part being Nigeria while the other is in Benin. These people at the border claim a natural and tradition of right of trading with their relatives on the other side of the border (Mowetei, 2004). This is one of the reasons why the controls of smuggling with our border lines are wide open, and has become almost impossible to curtail.

(h) Another factor responsible for smuggling is the **ethnic militia conflicts**. The internal ethnic fights within the country also encourage smuggling. The traditional security group such as the Oodua Peoples' Congress, The Bakassi Boys, The Arewa Boys e.t.c order for small arms outside the country for security and conflict purpose. The traditional use of weapons is a source of encouragement for small arms smuggling.

4. The Effects of Smuggling

Smuggling has posed diverse effects to the society and this is a source to the major setback in the society. Among the major effects of smuggling to the society are those discussed below:

4.1 The Economic Effects of Smuggling

One of the definitions of smuggling is that it is a willful under-payment of customs duties, trafficking in prohibited or restricted goods and use of unapproved routes and ports. (Nigerianewsday.com, 2013). One of the major reasons why people smuggle goods is because they don't want to pay the tax rate placed on those goods by the government. Escaping this payment or paying a lesser amount will help them to have more profit at the expense of the nation's economy. Smuggling has become destructive pipelines for an ailing economy.

It has been discovered that smuggling severely harms the economy of a country in multidimensional ways. It determines the local industry, discourages legal imports and also reduces the volume of revenue collected from duties and levies by the state. A major proportion of the revenue to be collected by the government is being lost, over and above the adverse impact that the smuggled items cause to the industries with the nation (Zafar, 2010). The smugglers generate money into their own pocket by avoiding state controls, regulations and related costs. Illegal trade accounts for a huge share of foreign trade in many developing economies added Pitt (1981). Observation from the World Bank shows that about N750 billion ($5 billion) worth of assorted goods are smuggled into Nigeria through Benin Republic on a yearly basis (Gatewaynigeria.tv, 2011).

It will be of good help to first know common goods that are prohibited from been smuggled into the country. The federal government placed some certain goods on prohibition lists; they are not to be imported into the country. Most of these goods are prohibited in order to protect the local industry. Majority of these goods are also manufactured by the local industries but people

choose to patronize the smuggled ones because they are cheaper. When local industries are not patronized, local industries may fold up and render workers jobless.

According to the Nigeria Customs Service, the following goods make the import prohibition list: Live or Dead Birds including Frozen Poultry; Pork, Beef and Birds Eggs; Refined Vegetable Oils and Fats, but excluding Linseed, Castor and Olive oils.

Crude vegetable oil is however, not banned from importation. Others are Cocoa Butter, Powder and Cakes; Spaghetti/Noodles; Fruit Juice in Retail Packs, Waters, including Mineral Waters and Aerated Waters containing added Sugar or Sweetening Matter or Flavoured, ice snow; other non-alcoholic beverages, but excluding energy or Health Drinks; Beer and Stout and Bagged Cement.
Some common medicaments are also prohibited from importation. They include drugs made in the country such as Paraceutamol Tablets and Syrups, Cotrimoxazole Tablets and Syrups, Metronidazole Tablets and Syrups, Chloroquine Tablets and Syrups; Haematinic Formulations; Ferrous Sulphate and Ferrous Gluconate Tablets, Folic Acid Tablets, Vitamine B Complex Tablet (except modified released formulations). Others are Multivitamin Tablets, capsules and Syrups, Aspirin Tablets, Magnesium trisilicate tablets and suspensions are also on the list. Others under medicaments are Piperazine tablets and Syrups, Levamisole Tablets and Syrups, Clotrimazole Cream, Ointments - Penicillin/Gentamycin; Pyrantel Pamoate Tablets and Syrups, Intravenous Fluids and Waste Pharmaceuticals. These drugs are available in the country and are not to be imported.

Also highly prohibited are Soaps and Detergents in retail packs; Mosquito Repellant Coils; Sanitary Wares of Plastics and Domestic Articles and Wares of Plastics, but excluding Baby Feeding bottles; flushing cistern and waterless toilets. The Customs also prohibit importation of "Rethreaded and used Pneumatic tyres but excluding used trucks tyres for rethreading of sizes 11.00 x 20 and above."Corrugated Paper and Paper Boards and cartons, boxes and cases made from corrugated paper and paper boards; Toilet paper, Cleaning or facial tissue, but excluding baby diapers and incontinent pads for adult use; Exercise Books." Others are Telephone Re-charge Cards and Vouchers, Textile Fabrics of all types remain under import prohibition; African print, Nigeria wax and English Wax and Carpets and Rugs, but excluding the Lace Fabrics, Georges and other embroidered Fabrics.

The list includes Made-up Garments and other Textiles; All types of Foot Wears and Bags including Suitcases of leather and plastics, but excluding Safety Shoes used in oil industries, Hospitals, Fire fighting and Factories, Sports Shoes, canvass shoes all Completely Knocked Down blanks and parts. Also not to be imported are Used Motor Vehicles above 15 years from the year of manufacture, Furniture, but excluding Baby walkers, laboratory cabinets such as microscope table, fume cupboards, laboratory benches, Stadium Chairs, height adjustments device, base sledge, seat frames and control mechanism, arm guide and head guides. Also excluded are skeletal parts of furniture such as blanks, unholstered or unfinished part of metal, plastics, veneer, chair shell, etc. Also excluded are Motor Vehicle seats and Seats other than garden seats or camping equipment, convertible into beds. Ball Point Pens are however, not to be imported into Nigeria.

There are only eight categories of goods currently under the export prohibition list. They are Timber, Raw hides and skin, including Wet Blue and all unfinished leather; Scrap Metals, Unprocessed rubber latex and rubber lumps; Artefacts and Antiquities, Wildlife animals classified as endangered species and their products, such as Crocodile, Elephant, Lizard, Eagle, Monkey, Zebra and Lion, among other; and of course all goods imported (Nigerianewsday.com, 2013).

Amazingly, a visit to the market and some major streets in different parts of the country still reveals that one can still find the contraband goods mentioned above in the market. Over aged vehicles, frozen food products, used

electronics to mention a few are still freely sold in the market. This does not give the impression that the government agencies saddled with the responsibility of policing the borders or checking importation of contrabands into the country are doing their job well. The fact that these goods are found in the domestic market often involves bribery of public agents and other forms of corruption. They are part of the criminal spectrum of the underground economy that negatively impacts our society.

This is an odd act from the security agencies that has immensely contributed to the proliferation of contraband goods in the local market causing a great havoc to the local industries and to the economic growth of the nation. They are only interested in enriching their own pocket. In as much as these smuggled items are still in the market the economic status of the nation will continue to depreciate because these goods evades the national duties since they find their way to the market illegally.

The smuggling of petroleum products out of Nigeria has remained great economic drain to Nigeria. Refined products which are heavily subsidized by the Nigeria State meant for local consumptions are smuggled out to neighboring states through the porous borders. This account for shortages in the domestic market and consequently led to increase in the price of petrol, kerosene and diesel. The Government of Nigeria has long admitted the failure of control measures at the border or sea routes. The "MT African Pride" saga best reveal the level of economic drain and institutional failure (Eselebor, 2005).The World Bank therefore opines that smuggling into Nigeria will further hamper the operational efficiency of the customs service and cause more revenue losses if urgent steps are not taken by government to tackle it (Gatewaynigeria.tv, 2011).

In 2012, customs sources said Nigeria lost N32 billion to rice smuggling only. But Rice Miller, Importers and Distributors Association of Nigeria (RMIDAN) say the country loses about N36 billion in tax revenue to rice smuggling. The amount is the $11 million tax revenue per month due to smuggled rice imports, which the RMIDAN says it is capable of adding to the government coffers if rice smuggling and importation can be put to stop. Nigeria's yearly consumption of rice is about 5.5 million metric tons. While 1.8 million metric tons is locally produced in the country, the country relies on importation to make up the balance of 3.7 million metric tons. A report says 50 percent of this imported rice was being smuggled into the country through porous borders. The quantum of rice being smuggled through our land borders from the Republic of Benin is increasing on a daily basis. An estimated 30,000 metric tons of rice is being smuggled on a monthly basis into the country, which is equal to the loss of N3 billion worth of revenue monthly. A survey of our local markets especially in the South Western area of the country will testify to this fact as most of the rice products on display are smuggled into the country through our land borders. It was also discovered that the country loss another N1.8 billion to illegal imports of poultry product within three years (2009 and 2011). The informed sources said the imports of chicken and turkey which were smuggled into the country within those years weighed about 3.05 million metric tons. (Nigeria Newsday, 2014).

4.2 Social Effects of Smuggling

Smuggling didn't just greatly affect the economic growth, but to a greater extent it also affects the social condition of the nation. The odd relationship of people with one another especially with those from other ethnic society is been aggravated by smuggling. The smuggling of arms and ammunitions is one of the sources of conflicts and different types of violence which constitute a great danger to both the rural and urban population of the country. Mowetei (2004:28) added that:

Any laxity on the importation of arms apart from being a challenge to the country's prohibition laws would enable many unauthorized persons to own dangerous arms resulting in the abuse of use. The accessibility of dangerous weapons to reckless and irresponsible young men or even mad men is as much a risk to the public as those that find their way to the robbers.

In addition to the above fact, Ola - Aluko (2012) opines that:

Many countries of West African sub-region has been through series of violent conflicts, some of which lasted for over a decade, while a good number of these countries are facing the problem of insurgencies as a result of the growing tendency of armed ethnic militia, others are faced with the problem of kidnapping, armed robbery and assassination. These are occurrences that are promoted by the availability and acquisition of small arms. The level of sophistication of the weapons used during these crises is a reflection of unchecked smuggling of arms and rising weak security structures at the borders. Smuggling of arms across the borders is a catalyst to the development of ethnic militia and armed conflicts in the sub-region, it promotes availability of arms, it flourishes and increases community violence and promotes criminal activities such as armed robbery and assassination.

The above contribution is obvious to the present situation of Nigeria as fear grips the mind of the citizens of the nation instilled by the criminals and their act of criminality. The proliferation of arms and ammunitions has affected and still continues to gravely affect all segments of the Nigerian society by some ethnic nationalities; examples are the Oodua People's Congress (OPC), The Bakassi Boys, e.t.c. The organizations stand to challenge with the use of force, any government that tries to introduce any policy perceived to be fundamentally detrimental to the socio-economic and political well-being of their ethnic group.

Small arms in conflict is not only limited to death but has often created refugee problems. In each violent conflict situation, there are survivors who became homeless, have no property, no parents or husbands, no food and have to forcefully, even though temporary relocate. A category of people in each violent conflict becomes internally displaced.

Another area that can be cited in the nation's social fabric that has become negatively affected by surplus arms in the country is the militarization of the social environment of Nigeria's tertiary institutions. This has manifested in the proliferation of armed secret cult groups in the entire nation's institution of higher learning, with arms they engage themselves in violent clashes (Undie, 2004).

The insurgence of Boko Haram group in Nigeria since 2009 is also as a result of smuggling through the porous borders. As aforementioned, some of these terrorists are from the surrounding nations, both the people and the ammunitions they are using are being smuggled into the country. The Boko Haram group has eclipsed Nigeria's longstanding security threats such as piracy, militancy, kidnappings, and armed robbery. The group has ramped up various violent attacks on diverse government and civilian targets, including a suicide bombing attack on the United Nation building in Abuja on August 26th, 2011. Over 3,500 people have been killed in violence blamed on the group, while tens of thousands more internally displaced by the insurgency and associated military crackdown (Onuoha, 2013). In addition was the kidnapping of 276 female students from the Government Secondary School in Borno State, Northeast Nigeria, on the night of 14/15 April 2014. All these are social vices caused by smuggling.

Smuggling of drugs that are harmful and dangerous to the health either because they are expired or are fake reduce the life span of the citizens. Some of these drugs are not certified by NAFDAC and can be harmful to the health. Other social vices include the wild nature of the smugglers which is not friendly to the environment and people living around the borders. The smugglers through bad driving and attack on the customs security agencies either on patrol or at the check points kill the indigenes and sometimes the custom officers.

Smuggling also leads to acts that are capable of destroying the health of the citizen through importation of expired, fake, and other drugs that are prohibited by the government. The list of harm the menace can cause can be a long one with far reaching negative implications both on the individual and on the state. Smuggling paralyses the local industries and can be a drain on the foreign earnings of the nation. It

encourages acts of criminality that can lead to armed robbery and other heinous crimes, even as it remains an unpatriotic act that can lead one to jail (Nigeria Newsday, 2014).

5. Smuggling and its Implications for Socio-Religious Development

It is factual that smuggling affects the social and economic growth of the environment but it doesn't stop there as it also affects religious activities and creates fear in people. There was a case of sporadic shootings from the struggle between smugglers and the security personnel (Custom Officers) which eventually led to the disruption of church service and other activities in the town. There was an uproar in the town of Idiroko and a great confusion so much that people at home found it difficult to come to church and those in church were panic. Because of the fact that the smugglers are living around and some in one religious sect or the other, the clerics sometimes find it difficult to preach against this menace purposely because they are the financial backbone of the institution. The profits the smugglers make in smuggling is a source of encouragement for the youths to want to join and anyone who stands on their way is their enemy.

As aforementioned, smuggling encourages the proliferation of small arms and light weapons. Consequently, the youths could at any time cause either religious or ethnic violence and this could hinder the spread of the gospel and create fear in the Christians to expand and build churches in such places especially in the north where youths are easily aroused for religious crises.

Smuggling encourages insurgency and this has severely injured the nation as it spelt and unleashed untold hardship on the people. Religious activities in the north is bleeding, it has brought division among the religious leaders, fueling hostilities among the adherents of Islamic and Christian religions. People from among the other part of the nation have to think twice before travelling to the north much more settling there. The insurgency of *Boko Haram* in Nigeria is a big blow to the nation. The group is so terrifying that people find it difficult to attend programmes even on Sundays because of attacks. The South-westerners are now finding their way to the west, as a result the numerical strength of churches in the north is reducing on a daily basis.

In November 2011, they staged deadly attacks in Maidiguri as well as Yobe's Damaturu and Potiskum targeting churches, mosques, banks and Police stations. But the bombings of churches on 25th of December 2011 at Madallah Niger State that killed dozens of people raised fears about the possibility of another spate of religious violence between Muslims and Christians basically because most attacks are on Christians in the north (Vanguard, 2011).

Religious crisis is another implication resulting from the smuggling of different ammunitions into the country. The availability of small arms and light weapons has aggravated religious conflict in the nation. Several forms of religious crisis have been reported in the country. Religious attacks against the Christians by the Islamic sects are made easier through these arms that are made available by the smugglers. The Christians are also thinking of getting some ammunition not to revenge but for protection. Smuggling fosters disunity instead of unity, death instead of life, replaced war for peace and there is no freedom of worship. States like Kano, Kaduna, Bauchi, Adamawa, Borno and Plateau especially have been experiencing one religious crisis or the other.

The incessant blood shedding in the nation in the name of religion has been made easy through the availability of arms and ammunitions. In the last four decades, hardly can a year go without religious unrest in Nigeria. Smuggling of small arms and light weapons is one of the factors responsible for the religious crisis in Nigeria. During this crisis, different ammunitions are found in the hands of the youths which have helped to aggravate religious violence in the nation. In Nigeria, experience shows that the incidence of religious violence has become a yearly ritual often leading to the destruction of lives and properties, the loss of precious time, money and energy. This way of handling

religion leads to self-destruction, backwardness and abandoning the word of God (Iwara, 2006).

It was reported in the News Rescue paper published on Sunday, March 11th 2012 that some five (5) men were arrested in Ghana smuggling arms to Nigeria on January 11th 2012. This among many is the cause of the chain of events that resulted into deterioration and breakdown of peace, security, law and order in the country. The supply of weapons, arms and ammunitions, bombs and other instruments of terror and violence are responsible for this crisis. The fact that the criminals that are responsible for these religious vices have weapons to fall back to, they are eager to embark on physical combat made possible by smuggling.

6. Conclusion

For operatives of the Nigerian Customs, Immigration and Nigeria Drug Law Enforcement Agency on one hand, and the army of unrepentant smugglers on the other hand, it is nightmares made possible by the thousands of illegal crossings on Nigeria's borders. Problems caused by porous borders in the country over the years almost grounded the economy of Nigeria to a halt. Smuggling is seen as a worldwide problem and those who engaged in it are referred to as economic saboteurs. It is a destroyer of economy and robs the nation of her revenue as it affects provision of social services to the entire citizens of the country.

Smuggling severely harms the economy of the country in multi-dimensional ways. It determines the local industry, discourages legal import and also reduces the volume of revenue collected from duties and levies by the state. Consequently, it affects the social development of the areas as money generated from the land borders is not encouraging for social development. People also patronize imported goods than the same local products because of its quality, lesser price and durability. Therefore, The Nigeria Custom Service (NCS) should also improve upon their delivery to upgrade the national and international security of the nation to a global standard. There should be a collaboration between nations sharing the same border link, harmonization is needed for a joint patrol on the same goal, collaboration in common areas against fight and illegal importations of goods most especially the prohibited ones.

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Impact of Ethno Religious Crisis on Library and Information Science Undergraduate Students of the University of Jos, Nigeria

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Abstract. This study examined the impact of crisis on Library and Information Science undergraduate students in University of Jos, Nigeria. Crisis has become prevalent in many parts of the country and this is becoming wanton across Nigeria, however this study was limited to Jos North LGA because this area has been a flash point as regards issue of crisis. The objectives of the study includes; to examine the extent to which ethno religious affects students socialization process in the University of Jos, and to suggest ways of reducing the effects of ethno religious crisis on students among others. 3 research questions were formulated to guide the study inline with the objectives of teh study. A thorough literature review was carried out on ethno-religious crisis in various part of Nigeria. The study adopted a cross sectional survey research design and the population consisted Library and Information science undergraduate students in the University of Jos which were 376 for the academic session 2018/2019 and a sample size of 100 was randomly selected using stratified random sampling to ensure that each level provide equal ratio to the sample size. The analysis revealed that, ethno religious crisis affects students in so many ways, it affects their academic achievement, it also affects their socialization process as well as their pattern of settlement among many other effects. Another key factor causing ethno religious crisis is religion and ethnicity. The study made certain recommendations that, tolerance should be encouraged, inter faith competition should be established, religious institutions should also promote interfaith relationship among others.

Keywords: Ethno Religious Crisis, Library and Information Science

1. Introduction

Plateau is the twelfth largest State in Nigeria, and is located approximately in the centre of the country. It has a population of about 3.5 million people. Plateau State is subdivided into seventeen local government areas.The state has over forty ethno-linguistic groups. Some of the indigenous tribes in the state are the Berom, Afizere, Amo, Anaguta, Aten, Bogghom, Buji, Chip, Fier, Gashish, Goemai, Irigwe, Jarawa, Jukun, Kofyar (comprising Doemak, Kwalla, and Mernyang), Montol, Mushere, Mupun, Mwaghavul, Ngas, Piapung, Pyem, Ron-Kulere, Bache, Talet, Tarok, and Youm. These ethnic groups are predominantly farmers and have similar cultural and traditional ways of life. People from other parts of the country have come to settle in Plateau State; these include the Hausa, Fulani/Kanuri, Igbo, Yoruba, Ibibio, Annang, Efik, Ijaw, and Bini. Each ethnic group has its own distinct language, but as with the rest of the country, English is the official language in Plateau State. Hausa is also a common universal medium of communication and commerce as is the case in most parts of the North and Middle Belt of Nigeria. Plateau State is celebrated as "The Home of Peace and Tourism", an image

that has been fractured in recent years by ethnic and religiousclashes in the state.

Jos is the capital of Plateau State, and it is one of the seventeen local government arears in the state. Jos is further divided into Jos North, Jos East and Jos South local government areas. University of Jos is located in Jos North. University of Jos was established in 1972, and it is recognized by the National Universities Commission (NUC), Nigeria. There are about eighty high quality courses and programmes offered at the university. Library and Information Science is one of them. Library and information science is an academic field, offered as a course of study amid others in University of Jos. It is a meta-discipline, traversing what are considered traditional academic research disciplines (e.g., economics, biology, history, etc.). It can be approached as a vocation, discipline and a profession. The theories and practices in library and information science are applied across disciplines. They are varied and many.Some of the duties performed by information professionals include, but are in no way limited to, the following: Current collections for groups, whether local public populations, engineers building cars, or scholars in universities, Educate people on the availability and applicability of information resources, Organize information for more effective and efficient access and discovery, Preserve our cultural heritage, Present and make accessible the various collections of information, Build and manage information retrieval systems using user-centered design principles, Prepare our youth to become better scholars and citizens, and help them develop a long-standing productive relationship with information and knowledge, Study information needs and seeking behavior to develop better services for various groups, Consider the ethical and philosophical issues related to information, such as access and privacy, Manage and improve information environments, Facilitate the creation and sharing of information and knowledge with people and communities. Job titles for library and information science professionals can vary widely, depending on competencies required, type or size of organization, geographic location, and so on. Library and Information Science unit is used as a case study, because of the broad nature. It is believed that it will give a good representation in this study.

Crisis is generally seen as the situation of a "complex system" (family, economy, society.) It is often linked to the concept of psychological stress and used to suggest a frightening or fraught experience. A simple misunderstanding between two or more individuals can turn into crisis if it is poorly managed. An unhealthy ethnic-based divergent interests, desires, and aspirations in the crude competition for scarce resources to meet the conflicting demands of human relations in a defined society can also result to crisis. Most of these crises are fueled by economic and political interest (Dalenty, 2000). Many communities have been destroyed, cases of colossal loss of lives and properties has been recorded. Millions of people has been displaced and left to hunger, infections, epidemics, abuse and other related consequences.Women and children are mostly affected during crisis situation. Conflict is a reality of social relations at the individual, group, organizational, community and societal levels. In human history, issues bordering on communal conflicts, interethnic crisis are common phenomena. During colonial era, many African ancient kingdoms experienced inter-kingdom dynastic feuds or inter-community conflicts within kingdoms. In modern society too, the same problema is obtianable.

Most of the students residing in trouble prone areas are with others without necessary knowledge, attitude and skills needed to make reflective decisions and to take actions to make their nation-state more democratic, just and love of others (Banks, 1997; Banks, 2006). This situation is not different from what is happening in Nigeria and beyond today. In this study, crisis in Jos and its environ as it affects the Library and Information Science students and University of Jos community will be looked into.

2. Statement of Problem

University of Jos students enrolment has witnessed some degree of reduction of candidates from other states across the

country.This is not a healthy situation for teaching and learning process. People are supposed to be free to go to school anywhere to learn. Another thing of concern as regards to Jos crisis is the fact that, freedom of movement and association of students are restricted and in such situation students will not be able to associate and possibly reside where they want to reside due to the threat of incessant crisis in the state.

Again, the movement restriction has the capacity of affecting the potential and education of the Library and information Science students in university of Jos. This is because students and the university community who may need to move to different places and campuses for vocational skill, Industrial attachment programme, teaching practice, lectures, seminars, meetings and what have you ought to enjoy freedom of movement across the town and campuses to satisfy their information needs. From this end, to what extent does ethno religious crisis affects Libray and Information Science students in University of Jos?

3. Aim and Objectives

The aim of this study is to find out the impact of ethno-religious crisis on Library and Information Science students in University of Jos. Specifically, the objectives of the study is to:

- examine the extent to which ethno religious crisis affects Library and Information Science students' socialization process in University of Jos
- ascertain the extent to which ethno religious crisis affects students' academic achievement
- suggest ways of reducing the effects of ethno religious crisis on students

4. Research Questions

The following research questions were postulated to guide the study:

- To what extent does ethno religious crisis affects Library and Information Science students' socialization process in University of Jos?
- To what extent does ethno religious crisis affects students' academic achievement in University of Jos?
- What are the ways of reducing the effects of ethno religious crisis on students?

5. Literature Review

Nigeria is characterized as a deeply divided state in which major political issues are vigorously and or violently contested along the lines of the complex ethnic, religious, and regional divisions in the country (Smyth and Robinson, 2001). By virtue of its complex web of politically salient identities and history of chronic and seemingly intractable conflicts and instability, Nigeria can be rightly described as one of the most deeply divided states in Africa (Osaghae and Suberu, 2005). From its inception as a colonial state, Nigeria has faced a perennial crisis of territorial or state legitimacy, which has often challenged its efforts at national cohesion, democratization, stability and economic transformation (Maier, 2000). The high point of the crisis seems to have been the civil war in the late 1960s, which ensued shortly after independence in 1960. Since Nigeria's transition to civilian rule in 1999 there has been a rapid increase of conflicts in the country.

Following these development, members of different ethnic nationalities have become aware of their separate identities because of the sporadic occurrence of episodic social interpretation of intergroup relations (Sanda, 1999). Ethno-religious crisis is a common phenomenon in the world history and there is hardly any race that has not at a particular point of time experience it. The world religious holy books, the Quran and the Bible, recorded how our fore-fathers in the past went through either ethnic crisis, religions crisis or ethno-religious crises at various point in recent time. This is to tell us that ethno religious crisis is neither peculiar to Nigeria nor a phenomenon of recent origin (Omoregbe, 2002).

Ethnic and religion sensitivity, since the Nigeria independence, have continue to threaten the development, continue co-existence, peace and

unity of Nigeria as members of one sovereign democratic state. In recent history, there are only few states in Nigeria that have not in one way or another witnessed one form of ethnic or religion crises. If a state is crisis free, then such state will experience a development. Ethnicity has to do with group differentiated from the main population of a community by racial origin or cultural background.

Gould and kilb, (1956) and Nnoli, (1978) refer to ethnicity as a social formation distinguished by communal traits of their boundaries. The relevant communal factors may be language, culture or both culture and language. This means that an ethnic group will have a specific territory within a policy, demarcating it from other groups. Using Nigeria as an example, one can point to the Yoruba in the western Nigeria, the Hausa in the northern Nigeria, Igbo in the eastern Nigeria.

In plateau state, the ethnicity is amongst different tribes with different languages. Taking a historical view of the concept of ethnicity, Joireman, (2003) holds that: ethnicity did not come into common usage until the latter part of the twentieth century it is a term that is strongly contested in academic literature. Relating the term to nationalism, Joireman insists that: ethnicity is a beginning manifestation of identity.

A religion is the belief in the existence of a god or gods, and the activities that are connected with the worship of them. It is also one of the systems of faith that are based on the belief in the existence of a particular god or gods: the Jewish religion, the Christian religion, the Islamic religion and a host of other world religions. Almost every human being believes in a Supreme Being (with different local names), who controls the universe – the seen and the unseen worlds. He sets a moral standard to be attained by man and capable of punishing man here and hereafter et cetera. The endeavour of man to please the Supreme Being, especially to secure a favourable place for himself hereafter is known as religion. It emanates from innate tendency and hence personal because one is free to believe or to disbelieve (Olayiwola, 2011).Conflict (crisis) can be described as a situation or condition of disharmony in an interactional process. Crisis is when two or more values, perspectives and opinions are contradictory in nature and have not been aligned or agreed upon yet (Bagaji, 2012).

Nigeria as a nation has a long history of ethno-religious crisis. (Oji and Anugwom, 2004) observed that, ethnic and religious conflicts and divisions arising from them are intertwined phenomenal in contemporary Nigeria. It has been observed that it is very hard in Nigeria to have an ethnic crisis which will not end up as religious crisis. The fact that Nigeria is a plural polity has long been acknowledged. Studies have shown that it has a composition of not less than three hundred and seventy five ethnic nationalities with diverse socio-cultural and political backgrounds, all of which were wielded together to form modern Nigeria by the British colonialist. The right to practice community cultures and religious, the right to land claims that resulted from broken treaties and right to use community languages (Banks, 2006 & Kymlicka, 1995)

In the case of Plateau state Nigeria with reference to Jos North which is a flash point of the state where settlers/indigene and ethnic/religious crisis as well as glaring sentiment was largely recorded and widespread. *Hausa/Fulani and Berom/Anaguta/Afizere Crisis in Jos* The Berom people are the indigenous ethnic group of Jos who are predominantly Christians in Plateau State Nigeria. Within the State, they concentrated mostly in the Local Government Areas of Jos South, Jos North, Barkin Ladi (Gwol), and Riyom. Berom with approximate population of 1,083,000 out of which 96% are Christians, according to 2006 census. (http://en.wikipedia.org/wiki/Berom_people).

Ironically, the Jos crisis is multicultural, multifarious, and multilateral in nature and scope. It has many ethnic group contenders for ownership/Indigeneship of the land "Jos", particularly the Jos North Local Government Area. Jarawa and Anaguta tribe are among the contenders, who claimed that Jos is their ancestral inheritance. They claim that Jarawa settled and secured Jos along with Anaguta

people prior to the adventure of the colonialists who made Jos the administrative centre of their government by conquest. According to them, Hausa/Fulani people were brought into Jos by British colonial masters as cheap labour in the Tin mining activities, which was the main commercial activity in the area then. (Sampson, 2004). The Afizare, people in Jos, corroborates with Jarawa and Anaguta ethnic groups that Hausa/Fulani groups are settlers in the land. Therefore, they have no portion in Jos to claim as theirs. Anaguta community agreed that the Hausa/Fulani people have been instrumental to the development of Jos, but this does not translate to a right of ownership of Jos. They consider themselves as the true indigenes of Jos not other claimers. Anaguta claims that its tribe was the first to arrive the place called "Jos".
This ethnic group dismissed the idea of Hausa chiefs being rulers of the area, and considered their claim of having ruled Jos from time immemorial as baseless assertion because the immigrants migrated to Jos not by conquest before, during, or after colonialism (Sampson, 2004). The Afizere, claim that Hausa/Fulani people in Jos are settlers and non-indigenes of Jos, who do not appreciate and reciprocate the hospitality showered on them by their host communities. Afizere claims that Jos belongs to them and there is ample evidence to prove their stance. According to Afizere, the boundary between them and Berom was located at the Bukuru Low Cost Bridge; but Colonial administrators joined Afizere land to Bauchi Province and Berom acquired most parts of Jos without resistance

Hausa/Fulani groups predominantly Muslims claim that they established Jos from nothing and nurtured it into what it is today without the help of the so-called indigenous ethnic groups. The central issue of their argument is that Jos was established around the Nineteenth century out of a virgin land with none of the indigenous groups near the vicinity they now claim to be theirs respectively. Turakin Jos, Alhaji Inuwa Ali, a paramount Hausa/Fulani leader in Jos, reaffirmed in 2002, in a speech he delivered at the Presidential Retreat on Peace and Conflict Resolution at the National Institute for Policy and Strategic Studies, Kuru, Jos, 23–26 January, that Jos is a Hausa settlement and this had been confirmed by Mr Ames, a colonial administrator, who gave the population of Jos town in 1950 as 10,207, out of which 10,000 people were Hausa/Fulani

Plateau state known as home of peace and tourism where people are rushing to settle lost that glory in the year 2001 when the capital of plateau experience her first crisis, that day was truly a black Friday as the crisis broke the peace and unity enjoined by residence both indigenes and settlers of the city and was characterized as pure ethno religious crisis. The crisis being the first of its' kind led to colossal lossof properties and lives which were not replaceable and after the the state did not remain the same again. The crisis was stem by the government after much effort which led to declaration of state of emergency by the then former president Olusegun Obasanjo, to ensure the state return to status quo and investigated the circumstances surrounding the causes of such crisis at a time like that. Many committees were set up and they submitted their reports. The crisis gave Jos and Plateau a new look and shape. Peace was eventually restored but the ugly situation resurfaced in the year 2008 after which the crisis took another shape of clear religious and ethnic ground. This time the crisis was more frequent as another one occurred in the years 2010, 2014, 2018, and 2019. If this situation is not addressed immediately, recurrent violence in Jos North will continue to fuel ethno-religious crisis and tensions across the state and the country in genera.

6. Methodology

The study adopted a descriptive survey design. The population of the study consisted of all the undergraduate Library and Information Science students in University of Jos which are 367 in number. The sample consists of 100 respondents selected via stratified random sampling from 100 to 400 levels from Library and Information Science Unit to make up 100 % sample size. The instrument used for collection of data was questionnaire structured by the researcher and titled Questionnaire on impact of Ethno Religious crisis on Library and Information

Science Students in University of Jos. The instrument was structured on a 4 point scale to allow respondents express their opinion by indicating a tick against the most appropriate option while on the other section the respondents were expected to express their opinión freely on how to resolve issues of ethno religious crisis**.** The method adopted for data collection was use of questionnaire which was distributed face to face to the respondents and retrieved back by the researcher after responding. Data analysis used was Simple Percentage method.

7. **Results**

Table1: To what extent does ethno religious crisis affects Library and Information Science students' socialization in University of Jos?

SN ITEM	SA	A	D	SD	Total
Ethno religious crisis limit students socialization	35	39	16	10	100
Crisis does not affects students socialization	21	11	42	26	100
Ethno religious crisis aid students socialization	12	14	39	35	100
Total	**68**	**64**	**97**	**71**	**300**
Percentage	**22.7**	**21.3**	**32.3**	**23.7**	**100**

Details of respondents as regards the effects of ethno-religious crisis on students' socialization. reveals that, 22.7% of the respondents agreed that, ethno religious crisis limit students' socialization, does not affects their socialization and aid their socialization. 21.3% also agreed while 32.3% disagreed and 23.7% strongly disagreed as well which mean that, ethno religious crisis limits students' socialization, affects their socialization process and also does not aid their socialization in any way. Thus, it obvious that, ethno religious crisis affects students in all sphere of social life.

Table2: To what extent does ethno religious crisis affectsLibrary and Information Science students' academic achievement in University of Jos?

SN ITEM	SA	A	D	SD	Total
Ethno religious crisis reduces students Performance	42	39	11	8	100
Crisis affects students' concentration in their academic activities	44	41	6	9	100
Ethno religious crisis distorts students Learning process	37	46	12	5	100
Total	**123**	**126**	**29**	**22**	**300**
Percentage	**41**	**42**	**9.7**	**7.3**	**100**

Table 2 shows that 41%, strongly agreed that, ethno religious crisis reduce students' performance; and equally distort students learning process.42% of the respondents equally agreed while 9.7% disagreed and 7.3% strongly disagreed to the items. It can be deduced that, ethno religious crisis affects Library and Information Science students academic activities and achievement as revealed by the study.

Research Question Three: What are the ways of reducing the effects of ethno religious crisis on Library and Information Sciencestudents?

The responses shows suggestions on ways of reducing effects of ethno religious crisis on Library and Information Sciencestudents. 81% of the respondents recommended that, there should be inter-faith competition, religious education and religious tolerance. 19%. on the contrary did not make any meaninful suggestion. This shows that, sensitization, encouraging religious tolerance, and inter faith competitions will likely reduce the effects of ethno religious crisis on Library and Information Science students in University of Jos.

8. Conclusion

Based on the findings it could be concluded that ethno-religious crisis has negative impact on Library and information Science sudents in the university of Jos. Having examined the existence of ethno-religious crisis; review of such crisis and as well as the effects and implications of such crisis on on students of university of Jos, it will be pertinent to see ethnicity and religion as instruments of peace, harmony, human justice, equality, respect of human integrity, right of individuals and social integration, rather than instruments of disunity, conflicts and rivalry with the society.

9. Recommendations

This study reveals that Jos Plateau State has a long history of ethno-religious crisis. The conditions created by theses reoccurring crises has a lot of negative impact on students. Hence, the following recommendations are made:

- All religions in the country should exhibit the attitude of religious tolerance in dealing with people of other religion. This is very necessary for achieving religious peace and harmony university community and the state at large.
- The government should involve necessary legal and constitutional provisions to ensure social security and stability reign supreme in the state.
- The university management should ensure safety of studnets within and outside the school campuses as well as encourage interfaith activities.
- The government should alleviate poverty from Nigerian populace that is very necessary to reduce tension and ensure violence free behavior among the citizens.
- Stakeholders in the business of education should create employment opportunity for the teeming number of school leavers and graduates of tertiary institutions. This will go long way in reducing frustration and disillusionment which tend to breed tension and social instability among the citizens in the country.
- Barriers of all forms, suspicion, misunderstanding or wilful misinterpretations of others intention must give way for trust, frankness and fidelity in expressing the truth we know about our own religions belief.
- The working people and youth should not allow religion and ethnicity to be used to divide their ranks by deceitful and self-seeking members of the capitalist elites who are masquerading as religious puritans or political liberations or both.
- The state government must carefully monitor events and situations to avert situations that could lead to conflict through dialogue.
- Employment should be given to citizens on the platform of meritocracy thereby crippling all forms of god-fatherism that may lead to conflict.
- Getting power in to political offices should be on worth not ethnicity or religion.
- Education as often said is the right of every child therefore; it should gain high priority in terms of recruitment of qualitative staff, so as to eliminate the rate of illiteracy that may lead to destructive crisis.
- Religious leaders and tribal leaders must be encouraged to always preach dialogue and negotiation as ways of resolving conflicto
- There should be a reform of the current curriculum on religious study in Nigeria that would generate a cultural and orientation of multi-religiousity in our children.

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Between Austin's Speech Acts and Performative Utterances

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Abstract. This paper is an attempt to delineate Austin's theory of speech acts which specifies the conditions, under which certain speeches can constitute 'speech act'. The theory of speech acts constitutes what J.L. Austin puts forward in his work "How to do things with Words", detailing the conditions that must be met for a given speech act to be performed felicitously. In this case, failures of felicity may lead to: misfires or abuses; which may be because, the person uttering such a felicitous speech lacks the authority to do so or he is an imposter. Austin later came up with a more general theory of speech acts, which include Locutionary, Illocutionary and Perlocutionary Acts.

1. Introduction

The first philosopher of language to initiate discussion on speech acts and performative utterances into philosophy was J. L. Austin (1912 – 1960), during the course of his 1955 William James Lectures at Harvard University. During these Lectures, it was obvious that Austin never intended the contributions he made in his theory of speech acts to be taken as a theory of meaning or what Bernard Harrison later prefers to call "the constitutive Mechanisms of a natural Language" (Harrison, B.; 1979, 168). Austin was not simply making the distinctions he made in our ordinary idioms just for the fun of it. Rather, Austin's primary aim was to debunk the verificationist's assumption that the only meaningful sentences are those which express true and false statements as well as to dispel their mistaken view that if we are to regard any sentence as meaningful, then we must find some way of expressing it in the garb of descriptive statements, like, for instance, by taking promises to be statements expressing some kind of inner, mental state of commitment on the part of the promiser (Austin, J. L.;1962, Lecture 1). Against this, Austin launched a most powerful attack and pointed out that even grammatically indicative sentences are by no means always used in making statements; that their utterance may be proper otherwise than by being true; and 'infelicitous' in countless ways other than that of being false. He paid special attention to what he calls variously 'performative sentences', 'performative utterances', their varieties and peculiarities, that is, utterances always in the indicative mood, which have more of the character of action than statements, which are 'operative', by the making of which something is done.

Austin's theory of speech act is one of the main theories which attempt to identify the study of language as part of intentional action based on the fact that it is rule governed form of behavior and which tries to elucidate the rules in question. It is the objective of this paper to examine how Austin's philosophical understanding of performative verbs could serve as a theory of meaning that could do justice to the communicative and intentional aspects of language.

2. The Main Features of Performative Utterances

According to Austin, the main features of performative utterances are best explained by distinguishing them from such verbs which are mainly used to describe or to report state of affairs or something. For example, such verbs like:

- To write
- To work
- To eat or
- To look

These are verbs very frequently used to describe or to report that somebody is:

- Writing
- Working
- Eating or
- Looking at something.

All these verbs are frequently used in the first person progressive tense (see Paul Edwards: 1967, 5, 90) One can therefore give grammatically correct descriptive answers to such questions as: "what is it you are doing?", when one says for example:

- I am writing
- I am working
- I am eating or
- I am looking at something.

These answers will be either true or false depending, of course, on the fact of the situation at hand, that is, whether or not I am doing any one of these things mentioned above, at the time I answered the questions.

When we compare those verbs with these other set of verbs, like:

- To invite
- To promise
- To swear
- To apologize
- To guarantee
- To name
- To plead, etc.

We will discover that these later set of verbs are non-descriptive when in use in their present tense. If, for instance, one is in a law-court answering to some charges, he may say – "I swear I did not do it". In this context, the sentence does not describe or report that one is swearing, it is used instead to swear. The sentence does not describe or report the performance of some act, but rather it is used to perform an act, "I swear …". The sentence 'I swear …' has a performatory use and therefore, it is a performative utterance – within the context of use. The use of the sentence is his swearing. Utterances like these cannot be either true or false. Saying anyone of them constitutes performing some act or doing something. As performative utterances they are always in the first person present tense. Other sentences such as: "He invited" or "He was sworn-in", are not performative utterances. Very frequently too, the use of such sentences are meant to report that the people talked about either invited or was sworn-in. As reports therefore, they are either true or false. In proper contexts the person who says: "I swear…" is not saying anything either true or false.

Although such performative utterances can be neither true nor false, Austin says that they can be "infelicitous". According to Austin, infelicities can take the form of "misfires" or "abuses"; which go to show that the use of performative sentences does not always lead to the intended result, that is, to the performance of an act. If, for instance, Mr. Bello takes Miss Iyabo to the altar for marriage and says to her, "I do take you Miss Iyabo to be my lawful wedded wife", what results as an act of that performative utterance – "I do take … " will be a happy wedlock. But as for Mr. Bello's friend, who attempted, taking Mrs. Nathan equally to the Altar and says to her, "I do take you …", no marriage takes places, in which case, their marriage misfires because of the existence of a previous unannulled marriage involving Mrs. Nathan or it could be that their marriage was abused because the clergyman or the registrar who officiated at their wedding was an imposter. In this context, the right words were said but no marriage took place. Another situation may be the case where the conventions of speech – acting were abused; for instance, a promise was made in words, but because the promise was

made insincerely, it was, though still a promise, hollow and worthless.

3. Some Logical Distinction Between: "I shall do X" and "I promise to do X".

Earlier in a famous essay on "Other Minds" [1946], where he introduced this concept of performative utterances, Austin tries to contrast the use of the sentence, "I know" with the performative utterance, "I promise". In it, he holds that there is some logical distinction between saying: "I shall do X" and "I promise to do X". In saying that "I shall do X", I make known my intention; I inform others of my intention to do X. But in saying: "I promise to do X", something much different takes place. According to Austin, "A new plunge is taken", here; I have made a promise, which is like owing a debt. I have performed an act when compared with the earlier statement in which no act was performed but only disclosed my intention through the use of the sentence, "I shall do …"

A similar logical distinction is seen between the use of the sentence: "I feel absolutely certain …" or "I am fully convinced …", and saying: "I know …". Saying: "I feel absolutely certain …", may be seen as reporting the state of my psychological frame of mind. In that context, if my conviction proves to be wrong, I may be required to take the blame of being naïve, but not for having said something that is wrong, since I was in fact convinced for what I said. The story is different with the use of the sentence: "I know …" To say that I know something automatically, places me in a position of authority or being in possession. The sentence: "I know …" is not used to make a report or describe my psychological state. It has to be admitted here, that if what I claimed to know turns out not to be the case, then I have said something wrong. In that case I could not be said to know what I claimed to know. The use of the sentence: "I Know …" is in many ways similar to the use of performative utterance. By saying: "I know …", I give other people my word; I give them also my authority for asserting the truth of the proposition I claimed to know.

4. Modification of His Earlier Distinction between Performative and Constatives Utterances:

In his William James Lectures, (which later was published posthumously in 1962 under the title: ***How to do things with Words,***) Austin elaborates and modifies the earlier distinctions he made between performative utterances and utterances which he calls constatives, which are either true or false. Austin had at first supposed that performative utterances such as: "I promise to be there at 4, 00p. m." was a special case, that is, a case in which to say something was also to do something, that is again, to perform an act. He had thought that such cases could be contrasted with more ordinary cases of simple utterances, like the sentence that: "the cat is on the mat". But in the course of trying to make this contrast clearer and sharper, he came to the realization that while his original performative utterances were indeed special cases, they were not quite special in the way that he had supposed.

It was not that in those cases, to say something was also to do something, for this he now came to realize was true of every case of utterance; that is, that to say anything at all is always, not just sometimes, to do something, that is, to perform some "speech act". The difference now is that, in the cases he had earlier considered, it is made more explicit in the utterances what speech act it is that the speaker is performing. This, indeed, like we mentioned above, is a special feature of certain utterances. More commonly, it is not to be discerned from the words alone what one who might utter those words on any particular occasion would be doing therein. But whatever is said, some speech act is performed. So what Austin required from this realization onwards was a general theory of Speech acts.

5. Locutionary, Illocutionary and Perlocutionary Acts:

There are, according to Austin, three types of acts standardly performed whenever one uses language, namely; Locutionary, Illocutionary and Perlocutionary Acts. These three types of

acts are characterized by Austin in the following manner:

[a] A Locutionary Act is an act of saying something; and to perform an act of saying something in the full sense of saying something is further analyzed into the simultaneous performance of a Phonic act, a Phatic act, and a Rhetic act:

(i) A **Phonic** act is that act of uttering certain sounds, and what is uttered **a Phone .**

(ii) A **Phatic** act, according to Austin, is the act of uttering certain vocables or words, that is, sounds of certain types belonging to a certain vocabulary, in a certain construction, that is, again, conforming to and as conforming to a certain grammar, with a certain intonation and so on [Austin: 1962, 92ff].

(iii) A **Rhetic** act is the act of using the product of a phatic act, that is, a **Pheme** or its constituents with a certain more or less definite "reference", which altogether are equivalent to "meaning". Its product is a **Rheme.**

[b] Austin takes these three acts, that is, the Phonic act, the Phatic act, and the Rhetic act, as three aspects of the Locutionary act; that is, as the act of saying something in the full normal sense [Austin: 1962, 94]. When we say something, that is, when we are performing a Locutionary act, we still perform another sort of act, in this sense, we may be taken as fulfilling one or more communicative function(s): if, for instance, I say: "what is your name?" – I have performed a Locutionary act and I have also asked a question. So in performing a Locutionary act, we also succeed in performing such acts as asking questions, making promises, issuing warnings, making statements, expressing our intentions and so on. Acts of this nature were called by Austin, Illocutionary acts.

Generally, to perform a Locutionary act is also and ***eo ipso*** to perform an illocutionary act. Austin does not give us an explicit definition of illocutionary act. However, an illocutionary act may be taken as an act one simply performs in saying something, in contrast to an act of saying something. Also there are certain illocutionary acts which can be performed by non-verbal means, but even here, the illocutionary act is an act one performs in doing something. For instance, in warning someone, you may be doing so and at the same time waving a stick or throwing a tomato. However, not every act one performs in saying something is an illocutionary act. For example, in making a joke, something may be said but they are not illocutionary acts [Austin: 1962, 104f; 121].

(c) Every Locutionary utterance has an illocutionary force. Saying something with a given illocutionary force, is ***eo ipso*** to perform an illocutionary act. Such illocutionary acts have practical effects: for instance, an advice is taken, or the passing of sentence results in the man being sent to prison; the uttering of the words: "I do take …" of the marriage ceremony ties the nuptial knot of matrimony.

In bringing about these effects the speaker who performs the illocutionary act, of advising or pronouncing the sentence, also ***eo ipso*** performs what is called a Perlocutionary act; that is, he succeeds in convincing someone or in committing someone to jail. Generally, for any Locutionary utterance, besides having an illocutionary force, may have a Perlocutionary force, that is, the effect of an utterance upon the feelings, thoughts, or actions of the listeners or even of the speaker or of other persons. To affect, such feelings, thoughts or actions are to perform what we call a Perlocutionary act.

Philosophical interest in Performative verbs arose as we said at the beginning because they seem to offer counter-instance to the verificationist's thesis that the only meaningful sentences are those which express true or false statements. Performatives, indeed, were distinguished from descriptive statements, by the fact that they could neither be true nor false, but could only be felicitous or infelicitous. Now, the realization is that stating or asserting anything at all in a speech situation – is not just sometimes but always an illocutionary act, which also and ***eo ipso*** count as performances of the Perlocutionary act with practical effects.

6. Some New Trends towards a Theory of Meaning

Finally, Austin's discussion of Per formatives has been seen by some philosophers of Language to promise some new clues for looking at the theory of meaning, capable of doing justice to the communicative and intentional aspects of language. In this respect, they have tended to believe that perhaps the study of meaning ought simply to be regarded as co-extensive with the study of illocutionary acting. I do not here intend to discuss the developments in this area. This can be found in John Searle's book: ***Speech Acts***. (1970). Searle maintains that a study of the meaning of sentences is in principle not different from a study of speech acts (Searle: 1970: 18). They are the same study, he believes, since every meaningful sentence in virtue of its meaning can be used to perform any particular speech act or even certain range of speech acts. According to him, since in an appropriate context of utterance, every possible speech act can in principle be given an exact formation in a sentence or sentences, the study of the meaning of sentences and the study of speech acts are not two separate studies but one study from different perspectives.

Searle's assimilation of the study of meaning to the study of illocutionary acts definitely sets a new agenda for the theory of meaning. Austin on his part originally did not intend his work as a theory of meaning, but he made it clear about the necessity of not confusing sentence meanings and speech acts. According to him, "once we realize that what we have to study is not the sentence but the issuing of an utterance in a speech situation, there can hardly be any longer a possibility of not seeing that stating is performing an act" (Austin: 1962, 13)

But it must be admitted that Austin himself gave an occasion which seems to blur the distinction between stating and other kinds of illocutionary acts when he made the distinction between Per formatives and constatives which often slide towards truth or falsity (Austin: 1962; 141; cf., also: Harrison, B. 1979, 172). But in such Performative cases as stating estimates, findings and pronouncements, we do not look at their truth or falsehood; instead, we speak of their correctness or incorrectness.

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Part Three
Gender Studies

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Domestic Abuse (*Al-Adrãr*) towards Ijebu Muslim Women and Its Implications for Marital Stability and Sustainability in Ijebuland, Ogun State

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Abstract. Domestic abuse is a global phenomenon which transcends national, cultural, racial, class and religious boundaries. There are three dimensions of it- spousal (a combination of wife and husband abuse), child and elder abuse. Its acts include beating, stabbing, acid bath, outright killing, denial of sex, marital rape, denial of housekeeping allowance, cursing among others. Despite global and local efforts at preventing it through advocacy, law enactment and prosecution, the menace is on the increase. These acts often lead to marital instability in many Muslim homes, especially in Ijebuland. Therefore, this study seeks to identify the acts of domestic abuse (*Al-Adrãr* in Islamic terminology) being experienced by the Ijebu Muslim women, the reason(s) why they are victims of such acts, its implications for their marital stability and way(s) of curbing such societal menace in Ijebuland in particular, and the nation in general. The study adopts the descriptive research design of the survey type. Its target population consists of Ijebu Muslim women in Ijebuland out of which three hundred (300) constitute the sample of the study. A self-developed questionnaire is an instrument used for data collection. Of the 300 copies of the questionnaire administered at various *Juma'at* mosques, 283 copies were properly filled and returned and these were quantitatively analysed.

Keywords: Domestic Abuse, (*Al-Adrãr),* Ijebu Muslim women, Ijebuland

1. Introduction

Assault, battering, abuse, violence, *family violence*, and *domestic violence*, are the terms that attract different definitions according to the context in which they are used. The term *violence* most often refers to all forms of physical aggression, while the term *abuse* refers to those physical and non-physical acts that cause physical and emotional injuries (Stordeur and Stille, 1989). Josolyne (2011:6) submits that 'the well-known term, *domestic violence*, is used by the United Kingdom Government as an official umbrella term for partner abuse, family abuse and child abuse". He argues further that, despite the fact that the term is used in official documents such as the Home Office British Crime Survey (HOBCS), it is not defined in legal contexts for it came as a consensus without consideration for legal implications. The implication of this, as reflected in the criminal legislation, is that only crimes of physical domestic violence or threat will be prosecuted under section 47 of the offences against the British Person Act, 1861. In other words, cases of emotional or psychological abuse that do not include physical contact are not punishable by Law. Interestingly, Josolyne (2011) explains further that the same Home Offices of the United Kingdom Government later noticed this great omission and then re-defined or modified domestic abuse to mean 'any incident of threatening behaviour, violence or abuse (psychological, physical, sexual, financial or

emotional) between adults who are or have been intimate partners or family members, regardless of gender or sexuality'.

Having reviewed various definitions and usages of the terms *abuse* and *violence*, this work considers the term *domestic abuse* more appropriate for it covers both physical and non-physical (emotional/psychological and economic) acts that cause physical and emotional injuries. It is on this note that this study defines domestic abuse as all forms of abusive acts physical and non-physical (but injurious) perpetrated within the family unit or by an individual family member against another (i.e husband to wife/wives and vice-versa, parents to children or children to elders, including maltreatment of domestic workers by their employers and vice-versa).

Several efforts had been made by various governments internationally and nationally to prevent the menace of domestic abuse globally and locally. Such efforts include Declaration of the Elimination of Violence Against Women adopted by the UN General Assembly in 1993, the 1979 Beijing Convention on Elimination of All Forms of Discrimination Against Women (CEDAW), among many others (Abayomi and Olabode, 2013). Also, some Nigerian States like Ebonyi, Jigawa, Cross Rivers, and Lagos States have enacted domestic abuse laws that prohibit and criminalise acts of domestic abuse while some other states (Enugu, Edo, Bayelsa, Delta, and Ogun) have also passed laws against female genital mutilation (Abayomi and Olabode, 2013) . In addition to that is the 2015'Violence against Persons Prohibition Bill' by the Federal Government, which prohibits female circumcision or genital mutilation, forceful ejection from home and harmful widowhood practices, abandonment of spouse, children and other dependents without sustenance, battery and harmful traditional practices, economic abuse, forced isolation and separation from family and friends, substance attack, depriving persons of their liberty, incest, indecent exposure, among others. (The Vanguard, May 2015:1).

Despite all the above-mentioned efforts, rather than incidences of domestic abuse being reduced, it is on the increase. This necessitates its study from the Islamic perspective with particular reference to acts of domestic abuse (*Al-Adrar* in Islamic terminology) towards Ijebu Muslim women in Ijebuland, Ogun State with the view to identifying those acts of domestic abuse being experienced by Ijebu Muslim women, its causes and implications for their marital stability and sustainability and to suggest Islamic ways of curbing this societal menace in Ijebuland in particular, and the nation in general

2. Domestic Abuse in Human History

Domestic abuse is a global issue that transcends national, cultural, racial and class boundaries. It is a menace that is deeply rooted in the society and has claimed the lives of many women, children, elders and men across the globe (Olabode and Abayomi, 2013). Domestic abuse has three dimensions spousal abuse (i.e husband or wife abuse), child abuse and elder abuse. Its effects on the victims could be physical, psychological or emotional, economic and spiritual (Adeniji, 2009). In the United States of America, each year, women are said to experience about 4.8 million intimate partner-related physical assaults and rapes while men are victims of about 2.9 million partner-related physical assaults. In Africa, domestic abuse is prevalent, justified and condoned in some culture (Olabode and Abayomi, 2013). In Ghana for instance, spousal assault tops the list of domestic abuse (Osam, 2007). Also in Nigeria, beating of wives and children is widely sanctioned as a form of discipline (Olabode and Abayomi, 2013). Although it has been argued that the statistics of victims of domestic abuse in Nigeria are unclear, the fact remains that the menace of domestic abuse in Nigeria is a reality. Ajie(2011) for example, argues that five million members of the Nigerian womenfolk are molested yearly including septuagenarians and sometimes, older women are victims of various acts of domestic abuse.

Domestic abuse is termed to be a kind of gender-specific abuse for its victims are women, more often than not. It has been estimated that one in

every three women suffers domestic abuse from the hands of their husbands or those who claimed to love them (Adeyemo, 2011).Various acts have been identified by sociologists as being the causes of domestic abuse. For instance, Oladeji (2009) identifies factors such as economic, socio-cultural, religious, legal and political factors that make women to be vulnerable to domestic abuse generally in Africa and in Nigeria in particular. He argues that the patriarchal society reinforces women subjugation by men and the custom of the payment of bride price equally legalizes women subjugation by men for it symbolizes the sale of the girl, and ownership by her husband and family. The implication of this customary law, as he argues, is that a woman is regarded as the property of the man who is entitled to discipline her as he deems fit. Other causes of domestic abuse he identifies are addiction to alcohol and drug as well as lack of political will to implement international instruments that protect women's right.

Adeniji (2009) shares the same view but identifies other factors which include financial problems, illiteracy, ignorance of human/legal rights, women's attitudes such as refusing sex, nagging or challenging the man's behaviour (most especially when a man takes a second wife), disrespecting the husband's family, having too many engagements outside the home, paying too little attention to cleaning of the home or failure to prepare meals on time, being suspected of having sexual relationship outside marriage or being accused of witchcraft.

Erinosho (2004), in his opinion, attributes the incidence of domestic abuse to include failure on the part of wives to be submissive to their husbands, sexual misconduct by the wife, husband's inability to meet normal social responsibilities, interference by in-laws, conflict between work and the domestic roles of women, religious conflict and flirtation by male partners with other women or taking more wives.

For Aina (2004), the major factor that could be responsible for incidences of domestic abuse is the structural relationships of power domination and privilege that exist between men and women in different socio-cultural contexts. He stresses further that poverty, cultural background, socio-economic status, education; occupation, and religion are among other factors that cause domestic abuse. Sanni, in his own submission, identifies the causes of domestic abuse to include attempt by one partner to control and dominate the other due to self-esteem, extreme jealousy, inability to regulate anger, inferiority complex, arranged marriage, indiscriminate practice of polygamy, social and economic incompatibility, religious and cultural incompatibility, sexual incompatibility, infertility, infidelity etc. Lawal (2004), in his findings, submits that causes of domestic abuse include lack of care by couples, parents and children, barrenness, starving and poor dishes preparation for the husband, problem with in-laws and friends, infidelity on the part of either of the spouses, long periods of abandonment, superstition, and use of charm e.t.c.

Abayomi and Olabode (2013) argue that causes of domestic abuse include cultural and societal factors, dependence on the husband for sustainability, political factors, religion, addiction to drug and alcohol, gender-insensitive criminal justice system, ethnic factor, low level of education, among many others. Omorogbe, Obetoh and Odion (2010) in their findings conclude that, causes of domestic abuse include revelation of concealed pre-marital history, wives' attitude towards in-laws, infidelity, mismanagement of spouses' income, dispute on number and sex of children, participation of spouse in politics e.t.c.

The study adopts the descriptive research design of the survey type. Its target population consists of Ijebu Muslim women in Ijebuland from which 300 respondents have been selected as the sample of the study. A self-developed questionnaire is the instrument use for data collection. It selects a total of fifty (50) participants from each of the six (6) Local Government Areas in Ijebuland which are Ijebu North, Ijebu North-East, Ijebu East, Ijebu Ode, Odogbolu and Ogun Waterside. Of the 300 copies of the questionnaire administered at various *Juma'at* mosques, 283 copies which were properly filled and returned were quantitatively analysed using the percentage statistical analysis.

3. Results and Discussion of Findings

Question 1: What constitute acts of Domestic Abuse in Ijebu Muslim Families?

Table 1: Acts of Domestic Abuse in Ijebu Muslim Families

VAR. No.	Variables Descriptions	Agreed	Disagreed
Q1i	Beating/battering constitutes act of domestic abuse in Ijebu Muslim Families.	227(80.2%)	56(9.8%)
Q1ii	Using insulting words constitutes act of domestic abuse in Ijebu Muslim Families.	237(83.8%)	46(16.2%)
Q1iii	Cursing constitutes act of domestic abuse in Ijebu Muslim Families.	187(66.1%)	96(33.9%)
Q1iv	Husband denying wife/wives financial support is an act of domestic abuse in Ijebu Muslim Families.	233(82.2%)	50(17.8%)
Q1v	Partiality among wives constitutes an act of domestic abuse in Ijebu Muslim Families.	236(83.3%)	47(16.7%)

Source: *Field Survey, 2019.*

Majority of the respondents, 227 (80.2%) are of the opinion that beating/battering from their husbands or in-laws while 56 (9.8%) of the respondents disagreed. Also, 237 (83.8%) of the respondents submitted that the use of insulting words by husbands and in-laws constitutes acts of *Al-Adrār* (domestic abuse) towards Ijebu Muslim women while 46 (16.2%) of the respondents disagreed. In the same vein, 187 (66.1%) of the respondents agreed that cursing constitutes an act of *Al-Adrār* (domestic abuse) while 96 (33.9%) of the respondents disagreed. These findings corroborate the earlier submission by Lawal (2004), Abdulahi(2001), Omorogbe and Odion (2010) who all identify wife's battering, cursing and blackmailing, slandering, raining abuse on spouses' parents and families as being among causes of domestic abuse. These acts are totally prohibited in Islam. The Almighty Allah in Qur'an 49:11 condemns believers ridiculing one another, abusing, cursing or passing insulting words at one another for these are attitudes which are capable of creating rancour, not only among family members but also in the larger society. It is an evil practice when spouses address each other in an insulting manner. Children in such relationships will also be morally corrupt. The Prophet Muhammad (S.A.A.S) also attests to the negative effects of these acts as he said 'he who attacks, curses, scolds, spreads obscenity and uses foul language is not a true believer' (The Islamic Charter on family 2007: 296-297). In another related Hadith, Aishah (R.T.A) reported that Prophet (S.A.A.S) said, 'O A'ishah, Allah does not love obscenity and those who use foul language' (Islamic Charter on Family, 296-297)

However, despite all these moral injunctions in the Holy Qur'an and *Sunnah*, there are still numerous cases of wife battering even among Muslim couples. There are husbands who take delight in beating and punching their wives over little misunderstanding. These attitudes cause disintegration in so many Muslim and non-Muslims homes. This could be attributed to the ignorance of those Muslims about Allah's injunctions or their unwillingness to obey Allah's commandments. An empirical example is a matrimonial dispute case brought before the Nigeria Supreme Council for Islamic Affairs (NSCIA), Ogun State, Ijebu Ode seeking for dissolution of marriage. One Muslim woman (the complainant) accused her husband who also happened to be a Muslim (respondent) before the Council that he was of the habit of beating her for no reason. She also complained that he had failed to take good care of her and the children financially and educationally. She portrayed him as an adulterer who went to the extent of fornicating in their matrimonial home. Added to these was his inability to take care of her in terms of feeding, comfortable shelter and proper medical attention. Above all, she described him to be a syncretic Muslim. She then asked for the dissolution of their marriage. The husband in his response declared all the accusations leveled against him by his wife as lies and also described her to be an obstacle to his life. He also asked for the dissolution of the

marriage which the council granted after thorough consideration of the case (Nigeria Supreme Council for Islamic Affairs Report, Ogun State, 2014).

Majority of the respondents, 233 (82.2%) agreed that they are often being denied financial supports by their husbands while 50 (17.8%) disagreed. This kind of attitude, they said, has not only thrown the affected Muslim women into untold hardship, the children have equally been made to suffer from their mothers' misconducts. The finding also confirms the reality of similar cases brought before the Alternative Dispute Resolution (ADR) unit of Justice Development and Peace Commission (JDPC) sitting in Ijebu-Ode, Ogun State. A Muslim woman complained before the panel that her husband had failed in discharging his financial responsibilities towards her and her children. However, the Panel was able to settle the dispute between them amicably and the husband promised to pay the arrears of his children's school fees. He also pledged to give #3,000 (three thousand naira only) as weekly allowance, and provide better accommodation for his family (Alternative Dispute Resolution meeting 9/4/2015).

Islam's position on *Nafaqah* (maintenance) is that the husband must be responsible for the up-keep of his wife. This, according to the Almighty Allah, makes them to be in charge of their wives. In other words, any husband that fails in discharging his financial responsibilities is not a responsible husband. Allah says in Qur'an 4:34: 'Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other and because they support them from their means'. Furthermore, Allahs says in Qur'an 2:233 'Upon the father is the mothers' provision and their clothing according to what is acceptable…'

Majority of the respondents, 236 (83.3%) agreed that partiality among wives is an act of *Al-Adrār* (domestic abuse) often experienced by many Ijebu Muslim women. This agrees with the Islamic principle of equity among wives mentioned in Qur'an 4:129 which attests to the fact that justice among wives may not be humanly possible but one must be able to deal equitably among them and be impartial. Abandoning one wife and inclining to the other(s) is an act of *Al-Adrār* (domestic abuse). Whoever does that is inviting the wrath of Allah not only in this world but also in the hereafter. This is clearly stated in the Hadith reported on the authority of Abu Hurairah (R.T.A):

That Allah's Messenger (S.A.A.S) said, whosoever has two wives, inclining to either of them against the other will come on the day of Resurrection while one of his sides is fallen". (Ansari, 2003: 181)

The generality of Muslim Jurists (i.e four Islamic schools of thought) agree that the husband must deal equitably among his wives in terms of feeding, clothing and sheltering, according to his means. They equally have consensus opinion on the fact that the background of each wife would determine what and what they need. Furthermore, scholars agree that it is not humanly possible to have equal love and equal sexual performance among wives (Al-Juzaery, 1989: 238-241). This agrees with the submission of the Prophet (S.A.A.S) when he declared his incapacitation to share equal love among his wives and then supplicated to the Almighty Allah to pardon him for that. There are cases of a husband accommodating two or three wives in a single room and having conjugal relations with one even in the presence of other wives and his children. This kind of attitude is totally un-Islamic and is a way of inflicting hardship on such wives and their children.

Question 2: What are the causes of Domestic Abuse among Ijebu Muslims?

Table 2: Causes of Domestic Abuse among Ijebu Muslims

VAR. No.	Description of Variables	Agreed	Disagreed
Q2i	Noncompliance with the Islamic Laws on marriage could ignite domestic abuse in Ijebu Muslim families.	235(83%)	48(17%)
Q2ii	Religious difference among Ijebu Muslim couples could lead to domestic abuse.	219(77.4)	64(22.6%)
Q2iii	Later discovery of problems associated with genotype among Ijebu Muslim couples could result into domestic abuse.	224(79.2%)	59(20.8%)
Q2iv	Communication gap between Ijebu Muslim couples could engender domestic abuse.	257(90.8%)	26(9.2%)
Q2v	Problem of barrenness/childlessness among couples can lead to domestic abuse in Ijebu Muslim families.	231(81.6%)	52(18.3%)
Q2vi	Infidelity among Muslim couples could cause domestic abuse in Ijebu Muslim families.	247(87.1%)	36(12.9%)
Q2vii	Alcoholism and drug addiction may cause domestic abuse in Ijebu Muslim families.	278(98.2%)	5(1.8%)

Source: *Field Survey, 2019.*

Results of the findings in Table 2 above show that majority of the respondents 235 (83%) agreed that noncompliance with the Islamic law on marriage often leads to domestic abuse *(Al-Adrār)* in Ijebu Muslim families. This opinion corresponds with the submission of Akanni (2009) on his discussion on cultural and civilisation challenges to Islamic marriages in southwestern Nigeria. He explains that adherence to Islamic marital laws will bring an end to the incessant problems of divorce and all forms of family or domestic abuse (*Al-Adrār*). In his view, the failure of Yoruba Muslims of South-western Nigeria to comply with the Islamic regulations on marriage has manifested in their belief that the introduction of a new religion is just an addition to their old cultural practice and not a substitution for it (Akanni, 2009). This reflects in the manner of contracting marriage among Yoruba Muslims, a situation in which marriages are contracted following the Yoruba culture, the European culture, western civilization, and the Islamic system at the same time. Furthermore, the negative effects of the Yoruba cultural practices on Islamic marriages are noticed in practices such as consultation of the Ifa oracle before getting married. This act in Islam is known as *Shirk* (polytheism). Islam teaches that whatever a Muslim wants to embark upon, he should consult his Creator, Allah through prayer known as *Istikhara* (special prayer for seeking divine guidance).

The effect of this on Islamic marriages is that many couples have been misled to marry against their choice and this has led to series of marital failure and *Al-Adrār* (domestic abuse). There are cases of tribal sentiments among Yoruba Muslims in Ogun State which will not allow, for instance, an Ijebu native to marry an Egba native, or a Remo woman to marry an Awori man. The modernity brought to marriage engagement among Ijebu Muslims, which include the practice of engaging middle women known as *Alága Ìjòkó* and *alága ìdúró* as deviations from the Islamic mode of conducting marriage impedes the officiating Imams in discharging their spiritual responsibilities by delivering sermons that address reasons for marriage in Islam, its objectives, rights and obligations of couple, mechanism for conflict resolution among couple and many more. Also, registration of marriage in the registry according to western patterns and exchange of rings as a symbol of a covenant between the couple that the husband will never marry another wife are all deviations from the Islamic Marital Law which allows limited polygamy (maximum of four wives) if there is need for it, and exchange of ring between the couple as a symbol of love rather than a symbol of covenant.

The results of the study also indicated that majority of the respondents 219 (77.4%) submitted that religious differences among couples (i.e a situation in which the husband is a Muslim and the wife is non-Muslim or vice-

versa) often cause *Al-Adrār* (domestic abuse) in Ijebu Muslim families, while 64 (22.6%) disagreed with the view. The reason for the majority submission can be justified by the rate at which difference in religion among couples causes marital conflict. Though it could be said that there is religious harmony among the Ijebu people as adherents of the two major religions (i.e Islam and Christianity) mutually relate with one another, it cannot be denied that there are several cases of religious conflict among couples, especially when they are adherents of different religions (i.e Islam and Christianity). Such conflict is much felt when both are devoted to their individual religions (Islam or Christianity). This kind of seriousness about one's religion ought to have guided the couple in their choice *abinito*.

Findings also revealed that majority of the respondents, 224 (79.2%) agreed that the discovery of problems associated with genotype after marriage, among couples could result in *Al-Adrār* (domestic abuse) in Ijebu Muslim families while 59 (20.8) of them disagreed. This opinion is the same as that of Omran(1992) who recommends pre-marital test as one of the ways of good family planning in Islam. He cites the prophetic tradition which advises Muslims to be selective of the women in whom they will deposit their sperms. One can infer from this prophetic submission that he recommends pre-marital medical test for prospective couples so as to ascertain if they are genetically compatible or not. One could attest to the fact that even in this age of modern technology, series of medical tips are given on the necessity of having pre-marital tests with regard to serious health-related diseases such as HIV/AIDS viruses, STD (Sexually Transmitted Diseases) such as Gonorrhea, Syphilis, Staphylococcus etc., and genotype incompatibility which will eventually result in a couple with the AS genotype giving birth to SS children. This will not only create problem for the couple who will give birth to children with abnormalities but is also an act of *Al-Adrār* (domestic abuse) towards the children of such homes.

Findings also showed that majority of the respondents-257 (90.8%) agreed that communication gap between Muslim couples could cause *Al-Adrār* (domestic abuse) in Ijebu Muslim families while 26 (9.2%) of the respondents disagreed with the view. This majority opinion is right in the sense that the husband and the wife are described by the Almighty Allah as garments to each other. Therefore, there is need for the body to have contact with the garment at all times. When there is a gap or vacuum between the two, the body becomes exposed to nakedness, shame, diseases etc. This is the similitude of the effect of ineffective communication between a couple. A Yoruba adage expresses the negativity of this attitude when it says: "*ọmọrí odó kìí gbé inú ilé kí ìyá rẹ̀ o gbé ìta"* (a mortal will be of no value when it is not with the pestle) (Delano, 1983:91). This Yoruba axiom is usually applied to describe the importance of effective communication between the husband and the wife for it will foster love, peace and tranquility between them and prevent suspicion of one by the other. From the Islamic perspective, couples are enjoined to live together and communicate together effectively. When there is true love, they hide nothing from each other. Therefore, the attitude of the husband abandoning his wife/wives in a place while he lives far away is not supported by Islam. Even when the husband deserts his wife's bed as a form of disciplinary action towards an erring wife as recommended by Islam, he is not to go out of the home. In other words, such disciplinary actions should be applied within the home they both live in.

Results of the study also indicated that majority of the respondents totaling 231 (81.6%) agreed that barrenness/childlessness can cause *Al-Adrār* (domestic abuse) in Ijebu Muslim families while 52 (18.3%) respondents disagreed. It is a known fact that Yoruba people attach great importance to child bearing to such an extent that a marriage without children is considered to have failed. This view is expressed in the Yoruba adage that says - *ọmọ niyi ọmọ ni dẹ, ọmọ nií wolé deni bí a kò bá sí mọ́* (having a child is valuable and precious for one's child succeeds one when one is no more) (Delano, 1983:102). Because of the importance of child bearing to the Yoruba, the groom in an infertile marriage is always

encouraged by his family to take another wife who will bear him children.

Contrarily, Islam teaches that it is Allah who gives male or female children to whoever He wills and He renders whoever He wishes barren. Allah says in Q42:49-50:
To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female upon whom He wills, and bestows male upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able (to do all things).

However, it is important to note that Islam also values a marriage blessed with children. In an Apostolic tradition Muslims are advised to marry women who would bear them children (Omran, 1998). However, when child bearing is delayed or becomes impossible, Islam acknowledges it as part of God's plan except the delay is man-made such as one resulting from abortion etc. While hoping in God however, the husband is allowed to take another wife and the barren one remains in his custody as a loving wife. It is an act of *Al-Adrār* (domestic abuse) to chastise a woman for not having children as Islam allows such wife to seek divorce if she cannot cope with the situation.

Findings revealed that majority of the respondents-247 (87.1%) acknowledged that infidelity among Muslim couples could lead to *Al-Adrār* (domestic abuse) in Ijebu Muslim families while 36 (12.9%) of them disagreed with the opinion. This opinion of the majority is right when one observes the rate of infidelity in the society and its consequences as reported in court judgments. An example of this is the judgment of the Ogun State High Court, Ijebu-Igbo on the matrimonial dispute between a Muslim couple who had their marriage solemnised at the Marriage Registry of Ijebu North Local Government, Ijebu-Igbo, Ogun State on 2nd July, 2005. The husband accused his wife of infidelity as he saw her on the 14th of February, 2007 with another man at a hotel located in Lagos State. When the wife came home two hours later, the husband queried her movement but she replied him arrogantly as she told him that he did not have the right to monitor her movement. In her attempt to sneak out of her matrimonial home, she slipped and fell down from the two-storey building apartment in which they lived. She sustained injuries and was hospitalised. Eventually, the court ordered the dissolution of their marriage and granted the husband custody of the only child from the marriage (Ijebu-Igbo Judiciary Division, 2011, Suit No: HCB/03/2010).
Islam however warns against infidelity in marriage in al-Qur'an 17:32 which reads:
Do not come nearer to adultery for it is a shameful (deed) and an evil, opening the road (to other evils)

Going by this Qur'anic verse, it is evident that infidelity is an evil which opens door for other evils such as enmity between couples, hatred of the children in such relationship, as their father will doubt their paternity etc. which could engender acts of *Al-Adrār* (domestic abuse).

Findings also indicated that majority of the respondents-278 (98.2%) admitted that alcoholism or and drug addiction may ignite domestic abuse *(Al-Adrār*) while 5 (1.8%) of the respondents disagreed with the view. It is quite important to note that while alcoholism and drug addiction are not categorically prohibited in some religions and societies, Islam makes a categorical prohibition of any intoxicating substance. Islam does this in order to save the individuals and the community from the evils that may arise from the consumption of such harmful substances. The Holy Qur'an 5:90-91 attests to it. The Holy Prophet Muhammad (S.A.A.S) tagged drinking of any intoxicating substance as *Umm al-khabaith* (mother of all evils), and whoever consumes alcohol will not have his prayers for forty days acceptable before Almighty Allah and if he dies as a drunkard, he dies in the state of *kufr* (disbelief) (Doi, 1994:263).
Question 3: What are the Implications of Domestic Abuse for Marital Stability and Sustainability among Ijebu Muslim Families?

Table 3: The Implications of Domestic Abuse for Marital Stability and Sustainability among Ijebu Muslim Families

VAR. No.	Variable Descriptions	Agreed	Disagreed
Q3i	Incessant occurrence of Domestic Abuse could lead to divorce	252(88.9%)	31(11.1%)
Q3ii	The children brought up in a family experiencing domestic abuse have tendency of being violent	271(95.8%)	12(4.2%)
Q3iii	Domestic abuse can cause everlasting hatred and disunity among the two families (bride and groom)	229(80.9%)	54(19.1%)
Qiv	Domestic abuse can cause death of either of the spouse	269(94.9%)	14(5.1%)
Qv	Domestic abuse can cause permanent physical and emotional injuries on the victim	252(89%)	31(11%)

Source: *Field Survey, 2019.*

Findings also revealed that majority of the respondents, 252 (88.9%) agreed that incessant occurrence of domestic abuse (*Al-Adrār)* in a Muslim marriage can lead to divorce while 31(11.1%) of them disagreed. This view by the majority could be justified by the press release the by President, Abeokuta Customary Court Grade 1 sitting in Ake, Ogun State, Mrs Christiana Olaleye who submitted that her court had dissolved 266 marriages in 12 months (The Punch, March 17, 2011). Examples also abound in the cases already cited in this work. One fact worthy of note here is that the failure of the couple to address spousal disputes as laid down in Islam as well as the failure of the members of the family of the couple to play their roles as good arbiters as stated in the Holy Qur'an, account for why most cases of domestic abuse end up in marriage dissolution among Ijebu Muslims couples. The Yoruba adage says *Ìjáfara léwu* (i.e. a stitch in times saves nine) (Delano, 1983:122).

Result of the findings also revealed that majority of the respondents, 271 (95.8%) of the respondents submitted that children brought up in a family experiencing domestic abuse (*Al-Adrār)* have the tendency of being violent while 12 (4.2) of the respondents disagreed with it. This opinion is correct when one observes happenings in the contemporary Yoruba society, especially in Ijebuland. Majority of the criminals, hoodlums, and touts in the society are products of broken homes and homes with empty shell marriages. From the Islamic perspective, If Muslim parents could emulate Prophet Luqman (A.S) in impacting comprehensive moral teachings on monotheism, kindness to parents, accountability, importance of worship (*Solat*), enjoining what is good and forbidding what is bad, patience and perseverance, humility and respect for elders, moderation in walking and in speech as revealed in Qur'an (31:13-19), there will be peace and orderliness in the society.

Findings revealed that majority of the respondents, 229 (80.9%) agreed that domestic abuse (*Al-Adrār)* may cause an everlasting hatred among the two families of both the bride and the groom while 54 (19.1%) of the respondents disagreed. This opinion is right based on the fact that marriage is a union not only between two individuals (husband and wife) but also between two families. This explains why the two families must ensure that the couple co-exists peacefully as a Yoruba axiom says *irorun igi ni irorun eye* meaning "when a tree is comfortable with no wind blowing it, definitely, birds will dwell on it comfortably". When a couple lives in peace and tranquility, their in-laws would also have peace of mind. But when a couple's life is characterised by hatred, enmity, battering, chaos, the two families will also be at logger heads and an inter-family crisis will ensue. There are cases of spousal conflict that degenerated into in-laws fighting and beating one another. Some even went to the extent of instituting court cases against one another. Situations like these often cause everlasting hatred and disunity between the couple who may only keep an empty-shell marriage or seek divorce while both families may cease to be united.

Findings revealed that majority of the respondents 269 (94.9%) agreed that domestic abuse (*Al-Adrār)* can cause the death of either of the spouses (i.e through beating, battering, nagging, and throwing of sharp objects while14

(5.1%) of the respondents disagreed with the view. This opinion is right as cases of *Al-Adrār* reported on daily basis on the pages of the Nigerian dailies attest to this. There are numerous empirical cases of such to be cited, among which is the case of a 31-year-old man who was convicted for killing his wife (a banker), on 24th June, 2011. Justice Lateefat Okunnu of a Lagos High Court sitting in Ikeja sentenced the man to death having found him guilty of the murder charge pressed against him. According to the result of a five-and-a-half-hour postmortem examination on the corpse of the deceased on July 6, 2011, at least 76 wounds from stabbing were found on the corpse resulting from the use of tremendous force on the chest, heart, lungs, liver, diaphragm, hands and other parts of the deceased's body (short URL:*http://www.osundefender.org* accessed 22nd August, 2014).

Findings equally revealed that majority of the respondents, 252 (89%) agreed that domestic abuse (*Al-Adrār)* could cause permanent physical injury on either of the spouses while 31(11%) of them disagreed. This opinion is right with evidence of physical injury sustained by victims of domestic abuse. The example of this is the case of a 35-year-old housewife who had her face stitched 26 times as a result of battering by her husband, for taking a piece of fish from the pot to break her fast. (*http://leadership.ng/news/3825011/domestic-abuse-women-end-sight accessed 3rd September 2014*) .

4. Conclusion

The study has been able to establish that few of Ijebu Muslim women suffer domestic abuse by their husbands or in-laws. The major reasons for this include; noncompliance of many Muslim couples with Islamic regulations on marriage, economic situation of the country, influence of the Yoruba culture and western civilization on the lives of many Ijebu Muslim couples and the effects of drug abuse on the contemporary society.

5. Recommendations

The study offers specific recommendations based on the responses gathered through investigation.

Muslim couples should have better understanding of their responsibilities as husbands and wives as dictated by Islam before going into marriage. Couples' parents should have better understanding of the roles to play in the sustainability and stability of their children's marital life as laid down by Qur'an and *Sunnah* (prophetic traditions). Similarly, Muslim clerics should intensify efforts at organising pre-marital counselling for Muslim couples to educate them on their rights and responsibilities in Islam. Furthermore, every mosque and Islamic organisation should establish a Reconciliation Centre or a Domestic Abuse Centre for Muslim couples whose marriages are threatened due to one problem or another.

Finally, Government should approve the establishment of Islamic courts where Muslims' marital disputes will be settled according to the Qur'an and *Sunnah*.

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Bible and Women Identity in Post-Colonial Africa

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Abstract. The contemporary social and political contexts of the African continent are shaped by its multifaceted histories: pre-colonial, colonial, struggles for independence and post-colonial experiences. The church is not left out in all the stages; shaping and being shaped by these contexts and histories. In all these periods, women have struggled with the issue of identity crisis. One significant factor in African cultures is the way the culture ensures the dependence of women on men for their viability in the community; relationships are structured in such a way that without a man, a woman is handicapped. There has not been much significant change in the identity of women in pre-colonial and post-colonial periods. The study adopted the existential approach to biblical exegesis, using both the advocacy criticism and African Cultural hermeneutics to explore the experiences of women in the bible and post-colonial Africa. The truth is that the woman must define her being; come up with an identity grounded in God, define herself in terms of who she is as a person and not who the society says she is. This paper posits that women must renounce all false identities and discover their real identity as human beings created in the image of God.

Keywords: Women identities, Post-Colonial Africa, Culture, Bible

1. Introduction

Women identity refers to the question of their status and experience as human beings; it is about women's essence as females, in relation to their male counterparts. Identity is necessary for social interaction. "The search for an identity is usually a search for that lost, pure, true, real, genuine, original, authentic self, often situated within a process of elimination of all that is considered other, superfluous, fake, corrupted, or Westernized".

In Africa, the identity of women from time immemorial has been subsumed under the cloud of her male dominated culture. She beholds her image in the mirror of masculinity which has pervaded her own identity. The pre-colonial African woman was conditioned to see her identity in the light of cultural projection; which defines her identity in view of her functional role to her husband and males around her world. Her world revolves round the orbit of men; she laboured hard to get attention, significance and recognition.

The pre-colonial and colonial African women identity is defined in term of her role as a mother, wife within the wife-husband relationship. This is very similar to the identity of the woman in the Bible – woman, wife and mother. The woman's creation from Adam, his declaration that she is bone of his bone and flesh of his flesh, and consequently the derivation of her name from this reality affirm that the maxim "they will become one flesh" indicates woman's

lack of a separate legal identity, with all the legal and practical ramifications this implies. Woman is a synonym for wife, procreation and lactation. The functions fulfilled by a woman are necessarily linked to and derived from her being… in other words, there is a reciprocal effect between who she is and what she becomes by what role or function she performs. They have being defined by marital status, educational status, career status, kinship affiliation and so on. The beliefs and values embodied in the Bible and perpetuated by the Church have shaped perceptions of women in a way which must be continually challenged if significant social change is to come about, and if individual women are to have a more complete sense of their identity and their role.

In precolonial Africa, women in the indigenous African setting played important roles in many political realms of African cultures, such like Nubian women who sometimes rule Nubia as queens in their own right. Where women in precolonial Africa played significant economic roles within their societies, especially as traders, their involvement in such economic enterprises meant they could accumulate wealth and establish a notable degree of independence for themselves. Societies abound in precolonial Africa where women rode on the back of their economic fortune to political acceptance. Lord Lugard's view of the African woman as cited by Ogbu Kalu describes the status of women in some parts of Africa in the precolonial period:
She is ambitious, courageous, self-reliant, hard-working and independent…she claims full equality with the opposite sex and would seem indeed to be the dominant partner. The Women's Councils (approved and trusted by men) enact laws for the protection of the crops and enforce them by suitable penalties – including ridicule.

Kalu argued that in the colonial era, incidents of women's rebellion against the colonial change agents surprised the assumptions of docile, suppressed womenfolk. However, colonialism marginalized women and this left them with limited skills in both the public and private sectors. Patriarchal religions were used as a tool in the oppression of women.

Dube (2011) explained that African women were not allowed to speak for themselves during the colonial era; thus, when the national liberation were won, women then have no voice and their gender empowerment battle had barely begun. 'African post-colonial feminism' quest as an acknowledgment which situates most African women in a situation of juggling with several issues; where seeking balance becomes a strategy for survival and resistance; attempts to reclaim the women pre-colonial social space of power, affirming the African culture but rejecting oppressive practices posed by the western and African cultures; thus liberation and resistance comes in. Ladele posits; 'the complexity of tensions and conflicts that have etched themselves into the psyche of the colonized and which continue to emerge from that experience permeates post-colonialism'.

The post-colonial era came with a quest for the true meaning and identity of women in Africa. The rise of industrial and technological development after the colonial period called for a redefinition of the identity of women. Her struggle to find her identity in the social and economic spheres of life has made her lost her identity, to some extent, in terms of her role as mother, wife in wife-husband relationship. This has led to women identity crises in African post-colonial society.

2. African culture and Women Identities

Africa is rich in culture; this culture differs from one tribe to the other. Culture in Africa stands as a means of identity and it is a variegated phenomenon with a broader range of application and meaning. Africa culture seems to pose a threat to women as their identity seems subsumed under men. Traditionally, in Africa, women identity is often view in her tie to man. This tie is clearly reflected from the cyclic of identification from birth to death in Africa. At birth, she is identified with the name of her father; later the man gives these rights of identification to another man by means of marriage and she continue in this trend of tie till her death. African women are basically identified in relation to their male counterparts. This is caused by patrilineal nature of African

societies. Gray described patriarchy as a culture that is slanted so that men are valued a lot and women are valued less, or in which man's prestige is up and women's prestige is down. Aina furthers the point earlier made by Gray when he argues that patriarchy is:
a system of social stratification and differentiation on the basis of sex which provides material advantages to males while simultaneously placing severe constraints on the roles and activities of the females.

Among the Yoruba, women are treated with inferiority notion right from birth. Olabode affirms this in his comments this way:
Immediately a child is born, the question that will be posed will centre on sex, not minding the health of the mother. If the baby is a female, the mother will be scolded and treated as lazy; a good for nothing woman. On the other hand if the child is a male, praise will be showered on the mother, not considering the fact that biology has shown that it is the father who determines the sex of an offspring.

Akintunde believes that African culture has revealed a long tale of discrimination and injustice to women as there has not been equity in the opportunity, dignity and power between men and women. She buttressed this position as she showed that there are several aspects of the African culture, which restrict them from attaining equal status with men. A typical example of this was pointed out by Oduyoye who commented that African culture is replete with language that enables the community to diminish the humanity of women.

An example is the Yoruba axiom, *Oko ni ori aya* which is translated as the husband, that is, the man, is the head of the wife, the woman. This implies that, the man is to lead while the woman is to follow. Another example is *Omo to dara ni ti baba, eyi to ko dara niti iya*, this means, a well behaved child belongs to the father while the notorious child belongs to the mother. Everything that is referred to as bad in the family is associated with the woman while the good is for the man.

3. Pre-colonial and Colonial views of African Womanhood

Before the British colonial time in Africa, women take a cognitive place in the African society. They share in the economic and political life of the society. Although the precolonial African woman is susceptible to man's dominion yet significant role are played by women in religious court, political life and economic development of the society. Akintan notes that '… women play an important role in king making and some occupy important positions in the highest legislative council among the Yoruba-the *Ogboni*. A woman occupies the position of *Erelu*. This position is so important that without the *Erelu* nothing or no tangible decision can be made by the upper legislative council of the Yoruba society. Also in addition to this, Akintan (2012) cited another powerful position for women among the Yoruba leadership cadre which is *Iyalode*. She noted that *Iyalode* is a powerful political figure who fights the cause of women in Yoruba society. Notable among such figures in Yorubaland is Madam Efunroye Tinubu and Efunsetan Aniwura. *Iyaloja* is an economic leadership role by women in Yorubaland; this position controls the economic fortunes of the women.

Marginalization of women is well at home in Africa yet there are considerable breakout of women in leadership and religious role. Ogbomo explained that precolonial African women's access to power and authority depended on many factors, including the political system, class, kinship relations, marriage links, economic structures and economic opportunities. It also included women's ritual powers and the capacity and effectiveness of women's organisations. Women had to rely on kinship and marriage relations in order to gain access to power. Women who had achieved access to power and authority were invariably members of the royal family, and by implication, members of the privileged class; some were appointed chiefs on the basis of personal achievements while some others had access to power based on the existence of women's organisations.

The pre-colonial African woman control a very good sector of the societal economy amidst her trading, clothes making, cooking tools and selling of farm produce. The pre-colonial woman in Africa can even secure landed property but all this is swept under the authority of her husband who can do and undo with such property. Parpat however, notes that:
Whatever the state's ideology or level of economic development, women never control the ruling apparatus…women generally work in the worst paid, least skilled, most unsecured jobs. They exist on the economic margin of society, often surviving through back-breaking, poorly paid labour in the informal sector or casual labour.

Reviewing the gender-linked division of labour in the colonial period, numerous scholars have established that African women performed mostly domestic duties. Outside the household, in the realm of agriculture, women were primarily employed as workers, helping their husbands with food production and conservation. In contrast, and as sole owners of the family enterprise and related production factors, men enjoyed the full control of household assets and inherent production under that social division of labour. Inequality in the ownership and distribution of resources and sexual division of labour in agricultural production was widespread across Africa, irrespective of the colonial power.

Even when African women participated 'legitimately' in the colonial economy, they were attacked and punished for being economically independent on the premise that their financial autonomy is correlated with sexual immorality. For example, in Colonial Asante, unmarried women over the age of 15 were arrested by local chiefs between 1929 and 1933 for being single, and thereby, uncontrollable prostitutes. Allman contends that the unmarried women were arrested at a critical period when 'women were beginning to negotiate their own spaces within the colonial economy'. She argues that the arrests were really 'about the struggle for control over women's productive and reproductive labour'. Thus, rather than articulating the actual problem and concerns, the issues were transferred onto the women's bodies and consequently framed as a moral crisis.

During the colonial rule in Nigeria, women were seriously hindered from political participation in the society; women were the most marginalized, she was denied any leadership role especially in the political terrain. Traditionally, the focus is chiefly on man, and life revolves around him, his needs and interest. The place of women is understood in the context of man's identity. Culturally, leadership position is constantly viewed as masculine prerogative.

Awe (1989) appropriates the colonial disposition to women leadership in Africa when she remarks that, in political sphere, women lost even more than the men, as colonial officials denied them the opportunity which they had enjoyed to participate, if only to a certain degree in decision-making. Women are obviously side lined in political matters and leadership role.

Many scholars have argued that the colonial era reworked gender relations in African societies mainly to the detriment of women. Elkins explained that African women were at the receiving end with the fact that they were victims of rape from African and British guards. In Boserup's opinion; the complimentary roles of women to men no longer exist in Africa, but Africa's women subordination to men and gender inequality continues in various forms. Dube argues that colonialism is a relationship of domination and subordination of modern imperialism. Machakanja explained colonial influence as that which restricts the participation of women in the African social, economic and political affairs. Women thus had relatively or little opportunity to become involved in whatever they desired. In other words, Africa's contact with European colonialism ignites gender inequality in Africa. The marginalization of women in African colonial setting as a result of misunderstanding and misinterpretation of the gender relations complexities in Africa is plausible and logically contrary to the pre-colonial era.
The pre-colonial and Colonial African women identity remains what the culture of her society

defines it to be. The colonial and pre-colonial periods defined the identity of women as sexual object, property of her husband, labour machine, contributor that eats little, second class gender and a weak person. African women then live as they were orchestrated and fashioned by the society to see themselves. It was then considered an aberration in colonial Africa for women to be at the helm of affairs above men. Such women were considered rebels and persons who break social organogram. While the colonial era seems to have lightened the societal perspective on women, it only hardened it by reinforcing the limitation of women in political affairs and controlling of the societal economy.

4. The Bible and Women Identities

The Old Testament reflects a patriarchal mind set consistent with the dominant culture of the Ancient Near East, and as such, stories are told in ways that reflect a male mind set and concern[33]. Women are defined by their roles in the home, many of the great women are identified only in reference to the man – Sarah is Abraham's wife, Miriam is Moses' sister, Rachel is the wife of Jacob, Deborah is the wife of Lapidoth, Jael is the wife of Heber and so on. The story is similar in the New Testament, Anah the daughter of Phanuel, Elizabeth, wife of Zacharias was one of the daughters of Aaron, Jesus healed Peter's mother- in-law, and so on. Yahweh is the God of the *fathers*, the patriarchs, making God and the divine blessings appear patriarchal and androcentric. Men often have centre stage, with women in the periphery. Cullen rightly observes that a total of 1,426 names are mentioned in the Hebrew Scripture, 1,315 are men and 111 are women[34]. Some texts appear to be patently misogynistic, treating women as inferior to men. It seems impossible not to conclude that the Bible is written by men, about men, and for men.

King observes that while the image of God the father may convey useful ideas about the nature of God's relationship to humanity, it has come to stand for the 'reality' of a male Godhead which justifies the division of the human race into a first and second sex. Constructing alternatives to the myth of God the father represents a challenge not only to sexism but to a value system based on domination and power.

