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Editorial

This edition of *KIU Journal of Humanities* touches on Development Administration, Social Psychology and Literary Studies.

The first part of the Journal addresses issues in Development Administration such as social security and national development, public service delivery, global pandemic and development, administrative law, foreign direct investment and so on. One of the papers in this section argues that social security scheme in Nigeria is falling short as a response to the needs of the poor and suggests, among others, the need to develop an overarching social security scheme to provide clear institutional roles and responsibilities, lay out series of options for social security in the country. This, according to the paper, is based on the fact that strong institutions are needed as back bone for whatever policy the government is considering to implement.

In the second section which centers on Social Psychology, various social factors which have impacts on the society, which may include drug abuse, feeding habit, ethical consideration etc. are examined. One of these papers reveals that there is a great relationship between Substance Abuse and Suicidal Ideation among Youths in Kaduna North, Nigeria. Based on the findings of this study, it is recommended among others; that there should be measures in place to curb this menace due to its adverse effects on our youths and by implication the nation at large. Another paper also examines the concept of epistemic claim to knowledge and the tripartite criteria arising from Plato's attempt to justify the claim to knowledge in epistemology. The researcher is of the opinion that there are no absolute criteria that are holistic enough to address the question of epistemic justification and this is why there have been several epistemological criteria in the contemporary epistemology as additional formulations to strengthen the criteria of evaluation of statement claims, beliefs and truth in epistemology. The paper concludes that it is for this reason that such epistemic theories like contextualism, pragmatism, foundationalism, coherentism et.al have emerged as an additional force for strengthening the question and the problem of epistemic justification.

In the last section, literary works of Tunde Kelani, Ifeoma Okoye and others are x-rayed. Also, one paper in this section examines two Niger Delta plays namely: Peter Omoko's *Crude Nightmen* (2015) and Stephen Kekeghe's *Pond of Leeches* (2015). It is revealed that the playwrights are unequivocal in holding indigenous leaders and citizens complicit for the systemic impoverishment of the region as a result of placing personal interests over communal progress. However, they also balance their narratives by creating parallel sets of local characters

who deploy intellectual and radical forms of agency towards the liberation of their oppressed people and despoiled environment from the machinations of the enemy within.

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

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Part One

Development Administration

Impact and Relevance of Modern Technological Legal Educational Facilities amidst the Covid-19 Pandemic: A Case Study of Law Students of Edo University Iyamho

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Abstract. The study investigates the impact and relevance of modern technological educational facilities/resources amidst the Covid-19 pandemic, using Edo University Iyamho undergraduate law students as a case study. We administered 65 online structured questionnaires to law students of Edo University Iyamho. We used a descriptive and analytical method for analyzing data generated from the questionnaire. The study found that Edo University Iyamho is well equipped with ICT educational facilities/resources in the training of law undergraduate students, and it has been very viable in conducting e-learning/research amidst the Covid-19 pandemic. The study also found that poor network and epileptic power supply are some significant challenges often encountered in utilising modern technological educational facilities/resources. Given this, it was concluded and recommended that Nigeria Government should invest more on electricity to ensure steady power supply, and internet network providers should ensure effective and efficient network.

Keywords: Information Communication Technology, Covid-19, Education, Law Student, Edo University Iyamho.

1. Introduction

In every given developed and developing society, education is essential for the advancement of further sustainable development (Ewemade & Augustina, 2020; Omosekejimi *et al.*, 2015). The development of information communication technology (ICT) in the modern-

day cannot be overemphasized (Umar & Sokari, 2020; Urhiewhu *et al.*, 2015), as it has significantly contributed in enhancing the world (Ojokoh & Asaolu, 2005) in the various fair of life such as legal research and teaching of undergraduate law students, including students in other fields of study (Madondo, 2017). In recent time, the emergence and significant development in the education sector, with regard to the introduction of information communication technology (ICT) in learning, teaching, and research, have contributed effectively in enhancing the acquisition of knowledge (Osuchukwu, Obuezie, & Ogwuche, 2017; Karunarathna).

The essence of the use of ICT educational facilities/resources, is as a result of the fact that it has contributed in enabling Nigeria law students (students in general) to have better access to electronic resources to enhance their research and studies (Egberongbe, 2011). It is suitable for distance learning given the Covid-19 pandemic, there is speedy access to current essential and relevant information. It serves as a good motivation factor for an undergraduate student to acquire more knowledge and search for relevant information (Osuchukwu, Obuezie, & Ogwuche, 2017), furthermore, it is also reliable educational tools that help to complement hard copy resources in legal teaching and research (Moruf, & Adeleke, 2018).

Irrespective of the advantages ICT facilities/resources tend to provide in enhancing the education sector (Irewole, 2019). It is quite

unfortunate that several tertiary institutions in Nigeria are yet to adopt and assimilate into the current educational trend. This is evidence from the fact that amidst the Covid-19 pandemic lockdown, the majority of tertiary institutions are unable to continue their academic program. However, Edo University, located at Iyamho, Edo State, Nigeria, which is regarded as a world-class university, is one of the few tertiary institutions that have a well-defined and modern ICT educational facilities/resources for research and teaching of undergraduate students, most especially law students.

Given the above, this study tends to theoretically and empirically x-ray the impact and challenges of utilising ICT educational facilities/resources in law undergraduate programmes, using undergraduate law students of Edo University Iyamho as a focal point of the study.

1.1 Methodology

The study adopts a doctrinal and non-doctrinal survey research approach. The theoretical session is aimed at theorising the impact of ICT on Legal Education of Law Student given the Covid-19 pandemic, and the study used Edo University Law Students as a Case Study, as a result of the fact that the institution has modern ICT educational facilities which have been in use in the education of law undergraduate students and undergraduate students in general.

Furthermore, the non-doctrinal method involves using a descriptive and analytical quantitative research approach to gather data that are objective, statistical, mathematical, and numerical for analysis. These data were obtained through online (Goggle form) questionnaire surveys. The non-doctrinal method allows the authors to collect and analysed extensive data from law undergraduate students of Edo University. This is concerning the fact that the state of their ICT educational facilities is in modern form. It is in accordance with international standards, and students have been using on and before the Covid-19 pandemic. Also, the use of the non-doctrinal method will enable the researchers to reach a concluded generalization and ascertain the level of impact of ICT educational facilities in law

undergraduate programme amidst the Covid-19 pandemic.

1.2 Research Questions

- What are the various level of undergraduate law programme does Edo University Iyamho have?
- Does Edo University Iyamho have modern ICT educational facilities for Undergraduate law students learning and research?
- What are the available ICT educational facilities/resources for law undergraduate learning and research?
- Do the law undergraduate students make use of the ICT educational facilities/resources?
- How viable is the use of information communication technological educational facilities contributed to impacting on the learning and research ability of the law undergraduate students of Edo University Iyamho?
- What are the relevancies of utilising information communication technological facilities/resources?
- What are the Challenges mitigating the use of information communication technological educational facilities/resources

2. Literature Review

Following current trends, Information communication technology has significantly advance and transformed the global world (Aidonojie *et al*, 2020) and tertiary educational sector into viable means of research, teaching, and learning (Ibiwumi, 2020; Abba & Lamido, 2017). This is concerning the fact that most Universities in the world at large now adopt and houses Information Communication Technology educational facilities to enhance research and learning (Osuchukwu, Obuezie, & Ogwuche, 2017). However, a tertiary institution in most developing countries such as Nigeria is not left out in this Information Communication Technological development stride within the educational sector (Umar & Sokari, 2020). The

whole essence of introduction of ICT in Nigeria tertiary educational sector is to meet with international learning standards and, the various advantages it poses to both students and academic researcher, which include distance learning via online lecture (Ekere et al., 2019), access to well updated and current information, speedy access to relevant academic information (Osisanwo Ehioghae, & Abdulsalaam, 2019). Biokuromoye, *et al* (2014), in their study ‘Use of Electronic Resources by Undergraduates in Two Selected Universities in the Niger Delta Region of Nigeria’, examined the extent of the use of electronic resources and types of electronic resources used by undergraduate students of Nigeria Universities. Given this, they concluded in their findings that undergraduate students in Nigeria Universities extensively used electronic resources, and it has enhanced their learning ability. They, therefore, recommended that there is a need to provide for information communication technological educational facilities/resources for an undergraduate academic programme. Furthermore, according to Omosokejimi *et al* (2015), they emphasize the fact that the use of electronic information resources is essential for an effective training of undergraduate students. The essence of the confirmation of the relevance of information communication technological educational facilities is as a result of the fact that in their study, they found that the use of electronic resources has a tremendous impact on the performance of undergraduate students of the Institute of the Federal University of Petroleum Resources, Effurun.

However, irrespective of the excellent advantages information communication technological educational facilities tend to provide for active learning and research, some challenges may hamper the use of this modern technology in our education sector. According to Urhiewhu *et al* (2015), in their study, found that epileptic power supply and slow bandwidth is a

significant challenge obstructing the use of information communication in the educational sector. Madondo, Sithole, & Chista (2017) in their study found that the low usage of electronic resources by Undergraduate Students in the Faculty of Management and Administration at Africa University is as a result of a lack of adequate skills required to access information from modern educational, technological facilities.

However, given the above contribution of various scholars, this study focuses on the level of impact of information communication technological educational facilities on Edo University Iyamho law undergraduate students amidst the Covid-19 pandemic, given the fact that the Edo University Iyamho has adopted modern information communication technology educational facilities in line with international standard. One of such unique information communication technological educational facility used in learning by the law undergraduate students of Edo University Iyamho, is the university Canvass Learning Management System (LMS). It had the following features of conferencing video and audio (BigBlueButton) online live streaming lecturing of students, and the BigBlueButton is very useful using a 3G network-enabled device. After lecturing the recorded lecture automatically is save and can easily be downloaded by students. The Edo University Iyamho Canvass LMS also have assignment and quizzes folder for assessing students in their continuous assessment, when the lecturer assesses students’ quizzes and assignment, their scores so awarded is electronically recorded against the student name. Furthermore, there are also folders for attendance, modules, and syllabus to upload course material and lecturers note, a chat folder to enhance communication between lecturer and students.

A section of Edo University Iyamho Law Students online (Bigbluebutton on the LMS) Semester Examination



Source: Edo University, Iyamho, Edo State

Furthermore, Edo University Iyamho also an ultra-modern e-library that houses several information communication technological legal educational facilities to enhance law undergraduate students' teaching, learning, and research. Some of these facilities include the following, which is; e-statutory laws, e-law reports, e-journals, e-books, e-conference papers, and e-seminar papers. Given this information communication technological educational facility, it has aided the Edo University Iyamho to continue academic activities irrespective of the Covid-19 pandemic successfully.

2.1 The Relevance of Information Communication Technology

Information communication technology educational facilities/resources have many advantages. Some of the salient advantages of are as follows:

- It very suitable for distance learning amidst the Covid-19 pandemic
- It aims at achieving uninterrupted academic study amidst the Covid-19 pandemic
- It provides adequate access to information that might be restricted as a result of distance
- ICT educational facilities provide a motivation factor for law undergraduate student to acquired more knowledge and search for relevant information

- Information Communication Technology resources help to complement hard copy resources in legal teaching and research.
- With the use of ICT, it provides speedy access to more current and scholarly information
- The use of ICT resources provide extensive storage of information and accessibility
- With the Use of ICT information can be preserved over a long period

2.2 The Essence of using ICT Educational Facilities in Law Students Academic Programme in Preparation as a Future Digital Lawyer

There is no doubt that the role of lawyers in any given society is essential concerning numerous service they render such as; advocacy, litigation of client cases in defending them, preparation of the legal document, rendering legal advice and enlighten the public of their constitutional rights (Moruf & Adeleke, 2018). Furthermore, lawyers also ensure that people are not deprived of their fundamental human rights, such as freedom of association, speech, opinion, and religion. The services of lawyers are also needed in almost all human endeavors such as banks, insurance, companies, and government institutions (Owoeye, 2011). However, in executing the above services, it poses many challenges, as most of these services are carried out manually or in hardcopy form. With the current trend of

ICT that have brought positive effect to the legal profession (Moruf & Adeleke, 2018) there is no gainsaying that legal practitioner has not significantly benefited from information communication technology (Adewale & Mansor, 2016), some of the Impact of information communication are considered as follows;

Internet access to judicial decisions: with the aid of necessary information technology facilities such as a personal computer, android mobile devices and wireless connectivity, a lawyer can easily access judicial decisions of the Supreme Court of Nigeria, Courts of Appeal and the High Court most old and current decision of courts are most found online before they are captured in hard copy. The most judicial decision can be found on the Supreme Court Website and on the legal pavilion.

The platform for Electronic Advertisement and Communication: With the aid of information technology, most law firms now own an internet blog, provides the platform for lawyers to create awareness on where they can be located and the nature or kind of legal services they render. Information technology has enhanced the transmission and receiving of messages from clients, colleagues, and the courts in Nigeria.

Documentation of Vita Legal Information: The legal profession requires a volume of documentation of client files and information (Isebe, Ejedafiru, & Emo-Okpide, 2017). Most legal practitioner bulk of work ranges from drafting of agreements for clients, legislative drafting, preparing writs, or even judges writing their judgments, litigations document. Furthermore, it is advisable that after the conclusion of any client case by a legal practitioner, the client file should be kept for five (5) years, which may not be fixable. However, with the aid of digital technology, the bulk of lawyers' activities can be appropriately documented and stored for as long as the technology use in storing the information is operational.

Legal Research: The life wire of any successful legal practice is based on the quality legal research provides an active litigation support service. In this regard, information technology is relevant to the lawyers' research of the diverse

judicial decision, legal text, and legal article of legal scholars in order to advance and prepare their clients' case, rendering of legal opinion and advice. Furthermore, information technology system allows a lawyer to work and research on many documents simultaneously while at the same time downloading materials from the internet. Lawyers can copy and paste one document to another or from one section of a document to another. Information technology is also relevant in the area of necessary legal text retrieval, use of CD-ROM systems for more qualitative service to clients.

Negotiation of Legal Agreement: With the aid of information technology, most lawyers can from the comfort of wherever they are transacting and execute agreement via digital technology means.