Through the Scripture, men have constructed not only divinities, but women. Their 'divinely-inspired' texts have provided the ideological justification for women's cultural and social roles; since the central power in any ideological system names those who are its objects; in patriarchal societies men name women, but are not themselves named[37]. Woman, like history, has been a text to be written and interpreted by man. In turn, women are induced by education, by ideological structures, by language itself, to internalize the terms in which they are named and accept it in silence as truth. In this lies the basis of their oppression.

In contrast to this assertion however, Pokrifka[38] proposes that a grand narrative approach can help to understand the Bible as authoritative and redemptive for both women and men. He opines that when the Bible is read with the lens of a grand narrative one will conclude that the biblical account is concerned with restoration and redemption of both gender rather than man alone. One of the goals of grand narrative hermeneutic approach is to restore and redeem injustice against women and break the back of patriarchy. Pokrifka grand narrative approach suggests that both male and female are paramount in the biblical narrative hence, biblical account is male and female narrative. The redemption story is not only to redeem male and female but to also give a lucid picture of the identity of both genders in relationship to the grand plan of God. While the Edenic catastrophe cause a distortion in the identity of both gender, extreme domination of male can be linked to the Edenic fall. Hence, the redemption and restoration story is identity inclusive.

The Bible narrative pictures identity of women under two categories of which both make a single womanhood. First, we can pinpoint those whose identities are revealed in tie to male or patriarchy. This set of individual woman's identity is based on the traditional function of woman as a wife and mother in wife-husband relationship. Their role is complementary to that of their male counterpart as recorded in the scripture. Second, are the ones whose identity is

revealed in relation to social life and civic responsibilities. They have interface with social life and hold their household identity. They ascend to prominent social seat and gain social recognition. This paper draws this dual representation of woman identity in the biblical narratives as both a woman with household role and a person in her own right. Hence, the biblical portrait of woman when considered holistically reveals womanhood with personal identity and household identity.

The first woman mentioned in the Bible is Eve, before the fall she represents the ideal of womanhood. Her identity is tied to the man, her identity finds expression in the mandate given to the man to tend and watch the garden. Sarah is another woman whose identity finds expression in the calling of her man. She controls the affairs of the house and submitted to her husband. The other matriarchs follow the same trend. Their identity is seen in the role they played with their husband. Abigail was depicted as a woman of wisdom who by her wisdom saved her home and husband from the impending destruction. Naomi travelled with her husband to the land of the Moabite she played the role of mother throughout the account in the book of Ruth. The list is replete of women in the bible whose identity is clearly revealed in the role they performed within the household. This is one of the identities of women as revealed in the bible; as wife and mother within a household relationship with little affinity to the social life.

On the other hand, the Bible gives another view of women identity as tied to their civic and social right as persons. There are women in the biblical world who have their identity construct tied to their civic and social responsibility either in the religious circle or within the political terrain. The account of Deborah the wife of Lapidoth shows a woman whose identity is demonstrated as a person capable of receiving instructions from God and giving direction to the people of God in her capacity as a leader of the people of God. Though the bible called her the wife of Lapidoth, she is tied to a man yet she had her own identity. "A female prophet sits beneath her palm tree, judges Israel, summons the war leader Barak, provides military and tactical instructions, and accompanies the commander to battle. She publicly sings a lengthy victory song, relishing gory violence meted out to Canaanite enemies". Hence, one thing is deducible from Deborah's account that having social status for female is not inconsistent with being a woman.

The New Testament gives another perspective to the identity of woman within her society. The coming of Jesus and his ministry gives another perspective to woman identity. Jesus revealed the true identity of women when he referred to the woman who had a spirit of infirmity (Luke 13: 16) as a daughter of Abraham and the Hemorrhaging woman in Mark 5:34 as daughter - "And He said to her, Daughter your faith has made you whole". Jesus speaks not as a man to a woman, but as father to child. He identified with her and gave her a sense of belonging. She is a daughter, a very important personality having a special relationship with God[40]. Jesus called her mother, Mary, "woman" in John 2:4"Woman, what have I to do with thee?"

Barsotti points out that the vocative, "woman" is a term of respect and affection which signifies Jesus recognition of Mary's choice to believe and trust in His power. It is therefore an expression of a relationship of love and freedom between Jesus and Mary. It does signify that it is as a "woman" not as Jesus' mother, that she enters the community of faith where she can ask and obtain[41]. The woman who anointed Jesus at Bethany shall be remembered not as a wife of any man or a mother but for her acts of love and commitment to Christ; "Let her alone; why do you trouble her? She has done a beautiful thing to me … she has done what she could; she has anointed my body beforehand for burying. And truly I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her" (Mark 14:3-9). She acted on her spiritual insight and understanding despite the sharp criticism that came from the men at the table who did not understand her motive, she exemplified better than anyone else the dedication that all followers of Christ should have, her act was the expression of her deep devotion and profound love for the Master.

Usman argued that, the personhood of woman can be located in the Scriptures and the dignity of the African woman can be more appreciated from that perspective than mere traditional or cultural background. The witness of the Scriptures concerning the personhood of women is attested to by the generous nature and manner in which God pours out His Spirit on "all flesh"(Joel 2:28 – 29 cf acts 2: 1 – 18).

While some women are mentioned with their identity tie to their husband there is no reference to husband or children of some in relation to their identity. Lynn H. Cohick notes that:
It is not often noted, but many stories of women in the Bible make no mention of a husband or children. Although singleness was exceedingly rare in ancient Hebrew culture, no one knows if Miriam, Mary and Martha, or Mary Magdalene ever married. In a jarring break from the culture (and without diminishing the family), the New Testament anchors a woman's identity and purpose to her relationship with Jesus rather than to her parentage, her marital status, or her children.

In the New Testament the identity of a woman is tied to her relationship with Jesus. First, she finds her purpose in Christ and tied knot with Jesus. Child bearing no longer defines the identity of the New Testament woman. Her womanhood must find expression in her relationship with Jesus and impactful living within her society.

The biblical account on women gives a suitable basis to construct women identity under two umbrellas one, is the identity of woman as a wife and mother within the established home and upon this identity she lives to complement her husband and find her joy in sacrificing for her man. Two, biblical women attain social status where she asserts her uniqueness and her prowess gaining social recognition and yet this social status does not abrogate their identity as women. Hence, the holistic picture of woman identity is the combination of her identity within household relationship – wife, mother- with her identity as a person in her own capacity in relation to her intelligence and spirituality. One does not negate the other rather both need the other to make an ideal representation of woman identity.

5. Post-Colonial African Woman and Her Identity

Post colonialism ushers in different advancement for freedom and decongestion of certain mentality that has both element of colonialism and pre-colonialism. Post-colonialism clamour for redefinition of many issues and challenged some fundamental social order. Notable among such fundamental social order and norms is the question of the true identity of women in relation to her environment. Tyagi explained 'Postcolonial' as a term which suggests resistance to "colonial" power and its discourses that continue to shape various cultures, including those whose revolutions have overthrown formal ties to their colonial rulers. He further explained that postcolonial theory focuses on subverting the colonizer's discourse that attempts to distort the experience and realities, and inscribe inferiority on the colonized people in order to exercise total control. It is also concerned with the production of literature by colonized peoples that articulates their identity and reclaims their past in the face of that past's inevitable otherness[30].

The era of post-colonialism critically assesses what was and what should be and tried to make differences on such. In Africa, while many male scholars in the post colonial Africa focus on redefining and reasserting the identity of Africans, the African women joined in the effort too to complete such labour. This collaboration on restructuring the image and defining the identity of African has made the women wing of African scholarship to give new answer to what should be considered the identity of women in the post-colonial Africa.

Post-colonial African woman defines her identity in relation to her person as a human being and her civic roles in the society. Contrary to the conventional "Identity card" given to them by the society which persists for ages; women are now driving a new meaning of womanhood into social consciousness that women are not weak as the society predispose and should not be

reduced to sexual object alone. Post-colonial African woman defines her identity no longer in a cultural tie to her male counterpart but on her own self-sufficient, self-dependent and social status. True womanhood in the post-colonial era is demonstrated in women capacity for economic emancipation and political participation which was not attached to her before. The post-colonial African woman engages in rigorous studies, researches, and entrepreneurship just as men, face the same condition for success and still comply with her domestic role to some extent.

The African women are now asserting and affirming their identity as a gender with intellectual and economic capacities just like men. While they still bear in mind their traditional identity as wife and mother in a husband-wife relationship, they compete with male in their place of work and area of domination. During the colonial and pre-colonial era, a woman's life is tied to that of the man from birth to death, but there is a paradigm shift today whereby many successful women are breaking tie with men and are still socially relevant. Today, African woman in her quest to find her social identity claims both hills and mountains, crawls the desert and walks the plain, travels both on land and air with men to find and establish her social identity as a capable and intellectual being. Post-colonial women are paying whatever due in the social gender interaction to assert their identity in the post-colonial era.

There are many women today who have made it to the peak of their professions and some even have males as their subjects. This is a shift from the traditional social norm. They are head of departments, CEO of great companies, Professors in higher institutions, members of the parliament, Ministers, business tycoons and Technocrats. The post-colonial women presuppose that women identity is not only to be seen in her tie to man as subject but an independent gender with unique social identity different from men.

Post-Colonial African women are in the quest of asserting and affirming their identity in the male environment by competing with their counterpart on every stage in order to restore and establish honour and dignity of African womanhood contrary to the traditional belief that women are object of sex and belong to *both the kitchen and the other room*. The post-colonial African women did this under different scholarship umbrellas which are termed African womanism or Post-colonial African feminism that historicizes women's oppression and disempowerment in the continent by critically situating women's rights and discourses of gender equality within colonial histories. It also contests Eurocentric representations of women, current patriarchal systems of power and control on the continent as they relate to nationalism and culture[31].

African women today seek a new definition of their identity within the society. Post-colonial African woman's quest is to establish her image within the borders of her society and change the traditional understanding that has coloured her self-image as weak and subordinate object in the society. Vigorously she engages in the socio-economy of the nation, participate in leadership role and desire to be ranked among persons of financial substance. Women in today's Africa no longer want to be seen as a weak being whose existence is tied to the fate of man but a self-sufficient and an independent being. Relatively, there is no distinction between genders in job or function specifications as women vile for identification.

However, post-colonial woman finds herself in identity crises of what she thinks about herself and what the society thinks about her. Also, she has difficulty in marrying her external identity with her internal identity which are two but holistic identity. The basis for women identity crises can be traced to the dualistic functions of women. The identity crises of African women are fostered by both internal and external pressure. Suwondo (1981) elucidates the sources of this pressure as;

Being member of a country in regard to civil rights and politics; it includes fair deal to female labour force participation, also called as external function.

Being a mother in a family and wife in the husband-wife household, also called as internal function.

While the society still thinks of her in accordance with her traditional role and function as a wife-mother, she is affirming another aspect of her identity as a social person with social identity and roles. This civic identification then becomes a trap and stance by which she is labelled as a *career woman*, a derogatory term to subsume the holistic identity of women under the old carpet of patriarchy. The society has crises in putting together the two- side identities of women in the post-colonial era which has often resulted in family crises.

The desire and quest to affirm and assert her identity as a social person with civic right and responsibility has made most post-colonial women run into identity crises. Most women are torn between their identity as wife and a mother in a husband-wife relationship and their identity as persons with civic responsibility. Many of the women in the post-colonial Africa pursue social affirmation and assentation and neglect internal identification which is defined in their tie to man in wife-husband relationship.

6. Conclusion

The desire to reinstate the female into a valued role in society is presented not as the self-indulgent preoccupation of Western feminists, but as a global social imperative, which is also linked to Jesus's mission to fight for justice and help the poor. The identity of women in Africa has continued to be a subject of contention between what the norm in the society is and the shifting of such norm by women who continue to assert and affirm their identity not only within the wall of household relationship but also in every sphere of life, both at the peak of economic, politics or academics. The significant improvement in the education of postcolonial African women has helped a great deal in redefining the identity of women. An educated woman almost and always had more value and status in the eye of both her husband and the society. She is lifted to have more awareness, more opportunities, more choices and more confidence.

The bible gives a grand view of what woman identity is as it asserts and affirms her as a person and a human being in the society and her identity within her household. However, what makes African womanhood a true one is her ability to combine both her identity as a wife and mother with her identity as a person with civic responsibilities and social engagement without losing balance and lacking in one.

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Gender, Culture and Domestic Violence: Interrogating the Criminal and Penal Code in Nigeria

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Abstract. Domestic violence affects women as a gendered group across all racial, national, social and economic groups. The state of the world's population estimates that 33% of women worldwide suffer different forms of violence in different methods by various means. Domestic violence is not only an under reported crime; but when reported it is more often treated inconsequentially. Cultural rules or expectations of behaviour and norms within a cultural or social group can encourage violence. Cultural acceptance of violence either as a "normal" method of resolving conflict is a risk factor for all types of inter-personal violence. The Penal Code of Northern Nigeria Section 55 (1)(d) provides that an assault on a woman by her spouse is legal as much as that assault is for corrective purposes being that the woman is the said property of the man. The Criminal Code in Section 357 exempts husbands from spousal rape, while the Violence against Persons (Prohibition) Act (2015) seeks to eliminate violence in private and public life and to ensure maximum protection and effective remedies for victims. Clearly, there are contradictions in these acts. The paper intends to bring out this incongruencies and to advocate for a revision of the acts that unwittingly encourage the continued violence acts against Nigerian women.

Keywords: Penal Code, Criminal Code, Gender, Culture, Domestic Violence

1. Introduction

Women have suffered various forms of gender-induced violence from pre-colonial, colonial and post – colonial times. Civilisation and western education have not changed men's perception about women as someone deserving respect and dignity. In some quarters, women are still regarded as inferior. In Nigeria and Africa generally, women are considered as tools to be used by men. They are regarded as objects to be used for pleasure, temptation and elimination. Cultural violence against the woman and the female gender is a ubiquitous plague that has continually beleaguered societies in Nigeria, Africa and the world at large. Majority of women in Nigeria and Africa in general suffer one form of violence or another. Often, this violence takes physical or psychological forms also imbued with emotional violence which assumes a universal applicability and acceptance.

It is indeed disturbing; rather melancholic that women have unfortunately and helplessly come to accept these mistreatments as the norm rather than the exception. Most of these women are raised in the belief that their identity is subsumed or attached to the man's and that they can't have dignity of their own. This fallacious belief is rooted in most African cultures and the African women born and raised in these disquieting cultures know nothing other than the system and way of life they are used to. Thus, they are blind to the aberrations of these cultures. It is commonly argued in sociology that no culture is vice and none would promote evil

or antisocial behaviours. Certain cultures in Nigeria are repugnant to natural justice (Arisi and Oromareghake, 2011: 371-372).

Domestic violence is an act with the intent to cause grievous bodily harm on a spouse. This "grievous" bodily harm lies within the context of psychological, emotionally and physical injury. The method of violence can be all encompassing on the individual and can result into suicidal thoughts, depression or abandonment. This form has a negative impact on the children in that relationship. This paper is specific to culturally based gender violence on the Nigerian woman with specific emphasis on the role the penal and criminal codes have played out in such domestic conflicts.

2. Conceptualizing Culture

Declaring the onset of "a new phase in global history," Samuel Huntington defines "the fundamental sources of conflict" in the current world, not as economic or ideological in nature, but as "cultural." For Huntington, each civilization has a primordial cultural identity, so that the "major differences in political and economic development among civilizations are clearly rooted in their different cultures." He warns, "Culture and cultural identities. . . are shaping the patterns of cohesion, disintegration, and conflict in the post-Cold War world. . .. The rivalry of the superpowers is replaced by the clash of civilizations" (Huntington 1993, 22; 1996, 20, 28, 29). For Huntington, "culture" refers to the purported enduring values harboured by "highly integrated civilizations"- also sometimes confusingly termed "cultures." This understanding of culture as a specific group's primordial values or traits is untenable empirically. It ignores the historical conditions and relevant power relationships that give rise to political phenomena such as "democratization," ethnic conflicts, and contemporary radical Islamicist movements (Weeden, 2002;715).

The origin of the Latin word *cultura* is clear. It is a derivative of the verb colo (infinitive colere), meaning "to tend," "to cultivate," and "to till," among other things (Tucker, 1931). It can take objects such as *ager*, hence agricultura, whose literal meaning is "field tilling." Another possible object of the verb *colo* is animus ("character"). In that case, the expression would refer to the cultivation of the human character. Consequently, the Latin noun *cultura* can be associated with education and refinement. The etymological analysis of "culture" is quite uncontroversial. But in the field of anthropology, the situation is much more complex. Definitions of culture abound and range from very complex to very simple. For example, a complex definition was proposed by Kroeber and Parsons (1958): as "transmitted and created content and patterns of values, ideas, and other symbolic- meaningful systems as factors in the shaping of human behaviour" (p. 583). An even less easily comprehensible definition was provided by White (1959/2007): "By culture we mean an extrasomatic, temporal continuum of things and events dependent upon symboling" (p. 3). Often cited is also a definition by Kluckhohn (1951):

Culture consists in patterned ways of thinking, feeling and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artefacts ; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values. (p. 86, no. 5). Culture is shared mental software, "the collective programming of the mind that distinguishes the members of one group or category of people from another" (Hofstede, 2001). According to Jahoda (1984), "culture" is the most elusive term in the vocabulary of the social sciences and the number of books devoted to the topic would fill many library shelves. A practical solution was proposed by Segall (1984), who believed that it was not worth the effort to enhance the concept's clarity or attempt to articulate a universally acceptable definition. In his view, cultural analysts should abandon the struggle to conceptualize culture. Instead, they should "turn to the real business at hand," which is to "intensify the search for whatever ecological, sociological and cultural variables might link with established variations in human behaviour" (p. 154).

According to Brown (1991), "culture consists of the conventional patterns of thought, activity, and artefact that are passed on from generation to generation" Recent definitions [of culture] tend to distinguish more clearly between actual behaviour on the one hand, and the abstract values, beliefs, and perceptions of the world that lie behind that behaviour on the other. To put it another way, culture is not observable behaviour, but rather the values and beliefs that people use to interpret experience and generate behaviour, and that is reflected in their behaviour. (p. 30)

3. Conceptualizing Gender

Prior to the 1960s, gender referred primarily to what is coded in language as masculine or feminine. Gender has subsequently been variously theorized as personality traits and behaviours that are specifically associated either with women or men (for example women are caring ; men are aggressive), to any social construction having to do with the male-female distinction, including those which distinguish female bodies from male bodies; to being thought of as the existence of two different social groups `men' and `women' that are the product of unequal relationships (Alsop et al., 2002; Connell and Pearse, 2014). In this latter sense, gender is understood as a hierarchy that exists in society, where one group of people (men) have power and privilege over another group of people (women) (Delphy, 1993).

Gendered worlds are defined by borderlines. Not all of them are physical borders (as the invisible lines separating male space from female space) but normative borders, restrictions and rules, distinctions and definitions of male and female. An important part of the process of becoming man or woman is a process of getting acquainted with and learning to respect the boundaries of the respective worlds (Arnfred 1996:8) More recent postmodern approaches, associated with the work of Butler (2006; 2011) in particular, conceptualize gender as performance; where gender is understood as continuously produced through everyday practices and social interactions. We need to understand these theoretical changes around the concept of gender not only in a historical sense, but also in terms of cultural context. In other words, it is important that we ask whether gender as a concept translates in different countries and cultures in a manner that is analytically useful. we need to develop understandings of gender that allow us to theorize both cultural variation and historical changes in understanding gender and gender relations.

Any serious scholarship on the place of "gender" in African realities must of necessity raise questions about prevailing concepts and theoretical approaches. Feminists as one such group have used their newly acquired power in Western societies to turn what were formerly perceived as the private troubles of women into public issues. They have shown how women's personal troubles in the private sphere are in fact public issues constituted by the gender inequality of the social structure (Oyewumi: Nd)

In a gendered, male-headed two-parent household, the male head is conceived as the breadwinner and the female is associated with home and nurture). Gender distinctions are foundational to the establishment and functioning of this family type. Thus, gender is the fundamental organizing principle of the family, and gender distinctions are the primary source of hierarchy and oppression within the nuclear family. Marriage encapsulated and reproduced antagonistic relation of the two coherent social groups, men and women" (Haraway1991:138).

4. Conceptualizing Gender-Based Violence and Gender Justice

Gender-Based Violence: Gender-based violence is an occurrence deeply rooted in gender inequality, and remains one of the most notable human rights violations within all societies. Gender-based violence is violence directed against a person because of their gender. Both women and men experience gender-based violence but the majority of victims are women and girls. Gender-based violence and violence against women are terms that are often used interchangeably as it has been widely acknowledged that most gender-based violence

is inflicted on women and girls, by men. However, using the 'gender-based' aspect is important as it highlights the fact that many forms of violence against women are rooted in power inequalities between women and men (European Institute of Gender Equality (EIGE), N.d.-a).

The Istanbul Convention (Council of Europe, Convention on preventing and combating violence against women and domestic violence), is regarded as the benchmark for international legislation on tackling gender-based violence, frames gender-based violence and violence against women as a gendered act which is 'a violation of human rights and a form of discrimination against women'. Under the Istanbul Convention acts of gender-based violence are emphasized as resulting in 'physical, sexual, psychological or economic harm or suffering to women, including threats of such acts, coercion or random deprivation of liberty, whether occurring in public or in private life. Hence, it is the obligation of the state to fully address it in all its forms and to take measures to prevent violence against women, protect its victims and prosecute the perpetrators (Council of Europe, N.d.).

Gender Justice: Refers to the idea that men and women should be treated equally in social, economic and all other aspects of society, and not discriminated against on the basis of their gender. Also known as gender equality, gender justice is the state of equal ease of access to resources and opportunities irrespective of gender, including economic participation and decision-making: and the state of respecting different behaviours, ambitions and needs equally, regardless of gender (Benningfield, 2004).

Accordingly, world organizations have defined gender justice in terms of human rights, especially women's rights, and economic development. Hence, every woman and girl are eligible to live in dignity and in freedom, without any fear. Gender justice is essential for development, poverty reduction, and is central to attaining human progress, and this includes sharing of power and responsibility between women and men at home, in the workplace, and in the broader national and international communities (OXFAM, N.d).

5. The Nexus between Culture and Gender

The difficult task before gender scholars now is to develop the implications of this reconceptualization by identifying key components of the gender system and analysing the processes by which these components maintain or change the gender system (Chafetz 1999). To begin this task, we argue in this article that widely shared, hegemonic cultural beliefs about gender and their effects in what we call "social relational contexts" are among the core components that maintain and change the gender system. Social relational contexts comprise any situation in which individuals define themselves in relation to others in order to act. While these include interactional situations, social relational contexts include a considerably broader range of contexts than interaction alone, as we explain shortly. We outline a theoretical perspective that specifies the impact of gender beliefs in social relational contexts and analyses these processes as components of a multilevel gender system.

There are several prima facie reasons for suspecting that both cultural beliefs and social relational contexts play significant roles in the gender system. If gender is a system for constituting difference and organizing inequality on the basis of that difference, then the widely held cultural beliefs that define the distinguishing characteristics of men and women and how they are expected to behave clearly are a central component of that system. These are the core, defining cultural beliefs about gender that we refer to as "gender beliefs" in this article. Such cultural beliefs have long been studied as widely shared gender stereotypes (Eagly, Wood, and Diekman 2000). Considering these beliefs in the context of the gender system, however, suggests that they are considerably more than that as well. Widely held gender beliefs are in effect cultural rules or instructions for enacting the social structure of difference and inequality that we understand to be gender. A social structure, argued Sewell (1992), can be understood as jointly constituted by the cultural

rules or schemas by which it is enacted and the distributions of resources that result. Viewed this way, gender beliefs, as the cultural rules or schemas for enacting gender, are one of the twin pillars (along with resources) on which the gender system rests (Ridgeway and Correll 2000). It is only through the development of such defining cultural beliefs that a system of difference like gender or race becomes constructed as a distinct organizing principle of social relations (Ridgeway 2000).

Thus, while cultural beliefs about gender are indeed stereotypes, they have a substantially broader social significance than our common understanding of the phrase suggests. If cultural beliefs are an important component of the gender system, then social relational contexts—as the arenas where these beliefs or rules are in play—are likely to be important as well. Since social relational contexts include any context in which individuals define themselves in relation to others to comprehend the situation and act, everyday interaction, be it in person, on paper, or through the Internet, is a major source of social relational contexts. Yet as symbolic interactionists have. In general, contemporary stereotypes describe women as more communal and men as more agentic and instrumental (Eagly, Wood, and Diekman 2000). In addition to this horizontal dimension of difference, gender beliefs have a hierarchical dimension of status inequality. Men are viewed as more status worthy and competent overall and more competent at the things that "count most" (e.g., instrumental rationality). Women are seen as less competent in general but "nicer" and better at communal tasks even though these tasks themselves are less valued.

6. The Penal Code in Nigeria and Gender Based Violence: A Bundle of Contradictions

During the past century, despite tremendous developments in society, women are still not treated equally and are not given equal opportunities. They are still at the side lines of economic, political, religious, social and cultural rights. According to OXFAM (N.d.), almost 70 percent of the world's hungry are women. Women remain massively under-represented in democratic institutions globally; women represent less than 10 percent of parliaments in a third of the world countries. Gender equality outcomes in aid effectiveness are less prioritized overall. In post disaster and conflict settings, women often suffer from lack of security and are excluded from decision making processes in economic, social, and political spheres.

Domestic violence affects women as a gendered group across all racial, national, social and economic groups. The state of the world's population estimates that 33% of women worldwide suffer different forms of violence in different methods by various means. Domestic violence is not only an under reported crime; but when reported it is more often treated inconsequentially. Gender discrimination ranks amongst the most dominant types of social discrimination and occurs in every part of the world, with diverse manifestations that are peculiar to various localities. These disparities are largely due to cultural, economic, legal, political, and geographic location, as well as the religious norms which prevail in a given society (Inglehart and Norris, 2003). However, legal frameworks appear to play a more vital role in the cultural sphere, and may be only second to politics in the overall spheres of human interactions; it is deeply entrenched in peoples' practices and impacts the socioeconomic and political management of societies (Stump, 2008).

The account of women in Nigeria shows a narrative of unbelievable abuse, and discrimination. Women and girl's roles in the country could be labelled as neither one of total victimization or deprivation, nor of complete equality with their male counterpart. Though, the 1999 Constitution of Nigeria forbids discrimination on the basis of gender, the Penal and Criminal Codes continue to restrict women's rights. Dibie (2012), states that, the combination of federal system of government, and a tripartite system of religious laws, civil and customary laws make it very difficult to harmonize legislation and remove discriminatory measure against women in the country.

In Nigeria, accounts of gender-based violence are common place with unpleasant outcomes. The most regular acts of violence against women and girls in Nigeria include sexual harassment, physical violence, harmful traditional practices, emotional, psychological violence, socioeconomic violence and violence against non-combatant women in conflict conditions. In addition, women and girls experience violent acts in the household and within the family which could be habituated by legal, socio-cultural attitudes and traditions. According to a study commissioned by the Federal Ministry of Women Affairs and Social Development, Abuja, in collaboration with the United Nations Population Funds (UNPFA) Nigeria and the Norwegian Government revealed that 28% of Nigerian women between the ages of 25-29 have suffered a number of physical violence since the age of 15.

According to the Organization for Economic Co-operation and Development (OECD) report in (2010) Nigeria's women physical integrity is not sufficiently protected. Out of 36 states in the country, only nine states have a law in place that addresses violence against women. After almost seventy years since the country attained independence, its Penal Code still grants husbands permission to beat their wives, provided the violence does not result in serious injury. Further, the Nigeria's legal system is made of up of English common law, customary law, Islamic (Sharia) law and statutory law. Customary law is prevalent in the southern part whilst sharia law is widely made recourse in many of the states in the Northern states of Nigeria. Despite these legal systems, it is reported that domestic violence is common and affects one-fifth of couples (OECD, 2010).

Furthermore, a Nigeria Demographic and Health Survey (NDHS) (2008) result shows that more than two-fifths of women (43%) and almost one-third of men (30%) agree that a husband is justified in beating his wife for certain reasons. Going out without telling him and neglecting the children are the two most commonly cited justifications for wife beating among both women and men. The NDHS (2008) survey also shows that 28% of women age 15–49 have experienced physical violence since age 15. Another 15% of women in the country is the person most often committing the violence. Seven percent of women age 15–49 have never experienced sexual violence. Physical violence varies by women's background characteristics. Women in urban areas are more likely than their rural counterparts to report having experienced physical violence since age 15 (OECD, 2010). A greater proportion of women living in South-South zone (52%) have experienced physical violence compared to women in North East (20%) and North West (13%) zones respectively (NDHS, 2008). As a result, Nigerian women consider it "normal" to be beaten by their husbands.

Cultural rules or expectations of behaviour and norms within a cultural or social group can encourage violence. Cultural acceptance of violence either as a "normal" method of resolving conflict is a risk factor for all types of inter-personal violence. Unfortunately for women in the county, the major religions in Nigeria still preach male superiority and domination (Ako-Nai, 2013). This has been the state of women affairs since the attainment of independence. For example, under Islamic and civil law, married women have the right and access to property other than land. Civil law entitles women to have access to land (Ako-Nai, 2013). However, certain customary laws stipulate that only men have the right to own land. It is however a common practice for women to obtain land solely through marriage or family. The major area of discrimination is the customary law that denies women from any entitlement to household property or assets acquired by their husband. In particular, the Penal Code of Northern Nigeria Section 55 (1)(d) provides that an assault on a woman by her spouse is legal as much as that assault is for corrective purposes being that the woman is the said property of the man. The Criminal Code in Section 357 exempts husbands from spousal rape, while the Violence against Persons (Prohibition) Act (2015) seeks to eliminate violence in private and public life and to ensure maximum protection and effective remedies for victims.

The Nigerian Criminal Code Act of 1990:360 indicates that, "Any person who unlawfully and indecently assaults a woman or girl is guilty of a misdemeanour, and is liable to imprisonment for two years". As good as this may sound, there are some federal laws that allow gender-based violence, such as permitting husbands to "use physical means to chastise their wives, as long as it does not result in 'grievous harm', which is defined as loss of sight, hearing, speech, facial disfigurement or life-threatening injuries. Under Section 55 of the Penal Code (applicable in Northern Nigeria), men may engage in wife battery as long as it does not result in "excessive bodily injury". These legal provisions are indeed worrisome, as they do not only help to legalize gender-based violence but they have gone a long way to institutionalize them (Ayo-Aderele, 2013).

However, in a bid to address the lacuna in the Penal and Criminal Codes in the Nigerian legal system which promotes gender-based violence, a number of steps have been taken in recent times. For instance, the Prohibition Against Domestic Violence Law of Lagos, State Law No 15, 2007, was enacted as a response to the rising incidents of violence against women in Lagos State. The state of the legal system prior to the enactment of the Law was generally unfavourable to women who suffered beatings and abuse from their partners. The Criminal and Penal Codes provide for punishment for assault but most women would not consider taking their partners before the Law Courts. The enforcement agencies, such as the police, were not interested in pursuing cases of a 'domestic' nature when there were more 'serious' crimes such as robbery to deal with. The law prohibiting domestic violence is a mechanism to correct the inadequacies of the legal system by ensuring that victims of domestic violence are protected, the strict compliance of police officers in apprehending suspects, providing alternative orders such as interim protection orders and expanding the definition of the laws that constitute domestic violence (Repila, 2013).

Similarly, the Violence Against the Persons (Prohibition) (VAPP) bill was passed in the House of Representatives in 2013. According to Oxfam, the VAPP bill, which covers domestic and gender-based violence, also includes a more comprehensive definition of rape, harsher sentences for rape and other sexual offences, compensation for rape victims, institutional protection from further abuse through restraining orders and a new fund to support the rehabilitation of victims of violence (Repila, 2013). In spite of similar steps taken across the country to safeguard the rights of women and girls, these are not sufficient to reduce discrimination against women; ongoing action is needed to tackle inconsistencies (for example, between statutory and customary law), to ensure implementation of new laws, and to secure long term changes in the social attitudes that underlie and reproduce gender inequalities, hence, further legal reforms are still necessary.

It is pertinent to note that, the contradictions in the Penal and the Criminal Codes in Nigeria's legal system, have created several problems for women and girls, making it difficult for them to seek redress when they are abused. Some of the inherent problems in Nigeria and parts of Sub-Saharan Africa include among others the lack of adequate legal mechanisms and normative frameworks that protect women's rights; lack of knowledge of the legal measure that protect women and give them rights and access to services; high rates of illiteracy and poor literacy amongst women in many parts of the country; lack of resources or time to participate in justice processes; fear of repercussions; fear of being ostracized and shamed by communities that tend to blame victims of violence for the abuses they have suffered; lack of protective mechanisms for women who come forward to seek justice; cultural or religious practices that discriminate against women and inhibit their access to both formal and informal mechanisms (Nyamu-Musembi, 2005).

7. Conclusion and Recommendations

This paper problematized culture, gender and domestic violence in Nigeria, in the context of the Penal Code and Criminal Code. The paper revealed that, though there are legal provisions that support women's rights, the Penal and Criminal Codes contain contradictions which

have unwittingly made nonsense of those provisions. In reality, Nigerian women's rights much more than men are overlooked and encroach upon at different stages of their lives despite constitutional guarantees and Nigeria being signatory to many international human rights instruments including CEDAW. The tripartite legal system - statutory/customary/Sharia - operates contradictory evidence procedures which permit trivialization of women's legal status. The resultant rights violations perpetuate gender inequality, and curb women's abilities to participate fully in development processes.

In particular, the law on domestic violence is clearly inadequate, particularly regarding wife battery. Domestic violence is currently classified under common assault, which downplays the seriousness of this crime. According to section 55 of the penal code, wife beating is allowed as long as it does not amount to grievous hurt. As outlined in section 241 of the penal code "grievous hurt" include emasculation, permanent loss of sight, ability to hear or speak facial disfigurement, deprivation of any member or joint, bone fracture or tooth dislocation (Imam, 2000). This means that a man who beats his wife short of inflicting the above injuries is acting within the law. How is the woman's fundamental right to dignity then protected under such circumstances? Section 353 of the criminal code makes an indecent assault on males punishable by 3 years imprisonment. A similar offence of indecent assault on females is treated as mere misdemeanour punishable by a maximum of 2 years imprisonment (section 360), clearly a discriminatory provision.

To remedy this discriminatory status quo, the paper proposes several approaches, human rights protection, review of laws and legislation and strengthening of legal institutions to overhaul laws, body of jurisprudence, structures and procedure as a strategy for mainstreaming and sustaining gender equity and equality principles. These recommendations become necessary as look at Nigeria 's local laws and policies affirms that, until very recently, many legal instruments were discriminatory and/or, at best, gender blind. Ranging from the constitution to the criminal code, local edicts to customary laws, women's rights have been systematically undermined. Violations of women's rights are further complicated by the existence of three legal systems namely English Law, Customary Law and Shari'a Law.

Accordingly, the major outcome of the tripartite legal system is the presence of numerous gender insensitive local laws that are not easily documented and consequently difficult to monitor. Advocating the abrogation of such laws is cumbersome, given the federal system with almost autonomous powers. Consequently, gender-sensitive legislations at the federal level may not result in progress at the state level, suggesting that interventions focused on the state level may be more effective. This reality needs to be better acknowledged by programme planners and implementers.

Therefore, governments at all levels should support judicial reforms that fully responds to the needs of women victims of gender-based violence by providing adequate protection of women victims; support the National Human Rights Commission (NHRC) and public complaints offices to develop adequate capacity on gender issues and women's human rights, including training and the establishment of gender desks.

Lastly, the Federal Government through the legislature should embark on gender-responsive police reforms with a view to addressing the implications of enforcement mechanisms for gender, as the Police and the security sector are known to be involved in perpetration of crimes against women instead of protecting them.

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Learning Styles and Gender Effects on Secondary School Students' Learning Outcomes in Ijebu-Ode Community, Ogun State, Nigeria

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Abstract. Students' learning styles can help to enhance effective teaching and learning. Making students aware of their learning styles and showing them their individual strengths and weaknesses can help students to understand why learning is sometimes difficult for them and is for developing their weaknesses. The study adopted a pre-test, post-test, control group switching replication quasi-experimental design. Switching replication quasi-experimental design was used in order to increase the internal validity of the study and to establish the efficacy of the treatment. Two Local Government (Ijebu North & Ijebu Ode) Areas in Ogun State were purposively selected. The main instrument used for the study was Learning Styles Self-Assessment Test (LSSAT). LSSAT was an adaptation of the Learning Style Scale developed by Clark (2011), designed to help identify how students prefer to learn. The result of the main effect of learning style on the students' achievement scores in the first phase and after the second phase (i.e. after switching replication) show non-significant main effect of learning style on the students' achievement scores. It was recommended that teachers should evaluate their students' lesson plans to identify which learning modality - visual, auditory or kinesthetic- is best suited for each particular lesson.

Keywords: Learning styles, Learning outcomes, Gender, Teaching-learning, Civics, Biology

1. Background to the Study

The learner is seen as the person who does not yet have the required knowledge and the teacher as the one who has the knowledge, and whose function is to convey them to the learner. By this, the relationship between the teacher and the learner is determined. From the nature of this relationship, a number of things follow: the systematic transmission of knowledge from teacher to learner needs to proceed smoothly: carefully designed syllabuses and prescribed curriculum contents have to be put in place as well as conducive/supportive learning environment and resources to enhance motivation for learning (Udo & Uko, 2014).

A learning style is a student's consistent way of responding to and using stimuli in the context of learning. Keefe (1979) defines learning style as the composite of characteristic cognitive, affective and physiological factors that serve as relative stable indicators of how a learner perceives, interacts with and responds to the learning environment. Stewart & Felicetti (1992) also define learning style as those educational conditions under which a student is most likely to learn. Thus, learning styles are not really concerned with what learners learn but how learners prefer to learn. Many learning style models exist in literature, such as the learning style model by (Clark, 2011). While there are still many open issues with respect to learning

styles, the learning style models agree that learners have different ways in which they prefer to learn.

Civics, as one of the emerging trends in social studies curriculum occupies a prominent position in solving the problem of incivility and political ignorance in the society (Lee, 2010). Citizenship Foundation (2014) avers that Civics increases learners' knowledge and skills to understand challenge and engage with the pillars of democracy: politics, economy and law. In its own submission, the American Sociological Association (2009) describes Civics as the teaching of knowledge, skills and dispositions needed to become a responsible and effective citizen of a country. Kerr (2009) explains that Civics increases students' knowledge, skills and values. To Akinlaye (2003), civics also prepares students to take appropriate civic actions as individuals or as members of groups devoted to civic improvement. Merrifield and Mutebi (1991) further reveal that Civics enables students to understand, appreciate, and apply knowledge, processes, and attitudes from academic disciplines. Civics is one subject, according to VanSledright (2011) that is specifically designed in content and function, to produce healthy, good and active citizens, wherein a good citizen is seen as patriotic, responsible, disciplined and conscientious, morally sound with love for his/her country.

Biology is a very important subject in the field of science and also one of the science subjects at the senior secondary school (Federal Republic of Nigeria, 2014). Biology is the science of life that studies living matter, structure, function and behaviours of organism. It is concerned with evolution, distribution and taxonomy of life (Bilesanmi-Awoderu, Afuwape & Jolaosho, 2017a). Biology is the corner stone that cannot be over emphasized in terms of nation's technology and industrial development (Bilesanmi-Awoderu, Afuwape & Jolaosho, 2017b). The Biology curriculum is planned such that the teacher is compelled to use activity oriented, learner-centred approach to meet the needs of the learners. Effective teaching of Biology cannot be achieved without positive and meaningful interaction between the teacher, students and the learning materials. It is established that the problem of poor performance in Biology sometimes is not limited to the students' factors alone but also to teachers' pedagogical strategies (Ayuba, 2016).

Furthermore, many educational theorists and researchers consider learning styles as an important factor in the learning process and agree that incorporating them in education has potential to facilitate students learning. Knowing students' learning styles can help enhance learning and teaching. First, teachers can benefit by getting information about how students learn best, and this provides a deeper understanding that could help explanation or preparation of learning material. Furthermore, making students aware of their learning styles and showing them their individual strengths and weaknesses can help students to understand why learning is sometimes difficult for them and is for developing their weaknesses. In addition, students can be supported by matching the teaching style with their learning style. Providing students with learning material and activities that fit their preferred ways of learning in other to make learning easier for them (Graf & Kinshuk, 2007).

The Visual, Auditory and Kinesthetic Learning Styles (VAK) use the three main sensory receivers: Visual, Auditory and Kinesthetic (movement) to determine the dominant learning style. VAK seems to be about the most popular model nowadays due to its simplicity (Clark, 2011). According to the VAK theorists, information should be presented using all the three styles. This allows learners the opportunity to become involved, no matter what their preferred style may be. Several studies confirmed this (Dawn, 2009). Adedapo (2013) reported that there was no significant effect of learning style on students' cognitive achievement in microteaching and also no significant interactive effect of microteaching modes and learning style on students' cognitive achievement in microteaching. Olurinola (2015) found that there was no significant main effect of learning style on the attitude of students' to Visual Arts. However, Hattie (2011) reported that there was significant effect of learning style

on students' cognitive achievement in learning concepts. There is therefore a need to look at how instructional strategy can interact with learning style in enhancing learning outcomes.

2. Statement of Research Problem

In situations where students are ill-informed, bewildered or disenfranchised from productively participating in socio-political activities, it is certain that such country would be retrogressive or backward among the comity of nations (National Council for Social Studies, 2007). This situation could be said of the present political dispensation in Nigeria. Interaction with students reveals a growing sense of disenchantment with all levels of government and distrust in government's policies and programmes. Meanwhile, students' performance in Biology, in both internal and external examinations, has consistently been reportedly low, over the years in Nigeria. The problem of decline performance is not limited to students' factors alone but also to teachers' pedagogical strategies. The effective teaching of Biology cannot be achieved without positive and meaningful interaction between the teacher, students and the environmental resources.

The problem of decline performance is not limited to students' factors alone but also to teachers' pedagogical strategies. The effective teaching cannot be achieved without positive and meaningful interaction between the teacher, students and the environmental resources. Instruction given by the teacher has to be effective for learning to take place. The essence of instruction is to prepare, present and evaluate lessons given to learners. Many teachers teach without students learning, which later results to poor academic achievement. There is therefore a need to look at how learning style and gender enhance learning outcomes.

3. Research Hypotheses

$H_0$1 There is no significant main effect of learning styles on:

- Students' achievement in Civics and Biology
- Attitude of students to Civics and Biology

$H_0$2: There is no significant interaction effect of gender and learning styles on:

- Students' achievement in Civics and Biology
- Attitude of students to Civics and Biology

4. Theoretical Background: Cognitive Constructivism Learning Theory

The constructivist theory was proposed by Bruner (1960) to describe the active nature of learning. Constructivism is an epistemology used to explain how people acquire knowledge. The basic idea is that problem solving is at the heart of learning, thinking, and development. As people solve problems and discover the consequences of their actions through reflecting on past and immediate experiences, they construct their own understanding. Learning is thus an active process that requires a change in the learner. This is achieved through the activities the learner engaged in, including the consequences of those activities, and through reflection.

Constructivists believe that prior knowledge impacts the learning process. In trying to solve novel problems, perceptual or conceptual similarities between existing knowledge and a new problem can remind people of what they already know. This is often one's first approach towards solving novel problems. Information not connected with a learner's prior experiences will be quickly forgotten. In short, the learner must actively construct new information into his or her existing mental framework for meaningful learning to occur. According to the theory, students build new knowledge based on their prior knowledge. Prior knowledge provides an anchor to assimilate new knowledge into cognitive structure (schemata).

Taber (2001) developed a typology to analyze the learning impediments in terms of prior knowledge. He opined that, if students do not have appropriate prior knowledge, intended learning cannot take place. This kind of learning impediments was labeled a 'null learning

impediments'. This 'null' means that students do not have or at least do not seem to have prior knowledge that is assumed to be what they have learnt from the prior instructions and where they start to build new knowledge. In order to teach any subject successfully in the classroom, teachers should be aware of what students' prior knowledge is, how it affects teaching and learning. The role of prior knowledge in teaching and learning can be considered as both foundation for learning and barrier to understanding (Fisher, 2004).

Bruner (1960) believed that prior knowledge is the foundation for subsequent learning, thus a curriculum should be organized in a spiral manner so that the students continually build upon what they have already learned. He argued that the spiral curriculum helps the students to master knowledge by revisiting the same basic ideas of the knowledge repeatedly in different ways of learning, depending on his/her readiness for learning. In our educational settings, current curriculum reflects those ideas. As a result, the curriculum is organized in a simple-to-complex, general-to-detailed, concrete-to-abstract manner so that students repeatedly learn the key concepts in any subject as they move up from the lower grades to higher grades in schools. This helps students master certain prerequisite knowledge and skills. This prerequisite sequencing provides linkages between each lesson as student spirals upwards in a course of a study. As new knowledge and skills are introduced in subsequent lessons, they reinforce what is already learnt and become related to previously learned information. What the student gradually achieves is a rich breadth and depth of information that is not normally developed in curricula where each topic is discrete and disconnected from each other.

According to Erinosho (2008), learning becomes " meaningful" only after the new materials are well connected with existing related knowledge or schemata individual can only learn if her/his conceptual schema provides the framework upon which to fit new knowledge. The more the information a learner acquires, the more the schema changes in terms of scope and structure of the network. On the contrary, learning conflict occurs if there is a contradiction between the existing schema and new ideas, forcing the learner to consider whether to reject the new idea or discard the old. For effective learning therefore, it is important to draw upon relevant previous experiences of learner in teaching new materials.

In this sense, prior knowledge can be defined as the pre-instructional knowledge that students have learned from previous lessons. That is, prior knowledge is the foundation for subsequent learning that should be mastered before new information is to be taught. The teaching sequence should be designed on the basis of a detailed conceptual analysis of the any subject to be taught and students' typical pre-instructional knowledge. Through this analysis, curricular goals can be identified and teaching activities designed and evaluated (Leach & Scott, 2003).

Therefore, a paramount factor in any meaningful learning is what has previously been learned. In order for meaningful learning to take place, it is necessary both for the learner to hold some relevant prior knowledge, and for the teacher to 'make the connection' to help the learner recognize its relevance. If either of these conditions is not met, then rote learning instead of meaningful learning will take place (Taber, 2001). Likewise, many cognitive learning theorists emphasize the positive links between what has been learnt and what is to be learnt. They argued that because knowledge has logical and psychological links, the possibility of sequential and vertical transfer of learning would be enhanced by suitable arrangements and presentations (Fensham, 2002). This means that without prior knowledge learning cannot occur. In short, prior knowledge determines what we learn from experience. Many studies have been carried out to investigate the effect of prior knowledge on students' achievements and attitude, mostly in the tertiary institutions. Some of the studies found positive relationship between prior knowledge and achievement (Ajogbeje, 2012; Melin & Amelia, 2014) while others found no significant effect (Bamiro, 2011 & Agoro, 2014). Robert (2003) reported that students with high prior knowledge in the content area had higher content knowledge gain at the end of instruction while Myers & Dyers

(2006) on the other hand observed that students with less prior knowledge had higher content knowledge gain at the end of their study.

5. Literature Review

The integration of system approach into the curriculum has opened up the classroom to date more flexible teaching methods that result not only in more engaged student processes, but also in the changing roles of the teacher and student. Most of the instruction in schools, tends to be auditory (lectures), abstract (intuitive), passive (little opportunity for student feedback) and sequential. Bransford, Brophy and Williams (2000) indicated that the content itself, and the content-specific style of teaching, prevalent in the old paradigm of education, can have a filtering effect on students.

Educational technology research should be undertaken with understanding of how people learn and teach. Most educators use selected theories of intelligence or learning styles to influence their teaching. This is based on the idea that students have different strengths and learning preferences, thus teachers must adjust their instruction according to the students' learning styles (Brian, 2011). The process by which people perceive and process information is as unique as the individual.

Since individuals respond differently to certain situations, the preferred learning style of a learner may not always be the same for different learning tasks. The learner may prefer one style of learning for one task and a combination of others styles for a different task. Dick and Carey Instructional Model allow all learners the opportunity to become involved no matter what their preferred style may be. It also offers asignificant opportunity to improve the students' performance and most effectively support students with different learning styles (Mayer, 2003). In support for effective learning, Clark (2011) is of the opinion that the most effective teaching methods involve a combination of all three sensory components.

A shift from traditional to a system approach model in instruction has led to an increased interest in learners' individual differences. Consequently, learning styles tend to be distributed differently in different field of study. Learning styles can be seen as "a description of the attitudes and behaviours which an individual's preferred way of learning" (Clark, 2011). An individual's learning style indicates how he or she best retrieves and retains information. Different people prefer different methods of learning. The VAK learning style encompasses three methods of sensory learning: Visual (sight), Auditory (sound) and Kinesthetic (touch or motion). The most effective teaching methods involve a combination of all three sensory components. Though individuals may prefer to use a particular learning method, it is important to understand that learning styles are situational, and no single style is dominant in every circumstance (Dawn, 2009).

The VAK learning style uses the three main sensory receivers: Visual, Auditory, and Kinesthetic to determine the dominant learning style. It is sometimes known as VAKT (Visual, Auditory, Kinesthetic and Tactile). It is based on modalities channels by which human expression can take place and is composed of a combination of perception and memory. VAK is derived from the accelerated learning world and seems to be the most popular model due to its simplicity (Clark, 2011). VAK Learners use all three modalities to receive and learn new information and experiences. However, according to the VAK or modality theory, one or two of these receiving styles is normally dominant. This dominant style defines the best way for a person to learn new information by filtering what is to be learned. This style may not always be the same for some tasks. The learner may prefer one style of learning for one task, and a combination of others for a different task.

Visual: Visual learning style is the learning style which focuses on watching to learn. The individual with visual learning style learn best through visual stimulation. The visual learners are able to read and understand and they study best when reading a text and using highlighters as visual stimulation that assist in remembrance. These students benefit when diagrams, videos or similar visuals are used to teacher them. People

who prefer to learn visually can be categorized into two groups: linguistic or spatial. Visual-linguistic learners benefit most by reading and writing tasks. They can quickly understand and retain information that is in written form, so materials such as meeting handouts, notes in class and textbook assignments work well for these learners. Visual-spatial learners do not enjoy reading or writing tasks but instead learn most effectively when graphs, illustrations, colour coding and other visual aids are used to present information People who prefer to learn in this manner tend to associate new information with mental imagery. Learners who are visual-linguistic like to learn through written language, such as reading and writing tasks. They remember what has been written down, even if they do not read it more than once.

They like to write down directions and pay better attention to lectures if they watch them. Learners who are visual-spatial usually have difficulty with the written language and do better with charts, demonstrations, videos, and other visual materials. They easily visualize faces and places by using their imagination and seldom get lost in new surroundings. To integrate this style into the learning environment: the use of graphs, charts, illustrations, or other visual aids are important. Include outlines, concept maps, agendas, handouts, etc. for reading and taking notes. Include plenty of content in handouts to reread after the learning session. Leave white space in handouts for note-taking. Invite questions to help them stay alert in auditory environments. Post flip charts to show what will come and what has been presented. Emphasize key points to cue when to takes notes. Eliminate potential distractions. Supplement textual information with illustrations whenever possible. Have them draw pictures in the margins. Have the learners envision the topic or have them act out the subject matter (Graf, Kinshuk & Liu, 2009 & Clark, 2011).

Auditory: Auditory learning style is the style of learning through listening. Students who use this learning style hear lectures, participate in a discussion from which it is easy for them to understand the information better. For individuals who are auditory learners, written works are often difficult for learners in that category; information should therefore be sufficiently loud to be heard such that tone, pitch and sounds will aid comprehension. Auditory learners like to receive new information and instructions through listening and speaking. An auditory learner can best absorb information by having a conversation with someone, listening to an audiotape, sitting in a classroom lecture or participating in a presentation. People with this learning preference may enjoy activities that involve brainstorming, debate and other vocal exchanges that take place between people. Auditory learners often talk to themselves. They also may move their lips and read out loud. They may have difficulty with reading and writing tasks. They often do better talking to a colleague or a tape recorder and hearing what was said. To integrate this style into the learning environment:

Begin new material with a brief explanation of what is coming. Conclude with a summary of what has been covered. This is the old adage of tell them what they are going to learn, teach them and tell them what they have learned. Use the Socratic method of lecturing by questioning learners to draw as much information from them as possible and then fill in the gaps with you own expertise. Include auditory activities, such as brainstorming, or buzz groups. Leave plenty of time to debrief activities. This allows them to make connections of what they learned and how it applies to their situation. Have the learners verbalize the questions. Develop an internal dia1ogue between yourself and the learners (Clark, 2011).

Kinesthetic: Kinesthetic learning style refers to tactile learning, which is learning by doing something. The individual learns only by touching, putting something together or take something apart using his hands. These learners are exploratory learners and need to move to understand the world around them (Dunn & Dunn, 2002). Kinesthetic learners can be classified as dependent on touch or motion. A kinesthetic learner may appear to be easily distracted by exhibiting excess movement, doodling on notes in class or falling asleep during a long presentation. These learners

perform best when encouraged to be active. Teaching techniques that benefit kinesthetic learners involve taking stretch breaks during long presentations, performing activities that involve movement, providing opportunity for notes to be written or highlighted and playing music when appropriate.

Kinsthetic learners do best while touching and moving. It also has two sub-channels: kinesthetic movement) and tactile (touch). They tend to lose concentration if there is little or no external stimulation or movement. When listening to lectures they may want to take notes for the sake of moving their hands. When reading, they like to scan the material first, and then focus in on the details (get the big picture first). They typically use color high lighters and take notes by drawing pictures, diagrams, or doodling. To integrate this style into the learning environment: Use activities that get the learners up and moving. Play music, when appropriate, during activities. Use coloured markers to emphasize key points on flip charts or white boards. Give frequent stretch breaks (brain breaks). Provide toys Play-Dough to give them something to do with their hands. Provide high lighters, colored pens and/or pencils. Guide learners through a visualization of complex tasks. Have them transfer information from the text to another medium such as a keyboard or a tablet.

Since individual respond differently to certain situations, the preferred learning style of a learner may not always be the same for different learning tasks. The learner may prefer one style of learning for one task, and a combination of others styles for a different task. However according to the VAK modality theory, one or two of the receiving styles is normally dominant. It is the dominant styles that define the best way for a person to learn new information which occurs by filtering what is to be learned. According to the VAK theorist, we need to present information using all three styles. This allows all learners the opportunity to become involved, no matter what their preferred style may be.) In support of effective learning, Clark (2011) is of the opinion that the most effective teaching methods involve a combination of all three sensory components.

6. **Methodology**

The study adopted a pre-test, post-test, control group switching replication quasi-experimental design. Switching replication quasi-experimental design was used in order to increase the internal validity of the study and to establish the efficacy of the treatment. Two Local Government (Ijebu North & Ijebu Ode) out of twenty Local Government Areas in Ogun State were purposively selected. Purposive sampling technique was also used to select two public senior secondary schools from a total of nineteen (19) public secondary schools in Ijebu North Local Government Area and from a total of thirty four (34) public secondary schools in Ijebu-Ode Local Government Area, Ogun State. The main instrument used for the study is Learning Styles Self-Assessment Test in Civics and Biology (LSSAT-CB).

LSSAT-CB was an adaptation of the Learning Style Scale developed by Clark (2011), designed to help identify how students prefer to learn. The instrument was used to categorize students into of the three groups identified in the study (Visual, Auditory and Kinesthetic). The inventory contains 30 items whose answers provide students with an indication of what their personal learning preference may tend to be. The students were asked to respond to the thirty items to detect their learning style. Ten items each, representing the three categories, Visual, Auditory and Kinesthetic was developed, however the items were shuffled to control against respondents' fixation on any of the categories. The statements require respondent to indicate how each applies to them. Specifically *1* means Not Like Me, *2* means A Little Like Me, *3* means Like Me, *4* means A Lot Like Me. Scores were totaled to determine students' learning style preference. The instrument was validated, and a Cronbach alpha coefficient of 0.70 was obtained. The hypotheses formulated were tested using the univariate analysis of covariance (ANCOVA) test with pre-test scores serving as covariates. The analysis was done at two levels (before and

after switching replication) and at 0.05 level of significance. Multiple classification analysis (MCA) was used to show and explain the magnitudes of the mean post-test achievement and attitude scores across the different levels of instructional model, gender and learning style.

7. Results

$H_0$1 There is no significant main effect of learning styles on:

- Students' achievement in Civics and Biology
- Attitude of students to Civics and Biology

$H_0$2: There is no significant interaction effect of gender and learning styles on:

- Students' achievement in Civics and Biology
- Attitude of students to Civics and Biology

Table 1: Students' Pre & Post-test Achievement Scores according to Learning Style before and after Switching Replication (SR)

Learning Style		N	Mean	S.D.	Mean Gain	Min.	Max.
Visual	Pre-test before SR	70	7.89	1.64	4.12	4	11
	Post-test before SR		12.01	2.87		7	17
	Pre-test after SR		6.57	1.40	4.67	4	10
	Post-test after SR		11.24	2.85		7	17
Auditory	Pre-test before SR	21	8.05	1.24	3.09	6	10
	Post-test before SR		11.14	2.61		8	16
	Pre-test after SR		6.19	1.67	4.10	4	10
	Post-test after SR		10.29	2.85		6	16
Kinesthetic	Pre-test before SR	9	7.33	1.41	3.34	5	10
	Post-test before SR		10.67	3.24		7	16
	Pre-test after SR		7.00	1.41	3.67	5	9
	Post-test after SR		10.67	3.39		8	17
Total	Pre-test before SR	**100**	**7.87**	**1.54**	**3.84**	**4**	**11**
	Post-test before SR		**11.71**	**2.87**		**7**	**7**
	Pre-test after SR		**6.53**	**1.46**	**4.46**	**4**	**10**
	Post-test after SR		**10.99**	**2.89**		**6**	**17**

The result in table1 shows the participants' mean and standard deviation scores in achievement according to learning style classification before(i.e. pre-test) and after (i.e. post-test in the first phase as well as post-test in the second phase). At the end of the interaction period, the visual learners, n = 70, recorded mean pre-test score of 7.89 (S.D. = 1.64) and mean post-test score of 12.01 (S.D. = 2.87) giving a positive mean gain of 4.12 in the first phase of the study. After switching replication, the same participants recorded mean pre-test score of 6.57 (S.D. = 1.40) and post-test score of 11.24 (S.D. = 2.85) also giving a positive mean gain of 4.67 in the second phase of the study. The auditory learners, n = 21, recorded mean pre-test score of 8.05 (S.D. = 1.24) and mean post-test score of 11.14 (S.D. = 2.61) giving a positive mean gain of 3.09 in the first phase of the experiment, while the same participants, after switching replication, recorded mean pre-test score of 6.19 (S.D. = 1.67) and post-test score of 10.29 (S.D. = 2.85) also giving a positive mean gain of 4.10 in the second phase of the study. The kinesthetic learners, n = 9, recorded mean pre-test score of 7.33 (S.D. = 1.41) and mean post-test score of 10.67 (S.D. = 3.24) giving a positive mean gain of 3.34 in the first phase of the study, while the same participants, after switching replication, recorded mean pre-test score of 7.00 (S..D. = 1.41) and post-test score of 10.69 (S.D. = 3.39) also giving a positive mean gain of 3.67 in the second phase of the study. This result shows consistent mean-gains in achievement scores across the levels of the students' learning style in both the first phase and second phase of treatment.

Table 2: Students' Pre & Post-test Attitude Scores according to Learning Style before and after Switching Replication (SR)

Learning Style		N	Mean	S.D.	Mean Gain	Min.	Max.
Visual	Pre-test before SR	70	68.14	10.95	**12.92**	50	90
	Post-test before SR		81.06	14.60		57	112
	Post-test after SR		76.06	14.10	7.92	50	103
Auditory	Pre-test before SR	21	65.00	7.67	**10.95**	50	80
	Post-test before SR		75.95	13.36		60	103
	Post-test after SR		73.95	14.20	8.95	57	110
Kinesthetic	Pre-test before SR	9	66.56	7.49	**8.00**	60	78
	Post-test before SR		74.56	11.83		67	100
	Post-test after SR		69.89	8.48	3.33	60	82
Total	Pre-test before SR	**100**	**67.34**	**10.10**	**12.06**	**50**	**90**
	Post-test before SR		**79.40**	**14.20**		**57**	**112**
	Post-test after SR		**75.06**	**13.73**	**7.72**	**50**	**110**

The result in table 2 shows the participants' mean and standard deviation scores in attitude according to learning style classification before (i.e. pre-test) and after (i.e. post-test in the first phase as well as post-test in the second phase). At the end of the interaction period, the 70 visual learners recorded mean pre-test attitude score of 68.14 (S.D. = 10.85) and mean post-test attitude score of 81.06 (S.D. = 14.60) giving a positive mean gain of 12.92 in the first phase of the study. After switching replication, the same participants recorded mean post-test attitude score of 76.06 (S.D. = 14.10) also giving a positive mean gain of 7.92 in the second phase of the study. The 21 auditory learners recorded mean pre-test attitude score of 65.00 (S.D. = 7.67) and mean post-test attitude score of 75.95 (S.D. = 13.36) giving a positive mean gain of 10.95 in the first phase of the study, while the same participants, after switching replication, recorded mean post-test attitude score of 73.95 (S.D. = 14.20) also giving a positive mean gain of 8.95 in the second phase of the study. The 9 kinesthetic learners recorded mean pre-test attitude score of 66.56 (S.D. = 7.49) and mean post-test attitude score of 74.56 (S.D. = 11.83) giving a positive mean gain of 8.00 in the first phase of the study, while the same participants, after switching replication, recorded mean post-test attitude score of 69.89 (S.D. = 8.46) also giving a positive mean gain of 3.33 in the second phase of the study. This result shows improved and consistent mean-gains in attitude scores of the visual, auditory and kinesthetic participants in both the first phase and second phase of treatment.

$H_0$1a: There is no significant main effect of learning style on the students' achievement scores in Civics and Biology

The result of the main effect of learning style in tables 1 and 2 show non-significant main effect of learning style on the students' achievement scores ($F_{(1, 88)} = 2.685$, $P > 0.05$) in the first phase and ($F_{(1, 88)} = 1.583$, $P > 0.05$) after the second phase (i.e. after switching replication). This outcome implied that there is no significant difference in the scores obtained by the visual, auditory and kinesthetic participants in achievement scores, i.e. there is no significant main effect of learning style on achievement. As a result, the null hypothesis five is retained. The non-significant outcome obtained after switching replication for the main effect of learning style further confirms the finding that there is no significant main effect of learning style on the students' achievement scores.

However, the result of the multiple classification analysis (MCA) on learning style (the first phase of the experiment) showed that with a grand mean of 11.565, the kinesthetic learners with adjusted mean post-test achievement score of 11.905 (i.e. 11.565 + 0.340) recorded the highest mean achievement score, followed by the visual learners with adjusted mean post-test achievement score of 11.567 (i.e. 11.565 + 0.002) while the auditory learners with adjusted mean post-test achievement score of 11.412 (i.e. 11.565 - 0.153) recorded the lowest mean achievement score. This outcome shows that the kinesthetic learners recorded the highest achievement scores than the other students with

visual and auditory learning styles in the first phase of the experiment, although the obtained difference is not statistically significant.

The result of the multiple classification analysis (MCA) on learning style (the second phase of the experiment) showed that with a grand mean of 10.922, the kinesthetic learners with adjusted mean post-test achievement score of 11.904 (i.e. 10.922 + 0.982) recorded the highest mean achievement score, followed by the visual learners with adjusted mean post-test achievement score of 10.912 (i.e. 10.922 - 0.010) while the auditory learners with adjusted mean post-test achievement score of 10.536 (i.e. 10.922 - 0.386) recorded the lowest mean achievement score. This outcome shows that the kinesthetic learners recorded the highest achievement scores than the other students with visual and auditory learning styles in the second phase of the experiment (i.e. after switching replication), although the obtained difference is not statistically significant. The result further shows that learning style as a variable accounted for 6.5% of the variance in the students' achievement scores in the first phase of the experiment and by table 2, another 6.5% of the variance in the dependent variable (after switching replication).

$H_0$1b: There is no significant main effect of learning style on the students' attitude to Civics and Biology

The result of the main effect of learning style show non-significant main effect of learning style on the students' scores in attitude ($F_{(1, 88)}$ = .115, P > 0.05) in the first phase and ($F_{(1, 88)}$ = 1.495, P > 0.05) after the second phase (i.e. after switching replication). This outcome implied that there is no significant difference in the attitude scores obtained by the visual, auditory and kinesthetic participants, i.e. there is no significant main effect of learning style on attitude. As a result, the null hypothesis six is retained. The non-significant outcome obtained after switching replication for the main effect of learning style further confirms the finding that there is no significant main effect of learning style on the students' attitude.

However, the result of the multiple classification analysis (MCA) on learning style (the first phase of the experiment) showed that with a grand mean of 78.852, the kinesthetic learners with adjusted mean post-test attitude score of 80.151 (i.e. 78.852 + 1.299) recorded the highest mean achievement score, followed by the visual learners with adjusted mean post-test attitude score of 79.195 (i.e. 78.852 + 0.343) while the auditory learners with adjusted mean post-test attitude score of 77.153 (i.e. 78.852 - 1.699) recorded the lowest mean attitude score. This outcome shows that the kinesthetic learners recorded the highest attitude scores than the other students with visual and auditory learning styles in the first phase of the experiment, although the obtained difference is not statistically significant. The result of the multiple classification analysis (MCA) on learning style (the second phase of the experiment) showed that with a grand mean of 73.430, the kinesthetic learners with adjusted mean post-test attitude score of 73.838 (i.e.73.430 + 0.408) recorded the highest mean achievement score, followed by the visual learners with adjusted mean post-test attitude score of 73.522 (i.e. 73.430 + 0.092) while the auditory learners with adjusted mean post-test attitude score of 73.350 (i.e. 73.430 - 0.080) recorded the lowest mean attitude score. This outcome shows that the kinesthetic learners recorded the highest attitude scores than the other students with visual and auditory learning styles in the second phase of the experiment (i.e. after switching replication), although the obtained difference is not statistically significant.

The result further shows that learning style as a variable accounted for 9.0% of the variance in the students' attitude scores in the first phase of the experiment, just 4.7% of the variance in the dependent variable (after switching replication).

$H_0$2a & b: There is no significant interaction effect of gender and learning style on the students' attitude to Civics and Biology.

The results of the 2-way interaction effect of gender and learning style show no significant interaction effect of gender and learning style on the students' scores in attitude ($F_{(2, 88)}$ = .158, P > 0.05) in the first phase of the experiment and

($F_{(2, 88)} = .405$, $P > 0.05$) after switching replication (i.e. in the second phase of the experiment). This outcome implied that the mean post-test attitude scores of the male and female participants do not vary significantly with the mean post-test attitude scores of the visual, auditory and kinesthetic participants. That is, the effect of the students' gender (male or female) on their mean post-test attitude scores is not sensitive to the levels of their learning styles (visual, auditory or kinesthetic). Hence, the null hypothesis twelve is retained.

8. Discussion of Findings

8.1 Effect of learning style on the students' achievement in Civics and Biology

The result of the main effect of learning style on the students' achievement scores in the first phase and after the second phase (i.e. after switching replication) show non-significant main effect of learning style on the students' achievement scores. However, the results of the Multiple Classification Analysis (MCA) on learning style (the first phase of the experiment) and (the second phase of the experiment) show that the kinesthetic learners obtained the highest achievement scores than the other students with visual and auditory learning styles in both phases of the experiment, although the obtained difference was not statistically significant.

It was revealed that learning style accounted for 6.5% of the variance in the students' achievement scores in the first phase of the experiment and 6.5% of the variance in the dependent variable (after switching replication). The finding of significance or no significance supports what is documented in literature that Dick & Carey Instructional Model is more effective in reaching all type of students and reducing differences in academic performance among different learning styles (Mangal & Mangal, 2013).

The finding is in consonance with the work of Olurinola (2015) who reported that there was no significant main effect of learning style on students' achievement in Visual Arts. Similarly, Adedapo (2013) reported that there was no significant effect of learning style on students' cognitive achievement in microteaching and also no significant interactive effect of microteaching modes and learning style on students' cognitive achievement in microteaching. The result however contradicts the findings of Hattie (2011) who reported that there was significant effect of learning style on students' cognitive achievement in learning concepts in Physics while Ogundokun (2011) revealed that learning styles, school environment and test anxiety jointly predicts the learning outcomes.

8.2 Effect of learning style on the students' attitude to Civics and Biology

The results of the main effect of learning style on the students' scores in attitude in the first phase and after the second phase (i.e. after switching replication) show non-significant main effect of learning style on the students' scores in attitude. This implies that there is no significant main effect of learning style on attitude. However, the result of the Multiple Classification Analysis (MCA) on learning style (the first phase of the experiment) and (the second phase of the experiment) show that the kinesthetic learners obtained the highest attitude scores than the other students with visual and auditory learning styles, although the obtained difference was not statistically significant. It was revealed that learning style accounted for 9.0% of the variance in the students' attitude scores in the first phase of the experiment and just 4.7% of the variance in the dependent variable (after switching replication).

The finding is in consonance with the work of Olurinola (2015) who reported that there was no significant main effect of learning style on students' attitude towards Visual Arts. Similarly, Adedapo (2013) reported that there was no significant effect of learning style on students' attitude to microteaching. The result however contradicts the finding of Hattie (2011) who reported that there was significant effect of learning style on students' attitude to learning concepts in Physics.

8.3 Interaction effect of gender and learning style on the students' achievement in Civics and Biology

The results of the 2-way interaction effect of gender and learning style show no significant interaction effect of gender and learning style on the students' achievement scores in the first phase of the experiment and after switching replication (i.e. in the second phase of the experiment). This implies that the effect of the students' gender (male or female) on their mean post-test achievement scores is not sensitive to the levels of their learning styles (visual, auditory or kinesthetic). The finding agrees with the findings of Olurinola (2015) who discovered no significant interaction effect of gender and learning style on students' achievement in Visual Arts. However, it contradicts the findings of Hattie (2011) who reported that there was significant interaction effect of gender and learning style on students' cognitive achievement in learning concepts in Physics.

8.4 Interaction effect of gender and learning style on the students' attitude to Civics and Biology

The results of the 2-way interaction effect of gender and learning style show no significant interaction effect of gender and learning style on the students' scores in attitude. This implies that the post-test attitude scores of the male and female participants do not vary significantly with the post-test attitude scores of the visual, auditory and kinesthetic participants. That is, the effect of the students' gender (male or female) on their mean post-test attitude scores is not sensitive to their learning styles (visual, auditory or kinesthetic). Kolb and Kolb (2005) believe that learning styles are not fixed personality traits but relatively stable patterns of behavior that are based on their background and experiences. The finding agrees with the findings of Olurinola (2015) who discovered no significant interaction effect of gender and learning style on students' attitude towards Visual Arts. However, it contradicts the findings of Hattie (2011) who reported that there was significant interaction effect of gender and learning style on students' attitude to learning concepts in Physics.

9. Conclusion

Irrespective of students with different learning styles, the students exposed to the instructional model have positive mean gains in achievement scores in and attitude across the levels of learning styles. Gender and learning style on the students' achievement in, and attitude. The mean post-test achievement and attitude scores of both male and female students are not sensitive to their learning styles (visual, auditory or kinesthetic). Moreover, learning style is still a factor in students' academic achievement. Findings revealed that with the use of the instructional model, students' achievement at all levels of learning styles can be enhanced since they all have positive mean gains across the levels of learning style.

10. Recommendations

Based on the findings of this study, and to enhance learning outcomes of the students, the following recommendations are made:

(i) Evaluate your lesson plans to identify which learning modality - visual, auditory or kinesthetic- is best suited for each particular lesson. For instance, in a lesson about basic pattern making the teacher may be able to integrate all three modalities by explaining the concept, drawing examples on the chalkboard and asking the children to make different patterns in their sketchbooks. Assign a target modality for each lesson plan and attempt to vary styles throughout the day.

(ii) Offer students who excel through visual learning methods a seat near the front of the classroom, where they can clearly see the chalk board and remain visually engaged in lessons without the distraction of other children ahead of them. Incorporate visual teaching by drawing charts, graphs or other visual representations that help explain a concept on the chalkboard. Include illustrations with assignment worksheets, when feasible, to help visual learners better understand tasks.

(iii) Incorporate auditory learning by offering lecture-style presentations, reading instructions for assignments aloud and presenting opportunities to give oral reports. Students who best retain information through spoken words

are more likely to remain engaged when they are required to both absorb and share information verbally. Pay attention to the tone of your voice, inflection and body language when presenting a lesson, as auditory learners will feed off of the teacher's delivery.

(iv) Provide opportunities for kinesthetic learning by incorporating movement and interaction into as many lesson plans as possible. Give children a chance to practice math by using objects to physically complete addition and subtraction equations. Provide opportunities for children to reenact historical events through skits and look for ways to explain concepts by involving students in physical actions and the creation of projects. The information about students' learning styles can be used for providing teachers with more information about their students, showing them that their students have different preferences and ways in which they learn. Furthermore, the information about students' learning styles can help teachers in understanding why and when students may have difficulties in learning. In addition, the information can be used for making students themselves aware of their own learning styles, helping them to better understand their strengths and weaknesses in the learning process. The arts not only reach more students with differing learning styles and

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Part Four
Literary Studies

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Redefining Oral African Literature

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Abstract. Indigenous art is a peculiar medium. Everything about the human society could be documented, studied, displayed and enjoyed through this. Art, in this sense, encompasses all things that may enhance the human situation. The study examines art and the use to which indigenous people made of it prior to writing using aesthetics as a tool of analysis. The study reveals that art amplifies the glorious, the ennobling as well as the drawbacks from the attainment of lofty goals. Such goals are the ultimate for the evolvement of every society. It is fundamental that art be made a crucial component of human existence if humanity were to evolve, surpass the level of bestiality, and attain a level of decorum that may be germane to peace and progress. It is imperative that indigenous art be studied further in order to unravel the wealth of meaning and possibly the artistic force that might have informed such large scale presence in indigenous societies.

Keywords: Oral, Art, Performance, Indigenous, Festivals

1. Introduction

The study of indigenous art is an attempt at examining the foundation of human progress and, in plain language. It is like a visitation to the umbilical cord of modern developments and from which further upward dive may not be detached. It is not out of place, therefore, that different scholars are likely to approach the issue of definition from different perspectives ranging from the functional to the procedural approach (Stephen, Davies, 2006: 229). However, this study considers art to be significantly tied to a composite record of probable realities from and positive and negative attitudinal descent may not be divorced from such endeavour. The study is an examination of such indigenous climates from where illuminating scripts permeating every significant endeavour may not be significantly removed.

Fallout of any restriction of art within the functional and procedural tempos may have removed the core philosophical impetus that necessitated art, in the first place. A preoccupation with the aesthetic value that may typify art in relation to the audience may equally dwell on the script and the possible neglect of the prevailing atmosphere that was instrumental in its emergence. Such misadventure may have necessitated the original definitions of art attributed to Plato as a form of 'representation' (imitation), 'a medium' and many generic definitions by Tolstoy and others that dot critical texts which are simply an exercises on the process and functions rather than a combination of the root and the spirit behind such artistic forms. Art is an expression that has its foundation in the resolution of a crisis or need and to which every human spirit may find yearning through satisfaction or dissatisfaction through disapproval of its abstract nature or the totality of its inherent aesthetic truth. Recourse to the historical significance may be limited as evolvement of artistic scripts may not be subject to the past neither is artistic evolvement removed from the present or a future.

Perhaps, a definition of aesthetics may be rewarding. Alexander Baumgarten was

acknowledged to have been the first to apply the term to 'cognition by means of the senses (sensuous knowledge) in the eighteenth century' and further enhanced its scope by referring it to the perception of beauty by the senses as may be applied to art' (Alan, Goldman, 2006: 255). Its application of meaning to 'the judgement of beauty in both art and nature was undertaken by Kant'. In its modern usage, aesthetics may refer to the diverse areas of criticism such as 'judgements or evaluations' as well as properties, attitudes, experience and pleasure or value' (255).

Myths are masks. They symbolise different things and conjure diverse images to different beholders at different times and at different occasions; depending on the perception of each beholder and the magnitude of the intellectual endowment, based on the realities of the moment. They may remain relevant to those with discerning mind all through time. These may simply define the capability of each beholder by which the level of imagination of the individual may be conceptualized. These masks may be meaningful or not depending on the aesthetic, cognitive, intuitive and perceptive endowments of members of the audience to which regularity at festive seasons may not be divorced and from which linguistic and awareness of history may be potent factors in the process of appreciation.

The masks of Ogoni (youthful masquerade) and Ilebe (the mother-figure) during Eje festival[l] at Ode Irele, for instance, represent iconic signs. Iconic signs are representations that are capable of diverse interpretations. From the original association of icons to paintings, the possibilities of sculpted images being categorised as potent means of recording ideas may not be denied in indigenous scripts. Beyond the images of birds of passage recorded on the mask of Ogoni and the mirrors on the costumes of Ilebe that can evoke affective responses from the audience are the inherent summations n them that may complement verbal, scenic and body behaviour. These totalities are tied to cultural intelligibility between the images deployed and the degree of enlightenment of members of the audience.

Iconic signs, which masks represent, may evoke positive or negative responses and may not be removed from communication as they are potent motifs. Oral art harbour such messages that are delivered at the arena during festivals and they are internalised through the deployment of appropriate aesthetic codes. The paper examines such messages through analysis of oral scripts prevalent in the environment and concludes that societies are moulded through informal training especially at the arena prior to the advent of western education.

Masks contain images that are intelligible to people depending on knowledge of corresponding tales and practices in the milieu. Some images are recurring and similar across contiguous communities and, therefore, fundamental to some signifying imports latent in the scripts and of course, significant to further semantic implications. These masks or sculpted images, consequently, represent the ultimate direction of each performance. The image of the bird may be unravelled when it is understood that human beings are generally considered to be birds of passage in an existence that is equated with a journey.

The apprehension of meaning may be achieved through decoding potent coded signs that are carefully selected to compute landmarks, culturally held world views about existence, life and death, views of life as a journey, a market, a voyage, a dream and other artistic traditions of the milieu. The views about reincarnation may equally be perceived in these masks and thus fundamental to the nature of education that is prevalent in the environment. Ogoni masks, as earlier stated, parade such culturally illuminating images such as birds, the paddler and a canoe on a voyage that possess existentialist connotations which may seem contradictory but that are representative of the philosophical tempo of the clime.

Performance is a rare show of individual talent that is brought to the level of approbation. Everyone may engage in the unusual which performance is all about; however, it is talent that brings training to the level of elevation that spurs members of the audience to show their approval of the display. Performance arouses the joy in them, as they may be catapulted to the

realm of satisfaction and temporary relief from their disenchantment.

Colin Durrant et al (1995) lend credence to the fact that the composition and appreciation of a song might not have been achieved without a natural endowment on the part of the singer, dancer, and bard: 'composing appears to be an entirely cerebral exercise, inspired perhaps by poetry, a walk along the seashore, God or, in the case of a commissioned project, the deadline' (17). It is equally significant that performance may combine the aesthetic needs of the people and should be easily internalised without any form of semantic encumbrances (except where ambiguity is deliberately infused to achieve specific objective).

Indigenous performance may not fall into a distinct category but the different insertions of conflicting faces of reality that dot the renditions may reveal quaint artistry. This development makes a particular genre a combination of features from other genres. They may be salient to festivals. The different elements of other genres are brought to the fore by the singers, performers and ritualists during festive moment through experience, inspiration or learning. Festivals are, consequently, analogies that can engender reconciliation of potential sources of conflicts just as they are capable of awakening redundant keys towards unlocking the doors of peaceful co-existence at the level of the community and by extension at the global society. Socially desirable traits such as independence through labour, respect for elders and fear of karmic consequences may induce honesty, dedication and search for self-esteem. These scripts are latent in the masks as well as the Ifa corpus which combines indigenous metaphysics with the scientific database of manners, issues and developments and, therefore, synonymous with the voice of finality.

Consequently, decorum or change becomes a philosophical summation on the conscious need to maintain the prevailing tempo of peace and comradeship or exploration of a new ground, enforce filial bond among relations, couples, and members of the community where the golden rule is the ultimate. It is in this regard that festivals may be categorized as the conscience of the society meant to intimate members of the agrarian community with best practices among members. In this regard, indigenous musical performance, festivals and folktales, for instance, perform significant functions to members of the agrarian society: '…the capacity of emotional expression, aesthetic enjoyment, entertainment, communication, symbolic representation, physical response, enforcing conformity to social norms, validating social institutions and religious rituals, contributing to the continuity and stability of culture, and integrating the society' (Idolor Emurobome, 2002: 2).

2. Indigenous Scripts as Consciousness and Codes.

The African concept of individuality is inherently dual in nature and stems from recognition of uniqueness and belongingness. Even when someone is responsible for his own actions, he is a unit in the group and thus bound by the norms and moral prescriptions in relation to the generality. As an individual, a member of the society belongs to the crowd. His selfish actions may rub off positively and negatively on himself and societal developments. This recognition makes the welfare of every member the responsibility of the collective whole. This claim is summed up by axiom that a member cannot afford to eat a poisonous substance without anyone raising an alarm as the effects of the misadventure may prevent everyone from a peaceful repose.

Closely tied to this is the recognition of individual responsibility and collectivism in the dispensation of justice and appraisal of individuals which approbates and negates the clime's stupefaction to fate as the architect of the type/individual within the crowd, but which is significantly individualistic in relation to adherence and departure from societal and religious norms. The verbal constitutions or moral codes of the people are carefully tucked in art. The underlying principle is that the individual is synonymous with a dot in the crowd, a part of the crowd, a reflection of a chosen typology in the spiritual/existential

computation and a manifestation of the yardstick he consciously chooses to reflect, manifest or exhibit within the larger society from which society and providence may be exonerated. The society, in this recognition of good and bad, is distinct from the individual just as nature too is detached from the behaviours which individuals may choose to exhibit and perhaps the attendant reward or punishment.

Societal codes are engraved in oral scripts and may be displayed periodically for the purpose of sensitising the younger generation. The avenues towards such amplification are the periodic performances of indigenous festivals, renditions of folktales, chanting of praise songs and other quaint devices such as proverbs which are meant to authenticate and cement any such claim with ancestral sanction as such proverbs are impeccable sources of authority.

Festivals, like other oral scripts, recognize the spiritual core of physical existence. Art is, therefore, a reflection of the philosophical summation that the individual is a recurring character in the eternal history and within the regular sameness that humanity manifests since the dawn of time. This philosophical representation is subtly considered from the standpoint of the stream of beings as in a tide that berths and begins the race anew though with a unique face, as an underlying mask that may not be strange to the sages but a quaint reflection of the original portrait.

Different summations may be drawn from the mask depending on time, setting and the individual. It is from this standpoint that art may be considered to be intertwined between the spiritual and the physical. This is vintage African oral philosophy from the standpoint of claims that existence is a script, the individual as a performer and the typology/category as the core within the taints or honours that all typologies and their consequent manifestations may exhibit, parade and exemplify.

3. Specific Issues in Oral Scripts

Birds are significant motifs and characters in Yoruba indigenous myths and tales as they parody individuals from the highly elevated to the lowly. The birds reflect certain traits that are equally prevalent in human beings and these are explored in the search for meanings, parallels and impeccable summations. Apart from universalising and providing masks for the identities of the human characters involved, zoomorphic parallels provide inter-relatedness and this may be easily identified in any tale. Such motifs are timeless and may be applicable to people across cultures.

The birds range from odere-cuckoo, adaba-dove, eyele-pigeon, okin-peacock-, ogongo-ostrich, akokoligi-wood-pecker, ayekooto-parrot, akuko-fowl, eye-etu- guinea fowl, pepeye-duck, adie-odo-kiwi, igun-vulture, awodi-eagle, asa-kite, ega-sparrow, aparo-bush fowl, adan-bat, owiwi-owl to many others that may be deployed to shield the identities of the human characters who might be pissed off at the direct mention of their names but whose behaviours cannot be removed from the traits in such birds. This subtle representation is a high-water-mark of artistry where birds are given anthropomorphic qualities that may tend towards verisimilitude, by which the individual may be perceived as exhibiting similar traits that are inherent in the animals while shielding the true identity of the persona thereby preventing them from ridicule or reprisal attack.

The cuckoo, dove and pigeon are considered to have evolved from the same ancestors. They are, however, expected to deploy meet rituals that they may not lose their young ones to untimely death. While the pigeon heeds the warning, the dove considers the warning out of place as it could afford to lay its egg in the height of the tallest tree, far from the reach of human intrusion. The dove, like the metaphor of the snail in indigenous art, expects that war is looming in the front, unknown to it that war may equally ravage the individual from behind. (This is another indigenous allusion on the possibility of conflict from unexpected sources which human wisdom may not be enough to foresee except the deployment of meet rituals that could fortify one against unforeseen circumstances and negate any untoward development). Before long, a terrible rainstorm ravages the area; and houses

and trees are shaken to their very foundation. The storm devastates the longest tree and it falls, killing the newly hatched young just as the pigeon survives the disaster and is acclaimed to have been singing ever since that its head touches the earthenware and survives.

Birds are philosophical underpinnings. They exhibit religious and environmental views and are illuminating motifs as they recur in tales of manners and other references to fatalism. Bush-fowls are symbolic of equality of individuals in the voyage of life while the dead ones represent trouble and whoever may be in possession of these may not be found wanting when it comes to disquietude. The quest for wealth falls in the category of the possession of the dead bush-fowls and such a personality may adorn a lean physique even after he comes into contact with money and honour. This is another image conjured by the motif of a bird on the masks.

The bird too may conjure the image of royalty and the Peacock readily comes to mind. This bird symbolises royalty and this image is succinctly summed up by the tale of two identical birds called Peacock (Okin) and Ostrich (Olokose) that are considered to be half-brothers and offspring of a royal father. Existence is considered a bird of passage that hardly rests as it is in constant flow and ebb and this axiom is represented through a festival named Ijengen at the Ode Irele milieu where dancers are meant to replicate the birds in flight during the transition rituals of highly placed chiefs.

The African consciousness situates the zoomorphic qualities in the Peacock and the Ostrich within relevant human qualities that can make or mar the evolvement of people even in the human environment. The two birds are, no doubt, beautiful to behold but salient attributes in them are significant and instructive. The attitude of the two creatures to sleep marks them out. Olokose is the elder and wakes at noon every day. However, the Peacock wakes at four am every morning on the instruction of the mother who wants it to accompany the father's slaves to farm. The Peacock is pissed off at the idea on the basis of the fact that he is being treated like a slave. Irete Otura, the Yoruba artistic and mythological system of explicating reality sums up the natural traits of the two birds situating them within debilitating human qualities that could typify an individual in the journey or voyage through the bumpy road of life or the enclave considered to be a market.

The king, who is the father of Ostrich and Peacock, passes on and there is an urgent need to install a new monarch. The Ostrich is the heir-apparent and all kingmakers agree on the choice. He is billed to meet with the kingmakers as early as four am. The mother begins to train the would-be king towards waking up every four am to no avail. It is agreed that Peacock should be sent to the domain of the ritualists to get necessary materials for his brother since Ostrich could not afford to wake at that odd hour. The Peacock leaves for the ritualists' domain and narrates the reason the brother could not make the journey. The kingmakers are pissed off at the absence of the prince and decide to make Peacock the king. Consequently, specially made soap and balm are given to him to bathe and rub. Just immediately, his physique changes; and royal regalia appears on his body. This is how the mother of a baby could make or mar the destiny of the child. The lesson is that the mother may not be divorced from the positive and negative evolvement of the children through discipline or palpable indulgence.

The throne is synonymous with the authority. The decision to jettison the sleepy prince may have arisen from the fact that whoever would be installed a king should be disciplined and outstanding in all ramifications. The idea of a monarch who would sleep till noon strikes the kingmakers as odd and incongruous with realities of the office. This claim probably explains the belief that a king must have passed through the furnace of disquietude to meet the challenges of administering a complex society. One of the qualifications for the position of a monarch in the Ode Irele world is proper grooming in the school of suffering, endurance, dedication, tolerance, patience and longsuffering. The Peacock exhibits these qualities that are visibly absent in the life of the heir-apparent. The process of installing a

monarch equally requires rigorous and traumatic drilling in order to bring the suffering of the monarch to an apogee and perhaps a close as the rest of his life would be dotted by bliss and plenty.

African oral scripts have been under-utilised and at times denounced by critics as culture. This is a product of the negative pictures painted by western scholars to which Africans have blindly subscribed over the years. Yet, the African society and the whole world generally may not recover from the ingrained attachment to the oral environment in a hurry as the system thrives through it and the people are products of the norms just as its allusions and beliefs determine human relationships, names of people and scientific inventions. Traces and manifestations of such impacts and indoctrination dot the climes; the texts and literatures generally and these may not be visible to scholars operating outside the purview of such inimitable oral scripts. The reality of scapegoatism, for instance, may not be easily internalised but the truth confronts the texts notwithstanding the religious sophistication of everyone. African literature shows that the milieu where various creative ingredients are latent and may be explored by artists depending on their level of internalisation of the tales, myths and allusions that are rife in the environment is significant in any examination of the texts.

Tales, myths and festivals, the world over, are a web of codes, signs, secret ideograms, hieroglyphics and maze of intentions, conventions and possible practices that may be unravelled in any attempt at explicating a system no matter the time and clime. The intellectual endeavour of the Yoruba people finding expression in Ifa, for instance, has several references to male and female members of the society and by implication some women generally the world over. In Ogbe Irosun, Orunmila is married to Moriyeke, a spoilt-brat, "whose mother reincarnated to become her child" (Ibie, Osamaro, 1992: 128). These female and male personalities are represented with zoomorphic symbols. The reasons for these are not far-fetched.

Oral artistic performance may seem static to western critics. This subjectivity may stem from the association of scripts with time even when it is a mask of different garbs that is capable of diverse manifestations. This inexhaustibility parades a chameleonic-twist within the same frame and the web of meanings may inform inimitable perceptions and uncoordinated but inter-related interpretations. The reality of the oral African performances may negate western conceptions of existence and reality as human existence-essence precedes human nature and this is amply demonstrated through scientific compartments/groupings of the born and the unborn within specific traits and for which different songs, dance steps and allusions have been ascribed. These facts may delimit the present but it cannot be detached from an earlier conception of being at a stage in the past which informs such considerations and conclusions.

This strong-point in African oral performances may be construed from a priori determination of characters within the types and the crowd and within the stream of humanity. Individuality, therefore, is an aberration. Good and bad are inherently significant to humanity as a whole and no one may be capable of one without being liable to the other. From this standpoint, the pantheon of gods has ambivalent capabilities and may devolve good, at a time and bad, at another time.

African artistic domain harbours references to knowledge and wisdom. The artistic scripts of the people, no doubt, exhibit quaint-references and monumental deliveries of wisdom–laden ingredients though festivals, folktales, myths and legends. The imports of such wholesale-renditions can hardly be internalised to the fullest in the informal–learning environment thereby confining knowledge to the formal-learning-setting and wisdom to romance with fate such as when individuals are consciously tutored and pass through such harrowing experiences before they could be considered wise and qualified for monumental roles, energy–sapping tasks and wisdom-laden assignments such as the throne, leadership of a volatile organisation and titles that may require exhibition of vibrancy, which must have been

earned through suffering, service and intensity of experience.

Truth in the African philosophical summation is a reflection of a unique totality within the class or group to which time may not be detached. Time is consequently analogous to lunar reflection and the individual may not exceed the bound of realities that are significant to the class. The past may not be significantly different from the present just as it may reflect the future. Rather, the past might be nothing save the eye-on-the-knees and since the knee cannot be detached from the body, the individual remains a metaphor of the ever-rebranding dawn.
Oral performances are a priori in time and the futuristic ingredients tie human actors to the past and the present just as the future may be garnered from the two underpinnings. Within the manifestations of the generic traits are salient departures and these have been accommodated through generalizations. Terms such as ennobling, elevated, rich and distinguished may refer to such traits, but the degrees may not be amplified or specified. However, what is undeniable is the recognition of the individual as imbued with qualities that may necessitate celebration and adjudged successful just as success is relative and the successful may not be devoid of innate shortcomings. The supposed failure has a stereotype, and within such demeaning situations are qualities that may be adjudged worthwhile. Consequently, within the hero are renditions that tend towards vilification, revulsion and rejection amid the associated glorification or amplification. It is, therefore suspect if anyone may be considered in all ramifications without some taints and faults which are succinctly termed hubris in heroes.

Apposite to Yeats W. B. (1965) is the fallibility of claiming that actors like their human ordinary equivalents are controlled by an external force: "that there is a hand not ours in the events of life" (761). This is what the concept of fate tends to claim. Claims such as "accident is destiny" and "the Daemon is our destiny" reveal salient religious and philosophical summations about fate or destiny. It is, however, apt to consider every being in the African philosophical compendium as far from being inherently "doom-eager" (Yeats, 1965: 761). Rather, the character in each destiny is a symbol of comedy and existence as existence is tantamount to a tragedy. It is comedy as the individual approaches existence with a will. The will is a desire, intrinsic intentions the hero or villain intends to manifest. Therefore, fate in everyone depends on choice. The choice may be good or bad but with traces of the negative or the opposite within the realizations.

At the moment of choice, the consequences are hardly considered but the creative artist unlike providence may be responsible for the doom in every hero or villain. It will be unnatural and a far cry from reality to arrogate positive, ennobling traits to individuals without amplifying the negative tendencies that may be inherent or innate in them. The same holds good for the villain. He is not totally condemnable as everyone might tend to claim. Within evil are flashes of positive anecdotes that may be overwhelmed by the inclination towards evil. The interplay of the choice of the script and the performance or manifestation of the letters of the script, selfish considerations and external control over the persona may not be considered. Whatever typology may be salient to the hero or villain is far from absolute. It is the duty of individuals to redress such frailties through conscious address of the letters of the script which is the term for destiny or fate in this study.