2.3 Challenges

Information communication technology is a current trend that is thriving in Nigeria and in the legal profession of Nigeria, irrespective of the positive effect that ICT tends to portend for the legal profession it also has some challenges which are:

- Weak or slow network,
- Irregular power supply
- Inadequate ICT knowledge and formal training
- Inadequate electronic resources,
- Inadequate fund
- Sophisticated nature of information communication equipment which may lead to permanent loss of vital information, which means that if such equipment is damaged, the information contains therein will be lost permanently.

3. Data Analysis

3.1 Sample Size and Technique

Concerning the sample size and techniques of this study, an online questionnaire was designed by the researchers (using Google form to suit the purpose of ensuring social distancing as a result of the Covid19) and it was sent to all 76 undergraduate students of the Faculty of Law,

Edo University Iyamho. However, only 61 law undergraduate students responded to the questionnaire. Thus, the sample size is 61, and this also agrees with Krejcie & Morgan's (1970; Aidonjio & Egielewa, 2020) table for sample size, which calculates that the research sample

size for the population between 75 and 100 is size between 63 and 80. In this regard, the sample size of 65 used in the study is a representative of the population study of 76 undergraduate law students in Edo University Iyamho.

3.2 Data Presentation and Analysis

The following research questions have been formulated for this study; furthermore, the data generated are analysed and the finds discuss as follows:

Research Question One: What are the various level of undergraduate law programme does Edo University Iyamho have?

What level are you on your law undergraduate academic programme at Edo University?

65 responses

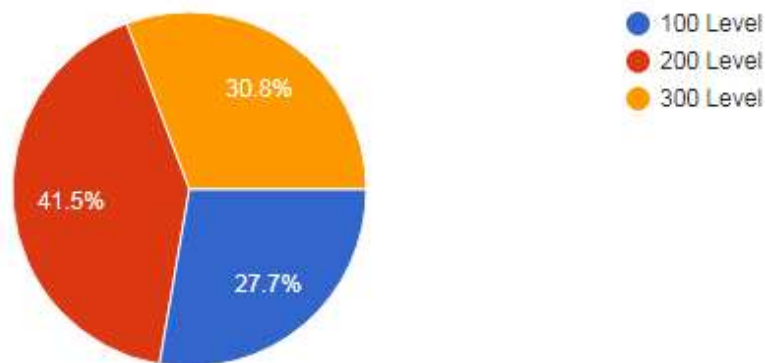


Figure 1: The various level of law students who form the respondent of this study

Various Level of Law Students	Number of Response	Percentage of Reponse
100 Level	18	27.7%
200 Level	27	41.5%
300 Level	20	30.8%
Total	65	100%

Table 1: A representation of data capture in research question one

Figure 1 and Table 1 show the number of respondents who range from 100-300 level law undergraduate law students of Edo University. Although the total number of each level of law students in the University is as follows:

100 Level =22

200 Level =33

300 Level =21

Total =76

However, figure 1 and table 1 show that 65 out of the 76 law undergraduate law students of Edo University Iyamho form the respondents of this study, and the 65 law students of Edo University Iyamho is an absolute majority number of law students in Edo University Iyamho. Furthermore, data generated

from the response of the 65 law students regarding this research question as captured in figure 1 and table 1 are distributed to the various level as follows

100 Level = 18 students

200 Level = 27 students

300 Level = 20 students

Given the above, figure 1 and table 1, reveal that the focus of this study is limited to accessing undergraduate law students of Edo University Iyamho on the impact of ICT educational facilities/resources in learning and research amidst the Covid-19 pandemic.

Research Question 2: Does Edo University Iyamho have modern ICT educational facilities for Undergraduate law students learning and research?

Does your institution make use of ICT educational facilities/resources in undergraduate law students' educational programme?

65 responses



Figure 2: Respondents confirmation of the use of ICT educational facilities/resources at Edo University Iyamho

Figure 2 is a representation of the respondents' response to research question 2 in confirming whether or not there is a modern technological educational facility in Edo University Iyamho.

Research Question 3: What are the available ICT educational facilities/resources for law undergraduate learning and research?

Which of the following ICT educational facilities/resources does your institution possess for undergraduate law students' educational programme? You can tick more than one option

65 responses

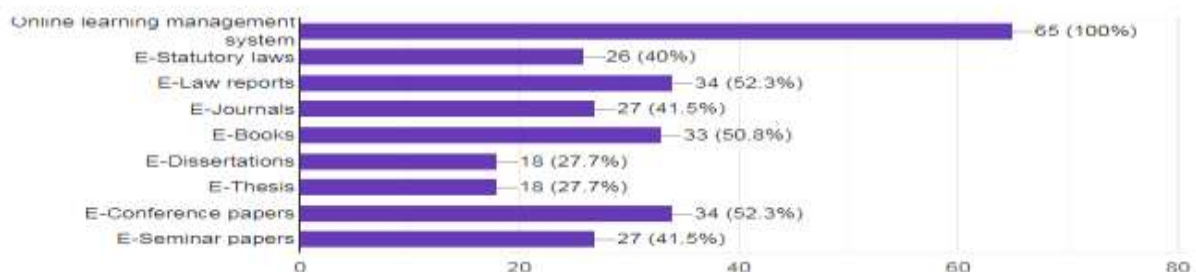


Figure 3: Respondent identification of the available ICT educational facilities at Edo Universities Iyamho for law undergraduate students learning and research

ICT Educational Facilities	Frequency	Percentage
Online learning management system	65	100
E-Statutory laws	26	40
E-Law reports	34	52.3
E-Journals	27	41.5
E-Books	33	50.8
E-Dissertations	18	27.7
E-Thesis	18	27.7
E-Conference papers	34	52.3
E-Seminar papers	27	41.5

Table 2: Frequency and percentage of respondents' identification of the various ICT educational facilities/resources available for law undergraduate students learning and research

Figure 3 and Table 3 is a representation of a cluster response by the respondents in identifying the various modern technological educational facilities often used before and during the Covid19 pandemic. Though, these educational technologically facilities are use in teaching of law students, but the online learning management system are also use in teaching students in various faculties in Edo University Iyamho.

Research Question 4: Do the law undergraduate students make use of the ICT educational facilities/resources

Do you make use of the above ICT educational facilities/resources?

62 responses



Figure 4: Edo University Iyamho law undergraduate students' usage of ICT educational facilities/resources

Figure 4 is a representation of research question 4 which was aim in ascertaining if the respondents often make use of the modern technological educational facilities.

Research Question 5: How viable is the use of information communication technological educational facilities contributed to impacting on the learning and research ability of the law undergraduate students of Edo University?

Do you agree that the use of ICT educational facilities/resources has been able to make a viable impact on your academic study during this Covid-19 pandemic?

65 responses

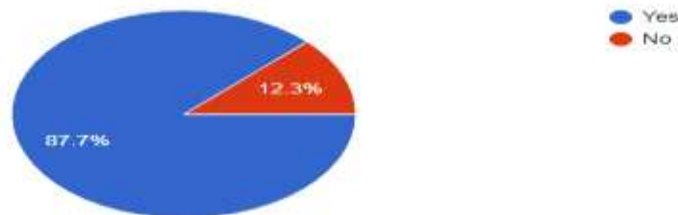


Figure 5: Impact of the use of ICT educational facilities on law students of Edo University

	Response	Percent
Valid Yes	57	87.7%
Valid No	8	12.3%
Total	65	100%

Table 3: Valid response of the impact of ICT educational facilities/resources on law students of Edo University

Figure 5 is a representation of the respondents' response in ascertaining the relevance and impact modern technology had contributed efficiently in their educational programme.

Research Question 6: What are the relevancies of utilising information communication technological facilities/resources?

Which of the following serves as the relevance and importance of ICT educational facilities/resources?

64 responses

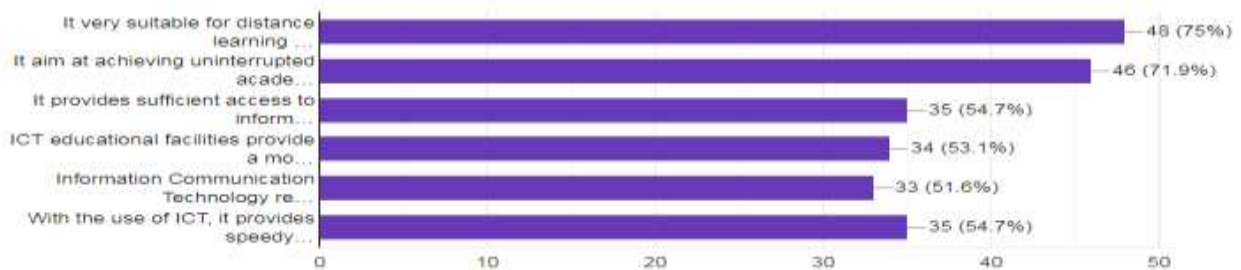


Figure 6: Respondent response on the relevance of ICT educational facilities/resources

The Relevance of Educational Facilities/Resources	Frequency	Percentage
It very suitable for distance learning amidst the Covid-19 pandemic	48	75
It aims at achieving uninterrupted academic study amidst the Covid-19 pandemic	46	71.9
It provides sufficient access to information that might be restricted as a result of distance	35	54.7
ICT educational facilities provide a motivation factor for law undergraduate student to acquired more knowledge and search for relevant information	34	53.
Information Communication Technology resources help to complement hard copy resources in legal teaching and research.	33	51.6
With the use of ICT, it provides speedy access to more current and scholarly information	35	54.7

Table 4: Frequency and percentage of respondents' identification of the relevance of ICT facilities

Figure 6 and Table 4 is a representation of the respondents' response to a cluster of options in indentifying the relevance of using modern technological educational facilities before and during the Covid19 pandemic.

Research Question 7: What are the Challenges mitigating the use of information communication technological educational facilities/resources?

Which of the following serves as the challenges of the use of ICT educational facilities/resources?

62 responses



Figure 7: Respondents' response to the challenges of ICT educational facilities/resources

The Relevance of Educational Facilities/Resources	Frequency	Percentage
Poor or slow network,	58	93.5
Irregular power supply	50	80.6
Inadequate ICT knowledge and formal training	10	16.1
Inadequate electronic resources,	10	16.1
Sophisticated nature of information communication equipment which may lead to permanent loss of vital information	24	38.7

Table 5: Frequency and percentage of respondents' identification of the challenges of ICT facilities

Figure 7 and Table 5 is a representation of the respondent response indentifying the various challenges often encounter when using modern technological facilities.

4. Discussion of Findings

Given the data generated from response of the respondents, figure 2 shows an absolute 100% (that is the 65 students that responded to the question) of the respondents confirming the fact that Edo University has and does make use of modern information communication technological educational facilities/resources for law undergraduate teaching and research purpose. Given the confirmation of the respondent on the availability of modern technological educational facilities/resources shows that Edo University is operating an educational system that is based on an international standard. However, in research question three (3) below the various information communication technological educational facilities/resources that are provided for by Edo University for law undergraduate students learning and research were identified by the respondent as follows. Figure 3 and Table 2 show the various ICT educational facilities/resources identified by the respondents that it is available at Edo University for law undergraduate students teaching, learning, and research purposes. In this regard, 65 (100% of the respondents) respondents identify "online learning management system" that is the Canvass LMS as one of the basic ICT educational facilities/resources for law undergraduate learning. Furthermore, other ICT educational facilities/resources identify were; e-law report 34 (52.3%) respondents, e-books 33 (50.8%) respondents, e-conference paper 34 (52.3%) respondents, e-statutory law 26 (40%) respondents, e-journal 27 (41.5%) respondents etc. Given this, it further reveals the fact that

Edo University has sophisticated modern ICT educational facilities/resources effective teaching and research for undergraduate law programme, which in essence has contributed greatly in enhancing distance learning and continuity of their academic activities amidst the Covid-19 pandemic.

However, figure 4 further ascertain if the respondents do make use of the above identified modern technological educational facilities before and during Covid19 pandemic. Given this, figure 4, 65 (100%) of the respondents agree that they have been making effective use of the information communication technological educational facilities/resources provided by the Edo University for their learning and research in their undergraduate law programme. Given this, it further ascertains the fact that currently, the Edo University academic activities have been ongoing irrespective of the current Covid-19 pandemic, and students have been adequately engaged academically. However, the impact of the usage of modern information communication technology educational facilities was further confirmed in figure 5 below.

Figure 5 and Table 3 show an absolute majority of 57 (87.7% of the respondents) law undergraduate students of Edo University who agreed that the use of information communication technological facilities/resources had enhanced their academic programme amidst the Covid-19 pandemic. Furthermore, it also reveals the fact that the use of information communication technological educational facilities/resources has an effective impact on law students of Edo University in teaching and legally equipping them as a future modern lawyer and thereby rendering the law student a sound and quality education in accordance with international standards, these findings are in line with Biokuromoye *et al* (2014) findings that information communication technological

facilities/resource enhance the learning ability of undergraduate students. This is given the fact that the Edo University has not only provided for information communication technological educational facilities/resources, but the law students utilising the medium are quite satisfied that it has effectively contributed to the progress of their academic study. According to Ogbuiyi & Okpe (2013), they stated that a good and quality education is nearly impossible if there is no sound quality library equipped with information communication technological facilities/resources.

From figure 6 and table 4 above, shows that a good majority (75% of the respondent) of the respondents agreed that the use of information communication technology is very suitable for distance learning amidst the Covid-19 pandemic and this is similar to Abba & Lamido, (2017) research findings that information communication technology educational resources enhance distance learning. Also, 71.9% of the respondents agreed it aids in achieving uninterrupted academic study amidst the Covid-19 pandemic, and 54.7% stated that it enables them to have sufficient access to information that might be restricted as a result of distance, these findings complement Ekere et al., (2019) findings. Furthermore, 53% of the respondents also agreed that information communication technological facilities/resources serve as a suitable motivation medium for acquiring knowledge, while 54.1% of the respondents stated that it aid in speedy access to current and scholarly information which could serve as a viable alternative to library-based documented scholarly literature. Given the above advantages, it will be apt to state that for there to be a quality and effective education, there is a need for tertiary institutions in Nigeria to adopt and equip their institution with information communication technological facilities/resources. However, irrespective of the beautiful advantages of information communication technological facilities/resources as identified by the respondents, they also identify some challenges often encountered when utilising information communication technological educational facilities/resources as law undergraduate students of Edo University.

The challenges are presented in research question 7 below.

However, irrespective of the relevance and impact of modern educational facilities, there are still some major challenges hampering it uses. In this regard, figure 7 and table 5 reflect the respondent frequency and percentage in identifying the various challenges often encountered in using information communication technological educational facilities/resources. 58 (93.5%) of the respondents identify poor or slow internet networks and 50 (80.6%) respondents stated irregular power supply are some of the significant challenges that often hamper the use of information communication technological facilities/resources. These findings are similar to the findings of Urhiewhu *et al* (2015), who, in their study, found that epileptic power supply and slow bandwidth is a major challenge obstructing the use of information communication in the educational sector. 24 (38.7%) of the respondents also identify the sophisticated nature of information communication technological educational resources may eventually lead to loss of vital information. Given these findings, it is apt to state that poor internet network and epileptic power supply is a general challenge mitigating the use of information communication technological educational facilities/resources. Network providers can better solve the problem of these challenges in strengthening and ensuring effective internet network services to consumers. Furthermore, the Government of Nigeria should also endeavor to provide a stable electrical power supply to the general public.

5. Recommendations

Concerning the analysis that has been carried out by this study with regard to the impact of information technology, it has been revealed to a certain extent by this research work that despite the rate contribution of ICT to the legal education, there are still some challenges. It is in this regard, the following recommendations are made:

- The network provider should endeavor to strengthen and ensure effective internet network services provided to consumers.
- The government of Nigeria should also endeavor to provide a stable electrical power supply to the general public.
- Solar power or generator power supply can be used as an alternative to the frequent epileptic electrical power supply
- A tertiary institution should endeavor to improve more on their information technological educational resources by having a compact disc read-only memory to back-up and store information that may be permanent loss when such ICT facilities that house educational resources crash.

6. Conclusion

The transformation of the educational sector into digital technological means is indeed a significant development. From the study, it has been shown that information communication technology had made a high impact on law student of Edo University. This is given the numerous advantages which range from online lecturing (Canvass Learning Management System), extensive access to scholarly works, e-statutory law, e-law report, e-conferences papers, and e-books, speedy access to information which are not restricted to geographical location. Furthermore, with regard to the structured questionnaire that was structured in ascertaining the level of impact of information communication technological educational facilities/resources on law student of Edo University. The result from the questionnaire confirmed the relevance of information communication technology in quality education delivery, which have positively affect student learning and research attitude. Furthermore, irrespective of the current Covid-19 pandemic which had caused all institution to close down on Government directive, it was also confirmed from the data generated from the questionnaire issue to Edo University law student, that information communication technological educational

facilities/resources were more useful and it served as a viable means in continuation of their academic activities.

However, it is observed that irrespective of the beautiful advantage and relevance which ICT tends to provide, it is still with some challenges which have been addressed above. To this end, there is a need to salvage the situation as ICT proved many benefits to Nigerian students.

In this regard, given the above advantages of the use of ICT educational facilities/resources in tertiary education, it is advisable that tertiary institutions should adopt the same in other to enhance the quality education within the educational sector and meet with current standard education standards.

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Social Security Initiatives and Economic Empowerment on Value of Life in Nigeria

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Abstract. Social security, a globally approved scheme, is aimed at empowering the society economically which invariably enhances their quality of life, amongst other reasons and benefits. In Nigeria, like other nations around the world, the scheme has come in various forms with different nomenclatures over time. This paper discusses the current social security scheme in Nigeria with a flash back on previous efforts to be in tune with the global community so as to be considered as responsible nation. It examines the effectiveness of these schemes as an instrument meant to address the issue of poverty, inequality and economic empowerment in the country. The paper argues that social security scheme in Nigeria is falling short as a response to the needs of the poor and suggested a number of policy recommendations for consideration by government to strengthen the nascent social security scheme agenda in the country. It also points out that the current policies are inadequate and cannot guarantee security in the actual sense hence the need for an holistic approach encompassing all those who are vulnerable most especially the unemployed, the aged and those whose idle hands can be detrimental to the tranquility of the country. The paper draws on a desk – based review of secondary literature on social security scheme and personal experience of individuals.

Keywords: Social Security, Quality of Life, Poverty, Inequality, Economic Empowerment.

1. Introduction

Social security schemes are veritable tools of empowering the people by equipping them to be real economic players (Komolafe, 2016). In other words, someone with ₦10,000 a month would, at least, embark on some effective demand which would ordinarily be impossible without any income. It is a universally acknowledge system the efficient administered of which would go a long way to reduce the burden of poverty and enhance the quality of life of the people.

It is a federal insurance scheme providing for the unemployed and disabled in the United States of America (USA). In United Kingdom (UK), it is a monetary assistance from the state for people with less or no income to augment their income. In Canada, the government gives assistance to citizens outside what the market provides through Canadian social safety net which covers a broad spectrum of programmes. Since Canada is a federation, many are run by the provinces (Milbourne, 2010).

There are different types of social security schemes. They include, amongst others, pension, provident funds, unemployment benefits, family allowance and others adopted by about forty five African countries (Iroabuchi, 2009). Kenya with a population of 40 million people and a GDP of \$1,140 has the Social Security Fund Law of 1865. It has experienced amendments in 1966, 1971, 1987 and 1997 so as to cover the formal sector of the economy and some workers in the informal sector such as farmers, traders and artisans. Republic of Seychelles with a GDP of \$16,652 and one million people is known to

have provision for subsistence income for unemployed person under the 1980 Unemployment Act. Malawi is noted for a contributory scheme such that a previously employed person is entitled to some benefit from the government in case of loss of job. This also operates in Egypt (Iroabuchi, 2009).

In Nigeria, however, against the dictates of the constitution, social security seems to have been relegated to the background. This to a large extent has overtime aggravated the hue and cry of insecurity which Nwabueze (1989) linked to the neglect of social security scheme. According to him, the abandonment of social security is the reason for any threat that Nigeria is facing when reiterating that the wantonness with which state security is pursued in place of social security is the real reason for social insecurity necessitated by economic insecurity.

1.2 What is Social Security Scheme?

Bach (2003) sees social security as any government system that provides monetary assistance to people with an inadequate or no income. It is the provision made for the economic and social welfare of the less privilege, the unemployed, the aged and other vulnerable members of the society through pensions and other monetary assistance. Basically, it is a government, mostly federal, initiated policy designed to meet the needs of the people. Social security is enshrined in the 22nd Article of the Universal Declaration of Human Rights, which states that:

'Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each state, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality'.

Social security scheme, in essence, is the action programme or policy of government intended to promote the welfare of the people through assistance measures, which may come by various / different means. The basic is to guaranteeing access to sufficient resources for

food and shelter and to promote health and well-being for the population at large and potentially vulnerable segments such as children, the elderly, the sick and the unemployed. It is a collective scheme or arrangement to meet situational and other issues of insecurity due to deprivation or contingencies or both. It is a strategic policy that redeems the person(s) protected against adversity as a result of some deficiencies (www.thisdaylive.com).

The International Social Security Association (ISSA) defines social security as any scheme or programme of social protection established by legislation or any other mandatory arrangement, that provide individuals with a degree of income security when faced with the contingencies of old age, incapacity, disability, unemployment or rearing children. It may also offer access to curative or preventive medical care. ISSA is an international organization bringing together national social security administrations and agencies. It was established in 1927 with more than 300 members organizations in 158 countries with its headquarters in Geneva Switzerland in the International Labour Organization office (ILO).

The recognition of social security as a basic human right is considered to be one of the most significant social achievements of an international community, but its enhancement and extension remain one of the major challenges of the 21st century (Connie, 2007). This might not be unconnected with the global trends including demographic changes and the impact of the digital economy which are transforming the context in which social security operates. Thus, while governments all over the world are politically committed to provide their people with access to social protection and recognition that social security is a social and economic investment, its extension and future sustainability will require a high level of creativity and innovation to cope with the dynamic nature of the world (Vrooman, 2009).

2. Social Security Schemes (SSS) in Nigeria

The significance of SSS in Nigeria is hinged on the fundamental responsibility as contained in Chapter Two of the 1999 Constitution of the Federal Republic of Nigeria, as amended. It deals with the principal objectives and derivative principles of state policy in making provision for the security (social and economic) of the people as the main reason for the existence of government. The provision states that:

'The Federal Republic of Nigeria shall be a state on the principles of democracy and social justice2(b) the security and welfare of the people shall be the primary purpose of government'

This provision is in line with Article 22 of the Universal Declaration of Human Rights (UDHR) to which Nigeria is a signatory. The signatories agreed that society in which a person lives should help them to develop and to make the most of all the advantages (culture, work, social welfare) which are offered to them in the country (UDHR, Article 22).

Nigeria has practiced various types of social security schemes all in a bid to align with the tenets of UDHR article 22 as a signatory. Each of the subsequent schemes are all efforts to be seen as a responsible government. Thus, each of all the administrations in Nigeria, pre and post – independence, is known for one scheme or the other purportedly as social security. However, each of those schemes has its own deficiencies and the operators more often than not capitalized on these which ultimately, in most cases, rubbished the motivating good intention of the government. Thus, these schemes have been enmeshed with allegations of embezzlement, misappropriation / misapplication of pension funds, stranded and frustrated pensioners, endless verification of pensioners' documents and outright fraud of monumental proportion. Most of these cases and others have been proved to be real.

Some of the popular social security schemes in Nigeria over the years are:

- Pension Scheme: 1954 – 2004
- Workmen Compensation Act: 1987 – 2010

- Employee Compensation Act: 2010
- Nigeria Social Insurance Trust Fund (NSITF): 1961, 1993, 2003
- Pension Reform Acts: 2004, 2014

Pension Scheme 1954 – 2004: It entails the deduction of a portion of the total package of the emoluments of public servants paid into pension funds accounts. This was guided by Pension Act and other relevant legislations, guidelines, policies and directives from the government. Despite all these, pensioners were known to have struggled to access the funds. According to a 76 years old pensioner “....It was like a camel passing through the eye of a needle, as if the money does not belong to us (pensioners). This is the money we worked for...” The seemingly shortfalls and harrowing experience of pensioners made the government to introduce new legislation and special institutions were set up to handle pension scheme.

Workmen Compensation Scheme (1987 – 2010): This was set up under the Workmen Compensation Act (WCA) to ensure that workers were compensated for injuries suffered in the course of their employment. Though a laudable and attractive scheme it was applicable only to unskilled and low level employees. Equally, employers of labour were at liberty to either pay compensation or not in some instances. What happened in most cases were legal battles between employers and employees with employees mostly at a disadvantage due to their inability to afford legal fees.

Employee Compensation Act (ECA): This was signed into law in 2010 with an effective date of 2011. It was to succeed / replace Workmen Compensation Act of 2004. ECA, a more detailed than the WCA, makes provision for the employees to be compensated for accident or disability, rehabilitation and payment of compensation for disabilities and death. Additionally, it involves treatment and payment of compensation in favour of employees who might suffer from occupational hazards or diseases contracted in the course of performing their duties. The provisions under ECA covers all employees, both the private and public sectors, in Nigeria. Therefore, all employers are expected to contribute one per cent (1%) of their payroll costs to the NSITF with a view to

enhance proper implementation of the funds. The employees on their part are expected to report any work place accident, injury, occupational disease or death to NSITF's office nearest to them, to enable the body take over medical treatment for the injured or sick employee; and further process compensation for the affected employee or his / her dependents when and if it involves death. The point, however, is how many of the employees are aware of this pension? How many employers of labour are sincere in contribution?

National Provident Fund (NPF) earlier established in 1961 transformed to National Social Insurance Fund (NSITF) in 1993. The aim was to protect employees in the private sector most of who were in non – pensionable employment. The scheme's target were employees under multinational companies with the aim of protecting them from financial hardships in case of old age, termination of employment or death. This was due to the fact that most of these employees have no such provisions in the employment contractual agreements with their workers. The arrangement under the scheme was that part of the worker's emoluments is deducted and remitted to the body – NSITF. The experience was devastating as most contributors did not receive the benefits as the funds were not only accessible, where the employers fulfilled their parts of the contract, but some other employers did not bother to remit the deductions. It even became a ding – dong affair as affected workers were tossed between the employers and NSITF.

The Pension Reform Act (PRA) July 2004; 2014, It was enacted, first in 2004 and improved upon in 2014 to improve NSITF and public sector pension schemes. The funds hitherto under NSITF was transferred to private companies known as Pension Fund Custodians (PFCs). It provides for checks and balances by vesting the administration of the funds with other bodies – Pension Fund Administrators (PFAs). The Act stipulates that deductions are transferred to the custodians by the employers immediately. The employees on retirement are due to collect gratuity which is fifty percent of total contributions while the remaining balance serves as the source of monthly stipends.

The PRA also includes the introduction of mandatory life insurance for employees and strict guidelines on investment of funds, thereby protecting the pension assets and ensuring that they are not tampered with. This provision to a large extent enhances the success, to an extent, of the scheme. This is because employees have the opportunity to access their contributions. Also, when the PRA was re – enacted in 2014, there was the introduction of other provisions which were before then non – existed. These include; (i) increased contribution from both parties (18%) (employers 10%, and employees 8%) (ii) additional powers for Pension Commission (PenCom) to institute legal / criminal action against defaulting companies (iii) the establishment of Pension Protection Fund – government is expected to set aside a minimum / guaranteed pensions for contributors.

Much as this idea sounds and looks lofty, the insincerity of most employers has been a cog in the wheel. In most states of the federation, as in some privately owned organizations, deductions are not remitted either as at when due or at all to the appropriate quarters. Therefore, retirees are still subjected to hardship which the PRA was set out to guide against.

For example a 61 years old male retiree from one of the Federal Medical Centre in Nigeria said:

“Almost a year after retirement I have not been able to access my fund because my employer, the federal government of Nigeria is yet to reimburse my pension to the custodians accordingly. I am not alone as it involves other colleagues nationwide and those who retired before us. This is unfair at least we worked for this money conscientiously ... ”.