Art is a total vehicle to indigenous people. It is a device that is next to nothing and the people rely on it for the realization of their collective goals and aspirations. They are conscious of the need for decorum and regulation of society which absence would have been devastating to the survival of the people. Judging by the limited power of communication at the disposal of monarchs to enforce their will and pronounce their proclamations recourse to art becomes inevitable. Art is a credible medium that could draw the attention of all and sundry especially during the festive seasons since the town-criers could hardly achieve more than is humanly possible and the bell which now metamorphoses to modern correlates such as the radio broadcast, television transmission and Internet facilities, is

grossly inadequate in meeting the needs of monarchs for acculturation, information and entertainment.

Art becomes a veritable vehicle for reaching out to the larger society through conscious convergence at the arena laden with the delivery of cleverly-woven art that could fulfill several sociological and artistic needs to the milieu. The tools of delivery of such artistic imports range from folktales to festivals. Myth, for instance, becomes the essence that is explored from time to time towards meeting the scientific needs of the settings. The reference to langue in the preceding statement is what the study terms a form of tributary and where other foreign terms may be found especially the language that is alien to the continent are further examples of the tributaries. They are far from the core and these may be recognized in every study as much as the flora and fauna of the African environment are accessible to the scholar.

Even when the core remains pseudo-scientific, constant recourse is made to it in order to seek explanations for realities, beliefs and human traits that have been cleverly-woven around art. Such recourse is latent in the interactions between the flora and fauna of the milieu that are symbols and cleverly woven around art to exhibit transparent and worthy qualities that are attestable in animals but that may be adored as worthwhile which may be applied to human actors in the system. Legendary personalities, fabulous as they may seem, emphasize the possibilities of such traits being exhibited by individuals among the people in the course of time. Apart from the inherent entertainment that may be garnered therefrom, oral scripts exemplify the totality of the essence of the people whose physical and spiritual essence may be unravelled from the carefully-woven scripts in the environment.

The character in the Ifa corpus that is cuckolded in his relationship with the paddler (driver) has three categories: Asipale (the weird-one), Afuwagale (the belligerent-one) and Osepeletu (the patient-one). The three categories have similar fate or possibilities but their approaches to the realization are different. The first two categories may be equated with people that are assertive, proud and self-seeking. They believe in their physical power and bank a lot on their noble positions in the society. They hardly could accommodate the counsels of others. Defeat is relative just as victory is subject to time. The winning team may soon have its brow to beat in the course of time.

In the first encounter, the paddler wins in all ramifications. He defeats the two noble princes and ravages the wife of the meek. He seems to be above the law and strikes at his opponents in their vulnerable positions. He wins the weird-one and submerges the man in the sea. He rescues the wife to a safe-haven where she becomes her permanent wife. He wins the noble prince named Afuwagale as the husband pays dearly for having a beautiful wife. Uriah and David come to the fore in this regard. David wins and crops Bathsheba. However, the orgies of blood have taken a permanent root in the household of David till the present. The same may be said of the paddler. He is cursed like the Atroid family (Agamemnon, Menelaus and Aegisthus are inferred). The spectre of blood has taken a permanent root in the household and the descendants will pay dearly for this.

Fate has a crooked path in the question of justice. It is not unusual for the unjust to get fair and undue advantage over the weak. Indigenous philosophical disposition does not mince words in the deployment of justice to the aggrieved when the hope of a redress seems fleeting and almost impossible. Far reaching consequences may be salient to the aggressor. The husband will inadvertently annex the blessings of the concubine. The concubine may even crop a baby in the home of the rightful husband. The child will become a superstar and it would be difficult for the concubine to claim he is the biological father of the baby. The biblical allusion too shows that Solomon is the re-incarnation of the original husband of Bathsheba named Uriah whose wealth and knowledge have become subject of discussion all through time in his reincarnation. David pays for his orgy and loses everything to the household of Uriah.

Osepeletu, whose name is synonymous with patience and long-suffering, is a symbol of the powerful but chameleonic one. His name belies his true nature. He is weak in outlook, full of compassion but remains a powerful individual and you may not dare him without a corresponding fatal consequence. He is a summation of the philosophical claim that power or energy is latent in passivity. He is exceedingly powerful but parades the mien of a weakling. Several attributes characterise his personality. He is weak, no doubt, but he is innately dreadful when the need arises. He has no knowledge of his own but depends mostly on the counsels of elders in the environment. He does not pursue a course without the advice of poor, rejected and weather-beaten old men and women in the milieu. He does not discountenance the advice of elders and deploys meet rituals when told to do so. Such a character should be dreaded as immediate justice may elude him but eventual victory may tend his brow. Such tales and summations dot indigenous scripts and festivals in particular.

A possible aesthetic experience may be drawn from the image of power where a perceived weakness may have been assumed and vice versa. A mental picture may be conjured possible from an experience in the oral environment where the powerful is subdued by the weak through other factors such as the slippery ground; a miss from a powerful onslaught is directed at the wrong position. Redress may come the way of the weak through disapproval of the action by people around who may defend the weak and possibly fight his cause. Pleasure or entertainment may be garnered and thus a fulfillment of Kant's association of aesthetics with "mental" picture subsisting through "perceptual, cognitive, affective" and the permanence that may be associated with that experience (Alan, Goldman, 2006: 262).

It is an irony that the supposedly powerful in outlook finding expression in Asipale and Afuwagale are natural sluggards after all. They cannot discern the looming chaos in spite of their size or weight. It is equally ironical that the supposedly deaf and dumb prince has dynamite in his kitty. African oral arts and the written components parade such characters. The scholar, drawing from "the crossroads" should not be oblivious of the root which is the wisdom in the African setting that attributes wisdom to silence and emptiness to noisemaking. Eri wo ya (which is the conclusion of a segment and the beginning of another and thus the equivalent of hallelujah in Christianity) becomes a segment of the tale and may even be considered a pause from where other issues may be considered by other members of the gathering. It is far from an address to a god or phenomenal being. It is rather a submission and a dot like a full-stop to indicate withdrawal.

Osepeletu is the symbol of a gentleman who may not hurt a fly. He is, however, surrounded by powerful people who may not forgive anyone for daring the innocuous young man. His wife may parade a feminine weakness finding expression in promiscuity but she is characterized by innate cruelty and may make or mar the husband. She could send him to an early grave in view of her penchant for extra-marital affair. Except the man is all-discerning by which he associates with wisdom-imbued members of the milieu, catastrophic consequences may tend the zenith of his success. The tale sums up such possibilities in the chapter of Ogbe Suuru.

The promiscuous wife inadvertently becomes a blessing to the innocuous husband. The devilish tendency in her turns to a favour to Osepeletu. The negative effects of the promiscuity may be associated with the decreed rise of the husband to renown. His patience becomes a source of celebration as he annexes the blood and blessings of the concubine in his quest for greatness. Asipale and Afuwagale are the symbol of those who may refute the sermon of patience and long-suffering. They are right in denouncing the tendency of the concubine even when they are far from any affinity with elders and powerful clerics in the land. They may be economical and spend sparingly on issues of their welfare unlike the foolish Osepeletu who spares no expenses in the cause of his spiritual comfort. They symbolize innocuous but brave individuals whose powers are limited to their brawn.

The race of life may not be won only through agility. The chameleon is involved in the race just as the millipedes and its multiple legs may not be in a hurry to complete the race even when their ultimate is the touchline. Everyone is right in asserting their rights but some rights may not be asserted at all times. Some may be overlooked, while some may be deferred. There is a crossroads here in apportioning blame to the promiscuous wife. She is like the Biblical Judas Iscariot and his messiah. She may be virtuous at the outset, no doubt. This state may lead nobles to a quick summation about a virtuous wife whose faithfulness may not be questioned unknown to them that the overbearing power of time may make mincemeat of vows and tie virtues to the tethers of indiscretion.

Eventual comfort may beckon on indiscretion spree. The claim is rife in indigenous festivals and other oral renditions that every successful man has a female backbone as an impetus. The reference may be a tacit allusion to the situation. The same claim has a negative pair which lays some descents into the abyss on the threshold of the same women too. According to authorities the word over, women are ambivalent and may mar a destiny while they may uplift another. The promiscuous woman becomes a boost to her unsuspecting husband. She takes to flirtation in order to uplift the husband. She destroys the destiny of the concubine inadvertently in order to facilitate the astronomical rise of the husband. She is paradoxical in nature an embodiment of destruction and regeneration at once. She is the scapegoat and seeks another as her accomplice in the uplift of her husband. This is the simple and nagging logic.

4. Conclusion

It is awesome that indigenous art and Ifa mythology, in their limitless capacity, contain a web of songs, tales, symbols and archetypal parallels that individuals can tap from whenever a nagging situation that is difficult to resolve at the level of rationality presents itself. Ifa, for instance, remains the compendium that inspires artists, sages and high-ranking individuals over the years and the logical or illogical claims in it may remain relevant till the end of time. It is doubtful that people would cling unto indigenous African art if there was nothing fundamental to its existence. The freshness that characterizes it makes it a thing of nostalgia to members of the audience that no sooner is a periodic celebration concluded than the next one is expected.

Consolation, address, code, message, entreaty, epistle, simulation, statement, perspective

Note: Eje festival is celebrated annually in Ode Irele and becomes a means of harvest and thanksgiving. It also doubles as an instrument for gauging the welfare of female descendants of the clime who may be married to non-indigenes outside the shores of the enclave. Such female members are celebrated and entertained by the masquerades for days.

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A Sociolinguistic Description of Language in Chimamanda Adichie's Purple Hibiscus

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Abstract. This study is a sociolinguistic description of language in Chimamanda Adichie's *Purple Hibiscus*. Through language, writers explore and extend the frontiers of knowledge. The use of English in Chimamanda Adichie's *Purple Hibiscus* reflect adequately English in a second language environment; Adichie bends the English to her will, and sometimes change its structure to suit the Nigerian environment. William Labov's variability theory which emphasizes the relationship of language use to social context forms the theoretical foundation of the study. The study reveals that Adichie's *Purple Hibiscus* deploys the Igbo variety of the Nigerian English; this is evident through the choice of words, names of food, and proverbs in the bovel. The study also reflects the stratification of the society that Labov mentioned in the variability theory; variations in terms of sex, social status, education, etc. The study orients Nigerians and the international community about the variation in Nigeria's linguistic culture.

1. Introduction

Nigerian English is that variety used by Nigerians for the purpose of communicating across socio-cultural boundaries. The standard British English is still spoken by a lot of educated Nigerians but this variety of Nigerian English has been embraced by all speakers of English in Nigeria. The problem now lies on what should be adopted as the standard form as there are many types of English in Nigeria such as the local languages.

Scholars have adopted different approaches in classifying English varieties such as used by Nigerians. Scholars such as: Brosnaham, Bamgbose and Banjo. Each of these scholars' classification will be looked into one after the other in order to have a clearer understanding of Nigerian English. Brosnaham (1958) like some other scholars uses education as a yardstick in classifying English varieties/types. He recognizes the varieties of English on levels, which is from level 1-1V. Level 1 is seen as the variety called Pidgin English used by illiterates. He places these categories of people on this level as this variety is spoken mostly by the market women, the labourers and the artisans. He is of the opinion that the educated people even will have to express themselves in this variety in informal environment basically for the purpose of communicating across socio-cultural boundary. He grouped the level 11 variety of English as used by high school graduates as is characterized by some level of communicative fluency and a wide range of lexical items. Level 111 is grouped as the primary school English. It is the variety of English spoken by people with primary school education, and it has the greatest number of users. Level 1V is the university English. It is the English used by the university graduates and it is characterized by linguistics features close to Standard English. Brosnaham (1958) submits that the university provides the

best example of standard Nigerian English out of the many varieties.

Brosnaham has been able to group these English users into these four varieties because he has studied the motive and the reasons why different people use language at different occasions. As he rightly puts, the illiterate speak the Pidgin version and concludes by saying that the university variety is close to the standard British English. He said this because he has researched reasons for this. Also, if we are to look at the Nigerian society today, one can agree with Brosnaham to some extent, though can't be perfectly right and cannot be generalized.

Another scholar who classified Nigerian English into varieties is Bamgbose. In Bamgbose (1971)'s analysis, Nigerian English is classified into three varieties. He calls the first variety the ''Contact English''. This variety is the type found in Antera Duke's diary of events in Calabar between 1785 and 1788.Example:
Soon after I see my men liv with him ti canow com up and tell me Enyong people's tak my canow way for landing, so, I Run and Go Down for landing I find no canow'' etc.

This kind of English was also found in king Jaja of Opobo (1824) diary and it reads, "Suppose my fader, or my fader fader come up from ground and peak me why English man do that, I no sabby tell why."
In these two passages, one is an example of broken English while Opobo's is an example of Nigerian Pidgin. The two passages are instance of contact English language, though the broken English is less popular of the two. Nevertheless, it was used in a popular television comedy program like the ''New Masquerade'' by chief Zebrudaya who will always mix bombastic English with such ungrammatical Broken English forms as; "When am I told you? It is suprisation to me. Ask Ovularia to look it.''

Bamgbose's second variety is the Victorian English. This variety has a close association with the so called cosmopolitan 19th century Lagos Negro English. According to Echeruo (1977), this was the variety spoken by the Lagos doctors, lawyers, missionaries, educators and other professionals, who just returned from Brazil, America, West India and later Sierra-leone and Liberia. According to Bamgbose (ibid) this kind of English is replete with bookish lexical items, i.e an expression or idea that could have been communicated in simple and understandable way is presented in a convoluted manner to impress rather than to express. Bamgbose's third variety is the school English (SE).

Another scholar's classification of Nigerian English is Banjo's classification. Banjo (1974) made an attempt to describe the varieties of Nigerian English. He based his classification on the criteria of local acceptability in Nigeria and international intelligibility. He therefore came up with four varieties which he labels V1-V-1V. Banjo's variety V1 is the variety of English used by people with an imperfect knowledge of the language. This variety is linguistically called transliteration. This is as a result of the transfer of the linguistic features of the Niger-congo languages into English.

Variety 11 is marked by high social acceptability and it is used by 75 per cent of Nigerian speakers. Linguistically, this variety is syntactically close to the standard British English (SBE) but maximally different from it at the phonological and lexical levels. Examples of this variety as given by Banjo are:
My change is not complete,
Conductor balance me, I want to drop here
Take the other road there is go slow on the road

Banjo's V111 is marked by low social acceptability and high international intelligibility. It is used by only 10 per cent Nigerians. In its lexicons and in the aspect of syntax it is close to Standard British English, but maximally differs phonologically. Banjo describes such variety as having RP deep structure and Nigerian at the surface structure. Example:
''Our journey was hampered by hold-up''

The V1X is characterized by low social and high international intelligibility. This variety is used

by a handful Nigerians who are privileged to have English as their L1 either because they were born by the native speakers', parents or were brought up in the native speakers environments. Linguistically, it is equal in a way to SBE. Thus, it is the variety V111 that can be tagged standard while V11 should be regarded as non-standard Nigerian English.

Nigerian English is the variety spoken by many Nigerians; this variety of English has been influenced by the various cultures of the Nigerian people. What this signifies is that the English language has been nativised and domesticated to suit the Nigerian environment. This variety has deviated from the Standard English which is the model that all learners of the language aspire to speak. This standard variety was introduced to Nigerians during the colonization period and it is being spoken today by few Nigerians because there is the Nigerian variety that has been embraced by the majority. The Standard English has a set of rules or conventions which guide its structures and usage. It has no regional confinement either in pronunciation or in grammar. In this paper, attempt will be made to look at the features of this variety called Nigerian English at the grammatical level, discourse level, semantic extension, loan words and coinages. Further, there is a great deviation from the Standard English at the phonological level in Nigerian English, but the phonological features will not be highlighted in this paper because the text under study is written and not spoken.

2. Contextualization of Chimamanda Adichie's *Purple Hibiscus*

Chimamanda Adichie's *Purple Hibiscus* encompasses both the colonial era and the post-colonial era. This novel explores the existential wrangling of the African identity and history. The novel begins with crisis which continues throughout the novel. The novel discusses the physical and psychological development of the protagonist, Kambili and her brother Jaja. The setting of the novel is in the present South East geo-political zone of Nigeria. The novel showcases the Nigerian situation. In other words, it is a paradox like Nigeria itself. Adichie gives the reader a picture of Nigeria, her culture, extended family, human desires and the clash of African and Western norms. Some of the themes discussed in the novel include: male domination/discrimination against women, religious fanaticism, autocratic leadership, and cultural clash among others.

3. Theoretical Framework

The theoretical framework adopted for this study is variability theory. Speakers in the same community do not of necessity speak in the same way; similarly speakers in this same community do not necessarily speak the same language. Labov describes the speech community as a locus in which speakers agree on the social meanings and evaluation of the variants used, and of course it incorporates variability in language use. William Labov (1966) introduced the variable of style. In Labov's analysis, it was discovered that in the most ''relaxed style'', certain characteristics were dominant, such as: laughter, prosodic features and speed. Labov's main innovation of 1966 study was to quantify the incidence in different speech sample of variants of significant linguistic variables in order to write variable rules.

To Oloruntoba-Oju (1999), variables in sociolinguistics are aspects of the society that affect the use of language. According to Hudson (1996) variables refer to features of context or a prevailing circumstance. The concept attempts to isolate the various variables affecting language at the level of micro and macro theoretical and functional sociolinguistic analysis of language with pieces of empirical evidence. Variability is all about several kinds of codes found in a speech community. In communication, various situations affect language in a particular way to cause a difference in use.

Variability concept is designed to explain how and in what function languages are stratified that is regional, social and functional language varieties. It studies how speech realizations are evaluated and how they change on the basis of such evaluations. This concept also explains how different languages tend to interfere with

one another on the phonological, syntactic and semantic levels, how they are acquired, conserved and modified on these levels and also, on the basis of what relationships they coexist or come into social conflict. Dittmar (1976) opines that, 'the aim of research into speech variation is to describe and explain the entire social network of speech practice and the complex competence that speaker have at their disposal for communication in correlation with the social norms and parameters'.

4. The Social Variables

A speech community refers to any human aggregate characterized by means of a shared body of verbal signs and set off from similar aggregates by significant differences in language use Gumperz (1984). This means that every living language has a society of speakers. A speech community is united by similar use and differs from other speech communities by a dissimilar language or by significant differences in language use. These are factors that determine features of linguistic usage in any society. The society is stratified in a way that, different people belong to different social groups within the speech community and this affects their use of language. That is, your use of language reflects your social group. These social variables are: Age, Religion, Sex, Education, Social Status, Religion/ ethnic group.

Age: Oloruntoba – Oju (1999) says age is obviously related to the time variable. There are certain linguistic features of language that are exclusively reserved for the elders, such as proverbs. These proverbial sayings are used to educate the young ones, as certain utterances are not expected to be made by these younger ones but rather they are expected to keep their eyes lower or averted from the elders. However, this is against the culture of the Britons. A handshake should be initiated by the elders in Yoruba land as against the Igbo land. Also, the use of slangs and trendy sayings is prominent with youths. This variable simply explains that the level of your age will also determine your use of language. With age, change is experienced at all levels of language.

Religion: Different religious groups have various ways of presenting petitions carrying out liturgical worship, expressing thanksgiving.

Gender: Gender depicts **masculinism** and feminism in its content, context and form. It is also an important sociolinguistics variable. Scholars have done research in this aspect and have shown several distinctions between the male voice and female voice. It has been observed that females are more euphemistic in their linguistic usage in an attempt to be polite. While the male voice is authoritative, competitive, defensive, independent, rough, lack of affection etc. In short there are phonetic distinctions in their voices (pitch, voice and modulation), semantic distinctions (lexical, choice), rhetorical distinctions (mannerisms, topic of discourse, turn taking attitude).

Social class/ Status: The internal division of human society reflects the way language is used. It does not have to be a total change in language but could be changes in some linguistic features in the speech of the different social classes. Two of the ways of stratifying people into social classes are Marxim polarization and the inherent social hierarchy. The Marxim model consists of the working class and the non- working class. The inherent social hierarchy includes the upper class, middle class and the lower class. These social classes are identified by the features of their language.

Education: One's command of language in the society reflects your level of attainment or achievement. Education is the process of giving intellectual, moral or social instructions to those in need of it. This can be informal setting or a formal setting. People who have attained this height belong to the same social group and their command of language will be similar.

5. Methodology

We have employed a close reading of *Purple Hibiscus* by Chimamanda Adichie. Adichie, a contemporary writer has consistently identified with cultural myths and attitudes of the Igbo people in Nigeria in her prose. Her novels embody the Igbo culture and aspects of the Nigerian variety of English. The decision to study *Purple Hibiscus* is prompted by the above considerations. There is a fusion of cultures in

the style of Chimamanda Adichie, an integration of his formal educational influence with his traditional influences.

6. Data Presentation and Analysis

6.1 Grammatical Level

6.1.1 Omission and Usage of Preposition

Text 1

I know he will come into my room first because papa was not home. If papa was home, Jaja would go into his room first to change (Pg. 30)

Text 2

We had often told Jaja and me that he did not spend so much money on Daughters of the immaculate Heart and St. Nicholas to have… (pg. 47)

In the Standard British English, the preposition 'at' has been omitted. It should have been "I know he will come into my room first because papa was not at home. If papa was at home, Jaja would go into his room first to change. In the Nigerian English, the preposition 'at' omitted in the BE is not seen as necessary and therefore omitted. It is believed that inasmuch as the information is passed across and understood by the hearer then communication has been made.

In Text 2, there is the wrong use of the preposition "on". Money cannot be spent on a school but on a person. In the Standard British English, it will be … that he did not spend so **much money on their education or in Daughters of the Immaculate Heart and St. Nicholas to have...**

6.1.2 Sentence Structures in Adichie's Purple Hibiscus

Text 3

I feel like vomit in my throat. (pg. 37)

Text 4

My body does not feel right (pg. 38)

Text 5

… a woman with yellow-skin and rows and rows of jewelleries (pg. 102)

Text 6

We repeated him in a chorus (pg. 106).

In Text 3, Mama's educational qualification reflects her type of Nigerian English. In the Standard British English, the expression, "I feel like vomit in my throat would be rendered as "I feel like throwing up. Further, in Text 4, Mama is still speaking, trying to describe how she feels. "My body does not feel right" in Text 4 means that Mama is indisposed or sick. In BE, the body is not said to feel, but the person himself or herself does. Mama here transfers African world-view into English. In addition, the expression, "a woman with yellow-skin and rows and rows of jewelleries" in Text 5, is a typical example of Nigerian English. When a person is fair, she/he is described as a yellow-skin just because the skin is fair. The Standard expression in BE would be: … a fair complexion woman and rows… In African world-view, the light complexion is termed yellow (or red), and not even white. The sentence structure in Text 6 is a common Nigerian English variety. In BE, it would be: "We repeated after him in a chorus". This is because one cannot repeat a person in a chorus but one can repeat a song after a person. In Nigerian English, as exemplified in Text 6, the word 'after' has been omitted.

6.2 Use of Phrasal Verb

Text 7

They even said somebody had **tied up** my womb (pg. 28)

Tied up in British English means to hang something or someone with the aid of a rope, but in the Nigerian context, a barren woman's womb is said to be *tied up*. It is in this sense that the speaker uses the expression. Thus, it is a feature of the Nigerian English as it reflects the African world-view.

6.3 Discourse Level

6.3.1 Loan words

Loan words are the lexical items transferred or borrowed from one language into another, for example from the various indigenous languages in Nigeria into the English language. Examples include the following words in the novel.

Text 8

Papa ate most of the **Ogwo-ngwo**, his spoon swooping through the spicy broth in the glass bowl; Lunch was jollof rice, fist-size chunks of **azu** fried until the bones were crisp, and ngwo-ngwo …(pg. 40). I followed him, as he climbed the stairs in his red silk pyjamas, his buttocks quivered and shook like **akamu**, properly made **akamu**, jellylike… (pg. 49). The hairstyles were usually exact copies of hers-black, thread covered sticks.

In ***Purple Hibiscus,*** **these loan-words reflect peculiar meals of the Igbos.**

6.4 The Use of Proverbs

Proverb is concentrated wisdom of a people. In proverb, objects and situations familiar to a people are exploited to give strong pictorial impression of the ideas being conveyed. Thus, proverb is culture-based, as seen in the following examples.

Text 9

I will not ask my brother to bend over so that I can lick his buttocks to get these things (pg. 103)

Text 10

Will you pinch the finger of the hand that feeds you (pg. 104)

In Text 9, there is an instance of a Nigerian proverb; here, Aunty Ifeoma is talking to Mama, telling Mama why she should not be rude to her husband who is Mama's elder brother. Aunty Ifeoma deploys a communicative strategy, 'avoidance of direct confrontation'. This she does to save face. It is a common phenomenon among Nigerians to use proverbs when passing across some information to save face. Further, the BE rendering of the proverb in Text 10 is 'Will you bite the fingers that feed you? It is only in Nigerian English that speakers say 'the finger of the hand'. Fingers can only be on the hand not in any other place, so it is a proverb situated strictly within the armbit of Nigerian English.

6.5 Code-Mixing in Adichie's Purple Hibiscus

Nigeria is a multilingual society. As a result of this Nigerians often code-switch and code-mix especially while conversing in informal situations. Examples are presented below in Adichi's *Purple Hibiscus*.

Text 11

- **Nne, ngwa**. Go and change (pg. 16)
- **Ke kwanu**? (pg. 19)
- Have you nothing to say, **gbo** Jaja (pg. 21)
- **Mba**, there are no words in my mouth (pg. 21)
- Let me stay indoor and wait, **biko** (pg. 37)
- **Nne**, this is your study time (pg. 43)
- Good evening, Papa, **nno** (pg. 48)
- They will receive their due, but not on this earth, **mba**, Mama said (pg. 50)
- How many heads do you have, **gbo?**
- Me? O di **egwu** (pg. 54)
- **Nno nu! Nno nu!** Have you come back? (pg. 63)
- **Kedu nu**?, Greet your parents, make sure you show them this money (pg. 63)
- **Nke! Nnke! Nnke!** Kambili and Jaja have to come greet their old father (pg. 72)
- **Ezi okwu?** I know your father will not let you eat here because I offer my food to our ancestors but soft drinks also? (Pg. 74)
- Heathen festival, **Kwa** (pg. 77)
- **Ifukwa gi**! You are like a fly blindly following a corpse into the grave! (pg. 78)
- Kambili, **kedu**? (pg. 81)
- **Nwunyem**, who are those for? (pg. 80)

- **Nna anyi**, are you not tired of predicting your death? (pg 90)
- Let your spirit ask **Chukwu** to hasten my promotion to a senior lecturer, that is all I ask (pg. 91)
- **Tufia!** Do you not see? (PG. 92)
- **Nnkene**, see the boy that will inherit his fathe's riches! (pg. 99)
- The girl is a ripe **agbogho! (pg. 99)**
- The **Igwe's** palace was a few minutes away from our house (pg. 101)
- He is an old man, how much longer does he have, **gbo**? (pg. 103)
- O joka! Eugene has to stop doing God's job (pg. 104)
- **Ngwu anu**, we will see, Papa said (pg. 105)

Adichie's novel has many vernacular (Igbo) loan words and expressions. *Purple Hibiscus* is like a text deliberately constructed to teach its readers the Igbo language. Many expressions are boldly written in their vernacular forms; some come as meaning-translations. Adichie's main procedure of language use in *Purple Hibiscus* is code-mixing, which comes in form of translations – Igbo expressions translated into English and English expressions translated into Igbo.

One of the deficiencies of this device is that it causes redundancy. Meanings appear to be repeated (especially to the bilingual). However, the text's major object of acculturating the Nigerian tradition into the English language appears to be achieved. Therefore, apart from exhibiting the Igbo language/ culture to the wider world, the text is a source of encouragement to many Nigerian writers/ scholars researching on 'Nigerian English'.

In *Purple Hibiscus*, the uniqueness of Igbo English that writers, such as Igboanusi (2001), avow manifests itself in experimentation in language, in recreating different Igbo discourse in English. Adichie deploys the native language of the characters (generally Igbo) to reflect some of their socio-cultural habits – conversations, greetings, and exchanges. As stated before, the major method engaged by Adichie to express this Igbo tradition in the text is code-mixing, where the speaker alternates between English and Igbo languages within sentences.

7. Conclusion

The English language has developed over the years in countries where English is not the mother tongue of the majority of the citizens. The object of this study is to see how the English language has undergone some linguistic changes as a result of its new environment. From the analysis of data, it was observed that the English language has assumed a new structure in its grammar, lexis and discourse. Every society is stratified; thus there are variations in terms of age, social status, education, etc and these factors affect the use of language. Since the English language is imposed on Nigerian indigenous languages, the English language has to diffuse, be nativised and domesticated to suit its new environment.

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A Pragmatic Study of Verbal Irony in Selected Yoruba Home Videos

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Abstract. A considerable research has been devoted to verbal irony in Yoruba language in dramatic texts and other written texts but not much attention has been paid to verbal irony in Yoruba home videos. Hence this study examines verbal irony in selected Yoruba home videos using pragmatic theory. A total of ten home videos produced within the last ten years are randomly selected for analysis using the combined pragmatics theories of Cooperative Principle (CP) and "pragmeme" proposed by Grice ((1975) and Mey (2001) respectively. The paper notes that socio-cultural background of the speaker and the listener contributes to the effective use of verbal irony. It notes, furthermore, that verbal irony is deployed to serve the purpose of instilling cultural value and norms in the Yoruba people including exposure to the supernatural world. Verbal irony is deployed in market places, homestead and public places. These discoveries will prepare the way for further studies in pragmatics and the peculiar linguistic behaviour of the Yoruba people. Other situational use of verbal irony could be investigated, as well as other linguistic functions of verbal irony in Yoruba language.

Keywords: Verbal Irony, Pragmatics, Linguistic Functions, Home Video

1. Introduction

A social phenomenon, language embodies the culture of the people who use it .In fact, social, cultural and physical realities are reflected in the language used by a people (Ruan, 2002). The socio-cultural background of a people influences and is reflected in their language use. Irony, a product of linguistic behaviour of a people, has been investigated by various linguists including Bravo (2014) and Olatunji (1984). Wilson (2006:1723) explains that "in metaphor, the figurative meaning is a simile or comparison based on the literal meaning; in irony, […] it is the opposite of the literal meaning". Significantly, this concept of irony has recently been subjected to interrogation by *inferentialist approaches* to language use. It is noteworthy that rhetorical devices like irony are not exclusive to literary corpuses but are also evident in everyday communication.

Probably the first philosopher to study humour and irony, Aristotle drew attention to the higher sophistication required for ironical utterances to be fully apprehended (Aritotle, 2010). Interestingly, "the ability to understand simple forms of irony is thought to be present from around the age of six or seven [and not earlier]" (Wilson and Sperber, 2012:1). It is Wilson's view that the ability to decode verbal irony could be seriously undermined in people whose right hemisphere is damaged (i.e. autism). Crucial to apprehension of irony is the ability to discern the speaker's intention in ironic interlocution; the hearer's failure to do so is bound to result in misunderstanding, a recipe for failed communication.

The study of irony has played an important role in linguistics, and especially in pragmatics, with a focus on the analysis of the purpose and intentions of irony used in both written and oral texts, as well as its identification by the addressees (Muecke, 1980; Barbe, 1995; Stanel, 2006). The Yoruba language seems to be naturally amenable to such figures of speech as euphemism, metaphor, and irony. Studies of irony in Yoruba have covered verbal irony, dramatic irony and situational irony. Available results from these studies reveal that investigation of verbal irony in Yoruba language has been concentrated on dramatic texts using stylistic analysis. This study attempts to fill this gap by investigating verbal irony in Yoruba home videos, using pragmatic theories. This study is unique as it combines two pragmatic theories for the analysis of data. The data are collected from the conversational exchanges among the characters in the selected Yoruba home videos. A total number of ten (10) home videos are selected across a period of the last ten years, each representing a year. Relevant conversational exchanges are extracted for analysis.

This work conducts a pragmatic study of verbal irony drawing data from selected Yoruba home videos with a view to illustrating how verbal irony functions in the Yoruba language and culture.

2. Literature Review

Irony as a concept has been in use since Aristotelian times. Irony then referred to abusive pretense and *contrarium* meaning of utterance, also often taken as a falsehood or another form of lying with aim of deceit (Stanel, 2006; Knox, 1989). Knox (1989) asserts that Aristotle himself, while citing examples, differentiated among four opposites of irony: contratries (i.e. good and bad, tall and short) contradictories (i.e. "He is good", "He is not good"), relatives (i.e. double and half, son and father) and privation /possession (sight and blindness). However, Knox (1989 p.20) claims that the fact that irony might depend on the four Aristotelian opposites "irony was mentioned wherever figurative language was analyzed logically, notably in mediaeval commentaries on Latin grammars and in Renaissance rhetorical emphasizing the kinship of rhetorical and logic". Such interpretation and understanding of irony survived until the sixteen century when authors such as Pierre de la Ramee or Petrus Ramus (1515-1572) changed slightly the application of the four Aristotelian opposites, thus, "good' and "bad" or "rich" and "poor" were contraries.

Other scholars have offered definitions of the concept of irony. Richard (1926 p. 250) defines irony as "the bringing in of the opposite, the complementary impulses" which is aimed at achieving a "balanced poise". Muecke (1969 p. 53) views irony as:
a way of speaking, writing, acting, behaving, painting, etc, in which the real or intended meaning presented or evoked is intentionally quite other than, and incompatible with the ostensible or pretended meaning,

Arogbofa (1978:51) presents irony as "a situation where words and sentences are so expressed to mean the exact opposite of their literal meaning". Holman (1980 p. 236) asserts thus:
Irony is a figure of speech in which the actual intent is expressed in words which carry the opposite meaning. Characteristically, it speaks words of praise to imply blame and words of blame to imply praise.

In the above definitions, it could be observed that irony is regarded as a concept with simple conversational gesture, typical of saying the opposite of what one means or violating a communicative maxim. This actually makes these definitions applicable to the study. Olatunji (1984 p. 56) also conceives irony as a figure of speech that involves one thing while intending another which is incompatible with an overt meaning. It is unpleasant meanings that are couched in apparently innocuous statement". Thompson (1948) recommends three forms of irony; irony of speech, irony of character and irony of events. Muecke (1970, 1973 and 1980) is another linguist who makes an effort in classifying irony in different ways in the three of his books. In the book, Muecke (1970) presents three main categories: verbal, situational and dramatic irony. The first one refers to the situation when the speaker's utterances do not correspond to the intentional meaning. The second type of irony is listener/receiver oriented and has to do with the way in which an ironic situation is perceived by him/her. Finally, there is the theatrical irony, in which an actor/speaker assumes that an addressee/audience will perceive what is presented as truthful (Pishbin, 2010). Almost all scholars agreed that verbal irony is central to the concept of irony. This type of irony is identified by scholars like Muecke ((1970) and Pishbin (2010), giving the fact that verbal irony is by far the most common type of irony and the type that features in informal interaction/conversation. Its study is likely to illuminate proper understanding of the use of verbal irony in informal situation. Since ironic statements are opposites of what the speakers mean, the truth definition for a language would not be appropriate for the interpretation of such ironic statements, hence appropriateness pragmatic theory.

3. Theoretical Framework

Leech (1983 p. 2) defines Pragmatics as "the use of language in goal-oriented speech situation in which the speaker is using language in order to produce a particular effect in the mind of the hearer". Levinson (1983 p. 9) explains pragmatics as being "the study of those relations between language and context that are grammaticalized, or encoded in the structure of a language". Mey (2001 p. 6) considers that "Pragmatics studies the use of language in human communication as determined by the conditions of society". It is obvious from the above that pragmatics is concerned with language and its context of usage. Any theory that would be adequate for pragmatics should focus on language and its context of usage.

Kempson (1977 p. 68) explicitly describes the aim of pragmatics as "the explanation of how it is that speakers of any language can use the sentences of that language to convey messages which do not bear any necessary relation to the linguistic content of the sentence used". So a pragmatic theory concerns itself with both encoding and decoding of utterances within a particular context. Grice (1975) puts forward such a theory called the Cooperative Principle (CP).The Cooperative Principle provides us with a framework within which we derive an explanation of how speakers succeed in using sentence(s) of language to communicate information which is unspecified by the literal meaning of the sentence(s) in question. The Cooperative Principle subsumes a set of maxims which specify the conventions that should govern participants in a conversation. The maxims represent an attempt to account for how conversations are construed by participants in different speech situations. Dairo and

Onadeko (2008) identify maxim of quality, quantity, relevance and manner as Gricean maxims.

- Maxim of Quality states that speakers should be truthful.
- Maxim of Quantity states that a contribution should be as informative as required for the conversation to continue.
- Maxim of Relevance states that speakers' contributions should relate clearly to the purpose of the exchange.
- Maxim of Manner states that speakers' contributions should be perspicuous: clear, orderly and brief.

However, Grice's Cooperative Principle has been criticized on the grounds that it does not adequately capture real language use. For instance, Keenan (1976) points out that some maxims of the Cooperative Principle is not applicable in some linguistic communities, and thus argues that the maxims of CP are not language universal. Nevertheless, this study aligns itself with the position of Leech (1983) that: To reject the CP on purely quantitative grounds would be to mistake maxims for statistical norms - which they are not. It is on Leech's argument that this study finds merit in Grice's Cooperative Principle (CP) for the analysis of data.

To enrich this theory, the study combines it with another pragmatic theory of "pragmeme" proposed by Mey (2001). The concept of "pragmeme" in linguistics according to Mey (2001) refers to generalized "pragmatic acts" which has come to replace Austin's (1962) speech act which as observed by Mey (2001 p. 214) "lacks a theory of action", and is "non-situated". In pragmatic acts, there is always an "agent" and an "act". The identified variables like the age of an individual, his or her social class, gender, education, etc. are termed "individual agents" or "member resource" (MR). These, according to Fairclough (1998 p. 14), are often referred to as "background knowledge", while speech acts, when used in the contexts are pragmatic acts.

For speech acts to be effective they must be situated. That is, they must rely on, and actively create situation in which they are realized. "There are no speech acts but only situated speech acts" or "instantiated pragmatic acts" (Mey 2001 p. 218). Pragmatic acts involve "adapting oneself to context as well as adapting context to oneself" (Mey 2001 p. 218). This reason justifies why pragmatic acts could be adopted in analyzing verbal irony.

4. Data Analysis

As already indicated, pragmatic acts involve the situated conversation. When conversations are held in Yoruba language, especially involving the deployment of irony, the context is important for the analysis of the ironic statements. It is important to note that irony is a pragmatic phenomenon. From the Yoruba perspective, irony is called *edaoro* which literally means indirect phrasing.

In the market place, irony is a common phenomenon in bargaining conversations between sellers and buyers (market women and the customers). For example, in the movie titled 'Ogun Abele', the following conversation takes place between a seller and a buyer:

Ex.1: Buyer: *Elonibatayii*? (How much is this sandal?)

Seller: *Egberunmefa naira* (Six thousand naira)

Buyer: *Se ko gba egberunmeji*? (Could I pay two thousand naira?)
Seller: (annoyed) ***Gbe, ma sanworara*** (**take it, you don't have to pay at all**)

The expression by the seller "*Gbe, ma sanworara*" (take it, you don't have to pay) can properly be understood within the context of the conversation. The seller is actually displaying her displeasure at the bargaining strategy of the buyer. A typical Yoruba market person does not appreciate his/her good being undervalued. The fact that the buyer in the above conversation cuts the price from six thousand to two thousand is not pleasing to the seller. In Yoruba bargaining strategy, given prices are gradually bargained downwards in bits. So, the seller does not actually mean that the buyer could take the good without paying. Provoked by the sharp cutting of the price by the buyer, the woman is actually being sarcastic. The seller, to achieve the ironic expression, deliberately breaks the maxim of Cooperative Principle of Quality (Do not say what you believe to be false). The seller is aware that the expression is false and does not actually intend it but rather intends the opposite.

In the domestic front, mother-child conversations among the Yoruba people are sometimes characterized by irony, especially when the mother tends to warn or instruct the child to carry out an assignment/duty. Iya Alasa, in the movie titled 'Ile Eru', gave the following instruction to her son while going to a town hall meeting.
Ex. 2: Mother: *Sori tin ba lo tan*
Seniki o je gbogboounje to wanle
Ki o tunfawo
Mother: Look, after I had gone
Eat all the food in the house
And break the plates

The Yoruba people, in certain situations, are economical with words, they do not say all they intend to say, rather they leave the listener to decode. This system of encoding is constantly employed by Yoruba mothers when conversing with their children. Like in the conversation above, a typical child who fails to decode the message properly would end up eating the food and breaking the plates, which is not the intention of the mother. The pragmatic model developed by Mey (2001) as modified by Aremu (2015), Shared Cultural Knowledge (SCK) and Shared Situational Knowledge (SSK) is identified in the conversation. The child has the Shared Cultural Knowledge that no mother or an elderly person in Yoruba culture is expected to instruct the young ones to carry out destructive acts. Eating food meant for other members of the family and breaking plates are anti-cultural values of the Yoruba people. The mother also has the Shared Situational Knowledge that under the circumstance, her 'instruction' would not be carried out by her child.

The following conversational instructions are also relevant for analysis with the model, Shared Situational Knowledge (SSK) and Shared Cultural Knowledge (SCK).

Ex. 3: *Iya Sade: Sade, lo ba mi raewawa*
Toba wun e kosowo nu
Wade dele waba mi
Sade: Mama, mionisowo nu

Sade's mother: Sade, go and buy beans for me
If you like, lose the money
I will deal with you on your return
Ex. 4*: Mama Kunle: Kunle, wa lo wo baba Ayominile, eleyito ngbeniisodatiti*
Toba wun e nsenikiodijukotokojanititi.
Enitoku no tie gbe

Kunle's mother: Kunle, go and check Ayomi's father whether he is at home,
the one who lives on the other side of the street.
If you like close your eyes while crossing the road, a dead person
haslost all hopes of relevance in the word.
Ex. 5: *Asake: Mama, igoepoteni kin gbewaniyi, niboni kin gbesi?*
IyaAsake: ***Ori mi nikogbesi.***

Asake; Mother, this is the bottle of palm oil you requested me to get for you.
Where should I place it?
Asake's mother: **Place it on my head.**

Yoruba parents are very passionate about instilling discipline and sense of responsibility in their children. One of the ways of achieving this is to employ irony while giving instructions. In Ex. 3, the mother actually wants the daughter to be careful with the money. She wants the daughter to be alive to her responsibilities. So, the instruction '*if you like lose the money'* is an irony. The mother has the Shared Situational Knowledge (SSK) that her daughter would not throw the money away based on her utterance. The daughter also has the Shared Cultural Knowledge (SCK) that her mother's statement is ironic. She shares the knowledge that her mother's intent is for her to carefully keep the money while running the errand.

In Ex. 4, Kunle shares the knowledge that closing his eyes while crossing the road is suicidal. He understands what his mother meant is for him to be careful, vigilant and at alert while crossing the road. The mother also intends to raise Kunle's consciousness about the danger of being careless while using the road as a pedestrian. The mother shares situational knowledge while Kunle shares cultural knowledge.

In Ex. 5, Asake's mother deliberately breaks the maxim of Cooperative Principle of Relevance which states that the speaker's contributions should relate clearly to the purpose of the exchange. Asake's mother's response to Asake's questions is an irony. She intends to actually teach her daughter to be courteous. Asake is expected to place the palm oil bottle beside her mother who is obviously busy. Courtesy in Yoruba culture demands that Asake should have noticed this, do the needful and not asking question. Ex. 3, 4 and 5 are taken from the movie titled "Igbo Odale"

Related to the above, the Yoruba peoplebelieve in the power of the tongue, hence they refrain from making negative statements about themselves or someone close to them. This explains why Yoruba parents would rather employ irony when expressing bitterness at the action of his/her child, as deployed in the movies 'Aseni' and 'Ayo okan'. The choice of irony in these instances is predicated on the Yoruba belief in some metaphysical powers that could bring a negative statement made for conversational purpose only to reality.
Ex 6:***Koni da funota e*** (your enemy will not prosper),
Ex. 7: ***olorireomoni e o*** (you are a child of good luck)
These expressions are employed when a child has erred or is disobedient. Rather than cursing the child, the parent resorts to irony by expressing the opposite of their feelings. The Yoruba people's metaphysical belief refrain them from uttering negative words.
Among the Yoruba, the following expressions have some religious/metaphysical tone:
Ex. 8: ***Ile tutu*** (the ground is cold).

In the context of this expression, the ground is actually hot because of the hot weather.

Alaka uses the expression in 'Gbajumo' while showing concern for his aged mother who did not put on sandals while coming to his house. The Shared Cultural Knowledge (SCK) of a Yoruba person requires that negative statement should be avoided, thereby employing irony. In a similar context, the following expressions have a metaphysical undertone. For instance, it is part of the Yoruba worldview to say:

Ex. 9: **"*awapupo la wanle*" (we are many in the house).**

Ex. 10: **"owopolowo mi" (I have plenty cash at hand)**

The personal plural pronoun in the expression refers to one person. The character, Jagunmolu, in "ImiOsumare", is the only one at home and he is lonely but employs irony by referring to himself as 'many people'.It is the Shared Cultural Knowledge of Jagunmolu that metaphysical power abound in every Yoruba society which could turn a negative statement made mindlessly to reality. It is critical mention that Jagunmolu was the only one at home at the material time because other members of his family had gone out. Irony involves saying one thing while intending another which is inconsistent with literal meaning. The elders in Yoruba societies have the authority to speak in proverbs and make profound statements in conversations. Such statements often find expressions in irony.These messages in these expressions become weighty and highly instructive when couched in irony. The Ex. 11 and 12 are extracted from the movies titled "ImiOsumare" and "Jogunomi".

Ex. 11: ***Ounniyio sin iya re***
Omo tin foriokaremu
He would surely outlive his mother
The child who cleans his nostrils with an adder

Outliving one's parents is one of the greatest blessings one can receive. Yoruba people place premium on outliving one's parents. In Ex. 11, Alaka makes the statement about Yoruba belief and goes on to say that one who puts a adder in his nostrils will outlive his parents. The irony is clear because to do so to invite instant death. Adder is an extremely poisonous snake, so its mention gives weight to the expression and makes the message clear. The audience is able to decode the message based on the Shared Cultural Knowledge (SCK) that Alaka (an elderly character in "ImiOsumare") means the opposite. The audience is aware that adder is poisonous hence would eventually cause the death of whoever plays with it.

Ex. 12: ***Meewayeejo, fomo re fokomefa***(He who says he hates lawsuit troubles offers his daughter in marriage to six men). In the context of usage, it is ironical that a man who offers his daughter in marriage to six men claims to hate litigation. The notion is not entirely about lawsuit but also implies that the man will find himself in situations to constantly explain to people, settling quarrels, etc. This is similar to a Yoruba common saying " *Eni e fewahalalabule, baale n tagbo, iyawo e n ta ogogoro*" (You claim you don't want trouble in the village, yet the village head deals in hard drug while his wife sells dry gin) The audience also understands that such an action is against the culture of Yoruba and would surely lead to litigation and conflicts.

Ex. 13: *Salako : Sule, tayo fun mi*
Sule: Iya to fe je lonya e lara
Salako: (looking in the direction of an approaching man) Sule, ***woaraile e***
Sule: Ta ni? Enitiobetibadi e
Salako: Sule, play your game
Sule: You are eager to be beaten
Salako: (looking in the direction of an approaching man) Sule, look **at a member of your household**

Sule: Who? Someone who has met his waterloo

In the Ex. 13, it is to be noted that the expression "*araile e*" (a member of your household) referred to by Salako is an irony. It takes the Shared Cultural Knowledge of Sule to decode that Salako neither means that the man in question is his family member nor someone who resides in the same house as he does. Rather, the man in question, though an acquaintance of both (Salako and Sule), could be best be described as someoneSalako keeps at arm's length, someone he has an estranged relationship with. The context of their discussion depicts that Salako actually means the opposite of "araile e" (a family member).

5. Discussion of Findings

The study identifies three situations/contexts in which verbal irony is deployed by Yoruba language users. These include bargaining conversation between traders and buyers in market places, instructive conversational exchange between parents (especially mothers) and their children and in public conversation which could have a minimum of two participants (friends) or a speaker and his listeners.

Furthermore, the paper reveals that verbal ironies are deployed in the situations identified above to achieve pragmatic functions. In the home fronts, parents deploy verbal irony to warn or instruct their children as in Ex. 2. Parents do encode their instructions as well as the value teaching of the Yoruba culture in ironic expressions as in Ex. 3, 4 and 5. . Wardaugh (1986 p. 21) rightly observes that:

The culture of a people finds reflection in the language they employ. This is because they value certain things and do them in certain ways that reflect what they value and what they do.

In some instances, Yoruba speakers prefer to use fewer words to express their feelings or opinions. Verbal irony thereby becomes the medium of encoding cultural values which, as identified in the analysis, include self-discipline, sense of responsibility, courtesy in relation to elders.

The study also notes that verbal irony deployment in conversations is a reflection of the Yoruba people's metaphysical belief. The Yoruba people believe in the power of the tongue; hence they refrain from uttering negative statements about themselves, their relatives or their associates, asin Ex. 6, 7, 8 and 9. It is also reveals in the course of the investigation that socio-cultural knowledge, background and awareness of both the speaker and the listener in verbal irony usage play a major role in the encoding and decoding process of a conversation. It could then be said that a non-Yoruba listener would encounter difficulty in interpreting/decoding the ironic expressions. Ex. 2, 3 & 4 show that the speakers rely on the socio-cultural knowledge of the listeners to appropriately interpret their messages. This is to confirm that culture and language are interwoven, and a language usually projects the culture of a people.

6. Conclusion

This paper has carried out an investigation of verbal irony in selected Yoruba home videos using pragmatic theories, Cooperative Principles (CP) and "pragmeme" revealing that (i) the socio-cultural awareness of the Yoruba language users contributes greatly to the proper encoding and decoding of verbal irony (ii) verbal irony is deployed in market places,

homestead and public places to serve various purposes like warning, instilling cultural values and norms (iii) to depict the Yoruba belief in the metaphysical world. These discoveries about verbal irony in Yoruba home videos leave room for further research in other types of irony in Yoruba language. Also pragmatics has proved to be an interesting field for the study of language in context.

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Archetypal Construction of Major Female Characters in the Works of Three Nigerian Novelists

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Abstract. The purpose of this essay is to examine the archetypal construction of female characters in the works of three Nigerian novelists. It explores Adimora-Ezeigbo's, Emecheta's and Adichie's portrayal of women in their maternal, spiritual, educative, domestic and productive capacities (or locations), in an exclusive patriarchal society, using Jungian model. The study argues that through the protagonists display of archetypal Mothers' perfections and innocent youth, the novelists use womanhood to project definitely positive images of healthy nations and humanity. It posits that Jung's position that universal images had existed since the remotest times, are more or less hidden somewhere in our biological, psychological and social natures. It concludes that the views of archetypes as collective unconscious are capable of being applied in all human endeavours in the real world.

Key words: Archetypes, universal images, Jungian collective, unconscious, archetypal Mother, maternal, spiritual locations.

1. Introduction

Literature everywhere is replete with negative or obnoxious characterization of women/female. Achebe's *Things Fall Apart* (1966) for example present women as inferior beings, good only at telling unreal stories. Again, Ekwensi's *Jagua Nana's Daughter (2006)* sees women as nicest prostitutes that keep men pleasurably. For centuries, western culture had operated on the assumption that women were inferior creatures .Dobie {2009:105} captures this notion that leading thinkers, from Aristotle to Charles Darwin reiterated that women / females were lesser beings. Comments from writers, theologians, and other public figures that disparage and degrade women abound. Dobie (2009) reveals that the Greek ecclesiast John Chrysostom (ca. AD 347-407) called women "a foe to friendship, an inescapable punishment, a necessary evil." (105) Ecclesiaticus, a book of the Biblical apocrypha states, "All wickedness is but little to the wickedness of a woman". Moreover, the book of Genesis 3:16-20 blames Eve for the loss of paradise.

Revered writers of later ages have been equally ungenerous in their descriptions of the nature of women. Dobie (2009:105) while quoting Alexander Pope (1688-1744), asserts that: "most women have no character at all". If Pope had claimed that most women had no character yet his mother was able to bring him up so that he was acceptable by the people as a great man. Now could he ascertain in his myopic opinion that women do not have character?

It is not surprising, given widespread acknowledgment of the inferiority of the female, that women too accepted their lesser status, Dobie {2009: 105} posits that even the French writer Madame de Stael (1766-1817) is said to have commented, "I am glad that I am not a man, as I should be oblige to marry a woman". It is not also understatement to state that when women did recognize their talents they sometimes worked to conceal them. Jane Austen (1775-1817), for example, advised, "A woman, especially, if she have the misfortune of knowing anything, should conceal it as well as she can". No matter how much she claimed a

woman should conceal what she knows, it is not possible. Why? This is because a woman's contribution is like pregnancy which cannot be hidden.

Feminists Reaction to Character Presentation

Feminists have often reacted negatively (even angrily) to some of Sigmund Freud's ideas about women – for example, that women suffer from an inevitable penis envy that makes them see themselves as *hommes manques* (Dobie 2009:106). How can people ever be given to the human nature of insulting women at will even in the process of developing or forming their characterization? The term "characterization" according to Harrison (1998:51-2), is the concept of creating characters for a narrative. It is a literary element employs in fictional works of art or in everyday conversation. These characters so created or structured may be presented by means of description through their actions, speech, or thoughts. Characterization attempts to disclose the individual personality which also reveals the mind and character of a people – female / women. And just as dreams reflect the unconscious desires and anxieties of the individual, characterization is a literary symbolic projection of women's hopes values, fears and aspirations. The need for the society, culture, and literature to present available and acceptable female figure and experience worthy of commendation is the essence of characterization.

Speaking on the interest of some feminists, in probing the nature of the female personality and characterization, critics and writers try to identity a specifically female tradition of literature. Such explorations as Dobie (2009:119) asserts, have been particularly interesting to French feminists, who have found in Lacan's extensions of Freudian theory a basis for resisting the idea of a stable "masculine' authority or truth. Rejecting the idea of a male norm; against which women are seen as secondary and derivative, they call for recognition of women's abilities that go beyond the traditional binary oppositions, such as male / female and the parallel oppositions of active / passive and intellectual / emotional. Searching for the essence of feminine style in literature, they examine female images in works of female writers and the elements thought to be typical of what Dobie (2009:119) calls *L'ecriture Feminine*, such as blanks, unfinished sentences silences and exclamations. Early female images and goddesses become important as symbols of the power of women to resist and overcome male oppression.

One such critic who has been influenced by Lacan is Helene Cixous, who in "The laugh of the Medusa" (1976) explores the nature of the female unconscious and issues a call for women to put their bodies into their writing. Cixous sees women's writing as coming from a primeval space that is free of the elements of Lacan's symbolic order, such as the law of father. Cixous is not a lone voice on the "call to put women bodies into writing"; Elaine Showalter's Third Phase – the 'female phase" (1920- present) also concentrates on exploring the female experience in art and literature. For female writers, Showalter admonishes them to turn to their own lives for subjects. It also meant that the delicacy of expression that had typified women's writing began to crumble as a new frankness regarding sexuality emerged. Of course, Showalter (1985) refers to these latest efforts as 'gynocriticism' a movement that examines the distinctive characteristics of the female experience, in contrast to earlier methods that explained the female by using male models. (Dobie 2009:107) Cixous adds that the Voice of the Mother becomes the source of feminine power and writing. Her visionary perspective, further more enforces upon women to invent their own language, possibly heads toward the terminal marginalization of women's writing, despite the passion with which it is put forth. According to Sargent (2009:166) feminist have often been both criticized and laughed at, for proposing changes in language use to remove male bias. But taking the argument seriously and looking at the history of language (some feminist advocates that the word *history* itself can be read as "history" and prefer to use "her story"

2. Theoretical Framework: Archetypes

Having established the significance of female misrepresentation, characterization and a clue on

the accurate portrayal of women and their writings, there is need to examine its relationship to archetypes and archetypal patterns. Different writers and scholars have come up with various forms of definitions and explanations as underlying process towards approaching the term archetypes. According to an online internet source – "Archetypal Criticism", the term "archetype" comes from a Latin word. "Arch" is an adjective meaning literary "chief" or "principal". As a prefix, "typus" means an image" or "impression". It refers to a general character, trait, or structure, commonly held in a certain group or class; it is an embodiment or example, a model with ideal features. A type may also be a figure, representation, or symbol of something to come.

By narrow definition, an archetype is an original model or type which similar things are patterned; a prototype; an ideal example. The foregoing could be linked to the general definition of archetype cited in *Encyclopedia of Poetry and Poetics* (1970) as
On original pattern from which copies are made or an idea of class of things representing the most essentially characteristic elements shared by the members of that class. (45).

In the two cases shown above, the concept of archetypes could be regarded as a universal phenomenon. Although the collective unconscious is not directly approachable, it can be found in archetypes, which Carl Jung (1980) defines as "universal images that have existed since the remotest times". More specifically he describes an archetype as "a figure …. that repeats itself in the course of history wherever creative fantasy is fully manifested". It is recognizable by the appearance of nearly identical images and patterns found in rituals, characters, or entire narratives – that predisposes individuals from wholly different cultures, and backgrounds to respond in a particular way, regardless of when or where they live.

Goring, Hawthorn and Michell (2013:181) examine that the theory of archetypes is indeed multidisciplinary in orientation because it embraces a wide range of fields. It is capable of being applied in barely all human endeavours ranging from literature, history, myth legend, folklore and ideology. Myths according to "In Search of Cupid and Psyche: Myth and Legend in Children's Literature" take their specific shapes from the cultural environment which they grow. "Myth is … universal"

3. Archetype Examples In Literature (Fiction)

In literature, an archetype is a typical character, an action or a situation that seems to represent such universal patterns of human race. An archetype also known as universal symbol may be a character, a theme, a symbol or even a setting. Many literary critics are of the opinion that archetypes, which have a common recurring representation in a particular human culture or entire human race, shape the structure and function of a literacy work. Carl Jung, a Swiss psychologist, argues that the root of an archetype is in the "collective unconscious of mankind. The phrase "collective unconscious' refers to experiences shared by a race or culture. This includes love, religion, death, birth, life, struggles survival etc. As earlier posited, these experiences exist in the subconscious of every individual and are always often recreated in literary works or in other forms of art.

As a literature – related concept, the theory of archetypes stamps its identity hold on the three literary genres. In fiction (which is the main preoccupation of this paper) as well as in any of two remaining genres, archetypal images that recur in the myths of people widely separated in time and place, tend to have a common meaning or, more accurately tend to elicit comparable psychological responses and to serve similar cultural functions. Such motifs and images are called archetypes. State simply, archetypes are universal symbols. According to Wheel Wright (1962:111) such symbols (or images) are:
Those which carry the same or very similar meanings for a large portion if not all, of mankind. It is discoverable fact that certain symbols (images), such as the sky father and earth mother, light blood, up-down, the axis of a wheel, and others, recur again and again in cultures so remote from one another in space and time that there is no likelihood of any

historical influence and causal connection among them.
Moreover, archetypal images or symbols could be seen the light of another description called from *The Encyclopedia of Poetry* and *Poetics* (1975:48) as
…any idea, character, action and object, institution, event or setting containing essential characteristics which are primitive, general and universal rather than sophisticated unique and particular

4. Archetypal Criticism – Definitions and Misconceptions

We shall now see few of the definitions and misconceptions of which have been put forward by scholars to under pin the concept of archetypes. Of particular interest to literary critics is Carl Jung, who provides the concepts of the "collective unconscious" myths and "archetypes" which have helped readers see literature as an expression of the experience of the entire human species.

Explaining the concept further, Jung posits that when the universal images that have existed since the remotest times are subjected to further scrutiny, they would be found to be the resultant effect of cumulative experiences (which may have either been inherited or remote from the incidents that call them up in the mind) traceable to antiquity. Myths, he says, generated from these connections.

Although archetypes may have originated in the unchanging situations of human beings, such as the rotating seasons or the mysteries of death, they are not intentionally created or culturally acquired. Instead, they come to us instinctually as impulses and knowledge, hidden somewhere in our biological, psychological, and social natures. As John Sunford cited in Ann Dobie (2009:59), explains it, "archetypes", form the basis for instinctive unlearned behaviour patterns common to all mankind and assert themselves in certain typical ways." She (Dobie) announces that in literature we recognize them and respond to them again and again in new characters or situations that have the same essential forms we have met before and have always known. For example when we meet Aunty Uju, or the Professor (Obinze's mother), in Adichie's *Americanah* (2013), we are connecting with archetypes, re-creations of basic patterns or types that are already in our unconscious making us respond just as someone halfway around the world from us might.

Archetypes appear in our dreams and religious rituals, as well as in our art and literature. They are media for the telling of our myths, which according to Jung are the "natural and indispensable intermediate stage between unconscious and conscious cognitions" (Dobie 2009:59).
By becoming conscious of what is generally unconscious, we integrate our lives and formulate answers for things that are unfamiliar, such as why we exist, why we suffer, and how we are to live. By uniting the conscious and unconscious archetypes make us whole and complete.

Living fully, Jung believes, means living harmoniously with the fundamental elements of human nature. In particular, we must deal with three powerful archetypes that compose the self. They are the "shadows", the anima' and the 'persona'. All three are represented in literature.

The "shadow" is our darker side the part of ourselves we would prefer not to confront, those aspects that we dislike. It is seen in films as the villain, in medieval mystery plays as the devil, and in powerful literary figures like Satan in Milton's *Paradise Lost*. Chief Ayodele Olabisi in Chukwuemeka Ike's *Our Children Are Coming* (1990) clearly confronts (and rejects) his shadow in the figure of his son, Ayo junior who is known to be living a nocturnal sexual oriented and indecent behaviour with the state governor's wife in a hotel in Copacabana Beach, Rio de Janeiro, a replica lifestyle of what Chief Olabisi had lived in his youthful days (7-16).

The "anima" according to Jung, is the "soul-image" the life force that causes one to act. It is given a Feminine designation in men for example (like The General and Bartholomew) in *Americanah* (2013), and a masculine one (animus) in women, indicating that the psyche

has both male and female characteristics, though we may be made aware of them only in our own dreams or when we recognize them in someone else (a process Jung referred to as projection).
The persona is the image that we show to others. It is the mask that we put on for the external world; it may be at all what we think, ourselves to be inside. The persona and anima can be thought of as two contrasting parts of the ego, our conscious personality. The former mediates between the ego and the outside world, the latter between the ego and the inner one.

In her own conception, Maud bodkin in Hakeem Kazeem (1997:13) sees archetypes as:
… narrative designs, character types or images which can be identified with varieties of literature, myth, dream and ritualized modes of social behaviour.

In an attempt to reconcile the past experiences which have ingrained themselves in the subconscious of man in the forms of beliefs and prejudices with the present, Maud Bodkin (1934) adopts the term "archetypal patterns" to that within us which in Gilbert Murray's expression "leaps in response to the effective presentation in poetry of ancient theme".

Northrop Frye also in *The Encyclopedia of Poetry and Poetics* (1970) defines archetype as:
…. an element in a work of literature whether a character, an image, or a narrative formula or an idea which can be assimilated into a large unifying category. (49)

Northrop Frye also helps to keep an archetypal light burning during the decades after the Second World War. All the definitions cited above depend to a large extent on the metamorphosis of images, symbols and ideas. They also demonstrate that it is possible for literary criticism to trace archetypal patterns in modern literature in a manner that is both creative and culture specific.

With the resurgence of feminist criticism, however, a new approach to the study of archetypes emerged. If the oppression of women was universal, then this would explain why myths reflecting this repression appeared at all times and all places – without the need for any mystical or even biological explanation. Annis Pratt's (1982:4) work is representative of the feminist appropriation of archetypal criticism Pratt argues that Jung defined archetypes as primordial forms springing from the preverbal realm of the unconscious. That he did not intend his archetypal categories to be taken as fixed absolutes, but more as "images, symbols, and narrative patterns that differ from, stereotypes. She concludes that, it is possible to trace a relationship between the rise of women's fiction and three interrelated repositories of archetypal materials…, the grail legends' of the Middle Ages, and the cluster of archetypal and ritual materials constituting of the *Craft of the wise, or witchcraft*' (1982, 167)

5. Archetypes in Character - Textual Analysis

5.1 The Mother Figure

In considering the strong female characters identified in the three books by the three eminent Nigerian novelists - Akachi Adimora-Ezeigbo's *Trafficked* (2008); Adichie Chimanda's *Americanah* (2013) and Buchi Emecheta's. The *New Tribe* (2000), the most striking commonality among the female characters is that they each represent the archetypal Mother. As mother, the characters represented in the works exhibit these character traits: nurturing, bossy or directive, helpful, patient, willing to make sacrifice organizing and facilitating maturity. Beside, the archetypal Mother also display practical vices or planners unselfish and persistent and hardworking helpful in times of crisis, confident and nurturing. These characteristics are not priori, but emerge separately to illuminate the archetype of Mother.

In Adiomra – Ezeigbo's *Trafficked* (2008), series of women are short listed as possessing all the above traits of archetypal Mother, except Lebechi who is a villain archetype. Firstly, Adaeze, Ogukwe Eke's wife and Nneoma's Mother is a good example of archetypal Mother. She is a living mother and respectful wife, and both her husband and children are always proud of her and her cooking skills (9) as a way of

acknowledging her immense wife and motherly contributions, Ogukwe, her husband calls her "Mrs (10). Adaeze insists always that their children are taught or exposed to positive and good habits, She points out to her husband Ogukwe that he spoils a six year old Nneoma, when he allows her to sit on his laps and plays with his moustache all day claiming monopoly of him to the detriment of her four-year-old-sibling, Mma (10-11).

Adaeze, gathers her strength and work hard to cater for the economic, social and moral needs of the four children and her husband. When Ogukwe loses his job as a clerk in the Internal Revenue Department in the Ministry of Finance in Enugu, he could not contribute to the up-keep of the home front. It is Adaeze that carries the burden alone. (8)(17) 6,9,84-5, 109-119). Ogukwe appreciates his wife thus:
Mrs… I had lost hope but you continued to pray. Thank you, my wife. What can I do without you who have practically become the bread winner in this house (109)

Adaeze shows a sympathetic hearts and forgives Hannah, her first daughter, when she returns home to them (180). She initially disobeyed her parents and moved in with a fake prophet Elias as his tenth concubine even when he refuses to pay her bride price (44), because he calls it a barbaric custom which he claims should be banished (170; 45). Elias rather subjects her to severe beatings "as a punch bag when the prophet needs to unburden his pent-up emotions" (171). The novelist equally presents all the women in Oasis Youth Centre for Skills Development OYCSD- Mrs. Ije Ejekan, the chairperson of the NGO Mrs. Ebiere Hart, matron in charge of the day-to-day running of the centre; Mrs. Vicky Lar, a director (51) Mrs. Nike Oderinde, managing director as unique mother archetypes, who take interest in reforming and transforming the lives of the young women, who have once been trafficked into prostitution industry in Italy and London.

The aims of these mother archetypes are to relate with the young women as if they were their own children. They put values in the young trafficked returnees to encourage them to gather their lives and live again. The matron – Mrs Ebiere Hart willingly offers to help and encourage Nneoma by bringing her children's JAMB past questions to her to enable her to prepare effectively for the examinations. Though she has made known to her (Nneoma) that:
…sending girls to the university is not part of the package we offer at Oasis… perhaps I can help you but this is personal and has nothing to do with Oasis. Three of my children are already at the university… I can give you some past JAMB papers. You might find them useful…. (161 -2)

It could have taken a real mother with amiable heart to seek for progress for other people who are not truly her own biological children. Furthermore, Efe, though still young, possesses archetypal Mother character. She discovers that socializing the female (girl) child by leading her to be conversant with the problems other females / women going through in a secluded patriarchal society; will be a healing to one another. Efe seems to carry the novelist's notion of the campaign for self-healing. Thus:
… look, why don't we just tell each other what happened to us perhaps finding our voices will help us heal (97)

She sees the issue of women bonding together by revealing or telling themselves of the experiences as being capable of relieving them of their burdens and ease them of their wounds. This is, because by the time one woman gets to know that what she is going through is not peculiar to her alone, she will lend to apply her heart for wisdom and love. She states:
Efe, your story is so like mind. Thank you for telling it, I feel as if a load has been lifted off my own shoulders…. What did I tell you? I said that telling our stories will heal us" Yes, I think I've actually been healed; Nneoma agreed. (100,136)

Who is this Mother archetype in Buch Emecheta's *The New Tribe* (2000) that possesses that trait of female rescuer? Virginia, popularly known as Ginny assumes the role of archetypal Mother. She provides the care and love by looking after her aging parents, Mr. and Mrs. Perkins, retired colonial administrators living in Devon. Arthur Arlington, the newly qualified

curate also finds perfection and satisfaction in Ginny his newly wedded wife, because he observes that… *"Ginny's presence was soothing to him, in spite of her habit of nodding unnecessarily"* (1) Ginny amiable characteristics also qualify her as being simply God's gift to a local vicar. She soon realizes after her marriage to Arthur, who, though a good man, listener, who knows how to behave with his wife in public, is not a very sexual man. Again, she also realizes late that her blood group and Arthur, her husband, is Rh negative, and so have been advised not to have children (3) Yet she nurses the hope that one day she would be a mother.

Of course, her expectation soon materializes, when Julian, the local paperboy hands over a bundle of paper wedged in the large basket – a-one-day-old-baby in a Tesco bag – a girl to them (3) immediately Ginny settles down to take care of her miracle baby so perfectly well as if she has been a mother before. Thus, Ginny's expert is in caring and bringing up Julia well, miraculously earns her a willingly and arranged adoption of Chester from a black mother (7), Ginny's charming mother attributes make Julia and Chester to cling to her in confident and trust She soon forgets that those children are not her biological children, but she loves and treats them as her own. Ginny's creative reasoning as a mother archetype, makes her feels so sad on those occasions when Arthur her husband, dispassionately punishes Chester for laughing desirously at Julia because she mistakenly falls and smashes her teacup on the tiled floor and her tea spreading around her feet (18).

Ginny expresses her motherly concerns so much when Chester leaves the house for Ray's house. She Ginny, and Julia could not rest until they have brought him home (21-22) She becomes extremely worried when, Chester refuses to act the king of the orients during the children's Christmas Party at this school (21-22). She nurses the wounds in her heart up to the point of displaying the customes; she makes all night, for Arthur and Julia to see with love, just as it can happen in real life (21). A mother archetype expresses heartfelt love and pains mingle with concerns as it occurs in life over issues that are displeasing to her.

An archetypal Mother carries the burdens, challenges and pains affecting her children, husband and others at heart always. In *Trafficked* (2008) for instance, Adaeze bears the pains of their homelessness (since, a family of four live in a small mud hut that cannot even accommodate them) simply because her husband's late brother Ezeozo monopolized the concrete-corrugated-iron-house; which her husband equally contributed money for them to build together when the latter was still in service. The irony is that, even after the former's demise, his wife, the wicked Lebechi, continues in the acrimony and hatred just to shut her brother-in-law out of the property forever. Adaeze and her two daughters Hannah and Mama carry the family burden as much as they can without complaining, so that Ogukwe reflects:

He roused himself from drowsiness brought about by the heavy oily breakfast of "akara" and "pap" Adaeze had given him before leaving for Eke Obodo morning market with Hannah and Mama. Ogukwe felt proud of his women. They were the ones feeding and clothing the family… (210-211).

In *The New Tribe* (2000), Mrs. Miller is another mother archetype, She brings up her children responsibly, so that every one of them. Ray and his siblings are always well behaved" "… the teachers congratulated her on how her little boy was settling down at school…" (11). She goes to the extent of accommodating Chester and showing him love on the day that he (Chester) leaves his parents because he turns down the offer to take part in the school drama (21-22). She displays much smile and pleasantness, to others …"

… when Mrs. Miller opened the door, the first thing you saw was her smile… but the welcoming smile never lecture face…" Hello love'. Everybody was 'love' Chester smiled to himself, remembered Ray saying crossly to his mother. One day burglars will come and all you'll say is 'hello love' (38).

Again, the novelist presents the elderly woman (Mrs. Babara Fisher) at Clinton chalets house as an archetypal Mother. The first time she sees Chester coming to seek for a job. She offers him

a cup of tea (29). She also gives as much food to Chester as he wants to eat. Mrs fisher is fond of teasing him that his appetite equals that of her nephew (32). Mrs. Miller, (i.e. Ray's mother) possesses enormous strength to work hard to take over the responsibility of being the bread winner for the family since her husband get sick and stop work at the mill. Ray comments …" I wonder where we'd be if not for Ma's job as a dinner lady!" (37). The novelist shows Julia in the positive light of a mother archetype, despite the fact that she is a little girl, she plays the role of a caring mother to Chester to protect him from the harsh hostility of Miss Slattery and the headmaster. She assures them that "… Mummy had told her to look after him (her brother). No one was going to pick on him" (11).

In cognizance with the examination of archetypal and feminist criticism in regards to mothers as sources of life and rescuers, each female character in the three novels is investigated as Mother. By analyzing the female characters as Mothers, Jungian theory (Jung, 1959; Knapp, 1984, Rowland, 1999), highlights archetypes as a kind of template or pattern in terms of literary criticism. Jung first linked the idea of archetypes found within primitive myths and rites(in much the same way) dreams hold symbolic meaning to offer an explanation of how symbols give meaning to our lives (Jung, 1964). Archetypes are "primordial images formed by repeated experiences in our ancestors lives, and inherited through the collective unconscious of the human race. (Riccio 1980)

Ginny explicitly shows the archetypal Mother because inspite of her cries, loneliness and sorrow of heart, following Julia's departure, and taking two thousand naira, the church's money (66); and Chester's rash decision to also leave, Ginny (68) without considering the fact that, the woman (Ginny) gave them life at one-day-old and eighteen-month-old adoption respectively. She still exhibits love and kindness towards them in absential (71-72). Besides Ginny, the novelist portrays Esther Willoughby as an arche typal Mother. She introduces Chester to the secretary of the Education department where he intends to apply as a day student to be able to finish his college studies. (95)

Certainly as young adults read these influential and highly educative books by Admora Ezeigbo *Trafficked* (2008); Emecheta's *The New Tribe*(2000) Adichie's *Americanah* (2013); the archetypes of mother to the motherless are readily seen especially in Ginny, to Julia and Chester (the adopted children); Ifemelu's mother stands in the gap for Aunty Uju and of course, the Oasis women the matron Mrs. Ebiere Hurt, Mrs. Ejekam, Mrs. Vicky Lar and others, stand out elegantly with their unique motherly qualities love and care to the young deported trafficked girls. The archetypes of Mother to the motherless are readily seen in each of the three books.

In addition to archetypal criticism, feminist theory might be another means of empowering readers to interprete the characteristics of these mothers / female rescuers. By examing archetype Mother in *Americanah*, the novelist depicts Ifemelu's mother as a caring and loving woman who offers to bring Aunty Uju up, when her parents demised. She does not stop on the stage of physical care alone, she proceeds to encapsulate Aunty Uju and her men friend into a spiritual atmosphere that ushers her (Uju) to the quick break through she has with The General, as well as her medical profession in Nigeria (59-61)

The University of Nsukka woman Professor – Obinze's mother, is a real archetypal Mother. The first time she gets to know that Ifemelu is her son Obinze's girl friend, she accepts her warmly by inculcating in her (Ifemelu) the spirit of oneness with Madueuesi's family: Ifemelu observes;

She did not just let any one help in her kitchen. She was pleasant and direct, even warm, but there was a privacy about her, a reluctance to bare herse if completely to the world, the same quality as Obinze. She had taught her son the ability to be, even in the middle of a crowd, some how comfortably inside himself. (87)

Obinze's mother (the professor) is discrete, realistic and wise, as a good mother would always be She understands young people more and their uncontrollable urge for display of sexual emotion. On one occasion she leaves

Obinze and Ifemelu watching films to quickly purchase drugs from the pharmacy. They quickly cease that opportunity to relieve themselves of the youthful sexual lust with little thought that their mother might not know. But they are surprise as she comments.

Obinze's mother walked in and glanced at the TV. "You were watching this scene when I left". She said quickly "… Ifemelunamma, please come" his mother said, turning to go inside.. His mother asked her to come inside her bedroom, and asked her to sit on the bed.
"If anything happens between you and Obinze, you are both responsible. But nature is unfair to women. An act is done by two people but if there are any consequences, one person carries it alone. Do you understand me… "Have you done anything serious with Obinze? (89-90)

This act portrays the real character trait of a conscientious mother who does not want the girl-Ifemelu to make any mistake by taking everything for granted. She advocates the truth of her feminist stands that, women are always more sensible than men; and that Ifemelu should be the sensible one in the relationship with her son. That she should talk and convince him that both of them should agree, to at least wait until she is at the university to enable her to own herself a little more. She inculcates in Ifemelu the high sense of awareness of 'self discovery' which postcolonial feminists are positing to allow the girl (female – woman) to be empowered for the future. The essence is to prevent Ifemelu from regrets about tomorrow. Ifemelu adds:
Ifemulu nodded. She was sitting on Obinze's mother's bed, in the woman's bedroom, nodding and agreeing to tell her when she started having sex with her son. Yet she felt the absence of shame. (90)

Adichie carefully compares and contrast the feminists' ideals of Obinze's mother to Ifemelu's mother. To Ifemelu, Obinze's mother gives the mentoring advice that will prevent sorrows, pains and regrets in her (Ifemelu) at the end of the day. She clearly highlights to her what is expected of her, if she must be a total and self healed / asserted woman . She educates her (Ifemelu) to be an ambassador of the women's vanguard, to assume the identity of a new woman who will break free from all the dominations and oppressions of patriarchal institution. She is very frank about the woman / man relationship, as an entity that can either mar or make Ifemelu into a real or unique woman. Little wander, Ifemelu raises her emancipated self high although the story. That singular knowledge she acquires from the Professor keeps her focus to the end.

Unlike own her mother, who fails to make Aunty Uju to differentiate between appearance and reality. She could not inculcate in Aunty Uju the truth about men and their exploitative tendencies. Aunty Uju grows up only on the unrealistic aspect without understanding human nature. The General only keeps Aunty Uju for constant release of his emotional, illegitimate-sexual-desires each time he assembles one thing or the other—accommodation, money, job opportunity -- medical official at the island Clinic etc, for Aunty Uju. This blind decision to specify what she actually wants, in a relationship pushes her to get attach to a married- old- man. The General puts Aunty Uju in a family way, even when he has no lasting plan of getting married to her. To really show his oppressive tendencies, everything he has done for Aunty Uju, is on his name (106). Following his demise shortly after Dike's first birthday (105), the baby Aunty Uju delivers for him - the General's relations come around to attack her to collect all his property with Aunty Uju. Ifemelu smartly suggests to her to call Uche and Adesuwa for counsel. And they respond by advising Uju;
you have to leave immediately. Make sure you clear the house, take everything. Uche said, be fast before his people come back arrange to van and take the generator. Make sure you take the generator. (107)

What Ifemulu's mother impacted upon Aunty Uju is what Roberts (*Online Internet Research*). Retrieved on 24/11/2014, refers to as "cooperative efforts or compromise".

In focusing on archetypal Mother throughout the three books Adaeze, Nneoma's mother, the Oasis women, and Dr. Chinelo Oke (the woman

Nneoma met at the University of London who rescued her and gave her to Ogimba to accommodate) take over the mothering of Nneoma throughout the book *Trafficked*. Ginny in *The New Tribe* establishes herself as a material figure to Julia and Chester, who does not only feeds, and cares physically for them in the story, but she gives them essence of survival in all sense of the word. Chester observes, frantically about Ginny's (their foster mother's) positive character when Julia unreasonably condemns her as not knowing nothing 'about the real world' (64)

She adopted two children. Isn't that something? And one of them was black, too. She may be a vicar's wife, but she doesn't always toe the line. I think she's ready to be our friend now, and you need a friend… mum may not be a brilliant scholar, but you shouldn't underestimate her…. (64)

With words as fodder, Ginny's words of caring, admonishment, orders, advice, chastisements, compliments, lullabies, stories and finally the very messages woven in the web that project to Julia and

Chester that she loves them much more than Arthur Arlington (19)

Indeed, *Americanah* (2013), references the University of Nsukka Professor, Obinze's mother as mothering both Obinze and Ifemelu. She is no less a mother object, she also aids her son's girl friend, Ifemelu in her journey to maturity as a new self-discovery young woman

… I want to advise you. I am aware that, in the end, you will do what you want. My advice is that you wait. You can love without making love… It is a beautiful way of showing your feelings, but it brings responsibility, great responsibility, and there is no rush. I will advise you to wait until you are at least in the university, wait until you own yourself a little more. (90)

As well as showing motherly affection, Obinze's mother assertively stands up for Ifemelu and helps her to go for surgery, pays, accommodates, and cares for her throughout the ordeal (*Americanah* 2013:117). Even when Obinze's mother has educated Ifemelu before on vital things to note about involving in a male-female relationship, she still prepares Ifemelu to grow into the unselfish awareness that, if she allows Obinze to lure her into early pregnancy, that she is the one that will suffer more since she is a girl (woman).

if you make the choice to be sexually active, then you must protect yourself. Obinze, you should take your pocket money and buy condoms. Ifemelu, you too.. you should never ever let the boy be in charge of your own protection. Ife he does not want to use it, then he does not care enough about you and you should not be there. Obinze, you may not be the person who will get preganant, but if it happens it will change your entire life… And please, both of you, keep it between you. Diseases are everywhere. AIDS is real (*Americanah* 2013:118)

Obinze's mother ingenuity, assertiveness, and skill in creating the web certainly saves Ifemelu's life when she moves to America, to a more sophisticated life where everybody's life style beginning from Aunty Uju and Bartholomew, Laura, Kimberly Dori and others (197) seem to be morally decayed.

5.2 The Innocent Youth.

The second archetypal construction of female character is The Innocent Youth. The female innocent is inexperience with many weaknesses and seeks safety with others. People her because of the trust she shows in them. Usually, the experience of coming of age comes in the later parts of the narratives such as Nneoma in Adimora-Ezeigbo's *Trafficked* (2008), whose childhood has been characterized as a happy one, because her father and mother believe the sun resides in her smile. As a happy child, she explores the world around her and finds fun in all she does. She teases her teachers, annoys classmates and irritates her sisters and brother. The neighbours and strangers are not exempted from Nneoma's embarrassing questions. She asks them embarrassing questions like 'you have come to finish our food? You always come here when we are eating. Go and eat in your own house" (7). She is a joy to many, most especially her father Ogukwe Eke, whom she openly

confesses to someone one day, even when the person never asked her: "I like my father"… He is a good man'. (8) She grows up loved and cherished in a peaceful home in which she is the third of four children. She prefers always to sit on papa's knee and pulls his moustache to the jealously of Mma her last sister and her mother Adaeze. (10-11)

Nneoma's innocence causes her to move away from home without breathing a word of her intention to any one in her family.(20) She allows herself to be taken to Italy in 1998, (25), and Britain,(20) in search of a better life because she has come to discover that the conditions in her home is deteriorating, since her father lost his job as a Clerk in the Internal Revenue Department in the Ministry of Finance, Enugu (70-71). She believes that the mother is suffering too much to raise them. Nneoma's quest for a better living brings her to the stark reality of prostitution in which Madam Dollar (15) and Baron (16) use her to make money from the pimps that patronize them. When Nneoma is deported and taken to Oasis Youth Centre for Skills Development OYSCD, she has tasted a bit of maturity, that is why she is ashamed (55, 59) to face the reporter and journalist who try to extort information from her at the airport. The novelist is more or less depicting that Nneoma at innocence is not ashamed or afraid of nobody, since she does not imagine evil (sins) in her heart. But as she journeys into maturity, she discovers that certain wrongs attract societal wrath and condemnation.

By considering Emecheta's *The New Tribe* (2000), one notices that the innocent Julia, Arthur Airlington's foster daughter, is not afraid to cuddle round her mother Ginny (13). She lives an-open-plain-life-style which she could relates with her foster mother on all levels, even to the extent of reporting events that happen at school. (22). No sooner has she grown up, than she begins to fiddle with adults lifestyle. She is pregnanted by Ray without knowing how to manage the situation in the Parish villa. She hides the truth from her mother and Chester. Again having a baby when she is still not married, will truncate her ambition which is to study at the university (58). And above all, Chester sympathizes with her that she is too young to handle the situation of having a baby outside wedlock (62). How can a vicar have an illegitimate grandchild (63) which will amount to shame and reproach. Julia takes the decision and walks out on the parents without considering how they will feel about the whole event. Emecheta shows that Julia as a little innocent girl has beautiful many plans about life than just "… setting up home in a terrace house in the village". She does not want to end up like mum, running Mothers' Union Meeting (63).

The novelist by developing the Innocent Youth archetypes in the book, points out sarcastically the weaknesses of religion and the vicar's family (44; 61). How could a religious family not being able to instill the right moral principles in their children? How could they have been able to look outside alone and concentrate only on spiritual growth and well being of members the church at the detriment of their own children? All through the story, Emecheta points out Arthur and Ginny Airlington weak points. They have never for once gathered for prayers or bible studies, unlike in the case of Ifemelu, the innocent youth in Adichie's *Americanah* (2013), whose mother grooms her under a very saturated religious influence (55-62). She (Ifemelu's mother) prays, studies the bible, and changes churches when she receives spiritual directives, revelation, or vision concerning a particular church. She decrees at all point the positive things she wants for her children (Ifemelu and Aunty Uju), husband, even for The General-Aunty Uju's man's friend. The point we are making here is not that, Ifemelu grows up as a saint who does not habour evil through, or keep wrong association of friends or what. There is a time her mother pulls her ear when Ifemelu says something wrong to sister Ibinabo (66-67).

But one way or the other, she keeps her moral uprightness to a certain extent. She is seen from time to time adjusting Aunty's Uju's attitudes, though younger than her. She (Ifemelu) is able to keep sanctify a bit in America because she never becomes obsessed with the middle class American friends and room-mates who are drunk with partying spirit (69, 97, 99, 137, 147-149, 170-173 etc). A close look at the female

character archetypes from a Jungian perspective in the three novels depicts that, they are not only driven by their own personal experiences, but what Sorensen (2013) asserts to be deeper and more universal forces of the "collective unconscious". It has been earlier pointed out in this study that the collective unconscious is, at least from a Jungian perspective, an integral part of archetypal criticism.

6. Conclusion

From the foregoings, it is clear that the major characters exhibit clear archetypal Mother functions of kindness, love, care, spiritual and psychological upbringing of children as it occurs in real life situation. Chester in *The New Tribe* (2000) encourages Julia to rely more on Ginny by getting her involves in her early – pregnancy condition because "… There's more to her (Ginny) than it appears, you know, Jules, (64). Besides, a mother archetype is always the children's friend, good listener and problem carrier – Adaeze, the Professor, Ginny, Oasis women, Dr. Chinelo, Efe, Ifemelu, Julia etc all carry the problems of other people at heart and proffer solutions to them.

The novelists state emphatically that children are at their best, when they remain at their innocent stages. But that as soon as they move away from innocency, they make grievous mistakes that can cost their lives. The novelists posit that the problems associated with innocent youth are more or less a rob off on the adults' culture.

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Syntactic Parallelism and Meaning Relation in Tanure Ojaide's Poetry

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Abstract. This paper is an analysis of the use of syntactic parallelism as a meaning relation device in the poetry of Tanure Ojaide. Essentially, the major thrust of Ojaide's poetry is oil exploration and exploitation and its attendant environmental problems in the Niger Delta region of Nigeria. Eight poems have been selected across four different collections of Ojaide's poetry for this study. The parallel structures inherent in the poems are identified and analysed following Allen's (1996) classification of syntactic parallelism to show how syntactic parallelism enables the poet to foreground and organize his eco-critical messages. The study also applies Halliday's (1961) "Scale and Category" description of elements of clause structure to handle the structure of the clauses. The findings revealed that the use of syntactic parallelism is functional in written poetry as it enables the poet to foreground the parallel similarity and dissimilarity in the meaning of words and structures which occupy variable positions in the poems. The study further revealed that syntactic parallelism acts as an organising principle in enhancing form and messages in the selected poems of Tanure Ojaide.

Keywords: Syntactic Parallelism, meaning relation, oil, exploitation, exploration, poetry, Niger Delta.

1. Introduction: Syntactic Parallelism

Parallelism can be defined simply as a linguistic device characterized by repetitive structures. According to Beaugrande and Dressler (1981:49) "repeating a structure but filling it with new elements constitutes parallelism". Its study as a linguistic/literary trope has a long history of critical examination in different texts. The Bible and texts of different cultures and literatures have benefited from the concept of parallelism (Okunowo, 2012). According to Nwankwo (2012:29), researches have shown that parallelism relates to the poetic canon of different folk patterns. Thus, Ojaide (1996:4) observes that its use is common in oral literature in the expressive way of depicting additive thought and in conveying semantic re-iteration which in an oral performance, registers mnemonic impression. As Leech (1969:66) observes, the exact repetition of a sentence is not counted as parallelism. For an element to be parallelistic, there must be an element of identity and an element of contrast. It requires some variable features of the pattern – some contrasting elements which are parallel with respect to their positions in the text (Leech, 1969:66). And linguists study parallelism to show the relationship of equivalence between two or more linguistic elements that are singled out by the pattern as being parallel (Nwankwo, 2012:29).

Fabb (1997:137) defines it as "'sameness' between two sections of a text". He goes further to identify two main types of parallelism: structural and semantic. Structural parallelism applies when two sections of a text are the same at the level of structure while semantic parallelism applies when two sections of a text can be interpreted to be the same at the components of their meanings. Structural parallelism can be at the syntactic,

morphological or phonological linguistic levels. Thus, Crystal (2004:466) defines it as "The use of paired sounds, words or construction". Parallelism is an important functional device in literature in general and poetry in particular. It has perceptual prominence, and according to Short (1996:14), it invites the reader to "search for meaning connections between the parallel structures, in particular in terms of the parts which are varied". Short (1996:15) further identifies it as a foregrounding device thus:

Parallelism has the power not just to foreground parts of a text for us, but also to make us look for parallel or contrastive meaning links between those parallel parts. This may well involve us in construing new aspects of meaning for the words concerned, or in searching among the possible connotations that a word might have for the one that is most appropriate in the particular structure.

Furthermore, parallelism has an organizing principle, a means by which the text takes form (Fabb, 1997:144). In the words of Ojaide (1996:25), "it helps to impose a formal order on the poems which could be seen at first sight as "free verse". Leech (1969:67) also observes that patterned repetition is "connected with rhetorical emphasis and memorability." It is an expressive way of depicting additive thoughts rather than subordinate ones. It conveys semantic re-iteration which registers mnemonic impression (Ojaide, 1996:43). Ojaide further summarises the functions of parallelism in poetry thus: "Grammatical parallelism is highly functional in written poetry. It evokes a monotonous rhythmic quality which is aesthetically pleasing when poems are read aloud".

2. A Brief Review of Previous Literature

Tanure Ojaide, one of the leading Nigerian third generation poets, is a significant voice in the discussions of modern Nigerian poetry and African poetry at large. What can be regarded as a modern poetic engagement in Nigeria started with poets like Wole Soyinka, Christopher Okigbo, J.P Clark, Kalu Uka, Titus Chukuemeka Nwosu, among others. The next phase, to which Ojaide belongs, started in the late 1970s up to early 1980s when the fortunes of Nigeria as a nation began to decline with serious socio-political and economic crises. At this stage, the poets see it as their responsibility to document, expose, criticise and satirise the maladministration and injustices plaguing every facet of Nigeria as a nation. As Osundare (1996) puts it, "The thematic preoccupation remains the desperate situation of Africa, the stylistic hallmarks are clarity and directness of expression, formal experimentation and a deliberate incorporation of African oral literary modes" (as cited in Ushie, 2005:20).

Poets of this generation make "a recourse to the use of plain prosaic language as a natural discourse of poetic composition" (Ogede, 1996:63) and in the words of Ojaide, "there is a new discursive unpretentiously clear voice with almost the syntax of prose" (Ojaide, 1996:84). One of the leading figures of this generation of poets is Niyi Osundare whose poems have received a lot of critical attention from the perspectives of literary and linguistic/stylistic studies. Also prominent, is Tanure Ojaide. Though he has equally received quite a lot of critical attentions, most of them are in the directions of literary criticism. However, most of his critics make a passing comment on the language of Tanure Ojaide only very few have been able to pay the deserved critical attention to the language of his poetry.

Among the critical and acerbic responses to Ojaide's poetry, is Ogede's (1996) "Poetry as Repression in Contemporary Nigeria". In a most sweeping statement, the paper avers that poets of Ojaide's generation are:

…compelled by the need to sound factual and down-to-earth in re-creating the real mood of the down-trodden peoples born of their deprived status, the majority of the poets have been unable to resist the temptation of making a recourse to the use of plain prosaic language as a natural discourse of poetic composition (Ogede,1996:63)

To him, "the interplay of adequate language in the exploration of the writer's dream" is a major factor in the determination of organically vibrant poetry. In particular, he states that Ojaide's poetry lacks the sense of the paced cadence, musical rhythm, and profound structural and

technical terseness of Osundare or Osofisan (1996:65); and that Ojaide could make a good poet but he has to banish entirely his hubris – the tendency for self-glorification (1996:67). Continuing in this direction, Ogede states that the fact that Ojaide's verses occasionally manage to rise above the level of prosaic banality, merely goes to state the fact that he has not fully mature as a poet. He believes that good poetry uses language with concision and poetic succinctness which has to do with the effective employment of syntax so that each poetic line is not stilted but free enough for music, rhythm, verbal echo and heightened imagery. Quoting Nwoga (1967), he calls Ojaide poems "Versified intelligibilities" (1996:30) which cannot "make exciting poetry" and, quoting Soyinka, he calls poets of Ojaide's generation "the poetics of limited sensibilities" (1996:71).

No criticisms of a writer and his works can be more acidic than the above. However, such vituperations are made without a single analysis of a line or a verse of Ojaide's poetry. Though Ogede's discourse is linguistically oriented, it appears to be based on intuition and over-generalization as readers are not presented with any linguistic analysis to see how Ojaide's poetry "lacks the sense of paced cadence" and rhythm or how banal they are. On the question of being prosaic, this appears to be a hallmark of the alter-native tradition of Nigerian poets of this generation as they eschew the linguistic style of the euromodernist poets like Soyinka, Okigbo, Clark and so on.