Having examined the various social security schemes operated and operating in Nigeria, it is glaring that none of them have been implemented to the letter, thus unsatisfactory. There is always lacuna between initiation and or legislation and execution. This has, at different times, led to instances of allegations of embezzlement and or mis – appropriation of the funds in the kitty of the various schemes which is evidently manifested in long queues of

pensioners in scorching sun while trying to access their funds. Also, long outstanding unpaid gratuities of retirees at all levels of government is equally a point of reference. The Maina scandal seems to be unprecedented in the history of Nigeria. The chairman of pension reform task team, Abdurashheed Maina, was accused of laundering ₦195bn out of pension funds that affected over 140 pensioners. 31 people were prosecuted for this act alongside a former senator who was alleged to have demanded a \$100,000 bribe (www.naija.ng/496568-6-biggest-corruption-scandals-nigeria-shook-country.html).

3. Other Social Security Related Schemes in Nigeria

The major social security schemes in Nigeria are employees – focused. They are based on whatever they and their employers are able to contribute at the end of their work life. However, social security scheme covers more than the officially employed. It is a comprehensive package to protect the vulnerable in the society: women, orphans, the unemployed, the physically challenged and the millions of young school drop – outs who are unengaged. It is in line with this that the efforts of government towards empowering the less privilege through some sorts of semblance of social security schemes are examined in this section of the paper.

National Directorate of Employment Act of 1989 was enacted to establish the National Directorate of Employment (NDE) and to charge it with the responsibility of designing and implementing programmes to combat unemployment (NDE, Act, 1989). Its birth was predicated on the effects of the economic recession of the 1980s which led to a drastic reduction in capacity utilization and consequent outright closure of industries in Nigeria. Part of its mandate are: to articulate policies aimed at developing work programmes with labour intensive potential; obtain and maintain a data bank on employment and vacancies in the country, with a view to acting as a clearing house to link job seekers with vacancies, in collaboration with other government agencies.

The directorate was vibrant at inception but lost steam along the line due to what Kolawole (2012) called lack of sincerity of purpose which culminated into turning the directorate to a dumping ground for those who knew not and knew not that they knew not. Thus, the directorate became a lame duck. A proposed legislation titled “A Bill for an Act to amend the NDE Act, Cap. N28 Laws of the Federation of Nigeria 2004, by creating specific functions and objectives for the directorate to specifically cater for unemployed graduates of tertiary institutions” failed to meet crucial criteria, whatever it means, of filling gaps inherent in the existing laws it was seeking to amend; according to those who opposed it. The bill was sponsored by Honorable Arua Arunsi from Abia State in the nation lower chamber. (www.nairaland.com/1210273/bill-allowance-unemployed-graduates-rejected).

In 2009 the Yar’Adua administration established a committee under the leadership of Dr. Yakubu Gowon, an erstwhile Nigeria military head of state. The committee was saddled with the following responsibilities:

- to draft a holistic national social security policy which would take into cognizance the formal and informal sectors of the economy.
- to recommend robust and sustainable financing options for an integrated system, and
- to recommend an administrative structure for the implementation of an integrated national security scheme with a view to harmonizing the overlapping functions of agencies, departments and ministries.

The death of the arrowhead of the administration, Alhaji Musa Yar’Adua, did not allow the report of the committee to see the light of the day. Thus, in line with one of the bane of development in Nigeria and other underdeveloped nations, which is lack of continuity most especially people oriented programme unlike what operates in western world, the succeeding administration jettisoned the report (Kolawole, 2012).

Also, the need for a holistic social security scheme to bridge the gap between the rich and the poor, at least to some extent, could have inspired Senator (Elder) Anyim Udeh to initiate the Social Security Bill in 2009. The bill had five interrelated parts with rationale to provide social security for unemployed graduates and the aged in Nigeria (<http://www.nasslegisdigestonline.com/newsdesc.php?id=185>). The law was to provide for the establishment of the graduate unemployment benefit fund where the beneficiaries, unemployed graduates under the age of forty will be given monthly social security allowances. Also, the old age benefit fund was outlined in the bill. It was meant to provide financial assistance for the aged persons. The bill failed to pass the second reading. Incidentally, few months after the rejection of the bill by the National Assembly (the Senate and the House of Representatives) which sought for the payment of ₦15,000 monthly allowance to the unemployed graduates in the country, the executive arm of government under the leadership of President Goodluck Ebele Jonathan decided to pay ₦16,000 monthly to the nation's jobless graduates. It was to be paid to unemployed graduates of higher institutions in Nigeria, until when they have been productively engaged or gainfully employed before the attainment of thirty years. Though the bill did not scale through, it was confirmed that the budget for the social scheme for unemployed graduates was approved(!) and the first payouts were to commence in 2014 (<http://www.nairaland.com/1210273/bill.allowance-unemployed-graduates-rejected>).

Additionally, in 2011 President Goodluck Ebele Jonathan initiated 'YouWin Programme' with the aim at creating 800,000 jobs by means of business plan compensation. The programme spanned throughout his tenure which ended in 2015. Many of the beneficiaries of the scheme applauded the initiative and wished succeeding administrations continued with the programme. According to a 51 years old male beneficiary: *'I couldn't believe myself when I was contacted that my business proposal was favoured by the committee of experts. I was invited and publicly applauded while receiving the cash which has*

transformed my life from grass to grace. I was not alone but I can't remember how many of us that day ...'

This, to say the least, consciousness that it is the duty of every government to put its people to work so as to solve their immediate problems arising from lack of opportunity to be gainfully employed. It is not unconnected with the fact that when a government creates opportunity for the people to be employed such is seen as really responsible for the welfare of the people. This is in line with the constitution.

In 2014 the then Minister of Finance, Ngozi Okonjo Iweala, announced that Nigeria was set to introduce a social safety net that would allow millions of poor citizens enjoy such backups to meet their basic socio-economic needs. She said the proposed Social Safety Net would be specifically targeted at the rural poor and would serve as a financial support to help beneficiaries send their children to school and access primary health care, amongst other benefits. She claimed the scheme had already undergone experimentation in Kano State and the result showed a remarkable leap in girls' enrolment in schools in the State. In addition, she said the government would expand the scope and extend cash access to poor families to enable them to move up from the poverty trap to get their children educated and get their health index right (www.premiumtimesng.com/news/headlines/169888-nigeria-set-to-launch-social-security-package-for-millions-of-poor-citizens.html). The details of the package announced by the government was not revealed aside from the executive bill by the then President which remained stuck in the National Assembly for years.

The current administration of Muhammed Buhari equally agreed that an efficiently administered social security system is universally acknowledged as a potent instrument of poverty reduction. According to Ngige (2016) among the components of the poverty reduction agenda of the administration is the creation of jobs for the millions of unemployed youths. He cited the employment of 200,000 graduates, by the federal government who are serving in the

education, health and agricultural sectors. Some other components of the programme include rural health care schemes, National Health Insurance Scheme, National Social Insurance Trust Fund (NSTIF). However, these schemes have been eroded by the loss of more than three million jobs since the inception of the administration as companies are closing down on daily basis due to the lack of a feasible economic policy of the administration and unfriendly business environment (Popoola, 2017).

The National Homegrown School Feeding Programme, a component of the present administration, the Social Investment Programmes, which attracted ₦500 billion allocation in both the 2016 and 2017 budgets had gulped ₦6.2 billion during the year that ended in August 2017. The government claimed to have spent the amount on feeding primary schools in fourteen states. Various amounts were claimed to have been released and received by these states but there is nothing to show for it as there are complaints from both the cooks employed and the children claimed to have been fed. In other words, the conception and implementation of the programme are faulty due to lack of robust policy paper (Akande, 2017). Some of the federating units in Nigeria in acknowledging the import of social security schemes are known to have established what could aptly be described as its caricature. These include what many people called ‘stomach infrastructure’ which involves giving out of food items and materials to the people periodically. Also, the elderly in some states are randomly selected and paid token on monthly basis. Additionally, in the Northern part of the country some state governors normally distribute food items for the less privilege during Ramadan festivals as a form of social security scheme. However, the sincerity of these gestures has been criticized in view of the ostensibility of such actions in most cases. Nevertheless, it is an attestation to the fact that there is a consciousness, on the part of these governors, of the need for social security schemes for the people.

Additionally, Muhammad (2011) observes that in many states of the federation, youths have taken to drugs and are terrorizing, murdering and maiming innocent people. The responses of the governments in these states, according to him, are the same. The governments devised an ingenious way of enticing these murderous marauding youths off their behavioural crises. Various sum of monthly allowances and sometimes outright payments are offered to buy off these youth. Though, the system temporarily worked but it eventually opened the door of ‘opportunity’ for another big problem as those who had not taken to maiming and killing discovered that paradoxically, to be bad is good, and to be good was bad in the standard of Nigeria.

The militants from the South – South were accorded amnesty, Boko Haram adherents, despite their destructive activities have at one time or the other been appeased with amnesty. Kidnappers have also been known to have enjoyed amnesty programmes. It is obvious that the message from the government seems to be; “You are not going to be recognized until you take arms against your fatherland, though, you never kidnapped expatriates, you don’t vandalize the pipelines, you are killing for any reason, continue to be a good citizen, though you are unemployed or suffering, you don’t deserve any compensation or consideration” (Okafor, 2015). One may therefore ask if it is normal that citizens are not recognized or compensated until they go against social norms by taking arms to fight their fatherland. A comprehensive social security scheme to cater for all and sundry would go a long way to guarantee and enhance a peaceful country. This is because when citizens are empowered economically, they are at ease and their quality of lives gives them the confidence to contribute to the well-being of their country.

4. Challenges Confronting Social Security Initiatives in Nigeria

One of the greatest challenges of social security scheme in Nigeria is lack of proper records. This is unlike developed countries where individuals are identified and recognized with Social

Security Number (SSN) which invariably made it possible to check irregularities and fraudulent practices. What transpired during the various population census in Nigeria is a pointer to this fact. Even the much proclaimed National Identity Card Scheme has not really taken the country beyond the level of mediocrity (Nwokeoma, 2015). Meanwhile, if there is no proper record little or nothing could be achieved. This is because if there is proper record, it affords the country to know the nationality of residents.

The second limitation flows from the first. There is the possibility that social security scheme is diverted to enrich an individual or a group of individuals. This is due to lack of accurate operational data for efficient administration of social security scheme. In most cases, the individuals are political office holders which was cited by Nwokeoma in the case of People's Bank established under the military administration of Babangida and the bursary schemes of those days when government, under military regime, reasoned to engage indigent, diligent and intelligent but vulnerable Nigerians to school.

Also, lack of continuity is a critical factor against social security scheme in Nigeria. It is disheartening that successful Nigerian leaders are always in a hurry to rubbish the achievements and policies of their predecessors even when such policies are in the best interest of the society (Nwokeoma, 2015). Meanwhile, one of the major features of the success of the super powers of the globe is continuity. This is not only lacking in Nigeria but seems not to be in the nearest future as it is convenient and comfortable for them to throw away the baby with the bath water! Example of such was the committee set up by the Yar'Adua in 2009, the report of which died with his demise. Agaka (2005) notes that the Gowon Committee report was the first of its kind in the historic efforts of Nigeria towards a holistic social security policy. The committee, he said, submitted the report but several years after, no white paper has been published to enable legislation on the recommendation of the report.

Lack of articulation which characterized the policy and programme of most administrations is one of the problems associated with social security. Articulation is a measure of the seriousness of purpose an administration applies to a policy or programme. This is why an administration should popularize its strategy of development if one really exists. For instance, the most populous country China won the 2016 Best Social Security Nation Award for putting 100million people yearly into the Social Security Scheme (SSS). In the last decade, a billion people have become part of the SSS in China.

Additionally, there is lack of political will on the part of the various National Assembly in Nigeria since independence, to have solid legislation on social security scheme in the country. It has always been wishy washy. According to Kolawole (2012) Nigerian legislators have contributed to the underdevelopment of Nigeria but, the tendency has been to look at the executive arms as the originator of the country woes. It is obvious that the legislature through lawmaking, appropriation and oversight of the executive is more powerful. However, there are cases to confirm that the legislative arm of the government only protects its own interests. One of such issues which affects social security scheme was the bill seeking for monthly allowance for the unemployed graduates in the country, the bill moved by Senator Anyim Udeh in 2009 died naturally.

Flowing from the lack of legislative backing is the fall out of the way the anti-graft agencies in Nigeria conduct their affairs. There are various cases of diversion of funds meant for social security scheme particularly pension funds. It is scandalous that the deductions from the employees in most establishments, federal and state government inclusive are yet to be remitted accordingly. There is lack of machinery, even when funds are available, to ensure that the right things are done.

Above all, there is lack of public awareness on the part of the employees, most of whom are either absolutely ignorant of the dictates and details of the existing social security scheme or

inadequate or just a glimpse of what the scheme entails. In other words, the operators have not done enough to educate them on their rights as enshrined in the policy which established the scheme. In some cases, there are contradictions in what the policy paper says and the execution.

5. Conclusion

This paper has examined the issue of social security scheme in Nigeria and there is no denying the fact that efforts should be directed more at confronting the origin of whatever threat is against the security of the state. This could be done through provision of social security because when people are meaningfully and positively engaged and employed, it will be difficult, if not impossible, for them to wreck havoc in the country. In essence, an idle hand could be the devil's workshop. Therefore, there is the need for a structured and strategic organized social security in Nigeria which will give all the citizens sense of belonging when they are empowered to fend for themselves and they are able to cater for their families.

The spate of crises of various dimension in Nigeria which has manifested in loss of lives and properties has, at various for a, being linked to poverty and unemployment. Also, this scenario is due to the absence of a well structured social security scheme which can accommodate and take care of the less privileged, the unemployed, the retirees and those suffering deprivation in one form or the other. The need for social security scheme in Nigeria as well as in other developing world cannot be overlooked if its effects in the developed nations like Great Britain, Brazil, United States of America and Canada are anything to be considered. It has really helped to minimize poverty and corruption compared to Nigeria without concrete policy on social security scheme but known world over for corrupt practices with its attendant's effects; poverty, unemployment, hunger, low life span and lots more.