Furthermore, Eka (2002) studies Ojaide's *Fate of Vultures and Other Poems* as a collection that employs lexical repetition for reinforcement of the matter being communicated while Adagbonyin (2002) examines the rhetorical effects of pronominal forms in Ojaide's *Fate of Vultures*. Also, Ibhawaegbele (2012) discusses the use of pronouns as signals of authority, opposition and solidarity in Tanure Ojaide's *Fate of Vultures*. Ativie (2007) studies Ojaide's *Delta Blues* from the perspective of pronominal forms as cohesive device in Ojaide's *Delta Blues* while Ativie (2010) examines *When It No Longer Matters Where You Live* from a sociolinguistic perspective. However, from the review above, it seems that not much has been done from the perspective of syntactic parallelism in Ojaide's poetry. Therefore, this study will reveal how Ojaide communicates his messages through the use of parallelism.

3. Procedure for Data Analysis

Our analysis is based on Allen's (1996) classification of variants of syntactic parallelisms. Allen (1996:409) classifies structural parallelism into the following types:

- **Synonymous Parallelism:** This is the most frequent type on which there is a slight variation in the structures concerned. It may involve just the substitution of a single word in the second structure.
- **Antithetic Parallelism:** In this type, the second line contrasts or denies the first
- **Constructive Parallelism:** In this case the second line or several other lines complete the first.
- **Climactic Parallelism:** This is a sort of repetition where the first line is itself incomplete and the second line takes a word from it and completes it.

Prominent types from the above classification are identified and analysed to show how they express the poet's messages and organise his thoughts and the structure of the selected poems. Furthermore Halliday's 1961 description of the elements of English clause structure provides insights for the clause structural analysis. According to Halliday (1961:256-257), four elements are needed in the statement of English clause structure and these are subject, predicator, complement and adjunct and they yield for distinct symbols of S, P, C, A. All English clauses can be stated as a combination of the four in different places. The analysis is presented below.

4. Data Analysis

Syntactic parallelism is a major meaning relation device in "Without the tree" (*Tales of the Harmattan*, 2007:38). In this poem, Ojaide uses constructive parallelism to communicate his thoughts, visions and concerns for humanity, and also as an organising principle. Through this, he achieves structural identity between sections of the text. Stanzas three to six illustrate this:

A
|| without the creeks |

S A P C
| the rains | no longer | sate | my voracious appetite ||

A
|| without the currents |

S A P C A
|| the flying fish | no longer | makes | sorties | into my soup pot |

A
|| without the sun (now fumigated) |
S A P A A
| the sunbird | no longer | plays | patiently | with me ||

A
|| without the shrubs (already devoured by fire) |
S A P A C
| the dew | no longer | delivers | to me | the message of dawn ||

As indicated above, each stanza constitutes one clause and the second line completes the first as a norm in constructive parallelism. The parallel structure of this poem can be better appreciated when presented in a single line thus:

A_1 S A_2 P A_3 A_4
|| without the trees | the wind | no longer | gestures | playfully | to me ||
A_1 S A_2 P C A_3
|| without the currents | the flying fish | no longer | makes | sorties | into my soup pot ||
A_1 S A_2 P A_3 A_4
|| without the sun (now fumigated) || the sunbird | no longer | plays | patiently | with me ||
A_1 S A_2 P A_3
|| without the shrubs (already devoured by fire) | the dew | no longer | delivers | to me |
C
the message of dawn ||

The above four stanzas of the poem are made up of two lines each, and they are parallel (with minor exception). Stanzas three and five have the clause pattern A_1 S A P A_2 A_3, while stanzas four and six have the same clause pattern of A_1 S A_2 P C A_3. They have the same group and word classes in the same order. The introductory adjuncts in the four clauses are realised by a prepositional group made up of the preposition *without* and its qualifier, a nominal group, made up of the definite article, *the,* and a noun. The subjects of the four clauses are realised by nominal groups while the predicator elements are realised by the present tense form of the verb. However, the negative adverbial element, *no longer*, intervenes between the subject and the predicator in the four clauses. The most noticeable syntactic differences are in stanza four and six. While stanza four has a complement followed by a final adjunct, stanza six has an adjunct followed by a final complement.

To enhance the effectiveness of this parallel structure in portraying the message of the poem, the poet repeats the same synonymous thought pattern throughout the poem. The repetition of the linguistic

structures *without, the* and *no longer* creates a framework that gives cohesion to the poem and provides a strong structure surrounding it. Such parallel structure foregrounds the relations of meaning of words and groups which occupy variable positions of the qualifier to the prepositional group functioning as introductory Adjunct. Thus, it foregrounds the relation of meaning among the words *trees, evergreens, creeks, currents, sun, shrubs, forests, farms,* and *stars.* The relation of meanings foregrounded here is that of similarity in the fate of these ecological features in the wanton destruction of the ecosystem of the Niger Delta environment. In a similar manner, the prepositional group which functions as introductory adjunct, and which occupies the first line of each stanza is set on a parallel structure of similarity to foreground the theme of destruction of the ecosystem while the adverbial, *no longer,* underscores the theme of pain and disapproval which the poet thinks all normal human beings should understand. The main structural pattern of A_1 S A_2 P with a slight variation in the two syntactic positions that follow the P is sustained throughout the poem to achieve unity of form and message.

"Ughelli" (*Labyrinths*, 1986:74) as the name implies, is the name of one the major towns in that used to host Shell, one of the major oil companies that operates in the Niger Delta region. In this poem, the title stands for all oil producing towns that have been deprived and denied of the benefits of the produce from its soil. The entire poem exhibits constructive parallelism. Stanza one has the dominant parallel structure of a predicator followed by two complements and an adjunct:

|| To see | her | dry-skinned || when her oil rejuvenates hags || *P C C A*
|| to leave | her | in darkness | when her fuel lights the universe || *P C A A*
|| to starve | her | despite all her produce || *P C A*
|| to let | her | dehydrate | before the wells bored into her heart || *P C C A*
|| to have | her | naked | despite her innate industry || *P C C A*
|| to keep | her | without roads | when her sweat tars the outside world || *P C A A*
|| to make | her | homeless | when her idle neighbours inhabit skyscrapers || *P C C A*
|| to see | her | lonely | when sterile ones use her offspring as servants || *P C C A*
|| to regard | the artisan | as a non-person | when drones celebrate with her sweat, || *P C A A*

Out of the nine lines, five has the clause structural pattern of P C C A; two has PCAA, one PCA and one PCAA. The dominant structural pattern which is common to all of them is the repetition of the *to*-infinitive and the complement *her* to realise the clause structural of P C at beginning of each line. This parallel structural pattern underscores not only the meaning relation and structural unity of the poem, but also its semantic unity of deprivation and exploitation of the Niger Delta people. The exponence of the structural elements which vary can be linked synonymically in this poem. The lexical verbs *see, leave, starve, let, keep, make,* and *regard* are all preceded by *to.* They have the pronoun *her* as reference to Niger Delta as complement. The lexical items *dry-skinned, darkness, naked, homeless,* and *lonely,* which occupy the complement positions, are all semantically linked in the context of the Niger Delta environment. They are linked by the themes of environmental deprivation, exploitation, denial, and subjugation. Equally, the rank-shifted clauses which are very prominent in this poem are a means of foregrounding the inherent parallel structure of the poem. Above all, the repetition of the structural words *to* and *her* in the same syntactic slot in stanza one, and *for* and *the* in stanza two helps the poet to achieve uniformity of the poem's parallel structures.

Furthermore, the meaning relation of contrast expressed in each line of the first stanza as seen above is enhanced by the parallel structure. Thus, *dry-skinned* and *rejuvenates, darkness* and *lights, starve* and *produce, dehydrate* and *wells, naked* and *innate industry, without roads* and *tars the outside world, homeless* and *skyscrapers, lonely* and *offspring, artisan* and *drones* and in the second stanza two, *palms's* oil and *fig tree's*, and *earn so much* and *denied all* are instances of "creative oppositions" (Jefferies, 2010) used to communicate the contrast between the Niger Delta region and the outside who enjoy the oil produce of the region.they also help to foreground the themes of deprivation, denial and injustice.

In "The Cross" (*Labyrinths*, 1986:73), Ojaide employs synonymous parallelism to state why the poet persona's blood is needed. This can be seen below in lines seven to nine of stanza one:

S P C A
	They	want	my blood	to keep the country one	
	they	want	my blood	to bring peace to the state	
	they	need	my blood	to double and redouble their wealth	

The structural repetition of S P C A clause pattern in the three clauses are structural parallelism. The variable elements are observable at the Adjunct position in which a *to*-infinitive clause functions in the three structures. Structurally, these *to*-infinitive clauses functioning as Adjuncts have a similar clause pattern of P C, but their lexical composition varies to reflect the various selfish reasons why they exploit the Niger Delta. The peace, unity and wealth which the cabals tend to achieve are at the detriment of the production of oil in the Niger Delta without due compensation to the land and its occupants. Thus, parallelism helps to foreground the relation of meaning of similarity between the three infinitive clauses. Thus, to unite the country, bring peace and redouble wealth at the expense of the blood of Niger Delta is equivalent in meaning. Parallelism also creates contrasting opposition between *blood* and *unity of the country*, *blood* and *peace of the state* and *blood* and *redoubling of wealth*. At the predicator position, the predicator elements *want* and *need* are synonymous in meaning. The repetition of the words *they*, *want*, *my*, *blood* and *to* helps to achieve structural and semantic unity in this poem.

Ojaide also uses parallelism as a syntactic device to present what has happened to the human body and the anthills which symbolises the natural primordial features of the Niger Delta environment in "The zestful river" (*Song of Myself*, 2015: 122-123). This is seen in stanzas eight and nine through the use of constructive parallelism. These two stanzas are made up of two main clauses each, with similar syntactic patterns of SPAA and SPA respectively as the analysis below show:
stanza eight:

S P A_1
|| The smooth body | lacerated | beyond recognition |
A_2 S P A
by gas flares and blow outs ||; || the skin | peels | away ||

stanza nine:

S P A_1
|| The anthills marking the land | sank | into oblivion |
A_2 S C
from perennial corrosion ||; || the body | damn crust ||

A pairing of the four clauses analysed from these two stanzas will make the parallel structure clearer:

S P A_1 A_2
|| The smooth body | lacerated | beyond recognition | by gas flairs and blow outs ||
S P A_1 A_2
|| The anthills that marked the land | sank | into oblivion | from perennial corrosion ||
S P A
|| The skin | peels | away ||
S C
|| The body | damned crust ||

From the above, it can be seen that the first clause in each stanza is parallel with the structure of SPA_1A_2, while the second clause in each is parallel with a slight variation. This structure helps us to infer a

contextual meaning relation of synonym between elements that occupy similar slots in the clauses. *Smooth body* and *anthills* are contextual synonyms in terms of the destroyed features of the Niger Delta environment. The predicators, *lacerated* and *sank*, have negative semantic implications. Thus, they can be said to be contextual synonyms. The A_1 in each clause also shows the extent to which the Niger Delta environment and its people have been decimated. Thus, *beyond recognition* and *into oblivion* are contextual synonyms. Also, A_2 in each stanza provides agents that are responsible for these destructions: *intruders* and *gas flares and blow outs*. It should be noted that in the environmental context of this poem, *the intruders* (the multinational oil companies and government agents) are responsible for the *gas flares and blow outs.*

The second clause in each stanza also presents what has happened to the human body in the Niger Delta region thus:

S P A
|| The skin | peels | away ||
S C
|| The body | damned crust ||

With a slight variation of A and C in the two clauses and the omission of the predicator in the second clause, both clauses are parallel in structure and they project the effects of the oil blow outs on the people of the Niger Delta region. This use of parallelism helps to foreground the effect of environment destruction on the Niger Delta people and the environment.

Also, parallelism is used to present what has happened to the fish population of the streams and rivers of the Niger Delta region in stanza ten:

S P C
|| The catfish | wears | no whiskers ||

S P C
|| the mudfish | misses | its phallic heads ||

Both clauses have a parallel structure of SPC which helps to highlight the effect of gas flares and blow outs on the aquatic population of the region. This environmental degradation has also led to hunger and famine in the land and the people now suffer from kwashiorkor and abnormal body growth as the poet presents through parallelism in stanza fourteen:

S C
|| The nose | a mere facial protrusion ||
S C
|| the tongue | a labial outgrowth ||

In the two clauses above, one can infer the omission of the predicator in each case as a mark of economy of words as it is the norm in the poetic genre. *The nose* has become a mere *protrusion* as it cannot breathe natural air as a result of poisoning from oil flares and blow out, while *the tongue* has lost its tastes buds from the perennial hunger from lack of food. Thus, the parallel structure is an effective communicative strategy in expressing the meaning relation in this poem.

The poet also uses constructive parallelisms to rhetorically question the environmental destruction and degradation "So many questions" (*Song of Myself*, 2015 134-135). In doing this, the poet holds a similar syntactic pattern constant. Through this, the poet questions rhetorically what becomes the fate of the Niger Delta region after the birds, animals, fishes and the insect population have been decimated by constant flares and blow out. In this sense, stanzas two, three, four and five can be seen as parallel structures, while stanzas six and seven are also parallel. Apart of this, each stanza is organised to achieve its internal parallel structure. This can be seen in stanzas three and five below:

Stanza three A S P A
|| After | the woodpecker | slips | underground,

S P A
|| the hyrax | fallen still | from flares ||

α S P
and || all the voices of the land | muffled, ||

A P- S -P C A
|| how | can | there | be | Rex Lawson | again

Stanza five A S P
|| After | the earthworm | has been poisoned |
A
with seepage and percolation of wastes, ||

A S P
|| after | the insect population || has been decimated, ||
S P C A
|| who | can be | a maestro | without natural mentors ||

Stanza three analysed above is a complex sentence with the first three lines constituting three dependent clauses. These dependent clauses are parallel in structure with the clause pattern of SPA constant for the first two clauses and SP for the third clause. The initial adjunct, *After,* in the first clause can be said to be ellipted in the other two clauses. From the analysis, one can infer a synonymous sense relation of destroyed aspect of the environment with respect to the nominal groups that occupy the S position in the three clauses. The items that occupy the P position in the three clauses also have negative connotation with respect to the subject and context of the poem. The last line of this stanza is the interrogative alpha clause. As the norm is in constructive parallelism, it completes the previous lines.

Stanza five is also a complex sentence with two beta clauses and one alpha clause. These two clauses are introduced by the subordinate conjunction, *afte*r, followed by the subject. The fist clause has ASPA structure while the second has ASP pattern. The /S/ in both is synonyms in terms of aspects of the environment that has been destroyed. In the predicator position for both clauses, the auxiliary verb *has been* is repeated in both, this is followed by the lexical verbs. Thus, we can infer a meaning relation of synonymy between *poisoned* and *decimated* as used in the two clauses respectively.

Apart from the above and the constant listing of nouns in this poem as aspect of parallelism to achieve rhythmic effect, Ojaide also uses synonymous parallelism to bemoan environmental degradation in the first three lines of stanza eight:

S P A
|| Who | can sing | without models of the forests? ||
S P C
| Who | can lisp | God's wild children's voices |
A
amidst flares, wheezes, and hisses? ||

The above is an analysis of two alpha clauses in interrogative mood. The first has a structural pattern of SPA while the second has SPCA. In the S position both, the pronoun *Who* is repeated. In the predicator position, the modal auxiliary *can* is also repeated followed by the lexical verbs *sing* and *lisp* respectively. Apart from being similar in meaning, these two verbs are synonyms. One can also infer a meaning relation between the A in the first clause and the C in the second clause. This can be seen in the meaning relation between *forests* and *wild* in both cases. Thus, there is a meaning relation between *models of the*

forests and *God's wild children's voices* to mean natural sources of music/songs of the Niger Delta region.

"In the Omoja River" (*Song of Myself*, 2015:117) Ojaide presents the theme of environmental pollution of the waters of the Niger Delta and the wanton destruction of its forest through the use of syntactic parallelism. In the first three stanzas, the poet nostalgically recalls the days of yore when they used to *wash body and tools* in the river and *listened to murmuring water before / taking tracks into the forest to pick fruits*. Those were the days before the conglomeration of oil companies in connivance with the powers of the state invaded and destroyed the oil rich region. In stanzas four five and six, Ojaide presents and foregrounds this environmental pollution through synonymous parallelism thus:

α S P C A
|| But | they | brought | affliction | to the cheerful river; ||
S P C A
|| They | brought | flames of fear | to the marvelous forest: ||

S P C A
|| they | pissed and pissed | barrels of arsenic | into the current ||
β S P A C
until || it | is | no longer | the ageless river sung but a cesspool; ||

S P C A
|| they | stripped and stripped | the forest | naked of its ever-
β S P A C
green suit || until || it | is | no more | a forest but a sand-field. ||

In the above analysis, the first two clauses have the same structure of SPCA to realise synonymous parallelism. The S and P is a repetition of the same element in each clause. The C and A elements in each clause have contextual meaning relation of synonymy. *Affliction* and *flames of fear* are related contextually, while elements at A are also related as features of the environment that are polluted and destroyed. The next two stanzas are also parallel in structure. Each is made up of two clauses with SPCA β SPAC respectively. A pairing of the two clauses reveals the meaning relation between the constituents of the clause elements. *Pissed and pissed* and *stripped and stripped* underscores the incessant pollution of the waters and deforestation respectively. Of interest too are the elements at C in the second clause of the two stanzas. Apart from the meaning relation between the two, each presents two nominal groups in contrast to further foreground the theme of the poem. Thus, *the ageless river* contrasts with *a cesspool* as a result of pollution while *the forest* has become *a sand-field* due to the effect of deforestation in the process of oil exploration. In the last stanza of the poem, Ojaide wishes those responsible for this acts the worst evil on earth through the use of parallelism thus:

S P C
||You || can imagine || [[what we wish despoilers of the land –]] ||
C
||[[what we wish the world's criminals and transgressors!]] ||

In the above, the C elements in the two clauses are rank-shifted noun clauses with the S and P; and in the second clause, the S and P are ellipted. *Despoilers of the land* and *the world's criminals and transgressors* are contextual synonyms and they are in the context of this poem. They are the destroyers of the Niger Delta and the poet wishes them the worst punishment on earth.

In "Idjereh" (*In the Kingdom of Songs*, 2002:77-78) Ojaide uses the categories of synonymous and constructive parallelisms to project his messages. He uses synonymous parallelism to project the

insensitively and callousness of the government on the plight of the Niger Delta people. This is seen from line eleven to thirteen:

> *The mass graved and palpitating patients needed balm*
> *but none from Abuja to treat wailing families,*
> *none from the state coven to soothe the smarting ones.*

The above extract is a compound sentence made up of three alpha clauses. The second and third clauses which project the insensitively of the government are parallel in structure to foreground the irresponsiveness of the government:

S A_1 A_2 C
|| None | from Abuja | to treat / wailing families ||
S A_1 A_2 C
|| None | from the state coven || to soothe || the smarting ones ||

The above analysis is an instance of syntactic synonymous parallelism. The two clauses have a similar clause structure of SAAC as we can infer the deletion of *is* as the predicator coming after the subject. The A_1 in both clauses have contextual synonyms meaning relation while A_2 in both clauses have a similar meaning relation of "to calm". *Wailing families* and *smarting ones* which are complements in both clauses refer to the same entity: the maligned Niger Delta indigenes. This parallel structure helps to emphasise and foreground the carelessness insensitivity of the Nigerian government to the plight of the Niger Delta indigenes whose land produces the wealth of the nation.

From lines 30 to 33, Ojaide also uses constructive parallelism to protest, identify and describe the real saboteurs against the accusation of the government that the Niger Delta indigenes are saboteurs:

S P C
|| They | are | saboteurs [[who in the cabinet grow fat in the neck
rather than maintain multiple refineries to fuel cars]] ||

S P C
|| They | are | saboteurs [all far inland in the cabal of looters]
not [[wretches disabled by government and multinational guns]] ||

The clauses analysed above have SPC structure. The S, P and C are filled with the same linguistic elements, but the C is post modified to really identify and describe the real saboteurs. This repetition creates rhythm and enhances memorability of who the real saboteurs are. Thus, the structure projects the meaning that the cabinet members in Abuja who loot the national treasury instead of building industries are the real saboteurs, not the disabled Niger Delta indigenes.

Ojaide also uses the category of constructive parallelism in which the second line completes the first to convey his messages in each stanza of "When Warrior Currents Assault the Boat" (*In the Kingdom of Songs*, 2002:3). This makes the poem to have a parallel stanzaic pattern. It is a poem of nine stanzas which is divided into two sections in terms of the parallel pattern it exhibits. To enhance this parallelism, stanzas one to four have similar clause structural pattern, while the adverb *when* is repeated in initial position except in stanza three. This parallel structure is analysed below:

A
|| When warrior currents assault the boat in deep waters |
S P A A
mere paddles | give way | to oars | to stay on course ||

A

|| when ethnic friction fractures the community, |
S P C A
the nationalist | builds | bridges | against bloodletting |

A

|| where arson taunts homes with fatalities, |
S P A A
the fire brigade | scrambles | in | to douse flames ||

A
|| when patients are stricken with nerve-racking pain, |
S P C A
the doctor | fortifies | the drugs | with soothing hands ||

As seen above, each stanza has the following clause structure:

ASPAA stanza 1
ASPCA stanza 2
ASPAA stanza 3
ASPCA stanza 4

The initial adverbial clause in each stanza states the restiveness in the Niger Delta region, while the rest of the clause states the need for conflict resolution. For instance, in stanza two, the poet tells us that when there is ethnic friction, there is the need to make peace: *build bridges against bloodletting*.

As with the first four stanzas of the poem, the poet also uses constructive parallelism, in which, case the second line of each stanza completes the first in stanzas five to nine. However, the parallel structural pattern varies from that of the first four stanzas as the analysis below shows:

S P C
|| It | 's | the errant turns of youths |
C
that call for the elder's admonishing finger |
S P C
|| it | 's | the flourishing of bees |

C
that brings the honey-gatherer to work ||
S P C
|| it | 's | dark's vast cache of fear |
C
that calls for a lamp-lit presence ||
S P C
|| it | 's | unprovoked harassment of the helpless |
C
that strengthens the resolves of the weak ||
S P A
|| it | 's | to stop the oppression of silence |
C
that the singer's voice breaks out with songs ||

From the above, stanzas five to eight have SPCC structure, while stanza nine varies slightly with SPAC structure. Apart from this structural repetition, the poet also repeats the subject and the predicator, *it's*, in each stanza. This helps to emphasise the message inherent in each stanza as it also enhances the rhythmic movement of the poem. In each of these five stanzas, the poet states a scene, an event in the first line and the consequences of such scene or event in the second line of the stanza. Thus, in stanza five, the poet states in the first line, that it is the *errant turns of youths* (deviant behaviour of youths) that calls for rebuke by the elders. And in stanza eight, the poet blames the strong resistance and protest by the people on the constant harassment by the government and its agents. The overall semantic implication of the use of parallel structure is that the wanton denial, destruction and decimation of the Niger Delta and its people are responsible for the violent protest and restlessness. This is presented in the pungent last stanza:

it's top stop the oppression of silence
that the singer's voice breaks out with songs

This means that it is to set free the oppressed Niger Deltans is the reason behind Tanure Ojaide's songs. Thus, they are protest songs, songs of freedom from oppression.

5. Conclusion

This study has revealed how Ojaide makes predominant use of parallelism in projecting meaning relations in his poetry. Essentially, the study discovered that he uses constructive and synonymous categories of syntactic parallelisms as poetic devices following Allen's (1996) categorisation of types of parallelism. The categories of antithetic and climactic parallelisms did not manifest in our data. This use of structural parallelism is very functional in Ojaide's poetry. It evokes a monotonous rhythmic quality as it is aesthetically pleasing when read out. It also affords Ojaide a means of achieving meaning and structural identity. All the poems selected for this study manifest obvious parallel structures. Synonymous and Constructive parallelisms as used in these poems act as organising principles as they enhance enjambment in his free versification. Parallelism enables the poet to achieve structural identity among the various sections of a poem.

Furthermore, the parallel structure of the selected poems helps to foreground the parallel similarity and dissimilarity in the meaning of words and structures which occupy variable positions Thus, the study reveals that syntactic parallelism is often accompanied by semantic parallelism. Syntactic parallelism is also discovered to have semantic effects. The repetition of similar linguistic patterns enables the poet to create a formal pattern and gives more unity and strong structure to the poems. Our findings here show that parallelism helps to impose form and structure on the poems. This study also discovers that repetition of words, groups and clauses helps to create rhythm and musicality and enhances readability and memorability of the poems. Parallelism, a prominent feature of Ojaide's oratory style, foregrounds important information in the discourse of the poems. It helps the poet to juxtapose different but related ideas. It further helps the poet to achieve unity of structure.

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A Hybrid Yoruba Noun Ontology

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Abstract. The primary purpose of ontological annotation in Natural Language Processing (NLP) is to make explicit the content of concepts in a domain, using a set of arbitrary tags or labels which must conform to an agreed standard. This method has contributed to the development of many European languages, but it has not been so much employed in African languages. This paper therefore develops a model to prepare the implicit knowledge of Yorùbá noun as found in the literatures into their component features so as to make it both human and machine readable. The ontology development process proposed by (Schultz, 1997) which is based on the activities identified in the IEEE standard for software development is the method of ontological annotations adopted to design the hybrid model for Yoruba noun. Bamgbose (1990)'s "*Fonọ́lọ́jì àti Gírámà Yorùbá"* , Awobuluyi (1978)'s *Essentials of Yorùbá Grammar* and Awobuluyi (1978)'s *Ẹ̀kọ́ Gírámà Èdè Yorùbá* were purposively selected and the implicit knowledge of Yoruba noun in these literatures were extracted as the data for implementing the model. The informally perceived domain knowledge of Yorùbá nouns were extracted randomly, using intermediate representations based on tabular and entity-relation notations. Protégé 4.5, a semantic web editing tool was used to implement the hybrid model for Yorùbá Nouns. The model at the final edge specifies the semantic load and properties of each of the nouns captured according to the Yoruba Language Scholars' perspectives and classifications. The definitions in the annotation serve as backbones for machine learning, web searching and artificial intelligence agents and other (NLP) systems. The model through the annotation schema and label serves as repositories of data and make the content available for machine manipulation and semantic web reasoning. This paper recommends that more on ontological annotations for Yorùbá grammar concepts are needed to foster Yorùbá language engineering.

Keywords: Yorùbá noun, Ontological annotation, Semantic web, Natural language processing.

1. Introduction

Technological advancement in the world has brought about changes in human job performance activities. Designing and building knowledge based systems and machines to aid human tasks are now the order of the day. Systems such as Decision Support System (DSS), Artificial Intelligent Systems (AIS), Knowledge Based Management Systems (KBMS), Natural Language Processing System (NLPS) alongside their various software are being developed to increase efficiency of professionals and to bring about higher performance in commerce, agriculture, health, construction and language use. Human speeches are being analysed by speech synthesizers and speech taggers. (Jurarfsky and Martin 2006, 2009). Text analysis no longer needs human but automating text generating machine (Hutchins 1994, 1995, 2007). Language uses in different specialised domains are now being supported by Expert System (ES) (Andre and Rist, 1993, Appelt 1985, Bateman 1990). It is not an over statement to say that Computers and software programs are employed to carry out linguistic

roles and human language intelligent tasks in all human endeavours. As great as these developments are, not much of it has been done in African Languages including Yoruba language, in fact Yoruba language is still been known as a resource scarce language. Also, as developments abound, the advancement in Internet activity has fostered sharing of information and re-use of the developed models. This brings about the calls to start building more models to support African Languages. To achieve this, there is the consequent need to develop vocabularies which are explicitly and formally defined for the relationship between concepts and meaning to shore backgrounds for the developed and the developing machine to support of African Languages.

Interestingly, few individuals have responded to the clarion call of employing computational methods to analyse Yorùbá language. Research in this area includes: Automated Speech Recognition (ASR) for Yorùbá Tone Systems in order to build capacity in human language (Adegbola 2006, 2008, and 2009), Machine Translations (Hassan 2009, Odoje 2010, 2013, 2017), a preliminary investigative work on Yorùbá Ontology development by Aina (2017). These are efforts to make Yoruba language grow in tune with modern trend. However, as much as these needs and the efforts are in place, there are enormous challenges regarding the inherent knowledge of language user which these models are solely dependent.

In the first hand, those artificial intelligent and knowledge-based models which had to be developed for Yorùbá language must operate upon the core grammar of the language, but the knowledge of core grammar are still implicit on pages of literatures and it has to be brought up and prepared for machine use. On the other hand, the varying viewpoints and assumptions on the structural and syntactic distribution in the context of the grammar of Yorùbá language from different scholars create background problems. In resource developed languages, when linguistic annotated tools are developed for Natural Language Processing (NLP) activities, differences and challenges that prevent these annotation soft wares from interoperating always emanate from variations in the factors taken into consideration when designing and annotating them. Factors such as methods of annotation, interoperable factors (which makes it difficult for one model to operate in another because of underlying intricacies) and in most times linguistic/theoretical factors whereby a developer annotates according to one linguistic theory and leave others. These factors are predominantly common and therefore pose serious problems to NLP activities. For example, consider the theoretical differences in the analysis of this English sentence as observed by Pareja-lora (2012:14)

"John gave Mary an apple"

The phrase tagger analysis will present it as tabulated in Table 1.1 and 1.2 as follows:

Table 1. 1. Machinese Phrase Tagger analysis of the English sentence 'John gave Mary an apple'. (Pareja-Lora, 2012:14)

Text	**Base form**	**Phrase syntax and part-of-speech**
John	John	nominal head, proper noun, single-word noun phrase
Gave	Give	main verb, indicative past
Mary	Mary	nominal head, proper noun, single-word noun phrase
An	An	premodifier, determiner
Apple	Apple	nominal head, noun, single word noun phrase
.	.	sentence boundary

Table 1. 2. Machinese Syntax analysis of the English sentence 'John gave Mary an apple'. (Pareja-Lora, 2012:14)

Text	**Base form**	**Syntactic relation**	**Syntax and morphology**
John	john	subj:>2	@SUBJ %NH N NOM SG
Gave	Give	main:>0	@+FMAINV %VA V PAST
Mary	Mary	dat:>2	@I-OBJ %NH N NOM SG
An	An	det:>5	@DN> %>N DET SG
Apple	Apple	obj:>2	@OBJ %NH N NOM SG
<s>	<s>		

In tables (1.1) and (1.2) above, there are two annotational models: (1) The Connexor's machinese Phrase tagger and (2) The Connexor's machinese syntactic annotation. The first model turns out the part of speech (POS) label for the item 'John' as (proper noun) which functions as nominal head and a single word NP, whereas the second model returns the fact that the item 'John' has a subject syntactic dependency on the contiguous lexical item and it functions as nominal head and supplemented the information with morphological properties of the words in the sentence. Supposing an artificial intelligent system (AIS) that will need the knowledge of the grammatical status of this word 'John' would be built, which one should the developer adopt?

In the same light, the problem occurs in Yorùbá scholarship too when scholars use different theoretical background or dialectological perspectives to analyse Yorùbá nouns. For example, some scholars analysed that if a qualifier noun begins with a consonant, there is a lengthening of the contiguous vowel into a mid-tone vowel which reflect possessive as observed in:

ilée Kọ́lá
ajáa Dàda (Bamgbose 1990, Yusuff 2006:3)

However, Awobuluyi (2013:4) says …

dípo
Iwé eKọ́lá
Ìlú uKánò
tí a máa ń wí nínú èdè Yorùbá àjùmọ̀lò, ohun tí ọ̀pọ̀
èníyàn ní ilẹ̀ Èkìtì àti Mọbà yóò wí ni:
ìwé iKọ́lá
ùlú iKánò …

(instead of
ìwé e Kọ́lá
ìlú u Kánò
that we use to say in standard Yoruba, what many people in Èkìtì and Mọbà will say is:
ìwé iKọ́lá
ùlú iKánò)

From this dialectological perspectives, Awobuluyi disagrees that any noun qualifier will always begin with an 'i' vowel insertion to have the general features of nouns which always begin with a mid tone 'i' as we have it in 'ibàtà' (sandal) versus 'bàtà' (sandal), 'iyàrá' (room) vs yàrá (room) etc. Not any vowel lengthening as claimed by other scholars.

Also, the item 'jẹ́ẹ́jẹ́' (gently) analysed as an adverbial modifier by Bamgbose (1990: 174) is regarded as a noun by Awobuluyi (2010 and 2013:5). The question arise again that, supposing an artificial intelligent system (AIS) that will need the knowledge of the grammatical status of these nouns would be built, which one should the developer adopt? These difficulties, in turn, lead to much wasted effort especially when there is need to reinvent the wheel. This problem is operationally solved by ontology development, whereby the variation are resolved by designing a hybrid, formal (machine readable) and explicit specification for the differing viewpoints. The consequential implication from these, however, is that the heterogeneous nature of language data brought the need for an ad-hoc study to extract the knowledge of these nouns and consequently begin to develop on the fly a model that can combine these different or overlapping viewpoints in an explicit (more human readable) and formal (machine readable) formats. The essences of such ontology-based annotations make Yorùbá nouns available to build or support automated reasoning activities in Artificial Intelligent System (AIS), Expert System (ES) and Natural Language Processing (NLP).

Based on the previously stated problems, the broad aim of this study is not just to develop an ontology based framework for annotating Yorùbá nouns but to implement a model that makes the corpus interoperable in semantic web and foster its reuse in automated applications. This work is a further exposition of our previous works on ontological annotation for Yoruba noun. It complements the earlier work based on Awobuluyi functional perspective of Yoruba noun. And, the specific objectives of this paper are to:

Present the ontology development processes involved in harmonising together the annotated designs of the knowledge in Bamgbose (1990) and Awobuluyi (1978 and 2013) of Yorùbá

noun, for the purpose of building a hybrid knowledge -based ontology.
Implement a hybrid semantic web ontology model called 'HyYORNO' (Hybrid Yoruba Noun Ontology) for the classes identified from these three knowledge resources.

This paper provides answers to the following questions:
- What are the standard techniques, principles and methods in ontology developments to harmonise together the annotated designs of Yoruba Scholars perspectives of Yoruba Noun and the extant issues relating to their extraction to build knowledge based model?
- How can we implement a hybrid model to solve the background inter-operability and shareability challenges which arise from the different viewpoints and perspectives found in Yoruba knowledge resources?

2. Review of Literature

2.1. Ontology/Ontological Annotations

Annotation involves labelling short comments to a book or piece of writing in order to explain parts of it. In essence, annotation involves adding comments, notes or explanation (usually short and coded) to a lexical item, text or a book. According to Pareja-Lora (2012: 32-34) citing Zauzich (1992:20), it dates back to the Ancient Egyptian writings (The hieroglyphic periods), when hieroglyphs were attached to describe the sound of a word, or add comments or explanations about the coded word. Pareja-Lora (2012) summarises the basic terminology involved in annotations this way:
Each elements of the vocabulary used to annotate the contents of texts is usually referred to as **a tag**, **a label** or, simply an art of **annotation.** Accordingly, the whole vocabulary used to annotate somehow a set of texts referred to as **tagset** or its **metadata**, and the way in which the tags of a tagset can be combined in order to express content will be referred to as **annotation language**…

From this statement, it is clear that the primary purpose of annotation is to make explicit the contents of concepts in a domain using a set of arbitrary tags or labels which must conform to an agreed standard. There are two basic methods to annotations in information technology: (i) the linguistic and (ii), the computational methods. The linguistic annotation on the first hand has morphosyntactic, syntactic and semantic in its component. Morphosyntactic annotation involves linguistic labelling that implements the morphosyntactic structure of a corpus, the syntactic annotations code structural relationships observable between phrases and phrasal items in a natural language be it dependency parsing or phrase structure parsing. and the semantic annotation labels the content of terms, objects and strings with stated properties that connote what we think of as its semantic content values. Terms, such as semantic annotations, semantic tagging, semantic mark up and semantic labelling have existed in literature to refer to extraction of meaning in corpus according to Ide, Romary and Ejavec (2006).

The focus of the computational annotation is the machine instead of human. Before machine can understand and process the annotations made, it must be encoded in the format, formal and clear vocabularies, syntax, schemes and tag form. Computational annotation languages such as Standardised Generalise Markup Language (SGML), Hypertext Markup Language (HTML) etc help to achieve these tasks. However,

The web or internet serves as a repository of huge information which contains documents which search engines like Google, Yahoo etc can use to access different information. As good and enormous these pieces of information are, the contents of this information become a hard task for machines to access. In other words, most of these information are human readable, and this is what brought the need to create machine readable contents. The aim to meet with this need is what Berners-Lee, Hendler, and Lassila (2001) pursued by making texts understandable for computers. This also gave birth to semantic web engineering, also known as ontology or ontological annotations. In the semantic web, not only humans will read the web's content, but computers' set of instructions will also manipulate web contents meaningfully. So, the Semantic Web is an extension of the

existing one whereby information is well-defined semantically, better enabling human and computer to work together co-operatively and not another repository.

2.2. Ontology-Developed Applications

The availability of Ontology tools and reasoning systems has contributed increasingly to the widespread development of different applications which use or include Ontology in their developmental processes. Taye (2010) agrees that Ontology leads to the sharing of knowledge between systems and people. Ontology plays a key role in the semantic supporting information exchange across different distributed environments. It is an extension of the web in that data are represented in machine readable way. Beeners-Lee, Hendler and Lassila (2001) demonstrated that Ontology application focusing on e-business environment play a crucial role by locating the best match for a requester looking for merchandise or other information. In addition, it helps online travel customers to obtain a response. Mihonubilt (2000) 's Artificial Intelligence (AI) application is solely used in AI community where its main goal boils down on facilitating knowledge sharing and reuse between program, services, agents, across a domain. A good example is that developed by.

Fensel (2001) developed his Ontology to provide easy communications between agents and reduce misunderstandings between knowledge manager and electronic gadgets customers. SNOMED is a clinical terminology ontology database developed by the College of American Pathologist. It contains more than 400000 class names. The database contains standardized structured vocabularies which domain experts can use to share and annotate information. Gomes-Perez (1994, 1995) explored what is called Ontolingua. Ontolingua application was developed by the Stanford University as a Knowledge Sharing Effort (KSE). It is an Ontology server which was designed to enable a collaborative development of other top level ontologies. It is implemented in an on-line portable format for verification and evaluation of the knowledge sharing units. Gruber (1993) also had earlier developed ontolingua being a language of extensive library of ontologies which the definitions can be reused for other ontologies. For its axiomatic basis, the Ontolingua server could view, create, edit and publish ontologies while allowing forming network of protocol application program interface for other programs and applications utilization.

The Ontological Integration of Naïve Sources (Onions) was developed by Gangemi, Catenacci, Ciaramita, Lehmann (2006). The problem of integrating heterogeneous sources of information in knowledge acquisition and sharing led to the development of this application. The software fosters the development of a preliminary non-formal Ontology and a schematic account of the conceptualization of a domain. ONIONS implements knowledge across various naïve sources, using schematic diagram and tools which is a refinement of that knowledge. Baker, Brass, Bechhofer, Goble, Paton and Stevens (1998) developed Ontology which explores a wide scope of bio-informatics tasks and instruments, formally specifying them so as to enable shareability among the bio-medical community. It uses the A-Box and T-Box of the Description Logic (DL) to represent knowledge so as to make it flexible and make the classification of concepts consistent for the purpose of making inferences and logical reasoning: There are many more ontology developed applications like Ontobroker (Onbroker): Decker (1999). Transparent Access to Multiple Bio-informatics Information Source (TAMBIS): Stevens, Goble and Bechhofer (2001). The Ontology Inference Layer: (OIL) Ceccaroni (2001). IBROW: Fensel and Morita (1998), Generalized Ontology for Linguistic Description (GOLD), Farrar and Langedon (2003).

3. Materials

The materials employed to carry out the design of YORNO domain ontology in order to address the numbers two (2) of the research questions raised earlier.

Protégé

Protégé is an open source, feature rich ontology development environment for the Web which makes creation, uploading, modifying, and sharing of ontologies for collaborative works easily achievable. It has a full support for the Web Ontology Language (OWL), and direct in memory connections to description logic reasoners. With its customizable user interface one can create and edit ontologies in any compatible single workspace.

Web Ontology Language (OWL)

The Web Ontology Language (OWL) is developed as a vocabulary extension of the Resource Description Format (RDF) and RDF Schema, a language which is derived as a combination of DARPA Agent Markup Language (DAML) and Ontology Inference Language (OIL). These two languages are used in expressing inferences through axioms and rules. So, OWL contains declarative contents with formal syntax and semantics that can be parsed and used unambiguously in computer models. OWL is enriched in JAVA Programming language which have constructs that supported transfer of knowledge in ontology elements like classes, object properties and types by automatic generation of source code.

4. Data for the Study

The prose narratives from Bamgbose (1990) and Awobuluyi (1978, 2013) is extracted as the data for this research. The prose narratives are reduced to minimal token to form the knowledge of Yorùbá nouns. The identified properties of each entity in the prose is described as a prototype of the knowledge, these properties are then modelled as the artificial representation of the entities combined to make whole of the domain. These token are arranged to design an intermediate representation (IR) which carries all the semantic representation of the knowledge from the texts and serve as resource knowledge base according to Hassan, Odejobi, Ogunfolakan and Adejuwon (2013:4). The IR can be graphical or tabular representation but the intermediate representation used for this design is tabular. This is because the refined grain of this procedure is closer to human readability than graphical since the objective of our formalism is to enable both human and machine readability. The specific relations are defined before the ontology is implemented As it is, this work cannot cover exhaustively all the issues and knowledge about Yorùbá grammatical classes from all scholars because those theoretical issues are enormous and may be too large to be implemented at a go for a start-up ontology of this kind, the progression is always from the simple to complex, we therefore limit the coverage of knowledge extractable for Yorùbá nouns only to these two scholars. These selected texts form the major input data for the study. This is justified for the fact that the materials are straightforward description of Yorùbá language grammar, precise and detailed enough with simplified linguistics rudiments in a way that can assist learners who seek to understand the core grammar of Yorùbá language.

5. Methodology of Ontology Annotations

Methodology involves analysing the principles and procedures of inquiry in a systematic way. Methontology is a coined language to describe the standard techniques in ontological annotations. Our previous works have used this method to design an intermediate tabular representation for the two outstanding thoughts in Yoruba scholarship. For the purpose of this hybrid implementation the following development processes were followed to achieve our goal in this paper

5.1. Activities in YORNO Development Process

Succinctly, ontology development process is based on the activities identified in the IEEE standard for software development (Schultz, 1997). This guidelines and standards were strictly followed during the implementation of YORNO. The specific activities endeavoured during the design and implementation of YORNO includes:

- Software life cycle model process

- Project management processes which include planning, controlling and quality management.
- Development oriented-processes include which consists of carrying out feasibility studies on possibility and the need to develop artificial intelligence systems for Yorùbá language manipulations. This requirement analysis which involves gathering, identifying and classifying entities, activities, agents and other key concepts on Yorùbá nouns as a starting point for information modelling and retrieval..
- Post-Development processes which include hosting and installation, inter-operation support, maintenance and optimization.
- Integral processes which include evaluation, documentation, configuration management and training of other NLP developers.

YORNO management activities include scheduling, control and quality assurance which checks the quality of each methodology output (ontology, software and documentation).The scheduling activities for YORNO commenced January 16th 2016. Thorough manual checks and scrutiny was carried out on the different nouns implemented in YORNO from: (1) Abrahams (1965), Fakinlede (2005) and (3) Modern Yoruba Dictionary being the first-hand available Dictionaries. The process of activities involved when building ontologies are explained in figures (1) and (2) below:

Figure 1. Ontology Development Process (Corcho, 2005) Dictionaries.

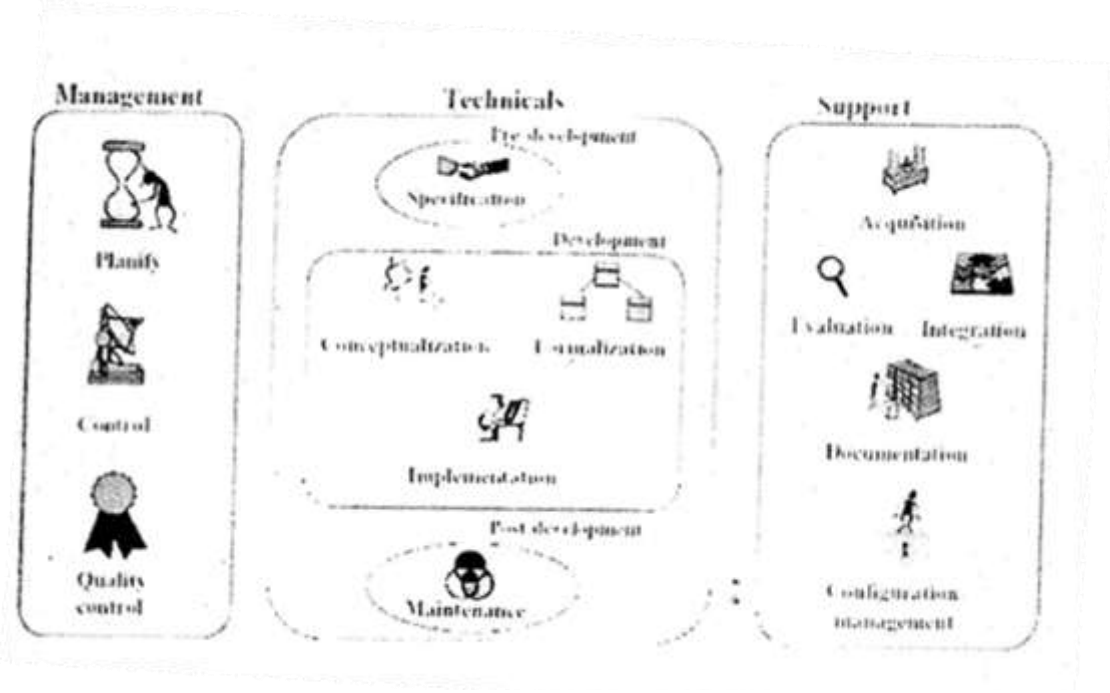
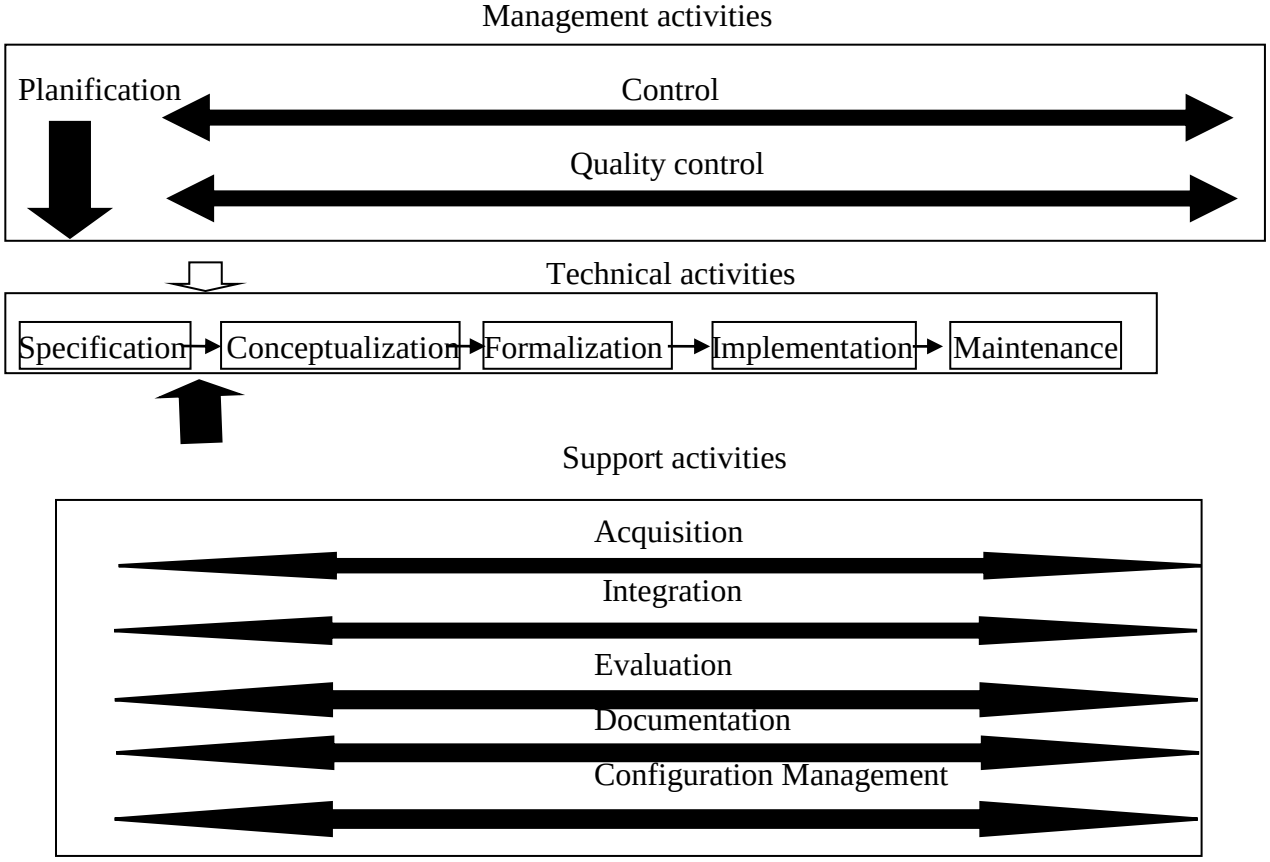


Figure 3.5. Ontology development process life cycle (Corcho, 2005)



5.2 Support Activities in YORNO Development Process

These activities are performed concurrently with the development-oriented activities. The objective of knowledge acquisition activity is to acquire knowledge form experts or by (semi) automatic ontology learning. Evaluation activity examines the developed ontologies, software and its documentation against a frame of reference. These important steps were carried out in three stages namely (1) Presentation of the extracted nouns to the Research supervisor, Professor Oye Taiwo of the Department of Linguistics, University of Ibadan. (2) Presentation of extracted knowledge as seminar at Ibadan Language Study Group (IBALSG), a research group of intellectuals and Professionals for thorough and intensive scrutiny of data. (3) A workshop on YORNO entry frame based on the lexico-semantic properties of the data implemented and the different classification of Yorùbá nouns according to the knowledge from the selected resources. (March 2018) Integration activity considers if other ontologies have been developed which can be possibly reused in conjunction with merging or alignment activities However, no ontology of this kind has ever been developed for Yoruba nouns. Merging produces a new ontology from the combination while alignment establishes mappings that preserve the original ontologies. Documentation details each completed stage and product and configuration management records ontologies, software and documentation versions in order to control changes.

The activities in the management and support processes take place simultaneously with the development activities. The efforts applied to the support activities are not uniform along the life cycle. Knowledge acquisition, integration and evaluation are greater during ontology conceptualisation. The knowledge acquired at

the beginning of the ontology development is integrated at the conceptual level before implementation and the conceptualisation are accurately evaluated in order to avoid propagation errors in line with Gruninger and Fox (1995)

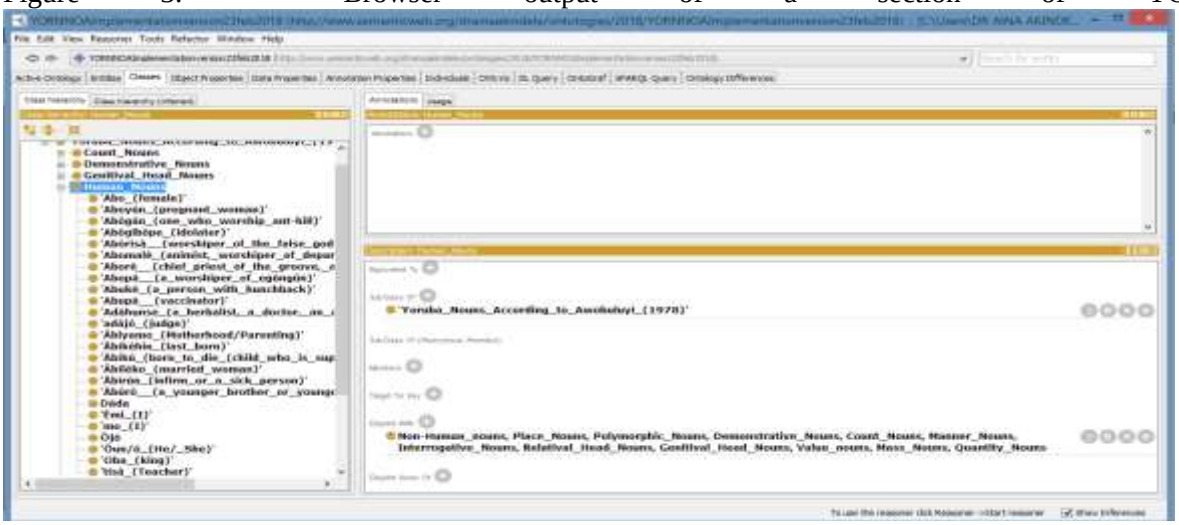
6. Implementation of the Hybrid YORNO

Implementation is the process of turning the conceptual view of an idea into reality. It involves manipulation of research tools to build a system and also provides detailed description of the domain ontology. The implementation activity builds computable models using ontology implementation languages. This section is a major goal reported in this paper where we presents the implementation procedure of YORNO which combines the knowledge of Yorùbá nouns according to Awobulyi (1978 and 2013) and Bamgbose (1990). Protégé 4.5 was used to implement YORNO because of its expressiveness. We input the YORNO entry frame derived from the two workshops held for the ontology support process as reported earlier, into Protégé. This editor accepts the domain ontology and displays the hierarchical class structure from the parent class to all the classes and downward. Figure (3) shows how the various classes in the YORNOA relate to each other within the Protégé 4.5 alpha application. The protégé class hierarchy also shows the various sub-classes and relations that were added to the parent class in YORNO. For example in YORNO,

'Yorùbá Nouns according to Awobuluyi' is a Parent class, whereas
Common nouns, demonstrative nouns etc are the subclasses

Protégé visualizes the design in form of graph by showing all the internal structures such as root, ancestors, descendants, levels, siblings, cousins, branches etc. The graphical illustration of the part of the YORNO covers the sub-class "Common nouns" as shown in figure (3). Emuoyibofarhe, Lasisi and Oladosu while developing annotations for pharmaceutical concepts explains that semantic annotations improve web searches through access to web resources using their semantic description. (Emuoyibofarhe, Lasisi and Oladosu, 2007). In the same sense, YORNO was designed as a web application which can be integrated with other applications to provide access to information, its formal semantic flavour improves access to information stored on the web. The classification of the concept of Yorùbá nouns would facilitate effective manipulation of the data for natural language processors. An instance of the sub-class "Human nouns" was created with the slot as shown in Figure (3) while the output of Human nouns is displayed in the web browser as illustrated in Figure (4)

Figure 3. Browser output of a section of YORNO



The browser output is divided into three parts namely content, ontology and all resources. The content part shows the semantic link to the YORNO, the resources, classes, objects and datatype properties.

Various classes and attributes are displayed in all resources part. Ontology part displays how various classes are represented in the ontology. For instance, the sub-class "Human nouns" displayed in figure (4.1) is a sub-class of "Yorùbá nouns according to Awobuluyi (1978)" which in turn is a sub-class of entity "Thing". The output reveals that the sub-class of "Non-Human nouns" which in turn is a sub-class of "Yorùbá nouns according to Awobuluyi (1978)" is a disjoint class to the sub-class displayed which implies that an individual cannot belong to these two sub-classes at the same time. Various instances (Individuals) of the sub-classes are also displayed. Each resource is semantically related to the other relevant resources. The designed classes, the properties, relations, instances as extracted from the prose narratives of the three texts are implemented to produce the model which a section of it as shown in figures (3). As mentioned, these activities enable a machine to recall any concept of Yorùbá nouns for processing based on the concept dictionary etc.

However, implementation activities for the designed model may not show all the incidence of mutual exclusivity and mutual inclusiveness at the background, but since our implementation is based on OWL syntax, all the background incidences are handled in OWL rdf syntax. Other complex representations that a manual curative method cannot logically be described have also been implemented simultaneously. Descriptive Logic (DL) forms the rules at which ontology languages like RDF, OWL are built upon, hence protégé which is logically describable within DL, is employed to implement the design fittingly. Some registered keywords below are examples of the complex, non-visual representation found in protégé:

- Equivalent with
- Members of
- Target of keys
- Disjoint with
- Sub class of
- Disjoint union with etc

The procedures we follow are outlined below:

- Start protégé. You will see the welcome to protégé dialing
- When the Welcome to Protege dialog box appears, press the `Create New OWL Ontology' button.
- A `Create Ontology URI Wizard will appear'. Every ontology is named using a Unique Resource Identier (URI). Replace the default URI with http://www.yorno@awobuluyi and bamgbosei.com/ontologies/yorno.owl and press `Next'.
- I save the Ontology to a file on my PC, browsing to the hard disk to save the ontology to a new file, named `yorno.owl'. Once a file is chosen then one can press `Finish'.

From these procedure, the implementation of the Yorùbá noun ontology proceeds. For YORNOA, Thirteen classes were specified of which the data primer were 106 terms spread across the thirteen classes and the distribution is shown in table 2 below:

Table 2: Distribution of Classes in YORNOA

	Data Primer	**Dictionary entry**
Human Nouns	16	Many
Non-Human Nouns	12	Many
Value nouns	11	None
Quantity Nouns	8	8
Count Nouns	10	Many
Demonstrative Nouns	6	1
Genitival Head nouns	7	None
Interrogative Nouns	5	None

Manner nouns	18	1
Mass Nouns	9	Many
Place Nouns	2	Many
Polymorphic Nouns	6	None
Relatival head Nouns	5	Many

The following figures show some of the implementation of the elicited and designed concepts in YORNOA:

Figure 4 The class Hierarchy of (YORNOA)

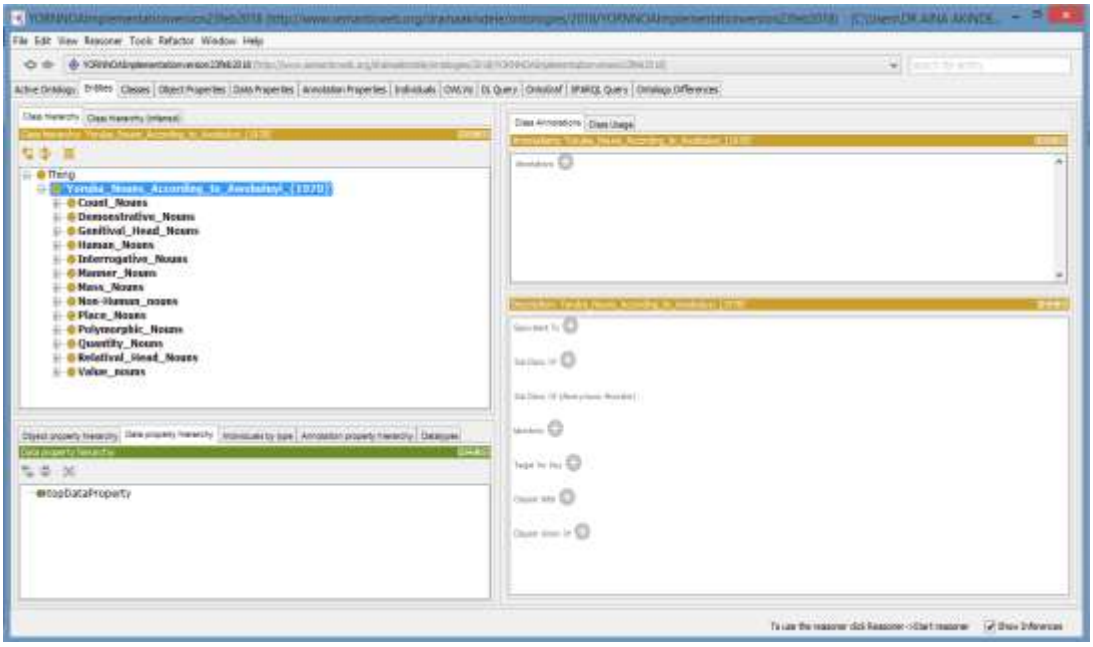
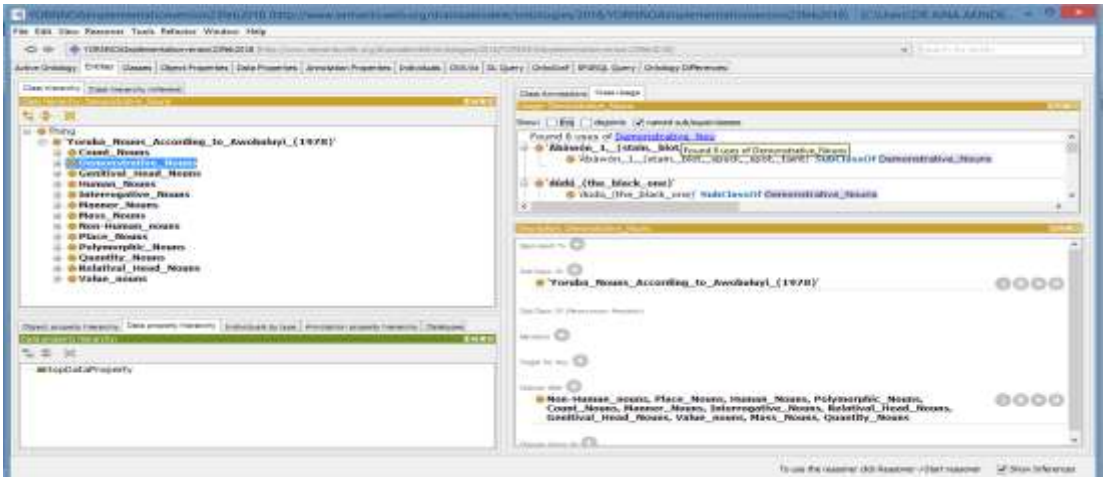


Figure 5 below shows the class hierarchy view, the annotation view and the description view of a subclass 'Demonstrative nouns' and its relationship with other classes:

Figure 5: The class Hierarchy, Annotation and the Description view of YORNOA



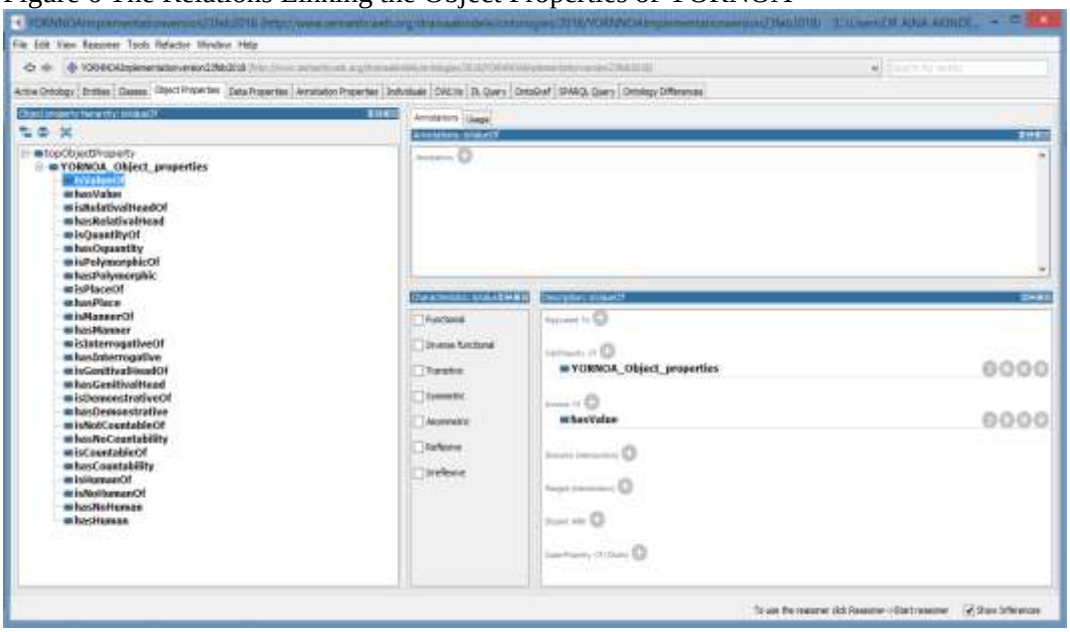
Apart from the hierarchy display at the hierarchy view pane, the annotation view pane shows all the instances of the subclass Demonstrative noun, while the Description view pane shows that Demonstrative noun is a subclass of Yorùbá nouns and is at disjoint with the other subclasses like Non-Human Nouns, Place Nouns and so on. That means an item cannot be a subclass of Demonstrative noun and be a subclass of other subclasses at the same time.

7. OWL Properties Implemented for YORNOA

OWL Properties represent relationships between classes. There are two main types of properties: Object properties and Datatype properties. Object properties are relationships between two individuals. Object properties link an individual to an individual. OWL also has a third type of property called Annotation properties. Annotation properties can be used to add information (metadata, that is data about data) to classes, individuals and object/datatype properties.

Properties may be created using the `Object Properties' tab in Protégé. Figure 4.4. shows the buttons located in the top left hand corner of the `Object Properties' tab that are used for creating OWL properties. As can be seen from this illustration, there are buttons for creating Datatype properties, Object properties and Annotation properties. All properties created in this implementation are object properties. Figure 6 below shows examples of relations that links each type of property in the model.

Figure 6 The Relations Linking the Object Properties of YORNOA



8. Implementation of Yorùbá Noun Ontology According to Bamgbose (YORNOB)

The procedures as outlined in the previous section are followed in implementing YORNOB as well. From these procedures, the implementation of the Yorùbá noun ontology according to Bamgbose (1990) follows through. Twelve (12) classes were specified for YORNOB of which sixty one (61) terms were stored as the data primer which spread across the twelve classes and the distribution is shown in table 4.2 below:

Table 3: Distribution of Classes in YORNOB

	Data Primer	Dictionary entry
Ọrọ̀ orúkọ Àrídìmu (Concrete Nouns)	04	Many
Ọrọ̀ orúkọ Àfòyemọ̀ (Abstract Nouns)	04	Many
Ọrọ̀ orúkọ Àṣéékà (Countable Nouns)	04	None
Ọrọ̀ orúkọ Àlaiṣéékà (uncountable Nouns)	04	Many
Ọrọ̀ orúkọ Ènìyàn (Human Nouns)	04	Many
Ọrọ̀ orúkọ Ènìyànkó (Non-Human Nouns)	04	Many
Ọrọ̀ orúkọ ibìkan (Place Nouns)	05	Many
Ọrọ̀ orúkọ ìgbà (Time/period Nouns)	05	None
Ọrọ̀ orúkọ oǹkà (Quantity Numeral Nouns)	09	None
Ọrọ̀ Orúkọ Òye (Value nouns)	03	1
Ọrọ̀ Orúkọ Asọye (Quantifying nouns)	02	Many
Ọrọ̀ orúkọ àṣafihàn (Demonstrative nouns)	05	Many
Ọrọ̀ - orúkọ Aṣebèérè (Interrogative Nouns)	06	None

Figure 7 below show some of the implementation of the elicited and designed concepts in YORNOB:

Figure 7: The class Hierarchy of The Yorùbá Noun According to Bamgbose

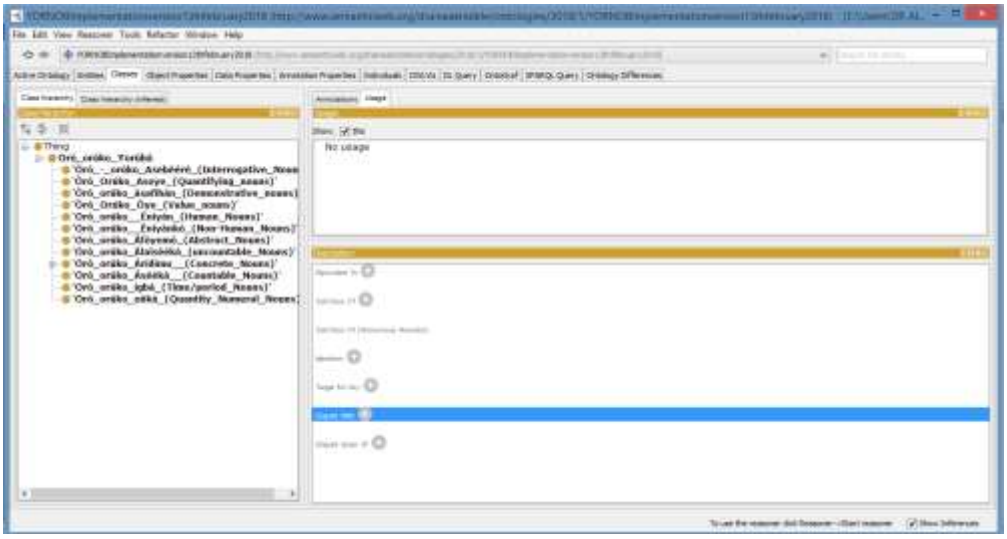


Figure 8 The Relations Linking the Object Properties of YORNOB

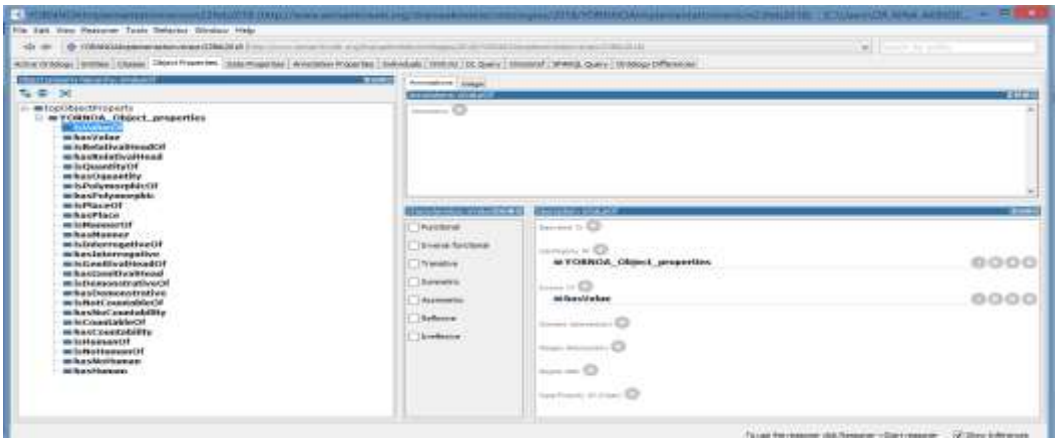


Figure 7: The view pane of the three hybridly nested model

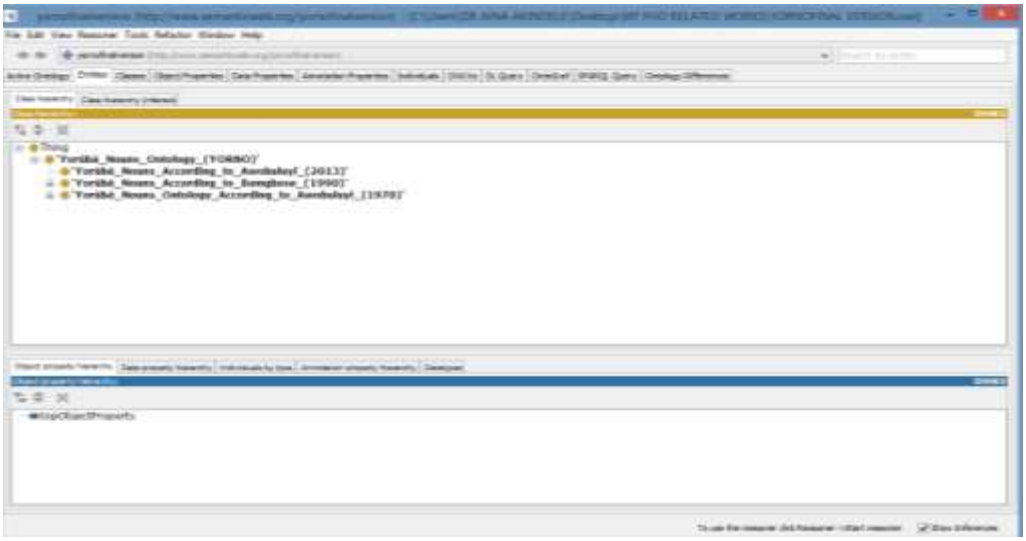
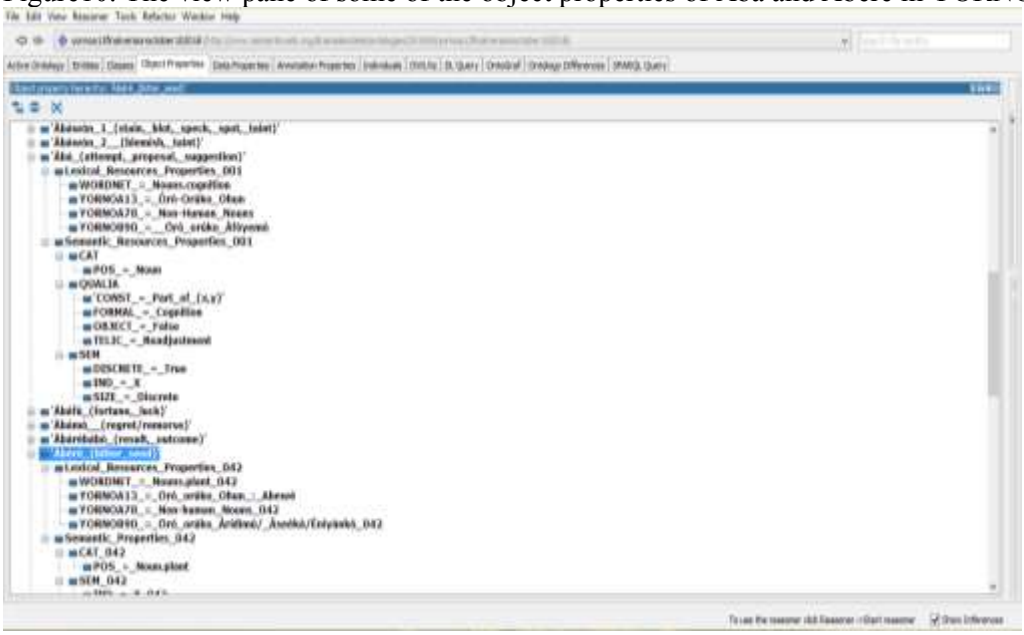


Figure10: The view pane of some of the object properties of Àbá and Àbèrè in YORNO



9. Launching of YORNO to Semantic Web

As a review, ontology annotations developed in this work serves these purposes amongst others. 1. Human readable documents that provides explanation about the concepts and their relationship in the domain of nouns. (2) A model which is machine readable which NLP systems and artificial intelligent systems can interoperate with and reuse. The editor we used for the implementation Protégé is web based, as much as ontology engineering is a semantic web based activities. Launching and publishing the ontology into the semantic web is an important complement.. This activity involves making the ontology an accessible resource in both human and machine readable format, with documentation and examples licensed and specified. Bernard (2013) highlighted the requirements for ontology documents as follows:

- The ontology must be available on the web with an open licence
- It must be machine-readable structured data (e.g. CycL instead of image scan of a table)

- It must have non-proprietary format (e.g., OBO instead of CycL)
- It must comply with the open standards from the W3C (RDF Schema and OWL)
- It must be reusable in other people's ontologies.

Apart from the requirements stated above, the following guidelines were provided in Bernard (2013) for an ontologist aiming at publishing on the web:

- The vocabulary must be published on the Web at a stable Unified Resource Identifier. (URI)
- Human-readable documentation and basic metadata such as creator, publisher, date of creation, last modification, version number must be provided.
- Labels and descriptions, if possible in several languages, to make vocabulary usable in multiple linguistic scopes must be provided.
- Make the vocabulary available via its namespace URI, both as a formal file and human readable documentation, using content negotiation.
- Link to other vocabularies by re-using elements rather than re-inventing.

In addition to the requirements and the guidelines stated above, Garijo (2013) furnished that the following procedure has to be strictly followed to load the ontology annotations into the semantic web:

i) Selection of the Name of the vocabulary/ontology. A unique name which the ontology will be reference to for its life time has to be carefully selected. I have named the product of this research, 'Yorùbá noun Ontology' (YORNO).

ii) Selection of The proper URI to Publish the Ontology. The next question that should be addressed after choosing the name is: Which URI do I choose? How do I ensure that it is not going to change? The URI one chooses for his ontology should be permanent and defined in a domain under one's control. This is necessary because of reusability. Imagine somebody is reusing the concepts defined in an ontology and the URI of that ontology changes from time to time The Ontologist reusing the model will no longer be accessible to the proper definitions and semantics of the reused term. This is why defining the URI of the vocabularies/ontologies in http://purl.org. is highly recommended. PURL means "Persistent Uniform Resource Locator". This command is widely used to give persistent URIs to resources. Once it is registered in the page, definition will be provided for a new domain, and it is necessary to wait for the approval from the admin of the domain host which will have to state the necessary condition for hosting the vocabulary before the operation is finally performed.

iii) Creation of the ontology in RDF/OWL. There are several editors to create vocabularies/ontologies and their properties according to the W3C standards. This research has chosen Protégé as the implementation tool. Since we have implemented the model with this editor, the next step is to change the base URI of the ontology (Ontology URI in Protégé) to the one registered as a PURL. Protégé will use a hash ("#") by default to identify the classes and properties declared in the ontology as well as pointing to the right spot in the documentation.

4) Redirection of the Permanent URI to the Ontology File. After the above procedure, the owl file have to be hosted somewhere. Where it is hosted is not as important as its safety so long that it won't be deleted abruptly. As for YORNO we proposed that the system admin stores the owl file in http://vocab.linkeddata.es/yorno/ - ontology1.1.owl. Further we go back to the purl page and add the basic redirection to the target URL that have been set up on the page, entering the URI of our ontology, it will be redirected to the OWL file loaded in protégé, and the job is done.

9.1 Derefencing of the Ontology

Dereferencing of ontology involves the process of preparing the ontology that makes it easier for locating or referring a particular concept amongst many in a vocabulary. Entering PURL into the web browser redirects the user to the html documentation of the ontology. If the same

user has protégé on the operating system and enters the same URL in Protégé, the created ontology file will be loaded in the system. By dereferencing, it makes it possible for a user to choose the specific items he wants to reuse. Depending on the type of request received by the server in the form of an RDF files. The interface returns the html pages only for those people looking for mere information about the ontology and loads the resource which is the RDF files for structured content to provide machine readability. In additions, when a certain concept is sought for, the browser takes the user to the exact part of the document defining it. For example, I want to know the exact definition for the concept "agbandan" in the YORNO, then you can paste its URI (http://purl.org/net/yorno#Agbandan) in the web browser. The user can detach and use that aspect simply because it has been dereferenced. .This makes life easier for users when reusing the created ontology.

The following outlined tasks should be taken to dereference the vocabulary according to Bernard (2013), Berners-Lee (2009). First, set the purl redirection as a redirection for Semantic Web resources (add a 303 redirection instead of 302, and add the target URL where you plan to do the redirection. A reminder is important at this point that one can only dereference a resource, only if one is in control of the server where the resources are going to be delivered. However our proposal recommends that the resultant System Admin stores the ontology in http://vocab.linkeddata.es/yorno. However, it is important to adhere more to W3C documents standard by using the link 'http://www.w3.org/TR/swbp-vocab-pub/#recipe3',] which is a simple redirection for vocabularies with a hash namespace. Also, one will have to create an htaccess file for the link. For YORNO, the index.html file has the documentation of the ontology, while yorno-ontology1.1.owl contains the rdf/xml encoding. All the files are located in a folder called yorno.content. In order to avoid an infinite loop when dealing with the redirections of the vocabulary these set of instruction are employed

10. Summary and Conclusion .

People, organisations and individuals in Yorùbá society must communicate between and among them and make use of software systems to make their job easier. This situation directs people attentions to building artificial intelligent machines to complement human efforts. The core grammar of Yorùbá language which those artificial intelligent agents must be built upon then must be brought to the fore. This research therefore has addressed these problems by developing a conceptual model to address the conceptual and terminological confusion relating to Yorùbá nouns so that we can come to a shared understanding. Such understanding functions as a unifying framework for the different viewpoints and also serves as the basis for communication between people with different needs and viewpoints. human and machines, then machine to machine. The product of the research at the end serves as a feeder to other NLP activities.

This work is also a step towards bridging the gap of development between Yorùbá language and other developed European languages. It is an exposition and demonstration of the fact that our grammar can be prepared for computers to process. The ontological annotations done for Yorùbá nouns in this work solve the problems of ambiguities for machine learning. The annotated nouns in this work is useful for shareabity, interoperability and reuse in knowledge based systems and artificial intelligent systems. Researches in this direction produces modern electronics applications which make use of the machine readable model developed in this work developed and modernized for national economic growth and development.

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Dichotomies and Dynamics in Linguistic Pan-Africanism

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Abstract. The language question in Pan-Africanism is as complex as the tortuous historical journey of the black continent is. The age-long efforts at arriving at a single or a very few pan-African languages have been confronted with strong and undeniable realities. This paper examines the complexities, through tree major areas of: the language question itself, the multiple nationalism consciousness, and the centrality of language to not only identity but also development. It concludes that, varied and mountainous as the dichotomies and dynamics of linguistic pan-Africanism may appear, the fact remains that Africa may not get its developmental efforts right until the language issue, vis-à-vis education, science and technology, is fixed.

Keywords: Language question, dichotomies, dynamics, indigenous languages, development.

1. Introduction

Africa is a continent in quest for genuine development. Her experiences of centuries of slavery and colonization have inferred on her the status of a continent struggling to recover from the pains of the past, rediscover itself and set out to achieve greatness among the committee of societies. Efforts put in so far seem not to achieve the level and speed of development envisioned at independence in the 1960s.The challenges inhibiting or slowing down the pace of development in the continent are many and daunting .Prominent among them is the language question which is not only the most important element of culture but also a key element in education: education itself being the bedrock of any societal advancement. And since the best forms of education are the ones made available in the language of children, the teaching done to African in the colonial languages has not been able to bring about the scientific and technological springboard needed for development. Moreover, the complexities of a possible adoption of a pan-African language or languages are no less challenging.

This work researches into the major dichotomies and dynamics in the discourse on linguistic pan-Africanism, language and development, including the issues of nationalism, to emphasis the urgent need for proactive, concerted and sustained efforts at national and regional levels, if Africa is not to miss the chances of getting it right in this twenty first century.

2. The Language Question in Pan-Africanism

When one considers linguistic pan-Africanism or the language of pan-Africanism, many questions come to mind, and these questions point to the dichotomies and complexities of the issue of language in Pan-Africanism studies: Why, What, which, how, when and who, are among the many prepositions setting up the questions: Why the need for any Indigenous

language(s) of Pan-Africanism? What about the existing colonial languages? How does Africa intend to arrive of any common African indigenous language(s)? What will happen to the cultures of minor languages? Of which importance is even the need for the adoption of indigenous African Languages given the long history of slavery and colonization? These and many more are questions around discourse on the dynamics in linguistic Pan-Africanism.

Pan-Africanism emphasizes unity beyond identities confined by geographical consideration and narrow nationalism. It emphasizes and champions inclusiveness at socio-cultural and political levels of Africans wherever they may be. Language is central to achieving these laudable objectives of the fathers of Pan-Africanism (Fanon 1967). Language is indeed central to the revalorization and repositioning of the African race for development and growth. In seeking to solve the language question in Pan-African a few pictures and areas of consideration have been drawn up clearly over the years should African adopt outright African languages or adopt inherited colonial languages as lingua franca, or a combination of the two options, or even a creolization of specific African languages?.
A central Pan-Africanism objective therefore, has been to seek ways of revalorizing Africa-languages, seeking, lingua franca from the creative domestication and blending of colonial languages with indigenous African languages, and simply using the colonial languages in authentically African ways, in the manner artificially employed by Amos Tutuola in the Palm Wine Drunkard *and his other novels.*[1]

The options around the languages question in Pan-Africanism upon which scholars have debated and worked over time are:
- To choose and promot a few already dominant Africa indigenous languages as languages of Pan Africanism to replace the colonial languages, and be made to take pre-eminence over other local languages.
- To keep the colonial languages of English, French and Portuguese as more convenient modes of communication diplomacy, education and development at the expense of African indigenous tongues.
- To do a combination of options 1 and 2 by keeping the colonial languages as of necessity while working on the development of indigenous African languages for socio-cultural relevance of Africa, and
- To adopt efforts at creolizing the colonial Eurocentric languages by injecting into them African idiomatic and structural reality, thereby getting languages that both the low and high in the society could use.

The fact, actually, is that each of these options has its own advantages and disadvantages, its own merits and demerits. None of them is free of prices and consequences. These dichotomies have, over the years, elicited discussions and debates. But these, rather than leading to solving the issue, have led to further dilemma and contradictions. Despite the age long debates; the question of language of Pan-Africanism, is not yet settled. And it does not look anywhere near being settled. This is because results of findings, recommendation from research efforts have not received adequate political will from appropriate quarters. But this is not to say that the language question has lost its value, far from it. If anything, it has received renewed impetus in recent years especially with the revival in consciousness of Africanism. Yet, the solution to the linguistic dilemma in Pan-Africanism doesn't lie in the audio or video tapes of conferences and symposia, not in the shelves of libraries, but in deliberate, decisive, concerted and sustained actions at state, regional and continental levels.

African intellectuals in Africa and the diaspora are busy doing their best in different areas of dichotomy of the language question based on their convictions. For instance Ngugi and Fagunwa, by writing in Kiswahili and Gikuya, and Yoruba respectively, seek to prove that African indigenous languages are also capable and effective vehicles like European languages. By so doing, these African scholars work to support the idea that African indigenous languages can well be languages of Pan-Africanism. The challenges scholars have are those of time, resources, and the fact that

resolving the language question may require to adopt a very few African languages over others, in a deeply cultural and ethnic continent like Africa. Ngugi in *Decolonizing the Mind*[2] argues that language is at the heart of colonization and if any true decolonization would take place it must also be through language and linguistic politics. Europeans improved their languages to achieve effective colonization; some forms of imposition must have to take place for a genuine decolonization of the mind of the African. It is indeed a truly decolonized mind that can stand up for development and progress.

Questions arise to whether African indigenous languages are capable of being vehicles of science and technology. The answer is that there is no language that is incapable of modernity. Eurocentric languages enjoyed deliberate assistance and support from visionary leaders at some moments of their history for them to be at the level they are today.

The option of creolization as epitomized by the likes of Amos Tutuola and Ahmadu Kourouma, consists in creatively appropriating or endonizing colonial languages by infusing them with African symbolism and idioms. Better known as pidgin English or pidgin French. These languages have festered in capital and major cities of Africa, involving both the learned and the unschooled in effective and productive communication. But nowhere has it been elevated to the official status, even though many writers have published works of literature in pidgin.

One of the challenges with this perspective is that Africa has seen many versions being developed across countries. This is because a pidgin is typically local, whereby a European language is infused with local indigenous linguistic ingredients. From Nigeria through Ghana to Sierra Leone and from Uganda to South Africa through Kenya one comes across versions of Pidgin English due to local colorations.

Moreover, such creolized European languages are not capable of winning Africans in diaspora due to their varied and diversified contextualization. However, if worked on and harmonized, creolization has the potential of gaining ground across African borders faster. Creolized languages are also capable of carrying scientific and technological knowledge if assisted in this regard at appropriate political, legislative, evocative and educational levels.

Another category of Africanizing colonial languages, aside pure creolization, is the one adopted by writers such as Achebe, Ekwensi, Soyinka and Kourouma. These authors, though writing in the colonial languages, rather than writing in pure English or French, as the case may be, they consciously attempt to blend their colonial language their indigenous tongue. These writers see colonial languages as tools for speaking to a larger African audience, including Africans in Diaspora. Nyamnjoh and Shoro (1992) put it more succinctly in their paper entitled "Language, Mobility, African Writers and pan-Africanism:

…these authors include African symbols, characters, rhetoric, ethos and creative use of colonial language within their texts. Here, the litmus test for Pan-Africanism is not necessarily in how authentically African – language is, but rather, in how creative Africans are in their appropriation of colonial languages to address issues of Pan-African resonance. In this way, colonial languages lose their foreignness through creative local usage.

Through the efforts of this category of writers it is clear that Africans are not passive consumers of colonial languages. Creativity and others experiences come to the fore in the process of using colonial languages.

This part is germane against the background of argument, by scholars like Ngugi and Akinwumi Ishola, that for African literature to be truly African, it has to be written in indigenous languages. This work argues in support of Achebe and others that Africa can't do away completely with colonial languages, because they too have now become depository of African memories in e-text. Moreover, though a growing number of Africans can now fend for themselves in both a European and an African language, the fact still remains that only a few texts are

available in indigenous African languages. Only a few authors have ventured into writing in their local languages.

3. Nationalism and Pan-Africanism

Colonial apologists have argued that the colonial enterprise had already sown the seed of Pan-Africanism, as the colonial languages brought together nationalities hitherto divided by thousands of local tongues and ethnic differences. They claim that through the imposition of a few European languages colonization had united Africans and saved them from tribal wars going on in Africa before the settling of the Whiteman. But they forget or refuse to see the negative effects of the balkanization of Africa at the wake of the Berlin Conference of 1884/85 where Africa was divided not minding the socio-cultural and ethnic affinities of African peoples.

The fact remains that Europe and other continents also have a great number of tongues before the major ones, through share historical evolvement, took centre stages and became national languages. Even in those European countries till today some minor languages are still in existence in rural areas at the fringes of their societies. This is to say that if left on their own African societies would also have evolved with bigger and stronger nationalities coming to the fore. And thereby major indigenous languages would have emerged by share interplay of natural and historical manifestations.

Today, the fact is that though independent countries, each African nation houses within its borders hundreds of nationalities, some of which are clearly distinct from one another and indigenous languages that are poles apart structurally, idiomatically and semantically.

One of the tragedies of colonization which made many to allude to it as a divide and rule enterprise is the fact that many nationalities are left divided in bits between countries, and in the hands of different colonial systems. But be as it may, in the face of present realities, Africa can strive to get the best for her Pan-African efforts for development and growth. Africans cannot forever continue to cry over the ills of colonization about six decades into political independence. Having said that, given the fact that every nationality has its right of existence in the face of growing consciousness of roots and ancestry, nationalism becomes a potential danger against Pan-Africanism, if care is not taken. This is what scholars call "narrow nationalism" which is a threat to the ideals of Pan-Africanism envisioned by Nkrumah and others. Franz Fanon (1967) did warn against the dangers of falling for the temptation of excessive ethnic sentimentalism and over consciousness of nationalities. Indeed, it is only with a great sense of flexible inclusion that the objectives of pan-Africanism can be achieved. In recent years, Nyanjoh (2006), Englebert (2009) and Phaswane Mpe (2001) among others have spoken against the wave of dangerous narrow nationalism and ethnic revival sweeping some regions of Africa. A phenomenon which is capable of easily and quickly reverse the little achievements recorded in Pan-Africanism efforts so far. Crises of citizenship in South Africa, Côte-d'Ivoire, Rwanda in recent years with resonance of nationalistic terms such as Makwerekwere (South Africa), Ivoirété (Côte-d'Ivoire) and Hutu-Tutsi (Rwanda), which all point to divides along ethnic and nationalist lines, are grave dangers to Pan-Africanism. Mutual acceptance must take place before any linguistic policy that would involve adopting one indigenous language over the other could be successful. An atmosphere of hatred fanned by narrow nationalism and over bloated ethnic consciousness cannot help national integration not to talk of regional and continental integration.

Narrow nationalism can easily jeopardize Pan-Africanism, and unless Africans are conscious of their common historical experiences, it is easy to forget the bond of destiny that binds together all nationalities. As it is today no nation, no nationality can claim to be able to stand and prosper on its own. If by stroke of chance or opportunity or turn of events, a nation is prospering today, it should be humbled by the past, the individual past and the collective past. That is why Mpe (2001) in his work of fiction

asks through one of the characters if it were possible that South African could become so oblivious of the gestures of Pan-African hospitality and solidarity extended to them during apartheid, for them to now turn back and treat their African brothers now trooping into South African as common criminals and pests. The point being emphasized here is that the language question or questions in Pan-Africanism remains only a mirage if suspicion and animosity still fester in bilateral relations and among ethnic nationalities. Ki Zerbo (1986) aptly captures this position:

The historical and contemporary dilemma in which African peoples find themselves reflects a crisis of consciousness, or rather a crisis of lack of consciousness – consciousness about what actually happened to us and the factors responsible for it, consciousness of the ultimate intentions of our "partners in various abortive programmes of development. To deal with this crisis of consciousness, we must first of all turn our attention to "that most manifest and coherent of all cultural systems – language…"

Nyamnjoh and Shoro (1992) suggest what they call "Counter-actions to narrow nationalism. In their joint work these researchers focused mainly on working on the connectivity between African historical realities and Greek deities and other Eurocentric realities. They posit that their "Thesis of Afro politanism as founded in tracing the linkages to how these everyday practices have been picked up by African writers as diagnostic of what would otherwise be taken as diverse ways of being. The counter-actions we suggest here against the effects of narrow nationalism in Africa are more political and pragmatic.

Narrow nationalism and ethnic revival spring up because of failure of leadership. Failure of leadership occasioned by parochial tribal sentiments and actions by African political leaders, failure in providing dividends of governance evenly, failure in form of corruption misappropriation of public funds. Consequently, in political dispensation in Africa, statements or questions often arise such as: "is he our son?", "when would it be the turn of our tribe to rule?", "we want restructuring" "let us control our resources". These indices of political leadership failure are counter-productive to genuine efforts of Pan-Africanism, because charity begins at home. Pan-Africanism can only succeed if there is national cohesion within national borders. If nationalities within the countries' borders are at loggerheads with one another regional and continental unity is a mirage where things work well, where the people enjoy dividends of political patronage, were indices of growth and development are visible for all to see, nobody cores about who is leading or what is the tribal extraction of the leader. So, the point here is that good selfless and visionary leadership at all levels is an effective counter action to narrow nationalism in Africa.

Another counter-action capable of stemming the rising trend of narrow nationalism in Africa, which this study seeks to suggest, is a full restructuring of Africa. We suggest another round-table talk involving all nations and nationalities in Africa, a sort of counter Berlin Conference, where a re-grouping and re-amalgamation of nationalities, irrespective of nations or countries in which they presently fall, will take place. This implies a re-shaping of national borders to reflect true nationalism. The very minor nationalities could be given the choice of where they wish to belong. Such a Restructuring Conference, unlike the Berlin Conference, would enjoy the benefits of sound empirical evidences and data.

The demands of an eventual holding and a possible success of a Pan-African Restructuring Conference are not doubt many and daunting. Indeed if such a project would take off at all, it would take the commitment, understanding and selfless disposition of political leaders in each country. It is when incumbent leaders see the need for and benefits in it that they would influence decision making and policy engineering in their respective countries to open door for a possible Pan-African meeting of such agenda. That is, the understanding for a cross-border Pan-African restructuring exercise can only start at the level of each government entity.

Moreover, a possible Pan-African restructuring Conference would require pre-conferences to be conducted by each country in order to provide

the central Pan-African meeting with the required data to work with. Another additional approach could be that the African Union (AU) could conduct research on the feasibly and modus operandi of such a conference. A research work of that nature would be carried out by professionals across Africa and be adequately funded by all with the support of the United Nations (UN). This will avail the Pan-African Restructuring Conference with empirical data to work without to avoid lapses and post-conference protests and rejection. Restructuring of this nature would be painstaking and time consuming, if it is to succeed and be long lasting and enhance Pan-African Unit.

The benefits of a Pan-African restructure are many, no doubt. Nationalities would be part of the decision on where they belong. More unified and socio nations would emerge. Fewer nations with nationalities that agree to work and live together would emerge. These advantages would be a solid launch-pad for a genuine Pan-Africanism, politically, linguistically, and every economically. Dangerous suspicions, Energy sapping and resource consuming conflicts would be nipped in the bud, all things being equal.

Somebody may argue that the idea of Pan-African restructuring is late and dangerous. But it is never too late to make corrections in life. Moreover, the Berlin Conference took place in 1884/85, just a little over one and a half centuries ago. If it is agreed that the artificial division of nationalities into nations is affecting unity and development, then I is never too late to make amends. Also, no danger inherent in that project can ever be as big as that of continuing to live together in an atmosphere of suspicion, tension and disunity. The danger in keeping nationalities with grudges together is more than any possible negative effects of a restructuring. And in fact, it an atmosphere of confidence and mutual acceptance than can encourage and facilitate the adoption of some major indigenous languages as eventual language, of Pan-Africanism. Since it is clear now, that no genuine development can take place with Africans using European languages as mediums of research, creativity and technology, concrete deliberate steps must be taken to free the African soul from restructure hybridity. A similar view expressed by Kofi Anyidoho (1992)[6] holds that a people denied the opportunity to name themselves, their own experiences, and in a language native to their very souls, their secret selves, is a people degraded to the state of shadows, shadows of other people's identity; it is the strong room in which the inherent soul of a people can be protected from "the too rough fingers" of a predatory world (Simala, 2003: 39)[7].

In whatever way African choses to approach the issue of adopting one or a very few indigenous languages as Pan-Africanism language(s) one fact is undeniable: Africa cannot continue to remain focused on preserving thousands of language that have increasing marginal utility and relevance in a rapidly changing world of the twenty first century. Instead for African nations to continue to waste scarce resources on developing a multitude of due to ethnic sentiments and narrow nationalism, it is high time collective effort were geared towards promoting the very most viable few ones.

4. Language and Development

Education is the bedrock of development. Self-development and national societal development Experience all over the world has proved that countries that build nationhood on indigenous national languages develop better and faster, while nations that have foreign languages as their media of education and research tend to lag behind in development ratings. European countries and indeed northern hemisphere nations fall into the first category while Africa falls into the last category.

The relationship between language, education and national development is deep and diverse. Language fosters unity and readiness to work together for common goals for development, especially when the language is nationality based and the nation is nationality built, unlike the African situation where dozens of nationalities and languages compete for relevance and supremacy in the national sphere. In such a situation, rather than being a chord and

band of national cohesion, languages become instruments of politicking and divide-and-rule in the hands of visionless leaders. Such a situation in turn retards growth and development.

Education is key to emancipation and development, that is why, if Africa is to develop well and fast, a review of national educational policies that places national languages as mediums of instruction, teaching and research, is inevitable. Kwesi kwaa Prah (2000: ii) avers and rightly so that: "…The developmental transformation needed to eradicate poverty in Africa is only possible if we can take knowledge and modern science to the masses in their own languages.

There is therefore the need for linguistic revival and repositioning of indigenous African languages in teaching and research. The use of the language of culture of children enhances assimilation, knowledge acquisition and improves creativity. When children start by learning how to read and write in their mother tongue, they learn not only science but English language better. The experiment of Fafunwa (1989) in Ile-Ife, Nigeria, in the 1970s remains poignant where two groups of pupils were given instruction from the scratch, one group with Yoruba, the local indigenous tongue, and the other with English. English was just introduced to the first group as one of the subjects. At the end of the experimentation, the group which received instruction in Yoruba did far better in all subjects than the other one, at the school leaving examination after six years. The research effort underscores the fact that children learn better and faster in their mother tongue. This implies that indigenous languages are germane to national education and development.

There is therefore no doubt that the Eurocentric languages of English, French and Portuguese used for instruction in Africa mean a barrier to knowledge for the masses of African children, and to development. If the situation must change for the benefit of Africa and her teaming populations, policy makers at both natural and pan-African levels need to work for standardization and harmonization of efforts towards solving the language question. Legislators, administrators, educationists, linguists, researchers etc., all have a stake in this. It must be emphasized that Africa's development, more than ever before, must be research driven. Most developmental efforts have proved fruitless so far because they are not research driven, and where they are research driven, coordination and harmonization of findings have lacked. Moreover, "development research in Africa has failed to make substantial improvement in the quality of life for the majority, mainly because development theory and practice have failed to exploit local languages as media for research and development work" (Kitula Kingei, 2000:25). In fact, no meaningful development can take place without the full participation of the masses, and the masses cannot fully participate in a language foreign to them and their culture. The importance of speaking to people in their own languages is sine qua non to development. Djité (1990) notes that there is considerable research which clearly demonstrates that less than 15% of the African population of the francophone countries barely function in French, while 90% of the same population functions very well in the widespread African lingua franca such as Hausa, Djula/Bamananka, Fulfulde, Kiswahili and wolf.

The introduction or adoption of indigenous African languages for education and research has its challenges no doubt, but the long term benefits certainly, surpass the challenges. Where English or French have reigned supreme for almost a century, sentiments, complexes, fears, doubts cannot be overcome overnight. One of the challenges certainly is that schools compete to give instruction in English or French, as the case may be, because any school that uses a local indigenous language as medium of instruction would not get students, especially in this era where private schools spring up all over the place due to reduced government investment in the sector. No private school owner would take that risk, and governments are no longer building new schools, yet the population of children keeps increasing. One other challenge is the sentiment attached to indigenous languages by their owners due to cultural affiliation and, at times, to ethnic rivalry. Mark

Zuckerberg, the Facebook man, came to Nigeria in 2017 and eulogized the qualities of one of the main Nigerian languages, Hausa. The uproar that greeted the statement innocently but genuinely made by the technology giant shows that any attempt to adopt an indigenous African language over others, must be done with tact and wisdom.

Similar experiences to that of Zuckerberg have taken place in many countries in Africa and the diaspora. In Seychelles, for instance, it is recorded that the introduction of Créole in elementary school as language of instruction was vehemently attacked by the Elite that preferred English and French to Créole viewed as a street language; whereas, Créole is the language of the masses, spoken by everybody in the society, both the high and the low.[10]. In South Africa, policy makers seem to have doused possible rivalry among the major ethnic groups by pronouncing all eleven major languages in the country as equal and official languages. And this is fully backed up by appropriate legislative enactment in section 6(1) of the country's constitution.

In the light of the foregoing, this study emphasizes strong political will at national and Pan-Africa levels, as the examples of Seychelles and South Africa point out. The establishment of Regulatory Boards, Language Academies and curriculum Development Centers which would be given tools and freedom to research and work out policies on African indigenous languages is also recommended. Also, like Obanya[12] rightly puts it, African policy-makers and Western aid donors should devote more attention to strengthening African indigenous languages as languages of instruction, especially in basic education, to start with, if Africa is not to miss her long overdue development again in the 21st century; if Africa is to stand and be counted among societies that have crossed the Rubicon of under development.

Conclusion

Efforts of scholars, educationists, policy makers towards solving the pan-African language question have not yielded desirable results. The results are not at all commensurate with the resources deployed over the years. Many things have worked and are still working against the laudable objectives of Pan-Africanism, especially at the linguistic level. The spring of narrow nationalism fed by failure of governments to be detribalized and to deliver dividends of governance, has been a major factor militating against pan-African linguistic efforts.

Also, the lack genuine commitment by policy makers at national and continental levels remains another serious challenge. Even, where some commitment is shown, lack of continuity and sustainable coordination has been a problem. Education sector which is the bedrock of any scientific and technological advancement remains available in the colonial foreign languages.

It is still possible for Africa to achieve the much needed linguistic pan-Africanism and join the league of developing continents in this twenty first century, if her intellectuals and policy makers at all levels can shake off their myopic and narrow considerations and work committedly and concertedly.

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A Critical Stylistic Study of Selected Newspaper Reports of Clashes between Fulani Herders and Farmers in Nigeria

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Abstract. This paper examines media reports of the clashes between the Fulani herdsmen and farmers, using the framework of the Lesley Jeffries' critical stylistics. The study aims to lay bare the ideological dimension of the reports and the linguistic devices encoding such ideologies. The clashes as reported in the *The Punch* and *The Guardian* newspapers between 2016 and 2018 supply the data for the study. The newspapers are selected based on their perceived wide circulation and readership. Twenty news reports, ten each, are randomly selected for analysis. The tools such as naming, equating and contrasting are employed to analyse the data. Noun phrases and nominalised verbs such as *Fulani gunmen*, *killer- herdsmen*, *assailants*, *invaders* construct the society's worldview about the Fulani herdsmen. Some material action intention [MAI] verbs such as *swooped, spewed, killed* convey the deliberateness of cruel activities of the Fulani herdsmen. Different types of speech quotes, particularly direct speech [DS], also serve as a tool of the speech presentation of the participants in the texts, a device that is likely to implant the opinions of the participants in the reader's mind. Equating and contrasting serve as a device to establish the society's belief about the kind of equivalence and opposition that exist between the participants in the texts, while certain subordinate rankshifted clauses serve to foreground the writers' main priority in the texts. This paper concludes that the critical stylistics analytical approach enhances the reader's understanding of the hidden ideology embedded in the media texts.

Keywords: Critical Stylistics, Crisis, Fulani Herdsmen, Farmers, Media Ideology

1. Introduction

Frequent and bloody clashes between the Fulani herdsmen and farmers have been widely reported by the Nigerian media and have occasioned remarkable tension and outrage in Nigeria and beyond. The conflicts whose frequency rose sharply in the last four years have resulted from the value the Fulani herders place on their cattle and the heightened interest in agriculture among Nigerians. There are in fact apocryphal reports that the Fulani place more value on a cow than they do on a human being. The cattle ranching system being a rarity in Nigeria, the pastoral Fulani graze their cows wherever they can find lush vegetation. Given that the animals require a large amount of grass, which is not always available, the cattle often destroy crops, thus resulting in inevitable conflict between the Fulani and the farmers.

Employing the analytic principles of stylistics, the paper evaluates the ideological issues underlying the newspaper reports of the clashes. The analysis is undergirded by the assumption that ideological perspectives are consciously or unconsciously built into the text, impinging upon the reader's opinion and interpretation of the reports. The critical engagement of the reports benefits from the principles of Critical Stylistics as enunciated by Lesley Jeffries, combining them with insights from traditional stylistics.

2. Literature Review

2:1 News and News Values

A report of recent event, news is the published or broadcast account of an occurrence (Ufuophu-Biri, 2006:12). Dare (2006:58) sees news as a set of values implicated in social, political, economic and cultural situations in which it is published. It is not every event, activity or incident which automatically qualifies as news. Certain factors such as tradition, technology, and organizational philosophy, and policy, economic, political and ideological orientation influence what are accepted as news values by different media outlets. These are external and internal pressures which influence journalists' decision on which stories are covered, how issues are interpreted, and the emphasis given to them. Although different cultures or factors influence different media houses, there are some universally accepted news values as pointed up by Esimokha(2013:20) and Ufuophi-Biri(2006:13). Such factors include timeliness, proximity, consequence and impact, human interest, oddity and novelty, conflict and magnitude.

2:2 Media Discourse and Ideology

It is the view of this paper that there is no ideologically free discourse. Every text is a conveyor of ideology, given the nexus between texts and the writers' cultural and political beliefs. Every discourse practice bears the text producer's socio-political imprints. Dare (2016:3) has suggested that "words are inseparable from the concepts and value they convey…" He posits further that, given the fact that language, or rather, the use of it is 'subjective', "it is inconceivable to expect any form of objectivity in any representational discourse". This position is consistent with Critical Discourse Analysis's view of all forms of discourse as conveying ideological values. In fact, Jeffries (2010:6) unapologetically asserts that "all texts are ideological."

Applied across disciplines, the concept of 'ideology' conveys different semantic values in various fields. Pointing out that the concept finds application in the social sciences, in politics, and the mass media, van Dijk (2000:6) notes the contextual variability of ideology. Having traced its invention to a French philosopher, Destutt de Tracy, he claims that the philosopher employed it originally to mean "science of ideas," arguing that what Tracy regarded as ideology would be better called psychology or even cognitive science today.

Crouteau and Hoynes (2003: 159) see ideology as "a system of meaning that helps define and explain the world and that makes value judgment about that world". They also agree that ideology relates to such notions as worldview, belief, system, and values; they, nonetheless, postulate that ideology is broader than these terminologies. They further argue that:
When Marxists speak of "ideology", they often mean belief systems that help justify the actions of those in power by distorting and misrepresenting reality. When we talk about ideology, then we need to be careful to specify what is meant.

Ideologies are the mental frameworks comprising language, the concepts, categories, imagery of thought, and the systems of representation that different groups use to understand and explain the workings of society (Hall, 1986:97). This scholar posits further that ideologies function as symbolic systems of thought to organise, maintain, and stabilize particular forms of power relations.
Van Dijk (2000:6) sees ideology as: *the basis of social practices; a vague and controversial notion; a system of beliefs; false consciousness or misguided beliefs; a general notion.*

The following points may be noted regarding ideology: First, ideology regulates social practices and shapes both the individual and group behaviour within social strata. It is a norm that glues people together as a social group and exonerates or excludes those considered as ex-groups, deviants or aliens. Second, the vague, complex, and elusive nature of the term ideology is observed, generating controversies among the scholars across the world. Third, ideology carries the idea of the worldview, value systems, attitudes or beliefs held to be true by individuals,

groups or society. These are shared by in-group members to evaluate how the group or society should function. These beliefs are, sometimes, neutralized to become common sense in society. Fourth, ideology could be exploited to obscure the reality of power exploitation. Last, ideology is used across different disciplines but with varied semantic implications. That is why van Dijk (ibid.) stresses that ideology is widely used in the social sciences, in politics, and the mass media. Ideologies refer to those ideas that are shared by a community or society (Jeffries, 2010:5). She posits further that ideologies are a very important aspect of the world that we live in, and these are communicated, reproduced, constructed and negotiated through language.

3. Theoretical Framework

3:1 Critical Stylistics

Focusing on the ways in which social meanings are manifested in language, an approach largely informed by critical linguistics and critical discourse analysis (Norgaard, Montoro, and Bussse, 2010, p11), Critical Stylistics evolved in 2007. The effort was pioneered by Lesley Jeffries in reaction to the alleged lack of thoroughness of critical discourse analysis in critically analysing a text. Thus, "it developed to strengthen this weakness, to provide a rigorous method of doing critical analysis. Critical Stylistics functions, like any other critical linguistic approaches, as a method of finding the ideology in any text" (Jeffries, 2014:412). Critical Stylistics integrates stylistics and critical discourse analysis by synthesizing those tools previously used in the former approach to the study of meaning in literary texts with those found in the latter together to form a comprehensive set of tools of critical analysis. Essentially, the strength of Critical Stylistics really lies in its provision of ten textual-conceptual tools. These tools are highlighted as follows:

3:2 Naming and Describing

Naming and describing as a critical tool focuses on the various ways in which text producers exploit language to describe the world (Jeffries, 2010:17). Noting that this device evaluates the way language gives text producers the power to name an entity, Jeffries suggests that a noun phrase has a facility that allows more information about a referent beyond the choice of a head word. This affords a writer the capacity to bundle "many world- views and opinions together into a noun phrase." Included in the toolkit is representing actions/events/states**.** This focuses on the verbal element of the clause, which allows a writer to choose verbs that influence how readers interpret the information conveyed in the clause. Next is equating and contrasting**.** This evaluates how texts portray different entities to the reader as either equivalent to each other or opposed to each other (Jeffries, 2010:51).

3.3 Exemplifying and enumerating

Exemplifying and enumerating is another tool. This combines two related textual functions together (Jeffries, 2010:66). Jeffries (ibid) recognizes that there is no linguistic difference between the two functions. These two devices function as means of presenting lists in English. Exemplifying is exploited where items are used to provide examples of a category with no claim to comprehensiveness. Among the tools is also prioritizing**.** This examines how the structure of a clause functions to foreground some information and background other information (Jeffries, 2014:415). Assuming and implying is also identified by Jeffries. This is a device employed by text producers to build ideologies which appear to be common sense into a proposition, and such ideologies so conveyed become less susceptible to criticism (Jeffries, 2010:93).

3.4 Negating, hypothesizing, presenting others' speech and thought, and representing time, space and society

The remaining tools are negating, hypothesizing, presenting others' speech and thought, and representing time, space and society. This first evaluates a textual practice that conveys "non-existent version of the world" (Jeffries, 2010:106). This is linked to the verb in a clause to foreground a picture of what is not the case to

the reader. The second is exploited to build 'the writer's view of how the world is or might be, or how it ought to be or how they wish it was" (Jeffries, 2010: 114) in a hypothetical or subtle way that makes it appear like society's worldview. The third x-rays how text producers quote others. This facility is employed by the writer to mediate the words and thoughts of the participants discussed in texts, through the text authorial voice. This device can serve as a manipulative weapon, which may create a gap between 'the original version and any quotation, even when no malice is intended" (Jeffries, 2010:130). The last involves deixis, which relates to those worlds whose reference depends on the context in which they are. The general effect of deixis, according to Jeffries (201: 148), is to construct a focus on particular time, place and social circumstance of the interaction which is underway.

4. Data Presentation and Analysis

Drawn from *The Punch* and *The Guardian*, the data come from the reports of the clashes between the Fulani herdsmen and farmers in Nigeria. *The Punch* and *The Guardian* are perhaps the most important newspapers in Nigeria in view of their wide circulation and the prestige associated with them. Twenty news reports, ten from each of the papers, between 2016 and 2018, are subjected to analysis. The analysis is carried out using textual-conceptual tools serving as ideology-carriers in the text.

4.1 Naming and Describing

Naming and describing constitute an effective strategy employed by the reporters to convey ideologies in the texts under study. Apart from the fact that the writers' choice of nouns carries ideological values, even the structure within which the nouns occur conveys remarkable ideological information. The nouns and noun phrases in the texts are suffused with the reporters' worldview, opinion and belief, an observation that is applicable even to the headlines. Consider the following:

Text 1: Fulani gunmen attack Kaduna village, kill monarch, nephew

[*The Punch*, May 1, 2016, p9]

Text 2: Killer herdsmen deserve maximum punishment, says Buhari

[*The Guardian*, Jan 5, 2018, p7]

Text 3: Buhari reaffirms crackdown on killer herdsmen

[*The Guardian*, May 4,2016, p5]

Text4: Sultan, JNI urge govt to arrest Killer-herdsmen

[*The Guardian*, May 2, 2016, p3]

The writers' choice of noun phrases in the headlines is significant. Headlines are an important factor in the reader's judgment of news stories. They serve as a summary of the news. News writers usually seek to capture the reader's mind from the headline. So, the choice of the noun phrase *Fulani gunmen* in text 1 projects a negative worldview about Fulani herdsmen. Therefore, while the word *Fulani* functionally modifies the referent *gunmen*, the headword *gunmen* itself reveals that the writer sees the referent as professional killers.The choice of NP items by the other reporters in the texts highlighted above is not different from the ideological perspective of the one considered earlier. Essentially, the text writer of text 4 compounded *killer* and *herdsmen* as a single word, to him, there is no distinction between the two. The term "herdsmen" is thus constructed as killer. The point discussed here is also noted in the newspaper article titled "Of herdsmen, henchmen, guns and goons" in *The Punch*, published on May 6, 2016, which serves as an extra-textual material to the data used for the analysis. This shows that newspaper reporters generally see Fulani herdsmen as negative elements. Similarly, the reporter of the below text also constructs them negatively.

Text 5: The invading herdsmen were said to have attacked Gaambe-Tiev, Ayilamo and Turan villages in Logo LGA on New Year's Day at the time the people were returning from the New Year's service. The assailants were said to have descended on the communities around 9pm on Monday and continued....

[*The Punch*, Jan 3, 2018, p2]

The desire to name the gruesome identity of the Fulani herdsmen as clear as possible to the world has compelled the writer of text 5 to make recourse to words such as *invading herdsmen* and *assailants* in the report. Interestingly, both words *invader* and *assailant* are from the same semantic net. They mean raider or attacker. The writer's choice of these naming words is significant. It constructs Fulani herders as peripatetic invaders, professional killers to the world.

4.2 Equating and Contrasting

Equating and contrasting is available tool of foregrounding ideologies. Writers sometimes make recourse to equating and contrasting as a device to build up their ideologies, especially in the society in which the culture of similarities and dissimilarities exists. Coincidentally, Nigeria, where the events covered took place, is a place deeply rooted and integrated in a culture that polarises between socio-political views and religious beliefs. "Texts have the capacity…to set up new synonymies and oppositions, sometimes between words that we would never relate to each other out of context, and sometimes, between phrases or clauses, or even whole paragraphs" (Jeffries, 2010, pp51) Jeffries (2010:52) recognizes that language, particularly English, has a lexical system with the possibility for words to be semantically similar or semantically opposed. So, our analysis is now to evaluate equivalence and opposition creation in the texts. Let's examine the following:

Text 6: GUNMEN suspected to be Fulani herdsmen on Sunday night invaded the Fadan Karshi village, killing its district head and his nephew. Fadan Karshi is Sanga Local Government Area in the southern part of Kaduna State.[*The Punch*, May 3, 2016, p9]

Text 7: THE Federal Government declared on Tuesday that the gun-wielding herdsmen, attacking and killing residents of communities in various Parts of the country, were members of a terror group based outside the country.[*The Punch*, May 11, 2016, p9]

***[The Punch*, May 11, 2016, p 9]**

Text 8: UKPABI Nimbo in Uzouwan Council of Enugu State has remained in the headlines since Monday's attack by gunmen suspected to be Fulani herdsmen...

[*The Guardian*, May 1, 2016,p6]

[*The Guardian*, May 1, 2016, p 6]

Text 9: Fulani herdsmen: Farmers, hunters, youths amass arms

[*The Punch*, May 7, 2016,p3]

[*The Punch*, May 7, 2016, p 3]

Text 10: Fulani herdsmen are killers, not victims__ Taraba govt

[*The Punch*, Jan 15, 2018, p 2]

Text11: On Sunday, however, despite the opposition that had been Mounting against their presence in different communities in the South-West, South-South and South-East of Nigeria, the herds- Men boasted that it was their constitutional right to graze their cattle anywhere in the country.

[*The Punch*, May 3, 2016, p 8]

Text 12: He urged President Muhammadu Buhari to urgently declare the rampaging herdsmen as terrorists following the recent massacre in Benue and other parts of the country.
[*The Punch*, Jan 11, 2018, p.11]

There are cases of equivalence creation in the above texts. Text 6 employs an infinitive verb "to be" after a reduced relative clause as a syntactic trigger to equate Fulani herders with gunmen. In text 7, the writer seems to be sensitizing the reader about the socio- political status of the reported place. The people of the southern part of Kaduna are weak. They have no voice. They are at the bad receiving end of the nefarious activities of the Fulani herdsmen. Text 8 employs intensive relational equivalence to

show the relationship between the gunmen reported as fomenting trouble in Ukpabi Nimbo in Enugu state and Fulani herdsmen. The trigger for this semantic equivalence is 'to be' and this equates Fulani herdsmen with gunmen. Text 9 shows a case of opposition creation in the report. The colon in the text is stylistically significant. It syntactically triggers the writer's construction of the difference between the Fulani herders and farmers. The Fulani herdsmen represent a group while the other group includes farmers, hunters and youths. So, the colon performs the pragmatic function implying 'versus'. Here the writer is conveying to the reader that the battle line has been drawn between the two parties. The Fulani herdsmen, which are portrayed as a dominant force oppressing the less powerful group, are said to be reacted against. The less are seeking freedom from long years oppression. The writer thus presents the image of revolution against the dominance force.

Text 10 combines the triggers of both parallel opposition *Fulani herdsmen are killers* and negated opposition ... *not victims* together to show the relationship between the subject *Fulani herdsmen* and the complement *killers* and to unveil the real identity of the *Fulani herdsmen* to the world. This writer is thus equating *Fulani herdsmen* with *killers*. The reporter uses concessive opposition in text 11, which is triggered by the word *despite*. Here the writer constructs the intransigent disposition of the herdsmen in question to the pathetic plight and the protest of their host communities the country all over. It is essentially noteworthy to assert that the writers of the reports made recourse to almost all the available triggers of equivalence/opposition creation.

4.3 Representing Actions/ Events/ States

The device of representing actions/events/states is also noticed in the texts. We examine this tool at the verbal element of a clause (also known as the predicator). This is where the actions and processes that take place between the participants in the text are constructed. Here the reporters choose the lexical verbs that better convey the issues in a way that suits their ideological stance. Jeffries (2010:41) identifies the following material actions: material action intention [MAI], material action supervening [MAS] and material action event [MAE].Let us bring out some examples from the text.

Text 13: In the latest attack, they <u>swooped</u> on <u>the community</u> early in the morning and started with those who had gone out for farm work. They came with machetes, they came with guns, and they came with other dangerous weapons. They came here to kill everybody.
[*The Guardian*, May 1, 2016, p7]

[*The Guardian*, May 1, 2016, p 7]
Text 14: When Herdsmen <u>Spewed</u> <u>death</u> on <u>Community</u>

***[The Guardian*, May1, 2016, p 6]**
Text 15; Herdsmen Kill 50 in Benue communities

[*The Guardian*, Jan 3, 2018, p1]
Text 16: Herdsmen Kill 20, burn houses in fresh Benue attacks

[*The Punch*, Jan 2, 2018, p 2]

The choice of verbs and sentence structure in all the above texts is significant. In each, material action intention verb and active sentence structure are employed. However, texts 13 and 14 require attention. The writers' choice of the verbs *swooped* and *spewed* in each is metaphorical. While the former expresses the suddenness and the swiftness of the reported attack, the latter portrays the gravity of the attack. Each further conveys the object as the prey of the unfortunate event. While synecdoche *community* is used as objects in both texts, text 14 uses this synecdoche with another personified object *death*, to further present the image of the cruel action of Fulani herders. Active sentence structure is used to convey the community as the weak, which are oppressed by the strong, The choice of verbs and sentence structure in texts 15 and 16 is also similar to this ideological perspective.

4.4 Presenting Others' Speech and Thoughts

Media reports are usually replete with the use of quotations .Reporters frequently employ quotations as a graphological device, for two main functions. The first is to rivet the reader's attention while the second is to implant the participants' opinions in the reader's mind in a subtle manner that better influences his/her judgment about the reported issue. So, this strategy allows the writer to manipulatively detach himself or his opinion from the text, thereby letting the reader hear the participants' opinions. Generally, there are two kinds of quotations, namely direct and indirect speech. This traditional division, however, has been further developed into five by Leech and Short (1981, 2007) and Semino and Short (2004) as noted by Jeffries (2010: 132).These new categorizations are presented as thus, beginning from a progression from least faithful to the original version at the first (NRS) to the most faithful at the last (DS): Narrator's Report of Speech (NRS), Narrator's Report of Speech Act (NRSA), Indirect Speech(IS); Free Indirect Speech (FIS); and Direct Speech(DS).

Text16: The Miyetti Allah Cattle Breeders Association of Nigerian (sic) has said Fulani herdsmen, who have allegedly been involved in serial killings in various communities in the country, kill their host in self-defence.
[*The Punch*, May 5, 2016, p 2]

Text 17: "The cattle rustlers have displaced the Fulani in Katsina, Zamfara, Kebbi, Kaduna, Nasarawa, Plateau and Benue and in some parts of Kogi. Millions of cattle have been taken from these herdsmen. So when somebody says a Fulani man killed somebody, I wonder why? How? It's only a poor Man that fights. "But you, as the military people, you know self-defence is an art. In the military, if you are attacked you have to defend yourself. You have been squeezed; you have to find a way to survive."He said when the Fulani were killed in the bush; nobody carried it in media, admitting that it was not enough for anybody to kill innocent persons.
[*The Punch*, May 5, p 2]
TEXT 18: The minister explained that most of the herdsmen, arrested by security agents for launching bloody attacks o Nigerians, had confessed that they were citizens of some countries that bordered the northern part of Nigeria. Lokpobiri told the committee that the herdsmen they arrested could not speak any Nigerian languages, which had further established their claims of being foreigners. He said, "We have discovered that the herdsmen, attacking Nigerians across the country are not Fulani but another gang of Boko Haram Insurgents from other countries. " Those arrested cannot speak Fulani or any other Nigerian language. Fulani herdsmen are going about with their legitimate business, looking for something to take care of their family."

[*The Punch*, May 11, 2016,p 9]
TEXT 19: "We heard a gunshot and everyone woke up and ran into their various rooms around 10:00 p.m. on Sunday. The gunmen followed the district head right inside his room and killed him, "a resident told journalists. A traditional title holder in their area who pleaded anonymity said another person that was killed was a close relation of the district head. We don't know what is happening. We hardly sleep here with our eyes closed since 2013 when gunmen invaded our communities. These gunmen speak Fulani .Many people are being killed frequently, including women, youth, children and traditional rulers. Something must be done urgently. I want you to recall that this was the district head that received former Governor, Mukhtah Yero, on September 22, 2014 when our women Protested half naked because of the scale of killings by the Fulani going on at that time. Today, the type of killings going on is murdering of isolated people. Cattle are also grazing freely on people's farms in these areas of Sanga and people are afraid to do anything about it."

[*The Guardian*, May 3, 2016, p 6]

Text 20: Renowned playwright, Prof. Wole Soyinka, says the Federal Government is responsible for the wanton killings perpetrated by Fulani herdsmen in the country. Soyinka in a statement on

Wednesday titled, 'Holy cow: Impunity Rides Again', said the government was "looking the other way" as the herdsmen went on the rampage across the country. He said, "Yes, indeed the government is culpable, definitely guilty of looking the other way. Indeed, it must be held complicit.

[*The Punch*, Jan 11, 2018, p 7]

The first of part text 16 above employs an indirect quote to implant the opinion of the Miyetti Allah Cattle Breeders Association about the said criminal activities of the Fulani herdsmen, into the reader's mind. Given that this association also trades in cattle, the text seems to convey the solidarity between the association and the Fulani herdsmen. What is more, the positive comments of the said association about the involvement of the Fulani herdsmen in 'serial killings in various communities convey their belief about the crisis to. Text 17 combines both direct and indirect quotes to reveal the opinion of the participant concerned about the murderous acts of the Fulani herdsmen across the country. This text, however, runs athwart text 16, thereby presenting the ambivalent side of the participant's opinion. Although it may seem that this participant has a mixed opinion about the activities of the herdsmen because of the fluctuation between positive and negative sides observed in his comments, the second part of his argument, however, appears to convey his real strong opinion, for there he exonerates the Fulani herdsmen from being brought to book or made to face the wrath of law for their murderous acts across the country, which to him could be accepted as a sheer act of self-defence. The last part of text 17 shows that the participant has a soft spot for the felonious activities of the Fulani herdsmen.

Text 19 above conveys the speech of two participants in the text. Both participants are intradiegetic commentators of the crises. An intradiegetic narrator refers to a figure that actually belongs in the general narrative (Norgaard, Busse and Montoro, 2010:125). These participants belong to a group that directly bears the brunt of the attack. The writer employed **DS** to show the degree of the faithfulness of the speech to the original version. These participants' comments portray the Sanga community as less powerful and victims of frequent attacks. These people are being murdered with little intervention from the government. Text 20 presents the speech of a renowned scholar and activist, Prof. Wole Soyinka. The presentation of this luminary lends credence to the report. This reporter employs different kinds of quotation, to implant the opinion of the scholar in the text. Here the reporter shows the nonchalant attitude of the federal government to the murderous activities of the Fulani herdsmen across the country.

4.5 Priotizing

Prioritizing is employed in the text. The English clause generally favours an information structure which positions new and important information at the clause final (see Jeffries, 2010:77). Let us see the following example to point out an instance of prioritizing in the text.

TEXT 21: He said that the Nimbo massacre was analogous to the scenes of the 1966 Civil War where people were forced to flee their homes in search of solace and peace, adding that the current crisis is different particularly as people are not only chased away from their homes, but also from their farms, churches, schools and village markets.

[*The Punch*, May 3, 2016, p 3]

The device of prioritizing observed in the above overlaps with the device of presenting others' speech. The instance of overlapping of devices is not impossible to come by in texts. This is due to the fact that the writer's recourse to a device may directly or indirectly put pressure on other devices (see Jeffries, 2010, for the detail on this). This device foregrounds the writer's main priority in the text to the reader; and this is embedded in the complement 'analogous to the scenes…' This is a complex complement because the headword itself 'analogous' is post-modified with series of other linguistic items with a view to vividly conveying the nucleus of the text to the reader. The choice is no doubt

informed by the writer's reminiscence of the 1966 civil war. The writer sees this present crisis as worse as the 1966 civil war and also forecasts the eventual consequence of the present crisis if not urgently addressed.

5. Conclusion

The paper has discussed the ideological issues in the newspaper reports of the clashes between Fulani herdsmen and farmers in Nigeria. Data are drawn from The *Punch* and *The Guardian newspapers*. The analysis reveals that such devices as naming, representing event and process, equating and contrasting, presenting others' speech, prioritizing among others, feature in the texts, and that these strategies sometimes overlap. It is observed that the device of equivalence and opposition occurs more than other devices, followed by naming and describing. Almost all the triggers of equivalence/opposition creation are exploited in the texts. The reason for this choice may be due to the writers' desire to equate Fulani herders with their various nefarious activities. The picture that emerges from the analysis is that the Fulani herdsmen are peripatetic killers, professional gunmen, and intransigent destroyers. The Fulani killers, the analysis further reveals, enjoy support from powerful people, including the cattle breeders association. In addition, the writers act as 'prophets', predicting that the conflicts may snowball into something catastrophic.

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Human Trafficking in Akachi Adimora-Ezeigbo Trafficked (2008)

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Abstract. The evil of human trafficking has often been propagated only on the social media for many years, and people have had to doubt the reality of these reports. Akachi Adimora-Ezeigbo has not only creatively visualised the evil of human trafficking, but has also made the reader to feel the forceful involvement of the innocent youth in the exercise of human trafficking. The creative depth of Trafficked is characterised by the stark reality of social and moral issues in Nigerian communities, often caused by the Nigerian immigrants in Asia, Europe and America. The novel exposes the degeneration perpetrated by unscrupulous adults and their inordinate quest to amass wealth. This paper portrays Adimora-Ezeigbo's advocacy for the re-evaluation of the social, moral and cultural values which underscore the rehabilitation of the Nigerian youth to ensure better living conditions and the achievement of human labour and dignity.

1. Introduction

The human society is interested in a wide range of women oppression which results in objectification and loss of identity. The changing norms of popular culture continue to break the traditional strictures, and devise new methods of exploiting the women sexuality in all manifestations. Sex trafficking seems to be the modern approach of slavery in which women are used as commodities in the sex trade.

The term "Sex trade" or "Sex industry" (Sargent 2009:175), is claimed to be a recognised category of work, and prostitution is a subcategory of sex work. The so-called sex industry is legalised in many countries of the world on the belief that the prostitutes and their clients need a safer and a healthier environment to operate. What Sargent is saying is that, both men and women who work as prostitutes in some countries have legally enforceable contracts which require stipulated hours, pay health care, trade union, and a whole lot of issues. This concept prostitution or sex work is quite controversial among feminists, with strong positions both for and against. One of the arguments against the legalization of prostitution or sex work is that, it is an organised crime against women.

The reason so far, is the rampant poverty that characterises most Nigerian families, which makes it easier to prey upon poor women or girls. This is seen in situations where girls are tricked into believing that they are going to work in Europe or the United States of America for greener pastures. Some of the clients that kidnap or trick the helpless girls into forced prostitution give them some sort of oath to lure them to sleep around with other clients, while they (mistresses) get the pay. At other times, they threaten to kill family members in their home country if at all they try to escape. The African feminists are vehemently against the sex industry or sex trades, and they solicit that, the female novelists should educate their society by being the heart of their moral consciousness.

The essence of such decision would discourage the young girls who think that it is only in Europe, United States, Asia, etc, that they can make it. In Admiora-Ezeigbo's *Trafficked* (2008), there is great evident of commitment as she advocates against the humiliation and injustices the Nigerian women encounter when they are deceived into the sex industry.

By still examining the root cause of sex trafficking or sex industry in recent times, Bertone (2013:257) points to Nigeria's socio-economic and political structures; particularly the "Structural Adjustment Programmes" (SAPS), implemented during General Ibrahim Babangida regime, which was a reflection of the mutil-layered self-serving, hypocritical, government that increase Nigeria's international debt, over validation of the Naira, internal corruption and declined into poverty" (Nadaswaran 2014:166). Further evident as portrayed by Carling (2006:45) shows that many Nigerian women are victims of trafficking - sexual exploitations, humiliation, forced labour, the removal of vital organs or servitude, between 1995 and 2005. It is believed that some of those women accepted the choice of prostitution or sex work because of low income and their lack of other means of survival (Shannon 1997:124). Nadaswaran (2014:165) ascertains that many studies of some sexually exploited women and girls have exhibited high degree of abuse, molestation, humiliation and, sometimes addiction occurring before and after as a result of sexual exploitation.

2. Feminism and Human Trafficking

Feminism is the theoretical frame work on which we are locating this discourse. It is from the feminist perspective that the import of human trafficking would be understood taking into cognizance the patriarchal injustice as put forth by Heywood (2006a :xx), who posits that third –wave - feminism include any approach, as long as it pays attention to gender issues and favours social injustice. The third –wave- feminism maintains that women do not accept the notion that, all women share in the same set of experiences and challenges. But they still believe that there are certain experiences which are personal to the way the world operates. This means that feminists have come to realise that, what some women initially assumed were personal problems of most women at other places, for example: male–centered - sexual practices, wife battery, unequal division of household duties, domestic violence, etc; are now commonly shared among women of different countries. Feminism has highlighted the fact that the patriarchal structures of different societies culminate such problems, thereby making the personal to become political.

The phrase "the personal is political" is still a fundamental issue that welds feminists consciousness together. And the aspect of sharing personal experience informs what Snyder (2008:184) calls: "Consciousness-raising" (CR). The concept of the "consciousness – raising" (CR) is that, when women hear or read about the true – life - experiences of different set of individual women; the girls and the young women will gather more knowledge into their own lives, and they would be highly aware of the societal or cultural structures in which they live. This conforms with what Adimora - Ezeigbo (2008:97) wraps up together as the most powerful doctrine of African feminism. Efe succinctly states:

I just want to be your friend in the real sense; to carry some of your burden, if you allow me and also get you to share some burden of mine, if you are willing. Nneoma,

we're all broken inside. Look, why don't we just tell each other what happened to us? Perhaps finding our voices will help us heal.

This implies that it is when women have shared their experiences, whether positive or negative with one another, that is when they can find strength to continue in their quest for independence. Of course, Adimora-Ezeigbo's ideological perspective gives birth to African feminism which Chiluwa (2014:103) claims is "a novel paradigm of alternative to other ranges of feminism. [It] refocuses on women's experiences with detailed attention to peculiarities, specificity and the ethnicities of the diverse forms in which they are oppressed". African feminism believes that it is through the idea of sharing each other's burden by telling and retelling of the individual experiences that they can assist other women to be well abreast of universal events.

The concept of "human trafficking" signifies "the act of recruiting, Laboring, transporting, providing, or obtaining a person for compelled labor or commercial sex acts through the use of force fraud, or coercion" (United States Department of State, 2014:29). This implies that the issue of human trafficking is not something that a trafficked girl or women is aware of, or determined for herself, she only sees herself a victim due to the prevailing circumstances of poverty that exposes the unfortunate girl vulnerability to such an in human practice. Human trafficking has been designed by the federal legislation according Kingshott and Tonisha (2016:3), "to stop the inter State transportation of women and girls for the purposes of prostitution". Through attempt have been made by some Nations - United States, United Nations – to stop human trafficking, yet there are still cases of such practices everywhere in the world including Nigeria. Ebbe and Das (2008:6); Territo and Kirkham (2010:15) advocate of a complete set of "push and pull" syndromes which perhaps have identified that women and girl- children are specifically vulnerable to being trafficked victims. Kingshott and Tonisha (2016:3) enumerate the following factors as being responsible for human trafficking – the system of patriarchy, violence against women, the feminization of poverty and migration globalization, and the capitalist market systems, together with the practice of consumerism and commodification.

3. Adimora Ezaigbo's *Trafficked* (2008) and the Concept of Human Trafficking

Akachi Adimora-Ezeigbo's *Trafficked* (2008) is a projection of the nuance and sensibility of a typical poverty motivated sex work and human trafficking. It also highlights the complex practices of "compelled" labour or commercial sex act through the use of force criminal networking. It depicts the criminality and horrors the trafficked young women encounter at Italy where they were taken to, and subsequently in London before they were deported to Nigeria. Above all, it portrays the successful freedom and the empowerment of the young women into the main stream of society. The initial thoughts of the young trafficked women has been that they are negotiated into a lucrative job opportunities but they realise of late that they have been introduced into sex industry and are compelled to settle in the sex business. Adimora-Ezeigbo uses Nneoma and Efe, as representatives of the fifteen deported young women to narrate the deplorable experiences of being tricked into sex work and the planned economic liberation. Adimora-Ezeigbo presents a fictional narrative to illustrate a perceptible

understanding of the so called "International sex – trade" (Adimora-Ezeigbo, 126), of modern slavery.

In *Trafficked* (2008), Adimora-Ezeigbo employs Nneoma her protagonist, to recount the extent to which she was trapped into the sex commercial trade: "A friend and classmate had helped her secured a teaching appointment in the United Kingdom, and she would introduce me to them and I could come with her." (Adimora-Ezeigbo, 126).

She recounts that after she accepts the offer to go with her friend to Lagos to meet her sponsors, they secure passports and tickets for her and her friend. Of courses, the traffickers have not wasted time in showing them evidence to arouse Nneoma's interest that, what she is seeing, is nothing but real. Nneoma states: "They show us pictures of schools where we'll be teaching and give us appointment letters signed by people with English names." (Adimora-Ezeigbo, 127)

Nneoma's naivety is capitalised by the sponsors for two reasons I guess: (1) she is from a very poor background which in first instance, propels her to take the decision to travel to Europe to be able to assist her parents. She reflects:

...She glanced at the other girls and saw mixture of fear anger,
sadness and disappointment in their faces. She was sure her own
face was equally marked by these emotions. She had left with so
much hope and aspiration now she was returning in shame and
hopeless. (Adimora – Ezeigbo, 12).

The novelist sympathises, with Nneoma because though a qualified teacher with the National Certificate of Education (Adimora-Ezeigbo, 70), yet she could not get any job after many years of graduation. Moreso, when she reflects upon what her father once promised her mother during the time of a critical family crisis with Ezeozo Eke, her father's brother: "Mrs, please calm down. It is getting late. This will be sorted out tomorrow" (Adimora-Ezeigbo, 29). She feels psychological traumatise in that, until she takes the decision to follow her friend: "It was never sorted out and her family- her parents, her brother, her two sisters and herself- had continued in the cramped until she left home". (Adimora-Ezeigbo 69-70).

(ii) Her so - called sponsors – Eddie and Maria in Lagos, (Adminora-Ezeigbo, 127) have known fully well that she is an innocent girl who has no knowledge about hoodwinking syndrome, otherwise Nneoma would not be very free with strange: "six young women between the ages of seventeen and twenty… Eddie and Maria they are with us as if we were their younger sisters. I am so happy I thank my chi. I am already thinking of the money I will make in the United Kingdom" (Adimora-Ezeigbo 127). The novelist captures the naiveté's of these young women the more, when she depicts how the traffickers dupe and forced them: "to take an oath and they tell us the consequences will be severe if we disregard the terms of the agreement, disobey or cut links without settling our debts…" (Adimora-Ezeigbo, 127-128).

The condition of Nneoma and other young women in *Trafficked* (2008) is succinctly equated with what Russell (2014:5,36) describes as "The feminization of poverty is stated to be closely aligned with the feminization of migration, with both contributing to the gender narratives of human trafficking victims". Nneoma is not the only one among the young trafficked women that has horrific experience of the whole ordeal, Efe is also from a poverty

afflicted home in Benin. She wants a better life for herself and family and that is why she responds to: "an advertisement in a newspaper while I was on a visit to my cousin in Lagos". Little has she known that it has been a call into becoming a victim of trafficking.

Adimora-Ezeigbo reveals other painfully experiences that the trafficked girls encounter in Italy where they are taken to, and other devastating situations. Efe recounts:

it was terrible, I was sold to a woman called Madam Gold a Nigerian
She was vicious she used us shamelessly, made us walk streets every
night ... Madam Gold sold me to a pimp a white man-after four years
of slaving, for her. I worked for I escaped "(Adimores Ezeigbo, 99-100).

This reveals the types of suffering the trafficked victims go through in the hands of their exploiters, Adimora-Ezeigbo reveals that the trafficked victims are sometimes drugged, humiliated, raped, beaten, to be secured their co-operation and submission. This art conforms to Nadaswaran's (2014:167) observation that: "the more broken a slave's spirit was the more acceptable she was of the use of a slave"

Adimora-Ezeigbo uses harsh words such as "vicious" "shamelessly" to describe Madam Gold, as well as to expose the state of degradation and humiliation in which the trafficked women are subjected to on daily basis. The novelist also uses Nneoma's experience to further emphasise the evil of human trafficking and the wickedness of the agents in the sex industry. She states that:

There's a woman called Madam Dollar-nothing comes between her and money. She owns us...she keeps us prisoners in her flat. Life is hell in Rome - we are always walking the night, selling sex to Italian men and foreigners. I hate Madam Dollar... So I walk the streets of Rome for Madam Dollar for three years... There is no hope of escape ...
Baron… bought me from Madam Dollar, thus cancelling my debt… Baron sends the other girls to brothels and keeps me in his flat. Instead of putting me on the street, he brings the men to the flat. Baron is sadist. He rapes and beats me… Baron locks me up in the flat, and does not allow me to go out except when he takes me with him. (Adimora – Ezeigbo, 131-132)

Adimora-Ezeigbo buttresses that human beings are full of wickedness in their enterprise. She shows that women have been pointing accusing fingers at patriarchy as being the worst enemies of their souls. But from the accounts given separately by both Efe and Nneoma which have the same flavour of wickedness, violence, humiliation and oppression; Adimora-Ezeigbo is telling us that the sins of women is as degrading and humiliating to fellow women like themselves, is equally worse as that of men to women. According to the idea and beliefs posit by Barner, Okech and Camp (2014:20) on patriarchal watch: "Women are lured by traffickers promising to deliver them to their desired destination or help them secure employment". This implies that, it is the quest for better living conditions that push women to succumb to the pressure of traffickers.

Adimora-Ezeigbo uses the two girls' confessions to "cleanse women body, spirit and soul from whatever has… Terribly hurt" that had afflicted them in the past. (Adimora-Ezeigbo, 97, 135). She gives them hope to forgiven themselves and move on with their lives. Efe posits:

… You must let go and move on. I don't know what happened to you, but it's not healthy to be so bitter to punish yourself like this. (Adimora-Ezeigbo, 97).

Adimora-Ezeigbo's *Trafficked* (2008), besides narrating the horrifying side of human trafficking and the state of human nature of one hand, it also depicts the transcendence of the once victimised trafficked victims. She allows Nneoma and Efe to: *"... just tell each other what happened" to them as a mean of their "… finding their voices" to bring about healing to their spiritual, physical and psychological beings. Adimora-Ezeigbo's decision to encourage the trafficked characters to transcendence into communal sharing put them on an edge over their oppressors. Why? This is because the secret of what holds men top wickedness has been exposed to all sectors in the world.*

Adimora-Ezeigbo's does not just allow Nneoma, Efe, and other deported trafficked young women to room the streets of Nigeria on their return. She rehabilitates them in Oasis Youth Centre for skills Development (OYCSD). Adimora – Ezeigbo empowers the youth through able, dynamic women with high powered potentials to steer the withdrawn girls back to normal stream of life in their society. Adimora – assumes that patriarchy in the course of trading with them in their sex industry might have infected them with HIV/AIDS. She quickly arranges with the commissioner for Women Affairs, and one of the directors of UNICEF to come to come to Oasis Centre to examine the young women. The Commissioner speaks:
The condition or Nigerian women and children has worsened especially in the past two decades… Violence and brutality and all forms of abuse have multiplied… We have declared war against slavery, child abuse, the international sex trade and HIV/AIDS. We want to stamp out prostitution from our society; we want international trade to stop. The trafficking of ourgirls is despicable and theirs evil trade must be eliminated. (Adimora –Ezeigbo, 55)

This looks like Adimora – Ezeigbo second mission statement. She wants in reality to stamp out slavery and prostitution of all kinds. She empowers Nnoema and Efe to wear the African feminist orientation. Arndt, (40) observes Adimora –Ezeigbo's position that: "what is important is how people demonstrate their belief and how they go out helping other women and ensuring that women are emancipated". Adimora-Ezeigbo's Nneoma and Efe also embody this emancipating mentality through their experience of being trafficked.

Beside the highlight of young women's encounter with the agents – Eddie, Maria, Madam Dollar, Baron etc., Adimora-Ezeigbo also empowers Nneoma and Efe to escape from their captors. Considering the severe beatings, constant violent rapes, and other in human treatment, a good number of trafficked women do not always survive. By putting forward infinitesimal number of young women who manage to gain their freedom from their oppressors, Adimora-Ezegbo recreates females who reject relegation and subjugation. She gives them the self-will to regain their freedom and identities back to normal life both in fiction and in real life, Nneoma damns alls consequences to escape from Baron, who bought her from madam Dollar. Nneoma informs: "… ? (Baron) stops for a second to buy a newspaper and as soon as he turns his back, I open the door gently and get out. I do not look back until I have disappeared round the corner of the next street. I run and run and run until I' m out of breath…"

[Adimora-Ezeigbo, 133-134]. It should be noted here that when Nneoma escapes from Baron, she does not have any destination in mind: ".. I have no idea where I am but I keep going in the direction opposite the place I left Baron". (Adimora – Ezeigbo, 134). But Nneoma considers it a life- long opportunity she can boast of. She grabs it hastily irrespective of the initial "oath she has taken" (Adimora – Ezeigbo, 127) and Baron's threat that "… he would cut off her leg and one of her breasts if she attempted to run away. He would make sure no one looked at her or desired her again after he had dealt with her. She did not think it was idle threat. She lived in fear of him". (Adimora Ezeigbo, 167) Nneoma and Efe display new dimension of courage by confronting the trafficking agents and exposing Baron as: "... a cheat and heartless exploiter" (Adimora – Ezeigbo, 136). By giving her female characters the privilege to confront human traffickers, Adimora – Ezeigbo employs her fiction as an apparatus to condemn prostitution, heinous crimes, exploitations and oppressions of all standards. Efe exposes Baron:

"Is your name truly Fyneface, or is it Baron?" For a moment, Baron's face twitched and fear filled his eyes. He thought Efe might be detective or a member of the Secret Security Service... But could she have discovered his identity as Baron?,,, Who was she? A spy using the salon as a camouflage for her real profession?,, "You're Baron and a bloody trafficker,… This man is a cheat and an exploiter. He is here to traffick women abroad". (Adimora-Ezeigbo, 2008, 186 – 7)

A close look at the nature of boldness that the novelist has endowed Efe with to confront Baron with all air of alacrity and aggression, is a clear indication that there is a shift in feminist alienation of characterisation.

Adimora – Ezeigbo uses Efe and Nneoma to recreate strong females that move to the centre from the margin. This is further heighten when Adimora Ezeigbo deliberately gives marriages to Efe, and secures a University education for Nneoma. The essence of these two great achievements and fulfillment in the lives of these characters, confirm Adimora-Ezeigbo as truly African feminist. She gives the positive identities to these newly emancipated young women to disabuse patriarchal early myth of stereotypes - of women as prostitutes, freelance, talkatives, male-haters, witches, etc.

This celebration of assertion and achievement in Efe and Nneoma confirms the literary statement of Eko (1996:218) (as cited in Nada swaran 2014:171).

African women writers have made all the difference to the image of African women. Their projection of women as protagonist, the prepondence of female related themes in their works, their concern for the psychological growth and liberation of women… being their work a personal commitment and sharper vision.

Adimora – Ezeigbo quickly sets up the Oasis Youth Centre for skills Development (OYCSD) to accommodate Nneoma Efe and other deportees after their escape from Baron. This is to protect them incase Baron and other trafficked agents choose to search for them to recapture them. The novelist equally occupies them with different trades which the Centre pays for all the deported young women to learn. The Chairperson – Mrs. Ije Ejekam discloses: "… They progress you make here depends on your ability and how seriously you take the

opportunity open to you… You will be allowed to choose a trade to learn as part of your rehabilitation. On offer are tailoring. Hair-dressing, catering and pottery. We apprentice our girls to be the best practitioners in these trades in Lagos." (Adimora – Ezeigbo 52).

Nneoma and Efe grab the opportunities and train as tailor and hair dresser respectively. It is from the trade she learns, that Nneoma saves money and sends to her parents through Efe on the day she leaves Oasis: "… I was in Ihite – Agu, your home town… I was able to trace your house after making enquires… I saw a boy emerge from the house and I gave him the money… The boy came out and assured me that he'd given the money to your father – he called him Ogukwe… (Adimora Ezegbio, 1999). Adimora-Ezeigbo with this act, is advocating hard work and legitimate enterprise for girls and women. She believes that it is by so doing that they will maintain their newly asserted identies and become relevant in their society – economically, socially, politically, etc.

4. Conclusion

Adimora-Ezeigbo uses her fiction *Trafficked* to expose the evil of human trafficking. She allows the withdrawn and trafficked young women to transcendence in positive enterprises in life, and in their society. She encourages the women and girls to be industrious to register themselves useful in both economic and political sectors of their society. She imbues in the young women, virtues to retain their newly asserted spirit. She puts a clarion call to all feminists, most especially the African feminists to educate the girl-child and young women to be outspoken, bold and intelligent, to proffer escape from all forms of slavery and sex industry. Adimora-Ezeigbo advocates a better Nigeria wherein citizens can live and become free from the traumas associated with living as victims in other people's countries in search of greener pastures.

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Part Five

Organizational Management

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Job Demand, Hardiness, and Coping Skills as Predictors of General Health among Academic Staff in Public Universities in Ogun State Nigeria

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Abstract. The world over, the importance of the human dimension to organizational sustainability and survival cannot be overemphasized. It is on this premise that this study investigated the combined and relative predictive capacity of job demand, hardiness and coping styles on general health of academic staff in Ogun State, Nigeria. The study adopted a descriptive survey research design of an ex-post facto type. Two research hypotheses were formulated and tested at 0.05 level of significance. Data were collected using a four validated instruments. The instruments were administered to three hundred (300) academic staff randomly selected from the three (3) public universities in Ogun State, Nigeria. Data were analysed using Multiple Regression statistical methods. The findings of this study revealed that job demand, hardiness and coping skills accounted for 26.7% of the variance in the academic staff general health ($R = .517$; $R^2 = .267$; Adj. $R^2 = .267$; $F_{(2, 298)} = 21.057$; $p = .000$). Also, the study revealed that job demand ($\beta = .128$; $t = 4.009$; $p = .000$), coping skills ($\beta = .111$; $t = 2.917$; $p = .000$) and hardiness ($\beta = .107$; $t = 2.008$; $p = .000$). In conclusion, this study enhances our understanding of the contributive power of job demand, hardiness and coping skills on employees' general health. Through this study it is hoped that organizations and individual employee will become more aware of how job demand, hardiness and coping skills can affect employees' general health in different situations. It is therefore recommended that a organizations should always look for ways to improve the occupational health of their employees.

Keywords: Job Demand, Hardiness and Coping Styles on General Health of Academic Staff.

1. Introduction

The educational sector in Nigeria just like every other viable organizations is gradually becoming a mountain hill to climb. The sector is beset with varied problems such as work overload, long working hours, stiff competition, relationships at work, regulatory bottlenecks and difficult clients (parents and students) that characterizes every activities. The identified challenges appear to be taking its toll on the the general health of the employees especially the teaching staff. For examples, teaching staff at higher institutions are believed to be at an increased risk of work-related stress. This is likely to be due to the innate high pressure of maintaining quality services on the job, as well as pressures caused by staff shortages, high number of students to teach and supervise, as well as lack of adequate managerial support.

Health is the major pathway to human development. It is the cornerstone for a healthy, wealthy and prosperous life. Health is also well reflected and self-evident in the proverbial saying “Health is Wealth”. It is a gradual process, which takes time and hinges on many things. As a multifaceted aspects, health has been defined by World Health Organization (WHO, 2012), as a state of complete physical, mental and social well-being and is not merely the absence of disease or infirmity. The health of an individual or of a community is concerned not only with physical and mental status, but

also with social and economic relationship (Chakrabarty, 1999).

Employees in a service delivery organizations suffer greater levels of job demand than comparable occupational groups. Time pressures, excessive demands, role conflict, ergonomic deficiencies, job security and relationship with customers are particularly common stressors amongst employees in the financial services sector (Barretho, 2018, Ezeokoli & Ayodele, 2017, Nseabasi, 2017). The physical and emotional well-being of professionals that determine or shape the economic status of the society and indeed the nation's future wealth, in all its guises is an all important issue. However, many factors have been identified to influence employees' health behaviour and wellness. These include personal characteristics like hygiene and alcohol consumption and social support from families and friends (Rafi, *et al.*, 2004); role conflict (Kirk-Brown & Wallace, 2004); job autonomy, task identity and profession (Adebayo & Ezeanya, 2010); working hours and work load (te Brake, *et al.*, 2003) gender, shift work and good working relationship with superior (Maccacaro, *et al.*, 2011); gender (Adekola, 2010, 2012; Ronen & Pine, 2008) and work home conflict (Dyrbye, *et al.*, 2011).

Of the parameters affecting employee's general health, job demand is one important factor. The term "job demand" in this study refers to the amount of workload or responsibilities placed upon an individual. Increasing the workload as well as time limit of the individual to cope with it may result in psychological pressure in the workplace. Control or the ability of decision-making over one's work has a strong impact on perceived stress. The most stressful situation occurs for the employees when experiencing both high job demands and low job control (Akbari, Akbari, Shakerian, & Behzad, 2017). Those high job demands accompanied with high decision latitude are not stressful since the active jobs are considered as challenging situations, in which people can extend the defending behaviors. The passive jobs with high demands and low decision latitude are not able to trigger such behaviors leading to decreasing activity and increasing stress. The situations under pressure are those in which the employees expose to the high job demands but low decision latitude.

Job demands are usually divided into two: challenge job stressors and hindrance job stressors. The term hindrance job stressors" refers to "unpleasant, undesirable and excessive" factors in the course of work which get in the way of the ability of an individual to achieve goals associated with the specific job that he or she does such as role conflict, role overload and role ambiguity and are viewed as negative aspects of job demands (Adebayo & Ezeanya, 2011; Judge, Thoresen, Bono, & Patton, 2001). On the other hand, the term "challenge job stressors" refers to stressors which have the potential to promote the employee's personal growth and career growth as well and may include factors like high levels of workload, time pressure and numerous responsibilities and are viewed as positive stressors due to their characteristic potential to reward the employee (Cohen-Charash & Spector, 2001).

Job demand outcome such as mental stress and fatigue influences employees' performance, health and well-being. Rahman (2013) reported that employees' poor performance, health and well-being as a result of job demand emanated from long working hours, workloads, and lack of sufficient time for rest and exercise. According to Newstrom (2010) stress resulted from Job demands could result in disorderliness in the functioning of the body systems. Also, Beh and Loo (2012) reported in their findings that heavy workload, routine work and poor working condition trigger stress in the workplace which may result to occupational health problem if not managed properly.

On the other hand, hardiness could be seen as a personality trait that is associated with a person's ability to manage and respond to stressful life events with coping strategies that turn potentially unfortunate circumstances into learning opportunities. It is characterized by a tendency to be deeply involved, a need to be in control, and a desire to learn from life's events regardless of the outcomes. Dunkel, Schetter and

Dolbier (2011) define hardiness as the process involving an ability to withstand and cope with ongoing and repeated demands and maintain healthy functioning in different domains of life such as work and family. This definition is comprised of three interconnected components: (1) recovery as returning to baseline functioning following a major stressor; (2) sustainability as the capacity to continue forward during exposure to traumatic or demanding stressors and maintain functioning without any disruption; (3) growth as the enhanced adaption beyond original levels of functioning. These three components outline the mechanisms of hardiness or resilient behaviour rather than the outcome of hardiness behaviour (Zautra *et al.*, 2010).
The above mentioned skills and resources refer to hardiness resources: characteristics of the individual and (social) environment that stimulate the ability to maintain functioning despite the demands of the situation and moderate the effects of stressors on health and adjustment indicators (Gowan, Kirk & Sloan, 2014). Hardiness is associated with basic protective systems, which include problem solving, mastery, reasoning, meaning making and self-regulation (Theron, 2012).

Another variable in the domain of this study is the coping style. According to Daniels, Beesley, Cheyne, and Wimalasiri (2008) as well as Folkman and Moskowitz (2004) coping styles are seen as active or passive efforts to respond to the circumstances and situations that create stress, to avoid or reduce stress and include problem focused style (efficient styles) and emotion focused style (inefficient styles). Problem focused styles include methods such as 'problem solving' (that means a set of semi-centralized ideas or efforts with stressors in addition to using analytical approach to solve the problem), 'positive reappraisal' (that include efforts to make positive concepts in dealing with problems), 'taking responsibility' (that include a series of reactions that are based on accepting one's role in making the problem and result in constructive and continuous effort in correcting the situation), and finally it includes 'social support seeking' (Cooper, 2010; Dewe, O'Driscoll & Folkman, 2011; Ramos, 2011).

In contrast, emotion focused styles, that is, direct confrontation (a series of aggressive and direct behaviours with stress causing problems in order to immediately change the stress source), self-restraint or suppression (avoiding the stress source) and denial (denying the stress making situations) include passive (inefficient styles) coping styles (Brown, Westbrook & Challagalla, 2005; Dewe, O'Driscoll, & Cooper, 2010, 2012). Efficient coping styles have a negative relationship with perceived stress level and in contrast, inefficient coping styles have a positive relationship with the perceived stress (Fortes-Ferreira, Peiro, Gonzalez-Morales & Martin, 2006; Guppy & Weatherstone, 1997; Li & Yang, 2009). Theoretically, the role of coping styles in decreasing or increasing the stress is related to the role of these styles in removing or not removing the stress source (Moneta & Spada, 2009).

From the aforementioned, it is pertinent to investigate the predictive capacity of job demand, hardiness and coping styles on employees' general health. This study therefore, is interested in the combined and relative predictive capacity of job demand, hardiness and coping styles on general health of academic staff in Ogun State, Nigeria.

2. Hypotheses

The following research hypotheses will be tested in order to provide answer to the research questions:

- There is no significant combined influence of job demand, hardiness, and coping skills on the general health of academic staff.
- There is no significant relative influence of job demand, hardiness, and coping skills on the general health of academic staff.

3. Methodology

Research Design: This study adopted a descriptive survey design. This is so, because the researcher is only interested in determining the

combined and relative influence of the independent variables on the criterion variable.

Population: The population for this study is all the academic staff in the three public universities in Ogun State Nigeria.

Sample and Sampling Technique: The sample for this study consist three hundred (300) academic staff from three (3) public universities in Ogun State Nigeria. A multi-stage random sampling technique was used to select the respondents. At the first stage, the three public universities (Olabisi Onabanjo University; Federal University of Agriculture, Tai Solarin University of Education) in Ogun State Nigeria. At the second stage, 100 academic staff were randomly selected from each of the university which make up a total of three hundred (300) staff.

3.1 Research Instruments

Healthcare behaviour Scale: Underutilization, disengagement, and non-compliance related to healthcare in the past 12 months were measured using a checklist that included five items used in previous studies. Each of these items has been previously found to be associated with mistrust of healthcare institutions (e.g., A physician gave me advice that I did not take; I did not seek medical care at all even when I felt I needed it; LaVeist, Isaac, & Williams, 2009; I delayed seeking healthcare that I thought I needed; Mollborn et al., 2005). Analysis of data from the pilot study yielded a construct validity co-efficient alpha of 0.71 and a test re – test reliability of 0.77 for the health behaviour scale in this study.

The Connor-Davidson Resiliency Scale (CD-RSC; Connor & Davidson, 2003) is a 25-item self-report scale was used to assess hardiness among the academic staff. Participants are to rate these experiences from not true at all (0), to rarely true (1), sometimes true (2), often true (3) and to true nearly all the time (4). For this study the Cronbach's alpha was .78.

Coping Styles Scale Brief Form (CSS-BF): This is a 14-factor scale prepared by Bacanlı, Sürücü, and İlhan (2013) based on the brief form of Coping Styles Scale developed by Carver, Scheier, and Weintraub (1989) and reviewed by Carver (1997). Scores on the CSS-BF range from 1 (I never do that) to 4 (I mostly do so).

Job Demand: This is assessed the NASA Task Load Index. This scale is comprised of 6 dimensions measuring mental demand, physical demand, temporal demand, performance, effort and frustration. It has a 5-point response format ranging from 1 = not at all to 5 = very much. Example of items on the scale are "how hurried or rushed is the pace of your job?, how stressful are you in accomplishing what you are asked to do?"Ziael, Mohammad, Moradi and Khandan (2015) used this scale and reported a Cronbach's alpha of 0.897.

Procedure for data collection: The researcher and four research assistants were involved in the administration of the instruments to each of the sample respondents chosen for the study. The research assistants were the postgraduate students of Babcock University trained for the purpose of this study.

Method of Data Analysis: The data collected were analysed descriptively and inferentially (multiple regression) set at the .05 significant level.

4. Results and Discussions

Table 1: Model Summary of the Regression Analysis on the combined influence of job demand, hardiness, and coping skills on academic staff general health

Model	R	R^2	Adj. R^2	SE	Change Statistics				
					R^2 Change	F Change	d f 1	d f 2	Sig. F Change
Predictor Variables	.517	.267	.267	6.321	.267	21.057	2	298	.000

a. Predictions: (Constant), job demand, hardiness, coping skills

b. Dependent Variable: academic staff general health

The results presented in Table 1 indicated that job demand, hardiness and coping skills are significant predictors of academic staff general health ($R = .517$; $R^2 = .267$; Adj. $R^2 = .267$; $F_{(2, 298)} = 21.057$; $p = .000$). The implication of these findings is that job demand, hardiness and coping skills accounted for 26.7% of the variance in the academic staff general health. The null hypothesis which stated that "There is no significant combined influence of job demand, hardiness and coping skills on academic staff general health" cannot be sustained by this finding while the alternate hypothesis was retained.

Therefore, there is a significant combined influence of job demand, hardiness and coping skills on academic staff general health. The implication of this finding is that academic staff general health is significantly associated with job demand, hardiness and coping skills which in turn will help with the wellness of the staff, make them secured and also promote their work effectiveness. As noted by previous studies such as Ezeokoli and Ayodele (2016) many factors have been identified to influence employees' health behaviour and wellness. These include job demand and personal characteristics like age and gender (Adebayo & Olowodunoye, 2018); coping styles or skills (Newness, 2011; Olanrewaju, 2017); job autonomy, task identity and profession (Adebayo & Ezeanya, 2010).

Table 2: Summary of Multiple Regression Analysis of relative influence of job demand, hardiness and coping skills on academic staff general health

Model	**Unstandardized Coefficients**		**Standardized Coefficients**	**T**	**p-value**
	B	**Std. Error**	**Beta**		
(Constant)	8.112	3.555		7.234	.000
Job demand	.547	.243	.128	4.009	.000
Hardiness	.197	.120	.107	2.008	.000
Coping skills	.243	.137	.111	2.917	.000

The relative contribution of each predictor variable (job demand, hardiness and coping skills) to the variance observed in the academic staff general health. It was revealed that job demand has a beta value of .128 and t-value of 4.009 significant at less than .05 alpha level, coping skills has a beta value of .111 and t-value of 2.917; and hardiness has a beta value of .107 and t-value of 2.008 all significant at less than .05 alpha levels. Therefore, all the predictor variables (job demand, hardiness and coping skills) are potent factor to the prediction of academic staff general health. However, the most potent predictor is job demand followed by coping skills, and hardiness.

The implication of this study is that job demand do not only may not only have negative effect on the employees' health but as well will have a strong relationship with their general health - physically, socially, and mentally. This result is in with the findings of Adebayo and Olowodunoye (2018) who investigated job demand, age and gender as predictors of occupational health and reported that job demand has a significant relationship with occupational health. Job demand outcome such as mental stress and fatigue influences employees' performance, health and well-being. Rahman (2013) reported that employees' poor performance, health and well-being as a result of job demand emanated from long working hours, workloads, and lack of sufficient time for rest and exercise. According to Newstrom (2010) stress resulted from Job demands could result in disorderliness in the functioning of the body systems. Also, Beh and Loo (2012) reported in their findings that heavy workload, routine work and poor working condition trigger stress in the workplace which may result to occupational health problem if not managed properly.

The outcome of this findings equally lend credence to the studies of Newness (2011) and Olanrewaju (2017) that individuals' health behaviour and attitudes has significant association with the workplace stress coping styles. The relationship between coping skills and employees' health in workplace is crucial for organization survival. Dunkel, Schetter and Dolbier (2011) affirmed that hardiness helped individual to withstand and cope with ongoing

and repeated demands and maintain healthy functioning in different domains of life such as work and family

5. Conclusion and Recommendations

This study gives an empirical evidence with regards to the need for academic staff general health in terms of wellness as result of job demand, hardiness and coping skills. Specifically, the findings revealed a combined influence of job demand, hardiness and coping skills on academic staff general health. And that over one quarter of academic staff general health will be affected due to job demand, hardiness and coping skills. Among these predictors, job demand is the most potent factor followed by coping skills, and hardiness.

In spite of this empirical evidence, the researcher is of the opinion that the outcome of these findings should be interpreted with serious cautions in mind. First, it should be noted that the respondents of this study were academic staff of three public universities in Ogun State, Nigeria. Therefore, the findings could not be generalized to a large population. There is still need to increase the sample size and cut across all the states of the federation. Second, the sample covered public universities alone. It will be needful to extend the study to private institutions and evaluate potential school ownership and school climate differences in greater detail in future studies, particularly as job demand, hardiness and coping skills may predict employees' wellness.

In conclusion, this study enhances our understanding of the contributive power of job demand, hardiness and coping skills on employees' general health. Through this study it is hoped that organizations and individual employee will become more aware of how job demand, hardiness and coping skills can affect employees' general health in different situations.

It is therefore, recommended that organizations should always look for ways to improve the occupational health of their employees. Unfortunately, most employees today are continuously dealing with high job demands and stress-induced tasks in other to meet the organizations' goals. It is also important for organizations to select and promote the employees whose dispositional traits align with the demand of the organization's goals.

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Effect of Information and Communication Technology Usage on Service Delivery in Hotel Industries in Abeokuta Metropolis of Ogun State, Nigeria

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Abstract. Coping with the complex and dynamic business environments, hotel industry requires adoption and implementation of technologies with the aim of improving service delivery. This paper assessed the effect of Information and Communication technology usage on service delivery in hotel industries in Abeokuta Metropolis of Ogun State, Nigeria. Simple random sampling technique was used to select 215 members of staff from selected hotels. Primary data were collected with the aid of questionnaire analyzed using descriptive statistics such as percentage, mean and frequency. The research also discovered that respondent frequently used electronic lock for safety and security. In addition smoke detector, carbon monoxide, detector and sprinkler system were all available in the hotels for safety in case of fire incidence. Likewise, ICT infrastructure: DSTV, Wi-Fi and intercom were found in all hotels within the sample area. The study found that ICT helps in wide coverage, attracts international and domestic clients, and quick management decision which invariably improve service delivery. Based on empirical result, the study concluded that high cost of ICT gadgets, internet fraudster, tax on imported ICT spare parts and problem of privacy are factors affecting effective use of ICT among the respondents in the study area. It is therefore recommended that, government should reduce tax on imported ICT infrastructures and also hotel management must secure their information on internet against privacy and internet fraudsters.

Keywords: Information Communication Technology (ICT), Hotel, Service delivery, Customer.

1. Introduction

The hotel industry sector is known to be one of the world's largest industries (Walker, 2010). It has the ability to provide comfort for people when they are away from their home. Its operations vary in size, function, and cost (Muhammad and Sajjadul, 2006). Hotel business environment is very dynamic and undergoes rapid changes as a result of technological innovation, increased awareness and demands from customers (Karimi, 2013).The industry operates in a complex and competitive environment characterized by changing conditions and highly unpredictable economic climate (Harold and Jeff, 1995). There is need for quick and fast information dissemination system which could invariably improve and promote hotel business industry.

The introduction of Information Communication Technology (ICT) into the hotel industry has brought about serious changes and rapid development among hotels across the world (Kim *et. al.*, 2006). ICT usage within the hotel industry dated back to the early 1960s when the first computer reservation system (CRS) was produced by the American Airline (International Federation for IT and Travel & Tourism, (IFITT, 2013). Since then, the hotel industry has matured and is seen as one of the biggest and quickest

developing industries in the globe, accounting for more than one third of the total global service trade (Walker, 2010; Zelenka, 2009). Globally, in 2011, it was estimated that more than 50% of leisure trips and above 40% of business travels are booked online **(**Firoiu and Croitoru, 2013).The development of ICTs has led to changes in demand and supply pattern in hotel industry. A higher demand for flexible, individualized options and quality of information has personalized leisure and hotel behavior, a consequence of increased ICT use (Egan.2014). In addition, through new technologies and social media platforms like Facebook, Twitter, blogs etc, customers have the ability to share information and research ratings on destination, quality of service in hotels and restaurants (Buhalis and Costa, 2006).

Despite the remarkable impact of ICT on hotel growth and development. There are some problems affecting full implementation and usage of ICT among hotel industry. Studies indicated that most executives in recent time feel that information and communication technology decisions are outside of their comfort zone (Gupta, 2000). This inability of executives to evaluate the potential of information and communication technology resources can create challenges.

Hung *et. al.*, (2010) opined that some problems militating against the use of ICT include low level of ICT skills, lack of functional ICT policy, economic barriers (funds), ICT infrastructure, resistance to change, low capacity of communication facility and absence of digital or electronic devices. Furthermore, a keen observation of indigenous hospitality establishment reveals that very few among many being established understand the need and importance of information and communication technology. Others do not understand how information and communication technology can contribute to profit maximization. Although, ICTs provide a powerful tool that can bring advantages in promoting and strengthening the hotel industry's strategy and operations. There is need to fully adopt and implement regular usage of ICT among hotel industry. In addition, with the increasing competition among hotels, attracting and retaining new customers can only be achieved with full implementation and utilization of ICT for day to day activities. It is against this background that this study intends to assess the role assessment of Information and Communication Technology deployment on service quality of hotels in Abeokuta metropolis, Ogun State Nigeria.

2. Methodology

(a) Study area

The study was conducted in Abeokuta, the capital city of Ogun State. Ogun state was created in 1976 and it is located within the rainforest belt of the tropic region of Nigeria. It situated on the east bank of the Ogun River, near a group of rocky outcrops in a wooded savanna 77 kilometers north of Lagos by railway with population of 449,088 (NPC,2006). Abeokuta hosts numerous hospitality outfits which include hotels, fast food units and restaurants. The study area is the economic centre of Ogun State with large number of hotels due to its proximity to Lagos State.

(b) Sampling procedure and sample size

Data were collected from selected hotels in Abeokuta-South and North Local Governments in Ogun state Nigeria. Hotels were selected using simple random sampling techniques. This technique gives equal chance for any hotel to be selected. A sample frame of 30 hotels was selected from the study area based on equal allocation of 15 hotels per Local Government, 10 respondents were selected from each hotel, giving a total 300 respondents in all Out of three hundred questionnaires distributed, two hundred and fifteen were completed properly and used as basis for analysis. Questionnaire was administered to hotel manager, ICT head, receptionist and front desk officers.

A self-designed instrument tagged "Assessment of Information and Communication Technology on Service Delivery among Hospitality Industry (AICTSDHI**)"** was used for the purpose of data collection. The instruments consisted of twenty-five multiple choice objective items and fifty–eight items measured on four Likert-type scale

(c) Method of data collection and analysis

Primary data were employed for this study. Data was collected from hotelS manager, ICT head, receptionist and front desk officers using pre-tested questionnaire to enhance the reliability of the data. Information sought includes socio economic characteristics of the respondents, nature of hotel, ICT infrastructure, and various factors militating against ICT usage on service delivery. The data generated was analyzed using descriptive statistics such as mean, standard deviation, frequency and percentages.

3. Results and Discussion

Table 1: Personal Characteristics of Respondents (n = 215)

Selected Personal Characteristics	Frequency	Percentage
Sex		
Male	148	68.8
Female	67	31.2
Age (Mean age = 32.12)		
15-20	18	8.4
20 – 30	84	39.1
30 – 40	66	30.7
40 – 50	47	21
Education		
Secondary school	6	2.8
OND/NCE	79	36.7
HND/BSC	116	54.0
Msc	14	6.5
Staff Experience (Mean = 8.5)		
<1	18	8.4
1-5	24	11.2
5-10	112	52.1
10 yrs and above	61	28.3

Source: Hotel survey, 2017

(a) Personal characteristics of the respondents

The result showed that 68.8 % of respondentsworking in the hotels sampled were males and 31.2% were females. Majority of the respondents of the respondents (69.8%) were between 20 to 40 years. Level of education attainment by respondents indicated that 54% of the respondents had HND/BSc with at least 5-10years of experience in working with hotel industry. This revealed that majority of respondents were literate this might enhance effective and efficient usage of information and communication technology inversely promote service delivery in the hotels.Educational qualification of the respondents goes a long way in determining the way they will perceive the potentials of ICT in facilitating effective service delivery to their customers.

Table 2: Distribution on the Nature of the Hotel (n = 215)

Variable	Frequency	Percentage
Year of hotel existence		
1-5	79	36.7
5-10	94	43.7
10-15	13	6.1
15 and above	29	13.5
Hotel Rating		
Three star	141	65.6
Four star	33	15.3
Five star	41	19.1

Hotel unit		
ICT unit	64	29.8
Front office	60	27.9
restaurant and bar	45	20.9
Marketing	15	7.0
House keeping	6	2.8
Account	25	11.6

Source: *Hotel survey, 2017*

(b) Nature of the Hotel

Year of hotel existence determines the ability to expand, acquire more ICT gadgets and take good decision in readiness to the use of ICT. The result indicated that majority of the hotel (43.7%) were in operation for over 5-10 years. This was followed by those in operation for over 1-5 years with (36.74 %) This shows that most of the hotel sampled were in operation for long period, hence this may improve the usage of ICT due to their ability to expand the business as fast as possible and to adapt to any changes in hotel business.

The rating of the hotel showed that 65.6 % of the hotels were three star, 15.3 % four hotels while 19.1% were five star hotels. The result implies that majority of the hotels were standard hotels that use information and communication technology for their daily operations in order to improve service delivery to their customers. In addition, 29.8% of the respondents in ICT unit makes use of ICT, 27.9% of front office unit used ICT, 20.9 % of respondents in restaurant and bar unit, 7.0% marketing, 2.8% housekeeping and 11.6% account. This implies that all departments were involved in the use of ICT. Thus, ICT is indispensible tool for creating better customers satisfaction and improve service delivery. Siguaw *et. al.,* (2000), opined that the use of ICT enhancing guest's experience of the brand and assists the employees in working efficiently to achieve the organizational goals.

Table 3: Distribution of ICT infrastructure Availability (n = 215)

S/N	ICT	Very Frequent	Frequent	Sometime	Not at all
		Freq. (%)	**Freq. (%)**	**Freq. (%)**	**Freq. (%)**
1	Wi-Fi	195(90.7)	4(1.9)	16(7.4)	-
2	Website	124(57.7)	70(32.5)	21(9.8)	-
3	Wireless internet	147(68.3)	61(28.4)	7(3.3)	-
4	Digital conference facilities	138(64.2)	13(6)	64(29.8)	-
5	Intercom in all rooms	137(63.7)	36(16.7)	42(19.5)	-
6	Smart room keys	204(94.9)	11(5.1)	-	
7	DSTV	196 (91.2)	19(8.8)	-	
8	Electronics lock	98(45.6)	68(31.6)	48(22.8)	-
9	Smoke detectors	180(83.7)	35(16.3)	-	-
10	Carbon monoxide detectors	97(45.1)	99(46)	19(8.8)	-
11	Sprinkler system	38(17.7)	151(70.2)	25(11.6)	1(0.5)
12	CCTV	45(20.9)	95(44.2)	56(26)	19(8.8)
13	ATM	51(23.7)	117(54.4)	-	47(21.8)
14	POS	171(79.5)	39(18.1)	2(2.2)	-
15	Computer reservation system	126(58.6)	86(40)	1(0.5)	2(0.9)

Source: *Hotel survey, 2017 Note: Multiple responses were recorded*

(c) ICT Infrastructures Available in the Hotels

Fifteen items were tested on the availability of ICT infrastructures. All the items were mostly available with higher percentages recorded among the respondents. Result in table 3 revealed the availability of the following ICT facilities in the hotels across the study area. They are: WI-FI, Website, wireless internet,

Intercom, Smart room keys, DSTV, Smoke detector carbon monoxide detector, Sprinkler system,POS, Intercom and computer reservation system. 90.7% of the respondents indicated that WIFI available very frequent, 90.2% indicated that website infrastructures is available to their to search for information, 70.2% of the respondents revealed frequent availability of digital conference facilities, 80.5% reported very frequent availability of intercom. All the respondents claimed availability of smart keys and DSTV in their hotels. Most of the respondents 77.2% frequent use electronic lock for safety and security. In addition, all the respondents sampled use smoke detector very frequent with 91.1% and 87.2% use carbon monoxide detector and sprinkler system respectively in case of fire incidence regularly. 78.1% had ATM machine available to their customers. 97.7% of respondents claimed the availability of POS in the hotel for quick financial transaction. In addition 98.6% of respondents reported the availability of computer reservation system in their premises.

Out of the various ICT hardware available and used in the hotels, smoke detector, POS, Smart key rooms DSTV and computer reservation system were all available and commonly use among the hotels in the study area. The overall mean score of 3.33 with a standard deviation of 0.32 indicated that there is little difference in the responses and frequent use of the ICT items in the study area.

Table 4: Distribution based on the effect of ICT usage on Customers Patronage (n = 215)

Variable	Frequency	Percentage
Level of Patronage		
Very high	97	**45.1**
High	73	**34.0**
Average	27	**12.6**
Low	12	**5.6**
Poor	6	**2.8**
Level of ICT Usage		
Once a day	12	**5.6**
Several times a week	25	**11.6**
Several times daily	178	**82.8**
Level of On-line reservation		
Once in a month	16	**7.4**
Often	75	**34.9**
Always	124	**57.7**
Training		
Yes	197	**91.6**
No	18	**8.4**
Level of Literacy		
High	161	**74.9**
Average	52	**24.2**
Low	2	**0.9**

Source: *Hotel survey, 2017.*

(d) Effect of ICT usage on Customers' Patronage

The result in Table 4 indicated that 91.6 % of the respondents agreed that customers' patronage affect ICT usage which invariably promotes services delivery. With respect to frequency of ICT usage among hotels in the study area, 5.6% use ICT once a day, 11.6 % of the staff use ICT several times a week while 82.8 % of the respondents use ICT several times daily. Spanos *et. al.,* (2002) stated that the introduction of information and communication technologies(ICT) to link together their front-office, back-office, and food and beverage departments may be necessary for the efficient and cost-effective delivery of their services. The result indicated that most of the respondents 57.7% always booked online for reservation, 34.9% often, while only 7.4% booked online once in a month. The result corroborates Collins, Buhalis

and Peters (2003) who discovered that the overall percentage of hotel rooms booked online grows tremendously each year and will be increased by 20 per cent in 2025 due to the introduction ICT to service delivery among hotels.

The result revealed that 91.6% of the respondents were trained on the use of ICT while 8.4% were not trained on the use of ICT. The level of ICT literacy level among the respondents indicated 74.9% had high ICT literacy level, while 24.2% revealed low ICT literacy level.

Table: 5: Distribution on effects of ICT Usage on service delivery

S/N	Variables	SA Freq. (%)	A Freq. (%)	D Freq. (%)	SD Freq. (%)
1	The use of ICT in our hotel attracts international and domestic clients.	158(75.24)	57(26.5)	-	-
2	ICT usage helps us in wide coverage of the hotel within and outside Nigeria.	157(73)	38(17.7)	20(9.3)	-
3	ICT usage helps our clients in speedy booking due to free access to information pertaining to the hotels from our website.	179(83.3)	36(16.7)	-	-
4	The use of ICT helps our customers to make quick payment of charges before and after service.	10(4.7)	205(95.3)	-	-
5	ICT helps the management to improve return on investment due to reduction on overhead expenses (cost).	53(24.7)	113(52.6)	49(22.8)	-
6	The use of ICT by our staff reduce fraud among the hotel cashier because the practice is cashless system which did not allow collection of raw cash from the customers	144(67)	49(22.8)	22(10.3)	-
7	ICT usage by our hotel allows quick feedback from customers, which helps to know where there should be improvement in service delivery.	124(57.7)	77(35.8)	14(6.5)	-
8	The use of ICT by our hotel marketing officers, improves marketing efficiency due to wide coverage and easy access to available service.	117(54.4)	50(23.3)	48(22.3)	-
9	The use of ICT allows adequate financial records keeping among our cashier and accountant due because management can access financial ability of hotel anywhere in the world.	106(49.3)	109(50.7)	-	-
10	The use on ICT among our customers increases loyalty due to their increase in the level of patronage	110(51.2)	83(38.6)	22(10.2)	-
11.	ICT enhances quality of service delivery to guest in hotel here	96(44.7)	103(47.9)	16(7.4)	-
12	Our services can be done faster through the help of ICT	-	86(86.5)	29(13.5)	-
13	We can easily get information across here faster when using ICT.	62(28.8)	145(67.4)	8(3.7)	-
14	ICT usage increases efficiency among hotel our workers in carrying out their duties regularly.	81(37.7)	134(62.3)	-	-
15	It facilitates decision making process among the management member.	88(40.9)	93(43.3)	34(15.8)	-
16	ICT assists us in managing corporate data effectively in areas such as: managing client data, processing bookings, generating financial reports and data recovery in case of emergency/disaster	98(45.6)	117(54.4)	-	-
17	ICT usage in our hotels adds value to hotel business in terms of ability to attract and retain clients.	80(37.2)	135(62.8)	-	-

Source: *Hotel Survey, 2017*

d) Effect of ICT on service delivery among hotels in the study area

Effective service delivery to consumers remains one of the greatest tasks for any firm to achieve customer needs and expectations are changing at all time. To meet the needs of customers, incorporation of ICT to hotel business is very germane. Table 5 below presents the effect of ICT usage on service delivery, seventeen items were analyzed. All the items showed positive responses from the respondents. Over 75.2% of the respondents strongly agreed that ICT attracts international and domestic clients to their hotel. Nwakanma, et. al., (2014) stated that Information and Communication Technology) has become an almost universal feature of hotel industry. Likewise, all the participants 100% strongly agreed that ICT helps in wide coverage of the hotel within and outside Nigeria as well as allows speedy booking among the customers due to free access to information pertaining to the hotels. This was supported by Apulu and Latham (2010), who claimed that ICT enables customers to receive immediate feedbacks that allow companies to react fast to customers' demands and recognize new market niches.

Furthermore, Table 5 showed that 95.3% agreed with the use of ICT helps their customers to make quick payment of charges before and after service. Also, 24.7% of the participants strongly agreed while 52.6% agreed that ICT helps the management to improve return on investment. Hengst and Sol, (2001) stated that ICT enables organizations to decrease costs, increase organizational capabilities and also, assist to shape inter-organizational coordination. In addition, 89.8% of the respondents strongly agreed that the use of ICT reduces fraud among hotel cashier due to the practice of cashless policy. Likewise ICT usage by staff allows quick feedback recorded high percentage with 57.7% strongly agreed and 35.8% agreed. In marketing of hotel services, 54.4 % strongly agreed and 23.3% agreed that the use of ICT by hotel marketing officers improves efficiency due to wide coverage. This corroborates Nwakanma, *et. al.*, (2014) with the application of ICT, manager can obtain visible organizational benefits and is able to stimulate the growth of the company, in line with the market evolution.

Furthermore, ICT improves increases customers' loyalty with 51.2% strongly agreed and 38.6% agreed while only 10.2% disagreed. This was supported by Brenda, (2002) who believed that the use of ICT is to the advantage of the customer and should lead to customer loyalty, as organizations can communicate with customers using up-to-date techniques which will remove uncertainty and will lead to the creation of trust. 92.6% of the respondent strongly agreed that ICT enhances quality of service delivery to guest. Cordella (2006) emphasized that the diffusion of ICT in the present era is associated with an increased amount of information becoming available with the aim of increasing service delivery.37.7 % and 52.6% of the respondents strongly agreed and agreed respectively that ICT usage increases efficiency among hotel workers. Dutta, *et. al.*, (2003), believed that management find that adoption of ICT can increases the productivity of the employees. Also, 40.9% strongly agreed while43.3% agreed that ICT facilitates decision making process among the management**.** This indicated that ICT facilitates decision making process among the hotel in the study area. According to Spanos, *et. al.*, (2002) ICT removes distance and time constraint in accessing required information flows ditto to reduction in the cost of production.
Nevertheless, all the respondents (100%) agreed that ICT assists in managing corporate data effectively in areas such as managing client data, processing bookings, generating financial reports and data recovery in case of emergency. Olugbenga (2006) argued that ICTs are used for strategic management, communication and collaboration, customers' access, managerial decision making, data management and knowledge management since it helps to provide an effective means of organizational productivity and service delivery. The study further revealed that 37.2% strongly agreed and 62.8% agreed that use of ICT leads to business expansion. Thus the use of ICT add more value to hotel business as asserted by Richard, (2013) that ICT has the potential to add substantial value to business operations and competitiveness of a business. The potential value ICT offers needs to be exploited in order to raise corporate performance, and competitive position.

Table 6: Distribution based on Factors Militating against ICT usage on service delivery

S/N	FACTORS	SA Freq. (%)	A Freq. (%)	D Freq. (%)	SD Freq. (%)
1.	High cost of modern ICT make it difficult for our hotels not to use ICT for service delivery.	50 (23.3)	76 (35.3)	47 (21.9)	42 (19.5)
2.	Do epileptic power supply in the country make it difficult to use modern ICT for service delivery in our hotel	23 (10.7)	56 (25.1)	124 (57.7)	12 (5.6)
3.	Does inadequate technician to operate and repair affect the usage of ICT in our hotel for service delivery.	-	-	110(51.16)	105 (48.8)
4	Does consideration of how to get materials to fix ICT when faulty allow our hotel to use it.	-	11 (5.1)	112 (52.1)	92 (42.8)
5.	Does constant increment of data bundle/internet charges affect the use of ICT in service delivery in our hotel		77 (35.8)	127 (59.1)	11 (5.1)
6.	Does fear of fake and inferior ICT infrastructure contribute to the non- use of it in service delivery in our hotel	-	18 (8.4)	184 (85.6)	13 (6.1)
7.	Does increase in tax on imported ICT spare parts, laptop and other ICT facilities affect the use of ICT for service delivery.	198 (92.1)	17 (7.9)		-
8.	Fear of internet fraudsters contribute to ICT in our hotel	80 (37.2)	104 (48.4)	-	31 (14..4)
9	Privacy and security issues of ICT are very significant in our hotel	127 (59.1)	21 (9.8)	33 (15.4)	34 (15.8)
10	Use of ICT has sent some of our staff to labour market.	9 (4.2)	83 (38.6)	63(29.3)	60 (27.9)
11	Inadequate staff training in using ICT infrastructure contribute to ICT problem in our hotel	18 (8.4)	22 (10.2)	106 (49.3)	69 (31.1)
12	Frequent upgrading in ICT infrastructures limit the usage in our hotel	19 (8.8)	138 (64.9)	56(26.1)	2 (0.9)

Source: Hotel Survey, 2017

e) Factors Militating Against ICT Usage

Table 6 presented factors militating against ICT usage on service delivery among the respondents in the study area. The respondents indicated that five were major factors while nine were minor factors. This implies that respondents strongly agreed with only five items being major factors militating against the use of ICT on service delivery.

The table further indicates that some of the factors militating against the use of ICT include: high cost of ICT, internet fraudsters, tax on imported ICT spare parts problem of privacy and security and frequent upgrading of ICT infrastructure. High cost of ICTis one of the factors affecting the usage of ICT with 23.3% of the respondents strongly agreed and 35.3% agreed. This indicates that cost of purchasing ICT is very expensive. This may affect the usage which adversely affects service delivery among the hotels in the study area.

In addition, 59.1% strongly agreed that security issues of ICT commonly affecting ICT usage in their hotels. 92.1% agreed that increase in tax on imported ICT spare parts, laptop and other ICT facilities affect the use of ICT for service delivery. Another problem militating against regular usage of ICT is the problem of internet fraudsters with most of the respondents 37.2% strongly agreed and 48.4 % agreed with the statement indicating that this problem is seriously affecting the usage of ICT in the study area. Thus, if proper measure is not put in place, ICT hackers may divert all the necessary information needed for day to day activities of the hotel. Hence, adequate security should be introduced to monitor the activities of ICT fraudsters on line.