6. Recommendations

Having examined the various social security initiatives as sources of economic empowerment

on the quality of life of Nigerians, the verdict is that they are nothing to write home about. To this end, the following recommendations are suggested:

- There is the need to harmonize and coordinate the various social security programmes presently executed in various government ministries, departments and agencies (MDAs). Though the Federal Ministry of Labour and Productivity is charged with regulating implementation of social security, it has not been constitutionally empowered to carry out the function.
- Proper and greater attention should be given to the poverty and inequality plaguing the socio – economic system in the country. This is beyond the impression that the economic problems facing the majority of the people would suddenly end when the negative numbers the expert's crunch turn into positive ones.
- Political parties in Nigeria should note that democracy should not be reduced to electioneering and sloganeering where political parties meet only to discuss candidates for elections without policy debates and ideology. It is all about power. All the crises characterizing the parties have no correlation with policy conception and implementation. It is therefore important for the government to clearly articulate its social security goals for public examination. In other words, political parties have the significant duty of also mobilizing the people around their policies and programmes amongst other institutional tasks. The government in power should articulate its policies while those in opposition should educate the public on alternative strategies and policies.
- Strategic, coordinated and integrated planning are needed to deliver the green economy and poverty alleviation. An integrated approach must be adopted at all levels to expedite the achievement of socio – economic and environmental sustainability through strategic planning

with civil society and stakeholders, and across all relevant government departments.

- There is the need to develop an overarching social security scheme to provide clear institutional roles and responsibilities, lay out series of options for social security in the country. Therefore, strong institutions are needed as back bone for whatever policy the government is considering to implement.
- Issues of embezzlement and corruption of funds meant for these schemes should attract full wrath of law in terms of prosecution and punishment. All related constituted agencies and regulatory / statutory bodies should display strong level of commitment so as to ensure efficiency and effectiveness.
- Also, there is the need to facilitate dialogue and knowledge exchange, cross – fertilization of ideas, on the different types of social security scheme, interventions suitable in the context of the society cannot be overlooked. This should be followed with promotion of inter – sectoral and federal – state coordination.
- Political commitment to social security scheme at both the federal and state levels must be generated to ensure that additional resources to finance the boosting of social security scheme is ascertained. This will go a long way to empower the citizens economically thereby improving their quality and value of life.

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Effects of Administrative Law on Development Administration in Nigeria

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Abstract. The wild hardship of socio-economic problems in Nigeria has degenerated to label the country as poverty capital of the world. While insecurity agonies of prolonged failure of political leaders to provide good governance still blossom; corruption, brutality, and impunity of government officials also increase. Hence, the capacity of development administration to add value to public administration progressively deteriorated. This paper assessed the effects of administrative law on development administration in Nigeria. Data were gathered from relevant textbooks, journals, newspapers, and unpublished literature. Descriptive method was used to analyse the data. Adopting the rule of law approach as the conceptual framework; the paper identified political leaders, administrative law, and development administration as critical machineries for achieving the goals of the Nigerian state. The paper found the effect of administrative law on development administration as not good enough due to immense failure of political leaders to allow proper application of rule of law; change their priorities for self-service; and the overbearing corruption in Nigerian state. It recommended among others that the character of the Nigerian rulership should be re-branded from political dealers to leaders. Also, Nigerians should clamour for good leadership; vote for leaders with credentials and willingness to work for Nigeria; transform the country to where things work and where rule of law and good governance are not compromised.

Keywords: Administrative Law, Social Control, Social Problems, Policy, Development, Development Administration, Administration of Development.

1. Introduction

A country is curious to create sufficient legal and structural system to maintain order and build capacity for achieving good governance. Expectedly, creating enabling environment by government enables legitimate business to be carried out by both private and public sectors. Towards this, opportunities for subversive elements that would generate nasty disorder, squalor, hardship, brutish and short of life to people with other threats to progress and general survival of people and the polity are sufficiently dealt with. Once a country is unable to curtail challenge of security, maintain rule of law, and promote good leadership, such a country is fast walking into anarchy. This is in line with the saying that "people think well when they slept well." How reasonable will people who are incarcerated by the menace of kidnappers and other armed bandits think about doing any profitable business? Or will people who are suddenly chased into Internally Displaced Persons Camps (IDPs) by the boko haram terrorist group and Fulani herdsmen massacre squad from their ancestral homes consider engaging in any useful business? Or can any responsible investor be interested to establish business in environment that is not secured?

How well people with accumulated depression arising from long years of dissatisfaction from bad governance build their trust on Nigerian political leaders and public administration? This is why the structural and legal framework of any country should not only be considered very critical but should be taken as a very serious business.

The 1999 constitution of the Federal Republic of Nigeria, laid down fundamental objectives and directive principles of the country policy. It recognised government as the principal agent of Nigeria and further defined how and why with the machineries or administrative organs and other functional structures it needed to utilise. Thus, section 14 of the 1999 Constitution of the Federal Republic of Nigeria directed that it shall be the responsibility of organs of government, public authorities, and persons exercising legislative, executive, or judicial powers to conform to administrative rules; observe and apply them for attainment of common good. Explicitly, section 14 (2) (b) of the constitution, empowered government to guarantee security and welfare of citizens. This implies when such facilities are lacking, the government is held accountable. So, the various institutional machineries such as public administration, development administration and administrative law are emplaced to work towards translating the will of the Nigerian state to concrete reality.

But, in recent times, the political ruling class directing the government affairs has never allowed reasonable engagement of the people. Neither has there been any improvement of the poor responses to public demands by government at all levels; nor has any appreciable step on the dehumanising socio-political and socio-economic among other problems eaten deep the fabric of the Nigerian state is being addressed. With utter dismay, the peaceful protests by patriotic Nigerian youths calling for police reform, especially the abolition of the Special Anti-Robbery Squad (SARS), also failed to receive substantial responses of government. Instead, it turned to confrontation leading into further brutalisation of innocent youths and further destruction to the already depleted nation's economy. As expected, the peaceful

protest calls for conscious strides of government and its agencies to redirect commitment and policies round the centre theme of removal of the aching social problems, poverty, and to work towards a steady increase of income of people to improve their mystifying living conditions. Hence, there is no iota of doubt that such protests would have been incited by the long years of public experience of bad governance of the Nigerian political leaders with its grave consequences of unemployment, underemployment, and poverty among others (Okolie and Ezirim, 2020).

While public administration is concerned with the translation of national interest to concrete reality by implementing all governmental policies, decisions, and legal frameworks directed on governance issues, development administration is about governmental operations and activities designed to lift the nation out of depressing socio-economic conditions and keep the people and the environment in a stable and progressive atmosphere. Then, administrative law keeps the powers of government and its agencies within their legal bounds. It protects the citizens against abuse of government officials and compels them to perform their duties as expected. Therefore, administrative law is considered as the body of general principles that govern the exercise of powers and duties of public authorities (Wade, 1971; and Akpotor, 2015).

Pitching tent from the foregoing, development administration in Nigeria is considered as panacea to the wild hardship, deprivation, insecurity with political and other socio-economic problems turning the country apart. But, the Nigerian state has continued to nurse pain in its areas of political, economic, social, and cultural disorders arising from the unbridled inactive and impunity of most government officials who do whatever they like and go free. Hence, the country is being enveloped with status of severe hunger, threat to lives and properties, and very poor living condition. According to Adejokun (2020), Nigeria tops the lists of countries with extreme poverty. Out of the estimated 200 million people in 2019, 98 million of them were living below abject

poverty. Also, Olorok, Nwogu, Olugbemi, and Nwakanma (2020:9) documented the lamentation of the Catholic Bishops Conference that: “the level of insecurity in Nigeria today is such that whether at home or on the road, most Nigerians, in all parts of the country, live in fear.” The view of Adamolekun cited in Ajaja (2020) emphasised the poor capacity of public administration, development administration, and administrative law in Nigeria to implement development policies, projects and programmes. Adamolekun, however blamed the deficiency on the unwillingness of political leaders to allow enabling environment for proper implementation of reforms in the public service; respect to rule of law and apply merit principles in Nigerian public sectors for high quality service delivery.

This paper looks at the effect of administrative law on development administration in Nigeria. It gives useful information about the functions of administrative law and its stance of development in Nigerian state. It suggests how to improve the present staggering dimension of development administration in Nigeria. The paper is organised into seven parts. The first part is the introductory; the second and third parts focused on theoretical framework and conceptual issues; while the fourth other parts are concerned with implementing development policy programmes; effects of administrative law on development administration; challenges of administrative law and implications for Nigerian development administration; conclusion and step forward.

2. Theoretical Framework

The conceptual framework adopted for this paper is the principles of rule of law. Among the frontline apostles of the doctrines include erudite Aristotle, John Locke, Baron Montesquieu, and Albert Venn Dicey. The doctrine is capable of several meanings. However, three of its assumptions are related to this paper. Supremacy of law is first. This is opposed to influence of arbitrary use of powers. As noted in Iluyomade and Eka (2007), government actions and powers are exercised in accordance with law. This suggests that arrogation of powers by government authority is prevented. Meaning that all actions and powers are exercised under the

canopy and backing of the law. Such practice guarantees justice, equity, fairness, peace, and good order. It also helps to stimulate decorum; promotes accountable and transparent governance where enabling environments are created for administrative control and diligent implementation of development policies.

The second is equality before the law. This is opposed to discriminate application of rules by government authorities. It means that both the rulers and the ruled are equal in eyes of the law. Hence; everyone is treated equal with exception of some privileges permitted by the constitution for certain public officers. In this sense, social standard and social actuality created by law are not defied. To put it differently, certain standards of behaviours within the public and private organisations are being maintained. For instance, policemen are trained to keep peace and to also restore peace when there is confusion or rancour persisted within the neighbourhood. They do not abuse the wide powers given to them under the law. But, the powers are judiciously and justifiably utilised to guarantee friendly environment for both public and private sectors to exercise their obligations for the progress of the country. To this end, development policies, programmes, or projects in the country are properly, effectively, and efficiently executed by administrative authorities paying attention to administrative rules (Idada, 2018; and Azelama, 2016).

The recognition of fundamental human rights is the third. This can be christened as principle of *Salus Populi Est Suprma Lex*; meaning that: “the welfare and interest of the people is the supreme consideration of law.” This is elaborated in sections 33-43 of the 1999 Constitution of Nigeria. It emphasised the preservation of fundamental rights of individual; guarantees individual’s right and freedom to life (33); respect for the dignity of a person (34); freedom for personal liberty (35); right to fair hearing (36); right to private and family life (37); freedom of thought, religion, or belief (38); freedom of expression (39); guarantees freedom to associate or join political party (40); freedom of movement (41); freedom against discrimination (42); and right to acquire

moveable or immovable property in anywhere in Nigeria (43). In all these, government security agencies are restrained from brutality and torturing. They are prevented from degrading and all manners of inhuman treatments. They are further prevented from arbitrary arrest, detention, extra-judicial killings and other forms of jungle justice. These are linked to the principles of fair hearing (*Audi Alteram Partem*) and rules against interest and bias (*Nemo Judex Casua Sua*) (Dicey, 1951; Friedrich, 1968; Aghayere, 2007; Iluyomade and Eka (2007).

Without controls, the powers, duties, actions, authorities, rights, and liabilities of those who engage in government administration, the reality of proper implementation of development policies, programmes, or projects will be short-changed. Barro (2000) noted that a new state and states with survival risk or dwindling economy like Nigeria needed active rule of law for governance institutions like the police, the court and the legislature to build a viable nation and maintain stability of governance through the relevant mechanisms of government. Here, these mechanisms are essentially the political leaders, public administration and its affiliates of development administration and administrative law. These are to work in a co-operative sense to create rapid structural and institutional transformation in a manner that will most efficiently bring the fruits of economic, political, social, and cultural progress to the broadest segments of the populace of the country. This is necessary to arouse the strides towards rapid and large-scale improvements in every sphere of the stricken poverty, hunger, insecurity and armies of illiterate people in Nigeria (Adeoye and Matilukuro (2005).

Applied to this paper, the rule of law approach gives better appreciation of the fact that for some times now, the state of the Nigerian nation deteriorated like dilapidating story building on a sinking sand that is fast collapsing. Of course, this cannot be unconnected with the long barrages of utter violations of rule of law influenced by poor governance process of Nigerian political leaders. This is related to Edo adage that “when there is a prolonged crisis in a community, it means the leaders are

benefitting from it.” So, it is difficult to understand why the Nigerian political leaders appeared to always watch governance crises to degenerate into more crises only to set up what looked as ritual panel of inquiry even when the causes and solutions are known. When people who are supposed to oversee the welfare and security of people; when people that could make and enforce law in a manner that can enhance equity; fight against deprivation of public good; when people what are given state power to curb socio-problems, control poverty, arrest economic crunch, prevent political malign; when people who supposed to display high sense of responsibility and commitment to nation building and utilise state resources to enhance good governance and general progress but are immensely and extremely insensitive to begin to use the state powers towards the ends that are generally un-progressive, and anti-people in order to promote their self-service interests shall hugely affect the capability of administrative law to function in a manner, which shall enhance the productivity of development administration in Nigeria.

3. Conceptual Expositions

Myriad meanings of administrative law and development administration are presently available in literature. All the same, these myriad meanings have triggered their inadequate conceptualisations within the intellectual realm. Hence, reviews of more critical concepts are considered compulsory to broaden the conceptual knowledge required to capture the nitty-gritty of this paper.

3.1 Law as Social Control

Like other fields of administration, management, social sciences and some other disciplines, there is no universal definition of law as social control. What is done here is to explain what law entails to give room for better appreciation for what it means by social control. There are various schools of thought explaining what law is all about. Prominent among these schools are the natural school, the positivist school, the jurisprudence school, the realist school, the historical school, the Marxist school, the

sociological school. But, the natural law school of thought that saw law as “what it ought to be” captured the purpose of this paper. In its sense, law is considered as accepted rules based on the objectivity, moral standards, honesty, or humility, and integrity to regulate human actions and govern society. In this case, society is viewed as a collection of fairly large mass of people bond together by shared values. This shared value inspired people to behave and do things that suit their value system. This also saw law as contained in the Holy Bible, especially in Mathew 7:12 saying, “do to others all things that you would want them to do to you.”

In attempt to discuss law as a social control, one needs to be mindful of what human and societal desires are. Hence, it is not funny that a society formed via collection of people and tied with their communal values, which give rise to their common interest, would not tolerate any element or force that tends to undermine their value system. Since, it is apparently impossible for people to live in seclusion and in the face of unavoidable scarcity of values; there is a foreseeable danger for them to succeed without subjecting their behaviours under control. This paves way for law as instrument of introducing rules and structures to govern a society to the set goals. Apart from bringing some elements of standard into the society, law sets fundamental objectives and directive principles for state policies in which the framework for governance are structured. In this sense, law permits the doing of some actions and prohibits the doings of some other actions. Importantly, law has no reward for those who obeyed it. And yet, it sanctions those who disobeyed it. Typically, law does not excuse those who claim knowledge of ignorance (*Ignorantia legis non excusat*) except on the ground of procedural defects (Aghayere, 2007).

From the foregoing, law was presented as a norm, rule, or body of principles used to regulate human conduct and govern polity. This claim supported Obilade (2002:3) who pointed out that law “consists of a body of rules of human conduct.” Society either primitive or civilised is governed by a body of rules, which is regarded as the standard of behaviour. Therefore, law is a

set of formal methods of control that utilises specialised procedures to create order. Also, it creates rules in form of policies to govern the relationship between the conflicting value systems of groups of people living together. In addition, it is law that created political and administrative structural institutions with defined objectives and processes as typified in the arms of government and their functions (FGN, 1999).

Furthermore, law determines who is to exercise political or administrative powers and how these powers are to be exercised. Beyond resolving political conflicts in a well-ordered process, every power or action of public servant is considered legitimate only if it is allowed by law. But, in Nigeria of recent, many public servants particularly political leaders do not respect the law. Instead they engaged in doing things perceived as most outrageous. This attitude implicated poor decorum and reasonable decline in public service delivery. Chief John Odigie-Oyegun cited in Aliu (2020) lamented the greatest problem in Nigeria as lack of due process and lack of respect to the constitution even by those piloting the affairs of the nation. This has raised efficacy question on administrative law, which keeps government and its officials within the bound of the law. Why development policy programmes should suffer abandonment? Why should social problems and administrative recklessness be traced to public administrators? Or why should there be wild deterioration of socio-economic and socio-political conditions in the Nigerian state with an unending increase in corruption and abuse of powers? These speak volumes of a country with despotic and very corrupt political leaders.

3.2 Administrative Law

Considerable literature on administrative law showed there is no one acceptable definition on the subject. This claim supported Aghayere (2007:18) who maintained that “administrative law defies almost precise definition.” To him, administrative law is defined in twofold. One, it is considered as a law of public administration. Two, it is viewed as a body of general principles that govern the exercise of powers and duties of public authorities. According to Iluyomade and

Eka (2007:2), “the problem of defining administrative law and its scope is exceedingly vast and tortuous. However, it is better to be able to recognise an elephant, even if one is not able to describe it.” The above claim was well summarised by Craig (1983:3) who said:

“A perusal of the literature presents the reader with a considerable diversity of opinion. Description and prescription not easily separated. For some, it is the law relating to the control of government power. The main object is to protect the individuals. Others place greater emphasis upon rules, which are designed to ensure that the administration effectively performs the tasks assigned to it. Yet, others answer the question by providing a catalogue of the institutions commonly dealt with by administrative law and a description of the main legal principles applied to them.”

Davis (1975) described administrative law as the law concerning the powers and procedures of administrative agencies. While he defined the administrative agencies as those that exist under the watch of the federal, state, and local governments as they engage in the business of the state. The view of Schwartz (1983:3) supported Davis when he defined administrative law as the branch of the law that controls the administrative operations of government. It sets forth the power that may be exercised by administrative agencies. It also lay down the principles governing the exercise of these powers and provides legal remedies to those aggrieved by administrative action. For Dicey (1951), it is used to subject the government and its agents to judicial control with a view to preventing them from arbitrary action. Going further, he saw the essence of administrative law as to prevent government and their agencies from doing what the law does not permit.

Foulkes (1986:1) said “administrative law is the law relating to public administration. It is concerned with the forms and constitutional positions of public authorities; their powers, duties, and procedures to be followed in exercising them.” Contributing, Yardley (1981:14) said “the kernel of the whole subject of administrative law is the control of power within its lawful compass.” This raises the issue

of the scope of administrative law, that ranges from the duties and authorities assigned to public government agencies from time to time.

William (1951) saw administrative law as the law, which regulates the privileges of civil servants and administrative procedures. A public officer that breaches the rules or regulations supposed to face public prosecution in a court of law. However, administrative disciplinary actions and procedures are used to determine the case and fate of those who breached administrative offences in the public service. This is however, subject to the magnitude of the offence. When it is murder or rape for instance; it is beyond the scope of administrative law. In this sense, the administrative preliminary process will be done while the crime is reported to the police for legal prosecution.

3.3 Administrative Law and Constitutional Law

The challenge of differentiating administrative law from constitutional law becomes another issue after dealing with the definition problem of administrative law. The dividing line is very thin as both deals with issues relating to the functions, powers, rights of citizenry and public servants. Their areas of commonalities centred on use of principles, rules, maxims, statutes, case law, and remedies among others. Also, both applied constitutional and administrative powers, and issues relating to public administration. They all have concerned with the implementation of both administrative and constitutional laws and utilisation of government and administrative structures (Foulkes, 1986; Dicey, 1951; Wade, 1971; Oluyede, 1988).

Aghayere (2007:33) said “for a long time, constitutional law and administrative law were confused as one.” As cited in Iluyomade and Eka (2007:4), Austin and Maitland, defined administrative law in terms of constitutional law. They blamed A. V. Dicey for denying the existence of administrative law as independent of the constitutional law in his work on rule of law. Supporting, Griffith and Street quoted in Iluyomade and Eka (2007:4), as saying that the “English administrative law has not yet

recovered from the confusion, which Dicey plunged it by denying its existence, through his misconception of the French *droit administratif*.”

Administrative regulates everything about public administration and its affiliates. It controls the use of administrative powers, authorities, and discretion to avoid abuse. It can be seen as the body of laws made by administrative authorities and government agencies in forms of circulars, executive order, operational order, administrative guideline, standing order, directive and decision, which enable them to carry out their duties and regulate themselves. In addition, administrative law can be viewed as administrative process, which provides for remedies of administrative acts that injured people. In this sense, administrative law serves as instrument used to resolve compliance issues and ensure decorum, commitment, comportment, efficient and effectiveness in public administration and its affiliates (Foulkes, 1986; Aghayere, 2007; and Iluyomade and Eka (2007).

In the contrast, constitutional law is regarded as the fundamental law of the land. It is seen as a body of written or unwritten laws in which a country is governed. Traditionally, the constitutional law is meant to fulfil the needs in a country’s political system. Hence, it acts as restraint on constitutional governments as there are provisions for the rule of law. In this sense, the constitutional law provides rule for both the rulers and the ruled. To be operational, it provides courts for settlement of contextual issues of disputes, or litigations and also to deal with criminal matters (Phillips, 1978; Akpotor, 2015; and Aghayere, 2007).

As the fundamental law in any country, whether such a country has written or unwritten constitution, the constitutional law is based on the rule of law to protect the liberties of the citizens. It is quite superior over all other laws. According to section 1 (3) of the 1999 of the Nigerian Constitution, any law that is inconsistent to the constitution is invalid to the extent of the inconsistency and it shall be null and void. Drawing from this, the ordinary law is

the law made by the National Assembly. Then, if the law made by the National Assembly is inconsistent with the constitution, it will be a nullity (Anifowose and Enemuo, 2005). What is deduced from the above is that the constitution law establishes and defines all organs and functional structures of government. Even though, administrative law defines and regulates how the duties of government and administrative authorities are to be carried out, it is amongst the instrument recognised by the constitutional law.

3.4 Functions of Administrative Law and Powers of Administration

The role of administrative law appeared to have been slightly exposed from discussion of the relationship it has with the constitutional law. But, in order to stay on the path of this paper, discussion of what administrative law emerged to do is being examined alongside with powers and functions of administration.

3.4.1 Functions and Powers of Administration

The functions and powers of administration entrusted to public officers and administrative authorities are meant to serve the interest of the Nigerian state. These functions are enormous and the administrative powers are extremely vast and great. As Aghayere (2007) noted, administration functions and powers are derived from the constitution and other statutes that defined what a particular administration and its officials should do and how to go about doing them. For instance, each level or arm of government, ministry, extra-ministerial department and other government agencies are established by law and each of them is assigned with function and power by the enabling law. Hence, the functions and powers of administration are tied to constitutional obligations at the level of the federal, state, and local governments and their personnel. Of noteworthy, is the fact that the functions and powers of administration are meant to be used in pursuant of the state objectives (Azelama, 2016; Wade, 1971; Akpotor, 2015).

As the instrument that serves public interest, the functions and powers of administration in the

Nigerian state have defied the caveat for being exercised in a manner that will protect the institution of the state; provide equal opportunity for Nigerian citizens under a competitive and comfortable environment. Instead, the character of the Nigerian state has become the one in which petty bourgeoisies of politician, security officers, bureaucrat, and business executive monopolising control and exercise state powers for their interests. This ugly trend resulted into marginalisation of the mass majority, which has dragged the country to socio-economic breakdown to the extent that things are not working fine nearly in every facet of the nation (Chibueze, 2009; and Oikhala, 2020).

3.4.2 Functions of Administrative Law

The meanings of administrative law showed that the efficacy of development administration is tied to powers of control exercised by administrative law. In other words, administrative law exercise control functions over how government and its agencies use the powers and actions in performing the various tasks of public administration including development administration that is one of its branches. Aghayere (2007) saw administrative law as an instrument for bringing government and its agencies within their legal bounds. He noted that the executive has a wide range of powers to tackle social problems and transform the society into modernity.

From the above, administrative law keeps the peace and promotes efficiency and effectiveness in government business. It prevents development administrators from illegal action. It settles value conflicts within the elements and organisations of government. In addition, it enhances due process, transparency and accountability in the various ministries, extra-ministerial and other government agencies to achieve optimal productivity in Nigerian public service. But, Ozumba (2014:97) saw the “sad story of abuse of liberty and freedom” of innocent people by those government officials who exercised administrative powers. These abuses manifested in forms of extortion, oppression, corruption, impunity, brutality, extra-judicial killing, framings, illegal detention, and hoarding of

palliatives by public most authorities. The recent “#EMDSARS) protests in Nigeria attested to impunity of government agencies and their personnel.

3.5 Administrative Decision

Administrative decision is not a narrow contest between two parties. Decisions are said to be an organisational blood, which transform its visions into concrete goal. Oruebor (2009) held that making a decision is the core of administrative process. Hence, administrative decision is viewed as the means by which administrators plan, organise, lead, and control activity of administration in a manner that will make them to decide or not to decide upon a course of action, and then implement the outcome administrative setting.

Aghayere (2007) viewed administrative decision as a directional compass that channels the organisational resources towards realistic goal path. This presented administrative decision as a tool for goal getting in development administration in particular and public administration in general. Thus, it determine what ought to be done for the general interest of the populace. Ikelegbe (2006) saw it as an action in response to certain societal needs or problems. For instance, it may be to decide for a first two weeks lockdown to curtail the spread of corona virus pandemic in Nigeria. Oikhala and Egugbo (2019) noted that administrative decision is about choice made by public administrators to give effect to the content and purpose of public policy, programme or project implementation issues. From the above, administrative decision is in this paper is defined as the choice made for development machinery put in place to achieve the goal of transforming the socio-economic and nation-building in Nigeria.

3.6 Administrative Process

Certain processes peculiar to public administration, are found in development administration. Since government is faced with welfare obligations for its citizens, it is saddled with a wide range of policing framework to

grow the socio-economic, promote social security, stimulate political stability, and activates good order and enabling environment for providing essential services needed to uplift the poor status of a country in appreciable manner. These areas are not limited to health, education, roads, water, and electricity, which are capable to transcend the country into a secure and quality of life coupled with general happiness of the people. In this sense, administrative process is captured to reflect governmental scope, activities, organisation and procedures for exercising the role of administrative law towards productive outcome of development administration in Nigeria (Imhanlahimhim, 2000).

To further abreast with the administrative process, which administrative law deals with, a distinction between administration and policy is essential. At the basic level, policy is seen as a target, which a government unit wishes to achieve. So, policy lays down a general principle. Hence, administrative process deals with application of such general principle. Most times, development administrator may make a slight discretionary decision within the framework of the general policy for good outcome. As Aghayere (2007:20) puts it, “administration will apply the law in particular cases; draft necessary application forms and licences; arrange for eligibility examination; collect and account for fees payable; issue and record the licences to applicants among others.” Unlike the policy-maker and administrator, the distinction between policy and administration is somehow unclear. While policy is considered as an exclusive right of the legislative bodies, not all the members who represent the people incidentally have the expertise to make policy. Because, they were either nominated or elected for reasons beyond having the special knowledge of the particular activity they are meant to engage with.

Adebayo (2001) held the view that for a government to protect person and property against violence, to collect taxes, control traffic, provide health, education, and other infrastructural services, it must make regulations. Also, for it to settle disputes and

arbitrate between parties, it must conciliate and negotiate. Moreover, for a government and its agents it to make an equitable decision when faced with conflicting demands from opposing interests and factions in the community, the government must continually engage in balancing. This balancing is all about consultation, negotiation, mediation, and arbitration to arrive at compromise.

From the above expositions, the implication of striking a balance in administrative process is tied to maintenance of rules. This pitched tent on administrative law functions of guiding and controlling government agencies and their functions. As in practice, the courts rely on the police to enforce its decision. But, the police as one of the government administrative agencies can enforce its regulations without any assistance from the court. To put it differently, an administrative authority can impose development levies or taxes (legislative function); deals with complaints for exemption or relief (executive or administrative act); decides whether to accept or reject claims for exemption (adjudicatory function); sends out its officials for levy collections and arrest defaulters (enforcement functions). It showed the widening powers of the executive over others arms of government. Without a responsible government, this arrangement has a weaken effect on administrative law in the Nigerian state (Aghayere, 2007; and Ikelegbe, 2006).