Another problem affecting regular use of ICT is frequent upgrading of ICT infrastructures with 8.8 % strongly agreed and 64.2 % agreed with the items. Upgrading of ICT is a continuous process which protects the system from virus of different types. Regular upgrading helps to protect ICT (computer, laptop) from virus. Hence, this attracts additional cost and it could affect service delivery among the hotels. Also, fear of hotel staff to loose their job due to usage of ICT reported negative answer with almost 57.2% of the participants disagreed. Respondents strongly disagreed on this statement, this shows that incorporating ICT to hotel business add more value to hotel business not sending workers out of job.

Furthermore, some of the factors that are not militating against the use of ICT are epileptic power supply with most 57.7% and 5.6% of the respondents disagreed and strongly disagreed respectively. This reveals that epileptic power supply and inadequate technician are not affecting the usage of ICT usage in the study area. Respondents stated that they have power alternative which is readily available. The problem of technician is not common in the study area; respondents agreed that ICT technicians are not scarce in their domain.

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From the analysis, 52.09% disagreed and 42.79% strongly disagreed on the consideration of how to get materials to fix faulty ICT. This shows that how to get materials for faulty ICT is not one of the factors militating against the use of ICT. Respondents concluded that they can source for ICT spare parts with in their locality or from computer village, Lagos state. In addition, constant increment in data bundle not affecting ICT usage among the respondents with 59.06% disagreed and 5.11% strongly disagreed indicating that data bundle cost is not affecting ICT usage in the study area. Hence, there is a lot of service providers in communication industry, all of them are working seriously to retain their customers with various bonuses that is why increment in data bundle may not possible due to fair of loosing customers.

4. Conclusion

The study assessed the impact of information and communication technology on service delivery among hotels industry in Abeokuta, Metropolis of Ogun State, Nigeria. The study empirically established that ICT infrastructure availability and usage improve service delivery. It showed that internet, Wi-Fi, smart room keys and DSTV have positive impact on hotel operations, potentially improve competitiveness in the marketplace and help the hotels to enhance the operating efficiency. The findings of the research showed the overall usage of information and communication technology include: profit maximization, quick information dissemination, increase loyalty and efficiency in the hotel industry. Thus, to retain customers, maintain standard and improve service delivery there should be regular and effective use of ICT infrastructure.

The study concluded that high cost of ICT gadgets, internet fraudster, tax on imported ICT spare parts and problem of privacy are factors affecting use of ICT among the respondents in the study area. Hence, there is need for hotel management to have the relevant resources including finances for procuring and maintaining ICT facilities once adopted as well as provision of internet security to manage their information and relevant data on internet.

5. Recommendations

Based on the findings of the study, the following recommendations are hereby made to improve the usage of ICT in the study area:

- Regular and effective training of hotel staff on how to handle ICT infrastructure by hotel management.
- Government should tackle the issue of insecurity and internet fraudsters.
- Hotel management should properly secure their information on line with the introduction of special security in order to protect it from outsider.
- Given the magnitude of finances required in installing some of ICTs for the hotel, the management of the hotel in the study area must avail the necessary financial resources for not only procuring the ICT facilities but for the

continued sustenance of the facilities once adopted as a major way to improve service delivery and operational efficiency.

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Corporate Entrepreneurship and Organizational Performance

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Abstract. The aim of this study is to investigate the effect of corporate entrepreneurship on organizational performance in Dangote group. Descriptive survey research design was used while a sample size of two hundred and thirty eight (238) respondents using Slovene's formula were selected out of 592 management staff of Dangote group using stratified-proportionate sampling. A Closed-ended questionnaire using 4 Likert's rating scale was distributed, the instrument was tested using face validity, and to check the internal consistence, test and retest method was employed. Pearson Linear Correlation and Multiple Regression analysis was use to analyze the data using Statistical Package for Social Science (SPSS) version 21. The overall results of the study revealed that innovativeness and risk taking have no positive relationship with organizational performance, while pro-activeness has positive and significant effect on organizational performance in Dangote Group Nigeria. The study recommends that the management should pay attention to proacativeness when increasing organizational performance in Dangote Group.

Keywords: Corporate Entrepreneurship, Organizational Performance, Innovativeness, Risk Taking, customer care and Interpersonal Relation.

1. Introduction

The global economic environment is becoming more complex and dynamic (Birkinshaw, 1997) every day, looking at how new products/services are being introduce on daily basis. According to Brizek (2017) changing economy requires management to be flexible, adaptable, speedy, innovative and aggressive. Sakhadari (2016) opines that business entities should invest in innovation and venturing in strategic renewal within of existing firm for them to be relevant.

At global level, organizations failed not because of poor management, lack of funding or lack of expertise, but due to challenges having to do with managing people and ideas inside the companies (Covin and Mikes, 2007). Similarly, Eze (2018)and Ijeoma and Onuaha (2018) stated that despite, the complexity of global business environment there are some multinational corporations that are striving due to their culture of creativity, risk taking and innovation to maintain their competitive advantage. In Africa many business entities were affected by similar or the same vagaries leading to their downfall in both scenario.

However, firms need to establish competitive advantage through differentiation and continuous innovation, whether it is related to the creation of new products and services, production, organizational processes or business models. This requires according to Ibrahim (2018) adaptability, flexibility, speed, aggressiveness and innovativeness, which all boiling down to corporate entrepreneurship. Khakha, Kahrazah and Armesh (2014) citing Antonic and Hisrich (2001) posited that organizations that engage in corporate entrepreneurship activities tend to have increase in performance than organizations that do not. This is why under current dispensation managers

have desire to make their employees and organizations more entrepreneurial through corporate entrepreneurship (Eze, 2018).
Similarly, Eze, (2018) and Segun, Nnamdi Huang and Sonny (2018) opined that high level of performance is link with high level of corporate entrepreneurial intensity. Identifying and fostering corporate entrepreneurship will improve the firm performance. Therefore, the objective of the study is to investigate the relationship between corporate entrepreneurship and organizational performance

1.1 Hypothesis of the Study

Ha_1. Risk taking is positively related to organizational performance.
Ha_2 Innovativeness is positively related to organizational performance
Ha_3 Pro-activeness is positively related to organizational performance

2. Literature Review

The existing literature on entrepreneurship has implicitly stated that corporate entrepreneurship and company performance are positively related to each other (Segun et al, 2018). For example, Khakha, Khazrazeh and Armesh (2014) in their study cited Antonic and Hisrich (2001) that organizations engaging in corporate entrepreneurial activities tend to be more profitable when compared to other organizations that do not.

In his study Eze (2018) on corporate entrepreneurship and manufacturing firms performance in Nigeria, using researcher made device, the finding of the study indicated that innovation, risk taking, strategic renewal and corporate venturing are significantly related to market share and employee satisfaction. This result supported the finding of the study conducted by Sebora and Theerapatvong (2009) that companies need continuous innovation, risk taking, and pro-activeness in order to stay competitive.

Similarly, Abosede, Fayose and Eze (2018) conducted a study on corporate entrepreneurship and International performance of Nigerian banks. Using ordinary least square, result of the study indicated that all the elements of corporate entrepreneurship (innovation, pro-activeness, risk taking, strategic renewal and corporate venturing) have significant positive effect on banks international performance. Likewise, Zahra and Garvis (2000) found that corporate entrepreneurship is positively associated with company performance.

2.1 Corporate Eentrepreneurship

Ireland, Hitt, Champ and Sexton (2006), Ijeoma and Onuaha (2018) and Nnamdi, Huang and Sonny (2018) define corporate entrepreneurship as a process through which individuals in an established business pursue entrepreneurial opportunities to innovate, without regard for the level and nature of currently available resources. Abosode, Fayose and Eze (2018) look at corporate entrepreneurship as an emergent behavioral intentions or behaviors deviating from the customary way of doing business. Zahra (1991) thus pinpoint what it requires for corporate entrepreneurship in the following words "Corporate entrepreneurship refers to formal and informal activities aimed at creating new business in established companies through product and process innovations and market developments. These activities may take place at the corporate division (business), functional, or project level) unifying objective of improving a company's competitive position and financial performance. Corporate entrepreneurship also entails the strategic renewal of an existing business". Explaining further Eze (2018) and Brizek (2017) opines that corporate entrepreneurship is the process whereby an individual or group of individuals, in association with an existing organization, create a new organization or instigate renewal or innovation within the organization.

Corporate entrepreneurship has many dimensions. In their studies, Zahra and Garvis (2000 and Ireland et al (2009) include activities such as innovation, risk taking, pro-activeness, and new product development. Similarly, Sakhadari, (2016); Eze (2018) and Segun et al (2018) added new business venturing, autonomy, competitive aggressiveness, self-

renewal and strategic renewal as constructs worthy studying corporate entrepreneurship.

2.2 Risk taking

Risk taking involves taking bold actions by venturing into the unknown, borrowing heavily and/or committing significant resources to ventures in uncertain environments (Zahra and Garvis (2000). Eze (2018) define risk taking as a company's disposition to support innovative projects, even when the payoff from these activities is uncertain. Similarly, these firms allow individuals and teams to act independently and exercise their creativity by taking risks in coming up with new ideas (Segun et al, 2018) products and services.

2.3 Innovation

Innovativeness reflects a firm's tendency to engage in, and support, new ideas, uniqueness, experimentation and creative processes that may result in new products, services, or technological processes (KahKha, Kahzeh and Armeh, 2014 and Eze 2018). Innovative firms have capabilities to monitor the market changes and respond quickly, thus capitalizing on emerging opportunities (Clark 2010). Innovation also revises the firm's knowledge base, allowing it to develop new competitive approaches, which can be exploited in new foreign markets to achieve growth and profitability (Zahra and Garvis, 2000).

2.4 Pro-activeness

Pro-activeness shows a firm's aggressive pursuit of market opportunities and a strong emphasis on wanting to be among the very first to implement innovation in the industry (Brizek, 2017). Pro-activeness is an opportunity-seeking, forward-looking perspective characterized by the introduction of new products and services ahead of the competitors and acting in anticipation of future demand (Ibrahim, 2018). Abosede, Fayose and Eze, (2018) defines pro-activeness as an indication of a company's determination to pursue promising opportunities, rather than merely responding to competitors' moves. According to Eze (2018), pro-activeness refers to how a firm relates to market opportunities in the process of new entry**.** They added that pro-activeness involves pursuing opportunities and the will to respond aggressively to competitors.

2.6 Organizational Performance

Organizational performance is the actual output of an organization as measured against its standard output (Kahkha, Kahrazeh & Armesh, 2014) or compared by the output of another organization under the same conditions. Madeniyi, Oke and Ajagbe (2015) citing Daft (2000) define organizational performance as the organizations ability to accomplish its aims through the use of resources in a properly structured manner. To this regard Moss (2000), state that in emerging global markets, characterized with rapid technological developments organizations are compel to device strategies using their limited resources to increase their performance. Similarly, these firms with high level of performance are flexible to environmental dynamics, making it easier to identify new opportunities caused by disequilibrium (Kuratko, Ireland and Hornsby, 2001).

Dimensions of organizational performance (non financial) are viewed differently by researchers, for example productivity (Moss, 2000); sales and market share (Abdulrahaman, 2010, and Solomon and Robinson, 2008), employee satisfaction (Abdulrahaman, 2016), customer satisfaction and interpersonal relation (Ahmed, 2003 and Sanni, 2009). Other factors includes; quality of management in the industry, achievement goals (Dyek, Frese, Baer and Sonnentag , 2005 and Eze, 2018).

3. Methodology

3.1 Research Design

Descriptive survey research design was adopted. The design is to describe the nature of the phenomenon that is under investigation (Kothari, 2004).

3.2 Population, Sample size and Sampling Technique

The total number of workers in Dangote Group in 2018 is 15864 employees, which 592 are management staff and considered as population of the study (Dangote group annual statement of Account, 2018 and Prince, 2018). Using Slovenes formulae, the researcher selected a sample of two hundred and thirty eight (238) employees as the sample size to represent the population. Similarly, stratified proportionate sampling technique is used given each business unit chance of participating in the exercise as opines by Sekaran and Bougie, (2010) and this is in line with the study conducted by Ikwandu (2019).

3.3 Instrumentation and Method of Data Collection

The study used questionnaire on 4 Likert rating scale. Ahmed (2010) asserted 4 Likert rating scale has the advantage of not including undecided response.

3.4 Measurement and Operationalization of Study Variables

By the act of operationalization, Corporate entrepreneurship refers to formal and informal activities aimed at creating new business in established companies through product and process innovations and market developments as forwarded by Eze (2018), Zahra and Gavis (2000) and Ireland, Hitt; Champ and Sexton (2009). It is measured using three dimensions; risk taking, innovation and pro-activeness, with five, six and seven items respectively.

Organizational Performance refers to the current output produce by an organisation measured against its intended output as found in the works of Moss (2000), Subromany et al (2008); Dyek et al (2005) and Abdulrahaman (2016) citing Reece and Bandt (2002). The study measured the variable (non-financial) using Productivity, sales and market share, achievement goals and interpersonal and customer care with five items each.

3.5 Research Model

Using multiple regression analysis the statistical model for the study is express as follows:

$Y = \beta + .RTx_1 + INN\ x_2 + .PR\text{-}A\ x_3 + \acute{\varepsilon}$

Where; Y = Organizational Performance

β = *Slop of the regression line*

RT = *Risk Taking*

INN = *Innovativeness*

PR-A = *Pro-activeness*

$\acute{\varepsilon}$ = *Error term*

3.6 Method of Data Analysis

The study employs descriptive analysis (Mean, Standard deviation) and Pearson Linear Correlation and Multiple Regression Analysis using Statistical Package for Social Sciences (SPSS) version 21 to test the study hypothesis.

4. Results and Discussions

4.1 Response Rate

Table 4.1 provide the response rate of the study respondents and the result indicates that out of two hundred and thirty eighty (238) copies of the questionnaire distributed which represent (100%); two hundred and twenty two (222) questionnaires representing (93.4%) were filled and returned. However, sixteen (16) questionnaires representing (6.6%) are unreturned. This however, shows a good response rate of (93.4%) that covers a wide range of employees of Dangote group. 93.4% is considered excellent according to Sekaran and Bougie (2013), who further argues that response rate of 30% is acceptable for surveys.

Table 4.1 Response Rate of the Study Respondents

Option	Number	Percentage
Total number of questionnaires distributed	238	100%
Number of questionnaires duly completed and returned	222	93.4%
Number of unreturned questionnaires	16	6.6%

Source: **Survey Data 2018**

4.2 Descriptive Characteristics of the Study Variables

In order to make a summary of the observed data, the researcher established means and standard deviations. Basing on guidelines by Field (2009), the means represent a summary of the data and the standard deviations indicate the extent to which the means represent the data. In essence, they establish the goodness of fit of the data (Field, 2009). Table 4.2 shows the summary of means and standard deviations.

Table 4.2 Descriptive characteristics of study variables

	Corporate Entrepreneurship	**Org. Performance**
Mean	3.12	2.87
Std. Deviation	.57	.41

Source: Primary data

In table 4.2, the mean scores for the descriptive variables of the study fall between 2.87 and 3.12 on an anchor of a four-point Likert scale. In comparison to the mean, the standard deviations range from .41 to .57. Based on the works of Field (2009), small standard deviations relative to the mean values indicate that the data points are close to the means, which is a manifestation that the mean represents the data observed. All scores for the study variables, that is, corporate entrepreneurship and organizational performance are above the mid-score (2.0). This reflects the extent to which respondents in the study area understand corporate entrepreneurship and its effects on organizational performance.

4.3 Correlation Analysis

To determine the causal relationship between the variables of the study table (4.3) shows that there is correlation of 0.278 between innovativeness and risk taking, indicating that the relationship is positive but not significant. Looking at the relationship between pro-activeness and risk taking the correlation coefficient is positive and significant 0.618. Similarly, the relationship between pro-activeness and innovativeness indicated a positive but non-significant relationship with correlation coefficient 0.327.
The relationship between organizational financial performance and innovativeness, risk taking and pro-activeness is determine by correlation coefficients .160, .265 and .377 respectively. The coefficients show positive relationship with pro-activeness very significant. The table indicated that there is no problem of Multicollinearity since the correlation coefficient of all the variables are less than 0.9 (Hair, Anderson, Tathan and Black, 2006).

Table 4.3 Pearson Linear Correlation

	INNOV.	RISK T.	PROACT	ORG.PERF
INNOVATIVENESS	1			
RISK TAKING	.278**	1		
PROACTIVENESS	.307**	.618**	1	
ORGANISTAIONAL PERFORMANCE	.160	.265	.377**	1

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Source: Field Survey 2018

4.5 Multiple Regression Analysis

In testing the study hypotheses, multiple regression analysis (table 4.4) provides the following results. Organizational performance serves as the dependent variable while corporate entrepreneurship dimensions (innovativeness, risk taking and pro-activeness) serve as the independent variables. The result from the regression equation shows an F. value of 128.615 and Sig. value < 0.000 level which is less than alpha (∞ = 0.05) that represents the focused model describing the relationship between the corporate entrepreneurship and the organizational performance. The absolute value of R (.837) in table 4.5 explains the strength of the relationship between the two variables.

The R (.837) coefficient shows a very strong relationship between the two variables under the study. The R squared (.700) indicated the proportion of variation in the dependent variable organizational performance, as explained by the regression model. The values of R squared range from 0 to 1. In this case, the R squared value of 0.700 or 70% is high, which means that the model fits the data well. The adjusted R squared tells the variation in the dependent variable which is due to changes in the independent variable, the adjusted R squared was 0.695, which tells that there was 69.5% variation in organizational performance due to changes in innovativeness, risk taking and pro-activeness

Table 4.4 Regression Analysis

Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	T	P Value
	B	Std. Error	Beta		
(Constant)	9.812	1.640		5.982	.000*
INNOVATIVENESS	-.012	.044	-.012	-.279	.780*
RISKTAKING	-.104	.117	-.071	-.885	.378*
PROACTIVENESS	1.112	.097	.896	11.499	.000*
Model		1			
R		.837			
R^2		.700			
Adj R^2		.695			
Std. Error of the Estimate		2.0432			
df1		165			
df2		168			
F. Value		128.61			
Sig. value		0.000			

At 95% confidence level
Source: SPSS Output generated from primary data, 2018

Hypothesis 1

In testing hypothesis 1, the regression coefficient of the model is negative (β=-.012, t=-.279, p<0.780). This indicates that innovativeness has no positive and significant effect on organizational performance. The result shows that innovativeness on organizational performance is statistically insignificant with (p < 0.780). The coefficient shows how much change in innovativeness occurs which does not correspond with the change in organizational performance. Hence, the hypothesis 1 is rejected. It can be therefore agreed innovativeness has no positive and significant effect on organizational performance.

Hypothesis 2

To test hypothesis 2 the regression coefficient (β=-.071, t= -.885, p<0.378). This indicates that there is no significant and positive effect of risk taking on organizational performance. The result shows that the effect of risk taking on organizational performance is statistically insignificant with (p < 0.378). The coefficient shows how much change in risk taking occurs which does not correspond with the change in organizational performance. Hence, the

hypothesis 2is also rejected. It can therefore, believe that risk taking has no significant and positive effect on organizational performance

Hypothesis 3

Hypothesis 3 speltout that pro-activeness has significant and positive effect on organizational performance, the regression coefficient result is positive (β= 0.896, t= 11.499, $p < 0.000$). This indicates that there is significant and positive effect of pro-activeness on organizational performance. The result shows that the effect of pro-activeness on organizational financial performance is statistically significant with ($p < 0.000$). The coefficient shows how much change in pro-activeness occurs which corresponds with the change in organizational performance. Hence, the hypothesis 3 was accepted. In this regard, pro-activeness has significant and positive effect on organizational performance

4. Discussion of Findings

The discussion of findings is based on the formulation of the study hypotheses, which were statistically tested.

Hypothesis 1, tested the effect of innovativeness on organisational performance. Based on the study finding innovativeness has no positive effect on organizational performance. Therefore, this implies innovativeness in Dangote group does not lead to high level of organizational performance meaning that innovativeness is not a determinant of organizational performance. However, this finding is contrary to Eze (2018), Ijeoma and Onuoha (2018) and Abosede, Segun and Eze(2018) indicating strong positive relationship between innovativeness and organizational performance. The reason could be attributed that previous studies sampled respondents from different entities with different culture and entrepreneurial orientation thou on the same business line,

Discussing the second hypothesis, the study tested the effect of risk taking on organisational performance. Based on the study finding risk taking has no positive and significant effect on organizational performance. Therefore, this implies risk taking in Dangote groups does not lead to high level of performance in the organization.

The findings of the study failed to conquer with what is obtainable from the result of the studies conducted by Zahra and Garvis (2000); Sebora and Theerapatvong (2009) and Khakha, Kharazeh and Armesh (2014) supporting positive relationship between risk taking and company performance. From the study finding it was understand that despite Dangote group have eighteen subsidiaries, yet they have a common bondage with one organizational culture, this is what makes the Dangote group differs from other organizations.

Furthermore, the effect of pro-activeness on organisational performance based on the study finding indicated that pro-activeness has positive and significant effect on organizational performance. Therefore, this implies that pro-activeness in Dangote group leads to high level of performance in the organization; furthermore, pro-activeness is a determinant of organizational performance, the more pro-active the organization is the more the organizational performance and vice versa. The result however supported the earlier findings of the studies conducted by Eze (2018); Abosede, Fayose and Eze (2018) and Ijeoma and Onouha (2018) that pro-activeness relate positively to organizational performance.

5. Conclusion and Recommendations

From the analysis and findings of the research, the study concludes that, innovativeness and risk taking have no positive and significant effect while pro-activeness has positive and significant effect on organizational performance in Dangote group, Nigeria. It therefore implies that corporate entrepreneurship dimensions (innovativeness and risk taking) do not affect organizational performance of Dangote group; the study therefore rejected Ha1 and Ha_2 while pro-activeness has positive and significant effect on organizational performance in Dangote group, indicating the acceptance of Ha_3.

Based on the findings of the study, the following recommendations are made: the management of

the company should not concentrate on innovativeness and risk taking, because they could not influence organizational performance. Similarly, Dangote group should invest more in pro-activeness in the pursuance of corporate entrepreneurship this will increase the organization's performance.

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Moderating Role of Work Experience on Career Progression and Work Attitude

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Abstract. The present study was conducted to examine the moderating role of work experience in the relationship between career progression and work attitudes (job satisfaction and organizational commitment) among bank workers in Ogun State, Nigeria. The design adopted for this study was expost-facto survey design. A sample of 150 employees was chosen through stratified random sampling technique. The population was divided into three strata, which are the senatorial districts in Ogun State, namely, Ogun East, Ogun Central, and Ogun West. Simple and multiple regression analyses were employed for data analysis. Results showed, among other things, that there was a significant contribution of career progression to job satisfaction ($t = 9.228$, $p < .05$) and organizational commitment ($t = 7.008$, $p < .05$) and that work experience does not significantly moderate the influence of career progression on work attitudes.
The outcome of this study reveals that work experience had no significant moderating role in the influence of career progression on job satisfaction and organizational commitment which may be an indicator of the influence of career progression being so strong as to overshadow and render insignificant the influence of length of time spent in the organization. It was recommended, among other things, that organizations should formulate policies and create enabling environment that can foster career progression prospects among employees.

Keywords: Work-experience, career-progression, work-attitudes, job-satisfaction, organizational -commitment.

1. Introduction

Globally, scholars in allied fields focus more attention on work attitudes because of its centrality to organizational success. Indeed, it has been conclusively shown that work attitudes influence organizational outcomes such as employees' performance and organizational productivity (Levy, 2006). An organization with unfavourable (favourable) employee attitudes can expect to have poor (good) sales growth and other negative (positive) organizational performance indices. Negative attitudes of employees themselves drive away customers or clients and are injurious to business prospects.

An attitude is a learned feeling which determines, to a considerable extent, how an individual responds to other individuals, institutions, objects, events, or situations. Robbins (2003) affirmed that attitudes are evaluative statements, which can either be favourable or unfavourable, concerning objects, people, or events as the case may be. Therefore they reflect an individual's likes and dislikes towards other people, objects, phenomena, and activities in his or her physical or social environment. Favourable statements made about individuals, objects or events may have positive effects regarding the concerned target whereas, refers is the case for unfavourable statements. Four important characteristics are apparent in

this definition: First, attitudes are a product of experience; that is, they are learned. Second, attitudes reflect one's perception and also influence one's inclination to think or behave in a particular manner. Third, attitudes make one more or less emotionally involved in interacting and identifying with others. Fourth, attitudes are an important element of personality; and, as such, they are relatively stable although they are also subject to change.

Work attitudes have influence on the behaviour of a person. Employees demonstrate positive or negative attitudes towards superiors, subordinates, peers, supervision, pay, working conditions, promotions, etc. Job satisfaction and organizational commitment are the most important attitudes that influence human behaviour in the workplace and they will form the focus of this research.

Locke (1976) defined job satisfaction as a positive emotional state arising from the cognitive appraisal one gives his/her job or job experiences. In other words, it is the perception or feelings of individuals, which could be positive or negative, about their jobs. It is the emotional response that an employee has about his/her job and the socio-physical environment of the workplace. It refers to the amount of pleasure or gratification an employee derives from his/her job. Employees will experience high job satisfaction when they have favourable attitudes toward their jobs and there are opportunities for recognition and advancement.

Job satisfaction has also been defined as the extent to which people like (are satisfied with) or dislike (are dissatisfied with) their jobs (Spector, 1997). A person is said to have job satisfaction when he or she is fulfilled by his or her work or attain what psychologists refer to as self-actualization on the job. However, job satisfaction can also be negative when somebody is dissatisfied with his/her job. Extensive research on job satisfaction shows that personal factors such as an individual's needs and aspirations determine this attitude, along with group and organizational factors such as relationships with co-workers, supervisors, working conditions, work policies, and compensation. Job satisfaction can also be referred to as an employee's general attitudes toward his or her job. A person with a high level of job satisfaction holds positive attitudes toward the job while a person who is dissatisfied with his or her job holds negative attitudes about the job (Robins, 2003).

Organizational commitment is also regarded as an attitude which relates to an employee's mind-set about the organization or the degree to which he or she identifies with or attaches to the organization and wants to continue active participation in it. Thus, organizational commitment is an indication of an employee's willingness to remain with, and not leave, an organization as a result of his or her belief in the mission and overall objective of the organization and is ready to put in his best toward organizational success. According to Allen and Meyer (1990), there are three dimensions of organizational commitment: Affective commitment, continuance commitment, and normative commitment. Affective commitment is an employee's emotional connection to his/her organization. Continuance commitment arises as a result of an employee's perception of the costs and risks involved in leaving the organization, while normative commitment is the moral obligation an employee has to remain with his/her organization. A committed employee will doubtlessly identify with the organization by viewing himself or herself as a member of the organization, and will do all within his limit to ensure that organizational goals are achieved. Committed employees expend time and energy in their work which they consider as a crucial part of their lives. These employees are ready to exceed their normal job expectations. On the other hand, an uncommitted employee will most likely see himself or herself as working in the organization just to earn his or her salary; such a person will show no interest in or concern about the progress of the organization and will be reluctant to involve in organizational affairs.

Empirical researches discovered this relationship between work attitudes and employee job performance (Galup, Klein, & Jiang, 2008; Voon, Lo, Ngui, &Ayob, 2011) and the conclusion is that work attitudes are likely to

affect employees' behaviour and job performance, and ultimately organizational productivity; and this makes effort to study the factors that could influence this type of attitudes a worthwhile venture. However, most of these studies were conducted in the western context. As at present, there is dearth of research on the influence of career progression on work attitudes in the Nigerian banking sector. This research is an effort toward filling this gap, and thereby contributing to the existing body of knowledge on work attitude theory.

Robbins (2003) described career as a series of positions occupied by a person during the course of a lifetime. He argued that career is any work, paid or unpaid, that an employee pursued over an extended period of time. In addition to formal job work, career may include school work, homework or volunteer work. As used in this study, the term *career refers to* an occupation or a profession that usually involves some form of training or formal education as the case may be, and is considered to be a person's lifework (Hooley, 2012). In other words, career refers to series of related jobs undertaken by an individual.

According to Robbins (2003), career progression assists individuals to identify their major career goals. Through career progression, an employee focuses on sustaining an existing job and broadening his or her career possibilities in the labour market. Career progression as a construct is concerned majorly with upward movement in one's area of specialization. Adeboye (2015) observed that lack of career progression is one of the reasons why employees decide to move to other jobs. Until recently, many young people in Nigeria aspired to work in the banking sector because of its relatively high take-home pay and the prestige attached to it. Since the economic recession that started in 2008 which disrupted operations in the Nigerian banking sector and led to the downsizing of staffs, career progression among bank employees has become very difficult and it appears to be taking a turn for the worse. In recent time, a lot of bank employees in Nigeria have lost their jobs.

It is plausible that work experience will moderate the relationship between career progression and work attitudes as it could contribute to the variation in work attitudes. Workers in senior positions in the bank would have longer work experience, have more at stake in the organization and are therefore more likely to show greater positive work attitudes than junior employees with less experience. New employees do not have the same favourable or unfavourable attitudes already observed among employees who have been in the organization for sometimes. They either tend to align their work attitudes with those of employees who have spent longer time in the organization or quit if they cannot reconcile their work attitudes with the attitudes they met on ground. Thus, the attitudes of new employees gradually come to resemble the attitudes of other employees with longer work experience. Work experience should therefore moderate the relationship between career progression and work attitudes among bank employees. But to what extent can this be proved scientifically, particularly among bank workers in Nigeria; and what is the exact contribution of career progression to employees' work attitude?

The following hypotheses tested at 0.05 level of significance were raised to determine these:

- There is no significant contribution of career progression to job satisfaction of bank employees in Ogun State, Nigeria.
- There is no significant contribution of career progression to organizational commitment of bank employees in Ogun State, Nigeria.
- There is no significant moderating effect of work experience in the contribution of career progression to job satisfaction of bank employees in Ogun State, Nigeria.
- There is no significant moderating effect of work experience in the contribution of career progression to organizational commitment of bank employees in Ogun State, Nigeria.

The paper is structured as follows: Section 2 presents a comprehensive review of relevant literature, following the introductory part in Section 1. The research methodology is discussed in Section 3, while Section 4 focuses

on the presentation and interpretation of the results. Section 5 discusses the implication(s) of the findings, while Section 6 concludes with some recommendations.

2. Literature Review

2.2 Work Attitudes

Work attitude refers to one's feeling toward, beliefs about and attachment to one's job. An attitude refers to our beliefs, dispositions, feelings or opinion about aspects of our environment. As human beings, our work attitude depends on how we feel about being there. Thus, making sense of how people behave is a direct function of understanding their work attitude. Arguably, job satisfaction and organizational commitment have the greatest potential to influence employees' work behaviour and by extension work attitude. According to Robbns (2003), attitudes are favourable or unfavourable evaluative statements concerning people, objects, or events. They are learned positive or negative dispositions toward an object, person or event and they reflect a person's response to the object, person or event.

2.2 Job satisfaction

Job satisfaction is a multidimensional concept which refers to an employee's general feelings about his/her job which could be positive or negative. An employee that is high on job satisfaction will manifest positive attitude towards his/her job as against his counterparts who is low on job satisfaction (Robins, 2003). It refers to a combination psychological, physiological and environmental job related issues that make a person truthfully satisfied or dissatisfied, as the case may be, with his/her job. However, there is no consensus on the definition of job satisfaction. For example, Ucar and Otken (2010) define job satisfaction simply as a worker's positive or negative predisposition toward his or her job. Miao (2011) describes job satisfaction as an employee's overall sense of well-being at work.

2.3 Organizational Commitment

Organizational commitment has been defined differently by scholars. Lyon (2006) defines it as the degree to which an employee identifies with an employer, wants to remain in the organization, and is willing to use extra effort to stay with that organization. Krishnaveni and Ramtumar (2008) define organizational commitment as a psychological state that characterizes an employee's relationship with an organization and that drives him or her to continue membership in the organization. It is the degree of an employee's identification with and involvement in a particular organization (Levy, 2006). Highly committed employees have high performance as compared to less committed employees. It is the degree of strength of the employee's identification with the goal and vision of the organization. Employees that are committed to the organization make extra efforts to ensure that the organization achieve its set goal and objective; such individuals desire organizational membership and protect jealously, organizational assets and share organizational goals and values. According to Meyer and Allen (1997), there are three dimensions of organizational commitment: Affective, continuance, and normative dimensions. Affective commitment refers to psychological attachment of employees to an organization; continuance commitment is prompted by the costs that will be incurred by an employee should he or she decides to leave the organization; normative commitment represents an employee's perceived obligation to remain with the organization.

2.4 Career Progression

Career progression can be conceptualized as advancing in one's career path. It is the reverse of career stagnation or retrogression. No employee wishes to be stagnant; rather everyone wants to move up the ladder in his or her job or career. When career progression opportunities are available in an organization, it makes employees more satisfied with, and committed to the organization, due principally to their perception that they are growing with the organization. The Cambridge Business English Dictionary describes career progression as the

process of making progress to better jobs. Investors in People (2018) define career progression simply as formal promotion at one's place of work which may necessitate increase in both responsibilities and salary.

Career progression can also be described as an employee's upward movement from one level to another within an organization until the employee gets to a position of advantage where he or she can be actively involved in policy formation and participates in decision making process.

2.5 Career Progression and Work Attitudes

Levi (2006) views growth opportunities as a group of factors that can affect job satisfaction. For example, an employee's perception of opportunities to grow and advance within the organization enhances job satisfaction and organizational commitment. Previous studies (e.gFanimehin and Popoola, 2013) reported a significant positive relationship between career progression and job satisfaction. Qingxiong, McElroy, Morrow, and Liu (2010) established that the four dimensions of career growth are positively associated with affective commitment, and that three of these dimensions have significant and positive relationship with continuance and normative commitment. There is an almost universal consensus among researchers that career progression increases job satisfaction and organizational commitment, and therefore contributes to the achievement of organizational objectives and goals.

3. Research Methodology

Here, the adopted methodology is briefly described, which entails the research design, the target population, selected sample, instrumentation, data collection methods and analysis.

The design adopted by the researchers for this study was *expost-facto* survey design.The population consisted of all employees of commercial banks in Ogun State, Nigeria. In this study that was conducted in May 2018, a sample of 150 employees was chosen through stratified random sampling technique. The population was divided into three strata, which comprises the three senatorial districts in Ogun State, namely;Ogun East, Ogun Central, and Ogun West. Five branches of five commercial banks were then chosen from each stratum through simple random sampling technique, and from each branch, 10 employees were chosen through convenience sampling technique. The participants consisted of 48.7% male (73) and 51.3% female (77).

3.1 Instrumentation

Demographic Data Inventory (DDI)

The Demographic Data Inventory (DDI) was developed by the researchers to collect data on demographic characteristics of the participants including work experience.

Career Progression Scale (CPS)

The Career Progression Scale (CPS) developed by Chase, Macaskill, and Pakerson (2005) to assess an employee's perception of progress in his or her current job and career was used for data collection. It consists of 13 items with responses ranging from 1 = strongly disagree to 5 = strongly agree. Examples of items on the scale are *I feel I have already achieved all I want to achieve in my career* and *I want to work in a higher-level position.*Fanimehin and Popoola (2013) reported a Cronbach's alpha of .83 for the CPS, showing that the items on the scale are internally consistent with one another. Factor analysis was also used to establish the dimensionality and construct validity of the instrument.

Job Satisfaction Sub-Scale of the Michigan Organizational Assessment Questionnaire (MOAQ-JSS)

The Job Satisfaction Sub-Scale of the Michigan Organizational Assessment Questionnaire (MOAQ-JSS) was developed by Camman, Fichman, Jenkins, and Klesh (1979). The Job Satisfaction Sub-Scale consists of three positively and negatively worded items on a 7-point Likert-type format with responses ranging from 1 = strongly disagree to 7 = strongly agree. Samples of items on the scale are '*In general, I don't like my job'* and '*In general, I like working here'.* According *to*Bowling (2008), the internal

consistency and test–retest reliabilities of the MOAQ-JSS yielded acceptable levels of reliability with Cronbach's alpha being .84 and a test-retest reliability coefficient being .50. The construct validity of the scale was affirmed by significant positive relationships with skill variety ($r = .28$, $p < .05$), task identity ($r = .28$, $p < .05$), task significance ($r = .17$, $p < .05$), autonomy ($r = .35$, $p < .05$), and feedback ($r = .46$, $p < .05$). On the other hand, role ambiguity ($r = -.42$, $p < .05$), role conflict ($r = -.32$, $p < .05$), organizational constraints significant and negative relationships with the MOAQ-JSS.

Organizational Commitment Scale

The Organizational Commitment Scale (OCS) developed by Meyer, Allen, and Smith (1993) was utilized by the study. The scale measure the three dimensions of organizational commitment - Affective, continuance, and normative commitment. It is a 17-item Likert-type instrument with 7 points with options ranging from 1 = strongly disagree to 7 = strongly agree. Sample items in the scale are: '*I enjoy discussing my organization with people outside it'* and '*Jumping from organization to organization does not seem at all unethical to me'. According to*Meyer *et al.* (1993), the Cronbach's alphas of .82, .74, and .83 were reported for affective commitment, continuance commitment, and normative commitment respectively. Other studies by Coetzee, Schreuder, and Tladidyane (2007), Ferreira (2009), and Lumley (2010) affirmed the reliability and validity of the OCS and its applicability to African countries.

3.2 Data Collection and Analytical Method

The instruments were administered on the participants personally by the researcher after meeting and obtaining permission from their respective branch managers. The subjects were briefed on how to fill the questionnaires and an appeal was made for frank and sincere responses, with assurance that information given would be treated as strictly confidential and used only for the purpose of this study. The instruments were then distributed and later collected and scored. A 100% return rate was achieved.Data collected were tested by means of linear regression analysis. Tests were carried out at the .05 significance level. All analyses were carried out with the aid of the IBM SPSS Version 22 software.

4. Result and Discussion

Findings from this study were arranged according to the hypotheses earlier stated:

Hypothesis One

Ho_1: There is no significant contribution of career progression to job satisfaction of bank employees in Ogun State, Nigeria.

Table 1: Coefficient of the Regression Analysis for the Contribution of Career Progression to Job Satisfaction

	B	Std. Error	Beta	T	Sig.
(Constant)	10.559	6.218		15.203	.000
Career Progression	.605	.381	.316	9.228	.000

Dependent Variable: Job Satisfaction
Predictors: (Constant), Career Progression

Table 1 revealed significant results ($t = 9.228$, $p < .05$) leading to the conclusion that there is a significant contribution of career progression to job satisfaction of bank employees in Ogun State, Nigeria. Job satisfaction can therefore be expressed as a function of career progression by the equation:
Job Satisfaction = (.605 x Career Progression) + 10.559.

Hypothesis Two

Ho_2: There is no significant contribution of career progression to organizational commitment of bank employees in Ogun State, Nigeria.

Table 2: Coefficient of the Regression Analysis for the Contribution of Career Progression to Organizational Commitment

	B	Std. Error	Beta	T	Sig.
(Constant)	7.225	10.604		9.854	.000
Career Progression	.916	.597	.229	7.008	.000

Dependent Variable: Organizational Commitment
Predictors: (Constant), Career Progression

Table 2 revealed significant results ($t = 7.008$, $p < .05$) leading to the conclusion that there is a significant contribution of career progression to organizational commitment of bank employees in Ogun State, Nigeria. Organizational commitment can therefore be expressed as a function of career progression by the equation: Organizational Commitment = (.916 x Career Progression) + 7.225.

Hypothesis Three

Ho3: There is no significant moderating effect of work experience in the contribution of career progression to job satisfaction of bank employees in Ogun State, Nigeria.

Table 3: Coefficients of the Regression Analysis for the Moderating Effect of Work Experience in the Contribution of Career Progression to Job Satisfaction of Bank Employees in Ogun State, Nigeria

Work Experience		**B**	**Beta**	**t**	**Sig.**
Less than 10 years	(Constant)	32.148		9.492	.000
	Career Progression	.276	.147	6.280	.000
	Model Summary	R = .249, R^2 = .062, Adj. R^2 = .054, F = 7.172, $p < .000$			
10 years & Above	(Constant)	24.375		9.004	.000
	Career Progression	.384	.228	10.603	.000
	Model Summary	R = .245, R^2 = .060 Adj. R^2 = .056 F = 9.839, $p < .000$			

Dependent Variable: Job Satisfaction

Table 3 revealed that, for employees with less than 10 years' work experience, there was a significant contribution of career progression to job satisfaction ($t = 6.280$, $p < .05$). The Table also showed that, for employees with 10 and more years' work experience, there was also a significant contribution of career progression to organizational commitment ($t = 10.603$, $p < .05$). Hence, there is no significant moderating effect of work experience in the contribution of career progression to job satisfaction of bank employees in Ogun State, Nigeria.

Hypothesis Four

Ho_4: There is no significant moderating effect of work experience in the contribution of career progression to organizational commitment of bank employees in Ogun State, Nigeria.

Table 4: Coefficients of the Regression Analysis for the Moderating Effect of Work Experience in the Contribution of Career Progression to Organizational Commitment of Bank Employees in Ogun State, Nigeria

Work Experience		**B**	**Beta**	**t**	**Sig.**
Less than 10 years	(Constant)	18.740		9.874	.000
	Career Progression	.305	.207	8.185	.000
	Model Summary	R = .226, R^2 = .051, Adj. R^2 = .048, F = 6.503, $p < .000$			
10 years & Above	(Constant)	20.447		11.395	.000
	Career Progression	.185	.	6.603	.000
	Model Summary	R = .205, R^2 = .042 Adj. R^2 = .041 F = 5.593, $p < .000$			

Dependent Variable: Organizational Commitment

Table 4 revealed that, for employees with less than 10 years' work experience, there was a significant contribution of career progression to organizational commitment ($t = 8.185$, $p < .05$). The Table also showed that, for employees with 10 and more years' work experience, there was also a significant contribution of career progression to organizational commitment ($t = 6.603$, $p < .05$). Hence, there is no significant moderating effect of work experience in the contribution of career progression to organizational commitment of bank employees in Ogun State, Nigeria.

5. Discussion of findings

According to the main objective of this study which is to determine how **w**ork-experience could moderate the relationship between career progression and work attitudes among bank employees. The finding revealed that there was a significant contribution of career progression to job satisfaction of bank employees in Ogun State, Nigeria. The null hypothesis of no significant contribution of career progression is hereby rejected. Thus, Job satisfaction can therefore be expressed as a function of career progression.

In the same vein, there is a significant contribution of career progression to organizational commitment of bank employees. Organizational commitment can therefore be expressed as a function of career progression. This finding is in line with the submissions of other researchers. For instance, Qingxiong, McElroy, Morrow, and Liu (2010) stated that the four dimensions of career growth, which is closely related to career progression, are positively associated with affective commitment, and that three of these dimensions were significantly and positively related to continuance and normative commitment.

However, the null hypothesis of no significant moderating effect of work experience in the contribution of career progression to job satisfaction of bank employees in Ogun State, Nigeria was considered to be true, since career progression contributed significantly to both job satisfaction and organizational commitment of bank employees with less than 10years and above respectively. Hence, regardless of employees' work experience, career progression exerts positive influence on their work attitude.

6. Conclusion

Previous studies have failed to examine the moderating role of work experience in job progression and work attitudes (job satisfaction and organizational commitment) among bank workers in Ogun State, Nigeria. An attempt was therefore made to investigate this in the current study using a sample of bank employees in Ogun State, Nigeria. Results revealed significant contribution of career progression to job satisfaction and organizational commitment. This indicates that career progression opportunities within an organization increase employees' job satisfaction and organizational commitment. Managers should therefore ensure that career progression opportunities are made available for employees in the organization in order to foster positive work attitudes in them. This will improve their motivation and overall effectiveness, thus enhancing organizational performance and goal achievement.

The finding that work experience had no significant moderating role in the influence of career progression on job satisfaction and organizational commitment may be an indicator of the influence of career progression being so strong as to overshadow and render insignificant the influence of length of time spent in the organization.

However, the limitation of this study is that the sample size was rather too small for the parametric statistics used. This imposes a limit on the generalizability of the findings. Thus, future researchers should use an enlarged sample size in order to improve the external validity of their studies. Furthermore, the administration of the questionnaires on selected bank employees was very challenging because of their extremely busy and stressful schedules. Future researchers in this area of study should make use of other methods of data collection other than the physical administration of questionnaires to

bank employees calculated to ease the data collection process and reduce attrition rate.

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Athlete Satisfaction and Administrative Effectiveness of Nigerian Universities in Sports Organization

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Abstract. Study is on the relationship between student athlete satisfaction and sports organization effectiveness in Nigeria universities, sports in the universities is essentially for the students and by the students. This means that, the student is the prime beneficiary and also the producer of sports as entertainment in the university. But each time the issue of effectiveness in university sports organization is addressed, consideration is only centered on the programmes, facilities, leadership, coaches and coaching etc. Nothing is mentioned about the student athlete experiences. This deliberate ignorance of the student-athlete's experience leads to the need for this study, to examine the student-athlete satisfaction. To do this, the research design employed for the study was the ex-post-factor research design, which is based on information in existence and cannot be manipulated. The researcher utilize questionnaire as the tool for obtaining the data for the study. The questionnaire constitute of four parts A, B, and C put together as one and was administered to students' athletes from fourteen (14) universities randomly selected from seven (7) stratified Nigerian Universities Games Association (NUGA) zones. Five most popular sports (Football, basketball, athletic, racket game and combat sport) were used, and ten (10) athletes from the above mentioned most popular sports = 10x5 = 50 athletes from each university, = 14x50 = 700 the total number of respondents. The data collected were statistically analyzed, using descriptive, multiple and zero order correlation. The major findings Student-athlete satisfaction is highly related to sports organizational effectiveness. Both facets of outcome and processes affects the student athlete satisfaction in the sports organization. The major findings are Students-athlete satisfactions are highly related to sports organizational effectiveness, both facets of outcome and process affects the student satisfaction in the sports organization, individual satisfaction in sports organizations of Nigerian universities and its needs for continued assessment are inseparable in Nigerian university, coaches and sports administrators needed cannot produce the entertainment from sports organizations. Students-athlete satisfactions and its needs for continued assessment are inseparable in Nigerian university sorts organization.

Keywords: Athletic satisfaction, sport administration achieving effectiveness sport organization.

1. Introduction

One of the purposes of administration in sports organizations is to ensure efficiency and effectiveness. Effectiveness determine the extend an organization has achieved its stated goals and objectives. And efficiency determines the means or cost of reaching such stated goals and objective. Today, effectiveness, efficiency and accountability are emerging as one most important factors in the success of any organization which include sports organizations; as it considers the effectiveness and efficiency and utilization of scarce and dwindle resources,

and the competitions for them become more and more intensed (Mawson and Bowler, 1989; Weese, 1997). Therefore, this paper wishes to consider athlete's satisfaction in sports administration as a means of achieving effectiveness, efficiency and accountability in sports organization. Always, when the evaluation of sports administration is considered for effectiveness and efficiency, the focus has always been on either the administrative, machineries or the resources used in the administration e.g leadership, facilities and equipment, etc, (Reimer, 1997). Factors like managerial polices, practices or leadership employed within the organization and other key characteristics of members of organization (Arnold and Feldman, 1986) have also been over flogged. Furthermore, researchers in management science, in addressing the issue of the many factors that determine sports organizational effectiveness, discussed mostly the issues of multiple constituencies (Reamer, 1997). The critical question can be asked, which of these factors should get the most considerations, whenever sports organizational effectiveness is assessed (Connolly et al, 1980; Keeley, 1984, Zammuato, 1984). It is very obvious that a critical group, the athlete, have been left out. Management experts are of the view that the different perspectives can be subsume under the notion of prime beneficiary as suggested by Blau and Scott (1960) and Challadurai (1987). In other words, although several groups can benefit from sports organization, one of these groups can be so identified as the prime beneficiary. This prime beneficiary provides the rational for the very existence of the organization. One of the significance aspects of sports management in sports organizations is to produce entertainment, through sports contests, which includes professionalism in sports (Venkateswarly, 1996, 1998). Sports have become very important aspects of human life, as many more people view attend and participate in sports. Sports have also become a very big industry, which involve huge investment. The athlete is actually a prime beneficiary and a prime producer of the entertainment without the coach and others in sports, but the coach and others cannot produce the entertainment without the athlete (Branch, 1990, Sydner, 1990). Another important and compelling need to consider athlete satisfaction, in determining sports organization administration effectiveness is the fact that athlete satisfaction is the true measure of any athletic programme due to several reasons. First, measures of athletic performance are either deficient or contaminated by factors like luck and mistakes of the referees (Courneya and Challadurai, 1991). Secondly, athletic performance cannot be solely judged by measures of win or losses as athletic competition are zero-sum games, because, for every competition (game) there must be a loser for every winner. Thirdly, the records of wins and losses are related only to the periods of actual competitions. Whereas the total athletic experience consist of both training and competition periods that are much longer than competition periods. The purpose of this investigation is to further ascertain the relationship between athlete satisfaction and sports organizational administration effectiveness. Also, considering the facts that sports organization today have become a very big industry and a crowd puller there is need for constant evaluation and revaluation of sports organizational effectiveness to make sports a worthwhile venture. On the basis of available research evidences and the purpose of these investigation, it can be assumed that; sports organizations programmes are organized primarily for reasons that align with the overall mission of community as societal development, or the university curriculum which includes enrichment of the human quality of life and the preparation of people for the future life. Also, sports programmes are encouraged because of human potentials of developing recreational skills and interest to continue to be involve in recreational sports for fitness and productivity.

2. Hypotheses

The athlete satisfaction was determined by outcomes and processes, and by both individual and team considerations. Sports organizational administration effectiveness can be influenced by athlete satisfaction.

Main Hhypothesis: There is no significant relationship between athlete satisfaction and administrative effectiveness in sport organisation of Nigerian universities

Operational Hypotheses

- There is no significant relationship between individual outcomes and organizational effectiveness in Nigeria Universities.
- There is no significant relationship between team outcomes and sport administration in Nigeria Universities.
- There is no significant relationship between individual processes and organizational effectiveness in Nigeria University.
- There is no significant relationship between team processes and organizational effectiveness in sports administration.

3. Theoretical Framework and Review of Literatures

As earlier mentioned, efficiency effectiveness and accountability are emerging as the most important consideration in determining the effectiveness in any organization including sports organization, especially in a scarce and quest competition for resources becomes more and more intensed. Theories by professional experts like Deming Juran and Cosby serves as a basis for the model of Total Quality management (TQM), which emphasizes continues improvement and increase customer's satisfaction, which have a compelling relevance to the field of sports management (Mawson, and Bowler, 1989; Weese, 1997). Organizations are now intensifying their focus on quality and effectiveness to adapt and be flexible to satisfying their customers (Avolio, 1994; Cameron, 1994). However, such focus has been embraced to a much lesser degree in administration, especially in sports establishment, (Mathews, 1987). Athletes have earlier been regarded as prime beneficiary meaning that they are also the consumer of sports products and they are equally regarded as the prime producers of sports products. As consumer in sports management, they are also the consumer of sports product. Therefore, sports management should aim at athlete satisfaction as emphasized by the model of Total Quality Management (TQM), So as to ensure effectiveness in sports administration.

4. Methodology

The design used for the study was the 'ex-post-facto'. This is so because the information required for both variables, dependent and independent variables, exist together with influence over the other, i.e, the instrument developed to measure athlete satisfaction and organizational effectiveness were both administered on the athlete, (the independent variable).The population used for this study, consist of athletes from different athletic groups representing their respective university sports organization (university athletes).The choice for this population was for the complex in deriving athlete satisfaction from sports organization. For the purpose of this study, stratified random sampling technique was used. In this technique, Nigerian Universities are divided into seven (strata) sporting zones. From each of these zones, two (2) universities were randomly selected. From each of the universities, ten (10) athletes from each of the following athletic group were randomly selected:

4.1 Track and field (athletics),Basketball, Combat sports and Racket games

The above sports are purposefully selected because almost all the universities in Nigeria (sports organizations), compete in these sports. Thus, a total of seven hundred (700) athletes from the above athletic groups from Nigerian Universities Games Association (NUGA) groups were selected to serve as respondents in this study. (i.e 7x2 =14, 14x10 = 140, 140x5 = 700athelets) As the purpose of the study is to find the relation of athlete satisfaction to sports organizational administration effectiveness; two different types of instruments (the questionnaire) was used, these includes:

- Facts of athlete satisfaction questionnaire to measure athlete

satisfaction (by Challadurai and Reimer, 1997).
- Target population satisfaction index (TPS II), to measure organizational effectiveness (by Weese, 1997).

4.2 Scoring of Responses

The likert scale of measurement method was used in the questionnaire, which allows the following scoring system for the responses of the subjects;
- Section 'A' demographic information only.
- Section 'B' and 'C' was on athlete satisfaction and organizational effectiveness

Descriptive statistics was used for qualitative information about different variables included in this study.
Multiple and zero order correlations between different aspects of athletes satisfaction and organizational effectiveness.

5. Results

In order to test sub-hypothesis 1-4, as earlier stated, the means, standard deviations of individual and team outcomes and individual and team processes and organizational effectiveness were computed, the results are presented in tables and analyzed according to the data collected, thus:

Table 4.2: Means and Standard Deviations of Responses to Statement on Individual and Team Outcomes, Individual and Team Process of Athlete Satisfaction and Organizational Effectiveness

S/NO	VARIABLES	NO OF STATEMENTS	MEAN	SD
1	INDIVIDUAL OUTCOMES	9	3.71	1.10
2	TEAM OUTCOMES	6	3.59	0.97
3	INDIVIDUAL PROCESSES	10	3.49	1.22
4	TEAM PROCESSES	14	3.23	1.20
5	ORGANIZATIONAL EFFECTIVENESS	15	3.08	1.08

As the responses were recorded on a 5 points scale, any variable that obtained the means of 3.5 and above was considered satisfactory or positive, examination of table 4.2 and it shows that individual outcomes and team outcomes had the mean score of more than 3.5, individual processes had a means score of about 3.5. Therefore, the responses to this outcomes and processes were considered positive and satisfactory. However, team processes and organizational effectiveness had a mean score that was less than 3.5 it was considered not positive and therefore not satisfactory. However, as the main purpose was to find out whether the individual outcomes and processes were related to organizational effectiveness, the coefficient of correlation between these variables and organizational effectiveness were computed, the result which are shown In table: 4.3

Table 4.3: Correlation Coefficients of Individual and Team Outcomes, Individual and Team Processes with Organization Effectiveness

S/NO	VARIABLES	NO OF STATEMENTS	MEAN	SD
1	INDIVIDUAL OUTCOMES ORGANIZATIONAL EFFECTIVENESS	3.71	1.10	5671
	TEAM OUTCOMES ORGANIZATIONAL EFFECTIVENESS	3.23	1.08	
2	INIDVIDUAL PROCESSES ORGANIZATIONAL EFFECTIVENESS	3.59	0.97	4999
	TEAM PROCESS ORGANIZATIONAL EFFECTIVES S	3.23	1.08	

$R(688) = 0.08 < 0.5$

Table: 4.3. Show significant correlation of individual and team outcomes as well as individual and team processes with organizational effectiveness. Individual outcomes explains 32%, team outcomes 25%, individual processes 39%, and team processes 44% of the variance in organizational effectiveness. Thus, individual and team processes contributed more to the variance than individual and team outcomes of the

organizational effectiveness. Taking these four (4) findings together they fail to support the major hypothesis 1, as they showed significant correlation between athlete satisfaction and organizational effectiveness in Nigerian Universities Sports Organizations as further revealed in table 4.4

Table 4.4: Correlation between Athlete Satisfaction and Organizational Effectiveness.

S/NO	VARIABLES	NO OF STATEMENTS	MEAN	SD
1	ATHLETE SATISFACTION	0.64	0.20	4451
2	ORGANIZATIONAL EFFECTIVENESS	3.08	1.08	

R(688) = 08 <0.5

6. Discussion

This study was concern primarily with the influence of the facets of athlete's satisfaction on organizational effectiveness in Nigerian universities.

Athlete Satisfactions and Organizational Effectiveness: The satisfaction of athlete in this study had two components outcomes and processes. Each one had individual, team and social components. The result of this study showed significant positive correlation of individual outcome (r = .5671 < .05), team outcomes (r = .4999 < .05), individual processes (r=.6243<. 05) and team processes (r=6649<.05) with organizational effectiveness.

Team outcomes effectiveness: The team outcomes athlete satisfaction included team performance, team goal attainment, team performance, improvement, team maturity and group integration. Team performances is perhaps the most desired outcome as athletes spend an inordinate amount of time in training for success in very short period of competitions of restricted duration (Chelladurai and Riemer, 1997). This is very much similar to group achievement in organizational literatures (Dawis and lofquist, 1984; Gidron, 1983). The Most obvious measures of performance in sport is winning, as it reflects excellence. Similarly, team goal attainment is a legitimate performance indicator that constitutes one facet of athlete satisfaction (Locke and Latham, 1990). On the other hand, team maturity refers to health, fitness, ability, and mastery of skills and tactics of the sport. Athletes derive satisfaction when the team has a mastery of aspects. Group integration refers to cohesiveness of the team in achieving the goals of the team (Widmeyea et al 1985).Thus the achievement of these different facets contributes to athlete satisfaction, which in turn reflects organizational effectiveness, as the athlete is the focus of any organization.

Team Social Outcomes Effectiveness: In this, team social outcomes of athlete's satisfaction explained the degree to which every member of the group gets along and provide social support to each other. The concepts have been considered central to several frame works in-group dynamics by several researchers (Widmeyer et al, 1985; Herzberg, 1969; Mikailachli,1969). The significant correlation of team outcomes with organizational effectiveness is thus explained by the importance of social outcomes as team outcomes.

6.1 Individual Outcomes

6.1.1 Individual Outcomes and Organization Effectiveness

In this study individual outcome of athletes' satisfactions are quite similar to the team outcomes stated above with slight differences and they contribute 32% to organizational effectiveness. They include; personal performance, personal goal attainment, personal performance improvement, personal growth, personal task role, personal immersion. Personal performance, as earlier stated, is perhaps the most desired in athlete training and competitions (Chelladurai, 1987). The obvious measure of performance remains winning. While it might be easy to measure individual performance in winning, it might present some difficulties to measure personal performance in a team situation, which are the contributions of group members. The team's performance might be disappointing, but some members of the team

might be satisfied with any other aspect. The satisfaction with individual performance in a team sport is as relevant in individual sports. This facet is similar to individual task achievement in organizational literatures (Hackman and Oldman, 1980). Similarly, improvement in personal performance is an important facet of athlete satisfaction, which indicates the pursuit of excellence. Consistent improvement in personal performance is a clear-cut indication of athlete satisfaction, which thus contributes to organizational effectiveness. Personal growth involving increase understanding of the strategies and the tactics of the sport and developing psychological and social skills for success, contributes to the satisfaction of the athlete and thus, to the organizational effectiveness. Among the individual outcomes that contribute to the athlete satisfaction, belongingness, friendship and social support are important facets. The significance of belonging to an athletic team result from the prestige, status and the benefits associated with the team. Moreover, as athletes forego all the social interaction in pursuit to athletic excellence. Belonging to athletic team appears to be the only means of fore filling the social need of an individual (Chelladurai, 1979). Similarly, friendship develops affinity of an individual with team and its derived from the social role assigned to him in the team is an important factor in the satisfaction of athlete. This satisfaction derived through belongingness, friendship and social role contributes to the total satisfaction of the athlete, which in turn reflects the efficiency, and effectiveness of the sport organizations.

6.2 Process

6.2.1 Team Process and Organization Effectiveness:

Team processes in this study include, task processes which are designed to enhance the effectiveness of a team, and they include; strategy, selection, mobilization, deployment, practice, competition tactics, equitable treatment, ethics, team contribution, facilities/equipment, budget, ancillary support and community support. The process may be significant sources of satisfaction irrespective of the outcomes (Courneya and Chelladurai, 1991). The significant correlation between athlete satisfaction and organizational effectiveness in this study is partly attributable to the satisfaction derived by the athlete from these different aspects of task process (Kindred, 1992; Maltensen, 1991, 1993).

6.2.2 Individual Oriented Task Process and Organization Effectiveness

Although, most of the task process aimed at the team as a whole, may affect individual, athlete, the individual oriented processes reflect what happens to athletes as individual because athletes react to what the coach does both to the team as a collective and to them as individual athletes. Among these individual processes are ability utilization, which is how the coach uses the ability of the athletes (Davis and Lofquist, 1984). Training/instruction given by the coach (Chelladurai and Saleh,1990); positive feedback, personal inputs, team contribution reorganization, financial support, family support, social support and loyalty support. All these factors contribute to the satisfaction of the athletes. If these needs are not fulfillment of these needs to contribute to the satisfaction of the athlete, which partly explains the Correlation between athlete satisfaction and organizational effectiveness.

6.2.3 Organizational Effectiveness and satisfaction of the primary beneficiaries

The primary beneficiaries in universities sports programmes are the student's athletes. Accountability and effectiveness of university sports programmes should reflect the satisfaction of the primary beneficiaries. This is based on the fact that in Total Quality Management (TQM), the Emphasis is on consumer satisfaction (Mawson, 1993; Weese, 1997). In this study, student athletes were used as the respondent for both athlete satisfaction and leadership profiles of sport administrators. Although, it is very difficult to empirically assess organizational effectiveness (Cameron, 1978; Ostriff and Smith 1983,) organizational effectiveness was successfully assessed in this study by following

a multiple constituency approach as suggested by Chelladurai, (1987) and Weese, (1997), in which the needs, interest and aspirations of student's athletes were considered. However, it will be interesting to find out if the satisfaction of other constituencies also affects organizational Universities sport.

7. Conclusion

From the finding of this study and in view of its limitations, the followings conclusions are made:

- Athlete's satisfaction is highly related to sports organizational effectiveness.
- Both the outcomes and processes affects athlete's satisfaction in the organization.
- Individual satisfaction leads to team satisfaction in sports organizations of Nigerian, universities.
- Coaches and sports administrators, though needed, cannot produce the entertainments from sports organizations.
- Athlete's satisfaction and its continued assessment are inseparable in university sports organization.
- The style of leadership may not really be an issue to bother rather the outcome and processes in the sports organization should be the main concern.

8. Recommendations

On the basis of the finding of this study the following recommendations are made for implementation and further research. University sport organization in Nigeria, has been setting pace and others follow in sports development. Therefore, this study suggests that the recommendations, made in the study should be implemented by those affected in the study.

Since coach's and sport administrators cannot affect organizational effectiveness on their own, special attention should now be given to the athlete's satisfactions in the consideration of a sports organizational effectiveness in Nigeria universities sport.

Considering the saying "the end justifies the means" sports managers should be very mindful of both the outcomes as well as the processes of athlete satisfaction in sport organizational effectiveness.

Scholars and managers should consider using this study finding's to assist them in their endeavors.

In recruiting sports managers especially by universities sports, consideration should be given to skilled managers, with the abilities of satisfying athletes needs wants (interest and expectations).

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Self-Efficacy, Collectivism and Social Loafing of University Workers in Southwest Nigeria: Implications for Staff-Students' Social Interactions

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Abstract. Social loafing, a group behaviour, has been identified as the bane of productivity in corporate organisations. This has been attributed partly to employees' psychological factors (self-efficacy and collectivism) amongst others. This study adopted the descriptive design and three federal universities in the south-west were purposively selected. Five hundred and sixty-five non-academic staff in the three distance learning centres/institutes participated in the study. Collectivism (r = 0.40) and self-efficacy (r = 0.30) had positive correlations with social loafing. Self-efficacy (β = -.17, t = 3.07) and collectivism (β = .30, t = 5.53) made contribution to the reduction of social loafing among workers. Workers should extend pleasant personalities to academic staff of the universities, and to their students because of their maturity and the nature of the programme.

Keywords: Self-Efficacy, Collectivism, Social Loafing.

1. Introduction

Social loafing has been attributed to many causes. These include factors as equitable contribution, that is, that team members believe that others are not putting forth as much effort as themselves. Since they feel that the others in the group are slacking, they lessen their efforts too (Kouzes & Posner, 2002). This leads to a downward cycle that ends at the point where only the minimum amount of work is performed. Another cause is sub-maximal goal setting. Group members may perceive that with a well-defined goal and with several people working towards it they can work less for it. The task then becomes optimizing rather than maximizing.

Loafing begins or is strengthened in the absence of an individual evaluation structure imposed by the environment (Plaks & Higgins, 2000). This occurs because working in the group environment results in less self-awareness. Unequal distribution of compensation in the workplace in monetary forms, and promotions and in academics in the form of grades or positive feedback can cause social loafing. Goddard & Skrla (2006) assert that if an individual believes compensation has not been allotted equally amongst group members, he will withdraw his individual efforts. Social loafing can also result from a non-cohesive group. A group functions effectively when members have bonded and created high-quality relationships. If the group is not cohesive members are more prone to social loafing since they are not concerned about letting down their teammates (Goddard, 2003).

Social loafing has effects on both groups and individuals. As found in the Ringlemann's

theory, output decreases with increased group membership, due to social loafing. This effect is demonstrated in another study by Latane, *et al*. (1979). In this experiment, subjects were asked to yell or clap as loudly as possible. As in Ringlemann's study, the overall loudness increased while individual output decreased. In this study, there was no block effect (indirectly tiredness or lack of practice). As a result of loafing, average output for each individual decreases. The decrease has been due to the perception that others in the group are not putting forth as much effort as the individual.

Social loafing also has an impact on the individuals that comprise the group. One potential side effect that individuals may experience is the lack of satisfaction that a member of the group might experience, thereby becoming disappointed or depressed at the end of project. When a member of a group becomes a social loafer, the member reduces any opportunity he might have had to grow in his ability and knowledge (Knobloch & Whittington, 2002). The ability of an individual to participate in social loafing increases as the group increases in number. However, if these groups remain small the individual ill not have the opportunity to become invisible to the group and their lack of input will be readily evidence. The lack of indentifiability in a group is a psychological production that has been documented in several studies (Kristof-Brown & Stevens, 2001).

Social loafing can also negatively impact individuals in the group who perform the bulk of the work. For example, school teams are usually made up of children of varying capacities. Without individual accountability, often only one or a few group members will do most of the work to make up for what the other students lack. In these instances, group work can be detrimental to the student(s) who feel resentment and frustration from carrying the weight of the work. In situations where members of the group are of differing abilities, social loafing negatively affects group members who carry the weight of the group.

The Nigeria societies cannot be said to be totally individualistic or collectivist. This is because the individualistic perspectives of the Western societies have not been fully integrated into the cultures and institutions of the erstwhile colonized societies. To a large extent, most of Nigeria's social institutions have been fashioned alongside those of the Western societies. In effect, incidences of social loafing as are found in the Western cultures might have found their footings among Nigerian societies. But just as people in collectivist societies sometimes show less or no social loafing, will there not be situations in which social loafing decreases or even disappears in Western contexts and, by implication, in Nigerian contexts.

1.1 Research Questions

- What is the composite effect of self-efficacy and collectivism on social loafing among workers of Distance Learning Centres in selected Nigerian Universities?
- What is the relative effect of self-efficacy and collectivism on social loafing among workers of Distance Learning Centres in some selected Nigerian Universities?

1.2 Hypotheses

Ho1.There is no significant relationship between self-efficacy and social loafing among workers of Distance Learning Programmes in Universities in Southwest Nigeria.
Ho2.There is no significant relationship between collectivism and social loafing among workers of Distance Learning Programmes in Universities in Southwest Nigeria.

2. Social Loafing and collective efficacy of Distance Learning Centre Workers

Team members may believe that others are not putting forth as much effort as themselves. Since they feel that others are slacking, they lessen their efforts too. This causes a downward cycle that ends at the point where only the minimum amount of work is performed (Tschannen-Moran & Hoy, 2000). Team members may perceive that with a well-defined goal, which is usual with a good organization, and with several people

working towards it, they can work less for it. The task then becomes optimizing rather than maximizing. This situation has been referred to as submaximal goal setting (Cox & Brobrowski, 2000).

Lessened contingency between input and outcome can also lead to social loafing. Where team members feel they can hide in the crowd and avoid consequences of not contributing social loafing may occur. Or, a tea member may feel lost in the crowd and unable to gain free cognition for his contributions. Where such people are driven by their uniqueness and individuality but lose such individuality and the recognition that comes with their contributions in a group setting, such members may lose the motivation to offer their full ability since it will not be acknowledged (Kozlowski & Klein, 2000).

Moreover, large group sizes can cause individuals to feel lost in the crowd. Davies and Holah (2007) have noted that with so many individuals contributing, some may feel that their efforts are not needed or will not be recognized. Group size has generally been seen to affect the relative performance of groups and individuals (Murphy, Wayne, Liden & Erdogan, 2003). Lack of evaluation is another cause of social loafing. Loafing begins or is strengthened in the absence of an individual evaluation structure imposed by the environment. Goddard and Goddard (2001) believe that this occurs because working in the group environment results in less self-awareness. For example, the efforts of most members of Distance Learning Centres are not usually assessed. Rather, people within and outside the organization use to pass a holistic assessment on the management. Unequal distribution of compensation can also lead to loafing. In the workplace, compensation comes in monetary forms and promotions, and in the Distance Learning Centres it is usually in form of praise or positive feedback. Goddard and Skrla (2006) assert that if an individual believes compensation has not been allotted equally amongst group members, he will withdraw his individual efforts.

Group cohesion also affects loafing. A group, according to Carron, Burke and Prapavessis (2004), functions effectively when members have bonded and created high-quality relationships. If the group is not cohesive, members are more prone to social loafing since they are not concerned about letting down their teammates. In most cases, the job of those in the Distance Learning Centres involves group cohesion such as admission exercise for the students. It is the sole aim of the organization to achieve the desired goal collectively. Self-beliefs or self-concepts can equally lead to social loafing. People's collective effort depends in the words of Goddard (2001), on the extent to which they distinguish themselves as better than others. As claimed by this author, this again suggests that a concern for self-validation or self-enhancement is a significant component of social loafing. Thus, the degree to which people are motivated to self-validate, for example, to see themselves as unique as and better than others, makes a difference in collective work contexts.

Social loafing is more likely to occur in societies with a focus on the individual rather than the collective group. A collectivistic orientation places group goals and collective action ahead of self-interest. People in this orientation view their individual actions as an important contribution to the group's well-being. They also gain satisfaction and feelings of accomplishment from group outcomes. Further, collectivists anticipate that other group members will contribute to the groups' performance and so they choose to do the same in return (Goddard & Skrla, 2006).

Collectivism is any philosophic, political, religious, economic, or social outlook that emphasizes the interdependence of every human being in a society or civilization. Collectivism is a basic cultural element that exists as the reverse of individualism in human nature (in the same way high context culture exists as the reverse of low context culture). Collectivist orientations stress the importance of cohesion within social groups and in some cases, the priority of group goals over individual goals. Collectivists often focus on community, society, nation or country.

It has been used as an element in many different and diverse types of government and political, economic and educational philosophies throughout history and most human societies in practice contain elements of both individualism and collectivism. Some examples of collectivist cultures include India and Japan. (Davies & Holah, 2007)

Collectivism as a cultural syndrome and an analytical dimension that captures the relative importance people accord to personal interests and to shared pursuits was investigated for its relations with various organizational parameters. As defined by Goddard (2002), individualism is the condition in which personal interests are accorded greater importance than are the needs of groups. Individualists look after themselves and tend to ignore group interests if they conflict with personal desires. The opposite of individualism, collectivism, occurs when the demands and interests of groups take precedence over the desires and needs of individuals.

3. Social Loafing and collectivism of Distance Learning Centre Workers

People's collective effort has been found to depend on the extent to which they distinguish themselves as better than others (Black, 2002). The idea that people's tendency to self-validate plays a role in social loafing has been suggested in previous research. This role however has never been examined in the perspective of a dispositional factor.

Dyer (2006) for example, have found that people are less likely to loaf on collective tasks (even though individual outcomes cannot be evaluated) if they believe the performance of their group is being compared with the performance of other groups. According to these authors, this suggests that even members of short-lived co-acting groups are concerned by how one's group stacks up against other groups. This provides support for Deal and Peterson (2000) notion that people can use group evaluations as a means of obtaining self-validation. Similarly, Kristof-Brown and Stevens (2001) have shown that when participants expect their coworkers to be unreliable, or unwilling, or unable to perform well on the task, they may actually increase their effort to attain a respectable group product if that will result in a positive evaluation of themselves (a finding called 'social compensation effects'). As claimed by these authors, this again suggests that a concern for self-validation or self-enhancement is a significant component of social loafing. Complementary to, rather than competing with these previous works, it is suggested by Kozlowski and Klein (2000), that the degree to which people are motivated to self-validate for example, to see themselves as unique and better than others, makes a difference in collective work context.

There are occasions in the life of individuals where they will need to work as members of a group or a team. In places of work, colleagues are often required to work together on various projects, and group projects and cooperation are highly valued in such setting. Today, more and more scholars and educationalists are advocating that emphasis should shift from individual efforts to group achievements. Moreover, many educational institutions now focus on group projects and make use if groups in their administration. One of such educational systems is the Distance Learning which, today, has centres and programmes in many universities in Nigeria.

Studies of groups and group size have centred around two concerns, one practical and one theoretical. De Vita (2001) observes that the practical concern has been to determine the efficiency, productivity, stability or satisfaction that could be found in the group, for a given type of task. The theoretical concern has been to determine what kinds of variables differentiate the smaller group from the larger in terms of the nature of interaction, the structure of relationships, and the types of stress that may arise. Effectiveness was one of the earliest questions investigated by small-group research workers. Indeed, what is often claimed to have been the first controlled experiment in social psychology, that of Triplett in 1898 (Taggar & Seijts, 2003), might be regarded as an example of such work.

4. Theoretical Framework

4.1 Bandura Self-efficacy Theory

This theory provides basis for self-efficacy as a psychosocial factor of social loafing. The self-efficacy as Self-Efficacy is defined as a person's belief about their ability to organize and execute courses of action necessary to achieve a goal. In other words, persons with strong efficacy beliefs are more confident in their capacity to execute a behavior. Beliefs about self-efficacy have a significant impact on our goals and accomplishments by influencing personal choice, motivation, and our patterns and emotional reactions. For example, we tend to avoid threatening situations that we believe exceed our coping skills. Perceived self-efficacy also affects how successfully goals are accomplished by influencing the level of effort and persistence a person will demonstrate in the face of obstacles. That is, the stronger the perceived self-efficacy, the more active our efforts. Higher self-efficacy is also associated with more persistence, a trait that allows us to gain corrective experiences that reinforce our sense of self-efficacy.

Because of its effect on personal choice, motivation, effort, and persistence, self-efficacy has severe implications for health behaviors, such as condom use, nonsmoking, among others. For example, high self-efficacy influences whether or not a person commits to condom use in the face of social obstacles. Using evidence-based interventions, we can influence self-efficacy through several channels:

i) Performance accomplishments are one's personal mastery experiences, defined as past successes or failures. These experiences form expectations that are generalized to other situations that may be similar or substantially different from the original experience. For example, strong efficacy expectations are developed through repeated success of a behavior, and reduced efficacy expectations can result from failures. We can increase personal mastery for a behavior through participant modeling, performance exposure, self-instructed performances, and performance desensitization, the process through which aversive behavior is paired with a pleasant or relaxing experience.

ii) Vicarious experience, which is observing others perform threatening activities without adverse consequences, can also enhance personal self-efficacy by demonstrating that the activity is "do-able" with a little effort and persistence. Vicarious experience can be enhanced through live modeling (observing others perform an activity), or symbolic modeling.

iii) Verbal persuasion. People are led to believe they can successfully accomplish a task or behavior through the use of suggestion, exhortation, or self-instruction. However, because verbal persuasion is not grounded in personal experience, it is a weaker inducer of efficacy and may be extinguished by histories of past failures.

iv) Emotional arousal. We can enhance perceived self-efficacy by diminishing emotional arousals such as fear, stress, and physical agitation since they are associated with decreased performance, reduced success, and other avoidance behaviors. Emotional arousal can be mitigated with repeated symbolic exposure that allows people to practice dealing with stress, relaxation techniques, and symbolic desensitization.

5. Methodology

This study employs *ex-post facto* research design. Purposive Sampling technique was used to select Distance Learning Programmes in Southwest Nigeria that were involved in this study. The criteria used for the selection is that the Programme must have been accredited by the National University Commission (NUC). All the Programmes accredited in South West were involved and 500 staff of these programmes were sampled.

S/N	Name of DLC Programme	State of Location	Number of ODL Staff	Number of questionnaire administered	Number of questionnaire retrieved
1	DLC University of Ibadan, Ibadan (U.I.)	Oyo	130	130	110
2.	DLI University of Lagos, Akoka (UNILAG)	Lagos	67	67	61
3.	DLC Obafemi Awolowo University Ile-Ife (OAU)	Osun	68	68	60
4.	National Open University (NOUN) Abeokuta Programme	Ogun	100	100	90
5.	National Open University (NOUN) Akure Programme	Ondo	100	100	89
6.	National Open University (NOUN) Ado-Ekiti Programme	Ekiti	100	100	90
TOTAL			**565**	**565**	**500**

The instruments used were validated DLC Workers' Collective Self-efficacy Social Loafing Scale DWCSSLS, r = 0.93) and DLC Workers' Collectivism Social Loafing Scale (DWCSLS, r = 0.74). Multiple regression analysis was used to answer the research questions, while Pearson Product Moment Correlation statistics embedded in multiple regressions was employed to test hypotheses at the 0.05 level of significance.

6. Results

Table 1: Mean and standard deviation of each of each of the variable of the study.

Variables	Mean	Standard Deviation	N
Social Loafing	27.442	4.104	500
Self-efficacy	31.178	5.626	500
Collectivism	60.474	10.310	500

Table 1 shows the descriptive stars tics of the respondent responses on each of the variables in the study. Collectivism has the highest means (60.474) followed by self-efficacy (31.178).

Table 2 Correlation Matrix of all the variables of the study.

Variables	Social Loafing	Self efficacy	Collectivism
Social loafing	1.000	.401*	.404*
Collective self-efficacy	,401*	1.00	.622*
Collectivism	..404*	.622*	1.00

*Significant at 0. 05 level (2-tailed) N=500

Table 2 shows that there was significant positive relationship between the independent and dependent variables of the study; self-efficacy (r =0.401; p= 0.05), collectivism (r=0.404; p= 0.05) and social loafing of DLC Staff of Southwest Universities.

Research Question One: What are the composite contributions of efficacy and collectivism on social loafing among workers of Distance Learning Centre in selected Nigeria University?

Table 3: Summary of Multiple Regression Analysis showing composite contribution of the predictor variables and social loafing of DLC staff in selected Nigeria University.

Source of Variation	Sum of square	DF	Meaning of Square	F- ratio	P
Regression	1990.569	2	284.366	21.810	.000*
Residual	6414.759	497	13.038		
Total	8405.318	499			

*denotes significant correlation @ 0.05significant level.
Multiple R=0.487, Multiple R2=0.237, Multiple adjusted R2=0.0226,
Standard Error of estimate = 3.611

Table 3 shows that there was a joint contribution of the independent variables self-efficacy and collectivism on social loafing among staff of distance learning centre in selected Nigeria University (R= 0.457.P = 0.05) The combination of the independent variables accounted for 22.6% adjusted R = 0.226) of the total variance in the social loafing of DLC Staff. The analyze of variance of the multiple regression yielded an F-ratio value of ($F_{(2,497)}$ = 21.810, p<0.05) which was significant at 0.05 level.

Research Question Two: What is the relative contribution of self-efficacy, collectivism and social loafing among workers if Distance Learning Centre in selected Nigeria University?

Table 4: Relative contribution of the independent variables to the prediction of social Loafing

Variable	**Unstandarized B**	**Std Error**	**Standardized coefficient Beta**	**t**	**S**
(Constant)	16.667	1.656		10.064	.000*
Self-efficacy	.218	.039	.299	5.526	.000*
Collectivism	.102	.023	-255	4.4642	.000*

* significant correlation @ 0.05 significant level.

Table 4 indicates the contributions of each of the independent variables to the prediction of social loafing among workers of DLC in the selected University. In terms of magnitude of the contribution, self-efficacy contributed most to the prediction of social loafing (B = 299, t = 5.526. P = 0.05) followed by collectivism (B =.118, t = 2.332; P = 0.05).

Ho1: There is no significant relationship between self-efficacy and social loafing among Distance Learning centre in University in Southwest Nigeria.

Table 4.6: The relationship between self-efficacy and social loafing of DLC staff in selected University

Variables	N	Mean	Std Deviation	r	P
Social Loafing	500	27.442	4.104	.401	.000*
Collective self-efficacy	500	31.178	5.627		

* correlation is significant at the 0.05 level (2-tailed)

Table 4.6 shows the relationship between self-efficacy. The result reveals = value observed .401, P <0.05 hence a significant relationship exist between social loafing and self-efficacy of DLC staff.

Ho2: There is no significant relationship between collectivism and social loafing among workers of Distance Learning centres in Nigeria University in Southwest Nigeria.

Table 4.9: The relationship between social loafing and collectivism of DLC staff in selected University.

Variables	N	Means	Standard Deviation	r	P
Social Loafing	500	27.442	4.104	.404	.000*
Collectivism	500	60.474	10.310		

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

Table 5 reveals the relationship between social loafing and collectivism. The result shows observed (r-value of 0.404 P<0.05) hence a significant relationship exist between social loafing and collectivism among DLC staff.

7. Discussion

There is no significant relationship between self-efficacy and social loafing among workers of Distance Learning Programmes in Universities in Southwest Nigeria.

The results showed a significant relationship between social loafing and collective self-efficacy among DLC staff. This conforms with the study of Black (2002) who found out that self-efficacy propels workers to keep trying to accomplish their goals, and make good decisions that translate into meaningful achievements. To Ojedokun (2008), individuals with higher work self-efficacy are more likely to look forward to, and to be successful in workplace performance. Furthermore, work accomplishments are believed, to increased self-efficacy through a feedback loop tying subsequent performance to augmented self-efficacy beliefs. The results of the finding also give credence to the position of Adebayo and Ogunsina (2011) who assert that self-efficacy contributed to the political skill necessary to cope with strain relationships inside an organization. Previous research such as Tschannen-Moran and Hoy (2000), and Adeyemo and Afolabi (2007) also found significant relationship between self-efficacy and ability to cope with pressure. Team members may believe that others are not putting forth as much effort as themselves. Since they feel that others are slacking, they lessen their efforts too. This causes a downward cycle that ends at the point where only the minimum amount of work is performed. Team members may perceive that with a well-defined goal, which is usual with a good organization, and with several people working towards it, they can work less for it. The task then becomes optimizing rather than maximizing. This situation has been referred to as submaximal goal setting (Cox & Brobrowski, 2000).

There is no significant relationship between collectivism and social loafing among workers of Distance Learning Programmes in Universities in Southwest Nigeria.

The result of the study also showed a significant relationship between social loafing and collectivism of DLC workers. This finding was in agreement with the study of Dyer (2006) who sees collectivism as a cultural syndrome and an analytical dimension that captures the relative importance people accord to personal interests and to shared pursuits was investigated for its relations with various organizational parameters. Thus, a driving force within a collectivistic culture is cooperation so as to attain group goals and safe-guard group welfare (Davies & Holah, 2007). To Olawoyin (2000), people's collective effort has been found to depend on the extent to which they distinguish themselves as better than others.

In congruence with the finding of the study, Salami and Omole (2005) found that people are less likely to loaf on collective tasks (though individual outcomes cannot be evaluated) if they believe the performance of their group is being compared with the performance of other groups. This provides support for Deal and Peterson (2000) notion that people can use group evaluations as a means of obtaining self-validation. Similarly, Kristof-Brown and Stevens (2001) have shown that when participants expect their coworkers to be unreliable, or unwilling, or unable to perform well on the task, they may actually increase their effort to attain a respectable group product if that will result in a positive evaluation of themselves. Kozlowski and Klein (2000) confirms that the degree to which people are motivated to self-validate for example, to see themselves as unique and better than others, makes a difference in collective work context.

8. Recommendations

Alongside the modes of delivery being used presently, course materials can be delivered through other interactive media like radio, TV, internets, CD, VCD etc which are more accessible to ODL learners. No national educational system can rise above its teachers' quality; hence teachers of ODL should be well trained to improve their effectiveness and efficiency in the teaching/ learning process. Administrative staff should also be motivated in order for them to improve on their job. When employees work together, they start helping each

other and responsibilities are shared and thus it reduces the work load and work pressure. In view of this, job harmony and group work behaviour should be improved upon by all workers. Collectivism rather than individualism, cooperation rather than competition should be pursued in the workplace. Teamwork must be encouraged at workplace as it strengthens the bond among the employees and the targets can be met at a faster pace. Workload is shared and individuals feel motivated to perform better than his team members.

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Leadership Style and Employees' Productivity: Evidenced from Nigerian Banking Sector

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Abstract. The study focused on leadership style and employees' productivity evidenced from banking sector in Nigeria. The banking sector had been globally acknowledged as a pivot to the economic growth of any country. The study used questionnaires to elicit information from 80 staff of different banks in Ilorin metropolis through a simple random sampling technique. The data were analyzed using descriptive and inferential statistics. 94.12% acknowledged participatory as the most used leadership style in banking sector. Two hypotheses were tested. The result of hypothesis one shows that there is significant positive correlation between leadership styles (participatory and charismatic) and employees' productivity variables. That is r = 0.638 for effectiveness variable in participatory leadership style and r = 0.369 and 0.596 for efficiency and commitment in charismatic leadership style. The result of hypothesis two shows $r^2 = 0.825$, which implies that about 82.5% of the variation in leadership style is explained by the variables in the model. The study thus recommends that participatory and charismatic leadership styles should be encouraged fully in the banking industry, so as to boost employees' commitment.

Keywords: Leadership style, Employee productivity, Banking sector, Performance.

1. Introduction

The primary way through which organizations achieved their objectives is the effective use of the various resources available to them. These resources are numerous; one of which is the human resources. Apart from others like money, materials and machines, the human resource factor is of vital importance in the survival and growth of any organization. It has become absolutely necessary to have a deeper knowledge and understanding of the attitude of employees in an organization in the conversion process of inputs/outputs. It is in this regard that this study tried to investigate the disposition and response of workers to responsibilities at their work place, and uncover whether this is a product of their physiological and psychological state and their effect on organization cohesions and effectiveness. In essence, the proper approach as in leadership style adopted by business organization towards coordinating the human resources.

Leadership is the ability of a manager to influence subordinates (followers) to work with confidence and zeal. If subordinates are guided only by rules and requirements enforced by managerial authority, they may work at about 60 or 65 percent of capacity, just enough to satisfy the requirements for holding their jobs. To raise effort towards total capability, the manager must induce devoted response on the part of subordinates by exercising leadership. This is done through numerous means, all solidly based on the needs of subordinates. To lead is to guide,

conduct and direct. Leaders act to help a group achieve objectives with the maximum application of its capabilities. They do not stand behind a group to push and to prod; they place themselves before the group as they facilitate progress and inspire the group to accomplish organizational goals.

Katz and Kahn (1978) sees concept of leadership in organized enterprises as 'the influential increment over and above mechanical compliance with the routine directives of the organization'. In other words, an organizational role may encompass definite objectives and plans to achieve them, clear position duties, and all the many non-personal things an individual must do to carry out a job. But there is much to add to these if an individual is to perform effectively. According to Katz and Kahn, these include supplementing the organizational design with information necessary for persons to perform their roles, clarifying roles in view of the changing environment, and recognizing the fact that every role is a part of an open social system that responds to change by being aware of the dynamics of an organized enterprise and interpreting them to those working in it and by making adjustments for human beings and their various behavior patterns.

The banking sector is one of the many institutions that have great influence on the economy and affect its performance either for better or for worse. In essence it is directly and positively related to the performance of the economy. A bad or even an indifferent banking system may hinder growth. Although much has been written on banking and employee productivity yet there is much room to cover, especially as it relates to leadership styles and employees productivity. Hence this paper seeks to examine the effect of leadership style on employee productivity, study of selected banks in Ilorin.

The main objective of this study is to determine the relationship between leadership style and employee productivity. The specific objective is to evaluate the effect of participatory leadership on employees' commitment in Nigerian Baking sector

2. Literature Review

2.1. Conceptual Clarifications

Leadership is a process in which a leader attempts to influence his or her followers to establish and accomplish goals. Without leadership, an organization is but a muddle of men and machines. Leadership is the ability to persuade others to seek defined objectives enthusiastically. It's the human factor, which binds a group together and motivates it towards it goals. Management activities such as planning, organizing and decision making are dormant cocoons until the leader triggers the power of motivation in people and guider them toward goals. Ahearne, Mathieu and Rapp (2005) and Goodavzi (2006) posits that participative leadership style is significantly and positively related with organizational commitment other scholars also revealed that this leadership style has a positive effect on the commitment of subordinates to the quality of service, shared values and the clarity of the employees functions. Leadership is very important to the health of an organization if it must survive and grow in a dynamic environment. Fenwick and Gayle (2008) explain that without effective leadership, it is difficult for an organization to function effectively.

While a person can be a leader, he may not be a manager (Finchum & Rhodes 2005). Leaders shape and develop the social reality of the organization members. At this point in time, it is essential to explain that the term leadership and manager are not synonymous. The terms leader and manager are not necessarily interchangeable because leadership is a sub class of management. Managers perform the function of planning, organizing, motivating, communicating directing and controlling. Included within these functions are the necessity to lead effectively which may affect his ability to manage, but a leader needs only to influence the behavior of others. He is not necessarily required to perform all the function of a manager. Werner (2009) emphasizes that in modern times, leadership is no longer viewed as a right office but rather a skill that can be

productive. In being able to do this, leaders have certain powers, which they can employ or apply to achieve results. They are Reward Power- based on the ability of the leader to administer rewards; Expert power based on special knowledge, skill, expertise or experience possessed by the leader; Legitimate power which is derived from authority or legitimate position in the organization and finally Coercive power based on the leader's ability to administer and control punishment. The effectiveness of a leader depends greatly to a large extent on how well these powers are manipulated so that subordinates will have the zeal and confidence in their work.

The realization of individual goals is dependent to a large extent on leadership. Effective leadership in an organization exhibits skills, innovativeness and goal oriented. Werner (2009) submitted that leadership guarantees the employee access to share and set information into action which leads to higher organizational performance. Dolatabadi and Safa (2010) further submitted that leadership style heightens organization's competitive strategy along with its effectiveness.

From the foregoing, leadership concepts could be seen as how well leaders use their authority. Leaders were seen as applying three basic styles. The autocratic leader was seen as one who leads by the ability to withhold or give rewards and punishment. The democratic, or participative, leader consults with subordinates on proposed actions and decisions and encourages participation from them. This type of leader was perceived to be on a spectrum ranging from the person who does not take action without subordinates' concurrence to the one who makes decisions but consults with subordinates before doing so. The third type of leader uses his or her power very little, if at all, giving subordinates a high degree of independence, or free rein, in their operations. Such leaders depend largely on subordinates to set their own goals and the means of achieving them, and they perceive their role as one of facilitating the operations of followers by furnishing them information and acting primarily as a contact with the group's external environment.

2.2. Theoretical Framework

For over two centuries, researchers have attempted to develop different leadership theories to analyze the construct of leadership and its relationship with motivation, productivity and goal attainment. This study focused on four main organizational leadership approaches/ theories, which are: the great-man theory, the trait theory, the situational theory and the Fiedler's Contingency theory.

2.2.1. Great-Man Theory

This theory assumed that the capacity for leadership is inherent- that great leaders are born not made. This theory focused on portraying great leaders who helped to change and shape world events, as heroic, mythic, and destined to rise to leadership when needed. The term "Great Man" was used because, in the early 19th century, leadership was thought of primarily as a male quality, especially in terms of military leadership. Those great leaders or heroes were highly influential individuals due to their personal charisma, intelligence, or wisdoms, and they utilized this power in a way that had a decisive historical impact. The great-man theory believes that those great leaders possessed specific traits or characteristics that enabled them to stand out from others, to attract the necessary followers, to set direction, and to be strong leaders in their time. This theory evolved, and it is the natural forerunners to trait theory (Bass, 1990; Kirkpatrick and Locke, 1991; Bass, 2008). The "great man" theory lost much of its acceptability with the rise in influence of the behaviorist school of psychology, which emphasized that people are not born with traits, other than inherited physical characteristics and perhaps tendencies toward good health.

2.2.2. The Trait Theory

The Traits theory postulates that personal characteristics (e.g. personality traits, cognitive skills, interpersonal skills) determine an individual potential for leadership roles, thus according to the trait theory, leadership is something intrinsic to the individual. As

Bryman, Collinson, Grint, Jackson and Uhl-Bien (2011) put it that nature is more important than nature, that is to say an individual predisposition to leadership (his or her nature) has a greater influence than the context, this approach is essentially captured by Stogdill (1948); Avolio, Sosik, Jung, & Benson (2003) and Avolio, (2007)

Trait theory has been used to refer to personality, temperaments, dispositions and abilities, as well as to physical and demographic attributes. One of the first systematic attempts to review traits leadership research was conducted by Stogdill in 1948, this research study analyzed over one hundred trait studies that took place over a period of four decades. His result show that a person who holds a position of leadership surpasses the average number of the group in several ways, includes intelligence, scholarship, dependability and sociability though Stodgily determined that there was indeed a high constituency in the relationship between intelligence and being a leader, he concluded that it is difficult to isolate set of traits that are characteristics of leadership without factoring situational effects into the equation. A leader in some situation might not be a leader in other situations. Despite these criticisms, interest in trait theory resurged in the 1980s, numerous analytic reviews of earlier leader trait research were conducted and based on examination of the original data several researchers concluded that traits are indeed associated with leadership. Another line of research related to trait theory is the study of charismatic leadership. This study postulates that specific leader qualities are linked to charismatic leaders who act in special ways to influence and inspire their followers. Recent studies on leader attributes focus on five categories of traits or qualities, cognitive abilities, personality, motivation, social appraisal, and leader expertise. The impact of trait theory is evident in its continued influence on leadership theories and research (Zaccaro, Kemp and Bader, 2004). The conclusion drawn by other scholars after a review of all traits is that there is no evidence that universal leadership traits exist.