3.7 Policy and Programme

Some people have used policy interchangeably with programme. For instance, some defined policy as a programme chosen from among several alternatives by certain actors in response to certain problems (Ikelegbe, 2006). Even though, there is a thin dividing line between them, available literature showed that policy is different from programme. For us not to digress from the goal of this paper, we look at the meanings of the two concepts separately.

3.7.1 Policy

Policy experts are yet to settle the challenge of one best-fit definition of the concept. Duncan

(1975:376) defined “policy as general acts, which affects many persons by creating rules and precedents.” Also, some saw it as a web of decisions framed to solve a given social problem in the society. The problem may range from insecurity, poverty, unemployment, poor educational to ethno-religious divide, inadequate healthcare services, value problem, terrorism, gender inequality, governance crisis, corruption, and outbreak of corona virus pandemic and so forth. This captured policy as a wide concept of issues about people and the environment they live (Ikelegbe, 2006).

According to Jenkins (1978), policy is a set of interrelated decisions taken by a political actor or a group of actors in order to address issue. Therefore, policy is tied to issues. For Dye (2002), policy is what government chooses to do or not to do. In this sense, policy may be an action that is taken or to be taken. Or, an action that has to be taken; or not to be taken by government. In another sense, policy is what the government intends to do or what it is actually doing. Adopted in this way, policy is a general rule and guideline designed and spelt out in clear terms the actions that administrators are to undertake and the way and manner in which they are to carry out the actions. So, as a framework, policy is a ‘road mark’ or lens that guides administrators on what to do. It designed implementation framework and set forth the pace and manner for implementation of the various development policies, projects, and programmes.

3.7.2 Programme

As Ikelegbe (2006:4) puts it, “a programme is the means designed to achieve government actions and intentions for common good.” Thus, a programme set activities and package decisions, rules, regulations, or structures to implement a particular policy.” This suggests that a programme is derived from policy. It further showed that programme is a by-product of policy. Hence, policies are consciously transformed into programmes while the programmes are subdivided into elements and activities for implementation. Adopted in this sense, policy is programme oriented. Once a

policy is made, it is translated into programmes elements for execution. The elements are converted into activities or jobs for discreet implementation. For instance, the national policy on housing is tagged, “shelter for all in the year 2020.” This policy statement is converted into programmes of building low and medium cost housing units for Nigerians across the country. Also, the programmes are turned into unit of activities or jobs of awarding contracts for building, electrical fittings, and plumbing among others to achieve the set goals. In all these, the concern of administrative law is to ensure that the project administrators keep to rules.

3.8 Development

The concept of development is a complex one. Hence, it defied one-best-fit definition. In line with the need for this paper, the radical view is adopted. What we mean by radicals are those who favoured fundamental reforms and changes through advanced policies and programmes. Thus, the radicals held the view that changes or development can only occur through conflict. It means that what makes development feasible is the resolution of conflict. Still relying on this elucidation, development will happen when two conflicting interests shift ground for compromise. The radical apostles are many. Among them are Walter Rodney, Karl Marx, and Dudley Seer.

As cited in Akosile and Faseyiku, (2001:21), Karl Marx argued that: “development only occurs as a result of historical dialectic changed idea to material contradictions.” Karl Marx then argued for the existence of two classes of people, which he described as the ‘have’ and the ‘have not.’ It is also known as the rich and the poor, which may also be called the ruler and the ruled; or the bourgeoisies and the proletariat. As he claimed, the bourgeoisies controlled the means of production, capital (money); owned land and put his entrepreneurial ability to bear and engaged the proletariats who were the poor (labour) for services. In all, the poor proletariats would want to break away from the yoke of poverty, oppression, bondage, brutality, extortion, and exploitation; while the rich bourgeoisies would equally want to maintain the

all manners of exploitative, brutality, and oppressive tendencies on the poor proletariats; but the resolution of the interplay and conflict would lead to development.

Rodney (1972) saw development as a multi-faceted process. From the angle of an individual, it is increased skills and capacity for greater freedom, creativity, self-discipline, and responsibility and material wellbeing. Viewing from the above, development entails the increasing ability, capacity, and capability of people living in a society to be able to satisfy their needs at any point in time. According to Weidner (1962) development involves the process of achieving growth in the direction of modernity in relation to nation building and socio-economic progress. Adopted in this sense, development is only about reformation and transformation for constant positive change in the lifestyle in all facets of a country.

3.9 Development Administration and Administration of Development

Issue of development is well centred on a physical reality and a state of mind. However, to fully comprehend the idea of development administration in this segment, we decided to discuss development administration and administration of administration separately.

3.9.1 Development Administration

The unsettled definitional challenges of development have led to the definition problems of development administration. Even, before the concept came to focus through the work of Weidner (1962) titled "Development Administration: A new focus of Research," an Indian scholar called Usha Claire Goswami first coined the concept in 1955 to differentiate the administrative system required by those developing nations with orientation of traditional administrative system. For Weidner (1962), development administration is about the carrying out of planned changes in the economy in a positive direction. It involves the aspect of agriculture, commerce and industry, or in the human and capital infrastructure supports as well as in the social services of the country

focusing on security, health, and education in order to maintain a vibrant and functional nation.

Fainsod (1963) described it as carrier of innovating values. This connotes array of new functions, which is preoccupied by developing nations treading on the path of modernisation and industrialisation. Also, it is concerned with the planning and implementing activities by governmental agencies to secure socio-economic and human capital growth as well as mobilising and allocating resources to expand the frontier of national income system and to properly implement them. Stone and Stone (1976) maintained that it focused on goals, values, and strategies of change via commitment process in implementation process of a plan, policy, programme, and project for attaining national development. From the above, development administration is from the angle of integrated nation-building.

Contributing, Montgomery (1966) said it revolved round execution of policy development programmes and projects to improve all the facets of any political system. Esman (1972) described it as the core role of governmental administration, which includes guiding and managing the inter-related processes of nation-building, economic growth and societal changes towards a positive direction. To Riggs (1971), it focuses on administration of programmes; the methods and resources used by government to carry it out for the reality of a nation's progress. The definitions presented the concept of development administration in the perspective of administration of development programme.

According to Gant (1979), development administration is the aspect of public administration that focuses on the organisation of public agencies to arouse specific programmes of political, economic cultural, social and economic progress and tangible transformation. Idode (1989) maintained that development administration seeks ways of improving the performance of public administration and its personnel through reforms, training, and the injection of new administrative techniques for better output. As

defined above, development administration is a paradigm for strengthening the capacity of public administration.

3.9.2 Administration of Development

Riggs (1971) saw development of administration as administration of development. From this claim, it will be out of place to say there is improved administration of development in any environment where people suffocate from insecurity, underemployment, underemployment, deprivation, inequality, corruption, and poor infrastructural facilities. Or will be justified to claim development in country that poor human capital building, and pitiable living conditions or rate of poverty are continually worrisome. In other words, suitable policies programmes need to be initiated in a large scale and their implementation efforts have to be strengthened for optimal output.

Montgomery (1966) defined administration of development as a process, which is related to the procedures used for increasing efficiency and effective utilisation of available resources meant to achieve developmental goals. This implies a change that makes the administrative system more efficient, more effective, more streamline, more innovative, or more willing to carry out improve administrative projects or programmes for development. The underline fact behind administration of development is the building and reinforcing public administration system for a more purposeful, functional, efficient, and effective result orientation.

From the foregoing, the hub of administration of development rests on the growing efforts of every administrative system to build and improve possess, which will spur the required administrative effectiveness, efficiency in public institutions. It is a continuous effort to work towards increasing capability to improve stances on response to public demands. Besides, it is a process of increasing administrative capacity to make fantastic decision for translating policy programmes into tangible response to the ever increasing public demands coming from every direction of environment of political, economic, cultural, and social trends of the polity. In fact, it

is a process that is tied to modernisation of the administrative processes and structures, innovation spirit, and nurturing high motivational climate, effective integration and positive attitudinal or behavioural changes among the administrators (Ujo, 2015).

3.10 Social Problem and Poverty

The issue of social problem and poverty is related. Adopted in this sense, it is our view that the inability of government to limit opportunities for social problem breeds poverty. However, in order to appreciate the interplay between two concepts much better, we choose to discuss them discretely.

3.10.1 Social Problem

The concept of social problem is complex and difficult to define in a single sentence. But, in line with this paper, we narrow discussions to those consider useful to this paper. Akosile and Faseyiku (2001) defined it as any behaviour exhibited by the people in a society, which is either considered indecent or morally disgusting and harmful to public peace. Hence, it requires social control to restore public peace. Idada (2018) maintained that social problem is a public problem. It is associated with social need, deprivation or dissatisfaction, which have affected mass majority. It demands government response and collective action.

Emefiele (1994) described social problem as behaviour that is regarded by the mass majority as social disorder. It is unacceptable norm. Social problem manifests in different forms. Some of them are destitution, unemployment, ethnicity, religious intolerance, banditry, kidnapping, boko haram terrorism, Fulani herdsmen killer squad, ritual killing, prostitution, examination malpractice, illiteracy, health and starvation issues, corruption, vote-buying, political killings, manipulation of electoral processes, injustice, human rights violation and abuse of power. Viewing from the context, social problem is a general problem. It is associated with poor capacity of administration of development inflicting wild status of destitution and insecurity.

3.10.2 Poverty

Like other concepts, poverty has no one-fit for all definition. What we have done in this part was to clarify it in a manner that suits the objectives of this paper. Adeoye and Matilukuro (2005) considered poverty as inadequate income to purchase the necessities of life. Adopted in this form, poverty has to do with a poor status of socio-economic conditions. Also, it is concerned with a state of mind and condition in which an individual feels helpless and unable to cope. However, poverty is essentially associated with deprivation. From this perspective, poverty is regarded as involuntary deprivation in which a person, a household, a community, or a nation is subjected. Thus, among others, includes political, economic, social, cultural, and environmental deprivation.

The traditional narrative saw poverty as a situation where mass majority of households cannot meet their basic physiological needs such food, clothing, and shelter in a country. It is perceived as a denial of development, security, welfare that adversely associated with the ongoing socio-economic disorder in Nigeria (Akosile and Faseyiku, 2001). But, Emefele (1994:41) looked at it from absolute and relative point of view. To him, it is a situation of an absolute poverty. Under this situation, people can hardly afford three-square meals in a day. Hence, they are forced to “go on 101, 011 or 110,” meaning that “you eat breakfast or lunch, then dinner; or worst still, no breakfast and you only have lunch and dinner or super.” Secondly, Emefele defined a relative poverty as a situation when people compare themselves with another in terms of what they have. In other words, “when people felt deprived of what other people have for example, some rich people have different cars, while some other people do not have more than one. Some have houses or estates while some have one or two.” The issue raised is, are people unable to cope because they are poor? Or are people poor because they are unable to cope?

Implementation refers to the process of turning development policy programmes or projects into reality. Without implementation of development policies or programmes, the strides for any country to achieve growth and substantial improvement will be difficult. The need for development administration emphasised the conscious application of policies, projects and programmes to transform the country for common good (Diamant, 1970). Since the focus of development administration is to inspire growth and transformation process through development policy project or programme execution, the institutionalisation of mechanism for administrative control to secure probity, transparency, and accountability has been a tropical issue. Apart from being guided to be resourceful, the administrators will have the organisational ability; a better sense of punctuality; a greater concern for planning; efficiency and tendency to attempt new ideals; have faith in science and technology; and work towards public interest rather than their personal interests (Esman, 1972).

As it were, extant literature on development policy programmes initiated and administered are yet to address the shackle of socio-economic soreness in Nigeria. They are very many. Some notable of them are the Nigerian National Development Plans (NDP) 1st to 6th; Poverty Alleviation Programme (PAP); National Poverty Eradication Programme (NAPEP); National Directorate of Employment (NDE); Family Economic Advancement Programme (FEAP); National Economic Empowerment and Development Strategy (NEEDS); Better Life Programme (BLP); Directorate of Food, Roads and Rural Infrastructure (DFRRI); National Agricultural Land Development Authority (NALDA); Community Bank; Federal Urban Mass Transit Programme (FUMTP); People’s Bank of Nigeria; National Conference of 2014; electoral reforms, local government reforms, civil service reforms, police reforms, health and educational reforms and others related programmes set to improve the status of poor living conditions in Nigeria. But, the question is what has become of the outcome? Why has unemployment and poverty widening on daily basis in Nigeria?

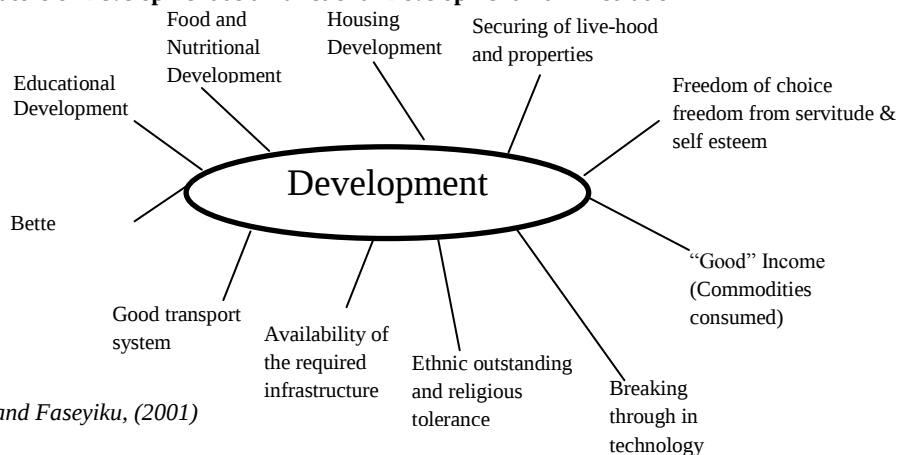
4. Implementing Development Policy Programmes

5. Effects of Administrative Law on Development Administration in Nigeria

As a law of public administration, administrative law regulates actions, functions, and powers of public administration and its associate units in order to keep them within the confine of the law. It does these, to make government service appreciative, reliable, as well as radically reduce chance for self-service, corruptive tendencies or dissident disposition and shenanigans of most public administrators. When there is no law, people without self-discipline will be tempted do what they like. If this is allowed in Nigeria public service, public resources will be squandered while public interest would be short-changed for personal gain.