In general, the study of leader traits has not been a very fruitful approach to explaining leadership. Not all leaders possess all the traits, and many non-leaders may possess most or all of them. Also, the trait approach gives no guide as to how much of any trait a person should have.

2.2.3. The Situational Theory

After increasing disillusionment with the 'great man' and 'trait' approaches to understanding leadership, attention turned to the study of situations and the belief that leaders are the product of given situations. A large number of studies have been made on the premise that leadership is strongly affected by the situation from which the leader emerges and in which he or she operates. That this is a persuasive approach is indicated by the situation that gave rise to a Hitler in Germany in the 1930s and the emergency of F. D. Roosevelt in the Great Depression of the 1930s in the United States. This approach to leadership recognizes that there exists an interaction between the group and the leader. It supports the followers' theory that people tend to follow those in whom they perceive (accurately or inaccurately) a means of accomplishing their own personal desires. The leader, then, is the person who recognizes these desires and does those things, or undertakes those programs, designed to meet them (Koontz, O'Donnell and Weihrich, 1980).

This approach obviously has much meaning for practicing managers and leaders who must take into account the situation in its entirety when they design an environment for performance.

2.2.4. Fiedler's Contingency Theory

Although their approach to leadership theory is primarily one of analyzing leadership styles which is the bedrock of this paper, Fiedler and his associates at the University of IIIinois have combined, to some extent, the trait and situational approach and have suggested a contingency theory of leadership (Fiedler, 1965). Fiedler's theory and as cited by Yukl (2008) implies that leadership is any process in which the ability of a leader to exercise influence depends upon the group task situation and the degree to which the leader's style, personality, and approach fit the group. In other words,

according to Fiedler, people become leaders not only because of the attributes of their personality but also because of various situational factors and the interaction between the leaders and the situation.

Fielder's findings and theory are based on a considerable volume of research. On the basis of his studies, three critical dimensions of the situation that affect a leader's most effective style are:

(i) **Position Power:** This is the degree to which the power of a position, as distinguished from other sources of power such as charismatic or expertise power, enables a leader to get group members to comply with directions; and can be seen in the case of managers, this is the power arising from organizational authority. According to Fiedler, a leader with clear and considerable position power can more easily obtain better followership than one without such power.

(ii) **Task structure:** With this dimension, Fiedler had in mind the extent to which tasks can be clearly spelled out and people held responsible for them, in contrast to situations where tasks are vague and unstructured.

(iii) **Leader-member relations:** This dimension, which Fiedler regards as most important from a leader's point of view, since position power and task structure may be largely under the control of an enterprise. This has to do with the extent to which group members like and trust a leader and are willing to follow him or her.

In this study, the Fiedler's Contingency Approach to Leadership was considered to be most appropriate because of the dynamic nature of Nigeria environment within which the banking industry operate.

3. Methodology

This study adopted a survey research design. It made use of primary data which were sourced through the use of questionnaire. The scope of the study covers banks in Ilorin metropolis, out of which four banks were selected namely Diamond Bank Plc, First Bank Plc, Guarantee Trust Bank Plc and Sky bank Plc.

Simple random sampling procedure was used to select eighty (80) staff from the selected banks out of one hundred and eighty five (185). That is twenty (20) from each bank, constitutes 43% of the staff strength of the selected four banks in Ilorin metropolis. Questionnaires were structured to make scoring and collation simpler and the questions were modified to suit the purpose of this research considering the Nigeria Banking environment. Five point likert rating scale was adopted, which is rated as follows; strongly agree (SA) - 5 Agree (A)- 4 Undecided (UD)-3 Disagree (D)-2 Strongly Disagree (SD)-1.

3.1. Statement of Hypotheses

The following hypotheses in line with study objectives were tested:

Ho_1: There is no significant relationship between leadership style and employees' productivity in the banking sector.
Ho_2: leadership style does not have effect on employees' commitment in the banking sector.

3.2. Methods of Data Analysis

To analyze the data collected from primary sources, multi-correlation was adopted to determine the level of relationship between leadership style variables and employee productivity variables in banks and also multiple regressions analysis was used to evaluate the effect of leadership style and employee commitment in the sector.

4. Data Analysis and Discussion of Findings

4.1. Data Analysis

The statistical analysis adopted to analyze the data generated was multiple correlations and multiple regression statistical analysis for hypotheses 1 and 2 respectively

Hypothesis I

Ho_1: There is no significant relationship between leadership style and employee productivity in the banking sector.

Table 1: Multiple Correlations

		Efficiency	Commitment	Effectiveness	Participatory	Charismatic
Efficiency	Pearson Correlation	1	.737**	-.842**	-.497**	.369**
	Sig. (2-tailed)		.000	.000	.000	.001
	N	80	80	80	80	80
Commitment	Pearson Correlation	.737**	1	-.724**	-.796**	.596**
	Sig. (2-tailed)	.000		.000	.000	.000
	N	80	80	80	80	80
Effectiveness	Pearson Correlation	-.842**	-.724**	1	.638**	-.533**
	Sig. (2-tailed)	.000	.000		.000	.000
	N	80	80	80	80	80
Participatory	Pearson Correlation	-.497**	-.796**	.638**	1	-.464**
	Sig. (2-tailed)	.000	.000	.000		.000
	N	80	80	80	80	80
Charismatic	Pearson Correlation	.369**	.596**	-.533**	-.464**	1
	Sig. (2-tailed)	.001	.000	.000	.000	
	N	80	80	80	80	80
	Sig. (2-tailed)	.027	.118	.000	.004	.000
	N	80	80	80	80	80

**. Correlation is significant at the 0.01 level (2-tailed).
*. Correlation is significant at the 0.05 level (2-tailed).
Source: *Researchers' Computation, 2018.*

The result as presented above (table 1) shows that there is significant positive correlation between leadership style (participatory and charismatic) and employee productivity variables (efficiency, effectiveness, commitment). For participatory leadership style, effectiveness was positive and significant with r = 0.638 and for charismatic leadership style, efficiency was positive with r = 0.369 and commitment was also positive and significant with r = 0.596.

Based on this finding, we reject the null hypotheses and accept the alternative hypothesis that is there is significant relationship between leadership style and employees productivity in the banking sector, this is supported by the work of Farid, Tasawar, Shahid and Abdul (2014) where their finding indicated that organization members with great leadership style will enhance the performance of the employees in the organization.

Hypothesis II

Ho: There is no significant relationship between leadership style and employees' commitment in the banking sector.

TABLE 2: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.906[a]	.825	.822	.42840

a: (Constant), leadership style, employee performance
Source: *Researchers' Computation, 2018*

Table 2 reveals that the coefficient of multiple determination is 0.825; the implication of this is that about 82.5% of the variation in leadership style is explained by variables in the model, The regression equation (model formulated) appears to be very useful for making predictions since the value of R^2 is close to 1. This implies that leadership style has a strong effect on employee commitment in Nigeria banking industry. Also, the result indicated that of good leadership style (i.e. participatory and charismatic) contribute to employees' commitment in Nigeria banking industry.

TABLE 3: ANOVA[b]

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	83.803	1	83.803	455.639	.000[a]
	Residual	17.875	78	.183		
	Total	101.690	79			

a. Predictors: (Constant), Dependent Variable: employee commitment, efficiency and effectiveness
Source: *Researchers' Computation, 2018*

The ANOVA table is analyzed to see if any of the variables are significant. From the ANOVA table p-value = 0.000 < 0.05 (sig.) since p-value < 0.05, the null hypothesis is rejected and the alternative is accepted. This implies that at least one of the predictors is useful for employee commitment in the banks used as sampled.

TABLE 4: Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.675	.108		6.235	.000
	Efficiency	.262	.092	.053	2.567	.040
	Commitment	.564	.081	.535	6.824	.000
	Effectiveness	.509	.070	.411	7.366	.000

a. Dependent Variable: employee productivity
Source: *Researchers' Computation, 2018*

5. Discussion of Findings

Organizations are increasingly embracing the concept of participatory leadership style in the work place. This research buttress this by showing that most workers in the company studied, have actually embraced and practiced the concept towards achieving good working relationships and set goals.

The two hypotheses drawn from the objectives of the study and research questions were tested and conclusions drawn from the findings. The study showed that participatory leadership style is more in use in the company than other leadership styles. A higher percentage of the population pointed out that participatory leadership is still a matter of individual managers' leadership style and not corporate policy. They however indicated that this should be a matter of company policy and not mere individual's style of leadership.

About ninety five percent (95%) of the workers sampled disagreed with the notion that participatory style results to a lot problems in the

work place; rather, about the same percentage affirmed that participatory is a more effective approach when compared to autocratic and free reign management styles.

Result of hypothesis one shows that there is significant positive correlation between leadership styles (participatory and charismatic) and employees' productivity variables. That is r = 0.638 for effectiveness variable in participatory leadership style and r = 0.369 and 0.596 for efficiency and commitment in charismatic leadership style. The result of hypothesis two shows $r^2 = 0.825$, which implies that about 82.5% of the variation in leadership style is explained by the variables in the model.

This study supports the findings of Dolatabadi and Safa (2010), Bell and Mjoli (2014) and Farid, et. al., (2014), which indicated that organizations with good leadership styles (like participatory, charismatic and consultative styles) enhances the performance of employees' in the organization.

6. Conclusion and Recommendations

6.1 Conclusion

This study revealed that management behaviour and leadership styles adopted by organizations play very important role in influencing workers contribution in the drive towards' growth and survival. It was also evident in the course of this study that participation in decision- making by workers relates positively with employees productivity. The morale of workers can also be boosted by the application of consultative management styles. A work environment where employees get involved in decision-making in issues that affect their work and performance do help to create a conducive and peaceful industrial setting.

6.2 Recommendations

Arising from the findings of this study, the following recommendations have been made:

- While not ruling out the importance of other leadership approach like Autocratic and free reign depending on the circumstance, participatory leadership style has been proved to be a very effective tool towards boosting employees' level of productivity.
- Management and organizations should adopt charismatic and consultative Leadership Styles as a matter of corporate policy as seen in the Japanese settings, and not as an individual manager's leadership approach.

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Part Six
Educational Management

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National Universities Commission Accredited Programmes and the Efficiency of the Programmes in Selected Universities, Nigeria

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Abstract. The university education has been given grander focus as it is the major institution for developing skilled manpower for a developing country like Nigeria. In order to fully acquire the desired development, several programmes are offered by the universities. Emphasis are on the universities to yield maximum productivity in output through National Universities Commission (NUC) accreditation exercise. This study therefore sought to examine the efficiency of the accredited programmes in the universities in terms of their students' enrollment (input) and the turn out graduation rate (output). The participants of the study consist Heads of departments and cohort advisers from the faculty of Education in three South West federal universities. The multi stage sampling technique was used from which five departments based on homogeneity across the universities were selected. The records of students enrolment for five sessions 7735 students was used for the analysis Heads of departments and 60 cohort advisers formed the sample for the interview schedule. A researcher designed result checklist was used to collect data of students from the departments while an interview schedule ''Accredited Courses in the Universities and the Efficiency of the Programmes Interview" was constructed to solicit responses from Heads of Departments and cohort advisers. The research questions were analysed in frequency and percentages, the hypothesis was tested with chi square and the interview responses through content analysis. The results of the study showed that the dropout rate of students is low while the repeaters rate is high. Also the accredited programmes are adjudged to be efficient as the graduation rate is above the set benchmark of 60%.while the hypothesis showed that the accredited programmes relate to the efficiency rate of the programmes. Recommendations such as the government having as its policy remedial distance learning for dropout students and the universities developing intensive coaching for repeaters were proffered to ensure quality of programmes.

Keywords: NUC, accredited programmes, efficiency, graduation rate, dropout, repeaters

1. Introduction

The leading role of education in the development of a nation can never be overemphasised hence the premium attachment to its development and growth. Several nations including Nigeria have made frantic efforts towards overhauling the educational sector for maximum development. Thus in an effort to optimised the national development the university education has been given outstanding attention in order to produce highly skilled human capital that will contribute significantly to the economy growth. The prominence placed on the university education is such that it called for adequate supervision to obtain the desired objectives of churning out high qualified manpower (Blaike, 2002). For effective and efficient service delivery, no organisation can

survive without stringent monitoring, this necessitated the creation of the National Universities Commission (NUC) as the regulatory body mandated by the Federal government in Nigeria to act as a moderator for licensing universities while periodically reviewing and accrediting their programmes and courses offered. The functions and responsibilities of NUC include among others : Granting approval for the establishment of all higher educational institutions offering degree programmes in Nigerian universities; Granting approval for all academic programmes run in Nigerian universities; Ensuring quality assurance of all academic programmes offered in Nigerian universities; Channeling for all external support to the Nigerian universities and coordinating and controlling the administrative and financial matters of' the Nigerian publicly owned universities (Akpan, 2018).

Foremost among the functions of the NUC, the principal responsibility of accreditation of programmes ranks the highest in terms of ensuring efficient and quality university education in Nigeria. Accreditation is a process of self-study and external quality review used in higher education to scrutinise an institution and/or its programmes for quality standards and need for quality improvement (Obadare and Alaka, 2013). It is designed to determine whether or not an institution has met or exceeded the set standard by an external body such as a government, national quality assurance agency, or a professional association (Okebukola, 2010). In Nigerian universities, accreditation standard and process are set and carried out by NUC. The process of accreditation usually includes a self-evaluation, peer review and a site visit.

Accreditation standards and guidelines in Nigerian university system is aimed at strengthening programme for quality assurance and quality improvement Accreditation in the Nigerian university system according to Fadokun (2006) has three stated objectives: to ensure that the provision of the Minimum Academic Standard (MAS) documents are attained, maintained and enhanced; to assure employers of labour and other members of the community that Nigerian graduates of all academic programmes have attained an acceptable level of competence in their areas of specialisation and to certify to the international community that the programmes offered in Nigerian Universities are of high standards and their graduates are adequate for employment and for further studies.

The NUC has been involved in accreditation of universities programme in Nigeria as part of ensuring standard and quality of programmes since inception. During the accreditation process, certain criteria in the department are ascertained in terms of availability and ultilisation to establish compliance to set NUC standards. The NUC accreditation assessment form for all faculties in the universities differ in terms of programme. A typical form of assessment in most departments in the faculty of education contains indices in certain aspects of academic and non-academic attainments. In most departments in education the academic matters comprising philosophy/ objectives of programme; the curriculum; admission requirements; academic requirements; course evaluation; students' course evaluation and external examination system. Other aspects of programme scrutinised against the required standard bothered on number and qualification of academic and non- academic staff; the student/ teacher ratio; physical facilities (classrooms, laboratory, library, available space per student). Also the environment, security, books, journals and financing of the programme by the university are assessed (Okojie,2008).

The accreditation exercise is usually carried out in the university to monitor programmes in various departments. The duration for each accreditation exercise depends on the verdict it scored during the previous exercise. For each accreditation exercise, the department is granted after thorough scrutiny of all the indices in the department, Full, Interim or Denied verdict. The extent to which the department fared in the criteria evaluated during the process will determine the type of verdict scored. More often than not departments in the universities especially in the faculty of education, strive to secure full accreditation. This is so much desired

as the viability and continuation of the programme depends on the accreditation status, according to Okojie (2008) in its objectives of accreditation. In an attempt to secure favourable verdict in the accreditation exercise, frantic efforts are made by the university to make sure departments meet NUC criteria. In terms of personnel, shortfalls are usually made up through part-time and adjunct lecturers while facilities needed are boosted in whatever capacity that is necessary. The paper work, students records are properly documented to avoid lapses in terms of students results, Continuous Assessment (CA) and teacher/ students ratio.

Universities do not participate in accreditation exercise for the sheer fanfare, it sufficed that the outcome of the exercise should yield the objective for which it was designed by the NUC; ensuring quality of the accredited programmes (Obadara and Alaka, 2013).More often than not programmes are given full accreditation status as the universities prepare assiduously for forthcoming accreditation exercise . Most faculties especially in education being a teacher training centre have endeavored to attain success in their accredited programmes but the crux is the extent to which the accredited programmes have thrived to achieve efficiency to the university. Efficiency according to Banton (2019) indicates a level of performance that enable the ultilisation of the least amount of input to achieve the highest amount of output or outcomes. It is the education that provides maximum performance within well-defined activities. The efficiency of the accredited faculty of education programme in the universities therefore is the degree to which the accredited courses yielded high performance in the students with little or no wastages in failure, repeaters and dropout using high quality teachers and facilities.

Consequently, being a viable exercise aimed at achieving quality and efficiency, accredited courses in the faculty of education in the South West public universities seemed not to be faring well in efficiency indices. A thorough scrutiny of the faculty of education accredited courses as experienced by the researcher showed that most courses in the faculties of education are with large class size as against the NUC stipulated 1:30 teacher/students ratio for all programmes (Belo-Osagie (2012)). These large classes are filled with repeaters/ carry over students in the courses spanning up to three sessions of repeated failed attempt. This pose a herculean task for stake holder in the university considering the fact that these failed carry over students are taught with quality teachers having the requisite qualification. Universities with quality teachers with P.hd degrees of varied status such as Professors, Associate Professors and Senior lecturers should by efficiency rating turn out higher grade scoring students not those with failed scores or carry over.

Courses that have scaled through in accreditation have passed some supervisory checks like inbuilt facilities and well equipped laboratories and thus must not parade drop outs students. Cases of drop- outs in the first two years after admission abound in most department of the faculties. Dropouts are students that terminated their education in the universities before graduation. These dropouts occurred for several reasons spanning from inability to cope with the rigours of studies, lackadaisical attitude, quest to get money outside school, exam malpractice or ignorance of the importance placed on education. The faculty of education being the spring board for teacher education in the universities has and not limited to about an average of ten dropouts of student for each admission year as revealed by the cohort advisers who tried to ensure full completion of programmes. This become worrisome as efficiency of the accredited courses demands that input resource such as favourable teaching and learning environment with good facilities expended to educate a particular set of students should yield next to zero percent dropout rate.

In order for the accredited courses in the South West public faculties of education to be efficient, there should be a considerable balance between the inputs into training the students such as personnel, school facilities, the number of students that started the programmed and the students graduation rate. There exist a sharp

dichotomy from the number of students admitted into each department and those that graduated. The broadsheets of students from most departments at result consideration for an academic session reveal almost near to 20% spill over students that could not meet up the graduating list (Akinyemi,Ofem& Ikuenomore, 2012). When input rate in terms of resources and number of students admitted is not less or equal to the number graduated as desired for a high efficient programme, then the efficiency rate of the accredited course by NUC in the faculty of education, South West public university is questionable. Efficiency of any educational programme amount to producing a maximum output in terms of number and student high scores.

Accreditation ensures strict adherence to procedures in the university to enable quality education at a high level of excellence involving required human, material and financial resources. Most faculties of education have struggled to earned favourable verdict in accreditation, giving a signal of better performance of the students (Akpan & Etor, 2016) This lay credence to the fact that the programmes should be standard and efficient. Be that as it may, the wastage rate in terms of dropouts of students from the departments is alarming coupled with failure and carry over. These has resulted in low graduate turn out as the rate of graduating students cannot be proportionate with the admission rate, as revealed in every graduation year. When accredited courses results in measures such as failure, drop out and low graduation rate, then the efficiency of the accredited programmes in the faculty of education by NUC in the universities should be examined.

2. Statement of the Problem

The Nigerian Universities Commission accreditation exercise carried out on universities mostly aimed at establishing quality of programme and better teaching learning procedures to yield high academic performance of students. Accreditation is a vital exercise that determines the viability of the university programmes, as not having full accreditation amounts to diminishing programme. Most departments especially in the faculty of education thrived to attain good standing in the accreditation exercise. In the faculty of education South West public universities, full accreditation is often accorded to the programmes as reported by Akomolafe & Adesua (2016) that accredited programmes are 63.8%. The favourable accredited courses seemed not to often result in high efficiency in the programme (Okojie, 2013). Efficiency of education programme is the degree to which the inputs such as the teaching / learning process and the students taught yield maximum output through their turn out at graduation. There exist in the departments, education wastages such as dropouts, carry over, failure, repeaters and at times low graduate turn out with extra years.

The wastages in education experienced in the departments results in student spending close to 10 years on a programme meant for four years, while those that scale through to the end are reduced as compared to the initial admission number. If the accredited courses in the faculty of education have fulfilled all the requirements in terms of facilities, personnel and students teaching/ learning processes, how then are these wastages experienced? Are the monitoring, supervisory and quality assurance roles of NUC during accreditation not yielding enough maximum output? It is against this background that the study sought to examine the relationship between accredited courses in the faculty of education, South West public universities and the efficiency of those programmes.

3. Research Questions

- What is the dropout rate of students in accredited programmes in faculty of education, South West federal universities?
- To what extent do the accredited programmes in the faculty produce repeaters?
- What is the graduation rate of students in accredited programmes in faculty of education, South West federal universities?

4. **Research Hypothesis**

- There is no significant relationship between accredited programmes and efficiency rate in programmes of the faculty of education, South West federal universities.

5. Methodology

The study employed the survey research design. The participants are Heads of department and cohort advisers from the faculty of education in three South West federal universities. The faculty of education was chosen for its unique quality of training teachers and had been involved in accreditation process since the inception of NUC. A multi stage sampling technique was used for the study. The departments in the faculty of education formed the strata form which five departments were chosen based on uniformity as they exist in the three universities. The records of students enrolled for the five sessions 7735 students was used for the analysis. Also 15 Heads of departments and 60 cohort advisers formed the sample for the interview. A researcher designed result checklist was used to collect data of students' records from the different departments for five sets of graduating students. The checklist contained columns for number of students admitted, number of dropouts, number of repeaters and graduation output number for each academic session. An interview schedule titled "Accredited courses in the Universities and efficiency of the programme interview" was constructed to solicit answers on accreditation and its efficiency from the Heads of department and cohort advisers. The data were analysed in tables of frequency and percentages to show the level of dropouts, repeaters (wastages) hypothesis was tested with chi square. The dropout and repeaters rates were considered to be high if the percentage in relation to the enrollment is above 20%,.The efficiency level of the programme was determined with the deficit number in terms of the percentage of students that graduated, the programmes were termed efficient when the total output at graduation is 60% and above. The responses to the interview schedule were treated in content analysis.

6. Analysis of Data

Research Question 1: What is the dropout rate of students in accredited programmes in faculty of education, South West federal universities?

Table 1: Dropout Rate of Students in Accredited Programmes

Session	Enrolment	dropouts	Percentage
2013/2014	1570	178	11.3
2014/2015	1545	204	13.2
2015/2016	1305	120	9.1
2016/2017	1635	90	5.3
2017/2018	1680	210	12.5

Table 1 presents the dropout rate of students in the accredited programmes. The total dropout rate at the end of the five sessions were 11.3%, 13.2%, 9.1%, 5.3% and 12.5% respectively. As set, the dropout rate is considered high if the percentage in relation to the enrollment is above 20%, since the highest rate is 12.5%, then the dropout rate of students of the accredited programme is adjudged to be low.

Research Question 2: To what extent do the accredited programmes in the faculty produce repeaters?

Table 2: Repeaters Rate of Students in Accredited Programme

Session	Enrolment	Repeaters	Percentage
2013/2014	1570	345	21.9
2014/2015	1545	390	25.2
2015/2016	1305	299	22.9
2016/2017	1635	406	24.8
2017/2018	1680	319	18.9

Table 2 presents the repeaters rate of students in the accredited programmes. The total repeaters rate for the five sessions were 21.9%, 25.2%, 22.9%, 24.8% and 18.9% respectively. As the benchmark, the repeaters rate is considered high if the percentage in relation to the enrollment is above 20%. For the five sessions only 2017/2018 has below 20% (18.9%). Since four out of the five sessions are above 20%, then the repeaters rate of students in the accredited programmes is considered to be high.

Research Question 3: What is the graduation rate of students in accredited programmes in Faculty of Education, South West Federal Universities?

Table3: Graduation Rate of Students in Accredited Programme

Session	Enrolment	Graduates	Percentage
2013/2014	1570	1047	66.6
2014/2015	1545	951	61.5
2015/2016	1305	886	67.8
2016/2017	1635	1139	69.6
2017/2018	1680	1151	68.5

Table 3 presents the graduation rate of students in the accredited programmes. The percentage graduates for the five sessions were 66.6%, 61.5%, 67.8%, 69.6% and 68. 5% respectively. As defined, the graduation rate is considered high if the percentage in relation to the enrollment is 60% and above. The graduation rates for the five sessions is above 60% as shown in the table. Therefore the graduation rate of students in the accredited programmes is measured to be high, making the programmes to be efficient.

Hypothesis1: There is no significant relationship between accredited programmes and efficiency rate in programmes of the faculty of education, South West federal universities.

Table 4: Accredited Programmes and Efficiency Rate of the Programmes

Variable	Observed Frequency	Expected Frequency	df	X- cal	X-crit	Remark	
	71.6	60					
	65.5	60					
Programme graduation frequency			4	12.141	9.49	reject Ho	accepted
	72.8	60					
	74.8	60					
	73.5	60					

Table 4 presents the relationship between the accredited programmes and the efficiency rate of the programmes. The cal-X 12.141 is greater than the crit-X 9.49 at 0.05. The null hypothesis is therefore rejected and the alternative accepted, which means the accredited programmes significantly relate to the efficiency of the programmes.

7. **Discussion of Findings**

Results of the finding bothering on dropout rate of students in the accredited programmes in the universities showed that the rate at which students drop out of the courses is below 20% which is low as compared to the number that continued with the programmes. Dropout of students occurs for academic reasons such as failure or personal reasons which might lead to the abrupt end of the students stay in the course. Dropout of students in whatever form is wastage to the education system considering the financial and human resources spent on the students. For the accredited courses to result in low dropout rate suffices that the resources (lecturers, facilities, teaching) yielding the accreditation have been maximally ultilised. This result is corroborated by Ibijola (2014) that accreditation leads to the moderate quality of educational inputs but is in contrast with (Amaka, 2012) that accreditation of programmes do not yield the necessary dividends in the universities and could be fraudulent. Responding to the impact of accreditation on students' dropout, the Heads of Departments (HOD) emphasised that the universities tried after accreditation to device measures aimed at reducing students dropout through intensive cohort advisers mentoring and counselling .

The study findings relating to the rate of students repeaters in the accredited programmes showed that the number of students who failed and carry over courses were high. This findings is logical considering the fact that students no longer possess the competitive spirit of high achievement but would rather succumb to ordinary pass that more often land them in repeating most courses. That there are more repeaters than dropout as pointed out by some cohort advisers during the interview, do not negate the NUC quality at accreditation but could be traced to the students factors. One of them sharply said "students repeat not because lecturers are not impacting but that students want the easy way without hard work amounting to failure." Repeating courses already taught with human and financial resources is regarded as inefficiency and wastage when so much resources have been expended on the programme to secure accreditation. According to Obadara & Alaka (2013) repetition and dropout rates are signs of inefficiency in the educational system.

The findings regarding the output of the students which is their graduation rate for the five sessions was termed to be high since the rate was above 60%. This finding is understandable considering the fact that a lot of managerial knack go into the accredited programmes to attain high output in order to prevent future failed accreditation. On the rate of students' graduation, some HOD were of the opinion that though some students' dropout and repeat, the institutions are on their toes to turn out reasonable number of graduates to avoid inefficiency of their programmes. The

universities striving to attain high graduation rate is plausible in order to defend the programme full accreditation mark of success with the efforts aimed at training the students. This is in line with (Ibijola, (2014) & Belo-Osagie (2012) that the accredited programmes have moderate high level of input and graduates but negated Okwuofu and Aminu (2013) study that the NUC has failed to reposition the Nigerian universities.

The result to the hypothesis showed that there is a significant relationship between accreditation programmes and the efficiency rate of the programmes. This findings is explicable as the preparation for accreditation in the universities required getting the right number and qualification of lecturers, acquiring relevant infrastructure and getting the right books and stationery. These resources when put to efficient use after the accreditation process should transmit to efficiency as found in the high graduation rate of students. Responding to the effects of accreditation on the faculty programmes, the HODs were of the opinion that being a teacher training institute, the programmes must surely be efficient since teachers owe the ace to students mentoring, effective teaching, high performance, and corresponding high graduation turn out. This findings is in line with the NUC objectives that accreditation brings in high programme performance (Okojie, 2008).

8. Conclusion

Universities programmes are given approval at licensing and establishing the institutions. The sustainability of the approved programmes are subject to accreditation measures, by the NUC to monitor, ensure compliance, standard and quality of the programmes. The universities especially faculty of education strive to secure full accreditation through several resources and efforts. With the huge efforts at securing full accreditation by the universities there still seemed to be recorded dropout, repeaters and low graduation rate. The results of the findings established the fact that though there are dropout of students in the accredited programmes such number are negligible as they did not exceed 20% of the admission rate during the five sessions examined.

In another vein, the study established through the findings that the number of students with carryover courses as repeaters are on the high side due to students' lack of tenacity at hard work. On how efficient the accredited programmes are with its turnover, the study established through the findings that the programmes are efficient as the graduation rate for the period studied is high being on the average of 60% and above. This was attributed to the diverse human and material resources put in place during accreditation.

Consequently the study established that there is a relationship between accredited programmes and the efficiency of the programmes, which suffices that NUC accredited programmes positively lead to the efficiency of the programmes with high graduation rate.

Thus from the findings of the study we can arrive at the conclusion that though there are low dropout and high repeaters rate of students in the NUC accredited programmes in the faculty of education, the programmes are efficient as the turn out and graduation rate of the students admitted for the five sessions are high and above 60%.

9. Recommendations

The following are recommended to improve on the accredited programmes of the universities:

- The universities management should include as policy for practice intensive coaching for weak students to reduce high rate of students' repeaters.
- The government should implement the policy of aiding dropout students through remedial distance learning to avoid educational wastage.
- The Nigeria Universities Commission should add to its monitory function, incentives to universities with high graduation rate of students to serve as motivation to the weak ones.

- The universities management should establish relationship with the immediate community for opportunities that will sensitize the citizens on the importance of graduating in their university programmes.

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Assessment of Resource Inputs into Electrical and Electronic Trades in Technical Colleges

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Abstract. This study was a survey research designed to determine the availability, functionality and utilization of human, material and physical resource inputs into the implementation of electrical and electronic trades programme in Ogun state technical colleges. To accomplish these objectives, five research questions were formulated. The entire population of heads of department of electrical and electronic trades, principals and students in six technical colleges in Ogun state, Nigeria were used for the study, because of the relatively small size. A three (3)-section instrument which was face-validated by experts was used for data collection. The data collected from the study was analysed using frequency count, percentages, mean, and standard deviation. The study found that teachers of electrical and electronic trades in Ogun state technical colleges are inadequate, and that student-teacher ratio does not conform to the National Board for Technical Education (NBTE) stipulated standard for technical courses. The study also found that material and physical resources are inadequate. Furthermore, ¾ of the available resource input into electrical and electronic trades are not functional while only 13% of the available resource inputs are being utilized for the skill acquisition of students. It was therefore recommended that, administrators of technical colleges should strengthen the linkage between technical colleges and industries, to enable access to industrial attachment for both teachers and students. Efforts should also be made by the government through improved funding, to ensure the provision of the minimum required human, material, and physical resources for effective implementation of the electrical and electronic trades programme. Technical college administrators were also advised to devise a system of predictive, preventive, and corrective maintenance in order to ensure that the school's resources are kept in good condition, among others.

1. Introduction

Technical college is an integral part of Nigeria's education system. It contributes towards the development of physical and economic competencies of the individual (Sanni, 2002). In technical colleges, learners are trained to acquire relevant knowledge and skills in different occupations for gainful employment. According to Federal Ministry of Education (2004), a technical college is a section of Technical and Vocational Education (TVE) designed to produce craftsmen and master craftsmen in various skill areas.

Electrical and electronics trades are among the skilled areas studied in Technical colleges. The goal of the programme is to produce craftsmen, technicians and other skilled personnel who will be enterprising and self-reliant with skills in basic electricity, cable jointing, domestic and industrial installation, as well as winding of electrical machines, among others. The trade comprises of Electrical Installation and Maintenance Work, plus Radio, Television and Electronic Work (NBTE, 2001).

According to Ede (2001), some of the basic factors that could help in achieving meaningful technical education in electrical and electronics trades include the provision of necessary resources inputs. An input, according to Hornby (2004), is that which is placed into projects or programmes in order to make it succeed. Inputs are resources such as people, raw materials, information or finance that are fed into a system to obtain a desired output. Adesina and Anyahoka (2004) stated that an input is the resource that facilitates the effective implementation of a given curriculum.

Resources may mean different things to different persons. According to Adeogun (1999), educational resources refer to the facilities that can be used to achieve educational goals and objectives. He grouped them into physical, human and material resources. According to him, human resources are teachers and administrative staff; physical resources are buildings, workshops, laboratories, libraries; while material resources are tools, equipment and consumables. Similarly, Ekundayo (2009) defined educational resources as the totality of everything which the education system need for its smooth running, and that include human, physical and material resources. In the context of this study, resources for electrical/electronic trades are the individuals, facilities and equipment utilized to impart to the learner knowledge, skills and attitudes in electrical/electronic trades. This study grouped electrical and electronic trades' resources into human, physical and material resources.

Orebanjo (1999) recorded that teachers as human resources in the education system, help learners in various aspects of skill aacquisition. Fabunmi (1997) also noted that educational resources in schools are the major variables that determine the rate of educational success; hence their availability and quality will determine the quality of output. Olaitan, Igbo, Nwachukwu, Onyemachi and Ekong (1999) also added that the effective implementation of vocational and technical education curriculum depends on the quality of teachers and their ability to effectively manipulate, and operate available tools and equipment, for the training of the students. This implies that without adequate material, physical and human resources input, the objectives of electrical and electronic trades programme cannot be achieved.

Therefore, to achieve effective electrical and electronic trades programme, technical colleges where the craftsmen are trained need to be well equipped with quality human, physical, and material resources. According to World Bank report on Africa (2004), many teachers recruited into teaching profession in schools do not meet the quality required for effective teaching. The Teachers Registration Council of Nigeria (2017), also indicated that about 50 percent of the teachers in the Nigerian school system are found unqualified. Teachers of electrical and electronic trades are not an exemption in this scenario. The achievement of quality in teaching demands that the input to teaching and learning should be available, adequate and functional and properly utilized.

The body that is charged with the responsibility of regulating and maintaining standards in Technical Colleges specified the minimum requirements for the training and production of quality electrical and electronics trades graduates. This includes general admission requirements into the colleges, necessary resources such as classroom, laboratories, books in the library, equipment like signal generator, signal tracer, oscilloscope, frequency counter, portable drilling machine, and personnel. Therefore, qualified and committed teachers, as well as adequate, functional, and well utilized tools and equipment, are required for proper skill acquisition in electrical and electronic trade programme. Considering the dearth of skills and increase in unemployment among electrical and electronic trade graduates, there is a possibility that available resources in the colleges may not be functional or well utilized for skill acquisition of learners. Therefore the assessment of educational resource inputs into the programme deserves serious attention.

Inadequate, non-functional or underutilized resources will result to inability of electrical and electronic trade graduates to truly learn what matters within the specified school years. This can result into graduate unemployment, and

even generate vices such as armed robbery, internet scam and drug pushing by graduates. In the light of the above, the major purpose of this study was to assess the resource inputs into the implementation of electrical and electronic trade programme in Ogun state technical colleges.

2. Research Questions

The following research questions guided the study:

- How adequate is the available human resource input into electrical and electronic trades programme in Ogun state technical colleges?
- How adequate is the available material resource input into electrical and electronic trades programme in Ogun state technical colleges?
- How adequate is the available physical resource input into electrical and electronic trades programme in Ogun state technical colleges?
- Are the available electrical and electronic trades resources functional?
- To what extent are the available resources utilized in Ogun state technical colleges?

3. Methodology

The study adopted a descriptive survey research design. The population for this study consists of Electrical and Electronics Trades heads of department, principals and students in government-owned technical colleges in Ogun state, Nigeria. They are: Government Technical College Ajegunle; Government Technical College Aiyetoro; Government Technical College Idi-Aba, Abeokuta; Government Technical College Igbesa; Government Technical College Ijebu-Ode; Government Technical College ljebu-Igbo; and Government Technical College Ilara-Remo. The entire population was used for the study. This population was accessible and manageable due to the relatively small size. All the heads of department of electrical/electronic trades, principals and students in the technical colleges were purposively selected for the study.

Three sets of instrument were used for data collection for this study. They are:

(a) Checklist for electrical and electronic trades heads of department in technical colleges
(b) Resource input into electrical and electronic trades questionnaire for principals in technical colleges
(c) Resource input into electrical and electronic trades questionnaire for students in technical colleges

Part A was adapted from the National Board for Technical Education (NBTE) document of minimum required laboratory/workshop, equipment, instruments and tools for electrical and electronic trades. Additional columns were included in the minimum requirements in order to determine the functionality of the available tools and equipment.

Part B contains items that are based on the NBTE minimum requirements for physical and human resources, while items in Part C were designed to investigate the level of utilization of the available tools and equipment.

Items in the instrument were generated from the National Board for Technical Education (NBTE) document of minimum requirements for electrical and electronic trades programme. It was however subjected to face validation by three experts.
The researcher relied on the data supplied by the principals, heads of department, and students concerning the availability, functionality, and utilization of resource inputs into electrical and electronic trades in Ogun state technical colleges. The data collected from the study was analysed using frequency count, percentages, mean and standard deviation. In taking decision on the availability of the inputs, any input that was available and more than required (AMR) was considered very adequate, those available as required (AAR) was considered adequate. Also, those that were available but lower than required (ALR) was considered inadequate, while the last group with zero (0) frequency was be termed Not Available at-all (NAA).

The real limit of the mean values of items was used to take decisions on the level of utilization of the available tools and equipment. The statistical real limit of the mean values is as follows: **Very Highly Utilized (VHU)** = 4.50 - 5.00, **Highly Utilized (HU)** = 3.50 - 4.49, **Utilized (U)** = 2.50 - 3.49, **Moderately Utilized (MU) =** 1.50 - 2.49, **Not Utilized (NU)** = 0.50 - 1.49

4. Results

Research Question 1: How adequate is the available human resource input into electrical and electronic trades programme in Ogun state technical colleges?

Table 1: Human Resource Input into Electrical and Electronic Trades Programme in Ogun State Technical Colleges

S/N	Technical Colleges	No. of Teachers	Minimum Qualification of Teachers	Remark	Teacher-Student Ratio	Remark	Decision
1	College A	1	BSc (Ind. Tech)	Qualified	1:82	ALR	Inadequate
2	College B	3	BSc (Elect)	Qualified	1:63	ALR	Inadequate
3	College C	2	PGDE (Ind. Tech)	Qualified	1:114	ALR	Inadequate
4	College D	1	BSc (Basic Elect)	Qualified	1:84	ALR	Inadequate
5	College E	2	PGDE (Ind. Tech)	Qualified	1:59	ALR	Inadequate
6	College F	2	PGDE (Ind. Tech)	Qualified	1:37	ALR	Inadequate

***ALR: Available, but lower than required**

Table 1 shows that teachers in the six technical colleges used for this study possess the requisite qualifications for teaching electrical and electronic trades. However, it can be seen from the table that student-teacher ratio ranges from 1:37 to 1:114 in the technical colleges. This negates the National Board for Technical Education (NBTE) stipulated standard of 1:25 for technical courses. As such, the teachers are available, but lower in quantity than required in the technical colleges. Human resource input into electrical and electronic trades programme in Ogun state technical colleges is therefore inadequate.

Research Questions 2: How adequate is the available material resource input into electrical and electronic trades programme in Ogun state technical colleges?

Table 2: Material Resource Input into Electrical Installation and Maintenance Work in Ogun State Technical Colleges

S/N	Description	QR	QR for 6 Colleges	Quantity Available in each College						Quantity available for the 6 Colleges	Remarks
				A	B	C	D	E	F		
1	Workbench	40	240	5	4	10	5	5	5	34	Inadequate
2	Crowbar	20	120	-	6	-	-	-	-	6	Inadequate
3	Conduit bender	20	120	3	1	1	1	2	1	9	Inadequate
4	Stock and dies	10	60	-	-	-	-	-	-	-	Not Available
5	Conduit vice	20	120	-	-	-	-	-	-	-	Not Available
6	Clamp	40	240	-	-	-	-	-	-	-	Not Available
7	Winding machine	20	120	-	-	-	-	-	-	-	Not Available
8	Battery charger	20	120	2	1	1	1	1	1	7	Inadequate
9	Grease gun	10	60	-	3	-	-	-	-	3	Inadequate
10	Wiring board	40	240	6	68	10	5	6	7	102	Inadequate
11	Oil can	5	30	-	8	2	-	-	-	10	Inadequate
12	Ladder	5	30	3	1	2	1	1	1	9	Inadequate
13	Scaffold	1	6	-	-	-	-	-	-	-	Not Available
14	Blow lamp	5	30	1	4	1	2	1	1	10	Inadequate
15	Goggle	40	240		5	3	-	-	-	8	Inadequate
16	Soldering iron	30	180	4	6	10	7	20	10	57	Inadequate
17	Welding, brazing M/C	5	30	-	-	-	-	-	-	-	Not Available
18	Hand gloves	40	240	-	-	-	-	-	-	-	Not Available

19	First aid box	2	12	-	-	-	-	-	-	-	Not Available
20	Heater	4	24	-	1	-	1		1	3	Inadequate
21	Helmet	20	120	-	-	-	-	-	-	-	Not Available
22	Safety belt	20	120	1	-	-	1	-	-	2	Inadequate
23	Overall	30	180	-	-	-	-	-	-	-	Not Available
24	Measuring tape	24	144	-	2	-	1	1	1	5	Inadequate
25	Ac ammeter	10	60	-	6	1	-	2	-	9	Inadequate
26	Dc ammeter	10	60	-	10	2	-	2	-	14	Inadequate
27	Ac voltmeter	10	60	-	-	2	-	2	-	4	Inadequate
28	Dc voltmeter	10	60	-	-	2	-	2	-	4	Inadequate
29	Digital multimeter	50	300	-	50	5	-	5	10	70	Inadequate
30	Analog multimeter	20	120	1	39	10	5	7	15	77	Inadequate
31	1ø meter	10	60	2	2	2	2	2	2	12	Inadequate
32	3ømeter	10	60	1	-	1	-	-	-	2	Inadequate
33	Neon tester	20	120	-	15	10	4	1	1	31	Inadequate
34	Voltage tester	20	120	-	4	2				6	Inadequate
35	Steel rule	25	150	-	12	4	3	2	2	23	Inadequate
36	Oscilloscope	2	12	-	-	-	-	-	-	-	Not Available
37	Signal generator	2	12	-	-	-	-	-	-	-	Not Available
38	Micrometer	20	120	-	-	-	-	-	-	-	Not Available
39	Screw driver set	40	240	-	32	10	10	10	10	72	Inadequate
40	Allen keys	40	240	-	-	-	-	-	-	-	Not Available
41	Strippers	50	300	-	1	2	1	1	-	5	Inadequate
42	Hammers	50	300	5	60	10	8	10	10	103	Inadequate
43	Pliers	40	240	-	43	5	7	10	10	75	Inadequate
44	Cutters	40	240	-	47	4	5	5	7	68	Inadequate
45	Hacksaws	40	240	1	50	1	1	1	1	55	Inadequate
46	Mallets	10	60	-	7	5	3	1	2	18	Inadequate
47	Spanners	40	240	8	-	5	7	5	5	30	Inadequate
48	Files	40	240	-	11	3	-	4	-	18	Inadequate
49	Drill (manual)	3	18	-	-	-	-		-	-	Not Available
50	Drill (electric)	3	18	-	1	1	-	-1	-	1	Inadequate
51	Knives	50	300	-	-	-	-	-	-	-	Not Available
52	Pipe wrenches	20	120	-	-	-	-	-	-	-	Not Available
53	Centre punch	20	120	-	13	-	5	-	5	23	Inadequate
54	Ringing tools	40	240	-	-	-	-	-	-	-	Not Available
55	Crimping tools	40	240	-	2	-	-	-	-	2	Inadequate
56	Rheostats	35	210	-	-	-	-	-	-	-	Not Available
57	Inductors	30	180	-	-	-	-	-	-	-	Not Available
58	Transformers	50	300	-	5	-	1	1	-	7	Inadequate
59	DC motor	20	120	-	1	-	-	-	1	2	Inadequate
60	Dc generator	20	120	-	1	-	-	-	1	2	Inadequate
61	1øAc motor	20	120	1	-	-	-	-	1	2	Inadequate
62	1øAc generator	20	120	1	-	-	-	-	1	2	Inadequate
63	Starters	20	120	-	1		-	-	1	2	Inadequate
64	Relays	25	150	-	-	-	-	2	-	2	Inadequate
65	Ceramic insulator	20	120	-	-	-	-	-	-	-	Not Available
66	Crocodile clips	50 p	300	-	2	4	5	5	5	21	Inadequate
67	Ceiling roses	60	360	-	-	-	-	-	-	-	Not Available
68	Armature	20	120	-	-	-	-	-	-	-	Not Available
69	Conduit pipes (PVC)	50	300	2	2	-	-	-	-	4	Inadequate
70	Conduit pipes (steel)	50	300	-	-	-	-	-	-	-	Not Available
71	Circuit breakers	40	240	-	-	-	-	-	-	-	Not Available

*** QR** = Quantity Required, **Percentage Inadequate** =65%, **Percentage Not Available** =35%

Table 2 shows the material resource input into Electrical Installation and Maintenance Work in Ogun state technical colleges. It can be seen that none of the material resource input into Electrical Installation and Maintenance Work is provided in adequate quantity. Rather, 46 of the required materials, which represents 65% are inadequate while the remaining 25 (i.e. 35%) are not even available at all.

Table 3: Material Resource Input into Radio, Television and Electronic Work in Ogun State Technical Colleges

S/N	Description	Quantity Required	Number Available	Remark
1	Multimeter (analog)	20	6	Inadequate
2	Transistor tester	10	4	Inadequate
3	Component checkers	10	-	Not Available
4	Multimeter (digital)	50	1	Inadequate
5	Volt-ohm-milliameter (VOM)	10	8	Inadequate
6	High Input Impedance voltmeter (VTUN or TVM)	5	-	Not Available
9	Magnifying lens	10	-	Not Available
10	Small plastic container	10	2	Inadequate
11	Oscilloscope with 6mhz bandwidth	5	1	Inadequate
12	Flashlight	30	-	Not Available
13	Sandpaper	40	-	Not Available
14	Steel bowl	40	-	Not Available
15	Small bench vice	10	4	Inadequate
16	Portable drilling machine	2	-	Not Available
17	AV equipment	1	-	Not Available
19	Overhead Projector	10	-	Not Available
20	VCR and it monitor	5	-	Not Available
21	Illustration colour chart	40	-	Not Available
22	Screw driver sets	40	10	Inadequate
23	Nut drivers (Hex)	20	-	Not Available
24	Soldering iron	30	8	Inadequate
25	Wire stripper	50	-	Not Available
26	Regular and miniature needle Pliers	40	-	Not Available
27	Diagonal cutters	40	-	Not Available
28	Screws (set)	12	-	Not Available
29	Drill	3	-	Not Available
30	Fixed resistor(assorted)	50	60	Adequate
31	Variable resistor(assorted)	50	60	Adequate
32	Fixed capacitor	50	60	Adequate
33	Variable capacitor	50	60	Adequate
34	Air core inductor	50	1	Inadequate
35	Magnetic core inductor	50	1	Inadequate
36	Transformer(LF)	50	6	Inadequate
37	Transformer (HF)	50	-	Not Available
38	60/40 solder	20	-	Not Available
39	Pen light	30	-	Not Available
40	Steel-wire brush	15	-	Not Available
41	Pocket knife	50	-	Not Available
42	Electrical tapes	24	-	Not Available
43	Crimping tools	40	-	Not Available
44	Heat sinks	30	6	Inadequate
45	Files	40	2	Inadequate
46	Variable power supply	50	2	Inadequate
47	Desoldering device	30	-	Not Available
48	Alignment tools	15	-	Not Available
49	Soldering gun	50	-	Not Available

Adequate:8%, Inadequate: 31%, Not Available: 61%

Table 3 shows the material resource input into Radio, Television and Electronic Work in Ogun state technical colleges. It can be seen from the table that 30 material resource input, which represent 61% of the total material required, are not available at all. 15 material resource input, which represent 31% of the total material required, are available but inadequate, while 4 material resource input, which represent only 8% of the total material required are adequate in quantity.

Research Questions 3: How adequate is the available physical resource input into electrical and electronic trades programme in Ogun state technical colleges?

Table 4a: Physical Resource Input into Electrical and Electronic Trades Programme in Ogun State Technical Colleges

S/N	Resources	Sitting capacity required	Sitting capacity available in the colleges						Remark
			A	B	C	D	E	F	
1	Library	1/3rd of student population	-	24	40	-	-	-	Inadequate
2	Chemistry laboratory	30-35 students	-	38	40	25	-	-	Inadequate
3	Physics laboratory	30-35 students	-	35	15	30	-	-	Inadequate
4	Metal workshop	30-35 students	-	30	-	-	-	-	Inadequate
5	Electrical installation workshop	30-35 students	20	20	80	50	20	20	Inadequate

Table 4b: Furnitures and offices

S/N	Item	Number Available						Remark
		A	B	C	D	E	F	
1	Teachers' tables	2	3	3	2	2	2	Adequate
2	Teachers' chairs	2	3	3	2	2	2	Adequate
3	Students' lockers	40	30	50	35	50	30	Inadequate
4	Students' chairs	40	60	50	35	50	40	Inadequate
5	Teachers' offices	1	2	3	1	2	1	Adequate

Table 4a and 4b reveals the adequacy of physical resource input into electrical and electronic trade programme in Ogun state technical colleges. From table 4, it can be seen that recommended physical resources like library, Physics laboratory, chemistry laboratory, metal workshop, and electrical installation workshop provided for the implementation of the programme are inadequate. Furthermore, table 4b which shows the adequacy of teacher and student furnitures, teachers' offices revealed that teachers offices are available and complemented with the required furniture, but that is not true in the case of students. Finding revealed that students' chairs and lockers are grossly inadequate.

Research Questions 4: Are the available electrical and electronic trades resources functional?

Table 5a: Functionality of Resource Input into Electrical and Electronic Trades Programme in Ogun State Technical Colleges (Electrical Installation and Maintenance Work)

S/N	Description	QR for 1 College	QR for 6 Colleges	Quantity available for 6 Colleges	Quantity in good condition	Quantity in bad condition
1	Workbench	40	240	34	12	22
2	Crowbar	20	120	6	2	4
3	Conduit bender	20	120	9	9	-
4	Battery charger	20	120	7	6	1
5	Grease gun	10	60	3	0	3
6	Wiring board	40	240	102	100	2
7	Oil can	5	30	10	10	-
8	Ladder	5	30	9	7	2
9	Blow lamp	5	30	10	7	3
10	Goggle	40	240	8	8	-
11	Soldering iron	30	180	57	30	27
12	Heater	4	24	3	1	2
13	Safety belt	20	120	2	2	-
14	Measuring tape	24	144	5	5	-
15	Ac ammeter	10	60	9	4	5
16	Dc ammeter	10	60	14	10	4
17	Ac voltmeter	10	60	4	2	2
18	Dc voltmeter	10	60	4	2	2
19	Digital multimeter	50	300	70	45	25
20	Analog multimeter	20	120	77	20	57
21	1ø meter	10	60	12	10	2
22	3ø meter	10	60	2	2	-

23	Neon tester	20	120	31	31	-
24	Voltage tester	20	120	6	5	1
25	Steel rule	25	150	23	22	1
26	Screw drivers	40	240	72	56	12
27	Strippers	50	300	5	3	2
28	Hammers	50	300	103	89	14
29	Pliers	40	240	75	60	15
30	Cutters	40	240	68	52	16
31	Hacksaws	40	240	55	50	5
32	Mallets	10	60	18	11	7
33	Spanners	40	240	30	28	2
34	Files	40	240	18	12	6
35	Drill (electric)	3	18	1	0	1
36	Centre punch	20	120	23	23	-
37	Crimping tools	40	240	2	1	1
38	Transformers	50	300	7	5	2
39	DC motor	20	120	2	2	-
40	Dc generator	20	120	2	1	1
41	Ac motor ((1ø)	20	120	2	2	-
42	Ac gen (1ø)	20	120	2	1	1
43	Starters	20	120	2	1	1
44	Relays	25	150	2	1	1
45	Crocodile clips	50p	300	21	21	-
46	PVC Conduit	50	300	4	2	2

24% fully functional, 76% partially functional

Table 5b: Functionality of Resource Input into Electrical and Electronic Trades Programme in Ogun State Technical Colleges (Radio, Television and Electronic Work)

S/N	Description	QR	Quantity Available	Quantity in good condition	Quantity in bad condition
1	Multimeter (analog)	20	6	0	6
2	Transistor tester	10	4	0	4
3	Multimeter (digital)	50	1	0	1
4	Volt-ohm-milliameter (VOM)	10	8	0	8
5	Small plastic container	10	2	2	-
6	Oscilloscope with 6mhz bandwidth	5	1	1	-
7	Small bench vice	10	4	0	4
8	Screw driver sets	40	10	0	10
9	Soldering iron	30	8	0	8
10	Fixed resistor(assorted)	50	60	60	-
11	Variable resistor(assorted)	50	60	60	-
12	Fixed capacitor	50	60	60	-
13	Variable capacitor	50	60	60	-
14	Air core inductor	50	1	0	1
15	Magnetic core inductor	50	1	1	-
16	Transformer(LF)	50	6	0	6
17	Heat sinks	30	6	6	-
18	Files	40	2	1	1
19	Variable power supply	50	2	1	1

42% fully functional, 58% partially functional

Table 5a and b reveals the functionality of resources input into electrical and electronic trade in Ogun state technical colleges. Firstly, it can be seen that only 11, which represents 24% of the available resource input into electrical installation and installation work are fully functional. Not all the remaining 35 available electrical installation and maintenance work resources are functional as seen in the table. Furthermore, it can also be seen from the radio, television, and electronic work resources table that only 42% of the available resources are fully functional. The remaining 58% are partially functional.

Research Question 5: To what extent are the available resources utilized in Ogun state technical colleges?

Table 6a: Utilization of resource input into electrical and electronic trades programme in Ogun state technical colleges (Electrical Installation and Maintenance Work|)

S/N	Description	$\bar{X}$	S.D	Remark
1	Workbench	2.95	1.00	Utilized
2	Crowbar	2.20	0.52	Not Utilized
3	Conduit bending machine	2.30	0.66	Not Utilized
4	Battery charger	2.35	0.49	Not Utilized
5	Grease gun	2.25	0.44	Not Utilized
6	Wiring board	3.15	0.93	Utilized
7	Oil can	2.20	0.62	Not Utilized
8	Ladder	2.30	0.92	Not Utilized
9	Blow lamp	2.35	1.04	Not Utilized
10	Goggle	2.45	1.15	Not Utilized
11	Soldering iron	3.35	1.31	Utilized
12	Heater	2.15	0.99	Not Utilized
13	Safety belt	2.50	1.40	Not Utilized
14	Measuring tape	2.35	0.93	Not Utilized
15	Ac ammeter	2.20	0.70	Not Utilized
16	Dc ammeter	1.95	0.39	Not Utilized
17	Ac voltmeter	2.20	0.41	Not Utilized
18	Dc voltmeter	2.25	0.64	Not Utilized
19	Digital multimeter	2.30	0.80	Not Utilized
20	Analog multimeter	2.15	0.49	Not Utilized
21	Energy meter (single phase)	2.25	0.44	Not Utilized
22	Energy meter (three phase)	2.25	0.85	Not Utilized
23	Neon tester	2.25	0.64	Not Utilized
24	Voltage tester	2.05	0.22	Not Utilized
25	Steel rule	1.95	0.39	Not Utilized
26	Screw driver set	2.10	0.31	Not Utilized
27	Strippers	2.10	0.55	Not Utilized
28	Hammers	3.35	1.42	Utilized
29	Pliers	3.80	1.44	Utilized
30	Cutters	2.00	0.46	Not Utilized
31	Hacksaws	2.30	0.80	Not Utilized
32	Mallets	2.10	0.72	Not Utilized
33	Spanners	2.15	0.49	Not Utilized
34	Files	2.15	0.37	Not Utilized
35	Drill (electric)	1.95	0.60	Not Utilized
36	Centre punch	2.25	0.79	Not Utilized
37	Crimping tools	2.20	0.52	Not Utilized
38	Transformers	2.15	0.49	Not Utilized
39	DC motor	2.10	0.55	Not Utilized
40	Dc generator	2.15	0.49	Not Utilized
41	Ac motor (single phase)	2.25	0.85	Not Utilized
42	Ac generator (single phase)	2.25	0.72	Not Utilized
43	Starters (various types)	2.25	0.72	Not Utilized
44	Relays	2.25	0.55	Not Utilized
45	Crocodile clips	4.05	1.32	Utilized
46	Conduit pipes (PV)	2.15	0.49	Not Utilized

13% Utilization

Table 6b: Utilization of resource input into electrical and electronic trades programme in Ogun state technical colleges (Radio, Television and Electronic Work)

S/N	Description	$\bar{X}$	S.D	Remark
1	Multimeter (analog)	2.20	0.70	Not Utilized
2	Transistor tester	2.00	0.32	Not Utilized
3	Multimeter (digital)	2.10	0.31	Not Utilized

4	Volt-ohm-milliameter (VOM)	2.10	0.72	Not Utilized
5	Small plastic container	2.35	0.88	Not Utilized
6	Oscilloscope with 6mhz bandwidth	2.35	0.75	Not Utilized
7	Small bench vice	2.20	0.52	Not Utilized
8	Screw driver sets	2.20	0.52	Not Utilized
9	Soldering iron	2.20	0.52	Not Utilized
10	Fixed resistor(assorted)	2.30	0.92	Not Utilized
11	Variable resistor(assorted)	2.15	0.49	Not Utilized
12	Fixed capacitor	2.35	0.93	Not Utilized
13	Variable capacitor	2.20	0.52	Not Utilized
14	Air core inductor	2.10	0.72	Not Utilized
15	Magnetic core inductor	2.05	0.22	Not Utilized
16	Transformer(LF)	2.20	0.52	Not Utilized
17	Heat sinks	2.20	0.62	Not Utilized
18	Files	2.20	0.52	Not Utilized
19	Variable power supply	2.25	0.85	Not Utilized

0% Utilization

Table 6a and b reveals the utilization of resource input into electrical and electronic trade in Ogun state technical colleges. It can be seen that only 6, which represents 13% of the available resource input into electrical installation and maintenance work, are being utilized for skill acquisition of the students, the remaining 87% are not utilized. Furthermore, it can be seen that none of the radio, television, and electronic work resources provided is utilized for teaching and learning in the technical college.

5. Findings of the Study

- The number of teachers for electrical and electronic trades programme in Ogun state technical colleges is lower than required, in other words, inadequate.
- Teachers in the technical colleges used for this study possess the requisite qualifications for teaching electrical and electronic trades.
- Student-teacher ratio is far above the National Board for Technical Education (NBTE) standard. The stipulated standard is 1:25 for technical courses. The range on ground however is 1:37 to 1:114.
- 65% of the required materials for electrical installation and maintenance work are inadequate. 35% of the required materials are not available at all.
- 61% of the materials required for radio television and electronic work are not available in the technical colleges, 31% of the materials required is available but inadequate, while only 8% of the materials required is available and adequate.
- Physical resources like library, Physics laboratory, chemistry laboratory, metal workshop, and electrical installation workshop provided for the implementation of the programme are inadequate.
- Sufficient teachers' offices are available, and complemented with adequate furniture.
- Students' chairs and lockers are grossly inadequate.
- Only 24% of the available resource input into electrical installation and maintenance work are fully functional.
- Only 42% of the available resource input into radio, television, and electronic work are fully functional.
- Only 13% of the available resource input into electrical installation and maintenance work are utilized for skill acquisition of the students.
- None of the 19 resources provided for radio, television, and electronic work are utilized for teaching and learning in the technical colleges.

6. Discussion of Findings

The findings in this study reveal that availability of teachers for electrical and electronic trades programme in Ogun state technical colleges is

lower than required. However, the available teachers possess the requisite qualifications for teaching electrical and electronic trades. Student-teacher ratio also negates the National Board for Technical Education (NBTE) stipulated standard of 1:25 for technical courses.

This finding is contrary to World Bank report on Africa (2004) which reported that teachers recruited into teaching position in schools do not meet the quality required for effective teaching; Esa (2005) report that some 32% of academic staff did not possess relevant skills to serve as teacher in technical colleges; and the report of Teachers Registration Council of Nigeria (TRCN) that 50% of the teachers in Nigerian school system are found unqualified, the findings in this study indicate that teachers in technical colleges in Ogun state are qualified. The only problem is that of numerical adequacy which is in agreement with the findings of Uwatt (2004) that inadequate qualified personnel is a major problem in in technical colleges in Nigeria.

The study also found that 65% of the required materials for electrical installation and maintenance work are inadequate while the remaining 35% are not even available at all. In the same vein, 61% of the materials required for radio television and electronic work are not available in the technical colleges. 31% of the materials required are available but inadequate while only 8% of the materials required are available and adequate. This is in line with the study by Oke (2003) on the Appraisal of Introductory Technology Curriculum in Lagos State. After taking the stocks of equipment available for Introductory Technology (now Basic Technology), he found, among other things, that the effective implementation of the programme is greatly hindered by inadequacy of equipment, tools, training materials and poor workshop environment. Also the study by Fagbemi (1997) indicates gross inadequacy of infrastructures and equipment in technical education.

Findings also reveal that recommended physical resources like library, physics laboratory, chemistry laboratory, metal workshop, and electrical installation workshop provided for the implementation of the programme are inadequate. Only, teachers' offices and furniture are adequately inputed. Students chairs and lockers are grossly inadequate. The findings are similar to that of Fagbemi (2007) that, in Yobe state secondary schools, there is gross inadequacy of infrastructures and facilities.

The finding in this study also reveals that only 24% of the available resource input into electrical installation and maintenance work are fully functional. In the same vein, only 42% of the available resource input into radio, television, and electronic work are fully functional. This is in consonance with the finding of Uwakaego (2012) who researched on the means of improving the efficiency of human and material resources for teaching agricultural education in colleges of education in south-east Nigeria. She found that most of the available material resources were less functional, while others were not functional. Similarly, Adetona (2010), in a study that x- rays the availability, awareness and utilization of resources in public libraries in Delta state, revealed that books that dominate the library collection are out-dated.

Furthermore, one finding in this study shows that only 13% of the available resource input into electrical installation and maintenance work are being utilized for skill acquisition of the students while none of the 19 resources provided for radio, television, and electronic work are utilized for teaching and learning in the colleges. This agrees with Oloyede's (2008) finding in a comparative study on the influence of resource availability and utilization on academic performance of students of private and public secondary schools in Ibadan metropolis, that most available resources in the schools were unutilized.

Inadequacy of both human, material, and physical resources, as well as non-functionality and non-utilization of those available can be associated with the dearth of practical skills among graduates of electrical and electronic trades. The aim of electrical and electronic trades programme at producing craftsmen, technicians and other skilled personnel who will be enterprising and self-reliant with skills in domestic and industrial installation, as well as

operate, maintain and repair electrical and electronic equipment, among others, have suffered setback due to the avoidable trend of resource non-availability, inadequacy, non-functionality, and non-utilization as the case may be.

7. Conclusion

Based on the findings of the study, resource inputs into electrical and electronic trades are inadequate. Most of the available resources are non-functional, while the functional ones are underutilized. Inadequacy of resources may lead to cuts in the volume of training expected to be provided in technical colleges. These cuts are a hindrance to a pursuit of the objectives of providing training and subsequent job placement of technical college graduates. Considering the nature of Technical Vocational Education and Training (TVET) as a form of education, it is logical to conclude that TVET system will be effective if resources are adequately supplied to match the student intake. Teachers are highly motivated to teach practical skills when there is a regular supply of instructional materials, thus ensuring active participation of trainees.

The shortage of basic resources in the technical colleges is probably due to non-commitment of politicians to education. Many state governments in the country would rather spend the amount of money it will cost to build nine universities to build new government house. A practical example is that of the Akwa-Ibom state government house, in South/South zone of Nigeria (under Godswill Akpabio's regime) that gulped billions of naira. States that are not building government houses embark on bogus projects like roads, event centres, for the selfish purpose of campaigning for elections, while schools continue to suffer. Some state governments even find it difficult to pay staff salaries, let alone providing funds to equip school libraries, workshops, and laboratories with needed resources.

Dilapidated structures, abandoned projects, empty libraries, workshops, and laboratories that characterize schools suggest that the government only pays lip service to the development of the education sector.

8. Recommendations

Based on the findings of this study, the subsequent discussion, and their implications, the following recommendations are made:

- Efforts should be made by the government to ensure the provision of the minimum required human, material, and physical resources for effective implementation of the electrical and electronic trades programme.
- The administration of technical colleges should strengthen the linkage between the colleges and industries. This will enable the colleges to access opportunities for industrial attachment for both teachers and students.
- Technical college administrators should devise a system of predictive, preventive, and corrective maintenance of existing resources to ensure that they are in good condition.
- Technical college administrators should organize retraining programmes to build the capacity of their teachers, for effective implementation of the programme.

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Female Learners Expectations and Experiences in Open and Distance Learning: Case of the University of Lagos

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Abstract. The education of the female child has remained constant in the frontline of global discuss. Open and Distance Learning (ODL) contributions towards attaining the sustainable development goal five which is to achieve gender equality and empower all women and girls cannot be overstated. ODL is an avenue to bridge the disparity of gender education through the open and flexible learning policy. Female enrolment into ODL programmes is globally on the increase. This study therefore aimed at investigating the expectations and experiences of female learners in ODL using Distance Learning Institute, University of Lagos as the locale of the study. The objectives of the study were to examine issues affecting female learners in ODL, investigate the expectations of female learners when enrolling in ODL, to investigate their experiences and the process of meeting female learners' expectations. A descriptive survey was used to obtain the information. A validated structured questionnaire was used to obtain information from 380 sampled female learners of the 7,600 target population of female learners. The data was analyzed using descriptive statistical method. The findings revealed that majority of the respondents were married and have one form of employment or the other though faced with a number of challenges that hinder their studies such as psychological and emotional stress for expectant mothers and lack of financial support. They also have great expectations such as acceptance and respect among peers, obtaining higher qualification to bridge the gap of gender disparity in work places as well as raising the standard of living for their families. The study therefore recommends that government and all necessary stakeholders should provide incentives that would make the programme less stressful for the learners and grant bursary to female learners to alleviate their financial status.

Keywords: Education, Expectation, Female, Learners, Open Distance.

1. Introduction

Open and Distance Learning (ODL) had been identified as an integral part of education to be used for socio-economic development of nations like Nigeria. Right from the onset of the 1977 National Policy on Education (NPE) in Nigeria, ODL had been recognized as a distinct sector of education to be organized nationwide and given individual flexibility in the development of human resources towards national development. According to the 2004 edition of the NPE, it emphatically stated that maximum efforts will be made to enable those who can benefit from higher education to be given access to it. Such access may be through universities or correspondence course, or open universities or part – time and work study programmes''. In effect, the NPE is simply saying that no one should be left behind in the quest to develop the nation through capacity building of its human resources.

Jegede (2003) observed that all nations of the world desirous of a cost-effective, convenient, conducive, efficient and comprehensive way to educate all its citizens have embraced ODL. Open and Distance Learning essentially means a form of instruction by a mode other than the face-to-face (conventional) method where there is physical separation between the teacher and the learner, and instruction takes place through a variety of media including print and modern information and communication technology (ICT). The concept of ODL is a scheme that affords a nation the opportunity to effectively transmit educational benefits to all its citizens cheaply and more effectively, especially those hitherto unreached or denied access on the basis of one social consideration or the other. Female in Nigeria undoubtedly fall within this category and this system of education affords them the opportunity to pursue the gift of knowledge without contradicting any societal dictates.

A study conducted by Ogunsanmi (2011) identified several factors that facilitate female learners into enrolling in ODL programmes foremost among which was self-improvement. This is very true because female learners especially need to do something important for a change in order to improve themselves for self-intelligence and also to set example for others. Besides self-improvement, Ogunsanmi identified other reasons that propel female learners to participate in ODL programmes. These include self-actualization, the need to engage in the right career and job, need to acquire a vocation, need to raise families' standard of living, social factors among others. Also, Janaki (2006) stated that ODL has emerged as a boon to female learners of all age equipping them intellectually through acquisition of knowledge, leading them to new radical methods of thinking and taking them out of abject poverty.

However, there are myriad of issues which confront female learners in their quest for higher education. Several researchers have deliberated on matters affecting female learners in ODL. Ogunsanmi and Owuamanam's (2014) study on female learners and stress showed that many undergraduates on the programme appear to experience stress, as married women they experience personal, social, psychological, mental and financial problems as undergraduates. A Department of International development, DFID (1997) report had earlier noted that communities have long relied upon women to perform domestic tasks, nurture men, rare children, care for the sick and elderly, visit the poor and maintain kin ties. When women think about devoting energy to other pursuits, including those which are personal and private, the society notices selfishness and excessive individualism with fresh interests.

In addition, Prummer (2000) stated different factors influencing female learners who are currently undergoing distance education in higher learning, she argues that apart from factors such as distance, health or employment there are other factors which influence female learners access and participation in distance education. These factors include social-economic factor, personal and cultural factors. Though these varied due to circumstances of the female learner, all these give female learners the impetus to engage in ODL.

Kramarae (2001) noted that female who enroll in ODL face two major challenges of combining their studies with home management and the lack of adequate computer skills. Balancing study and family is a major hurdle for working class and even for full time housewives. Hence, family responsibility influence education and career choices of women. Lack of family support often takes the form of delaying child care assistance, destruction of study material, escalation of bid for attention or refusing to set up space and time aside in the household for study.

1.1 Statement of the Problem

Historically, women have occupied a very significant proportion of the human society. The Federal Government of Nigeria census figure reveals that women constitute over forty-nine percent (49%) of the nation's population (National Bureau of Statistic, 2016). This figure reveals that the country cannot experience any meaningful development without the support of

the women. According to Haruna (2011) women are perceived by the society as managers of home and child minders. The socio-cultural and biological roles affect their ability to leave home management and child care responsibilities for school. In the words of Onyebu and Okanume-Onah (2014) for a nation like Nigeria to actually realize its potentials, education of women is the most important factor in bringing about changes in their roles status. Women participate better and more actively in the affairs of the society. Despite the expectations of the female in acquiring skills and knowledge for a better life, she experiences a lot of huddles to obtain the desired medal. According to Burton and Goldsmith (2002), experiences can be positive or negative because they reflect attitudinal factors related to things such as likes, dislikes, self-confidence of self-efficacy and ideas about the worth of a course.

Given the aforementioned socio-economic, personal, political and cultural factors affecting female learners in the enrollment and completion of their desired programmes on the ODL platforms, this study is therefore, geared towards female learners varied experiences and expectations in relation to the learning object on the online learning platform.

1.2 Research Questions

- What are the issues affecting female learners in ODL?
- What are the expectations of a female learner when enrolling in ODL?
- What are the experiences of being a female learner in ODL institutions?
- How can ODL be enhanced to meet the expectations of the female learner?

2. Methodology

The study adopted a descriptive survey research design. According to Osuala (2005) survey research helps researcher to identify present conditions, present needs as well as information on which to base sound decisions. The author further stated that survey research focuses on people, the vital facts of people, and their beliefs, opinions, attitudes, motivation and behavior. Survey design is therefore considered the most appropriate for this study because it seeks opinions of respondents on the subject matter.

The quantitative data was analyzed using *SPSS 23.0 for Windows*. The target population for the study referred to all female learners who have enrolled in Distance Learning Institute (DLI) University of Lagos with a total population of 7,600. Seventy-six female learners were randomly selected from each of the five programmes in the three departments of the Institute making a total of 380 participants in all. A structured questionnaire titled 'Assessment of female learners' experiences and expectations in ODL was used to gather data. The questionnaire was made up of two parts. Part one solicited for information on personal data while part two comprised of 25 items which were structured into four sections on the experiences and expectations of female learners. The questionnaire was subject to face validation by three experts. The validity and reliability of the instrument were ascertained through test-retest method. Descriptive statistics was used to analyze the data.

3. Results

Table 1: Demographic information of respondents

Age	**Frequency**	**Programme**	**Frequency**
21 – 30	107 (28.16)	Accounting	76 (20)
31 – 40	111 (29.21)	Business Administration	76 (20)
41 – 50	89 (23.42)	Economics	76 (20)
Over 50 years	73 (19.21)	Public Administration	76 (20)
Total	**380**	Science Education	76 (20)
		Total	**380**
Marital status		**Occupation**	
Single	151 (39.74)	Civil servant	80 (21.05)

Married	178 (46.84)	Self – employed	147 (38.68)
Divorced	28 (7.37)	Unemployed	43 (11.31)
Widowed	23 (6.05)	Private sector	110 (28.94)
Total	**380**	**Total**	**380**

Note: Figures in parentheses represent percentages

Table 1 shows that ODL is the preferred mode of study is open to all age group as there is no age barrier in the mode of learning. A high number of the female learners in the study are married (46.84%) which shows that the ODL mode is an opportunity to acquire higher education. There is an indication that majority of the female learners are self-employed some of who could afford to pay for their studies though quite a significant number of the female learners are unemployed.

Research Question 1: What are the issues affecting female learners in ODL?

Table 2: Assessment on issues affecting female learners in Open Distance Learning

S/N	Variables	Agreed	Disagreed	Undecided	Total	Mean	S.D
1	Increased responsibilities as mother, wife and learner.	364 (95.78)	8 (2.11)	8 (2.11)	380(100)	2.94	0.319
2	Limited study time	306 (80.57)	27(7.07)	47(12.36)	380(100)	2.68	0.682
3	Emotional and psychological stress.	296 (78.90)	36(9.47)	48(12.48)	380(100)	2.65	0.693
4	Intimidated from the male learners	178 (46.85)	118(31.04)	84(22.11)	380(100)	2.25	0.794
5	Lack of moral and financial supports	230(60.52)	89(23.43)	61(16.05)	380(100)	2.44	0.758
Means (M) and SD of the sum variable: M = 2.59; SD = 0.71							

Note: Figures in parentheses are percentages

Table 2 shows the responses of the female learners on issues affecting them in ODL. As the results indicate, issues affecting female learners in ODL is high (M = 2.59, S.D 0.71). From the Table, the percentage of female learners who indicated that there is increased responsibility as a woman, wife and learner is 95.78%. Also, 60.52% agreed that they lack financial and moral support in the pursuit for academic prowess while 46.85% stated that they are intimidated by the male counterpart. A high percentage of 80.57% submitted that there is limited time for effective study.

Research Question 2: What are the expectations of a female learner when enrolling in ODL?

Table 3: Response on expectations of female learners in enrolling for ODL programmes

S/N	Variables	Agreed	Disagreed	Undecided	Total	Mean	S.D
1	Acceptance and respect among peers.	323(84.99)	21(5.54)	36 (9.47)	380(100)	2.76	0.613
2	To bridge the gap of gender disparity in work places.	304 (80.00)	26(6.85)	50 (13.15)	380(100)	2.67	0.697
3	Create opportunity for a better standard of living	280(73.71)	45(11.82)	55 (14.47)	380(100)	2.59	0.730
4	Self-improvement	292(76.84)	53(13.94)	35 (9.21)	380(100)	2.68	0.636
Means (M) and SD of the sum variable: M = 2.67; SD = 0.67							

Note: Figures in parentheses are percentages

Table 3 shows that though there is need for literacy improvement, the female learners have certain expectations in enrolling for an ODL programme. As the results indicates, female students' expectations in enrolling for ODL programmes (M = 2.67, S.D = 0.67) is quite high. The result shows 84.99% agreed that acquiring a degree will lead to acceptance and respect among their peers while 80% agreed that a higher degree will help bridge the gender disparity in the work place. This indicates that majority of the female learners respectively agreed that acquiring a degree brings acceptance and a better position among

peers and in gender mainstreaming. Also, 76.84% sees the acquisition of a degree as a way for self-improvement.

Research Question 3: What are the experiences of being a female learner in ODL institution?

Table 4: Experiences of female learners in ODL programmes

S/N	Variables	Agreed	Disagreed	Undecided	Total	Mean	S.D
1	Time management	321(84.48)	30(7.89)	29(7.63)	380(100)	2.77	0.574
2	Improved computer literacy	313(82.37)	19(5.00)	48(12.63)	380(100)	2.70	0.682
3	Flexibility of the programme	299(78.68)	43(11.12)	38(10.00)	380(100)	2.69	0.645
4	Developed self-efficiency	260(68.43)	55(14.46)	65(17.11)	380(100)	2.51	0.770
5	Geographical isolation	221(58.16)	91(23.64)	68(17.90)	380(100)	2.40	0.775
Means (M) and SD of the sum variable: M = 2.61; S.D = 0.71							

Note: Figures in parentheses are percentages

Table 4 depicts the experiences of female learners in running an ODL programme. Generally, the result showed that the experiences of M=2.67, S.D = 0.67 are quite high. 84.48% of the respondents agreed that enrollment as a learner has helped to improve their time management between work schedule and study hour. This clearly indicates that majority of female learners' time management skill has improved. Also, 82.37% of the respondents agreed that their computer and research skills has improved during the programme while 12.63% were indecisive on the level of their computer literacy. There were a 78.68% agreement to the flexibility of the ODL programme which has enhanced their learning ability and helped in harmonizing work, family and study. However, 58.16% felt isolated from the facilitators and fellow learners as a result of geographical barrier which hinders face-to-face communication.

Research Question 4: How can ODL be enhanced to meet the expectations of the female learner?

Table 5: Enhancing the ODL platform for female learners' satisfaction

S/N	Variables	Agreed	Disagreed	Undecided	Total	Mean	S.D
1	Use of multimedia to improves learning	322(84.74)	28(7.36)	30(7.90)	380(100)	2.77	0.580
2	Interactive course materials	282(74.21)	30(7.90)	68(17.89)	380(100)	2.41	0.871
3	Enhanced learner's support services	271(71.31)	34(8.95)	75(19.74)	380(100)	2.42	0.860
4	Financial support through bursary	278(73.16)	42(11.05)	60(115.79)	380(100)	2.44	0.837
5	Prompt feedback mechanism	252(66.32)	85(22.36)	43(11.32)	380(100)	2.55	0.689
Means (M) and SD of the sum variable: M = 2.52; S.D = 0.78							

Note: Figures in parentheses are percentages

Generally, results in this section indicates a relatively high response (M = 2.52, S.D = 0.78) to the factors that can enhance the ODL platform to meet female learners' expectations. Results showed that 84.74% where of the opinion that interaction through multimedia facilities will promote the completion of the programme while 73.16% agreed that financial support will assist the female learners in completion their programme which will also encourage enrollment of more female learners.

4. Discussion of findings

The study assessed the expectations and experiences of female learners in the ODL mode of education. Analysis of demographic data revealed that there is no barrier in age of females in ODL and a large percentage are self-employed. This could be due to the fact that they lack the right qualification that could fetch them a better job hence the need for enrolment into ODL mode.

Analysis of research question one showed that there was increased responsibility as a mother, wife and learner. Time dedicated for study was limited in addition to facing financial constrain as female learners. Care and Udod, (2000);

Kramarae (2001) echoed the same sentiment when they stated that women face barriers such as costs, time demands, family demands and accreditation by participating in ODL. On the issue of lack of moral and financial support, according to Akomolafe (2006) female learners rarely leave their homes for further studies for fear of losing their jobs and their education meet with resistance in terms of financial and moral support from their husbands.

In response to research question two, the responses clearly showed that female learners had various expectations while enrolling in ODL programme. This include acceptance and respect among peers, bridging gender disparity in work places as well as raising the standard of living for their families. These findings are in consonance with Emmanuel, Williams-Oladapo and Tijani (2015) who concluded that distance education enables women to achieve economic empowerment in terms of promotions, new jobs and increased salaries. Vaskovics (2015) also stated that there are larger numbers of women who study in preparation for (re-)entering the labor market after a period of being full-time housewives and mothers. The empowerment will also help them to think deeply about themselves, make sense of their experience and consider strategies for redefining their relationship with men in ways which will change the distribution of power and oppression to one of equality and respect.

Also, result from research question three clearly shows that majority of the respondents agreed that their experience as female learners in ODL has helped to increase their computer competence and skill of accessing the internet. This finding is in consonance with Baath (1982) whose report on the preliminary research in the use of computers compared to traditional correspondence study courses showed that online computers study students started submitting assignments to a greater extent, completed courses to greater extent, adopted more favorable attitudes towards the courses and completed courses in a shorter time.

Furthermore, result from research question four indicates that the ODL mode of learning can be enhanced using different forms of media such as print, audio, video, interactive course materials for learning, collaborative activities with other learners as well as prompt assessment on feedback. According to Sethy (2008) the use of synchronous forms of education such as the live-broadcasting of lectures and video conferencing opens the door to new didactical arrangements that could help with learning in a new improved way. Hyland (2001) noted that feedback is very important to distance learners as it may be "their only opportunity to get information on their performance". This is in agreement with the findings of this study that provision of prompt feedback will enhance study in ODL.

5. Summary and Conclusion

The study aimed assessing the expectations and experiences of female learners in enrolling in ODL programme. On issues affecting female learners (socio-economic factors) it was found out that majority of the female learners who enrolled in ODL institutions were influenced by the need to raise their educational qualification and also to raise the standard of living for their families. Even though the female learners are faced with financial constraints they are determined to complete the programme. They were also enrolled in order to bridge the gap and eliminate gender inequality in work places. Learning in ODL can be enhanced by providing bursary to indigent female learners, using multimedia platforms for learning and making course materials interactive.

This study concludes that there are issues faced by female learners in ODL but they can improve on their standard of living and better their chances in attaining greatness by completing their studies. Lastly, Information Communication Technology using multimedia plays a big role in ODL programmes as emerging technologies, such as wireless networking, internet, and mobile communications (screen phones, PDAs, smart phones, wireless (WAP) phones), go a long way to enhance connectivity amongst female learners.

6. Recommendations

Based on the findings from the study the following recommendations are made:

- The University should subsidize or grant bursary to female learners so that majority of these female learners would be able to complete their studies.
- More female need to educated to improve the quality of life of the families and the nation as a whole.
- More facilitators and e-tutors need to be engaged to assist the female learners meet their expectations.
- The learners' support unit should be improved to meet learners needs in the area of feedback and assessment.

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Personality Traits as Predictors of Guidance Counsellors' Job Performance in Bayelsa State, Nigeria

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Abstract. The study is centered on personality traits as predictors of guidance counsellors' job performance in Bayelsa State. The study was guided by six research questions and six hypotheses. The correlational research design was adopted. A sample of 226 guidance counsellors in government owned secondary schools was drawn from the population, using simple random sampling. Two instruments: "The big five personality Assessment Scale" (BFPAS)" and "Counsellor Job Performance Scale (CJPS) were used for data collection. Multiple regression and ANOVA were used to answer the research questions and analyze the hypotheses. The study found out that Big Five personality traits jointly predicts counsellors**'** job performance. It also found out that neuroticism does not significantly predict counsellor job performance in Bayelsa State. From the findings, the researchers recommended that counsellors should strive to positively channel their personality dispositions towards greater job performance. Also**,** school administrators should take cognizance of the personality traits of a counsellor before employing and redeploying them.

Keywords: Personality traits, Guidance counsellors, Job Performance, Dispositions, and Bayelsa State.

1. Introduction

It is crucially vital for organizations today to recruit high performing employees in their establishments. One important question that organized institutions may find difficult to answer is how to separate individuals who will perform well from those who will not. The answer may to some extent relate to the type of personality that a prospective employee exhibits. Discussions that concern personality as a valid predictor of job performance have flourished ever since Barrick and Mount (cited in Andreas, 2012), conducted a substantial meta-analysis on the same topic.

The commercial aspect that comes along with personality testing has been one factor that has contributed to a more specialized focus in the field of personality psychology. However, ever since organizations started to incorporate personality testing in their recruitment processes there has been reasonable doubt in terms of their true usefulness (Giles, Burch & Anderson, 2008). To date, the major objective in most research studies have been to investigate the potential relationship between the famous Five-Factor Model (FFM) and overall job performance. More specifically, researchers have been motivated to discover the factual relationship between broad personality traits and their direct impact on job performance. Moreover, research suggests that personality traits as predictor variables can be generalized across all occupations and work tasks (Barrick & Mount, 1991). If true, it is interesting to further investigate the FFM and its association to job performance in specific occupations. One particularly interesting occupation is counselling

psychology, in the field of education. It may be that some personality traits are more likely associated with successful performance in counselling psychology related occupations-. The value of realizing which personality traits characterize top performers in this field may enable organizations to identify, early in a recruitment process, those individuals who are more likely to achieve success.

This paper seeks to advance and replicate previous work regarding personality and job performance by examining the relationship between personality traits and job performance of guidance counsellors in Bayelsa State. Specifically, the purpose of this paper is to examine the relationship between Neuroticism, Extroversion, Openness to experience, Agreeableness, Conscientiousness, and job performance.

An employee's job performance is an important assessment criterion for employment, productivity, organizational success and growth. It assesses whether a person performs a job well or not. Your ability to perform a job effectively requires that you have and understand a complete/up-to-date job description for your position. It also requires that you understand the standards that you are expected to meet while performing the job. It therefore means that a person's job performance can be defined as the rate at which a person achieves his/her expected level of result. It means the extent to which the practitioners or members of a particular profession achieve the desired results by performing the duties and roles ascribed to them in their place of work.

According to Campbell (2015), "psychological perspective, describes job performance as an individual variable; that is, performance is something a single person does". Thompson (2006) also defined performance as competence; the ability to 'do something well or achieve a desired result.-By this, it implies the degree to which something is done well. In the same view, Ivowi (2008), sees performance as the consequences of certain personality traits or characteristics possessed by the Individual.

Worldwide, students experience social, personal, academic and vocational problems which schools should be able to assist them to resolve through the provision of guidance and counselling. Meeting the needs of the students results in effectiveness and vice versa. The researchers have observed that there are different kinds of guidance counsellors, especially in Bayelsa State with regards to how effective and efficient they do their job.

Through effective and efficient guidance and counselling, the students actually learn to make decisions about issues that seem logical and they become independent through some counselors. Concerns about family, friends and career choice seem to be improved through counselling. With some other counsellors, the students seem to return time after time for help/resolution of the same concerns. They seem to become more dependent on others to make decisions for them and even after many sessions, problems of rejection, choosing careers or pathways to future concerns remain unresolved. Some of the students may even prefer not to go to the guidance counsellor again, and some counsellors will want to change their profession at any slightest opportunity. This shows evidence of ineffectiveness on the part of these counsellors.

Guidance and counselling is a helping profession designed to help individuals to identify their problems and provide solutions to these problems. It also helps individuals to change their undesirable behavioural patterns to desirable behavioural patterns. A lot of definitions have been given to guidance, as well as counselling in the field of education. Iruloh, Ehibudu & Echebe (2001) defined guidance as:
the assistance given by an individual to another so as to facilitate the process of choice making, adjustment and problem solving" and counselling as ''person-to-person relationship in which one person helps another to resolve an area of conflict that has not been hitherto resolved"

They further stated that the helper, in the relationship, is by virtue of his training and experience, a counsellor who attempts to assist the client in becoming an independent person,

capable of resolving his conflict situations. From the foregoing definition, it could be seen that guidance and counselling is concerned with helping individuals to make their lives better. As a helping profession, the researcher believes that it is important that the guidance counsellor understands himself/herself as a person so as to be able to influence the lives of others positively.

The counsellor is a trained personnel who listens to students' problems, conceptualizes them, clarifies issues and assists them to understand their potentials with a view to resolving their educational, vocational and socio-personal problems (Unachukwu, 2010). Counsellors therefore, hold important positions that affect many lives throughout the course of their career. The role of guidance counsellors in the educational institutions cannot be over emphasized. Based on this, the Federal Republic of Nigeria (2004), in her National Policy on Education under section 10 stated that; "In view of the apparent ignorance of many young people about career prospects and in view of the negative attitude among school children towards their studies and towards school attendance, career officers and counselors will be posted to post primary institutions. Since qualified personnel in this category are scarce, government will continue to make provisions for the training of interested teachers in Guidance and Counselling. Guidance and Counselling will also feature in teacher education programme".

In the views of Umezulike & Eneasator (2010) the guidance counsellors are professionals who are specially trained to provide counselling services to individuals or groups of people to understand their situation, clarify values and make informed decisions for which they assume responsibility. The overall role of a school professional guidance counsellor is to assess and ascertain the counselling needs of his/her students and draw up programmes aimed at meeting these needs (Okeke, 2003). However, the researchers are of the view that apart from training and certification, many more requirements are needed to be an effective counsellor which may include personality traits.

There are several definitions of personality. Nwankwo (2011) defines personality as an individual's unique and relatively consistent patterns of thinking, feeling and behaving. Colman (2003) also sees personality as the sum total of the behavioural and mental characteristics that are distinctive of an individual. By this definition, Colman sees personality as the totality of behavioural and psychological characteristics an individual possesses and such characteristics are unique and peculiar to the individual. That is to say that human beings possess some physical and psychological characteristics that are peculiar to them which make them who they are. From the foregoing, personality is the specifically distinctive characteristics that make you who you are.

Trait can be defined as habitual patterns of behaviour, thought and emotion (Wikipedia in Ivowi, 2008). According to this perspective, traits are relatively stable over time, differ across individuals and influence behaviour. For instance, some people are outgoing where as others are shy. Personality traits, according to Oliver, Guerin & Coffman (2009) are stable features at the behaviour of the individual recurring in different situations. Personality traits therefore are those distinguishing qualities or characteristics that are the embodiment of an individual (Wikipedia in Ivowi, 2008). They are one's habitual patterns of behaviour, temperament and emotion. They refer to those enduring characteristics in an individual which makes him/her unique and are not subject to change in varying situations and with passage of time. These traits may be positive, negative or often in between, depending on the situation. Positive personal character traits lead to achievement of pals and success. Negative personal character traits can lead to failure or frustration.

As stated earlier, the personality traits to be discussed in this study, in relation to counsellor's job performance are the "Big Five" personality traits or the (FFM) Five Factor Model of personality McCrae and Costa, 2006). Neuroticism is one major personality trait as identified by McCrae and Costa. To them,

Neuroticism describes an individual who has the tendency to experience negative emotions such as anger, anxiety, depression etc. It is also a relatively unstable emotional display even when such show of emotions may be unnecessary. People who score nigh on neuroticism often lack the ability to control their emotions.

Extraversion is another identified trait that could as well influence job performance of counsellors. Extraversion is characterized by positive emotions, urgency and the tendency for an individual to seek outdoor activities, stimulation as well as company of others. People who score high in extraversion as identified by Dickson (2009) are always outgoing, event loving as well as love of exerting influence on others.

Openness to experience is also another personality trait identified by Costa and McCrae that could influence people's attitude in their work place. Openness to experience involves a general appreciation for art, emotions, adventure, unusual ideas, imagination, curiosity and variety of experience. People who score high in this trait usually love doing things differently, trying out new things as well as loving innovation.
On the other hand, Agreeableness involves the tendency to be compassionate and cooperative rather than being rivalry towards others. Agreeable persons can be easily forgiving, emotional and kind towards people. This could form a major base while people may or may not be satisfied on current work as noted by Ebong (2012).

Finally, McCrae and Costa noted that Conscientiousness as one of the personality traits determines an individual's behaviour. Conscientious persons show high sense of discipline, orderliness, dutiful and aim for achievement of goals. People who measure high in this trait are plan oriented and may not act outside their target, goals or plans.

According to John (2000), this dimension of personality as outlined by McCrae and Costa can determine an individual's behaviour or reactions towards something. This implies that, people who for instance are fun loving and outgoing (Extraversion) may not: derive much happiness in rendering services that are secretive in nature and this could as well predict how well they perform their job. Also Ike (2008) noted that each of these personality traits is unique and influences the possessor either positively or negatively.

The Big Five personality factors can be summarised as follows:

Neuroticism: A tendency to easily experience unpleasant emotions such as anger, anxiety, depression, vulnerability, hostility and impulsiveness.
Extraversion: Energy, urgency and the tendency to seek stimulation and the company of others. Conscientiousness: A tendency to show self-discipline, act dutifully and aim for achievement.
Agreeableness: A tendency to be compassionate and cooperative rather than suspicious and antagonistic towards others.
Openness to experience: Appreciation for art, emotion, adventure, unusual idea, imagination and curiosity (Kolawole, 2013).
In the light of these, the researchers' interests were spurred to investigate personality traits as predictors of guidance counsellor's job performance in Bayelsa State, Nigeria.

2. Statement of the Problem

The differences in job performance of counsellors are numerous and have been linked to lots of factors. One of such factors includes the personality of the individual. The rate of kidnapping, truancy, adolescence misbehavior, crime and criminal activities, etc. in Nigeria and Bayelsa in particular has increased. In the school setting, the level of enthusiasm expressed by counsellors has also reduced. As a result, students have become truants, bullies, late comers as well as regular absentees.

The school system is gradually losing the 'in loco parentis' responsibility on the students in producing responsible and well behaved citizens from our secondary schools. The cases of teenage pregnancy among our students are no

longer new. The level of expulsion has also risen coupled with an increase in voluntary dropout. The society as a whole has witnessed increase in anti-social behaviours. Teenagers have become drug addicts, prostitutes, armed robbers as well as thugs.

The society on the other hand can no longer boast of citizens with a sense of civic responsibility. Most often, school counsellors show no commitment at all in the course of discharging their duties, some often make discouraging statements like: "there's nothing I can do", "it's none of my business", "I don't care", "the students cannot change", "they are useless and cultists, I don't want them to beat me", etc. This, however translate into how they perceive their job, their personality traits, as well as the level of satisfaction they derive in carrying out their duties as guidance counsellors in our educational institutions. Therefore, in the light of the above, the problem of the study is to investigate if personality traits predict job performance of counsellors in Bayelsa State.

3. Research Questions

The study was guided by the following research questions:

- To what extent do the personality traits of neuroticism, extraversion, openness to experience, agreeableness and conscientiousness jointly predict counsellors' job performance?
- To what extent does personality trait of neuroticism predict counsellors' job performance?
- To what extent does personality trait of extraversion predict counsellors' job performance?
- To what extent does personality trait of openness to experience predict counsellors' job performance?
- To what extent does personality trait of agreeableness predict counsellors' job performance?
- To what extent does personality trait of conscientiousness predict counsellors' job performance?

4. Hypotheses

The following null hypotheses were tested at 0.05 level of significance to guide the study.

- The personality traits of neuroticism, extraversion, openness to experience, agreeableness and conscientiousness do not significantly predict consellors' job performance.
- The personality trait of neuroticism does not significantly predict counsellors' job performance.
- The personality trait of extraversion does not significantly predict counsellors' job performance.
- The personality trait of openness to experience does not significantly predict counsellors' job performance.
- The personality trait of agreeableness does not significantly predict counsellors' job performance.
- The personality trait of conscientiousness does not significantly predict counsellors' job performance.

5. Methodology

The design adopted for this study was correlational. The present study is correlational because the researchers gathered two sets of data (scores) from the respondents. The two respectively came from the personality traits and job performance of the sample.

The population for the study was made up of all the guidance counsellors in Bayelsa State, Nigeria. There are eight Local Government Areas in Bayelsa State. With a total of 564 practicing guidance counselors.

A sample of 226 respondents were selected for the study. Simple random sampling technique was used in selecting the guidance counsellors in the selected secondary schools in Bayelsa State. The rationale behind the use of guidance counselors was to ensure that the guidance cousellors are assessing themselves. This should guarantee an objective assessment of the personality traits of the counselors in relation to their job performance. Thus, they are in a better

position to respond to the instruments in regard to their job performance in the 188 public schools in Bayelsa State which has 564 guidanance counsellors. The researchers purposively used 40% of the population = 225.6, this is approximately 226. To enable every member of the population have a known and equal chance of being selected to form the sample, 226 guidance counsellors were selected from the 8 Local Government Areas using simple random sampling.

Two instruments were used for the study. The first is the "Big Five" Personality Assessment Scale (BFPAS). It was used to assess the personality traits of counsellors. It composed of the following personality traits, Neuroticism, Extraversion, Openness to experiences, Agreeableness and Conscientiousness. It is divided into five sections (A, B, C, D and E) of nine items in each section which gives a total of (45) items. Twenty six items are positively keyed and nineteen items were negatively keyed. The positively keyed items were scored 4 points, 3 points, 2 points and 1 point respectively for Strongly Agree (SA) Agree (A) Disagree (D) and Strongly Disagree (SD). The reverse was the case for the negatively keyed items i.e. Strongly Agree- (SA)-l point, Agree (A) 2 points, Disagree (D)- 3 points and Strongly Disagree (SD) 4 points.

The second instrument, the Counsellors' Job Performance Scale (CJPS) was developed by the researchers through the logical approach to measure the .dependent variable. It has only one section made up of 21 items, covering three areas of information, educational, socio personal and vocational. It was also, designed along the 4 point modified Likert scales which are strongly Agree (SA) Agree (A) Disagree (D) and Strongly Disagree (SD). They were also weighted as SA = 4, A = 3, D = 2 and SD = 1 respectively. Respondents were required to tick (√) in the box for each item as an indication of their extent of agreement or disagreement of the item statement of each of the instruments (BFPAS and CJPS). Hence each section of the (BFPAS) has a maximum score of thirty six (36) marks and a minimum score of nine (9). The (CJPS) has a maximum score of 80 marks and a minimum score of 20 marks.

The face and content validity of the instruments was determined. The Big Five Personality Assessment Scale (BFPAS) is a standardized instrument. It is an instrument that is existing already. It is only adapted and modified in terms of response format to suit the respondents. It was also presented to two experts in measurement and evaluation field of educational psychology. They studied it and confirmed that it appeared to measure what it purports to measure. After thorough reading, the experts confirmed that the instrument (BFPAS) is a true measure of the personality traits.

The Counsellor Job Performance Scale (CJPS) was also presented two other experts in Measurement and Evaluation to assess its face validity. After thorough reading, the experts then made some modifications which was incorporated into the final design of the instrument by the researchers and presented again to the experts who confirmed that the instrument was valid. The instruments therefore have face and content validity.

The Big Five Personality Assessment Scale (BFPAS) is a standardized Instrument whose reliability had already been determined and put at 0.84 for Neuroticism, 0.88 for Extraversion, 0.81 for Openness, 0.79 for Agreeableness and 0.82 for conscientiousness, as well as 0.83 for the mean reliability coefficient.

To determine the reliability coefficient of the instrument (BFPAS) as it applies to the respondents in the study area, the items were administered to 20 counsellors who were not part of the sample size for the study. The scores obtained was subjected to coefficient alpha by Cronbach as a measure of the internal consistency of the various personality traits. The efficient values that were obtained were Neurotism 0.69, Extraversion 0.74, Openness to experience 0.70, 2Agreeableness 0.78, and Conscientiousness 0.83, hence the mean reliability of the study is 0.75.

The reliability of Counsellors Job Performance Scale (CJPS) instrument was also determined through test retest reliability test. The researches selected 20 guidance counsellors outside the 226 that the instrument was administered to, administer the instrument to these 20 and test the consistence of the result with the aid of Pearson Product Moment Correlation technique. The consistency of the items in the instrument was established to be 0.73. This coefficient value was considered high.

The instruments for data collection were directly given to the respondents by the researchers with the help of a research assistant. Apart from the instruction contained in the instruments, the researcher also explained to the respondents how to fill the instruments and also assured them that all the pieces of information supplied in the questionnaire was strictly for academic purposes and will be handled with utmost confidentiality. The instruments were collected on the spot after the respondents had duly responded to them.

Multiple regression was used to answer the research questions. One way ANOVA and t-test associated with multiple regression were used in testing the null hypothesis.

6. Presentation and Analysis of Results

Research Question One: To what extent does the personality traits of neuroticism, extraversion, openness to experience, agreeableness and conscientiousness predicts counsellors' job performance?

Hypothesis One: The personality traits of neuroticism, extraversion, openness to experience, agreeableness and conscientiousness do not significantly predict counsellors' job performance.

Table 1: Multiple regression Analysis showing neuroticism, extraversion Openness to experience, agreeableness and conscientiousness as predictors of counsellors' job performance

Model	**R**	**R^2**	**Adjusted R^2**	**SE**	
	0.811	**0.658**	**0.650**	**3.12218**	
	Analysis of Variance				
	Sum of square	**Df**	**Mean square**	**F**	**Sig**
Regression	**4126.004**	**5**	**825.201**	**84.653**	**.000**
Residual	**2144.562**	**220**	**9.748**		
Total	**6270.566**	**225**			

Table 1 showed multiple regression analysis of the joint value of neuroticism, extraversion, openness to experience, agreeableness, conscientiousness and counsellors' job performance.
The multiple regression coefficient obtained is 0.811 while the R^2 is 0.658 this means that the five personality traits jointly had a high predictive value with counsellors' job performance. Based on the R^2 value of 0.658, it indicates that the joint predictor variables will only explain ' 65.6% of the variations in counsellors' job performance.

To determine if the relationship is significant or not, analysis of variance (ANOVA) associated with the multiple regression was employed. The calculated F-value of 84.653 was significant at 0.000 level which is less than the chosen level of probability of 0.05. Hence, the null hypothesis is rejected. This implies

that the joint personality traits of neuroticism, extraversion, openness to experience, agreeableness and conscientiousness do significantly predict counsellors' job performance.

Research Question Two: To what extent does personality trait of neuroticism predicts counsellors' job performance?

Research Hypothesis 2: The personality trait of neuroticism does not significantly predict counsellors' job performance.

Table 2: Showing multiple regression, ANOVA and t-test analysis of the predictive values and extent to which neuroticism predicts counsellors' job performance.

Variables	**N**	X	**St.d**	**R(Beta)**	**R^2**	**F**	**t Sig**	**Result**
Counsellors' job performance	**226**	**24.509**	**5.0024**	**0.082**	**0.007**	**1.506**	**1.227 .221**	**Not Significant**
Neuroticism	**226**	**15.323**	**3.1407**					

Table 2 shows that counsellors job performance has a mean of 24.509 and a standard deviation of 5.0024. Neuroticism has a mean of 15.323 and standard deviation of 3.1407. A correlation value of 0.082. An R^2 value of 0.007 was also realised indicating that neuroticism predicts about 7% to the criterion variable. From the analysis of variance (ANOVA) table, an F-value of 1.506. Hence R = 0.082, R^2 = 0.007, F = 1.506, P (0.221) > 0.05 at 0.05 Alpha level and 224 degrees of freedom. Therefore, since the P-value is greater than the chosen alpha level the null hypothesis was accepted indicating that personality trait of neuroticism does not significantly predict counsellors' job performance. Also, to answer the research question, using the R^2 value, neuroticism predict 7% which is a low prediction to the criterion variable.

Research Question Three: To what extent does personality trait of Extraversion predict counsellors' job performance?

Hypothesis 3: Personality trait of Extraversion does not significantly predict counsellors' job performance.

Table 3: Showing multiple regression, ANOVA and t-test analysis of predictive value of extraversion on counsellors' job performance.

Variables	**N**	X	**St.d**	**R(Beta)**	**R^2**	**F**	**T**	**Sig**	**∝ level**	**Df**	**Result**
Counsellors' Performance	**226**	**24.509**	**5.0024**	**.178**	**.032**	**0.007**	**13.17**	**.000**	**0.05**	**224**	Not significant
Etraversion	**226**	**17.646**	**3.8307**				**2.705**	**.007**			

Table 3 reveals a mean of 17.6460 and a standard deviation of 3.8307 respectively for the personality trait of extraversion. A correlation value of .178 and a R^2 value of 0.032 was also realised indicating that extraversion predict about 0.32% to the criterion variable. From the ANOVA table an F-value of 0.007 was realised. Hence, R = .178, R^2 = 0.032, F = 7.314, P= (0.007) > 0.05 at 0.05 alpha level and 224

degrees of freedom. Therefore, since the P value is greater than the chosen alpha, the null hypothesis is accepted indicating that personality trait of extraversion does not significantly predict counsellors' job performance. It also shows that extraversion predicts only 0.32% which was insignificant or to a low extent.

Research Question Four: To what extent does personality trait of openness to experience predict counsellors' job performance?

Hypothesis 4: The personality trait of openness to experience does not significantly predict counsellors' job performance.

Table 4: Showing multiple regression, ANOVA and t-test analysis of predictive values of openness to experience on counsellors' job performance. 780/620

Variables	N	X	SD	R (Beta)	R^2	F	t	Sig	∝ level	Df	Result
Openness To experience	**226**	**9.266**	**4.59**	**.287**	**.083**	**20.16**	**4.490**	**.000**	**0.05**	**224**	significant
Counsellors' job Performance	**226**	**24.51**	**24.51**				**13.37**	**.000**			

Table 4 shows a mean and standard deviation of 9.266 and 4.59 respectively for openness to experience. A correlation value of 0.152 0.287 and a R^2 value of 0.083 was also realised indicating that openness to experience predicts about 83% of the criterion variable. The ANOVA table reveals an F-value of 20.16. Hence R= 0.287, R^2 = 0.083, F=20.16, P= (0.000) < 0.05 at 0.05 alpha level and 224 degree of freedom. Therefore, since the p value is less the chosen alpha level, the null hypothesis is rejected indicating that opeftness to experience does significantly predict job performance of counsellors. However, it was 83% indicating a very high extent.

Research Question Five: To what extent does the personality trait of Agreeableness predict counsellors' job performance?

Hypothesis 5: The personality trait of Agreeableness does not significantly predict counsellors' job performance.

Table 5: showing multiple regression, ANOVA and t-test analysis of predictive values of Agreeableness on counsellors' job performance.

Variables	N	X	SD	R (Beta)	R^2	F	T	Sig	∝ level	df	Result
Counsellors, job	**226**	**24.51**	**50.51**				**14.29**	**.000**			Significant
Guidance				**.251**	**.063**	**15.022**			**0.05**	**224**	
Agreeableness	**226**	**19.93**	**4.89**				**3.876**	**.000**			

Table 5 indicates a mean and standard deviation values of 19.93 and 4.89 respectively for the personality trait of Agreeableness. A correlation (Beta) value of 0.251 was realised. An R value of 0.63 was also realized indicating that the predictor variable contributed 63% to the criterion variable. F-value = 15.022,

t = 3.876, p (0.000) < Alpha level of 0.05 at 224 degrees of freedom. Hence, since p (0.00) < 0.05 at 224 degrees of freedom, the null hypothesis was rejected meaning that the personality trait of Agreeableness does significantly predict job performance of counsellors. However, it predicts 63% indicating a relatively high extent.

Research Question Six: To what extent does personality trait of conscientiousness predict counsellors' job performance?

Hypothesis 6: The personality trait of conscientiousness does not significantly predict counsellors' job performance.

Table 6: Showing multiple regression, ANOVA and t-test analysis of predictive values of conscientiousness on counsellors' job performance

Variables	**N**	**X**	**SD**	**R (Beta)**	**R^2**	**F**	**T**	**Sig**	**∝ level**	**df**	**Result**
Counsellors,	**226**	**24.51**	**5.0**	**.235**	**.055**	**13.079**	**12.52**	**.000**	**0.05**	**224**	Significant
job Performance											
Conscientiousness	**226**	**20.31**	**4.4**				**3.617**	**.000**			

Table 6 shows a mean and standard deviation values of 20.31 and 4.4 respectively for the personality trait of conscientiousness. A correlation value of 0.235 was realised and an R value of 0.055 was realised indicating that the predictor variable contributed 0.55% to the criterion variable. An F-value of 0.13.079 and t-3.617 was realised, p = 0.000. Hence, since P (0.000) < the chosen alpha level of 0.05 at 224 degree of freedom, the null hypothesis is rejected meaning that the personality trait of conscientiousness does significantly predict job performance among counsellors. However, it was 55% indicating a high extent.

7. Discussion of Findings

Personality traits of Neuroticism, Extraversion, Openness to Experience, Agreeableness and Conscientiousness and Counsellors' job performance.

The findings from research question one and its corresponding hypothesis reveal that all the five Personality trait of Neuroticism, Extraversion, Openness to Experience, Agreeableness and Conscientiousness jointly significantly predict counsellors' job performance. Also based in the R^2 value of 0.658, this means that all of them jointly contributed only about 65.8% to the prediction of counsellors' job performance.

This result however is not surprising because, the researcher believes that since a single trait can predict, influence or relate to counsellors' job performance based on past findings, a combination of all of them should to a reasonable extent predict counsellors' job performance. The study conducted by Windy and Sandey in Agbakuru (2000) revealed that there was a significant relationship between the personality trait inventory and counsellor job efficiency scale. In the same vein, the findings of Anastasi (2009) who investigated the productivity in Awka also revealed that personality traits significantly predict counsellors' productivity.

On the contrary, this finding is not in line with that conducted by Gyers in Ivowi (2008) who reported that there was no significant relationship between the personality traits as outlined by Eysenk and staffs job performance. Also, Nnebe (2015), reported that the personality traits of counsellors in Enugu does not significantly predict their job performance.

Personality trait of Neuroticism and counsellor' job performance

The findings as revealed in table two shows that the personality trait of neuroticism with a R value of 0.007 and P-value of 0.082 does not significantly predicts job performance of counsellors. This result means that whether a counsellor has the ability of emotional stability, or not, it does not determine how he or she performs her job. This result is not surprising to the researcher because the researcher usually believes that if a counsellor is neurotic, i.e. is not emotionally stable, it will certainly affect his performance. Also, if a counsellor measures very low in neuroticism i.e. is not sensitive to issues or emotions, it will equally affect his or her level of performance. However, this result may be that counsellors have learnt to differentiate their emotions or are able to control their emotions without it interfering with their job. It may also come as a result of the level of maturity of the counsellor as well as the government determination to employ only highly qualified counsellors in schools.
The result of this findings is in line with that reported by Robin in Daminabo (2008) personality traits and counsellors' effectiveness in Abia state. He reported that the personality trait of neuroticism does not relate or predict job effectiveness of counsellors in Abia state, Nigeria.

Contrary to this findings, many other researchers have hdd varied result from the present one. For instance, the work of Gesinde (2009) on personality types and undergraduates voluntary counselling behaviour revealed that neuroticism related with counsellor effectiveness which determines the extent to which undergraduates can go for voluntary counselling. The work of Dokubo (2009) cited earlier on relationship between the Big Five Personality and Teachers Effectiveness in Rivers State, he found out that among other variables, neuroticism relates with teacher's job performance in Rivers state.

Personality trait of Extraversion and Counsellors' job performance

Significantly predict counsellors' job performance.

The findings from research question 3 reveals that the personality trait of extraversion with R' value of 0.032 and a P value of 0.007 does not significantly predict job performance of counsellors. This result means that counsellors that are out going, talkative or love expressing themselves cannot influence or be used to predict how well they can perform. This result however is not surprising to the researcher because they think that clients may either be secretive or open up depending on how they see the counsellor. If the client sees the counsellor as talking too much for instance, they may be afraid to confide in them.

The result of this finding is in contradiction with that reported by Windy and Sandy in Agbakuru (2000). They carried out a study on personality traits as correlates of counsellor job effectiveness in Delta State. The findings revealed that extraversion among other traits have a relationship with counsellors job effectiveness. Also, the result of Anyawu (2009) when investigating influence of personality traits on counsellors productivity, it revealed in support for the present one that extraversion and conscientiousness did not influence counsellor productivity.

Personality traits of Openness to Experience and Counsellors job Performance

From the findings concerning research question four, openness to experience with R^2 value of 0.083 and P value of 0.000 was found to predict significantly the criterion variable, being counsellors job performance. This result means that counsellors' that are open minded who love doing things differently, trying out new ways of doing things, may perform better or poorly in their job subsequently. The result of this findings however is not very surprising because the researcher knows that of a counsellor who likes trying new things out certainly will make impact either positively or negatively. This finding may also come as a result of counselees love for counsellors who seek new ways of dealing with problems.

Furthermore, the result of this finding is in line with that reported by Onyema (2012) when he studied the relationship between personality trait and work efficiency of secondary school teachers in Abia. The findings revealed that all the personality traits except neuroticism have a relationship with teachers' work efficiency. In a similar study carried out by Ike (2008) she reported findings to support the present one when she noted that counsellors that were open to experience, innovation and seeking different ways of doing things perform consistently better than others. The works of Oladayo (2009) also reported findings in support of the present one, also based on the R^2 value, it was seen that openness to experience contributed only about 83% in predicting job performance of counsellors.

Personality trait of Agreeableness and Counsellors' job performance.

The findings from research question five reveals that agreeableness with Revalue of 0.063 and p value of 0.00 which was 6.3% contributed towards the prediction of counsellors' job performance. This result means that the relationship between the predictor variable of agreeableness is 6.3%. Also, the significant value denotes that the level of relationship or ability to predict the criterion variable was 6.3%. The result is very surprising because one's level of. agreeableness to issues should contribute to high productivity. Other researchers like Oladayo (2009) and Anastasi (2009) reported findings against the present one. In the case of Anastasi, there was a very high level of relationship between the personality trait of agreeableness and counsellor's productivity. This result may also come from the fact that most counsellors have learnt to be more emotionally stable and have learnt not to allow their personality influence their job.

Personality trait of Conscientiousness and Counsellors' job performance

The findings from research question 6 and its corresponding hypothesis revealed that the personality trait of conscientiousness significantly predicts counsellors' job performance. This result means that counsellors with strict routines, goals and plans do predict how well they can perform. It might also be that clients that identify such counsellors may likely relate with them. This result is however not surprising to the researcher because a conscientiousness person always have plans, goals and must make sure he pursues goals till he accomplishes them. The researcher thought that with such personality, counsellors may perform absolutely well in the course of performing their job.

This result is not in support with the findings as reported by Gordon & Yocke (2009) who studied the relationship between personality characteristics and observable teaching effectiveness of selected beginning career and technical education teachers. They found out that teachers who were high in neuroticism performed below average than those who had other traits. Similarly, the findings of Ebong (2012) further confirmed that of Gordon et al (2009) that personality traits of conscientiousness as well as does not relate to job performance of counsellors.

8. Conclusion

From the findings of the study, it can be seen that the various personality traits play significant roles in job performance of counsellors.

9. Recommendations

Based on the findings of the study, it is recommended that:

- Counsellors should try as much as possible to channel their personality dispositions positively towards greater job performance.
- School administrators, despite the outcome of the findings should take note of the personality of the individual counsellors before offering them employment.
- Personality checks should be done before employing counsellors and more counsellors who are open minded should be hired.

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Lecturers' Moonlighting and Job Effectiveness in Public Universities in North-Central Nigeria

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Abstract. The study examined the extent of public University lecturers' moonlighting on their job effectiveness in North-central Nigeria. University lecturers lack conducive economic work environment needed for their job performance. In this regard, their disposition, interest in the job, dedication and commitment which are important in academic staff job performance are lacking and Universities' goals are not met. The research design adopted for this study was the descriptive survey method. The population of this study consists of all the seven thousand seven hundred and forty seven (7747) academic staff members and two hundred and fifty three thousand eight hundred and seventy two (253872) students working and studying in the thirteen public Universities and the Federal Capital Territory in North-central Nigeria. The sample of 501 lecturers and 2363 students from six public Universities was used. This was based on the Yamene (1967) formula for sampling. Data was collected using the 'Moonlighting and Academic Staff Job Effectiveness Questionnaire (MASJEQ) for lecturers and Academic Staff Effectiveness Questionnaire (ASEQ) for students. Mean, Standard Deviation were used to answer the research questions while Pearson Correlation was used to test the hypothesis at 0.05 level of significance. The findings revealed that the moonlighting activities done by academic staff in public Universities in North-central Nigeria are private part-time teaching, farming and attending small gardens, petty trading, and salon activities. The study also revealed the causes of the academic staff moonlighting behavior among them are unconducive work environment in terms of insufficient salary, lack of incentives, extended family, and high demand of lecturers in the region due to the establishment of new Universities and other higher institutions. The result further revealed that moonlighting for lecturers affects lecturers' job effectiveness in teaching, research and community service activities in public Universities in North-central Nigeria. The result showed that there is significant relationship between lecturers' moonlighting activities and their job effectiveness in public Universities in North-central Nigeria. Thus, in order for academics staff to be effective in their job duties, administrators should encourage conducive work environment for lecturers.

Keywords: Lecturer moonlighting, job effectiveness and public universities.

1. Introduction

As businesses evolved, to keep ahead of competitors, so do their expectations in their employees' effectiveness. The lecturer is a key element of the University system and its success or failure depends on individual lecturer's effectiveness which affects positively or negatively the University performance at large. The issue of effectiveness of lecturers in Nigerian Universities has been a burning one for

some time, especially with regards to quality teaching, research, and community service activities. This is because apart from the quality of graduates which is allegedly being challenged by parents, employers, other stakeholders and in the international labour and many foreign Universities; Oyaziwo (2009) said that majority of the Universities are not making any impact in the socio-economic and political development of the country that is yearning for development. University culture is the atmosphere that is created by the social and professional interactions of the individuals; values, beliefs and norms that exist at the University that can encourage or discourage effectiveness. Staff effectiveness is the commitment of workers in their duties leading to high productivity to realize the desired goals and objectives of the Universities (Usoro, Effiong, & Ekpenyong, 2014).

Lecturers' moonlighting refers to a situation where a lecturer maintains primary employment and engages in additional work to earn extra pay. It could be part-time teaching, teaching private tuition, farming or petty trading. In recent years, there has been increased percentage of lecturers working in extra jobs. This scenario sees academic staff members divert their primary jobs to secondary jobs. Moonlighting reflects the combination of primary job and other jobs to meet family and personal needs. Economically, moonlighting arises due to some form of constraint on the primary job environment and culture that limit job's earnings capacity and because the wage paid in the first job may not completely reflect the benefits and costs of working (Ologunde, Akindele & Akande, 2013). Revelations during a forum of Vice-chancellors meeting is that many lecturers moonlighting affect their job performances making many to give minimal time and inadequately prepare for lectures. The lecturers now spent a lot of time and energy moving from one University to the other or they engaged in some other businesses while still fully on ground in their home Universities. This norm is normally for their experiences, accreditation purposes as well as image laundering. However, having to teach in many places or engaging other secondary jobs may have many implications on the health of the lecturers and consequently on their effectiveness both in their home Universities, the ones they visit and even on the secondary jobs. Nowadays, some lecturers absent themselves from their work days to visit other Universities affecting lecturers' student-teacher interactions at both work places. In spite of the fact that Universities are rapidly springing up, the number of lecturers are few inadequate, hence encouraging moonlighting by the few available lecturers. The few qualified senior lecturers are being engaged on part-time basis not only because of their experiences, but also for accreditation purposes as well as image laundering (Aluko, 2003).

2. Causes of Lecturer Moonlighting

The following have been identified to be the causes of teacher moonlighting. They include teacher motivation, incentives, salary and working condition. A brief elaboration of each cause is provided hereinafter (Mulokozi, 2015):

2.1 Incentives and Staff Moonlighting

Incentives and rewards help to increase job satisfaction. They contribute to the economic achievement of the individual worker by solving some basic needs. This is in line with Maslow' (1954) hierarchy of needs, where he contended that one achieves higher level need after fulfilling the basic needs. Incentives, rewards and fringe benefits are important for motivation of employees because they induce some sense of value to the individual worker. Fringe benefits are rewards for labour, given to a worker in the form other than salaries. These include attributes such as health, sick leave, vacation policies and profit sharing. It can boost employee morale and increase efficiency and effectiveness, and attract new ones to join the company. Therefore, incentives are important for staff retention. Without proper planning, incentives may lead to total dissatisfaction of workers and it can be one of the forces for teachers' moonlighting. Accordingly, lack of incentives therefore may lead to poor performance hence poor productivity. If this is the case lecturers' moonlighting also leads to poor effectiveness since an individual lecturer directs his or her

performance to multi-activities, in different organizations, hence contributing little in each station.

2.2 Lecturers' Motivation

Teacher motivation may have a negative or positive effect on teacher and student performance. Teacher motivation is the willingness to exert high levels of effort toward educational goals conditioned by the effort's ability to satisfy some individual need. It appears then that teacher motivation may have far reaching implications for student learning. Teacher motivators can be referred to as those factors that operate within the school system which, if not made available to the teacher, could hamper performance, cause stress, discontent and frustration, all of which would subsequently reduce classroom effectiveness and the quality of student output (Ofoegbu, 2004).

2.3 Lecturers' Salary

Salary includes all aspects of the work involving monetary remuneration for work done. It is a very important element in the establishment and development of any organization. In the educational system salaries act as a catalyst to drive people intrinsically and extrinsically. Any effective organization needs to recognize that in order to attract more people to work in that organization, it needs to fulfill the needs of their staff through providing attractive salary which could help them fulfill their daily requirements. Hence salary considerations can be one of the contributing factors to teacher moonlighting if teachers are not paid enough to stay in the job. Students' daily complaint is that some lecturers regularly absent themselves from their main work days to visit other Universities. Nigerian academic staff members are said to spend 48% of their time on administration and only 29% on teaching because of poor remuneration prompting many faculty members to give minimal time to the University work they are employed for, and then seek one or more income generating activities to supplement their salaries (Aluko, 2003). Such University cultures affect teacher-students interactions, increased job stress and general lecturers' effectiveness. According to Serajul (2009), moonlighting is working at a secondary job or to work at another job in addition to one's full time job. Employees engage in part-time work elsewhere to earn additional income as a surviving strategy. Moonlighting has hurt the efficiency of public services. Employees must spend extra time doing their extra jobs instead of completing their tasks. It is widely known that most teachers of public Universities regularly visit or hold another job in the private and state Universities in the region (Ifedili & Egenti, 2013). Just as a government servant cannot hold another job in addition to the one in government, so must University teachers in the public University because his or her job is full time. The consequences of public University teachers moonlighting are extremely adverse because it takes away vital time in the lives of the students. Unfortunately, it was from the time that private Universities came on the scene that moonlighting activities became rampant.

2.4 Lecturers' Working Condition

Working conditions plays an important role in the decision making process regarding job mobility. Situations, which actually hinder full use of professional skills, do encourage the decision to migrate in search of positions and institutions that are more conducive. Bad work conditions result into thoughts by insubordinate on searching the availability of other alternatives, and can lead to highly skilled manpower easily moving to a second job. Conducive working conditions help employees to work effectively. Many researchers have suggested improvement in working conditions in absolute terms as a solution to teachers' moonlighting. The reason is that conducive working conditions raise individual self-esteem and self-actualization. Many lecturers have multiple income sources through teaching in many Universities at the same time or are engaged in other secondary jobs. For instance, there is increase of requests for sabbatical leave by lecturers are common in Universities within the region. Lecturers are Associate lecturers in other Universities while still fully on ground in their home Universities. However, having to teach in many places and engaged in some

secondary jobs have implications on the health of the lecturers and consequently on their effectiveness both in their home Universities and in the part-time ones. The quality of their work seems to decrease. The time available for administration, community service and research are also reduced. The culture of visiting lectureship and moonlighting activities have commitment implications in terms of punctuality, increased absenteeism and use of appropriate pedagogical approaches and may have been responsible for the poor international rating of the region's Universities.

When the working environment is conducive, workers are motivated to produce maximum returns. When an organization has maximum returns, it is likely that labour pay is also maximized and if that is the case, it is less likely for the workers to think of moving for a second job. On the other hand, the more sub-standard the environment; the smaller gains are likely to be derived from motivational incentives and individual skill level. Such situations can happen when poor work environment fails to support and to motivate employee with necessary facilities for expected performance. According to Ifedili and Egenti (2013) the University is meant to be a place of study and research. A University teacher cannot have any other preoccupation that impedes his duty to the students which is teaching and his duty to himself and the University that employs him which is to do research and community service. It has been observed that recently research in Nigerian Universities has declined. Summarizing the factors that contribute to this decline, the Nigerian Universities' Commission listed the followings: difficulty in research funding, lack of research skills in modern methods, constraint of equipment for carrying out state-of-the art research, overloaded teaching and administrative schedules which give little time for research, and diminishing scope of mentoring researchers due to brain drain and moonlighting practices (Okebukola, 2002). The fact is that these Universities' lecturers might be forced to take on part-time teaching in other Universities as more and more Universities are established without a conscious effort at the immediate training of teachers to teach in these Universities. Having to teach in many places may have implications on the health and consequently on the effectiveness of these lecturers both in their home Universities and in the others.

3. Statement of the Problem

In recent times, the rate of lecturers working in extra jobs has been increasing. The achievement of University goals depends much upon academic staff commitment to spend most of their time in preparation of teaching and learning processes (pedagogy), punctuality and regularity to classes, feedback to students, personality, students application in class and lecturers' professional development, research and community service activities. However, in public Universities in North-central Nigeria, the lecturers are working in unsatisfactory economic conditions and environment. Consequently, many lecturers are forced to moonlight to make ends meet. This norm discourages lecturers' effectiveness and has led to apart from the quality of graduates which is allegedly being questioned by parents, employers, and in the international labour and many foreign Universities; majority of the Universities are not making any significant impact in the socio-economic and political development of the country. Therefore, it is important to look at the extent of influence of academic staff moonlighting activities on their effectiveness.

4. Objectives

The main purpose of the study is to examine the extent of influence of academic staff members' moonlighting on their job effectiveness in North-central Nigeria. The study specifically aims to:

- examine the extent of public Universities lecturers' moonlighting in North-central Nigeria.
- ascertain the extent of job effectiveness of lecturers in public Universities in North-central Nigeria.
- find out the relationship between lecturers moonlighting and their job effectiveness in public Universities in North-central Nigeria.

5. Research Questions

- What is the extent of lecturers' moonlighting in public Universities in North-central Nigeria?
- What is the extent of job effectiveness of academic staff in public Universities in North-central Nigeria?

6. Hypothesis

There is no significant relationship between lecturers moonlighting and their job effectiveness in public Universities in North-central Nigeria.

7. Methodology

The research design adopted for this study is the descriptive survey method. Descriptive survey design is concerned about the phenomenon of interest and pursues the factors that influence, affect, cause or relate to the phenomenon (Polit & Hungler, 1991). The design is attractive where control of subjects is quite difficult to achieve or implement It is justified on the ground that, someone could adopt one time observation, involving proximate and ultimate variables necessary for a study. The choice of the design is further informed due to its simplicity and ease of administration since it requires no more than the collection of two or more measures on a set of subjects at one point in time and requires no treatment or manipulation. The population of the study consists of 7747 academic staff members and 2363 students of the public Universities in North-central Nigeria. The sample of 501 lecturers and 2363 students from six randomly selected Universities were used. This was based on Yamene formula for sampling. The Unit Heads, Heads of Departments and Deans of Faculties were purposively included in the study due to their key administrative position and related activities as school administrators. Hence they are in a position to provide valuable information of lecturers' moonlighting. The lecturers were selected through convenient sampling technique. That means lecturers who were in their offices at the time of the arrival of the researcher were included in the sample. Two research instruments tagged 'Moonlighting and Academic Staff Job Effectiveness Questionnaire (MASJEQ) for lecturers and Academic Staff Effectiveness Questionnaire (ASEQ) for students of public Universities in North-central Nigeria were used to collect data for the study. The Mean and Standard Deviation were used to answer the research questions and Pearson Correlation coefficient was used to test the hypothesis at 0.05 level of significance.

8. Discussion of Findings

The study aimed to examine the extent of lecturers' moonlighting on their job effectiveness in public Universities in North-central Nigeria. The discussion is based on the findings derived from the variable, objectives, research questions and hypotheses formulated the study.

Research Question One: What is the extent of lecturers' moonlighting activities in public Universities in North-central Nigeria?

Table 1: Moonlighting Activities Engaged by Lecturers of Public Universities in North-central Nigeria.

Moonlighting activity	Frequency	Percentage	Cumulative %
Part-time teaching	131	131	94.0
Farming activities	248	248	65.0
Trading activities	63	63.0	97.0
Engaged in politics	59	4.0	98.0
Total	501		

Table 1 shows the percentage result of lecturers moonlighting in public Universities in North-central Nigeria. From the table the percentage of items 1 and 2 are greater than that of items 3 and 4. This implies academic staff members are more engaged in farming and part-time teaching than in their primary jobs in their duties in public Universities in North-central Nigeria. For items 3 and 4, the percentage scores are

low indicating that academic staff members are not very engaged in trading and political activities in public Universities in North-central Nigeria.

Table 2: Mean and Standard Deviation Result of Public Universities' Lecturers' Moonlighting Activities in North-Central Nigeria.

S/N	Item	N	Agg. Mean	Mean	Standard Deviation
1	Punctuality	2363	9.960	3.320	2.406
2	Absenteeism	2363	11.910	3.970	3.184
3	Students' application	2363	13.920	3.480	3.027
4	Feedback to students	2363	17.270	2.854	4.317
5	Personality	2363	45.640	3.511	8.435

Table 2 reveals the Mean and Standard Deviation result on the extent of lecturers' moonlighting in public Universities in North-central Nigeria. The result shows that item 1, 2, 3 and 4 have mean scores above the criterion mean score of 3.00, indicating that punctuality, absenteeism, students' application and personality are affected by lecturers' moonlighting activities. Only one item (4) has a mean score below the criterion mean. This implies that feedback to students is not affected by lecturers' moonlighting activities.

Research Question Two: What is the extent of job effectiveness of academic staff in public Universities in North-central Nigeria?

Table 3: Mean and Standard Deviation Result on Academic Staff Effectiveness in Teaching in Public Universities in North-Central Nigeria.

S/N	Item	N	Agg. Mean	Mean	Standard Deviation
1	Punctuality	2363	9.960	3.320	2.406
2	Pedagogy	2363	25.500	4.250	2.048
2	Absenteeism	2363	11.910	3.970	3.184
3	Students' application	2363	13.920	3.480	3.027
4	Feedback to students	2363	17.270	2.854	4.317
5	Personality	2363	45.640	3.511	8.435

Table 3 reveals the Mean Score and Standard Deviation result on extent of academic staff effectiveness in teaching in public Universities in North-central Nigeria. from the result items 1, 2, 3, 4, 6, 7 and 8 have Mean scores ($\overline{X}$ = 3.32, 4.25, 3. 97, 3.48, 3.52, 4.78, and 4.53) above the criterion Mean of 3.00 indicating that punctuality, pedagogy, absenteeism, students' application, personality, and academic calendar matter more than other factor in terms of academic staff effectiveness in teaching in public Universities in North-central Nigeria. The least is only item (5) has a mean score ($\overline{X}$ = 2.85) below the criterion mean of 3.00. This implies that feedback to students does not matter so much to respondents.

The results also shows that respondents rated their lecturers' effectiveness with respect to all teaching roles as generally good as shown by the standard deviation scores given on the fourth column except for punctuality and pedagogy. For example, the result shows that the majority of respondents rated their lecturers highly. The Mean score further support their regularity, where basing on the Likert scale, the 4 and 5 represented agree and strongly agree respectively on the raw data. The low standard deviation implies that respondents on the issue of whether the lecturers use pedagogy well in class; it had the low mean score of all the items in this section. This implies that majority of the respondents agree that most lecturers do not do well in pedagogy. Basing on the Likert scale where 4 and 5 represented agree and strongly agree respectively, the Mean score support the fact that the respondents rated their lecturers as not good performers which is further given by the standard deviation which indicates that most respondents had the same opinion about the issue. On marking of examination scripts and giving

feedback, the results obtained are in agreement with those revealed by the Mean score, all indicating a regularly low performance. This implies that most of the respondents rated their lecturers as performing very low, when it comes to marking of examinations and giving timely feedback. Regarding pedagogy and personality, the lecturers adequately course-advice students during their teaching sessions, majority felt that adequately course-advising students was a good measure of their performance than non-course advising students. On the issue of whether lecturers provide practical professional supervision in classrooms in every course they instruct, the result shows that majority of the respondents regularly provide practical professional supervision in classrooms in every course they instruct.

Table 4: Mean and Standard Deviation Result on Academic Staff Effectiveness in Research in Public Universities in North-Central Nigeria

S/N	Variables	N	Agg. Mean	Mean	Std. Deviation	
1	Sponsorship for staff development	501	12.830	2.566	3.435	
2	Accessing research grants	501	28.870	3.609	50.043	
3	Induction and Value Orientation	501	12.490	2.082	2.067	
4	Mentorship		501	10.720	2.680	2.252
5	Recruitment process		501	2.750	2.750	1.141
6	Qualification		501	6.900	2.300	1.275

Table 4 shows the Mean and Standard Deviation mean score of academic staff effectiveness in research in public Universities in North-central Nigeria. From the result only item (2) has mean score above the criterion mean of 3.00, indicating that accessing research grants matters most in carrying out research work in public Universities in North-central Nigeria. The table reveals that accessing research grants has the highest Mean Score and Standard Deviation ($\overline{X}$ = 3.6087, SD = 50.043) which is followed by recruitment and selection processes, mentorship then sponsorship for staff development programmes. The least is induction and value orientation programme for new staff members with the Mean Score of 2.082. This indicates that academic staff members do not access research grants to perform their research activities and least in induction and value orientation as a factor affecting research works of lecturers in public Universities in North-central Nigeria. Table 4 further shows that respondents rated their level of effectiveness with respect to the extent to which they carry out research activities as generally not encouraging, shown by the Mean Score in the standard deviation on the third and fourth columns. For example on whether they do access research grants to carry researches in their institutions, majority of the respondents rated themselves as not regular researchers as opposed to the few who rarely do research. On whether they publish journal articles in local-peer reviewed and scientific journals, majority 'disagree' they regularly publish while only few 'agree', that is they rarely do. The Mean and Mode further supports this to imply that majority do not publish journal articles.

Table 5: Mean and Standard Deviation Result on Academic Staff Effectiveness in Community Service in Public Universities in North-Central Nigeria

S/N	Variables	N	Agg. Mean	Mean	Std. Deviation
1	Relevant training courses	501	4.740	2.370	1.673
2	Academic calendar	501	13.210	4.403	2.729
3	Induction and Value Orientation	501	12.490	2.082	1.971
4	Moonlighting activities	501	14.440	2.407	1.971
5	Mentorship	501	10.720	2.680	2.152
6	Years of experience	501	2.320	2.300	0.736

Table 5 reveals the Mean and Standard Deviation result on academic staff effectiveness in community service in public Universities in North-central Nigeria. The result shows that the Mean Score for academic calendar ($\overline{X}$ = 4.40) is higher than the other Mean Scores and the criterion mean of 3.00. This is an indication that University academic calendar programmes matters most than other factors in term of academic staff effectiveness in community service. This was followed by mentorship, moonlighting

activities of academic staff, relevant training courses years of experience of academic and then value orientation for new academic staff with Mean Scores of 2.68, 2.41, 2.37, 2.32 and 2.08 respectively.

Hypothesis

There is no significant relationship between Lecturers' moonlighting and their effectiveness in teaching in public Universities in North-central Nigeria.

Table 6: Pearson Correlation of Relationship between Lecturers' Moonlighting and their Job Effectiveness in Teaching in Public Universities in North-Central Nigeria.

Variables		N	$\bar{X}$	SD	r	P value	Decision
Value orientation	501	142.64	10.56	0.058	0.198	Accept Ho	
Academic staff effectiveness	501	124.35	29.36				

Table 6 reveals the results on relationship between University culture and academic staff effectiveness in teaching in public Universities in North-central Nigeria. The result yielded $r = 0.058$, $p < 0.05$; indicating a weak positive relationship between the two variables. Since the p-value of 0.198 is greater than 0.05 level of significance, the null hypothesis was accepted. It was concluded that, there is a significant relationship between University culture and academic staff effectiveness in teaching in public Universities in North-central Nigeria.

Table 7: Pearson Correlation of Relationship between Lecturers' Moonlighting and their Job Effectiveness in Research in Public Universities in North-Central Nigeria.

Variables		N	$\bar{X}$	SD	r	P value	Decision
University culture	501	142.64	10.56	0.381	0.000	Reject Ho	
Academic staff effectiveness	501	94.68	8.46				

Table 7 reveals the results on relationship between University culture and academic staff effectiveness in research in public Universities in North-central Nigeria. The result yielded $r = 0.381$, $p < 0.05$; indicating a weak positive relationship between the two variables. Since the p-value of 0.000 is less than 0.05 level of significance, the null hypothesis was rejected. It was concluded that, there is a significant relationship between University culture and academic staff effectiveness in research in public Universities in North-central Nigeria.

Table 8: Pearson Correlation of Relationship between Lecturers' Moonlighting and their Job Effectiveness in Community Service in Public Universities in North-Central Nigeria.

Variables		N	$\bar{X}$	SD	r	P value	Decision
University culture	501	142.64	10.56	0.249	0.000	Reject Ho	
Academic staff effectiveness	501	48.08	4.01				

Table 8 reveals the results on relationship between University culture and academic staff effectiveness in community service in public Universities in North-central Nigeria. The result yielded $r = 0.249$, $p < 0.05$; indicating a weak positive relationship between the two variables. Since the p-value of 0.000 is less than 0.05 level of significance, the null hypothesis was rejected. It was concluded that, there is a significant relationship between University culture and academic staff effectiveness in community service in public Universities in North-central Nigeria.

Table 9: Pearson Correlation of Relationship between Public Universities' Lecturers' Moonlighting and Academic Staff Effectiveness in Community Services in North-Central Nigeria

Variables	N	$\overline{X}$	SD	r	P value	Decision
Moonlighting	2363	124.55	29.75	0.480	0.000	Reject Ho
Academic staff effectiveness	2363	363.59	85.95			

Table 9 reveals the Pearson Correlation of result analysis of relationship between University culture and academic staff effectiveness in community services in public Universities in North-central Nigeria. The result shows the Mean score for University culture ($\overline{X}$ = 85.82) is greater than that of academic staff effectiveness in community services. From the table, there is a weak positive relationship between University culture and academic staff effectiveness in community services in public Universities in North-Central Nigeria, r = 0.359, N = 100, P < 0.05. Since the P value (0.000) is less than 0.05 level of significance, the null hypothesis was rejected. It was concluded that there is a significant positive relationship between University culture and academic staff effectiveness in community services in public Universities in North-central Nigeria.

9. Discussion

The study examined the influence of lecturers' moonlighting activities on academic staff job effectiveness in public Universities in North-central Nigeria. This was due to the perpetually observed problems of weak University culture and poor job performance of academic staff experienced in public Universities in North-central Nigeria. Results tend to show that University culture is weak and negatively influenced job effectiveness of academic staff of public Universities in North-central Nigeria and hence University goals are hardly attained.

The result revealed that a significant influence exists of lecturers' moonlighting activities on job effectiveness of lecturers. But on this result, the null hypothesis at these dimensions was rejected. On the other hand, the result indicated that no significant relationship exist of lecturers' moonlighting activities on job effectiveness. This finding is inconsistent with rationality that there is positively strong relationship between moonlighting and workers' job performance. That is, all offered measures of lecturers' moonlighting activities can be positive. This result is so because the moonlighting variables are grouped or aggregated from the raw data. The implication is that if moonlighting activities are not adequately curbed as an on-going Universities' culture, the roadmap to improving effectiveness of lecturers will not be achieved.

Finding also indicated that a large number of academic staff members are more engaged in farming and part-time teaching than in their primary jobs in their duties in public Universities in North-central Nigeria. This implies that moonlighting by lecturers contributed significantly in influencing academic staff members' job effectiveness in public Universities in North-central Nigeria and general performance improvement. This is in line with Lim (2000) that positive organizational culture is important for the smooth running of the organization in order to promote a high level performance and satisfaction among employees. The result further shows that if lecturers teach in more than one University, their performance as academicians will be significantly affected negatively. That means teaching in more than one University will negatively affect lecturers' job effectiveness. This corroborates the findings of (Sofola, 2005, Ekaette, 2006, Oyaziwo, 2009; and Ologunde, Akindele and Akande, 2013). The finding shows that there is weak negative relationship between hours of lecturing per week and the number of Universities in which lecturers lectured in public Universities. The result also show that the higher the number of Universities a lecturer teaches in, the higher the number of students' projects to be supervised, which may have significant negative influence of effectiveness. This validates the findings of Sofola (2005) and Ologunde, Akindele and Akande (2013). The result also show that the higher the number of Universities a lecturer

teaches in, the higher the number of students' projects to be supervised, which may have significant negative influence of effectiveness.

Result also supports Aluko (2003) that few qualified senior lecturers are being engaged on part-time basis not only because of their experiences, but also for accreditation purposes as well as image laundering. This is true as most of the senior cadre lecturers were the one that engage in moonlighting, while lower cadre lecturers are loaded with much works thereby denying them the opportunity of accepting jobs outside the Universities they are employed. Also, the result corroborates Ifedili and Egenti (2013) that the University is meant to be a place of study and research. A University teacher cannot have any other preoccupation that impedes his duty to the students which is teaching and his duty to himself and the University that employs him which is to do research and community service. It has been observed that recently research in Nigerian Universities has declined. This implies that the higher the number of Universities in which a lecturer lecturers in, the lower the number of lecturing hours per week in each of the Universities. Having to teach in many places has implications on the health of the lecturers and their job both in their home Universities and in the part-time ones. The management has the duty to make sure that the workplace culture is always positive to prevent job dissatisfaction among employees and create a sense of well-being. When moonlighting is effectively curbed, lecturers will gain more clarity of their job demands and tend to develop more working initiatives. Although the culture of visiting lectureship is a norm of the Universities but moonlighting is different and it has commitment implications in terms of punctuality, increased absenteeism and use of appropriate pedagogical approaches and may have been responsible for the poor international rating of the region's Universities.

In conclusion, the study justified the importance of the influence of University culture on academic staff effectiveness in North-central Nigeria. Based on the foregoing, it is quite obvious that the pedagogical roles and practices of University lecturers are undoubtedly important in the realization of the policy objectives of University education. It could therefore be argued that the extent to which Universities achieve their anticipated educational objectives, the extent to which University students acquire the content of the curricular experiences and the quality of capabilities that University students manifest depend to a large extent on the interactions that lecturers have with students during the teaching-learning process.

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Representations of Social Ideologies and Stereotypes in Selected English Nursery Rhymes

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Abstract. Nursery rhymes have been found to be a very important part of learning at the nursery and primary school levels of education in Nigeria. Pupils are exposed to these poems as part of the means of impacting to them, the ability to appreciate reading and rhythm. This study highlights some English nursery rhymes with the aim of identifying their ideological imports and the possible meanings they convey to pupils. Excerpts from the lyrics of randomly selected nursery rhymes served as data. These were analysed based on Halliday's (1985) systemic functional theory and. Fairclough's (1993) Critical Discourse Analysis Approach which explores the relationship between texts and wider socio-cultural processes. Findings revealed that some English nursery rhymes denigrate motherhood, promote wickedness and covetousness in the boy-child, and present the girl child as frail and without a voice. These forms of representation and positioning of people have implications for the appreciation of social and moral values on the part of the children who are made to read and memorise the rhymes. If societies must produce civil members of their communities, care must be taken to censor what is being fed to children in their formative years.

Keywords: Critical Discourse Analysis, Formative Years, Ideological Imports, Nursery Rhymes, Socio-Cultural Processes,

1. Introduction

Nursery rhymes are very essential parts of the curriculum at pre-primary and primary school levels. They are also mostly recited by children at home, in crèches and at playtimes. Most Nursery Rhymes are beautiful and sweet-sounding. Their authors strive to weave beautiful strings of expression aesthetically to produce verse forms that children can easily relate to. As recorded in Sosanya (1987:3):

The aim of teaching poetry to children is to stimulate their imagination and engender interest and thereby enable them to begin in delight and end in wisdom… Nursery rhymes and jingles have always been part of babyhood…

The children's interest is sustained by means of repeated rhythmical patterns and actions, and these they enjoy as they sing or chant the lines of the rhymes; the musical sound and rhythm produced when the lines are recited or read aloud distinguish this genre from other genres of literature.

2. Statement of the Problem

Children at the Nursery and lower primary school levels of education are still in their formative years. They therefore have the tendency to imbibe whatever values taught to them at this level of primary school education. It is widely believed that the mind of a child is like a tabularasa so that there is need for caution and carefulness in the process of imparting knowledge to children at this stage of their lives. Some of the nursery rhymes that Nigerian

children are exposed to have certain semantic and moral implications for the present time and for the future.

According to Maiti and Naskar (2017:27), *'it is hardly surprising that most nursery rhymes have meanings deeper than the reach of their intended audience'*. Maiti and Naskar (2017:28) further explain: that:
From Jack and Jill to London Bridge is Falling Down, almost most of the familiar and popular poems which are sung by innocent children bear toxic scars of history. Mutated and evolved through centuries in orally, they were first began to be recorded in the 16th century, yet they had to wait several centuries more before put into a collection titled Tommy Thumb's Song Book and a sequel, Tommy Thumb's Pretty Song Book (1744). Yet it took several centuries more before scholars probed into the deeper meaning of the poems, hence discovering the dark realm concealed within the gleaming surface. In modern age, though often laid under the scalpel of 'political correctness' and 'social justice', these rhymes continue to bear the lamentations and wound of the anonymous masses.

While these authors concentrate on the historical contexts – social, religious, political etc. - that gave rise to the creation of rhymes and the underlying meanings of such rhymes which the authors have deceitfully cladded in seemingly mild linguistic garments, this paper examines the possible social ideologies and stereotypes represented in selected nursery rhymes, especially as these relate to the socio-cultural beliefs and practices of the Nigerian people.

3. Research Methodology

Seven nursery rhymes were selected for this study. They were taken from Sosanya's (1987) *Collected Poems for Primary Schools* (volume 1) which was purposively selected due to the inscription on it – 'licensed for sale in Nigerian schools', and its popular usage in Nigerian classrooms. These poems which are still being recited in schools were analysed based on the social ideologies they portend and the didactic values they communicate to the Nigerian child.

4. Theoretical Framework:

Critical Discourse Analysis (CDA) is an interdisciplinary approach to the study of discourse. It involves the analysis and understanding of language – written or spoken text – as a social practice. CDA relates discourse to socio-political contexts such as power, bias, inequalities and abuse. Critical discourse analysis is slightly different from discourse analysis because it can be used to highlight issues of power asymmetries, manipulation, exploitation, and structural inequities in different domains *Blommaert and Bucean (2000).*CDA is a field that is concerned with studying and analysing written and spoken texts to reveal the discursive sources of power, dominance, inequality and bias. It examines how these discursive sources are maintained and reproduced within specific social, political and historical contexts. Major contributors in the field of Critical Discourse Analysis are Fairclough and Van Dijk. Fairclough (1993:135) describes critical discourse analysis (CDA) as:
…discourse analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony.

He perceives language as a phenomenon which is inextricably connected to other aspects of social life so that any analytical exercise on social life and research must consider language use as a very important resource. From the conception of (Fairclough 1989:2), discourse is a product of social ideology within a social context. This ideology is shaped by the society and it also shapes the society. Fairclough highlights the crux of all discourse analysis research as the commitment to a systematic, text-based exploration of language to reveal its role in the workings of ideology and power in society. According to him, CDA aims "to

explain existing conventions as the outcome of power relations and power struggle", and as explained by Rogers *et al.*(2005:365), it aims "to answer questions about the relationships between language and society".

vanDijk (1998a) describes Critical Discourse Analysis (CDA) as a field that studies and analyses written and spoken texts. This is with the aim of identifying the discursive sources of inequality, power, dominance, etc. CDA examines how certain ideologies are explored by means of linguistic components. It addresses how these discursive sources are engaged in specific social, political and historical contexts. Halliday's (1985) Systemic Functional Linguistics forms the basis for this critical analysis of discourse, particularly due to his perception of language as a social act, and his identification of the three meta-functions of language which are the textual, interpersonal, and ideational functions. By these means, it serves as a suitable tool for exploring both linguistic and extra-linguistic or deeper nuances of meaning in texts.

Discourse is multidimensional and multimodal in nature and this is informed by the different dimensions in context, which are linguistic, inter-textual, historical, socio-cultural political. The nature of discourse gives discourse analysis a legit ground to function. Functionally, Fairclough and Wodak (1997) opine it is used to represent, evaluate, argue for and against, and ultimately to legitimate or delegitimise social actions. Therefore, discourse is both socially constitutive and conditioned. It is social constitutive because it revolves round social institutions, situations and social structures and discourse itself forms the relationship between participants in relation to the social institutions, situations and social structures and it is socially conditioned because it is a product of social structure which condition acceptance of ideologies promulgated by social discourses. Therefore, the goal of discourse analysis is to show how social structures determine properties of discourse and how discourse has effects on social structures.

5. Social Ideologies and Stereotypes in the Selected English Nursery Rhymes

The nursery rhymes selected for this study are analysed linguistically and extra-linguistically, using the Critical Discourse Analysis approach in order to unravel the social ideologies represented in the rhymes and classify the various stereotypes appropriately.

5.1 Rhymes that Denigrate Motherhood

Sample 1: The Old Woman in the Shoe

There was an old woman, who lived in a shoe,
She had so many children; she didn't know what to do.
So she gave them some broth without any bread,
And whipped them all soundly and put them to bed.

This kind of rhyme provides information about the socio-economic situation of London at the time it was published in 1794. It usually tries to portray the tale of a typical English woman of lower economic class with large families. In the poem, the old woman represents the females who had large families at this time and their experiences at the time.

As recorded by Maiti and Naskar, women in the 18th century Britain engaged in prostitution because it was a means by which they could improve their standard of living; proceeds from the business helped them to overcome the challenge of poverty. This act of prostitution which was not frowned at in the society at that time became the theme of most publications. 'The phrase "who lived in a shoe" depicts the shanty-towns that had sprung up during this period and served as brothels'.

Most teachers who teach this rhyme to Nigerian children are not aware of the historical details of this poem. They pick a book on rhyme and teach their pupils to chant the lines after them.

*There was an old woman who **lived in a shoe***

The reference to the woman in the poem as living in a shoe downgrades her. Children are likely to wonder why the old woman should live in a shoe. A shoe is a footwear and shoes are often dirty and smelling because of theuse to which they are put. They are worn all over the place and they also protect the feet from injuries

and dirt. It is this same object that serves as shelter for the old woman!
She had so many children; ***she didn't know what to do.***

The reference to 'so many children' is not out of place in the traditional Nigerian setting although civilisation (by means of the family planning system and constant orientation about same) has helped, to a certain level, in curbing the act of bearing children without control. However, the fact that 'she didn't know what to do' is not true about the average Nigerian woman who is known to be very caring, extremely affectionate and compassionate towards her children. She plays her motherly role in such a way that she would prefer to experience hardship for the sake of her children. She is a 'sweet mother'. The above poem does not depict her in this light. Her roles in the home towards her children as one who cares for them, prepares their meals, gets them cleaned up and neatly dressed, counsels and comforts them in trying times are being eroded in this rhyme.
She didn't know what to do
presents her as being naive, confused and irresponsible – one who is not fit to be a mother.
So she gave them some broth without any bread

One may not question the fact that the old woman gave her children some broth (soup) without bread. That was what she could afford at the time. This is in line with the disposition of the Nigerian woman who will not send her children to bed on empty stomach. She must surely, however hard, look for something her children would eat at all cost.

However, her effort at ensuring that the children had something to eat is being downplayed. *Without any bread* implies that she did not do anything or that what she did was insignificant. By this, children may be influenced to despise the efforts their mothers are making to ensure that they are comfortable. They (the children) must be taught to be more appreciative and grateful for whatever they are being given. A Yoruba proverb talks of the benefits of having this kind of disposition.
Yoruba: *Bi omode ba dupe oore ana, yoo ri omiran gba.*
English: If a child is thankful for a previous good deed done towards him/her, he/she will be treated to yet another (*translation mine).*

The line that follows portrays the old woman in the rhyme as a wicked mother:
And whipped them all soundly and put them to bed.

The children could not have been satisfied because they were only served some broth. They also got sound whipping in addition. This kind of behaviour is not expected from a responsible Nigerian woman. She would rather sing the children's praise and put them to bed amidst eulogies.
This nursery rhyme poorly represents motherhood.

Sample 2: Old Mother Hubbard

Old Mother Hubbard
Went to the cupboard
To get her poor dog a bone;
But when she got there,
The cupboard was bare,
And so the poor dog had none.

Although there are some assumptions regarding the historical origin of "Old Mother Hubbard"s character, this nursery rhyme was written and illustrated by Sarah Catherine Martin (around 1804) – mainly to amuse her sister's children. When the illustrated book was first published in 1805 it was very successful and the poem became one of the most popular nursery rhymes of all times (Online source https://allnurseryrhymes.com/old-mother-hubbard/).
Although there are conflicting assumptions about the historical details of the poem 'Old Mother Hubbard', the most common appears to be that reported by Kidd (2019). According to her:
The rhyme is said to refer to Cardinal Thomas Wolsey and his unsuccessful attempt to get an annulment for King Henry VIII. Old Mother Hubbard is Cardinal Wolsey. The cupboard is the Catholic Church. The doggie is Henry VIII. The bone is the annulment Henry wanted in

order to end his marriage to Katherine of Aragon.

There are other verses of the rhyme but the most popularly published is the first. Again, this rhyme presents Mother Hubbard as one who is incapable of caring for her pet. No information was provided regarding how the bone disappeared. Had there been any bone in the cupboard in the first place? If there was, who took it away? Was Mother Hubbard sincere? Did she ever keep any bone in the cupboard for her dog? This rhyme ends on a sad note:
The cupboard was bare,
And so the poor dog had none.

The poor dog had to go hungry. Mother Hubbard could not feed her pet. This is sad. The woman in this rhyme can be said to be nonchalant. She allowed the poor dog to go hungry without seeking other alternatives that could bring about food. The rhyme portrays the woman as incompetent, nonchalant and uncaring. This again is not a true reflection of the Nigerian woman. In traditional Nigerian settings, men and women eat while their pets are by their sides and at intervals; they throw morsels at them (the pets) or serve their food on a separate plate. In modern contexts, meals are specially prepared for the pets. This poem undermines these values.

Sample 3: Hush-a-Bye Baby

Hush-a-bye baby
Daddy is near;
Mamma is a lady,
And that's very clear.

The words and origin of the 'Hush-a-bye baby' rhyme are said to have originated from America. It can….be correctly described as both a nursery rhyme and a lullaby. The words to the 'Hush-a-bye baby' song were first published in 1765. (http://www.rhymes.org.uk/hush_a_bye_baby.htm)

'Hush-a-bye, Baby' is one of the lullabies around the world usually meant to calm children and lull them to sleep (https://www.mamalisa.com online source).

In this rhyme, the baby is being rocked to sleep and is being assured of daddy's presence.
Daddy is near
The implication is that daddy's presence will naturally make the child stop crying. This is because mamma is not capable of calming the child. After all, she is only a lady (a woman).
Mamma is a lady
And that's very clear

The rhyme suggests that mamma is slack in the business of child caring. The baby is being informed of daddy's presence and that alone is enough to calm him/her. It suggests that mamma has been trying to calm the baby all to no avail. The question that arises here is whether daddy, above mamma, is a master in the act of caring for babies. This kind of song denigrates motherhood.

What is *clear* is that daddy is better, stronger, perhaps more caring, more loving with a kind of expertise in rocking babies to sleep. This is not the true picture of the Nigerian family. While I do not completely disagree with the Nigerian daddy helping with caring for babies, I am not well disposed to the fact that women cannot do it better. The Nigerian culture emphasises that a woman should care for her children. She knows what the child needs every time a sound is made. She can interpret the sounds appropriately and attend to the baby's needs almost always correctly. She has the instinct which guides her actions as she cares for her children.

5.2 Rhymes That Promote Wickedness and Covetousness in the Boy-Child

There are some poems that encourage wickedness and covetousness in the boy-child. Below are some of one of them

Sample 4: As I was Going to Sell my Eggs

As I was going to sell my eggs,
I met a man with bandy legs,
Bandy legs and crooked toes,
I tripped up his heels, and he fell on his nose.

The above is one of the rhymes from England. 'This rhyme and its illustration can be found in *The Real Mother Goose* (1916), illustrated by Blanche Fisher Wright' (https://www.mamalisa.com/?t=es&p=1973). The rhyme talks about a boy who was on his way to sell eggs. He met a man with bandy legs and crooked toes and all he could do was to trip up his heels! This is an act of wickedness in the sense that the boy was supposed to help the man with bandy legs if there was any need for it. All he did was to make him fall on his nose! The age difference between the boy and the man in the rhyme ought to make the man earn some degree of respect from the boy. To worsen the matter, this rhyme is organised and published in a way that seems to celebrate the boy's wicked act. What is there to be celebrated? Of what moral value is this rhyme? The Nigerian culture promotes courtesy and respect for elders, mutual love, peace and harmony etc. This rhyme is far from doing this. One can imagine how children will laugh and get excited when they get to the last line because the man 'fell on his nose'.

Sample 5: Simple Simon

Simple Simon met a pieman,
Going to the fair;
Says Simple Simon to the pieman,
'Let me taste your ware;'
Says the pieman to Simple Simon,
"Show me first your penny;"
Says Simple Simon to the pieman,
'Indeed I have not any.'
Regarding the origin of 'Simple Simon' it is recorded that:
The verses used today are the first of a longer chapbook
history** first published in 1764. The character of **Simple
***Simon** may have been in circulation much longer, possibly*
appearing in an Elizabethan chapbook and in a ballad,
***Simple Simon's** Misfortunes and his Wife Margery's Cruelty,*
From about 1685
https://en.wikipedia.org/wiki/Simple_Simon_(nursery_rhyme).

In the days before fast food and convenience stores were
invented food was sold from street sellers from trays of
food. A fair was an extremely popular place to sell 'your
ware' The tradition and history of fairs dates back to Medieval
England… The modern day version of Simple Simon can be
found in the song and a game where children have to do exactly
what Simple Simon says!
(http://www.rhymes.org.uk/simple_simon.htm).

In this rhyme, Simple Simon met a pie man on his way to the fair. On seeing the pies, he wanted some. This could be regarded as covetousness, especially because he never had any plan to eat pies until he met the pie man. Children ought to be taught to be contented with what they have. There was a display of arrogance in the manner Simple Simon requested for the pie.
Let me taste your ware

If children need anything, they should make their requests politely. These are the values that the Nigerian child is expected to imbibe. Simple Simon was unable to buy the pies because he had no money.
Indeed I have not any

He was well aware of this before he requested for the pies. Children are to be taught to be honest in their dealings with others. If Simple Simon had first tasted the pie without the seller asking for money, how would he have paid for it? This would have generated a row between Simple Simon and the pie man. Children are not to present themselves as trouble makers. They should be taught to respect elders and be contented with what they have.

5.3 Rhymes That Present the Girl-Child as Frail and Without a Voice

Sample 6: Whistle, Daughter, Whistle

Whistle, Daughter, Whistle
Whistle, daughter, dear.

I cannot whistle, mammy,
I cannot whistle, clear.

Whistle, daughter, whistle,
Whistle for a pound.
I cannot whistle, mammy,
I cannot make a sound.

The origin of the poem 'Whistle Daughter Whistle' has been traced to Latin America. It is recorded that:

This song, of the impatient girl who suddenly finds she can whistle when invited to whistle for a man, is known in many traditions, including Yiddish and Latin American. It has been suggested that the song means more than meets the ear, and that whistling is part of the witch's technique to summon the powers of darkness when she wants to realise a desire (akin to this belief is the sailor's horror of whistling for fear of raising a storm (https://mainlynorfolk.info/lloyd/songs/whistledaughterwhistle.html).

Whatever is the case regarding the origin of this rhyme, 'Whistle Daughter Whistle' suggests that the girl in the rhyme was weak and feeble.
I cannot whistle, mammy,
I cannot whistle, clear.

Despite the encouragement she received from her mother, she still maintained that she could not whisper.
Whistle, daughter, whistle,
Whistle for a pound.
I cannot whistle, mammy,
I cannot make a sound.

She declared that she could not make a sound! Everyone has a voice (except in cases of dumbness and even in this case people can still express themselves). Every female child or adult has the right of speech. No female should be shut down. No female should be afraid to express herself. The rhyme depicts the female child as weak and frail; as one who cannot speak for herself or one whose expressions are unclear, incoherent and unconvincing. Today, there are mechanisms in place to ensure fair treatment and gender equality in Nigeria. There is the increased participation of women in governance. The girl-child should not be made to believe that she is insignificant in matters of the nation. Her voice counts.

Apart from the categories of rhymes discussed above, there are some other rhymes that are dangerous for the reading of the Nigerian child. One of them is shown below:

Sample 7: Monday's Child

Monday's child is fair of face,
Tuesday's child is full of grace,
Wednesday's child is full of woe,
Thursday's child has far to go,
Friday's child is loving and giving,
Saturday's child works hard for a living,
But the child that's born on the Sabbath day
Is bonny and blithe and good and gay.

As found online,
The words and lyrics of Mondays Child poem are used to associate children with the pattern and different names to the days of the week. Mondays child is a very popular poem but the actual words of Mondays child are not well known! We have all learnt the days of the week as Mondays child intended but we cannot seem to remember the qualities of being being born on individual days! Sunday was traditionally referred to as the 'Sabbath day' so there is no specific reference to Sundays child.
(http://www.rhymes.org.uk/mondays_child.htm)

In the rhyme 'Monday's child, there are misrepresentations, particularly with reference to Wednesday's child, Thursday's child, and to an extent, Saturday's child. Children born on other days have something pleasant said about them. Consider the line below:
Wednesday's child is full of woe

This kind of description of the Wednesday's child in this rhyme is very dangerous and could result in costly implications for the child later in life. If coincidentally, a 'Wednesday's child' finds himself in unfavourable circumstances as he grows up, he may come to connect the harrowing or traumatic experiences he has been going through to his being born on a Wednesday – a day of woe! This might be suicidal. There is the need to keep this kind of rhyme away from children. These are days in which suicide is on the increase in Nigeria.

The reference to Thursday's child also calls attention to the danger of being born on a Thursday.

Thursday's child has far to go

The Thursday's child may have to go the extra mile before he can attain success in life while his counterparts need not go far.

Saturday's child works hard for a living

Hard work pays. A Yoruba proverb says *ise ni oogun ise*, meaning that *hard work is the remedy for poverty*. This virtue is expected to be possessed by all irrespective of the day of birth. The particular mention of Saturday's child suggests that while he works hard for a living, others also earn a living without much stress as he (the Saturday's child) would go through.

6. Discussion

The rhymes analysed in this study communicate meanings that can negatively impact on the Nigerian child. It is sad to note that the need to achieve rhyme or rhythmic patterns in the nursery rhymes led to the creation of 'dangerous' lines or expressions in the poem. Some of these are:

There was an old woman who lived in a shoe,
She had so many children, she didn't know what to do.

*Daddy is **near**;*
*Mamma is a **lady**,*
*And that's very **clear**.*

*I met a man with bandy **legs**,*
*Bandy legs and crooked **toes**,*
*I tripped up his heels, and he fell on his **nose**.*

*Wednesday's child is full of **woe**,*
*Thursday's child has far to **go**,*

Today, we hear of mothers who, having no food to give their children serve them sedatives so that they are asleep for several hours. Records have shown that some of these children never wake up again! There are mothers who dump their babies in toilets because they have no means of caring for them. Some others place their babies by the roadside so that they can be picked by someone else who will take good care of them. These are not good enough. The society can be better informed through rhymes that are didactic. Future citizens – mothers, fathers, leaders, counsellors etc. can have proper orientation about life while in their formative years.

One is tempted to modify some of the lines in the poems to make them conform to the norms and socio-cultural beliefs and practices of the Nigerian people so that the Nigerian child can benefit maximally from such rhymes. For instance, consider a re-reading of the poem as 'As I was going to Sell my Eggs' shown below:

As I was going to sell my eggs,
I met a man with bandy legs,
Bandy legs and crooked toes,

I moved very fast and soon we were close
I carried his load and we crossed the road
He looked at me and said 'thank you'
Then I knew what great things I could do.
(Additional lines mine)

The Nigerian child is not exposed to the historical backgrounds of the rhymes the teacher teaches him or her. Therefore, he/she is likely to interpret the meanings using the linguistic and socio-cultural resources at his/her disposal. Whatever meanings these rhymes convey to the child, now or later in life, will go a long way in shaping the life of such a child since most of the rhymes people learn as children live with them until they are old.

The lyrical contents of nursery rhymes must be carefully selected to match the moral values and socio-cultural experiences of the Nigerian people. Rhymes that portray women as being economically weak and inexperienced in the act of mothering should be kept away from Nigerian classrooms. The Nigerian child must never be exposed to rhymes that encourage waywardness in children or those ones that make them feel inferior or think they are never-do-wells.

7. Conclusion

Culture differs from context to context. Therefore, forcing rhymes of western origin whose historical details are unknown (and which convey no moral lessons) on our pupils may be inimical to the all-round development of the pupils. It is against this backdrop that this study recommends that we should not just transfer all manner of rhymes from the Western culture into Nigerian classrooms. We should be conscious of the cultural beliefs, practices and moral values of the Nigerian people. Teachers, parents, care-givers and guardians are to pay close attention to the content of what children are taught. This is necessary if we must produce responsible citizens capable of influencing their immediate communities and the world at large.

This poem below is my advice to parents, teachers, guardians and care givers. I think it fit to end this paper on this note.

What we Teach our Children

What we teach our children matters a great deal
If we teach them what is bad
Surely for them it is a bad meal
And that for all is very sad
When they feed on what is bad
No doubt they will grow up lean
Then we must do all that we can
To make them grow healthy and clean
Do we care if they turn bad
Or become misled and wayward?
Or do we pray that they all learn
To turn from the way that leads downward?
If we must have a healthy nation
We must begin from every station
Let us create our nursery rhymes
That can stand the test of time
And lead our children to pathways of right
Then we can say we have showed them light
And then our nation will surely stand
With her citizens faithful and grand.

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Teachers Roles in Creating Learning Environment for Learners with Special Needs in Inclusive Primary Schools

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Abstract. This study evaluated the influence of teachers' role in creating friendly learning environment for learners with special needs in inclusive primary schools: A pilot study report on "Evaluation of inclusive education practices for learners with special needs in primary schools in Enugu state of Nigeria". The study adopted a descriptive cross-sectional survey research design. Three (3) research questions and one (1) hypothesis guide the study. The population of the study was 351 teachers. Data were collected through a questionnaire and observation indices. The questionnaire was named influence of teachers' role in creating a friendly learning environment (ITRCFLE). Cronbach's Alpha method, yielded a reliability index of 0.78. Analysis of data was done through simple percentages, mean and standard deviation. Hypotheses were tested with t-test analysis at 0.05 level of significance. The result shows existence of a low friendly learning environment. The researchers recommended along with other suggestions, that a lot needs to be done on inclusive education awareness creation.

Keywords: Evaluation, friendly learning environments, inclusive primary schools, learners with special needs, teachers.

1. Introduction

Evaluation implies assessing whether or not one is doing the right things in order to achieve a stated goal. Evaluation is a systematic collection and analysis of data in order to assess the strength and weakness of programs, policies, and organizations to improve their effectiveness (Norwegian Agency for Development Cooperation (NADC, 2011). In this study, it will focus on evaluation of influence of teachers' role in creating friendly learning environment for learners with special needs in primary schools in Enugu state where inclusion is in practice using formative and summative evaluation. Formative evaluation is used to monitor learner's learning to provide ongoing feedback that can be used by instructors or teachers to improve their teaching and by learners to improve their learning. Summative evaluation, however, is used to evaluate learner's learning at the end of an instructional unit by comparing it against some standard or benchmark.

The history of learners with special needs is not a subject for celebration in view of the inherent violation of human rights as are known today. The Dakar Framework of Action adopted a World Declaration on Education for All (EFA) in 2000, which established the goal to provide every child with primary school education by 2015. It clearly identified Inclusive Education (IE) as a key strategy for the development of EFA. Inclusive education is a new model in education which advocates that all learners irrespective of any disadvantage should be educated in the same classroom. All necessary aid to enhance learning are to be provided in the classroom. Nigeria government has formulated policies aimed at giving learners with disabilities adequate education. These policies are expressed in the 2004 National Policy on Education (NPE).

More so, NPE (2004), states that Nigeria government is obliged to provide all the necessary facilities to ensure easy access to education for learners with disabilities. To this end, government must provide inclusive

education or ensure the integration of special classes and units into ordinary/public schools; provide regular census and monitoring of people with special needs to ensure adequate educational planning and welfare programs, provide special education equipment and materials; special education training; special training and re-training of personnel to develop capacity building and to keep abreast of the latest teaching techniques for the various categories of disabilities. The goal of an inclusive education system is to provide all learners with the most appropriate l e a r n i n g environments and opportunities for them to best achieve their potential. In Enugu state, Inclusive schools emerged as a result of intervention of State Advocacy and Voice Initiative (SAVI) a program of the Department for International Development (DFID) Nigeria (SAVI, 2012). Their efforts in collaboration with an organization designated Inclusive Education Advocacy Partnership culminated into the state government signing a policy on inclusive education in 2014.

There are components involved in inclusive education practices to ensure that learners with special needs develop skills in many different areas, as well as obtain the same educational rights as their peers. These include: modification and Accommodation; instructional strategies; assistive technology; infrastructural facilities; collaboration among professionals and para- educators; administrative support; academic qualification; professional qualification in special education; role of peers without special needs, and parents or family support. There are numerous kinds of modifications, including accommodations and adaptations that might be supportive for learners with special needs to access general education curriculum in an inclusive setting. Individuals with Disabilities Education Act (IDEA) indicates that any learner with special needs, no matter how severe the need, must be provided with as much assistance as possible to help them access the general curriculum (Lee, Soukup, Little & Wehmeyer, 2008). Furthermore, some studies provide evidence that learners with special need benefit academically from the general curriculum when they receive adequate and appropriate modifications that meet their unique needs. Teaching learners with diverse abilities is a big challenge, especially in terms of creating a friendly environment. Learners with special needs have diverse needs and inaccessible environment within or outside the school may contribute in excluding them from learning institutions.

Evaluation therefore involves a prominent process of assessing, testing and measuring. Its main objective is qualitative improvement. It implies a critical assessment of educative process and its outcome in the light of the objectives. Evaluation is a process that critically examines a program. It involves collecting and analyzing information about a program's activities, characteristics, and outcomes. Its purpose is to make judgments about a program, to improve its effectiveness, and/or to inform programming decisions (Patton, 1987). This study used Stufflebeam (2003) evaluation model: Concept, Input, Process and Product evaluation model (CIPP), these are considered within the framework of formative and summative evaluation. Evaluation is relevant to this study, because, it helps in critical evaluation of the influence of teachers' role in creating friendly learning environment The friendly learning environment on the other hand is one which is warm, welcoming and in which learners have the right to learn to their fullest potential within a safe environment. It is an environment which supports small group work and team work with well-established routines and rules. UNESCO (2001), states that a child friendly school ensures quality education and positive learning for the child. A friendly learning environment is designed to help in overcoming failures and difficulties that learners face in an educational institution as well as reduce the risk of falling behind or being excluded from learning and extracurricular activities (Okoroikpa, 2019). According to Mastropieri & Scruggs, (2010), teachers play a pivotal role in inclusive education. The literature on inclusive education is undisputed about no matter how excellent the educational infrastructure might be, how well articulated educational policy might be, how well resourced a program might be, effective inclusion does not take place until regular classroom teachers deliver relevant and meaningful instruction to learners with disabilities (Mastropieri & Scruggs). Creating friendly learning environments in this study involved teachers effectiveness in employing the components of inclusive education discussed below:

Modification and accommodation: Modification is defined in some literature as the adapting or interpreting of a school's formal curriculum by teachers into learning objectives and units of learning activities judged most reasonable for an individual learner or particular group of learners. The term *accommodation* is used in the literature to describe ways to help learners with disabilities accomplish something

they would usually be unable to accomplish because of their disability. There are numerous kinds of modifications, including accommodations and adaptations that might be supportive for learners with special needs to access general education curriculum in an inclusive setting. Individuals with Disabilities Education Act (IDEA) indicates that any learner with special needs, no matter how severe the need, must be provided with as much assistance as possible to help them access the general curriculum (Lee, Soukup, Little & Wehmeyer, 2008). More recent research has shown that learners with special needs who are able to access the general curriculum benefit because it promotes communication, motor, and social skills, and helps learners with special needs build friendships (Copeland, Hughes, Carter, Guth, Presley, Williams & Fowler, 2004, Ryndak & Billingsley, 2004). Furthermore, some studies provide evidence that learners with special need benefit academically from the general curriculum when they receive adequate and appropriate modifications that meet their unique needs. Despite the potential benefits, there are many obstacles in the way for granting curriculum access to learners with special needs (Spooner, Dymond, Smith & Kennedy (2006). As inclusive education has changed over time and legislation has sometimes failed to keep up with it, the regulations of the legislation have not been implemented in the schools. Teaching learners with diverse abilities is a big challenge, Instructional strategies: Instructional strategies are techniques teachers use to maximize learning for learners to become independent strategic learners. Current literature provides a great deal of discussion regarding instructional strategies that encourage learners with special needs to acquire functional skills. Copeland and Cosbey (2009) suggest a new approach to instructional strategies in order to support learners with special needs in accessing the general curriculum in a general education setting by combining effective typical instructional strategies with effective special education strategies. According to this approach, several instructional strategies that support learners with disabilities in inclusive setting include cooperative learning (CL), inquiry learning and the environment which supports it (IL, environment), and universal design for learning (UDL). Apart from inclusive learning strategies, there is another, equally important factor that needs consideration, which is provided alongside the work done in the classroom – collaboration among professionals/para educators.

Collaboration among professionals / paraeducators: Collaboration can be defined as a process by which people with different areas of expertise team up to identify problems and needs of particular learners, then find ways to solve the problem and meet the needs. Many other professionals provide different services and play different roles in inclusive settings other than teachers, these include, special education teachers, general education teachers, related services providers (example, occupational therapists, physical therapists, and speech/language pathologists), among others. Therefore, collaboration among professionals is essential for successful inclusion (Carter, Parter, Jackson & Marchant, 2009). In other words, the major purpose for collaboration among professionals in these settings is to increase the quality and effectiveness of education programs.

2. Statement of the problem

An inclusive curriculum recognizes the need for teachers, to plan, with the individual differences of learners in mind and adopt flexibility to enable all learners to achieve their goals. Enugu state policy on inclusive education identified among others, poor method of lesson delivery, weak relationship between academic programs and child aspiration, unfriendly learning environment, changing social value, inability to procure materials and violence in schools as barriers causing dropout and preventing enrollment of learners. These findings called attention to the need for improved educational provision to ―all learners whose educational provisions were grossly inadequate in Enugu State. To the best of the researcher knowledge, since the inception of inclusive education in 2014 in Enugu state, no study has been undertaken to evaluate inclusive education practices in the state, nor for that matter, teachers role in creating friendly learning environment, based on these, and the state‘s laudable policy on inclusive education with its attendant assurance to key into global progress in the expansion of access to education, the researcher sets out to evaluate inclusive education practices for learners with special needs in the state’s primary schools so far, especially as it concerns the influence of teachers’ role in creating friendly learning environment.

3. Aims and Objectives of the study

The aim of this study is to evaluate the influence of teachers’ role in creating friendly learning environment for learners with special needs in

inclusive primary schools: A pilot study report on "Evaluation of inclusive education practices for learners with special needs in primary schools in Enugu state of Nigeria".

Specifically, the study is designed to achieve the following specific objectives:
- Investigate the extent of curriculum modification in Enugu State inclusive primary schools to suit the learning needs of learners with special needs.
- Examine the instructional strategies employed in inclusive schools to enhance learning of learners with special needs.
- Evaluate collaboration among professionals to increase effectiveness of inclusive practices for learners with special needs in the State's inclusive primary schools.

4. Research Questions

In view of the problem to be investigated in this research the following research questions were raised:
- What is the extent of curriculum modification for the inclusive primary schools?
- What are the instructional strategies that support learners with special needs that are used in inclusive primary schools in the state?
- How do professionals collaborate to increase effectiveness of inclusive practices in inclusive primary schools in the state?

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5. Hypotheses

One hypothesis was stated to guide this study and was tested at 0.05 level of significance:

- There is no significant mean difference in the curriculum modification in inclusive primary school teachers across Enugu State Education zones1, 2 and 3.

6. Methodology

This research employed descriptive cross-sectional survey design. A descriptive survey design is generally used where the study population is large and getting everyone to be involved in the study will be very difficult to carry out, a representation of the research target audience can be used to represent the entire population. The study was conducted in 3 inclusive schools, one each from LGAs which represented three zones out of 6 education zones of the state. The population of this study was taken from 3 out of the 6 education zones and comprised 351 teachers in 39 inclusive schools in 3 local government areas used for the study. Random, purposive and stratified sampling technique were employed in this study, the names of the 6 education zones in the state were written, folded and placed in a basket, the researcher picked 3 which were used for the study. The researcher used the same technique to select one LGA each from the education zones and also one school each from the selected LGAs. Only primary 4, 6 classes were involved due to the possibility of learners being able to read and write in English language. 7 Primary 4 to 6 teachers who have learners with special needs in their classes were chosen for the study. The 3 local government areas are Obollo represented as Education zone 1, Agwu as education zone 2 and Agbani as education zone 3. Both regular and special educators were included. The instruments used included questionnaire named influence of teachers' role in creating a friendly learning environment (ITRCFLE) which was developed by the researcher, interviews and observation. The questionnaire consisted of teachers' curriculum adaptation, collaboration, and instructional Strategies in creating friendly learning environment. Interviews and observation were used to confirm the responses elicited from the questionnaire. The instrument was divided in 4 sections. Section A, examined teachers bio information with 7 items comprising four 4 open-ended questions, two multi-choice questions and one dichotomous question. Sub-section B, consisted seven (7) items on school curriculum adaptation, which comprised seven (7) dichotomous questions. Sub-section C, consisted five (5) items on collaboration existing among professionals, which comprised of four point scale. Sub-section D, consisted of eleven (11) items on instructional strategies to help the learners, which comprised three point scale. The instruments were designed to evaluate teachers' role in creating friendly learning environment.

The content validity and instruments relevance were assessed by experts in Research Measurement and Evaluation, Department of Educational Foundations, Department of Special Education and Rehabilitation Sciences and the researcher's supervisor at the University of Jos Nigeria. A trial test was conducted using teachers at Uwani Primary School 1(one) in Enugu South LGA. The reliability of the instruments obtained using Cronbach's Alpha coefficient indexes was 0.78.
The data that were obtained from the questionnaires were analyzed using mean score, ranking scale and percentages. Chi square was used to test the hypotheses at .05 significance level. Find below the results.

7. Results

7.1 Research Questions

7.1.1 Research Question One: What was the extent of curriculum modification for the inclusive primary schools?

Table 1: Extent of Curriculum Modification for the Inclusive Primary Schools
Table 1: Extent of Curriculum Modification for the Inclusive Primary Schools

S/N	Statement	Strongly Agree (SA)	Agree (A)	Disagree (D)	Strongly Disagree (SD)	Total
	I use different types of teaching devices such as pictorial representation to enable all my pupils learn	2(28.57)	2(28.57)	2(28.57)	1(14.29)	7(100)
	I make use of assistive devices to help learners who need them to learn	0	0	2 (28.57)	5(71.42)	7(100)
	More time is given to learners with special need for instruction and to turn up assignments in class	1(14.29)	2(28.57)	2(28.57)	2(28.57)	7 (100)
	Differentied activities are given to learners within the same curriculum level	2(28.57)	2(28.57)	2(28.57)	1(14.29)	7(100)
	Adapted Instructional Materials are employed to drive home concepts	2(28.57)	2(28.57)	2(28.57)	1(14.29)	7 (100)
	Content of assignment are modified by giving learners with special needs fewer practice task	0	8(42.88)	5(42.88)	1(14.29)	7(100)
	Grouping learners for shared activities with different goals to achieve	1(14.29)	3(42.86)	1(14.29)	2(28.57)	7 (100)
Total		8(16.32)	14(28.57)	14(28.57)	13(26.53)	49(100)

Source: Field Data, 201

Table 1 revealed the extent of curriculum modification for the inclusive primary schools based on the teachers' responses. Forty-five percent (44.89%) agreed that curriculum was modified to some extent in the inclusive primary schools while, 55.1% of the respondents disagreed to it. This implied that to a low extent curriculum is modified in the inclusive primary schools.

7.1.2. Research Question Two: What were the instructional strategies that support learners with special needs that were used in inclusive primary schools in the state?

Table 2: Instructional Strategies that Support Learners with Special Needs that were used in Inclusive Primary Schools in Enugu State

	Items	Very Often	Fairly Often	Not at al	Total
Cooperative Learning (CL),	Learners with and without disabilities are grouped together for class discussions	0	5(83.33)	1(16.67)	6(100
	Learners without disabilities are grouped together for class discussions				

		4(66.67)	2(33.33)	0	6(100)
	Learners with disabilities are grouped together for class discussions	0	0	6 (100)	6 (100)
Inquiry Learning (IL)	Projects are created in which learners with diverse ability levels work together to solve problems based on groups learning speed.	0	2(33.33)	4(66.67)	6 (100)
	Projects are created Individually for learners to work on according to individual learning speed		2(33.33)	2(33.33)	2 (33.33)	6(100)
Unversal Design for Learning (UDL)	Flexible but powerful learning materials that can help learners with diverse needs learn regardless of their abilities are provided		0	3(50.00)	3(50.00)	6(100)
Response prompting	Teacher leads learner to answer questions with the use of verbal an non-verbal cues while the learner is struggling to find the correct answer		1(16.67)	4(66.67)	1(16.67)	6(100)
	TOTAL		7(16.67)	18(42.86)	17(40.48)	6(100)

Source: field data 2018

Table 2 revealed the instructional strategies that support learners with special needs that were used in inclusive primary schools in the State. Cooperative Learning (CL) was used fairly often, learners without special needs were grouped together with learners with special needs for class discussion. Learners with special needs were not grouped together by themselves for class discussion. Inquiry Learning (IL) were not often used by teachers to create projects in which learners with diverse ability levels work together to solve problems based on groups learning speed and Projects were not created individually for learners to work on according to individual learning speed. Universal Design for Learning (UDL) were not often used (50% of respondent indicated fairly often used and not used at all), Flexible but powerful learning materials that can help learners with diverse needs learn regardless of their abilities were not often used. Response prompting were fairly often used, teacher leads a learner to answer questions with the use of verbal and non-verbal cues while the learner is struggling to find the correct answer.

7.1.3. Research Question Three: What collaborative practices existed among professionals in inclusive schools in the State?

Table 3: Collaborative Practices Existing among Professionals in Inclusive Primary Schools in Enugu State

S/N	COLLABORATION	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
1	As a teacher, I plan with Special educator(s)	0	2 (28.57)	3 (42.86)	2(28.57)	7(100)
2	In curricular and instruction	0	1 (14.29)	3 (42.86)	3 (42.86)	7(100)
3	In assessment and evaluation	0	2(14.29)	2 (28.57)	3 (42.86)	7(100)
4	In classroom and behavioural management	0	2(28.57)	2(28.57)	3(42.86)	7 (100)
5	There is lack of collaboration Between the regular education teachers and profrssionals	3 (42.86)	2 (28.57)	1(14.29)	1 (14.29)	7 (100)
	Overall Total	3(8.57)	9(25.71)	11(31.43)	12(34.29)	35 (100)

Table 3 revealed the Collaborative Practices Existing among Professionals in Inclusive Primary Schools in Enugu State. Teacher plans with special educators with 2(28.57%) of the teachers agreed and 5(71.43%) disagreed to it as one of the collaborative practices. Another collaborative practices were in planning curricular and instruction with 1(14.29%) of the teachers agreed and 6(85.72%) disagreed, while planning assessment and evaluation had 2(28.57%) of the teachers in agreement and 5(71.43%) disagreed. Also classroom planning and behavioural management received 2(28.57%) of the teachers' agreement and 5(71.43%) disagreement. Lack of collaboration between the regular education teachers and professionals received 5(71.43%) of the teachers agreement and
2(28.57%) disagreement. The overall result revealed that the inclusive primary schools in Enugu State lack collaborative practices among professionals although in some cases, such as planning curricular and instruction, assessment and evaluation, and behavioural management, there were low collaborative practices.

7.2 Hypotheses

The following hypotheses were tested at 0.05 probability level

7..2.1 Hypothesis One: There is no significant difference in the Curriculum modification mean scores of inclusive primary school teachers due to their educational zones

Table 4: Summary of One Way Analysis of Variance (ANOVA) of F-test difference in the Curriculum Modification of Inclusive Primary Schools across the Education zones in Enugu State

Educational Zones	N	$\bar{X}$	SD	Df	F_{cal}	P-value
Education Zone1	2	26.00	0.00			
Education Zone2	3	18.33	1.53	2, 4	18.384	0.010
Education Zone3	2	24.50	2.12			

P<0.05

Table 4 showed the summary result of one way Analysis of Variance (ANOVA) F-test difference of in the Curriculum Modification of Inclusive Primary Schools across the Education zones in Enugu State. The SPSS version 23.0 output of the analysis showed that the Education zone 1 response mean scores of teachers was 26.00, with a standard deviation of 0, Teachers in Education zone 2 had a response mean scores of was 18.35, with a standard deviation of 1.53 and Teachers in Education zone 3 had a response mean scores of 24.50, with a standard deviation of 12.20. In addition, the calculated value of F- test was 18.38 while the p-value is 0.01. Since the p-value was less than 0.05.Therefore, there was a significant difference in the Curriculum Modification of Inclusive Primary Schools across the Education zones in Enugu State in favour of Education zones 1 and 3.

8. Discussion

The study reveals that the aim of Enugu state government is to provide access to learners with disabilities to learn alongside their peers without disabilities. The researcher found out that the curriculum was modified in the inclusive primary schools, though to a low extent. This falls in line with IDEA's assertion that any learner with special needs, no matter how severe the need, must be provided with as much assistance as possible to help them access the general curriculum (Lee, Soukup, Little & Wehmeyer, 2008). Spooner, Dymond, Smith & Kennedy (2006) opine that there are many obstacles in the way for granting curriculum access to learners with special needs, some of these obstacles may have resulted to the low extent curriculum modification of the teachers. The study also found, that there was no significant difference in the Curriculum Modification of Inclusive Primary Schools across the Education zones in Enugu State.

The study found out that teachers moderately use the instructional strategies suggested by Copeland and Cosbey (2009) in the inclusive primary schools in the Enugu State, these include **Cooperative Learning (CL),** used very often, learners with special needs were grouped together fairly often in class discussion with learners without special needs. Learners with special needs were sometimes grouped together by themselves for class discussion. **Inquiry Learning (IL)** was fairly used by teachers. Teachers fairly used Projects created individually for learners to work on according to individual learning speed. Universal Design for Learning (UDL) was fairly used, flexible but powerful learning materials that helped learners with diverse needs to learn regardless of their abilities

were provided. Response prompting of verbal and non-verbal cues was very often used by teachers to lead learners to answer questions while learners were struggling to find the correct answer. These strategies were used in creating friendly learning environment for learners with disabilities.

The study found out that, in response to the question on collaboration among professionals, that lack of collaboration between the regular education teachers and professionals received 5(71.43%) of the teachers agreement and 2(28.57%) disagreement in effect, collaborative practices, existed only to a low extent among professionals in inclusive primary school in Enugu state, this is in line with Carter, Parter, Jackson & Marchant's (2009) assertion that collaboration among professionals is essential for successful inclusion.

9. Conclusion

Friendly learning environment is designed to help in overcoming failures and difficulties that learners face in an educational institution as well as reduce the risk of falling behind or being excluded from learning and extracurricular activities (Okoroikpa, 2019), the study found, that this does not hold for inclusive school across the education zones in Enugu state, since teachers seldom play the roles expected of them in creating inclusive learning environment.

10. Recommendations

- Encourage teachers to work more on modification of curriculum to enable creation of friendly learning environment for learners with disabilities.
- Encourage the state government to provide workshops and seminars regularly for teachers to equip them on methods for creating friendly learning environments.
- Encourage more collaboration among teachers and professional.

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