The dawn of new socio-political forces across the world brought the pressing demands upon the nation state to have leadership with enthusiasm to improve standards of living conditions. Hence, it becomes obligatory for the nation state began to show concern and participate in all issues relating to welfare and development of the people. In order for the Nigerian public administration to cope with the new trend, development administration emerged to examine the critical questions on why Nigeria experiences underdevelopment. What factors bring accelerated development in Nigeria? What specific policies and strategies needed to be engaged with to achieve the development objective of Nigeria? The diagram 1 below is used to demonstrate the expected character of a nation state with functional development administration through the watches of administrative law.

Diagram 1: Indicators of Development as a Functional Development Administration



Sources: Akosile and Faseyiku, (2001)

The understanding of the above diagram is that development can only takes place when all or substantial of these goals continuously experience growth without adversely affecting each other. The above diagram emphatically showed a very depressing and agonising status development in Nigerian state. Hence, the administrative law on development administration has not been effective. The opinion of Seer (1973) that development can only be felt when questions relating to what has become of poverty, insecurity, inequality, unemployment, hunger, underemployment, illiteracy, and health threats among others are

adequately and constructively answered tends to have been well supported by the diagram.

Since the answers to the above questions have direct effects on identification, initiation, and implementation of several development policies, structural units, programmes, and projects targeted at largely ensuring development indices at all the facets, experience showed that the Nigerian state lack almost the socio-economic indicators for a functional development administration. As such, the impact of administrative law in ensuring the institutionalisation of culture of compliance, accountability, commitment, and transparency of

development administrative agencies and development administrators to be in a better position to translate the objectives of steady growth and progress of the Nigerian state into concrete reality is yet to meet expectation and raising some fundamental questions.

First is the manner in which the Nigerian state has suddenly become the poverty capital of the world (Akinkuotu, 2018). Corroborating, Egwuatu (2020:19) aptly documented the reports of the Nigeria Employers Consultative Association (NECA) saying that “the number of citizens in extreme poverty in 2020 now stands at 102m representing 50% of Nigeria estimated population of 205m as against the 40% reported by NBS in October, 2019.” Funny enough, as the rate of unemployment, underemployment, low income, deprivation, and destitution continue to worsen, the insensitiveness of political leaders to provide responsible governance failed to improve; but, corruption, human rights abuse, disobedience to administrative rules, and exercise of abuse of powers in Nigerian public service among others are increasing on daily basis.

The level of insecurity in Nigeria has continued to grow into incurable sore. The boko haram terrorism, which appeared to have started in North-eastern Nigeria; there is no part of Nigeria that is not affected by threats of the Islamic terrorist sect. Also, the Fulani herdsmen are yet to relax their terror against innocent Nigerians. Beyond all these, kidnapping for ransom, armed robbery, rape, ritual killings, political violence, ethnic clashes, and other banditries have all threatened the internal security architecture in Nigeria. This is not unconnected with what Adamolekun alleged in Ajaja (2020) as poor capacity of administrative law and failure of Nigerian public service caused by disinclination of the Nigerian political leaders to govern.

Very excruciating is also the shortage of basic infrastructure such as water, electricity, food, shelter, road as well as poor health and educational services just to mention few. What is difficult to understand is what has become of the inability of the aforementioned public institutions to be functional? Where does the

allocation (money) to each of them go? Is there no solution to the performance issue of these essential Nigerian public sectors? Would there be effective and efficient effects of administrative law on development administration with prolonged shortage of basic infrastructures in Nigeria? Of how long will Nigerians continue to be deprived from enjoying basic amenities?

The status of low development in the present Nigerian state is inconsistent with the indicators of development as revealed in the above diagram. Government responses and engagements to public demands appeared to be unfamiliar to the contemporary socio-economics forces of modern governance where socio-economic destruction through the vices of anti-people governance process; instigating governance crisis via political overzealousness, corruption, stealing, looting of public treasury, nepotism, poor performance, recklessness, insensitiveness of government administrators; selfish and despotic tactics of political leaders to issues of public interest are not tolerated. Babalola (2011) maintained that abysmal functioning of the Public Complaints Commission (PCC), the Code of Conduct Bureau (CCB), and the Code of Conduct Tribunal (CCT) in Nigeria led to the establishments of the Independent Corrupt Practices and Related Offences Commission (ICPC) and the Economic and Financial Crimes Commissions (EFCC), which are also yet to do better.

The integrity and relevance of government become doubtful when the socio-economic or basic needs of people are being short-changed. Somehow, people get confused why some erring government officials who aromatically flout public service rules are not being sanctioned. The recent “#ENDSARS” protest organised by the Nigerian Youths buttressed the above claim. As noted, the “#ENDSARS” saga was an alleged expression of long dissatisfaction of abuse of power, extortion, impunity, extra-judicial killing, brutality, and other unethical behaviours of most government agents; especially the men and officers of the Special Anti-Robbery Squad (SARS) unit of the Nigeria police force. As it were, the police administrator

has disbanded at different times in 2017, 2018, and 2019 in response to public complaints. Sadly, the alleged banned may have suffered implementation while the anti-service allegation of extra-judicial killings and brutality by most of the operatives continue to increase monumentally.

From the knowledge of the above diagram, the missing point has been of what becomes the manner in which most of Nigerian public administrators decided to pay less attention to production of Nigerian basic needs? Development polices, programmes and projects are being abandoned for political reasons. Monies budgeted for development activities are being diverted to pursue personal interest. And goods procured for palliative with monies allocated to improve the lockdown effect of corona-virus on members of the public pandemic public are being allegedly confiscated and hoarded by most of the top government officials to celebrate birthday and to advance their political ambition. However, the administrative rules designed to engender government performance and sanction erring government officials and appeared to be left in abeyance. Apart from the general public service rules, there are specific rules such as executive order, circular, operational order, financial regulations, and due process rules and accountability procedures that will facilitate provisions of good order, basic amenities and the instinct of transformation agilities which of development administration.

Like other government agencies, the Nigeria police force has enough rules and procedures which if properly enforced would guarantee their optimal efficiency. For example, elaborate types and methods of training, operational engagement, and disciplinary procedures are well documented in police regulations. Besides, it itemised and defined the disciplinary offences in which any erring member of the Nigeria police force would be sanctioned. The offences are many. Some of them include the misuse of firearm, incivility to members of the public, dereliction of duty, inability to prevent crime, assault on members of the public, improper dressing, dirty in person, illegal duty, extortion,

bribery and corruption among others (Police Act and Regulations, 2004, as Amended).

In addition, the police regulations set a commensurate punishment, which varies from minor entry, major entry, major entry with warning notice, reprimand, and severe reprimand to reduction in rank, suspension, interdiction, dismissal, or dismissed from the force and to be arrested and charged to court. The police disciplinary structure is in twofold. One is at the level of senior police officer (SPO).

At this level, the alleged defaulter is investigated through issuance of administrative query. Thereafter, the officer is arranged to be tried by the Force Disciplinary Committee Board (FDCB). Memberships of the FDCB comprise every serving Deputy Inspector General of Police (DIGP) and the Assistant Inspector General of Police (AIGP) in-charge of the Force Secretary is the Secretary. The power of the FDCB is to conduct trial of the defaulter and on basis of their findings, award appropriate punishment and forward the outcome of the trial to the Police Service Commission (PSC) for review and confirmation. The second disciplinary structure is for Inspectors and Rank and Files. It is superintended by the Provost Unit. They are defaulted and charged to orderly-room for trial by any delegated officer (DO) who must be an SPO of a reputable status. The award punishment or the outcome of the trial is forwarded to a Commissioner of Police for review (Police Act and Regulations 2004 as Amended). Beyond all these, there are Police Council, Police Service Commission, Senate Police Committee, and House of Representatives Police Committee having critical oversight roles to make the Nigeria police force function properly and responsibly in the production of internal security and public peace. But, what has become of the non-working nature of government structures in Nigeria?

6. The Administrative Law Challenges and Implications for Development Administration in Nigeria

The various challenges confronting the effectiveness of administrative law in enhancing the functionality of the Nigerian development

administration will be better understood from the angle of weakness of the Nigerian state. Predominantly, the people hoped for welfare and security as well as equal opportunity. As an instrument for governing the Nigerian state, the government has fiat to make and enforce law in such a manner that can enhance equity, good order, justice, good governance, and general development of the people. Hence, the people elected political leaders who represent them to pilot the affairs of the nation while serving them through various capacities in government.

However, rather than being driven by the interest of the mass majority occasioned by the new socio-economic forces, Nigerians who are elected to govern, decided to turn the character of the nation state into where a petty bourgeois of politician, security officer, bureaucrat, and business executive monopolises the control and exercise of the state power. Since the country is now used to function as instrument that serves and protects largely the interest of the few elites, Nigeria has no leaders but dealers who are only interested working for their own pockets. So, there is no gainsaying the fact that the Nigerian state at the moment gravely lacked political leaders with conscience and zeal to make administrative law actively function in a manner that could enhance development administration.

The present status of extreme poverty in which the Nigerian mass majority live has a very serious grave implication for administrative law to function in order to improve development administration. According to Akinkuotu (2018:7), "Nigeria has suddenly become the poverty capital of the world." Egwuatu (2020:19) vividly documented the Nigeria Employers Consultative Association (NECA) reports that: "the number of Nigerian citizens living in extreme poverty in 2020 now stands at 102m representing 50% estimated population of 205m as against the 40% reported by NBS in October, 2019." In a country that people struggle to live between hands and mouths, there is always breakdown of rules while impunity, brutality, and corruption rampant. Hence, it is not difficult to see politicians offering a plate of rice and a sachet of pure water to buy vote from vast Nigerians who are embattled with hunger.

How will administrative law improve development administration in a country where the ruling elites only pursue stomach infrastructure instead of mental and socio-economic development?

The challenge of social maladies is another militating factor against the administrative law to get development administration to be effective. In Nigeria, it has been very difficult to live without fear of threats of criminals such as armed robbers, political murderers, kidnappers, cultist, boko haram Islamic sects, Fulani herdsmen killers, money-ritual, child-stealing, and political thugs. Worst still, women are now facing threats of rape, defilement more than ever before just to mention few of them. The truth of the matter is that a country that allows for prolong insecurity is fast drumming for anarchy where lawlessness strive and development suffers (Babalola, 2011).

Poor responses of government to public demands in Nigeria equally have serious adverse implication for inability of administrative law control development administration to be effective. This is buttressed in Okolie and Ezirim (2020:2) that the "#ENDSARS" protests are products of long years of poor governance, marginalisation, marginality, poverty, insecurity, alienation, exclusion, corruption, impunity, poverty, lack of transparency/accountability, and failure of the Nigerian ruling political class to live up to its constitutional responsibilities. As a matter of fact, majority of the protesters are convinced that the capacity of the Nigerian state to deliver public goods has deteriorated beyond reason. The five items listed by the protesters are glaring precludes that which instigated similar past cases of disintegration and balkanisation in countries like the Yugoslavia and Czechoslovakia among others. How will administrative law controls development administration when a political leader is working for self-service? Will possible for administrative law to regulate development administration in a country where political leaders kill political rivals and do all manners of shenanigans just to occupy and remain in power?

The inability of the ruling class to pay genuine attention in solving the worrisome welfare and

security challenges has grave repercussion on the control powers of administrative law to make development administration effective in Nigeria. Most of the political leaders are still unwilling to change the status quo of constituting reform panel in Nigerian public institutions without implementation of the outcome. The recommendations of the 2006, 2008, and 2012 the presidential panel on police reform carried out by Obasanjo, late Yar'Adua, and Jonathan administration were not implemented. Also, the first Nigeria Police Reform World Submit held in October, 2015 to reform submitted recommendations to Buhari administration and no implementation like others (Hills, 2012). How can the impunity of most of the public officials be tamed when the recommendations of the public institution reforms are not implemented? What is the usefulness for setting up reform panel when government would not implement the recommendations?

The effect of governance crisis in Nigeria and failure of most Nigerians to withdraw support from political leaders with self-centred and stomach infrastructure agenda has negative implication for administrative law functions in making development administration to be efficient. The crisis of governance is set when political leaders decided to use state powers and resources to their personal interest. In other words, the consequences of governance crisis are much. Among them are serious security threats, high level of political corruption; chain of poverty and hardship; poor leadership, electoral malpractices, dearth of basic infrastructure, political killing, human rights abuse, abuse of law, unemployment, brutality, impunity, breakdown of law and order; reigns of confusion, frustration and pollution of environment. In all these, the functions of administrative law are influenced by political interest at the expense of productivity of public service. Where leadership failed to be accountable to the electorates, impunity reigns and the struggle to occupy public office is conducted in a 'do or die' manner. The impunity become more agonistic when the mass majority choose to lend support for such leaders while remain in perpetual suffering and smiling. Hence, the capacity of leadership to grow and

maintain socio-economic development ingredients is further weakened.

7. Conclusion and the Step Forward

The interface between administrative law and development administration in Nigeria was evaluated in this paper. This was done to determine the effect of administrative law on development administration in the Nigerian state. Drawing from the reality of the new socio-political forces to enhance comprehensive welfare service to citizenry consequently expanded the scope and function of public administration; hence, development administration as an aspect of public administration is designed to strengthen its capacity and workings in translating the various welfare policy frameworks of the Nigerian state into reality through the control functions of administrative law.

However, recent experience of development administration in Nigeria showed an unpleasant story. This country has continued to bleed from the excessive shackle of governance crisis occasioned by the grave insensitiveness of the Nigerian political leaders. Rather than using the power and resources of the state to assiduously work to maintain a first world class public service, which will enhance the quality of service delivery required to build a true socio-economic growth and development for a better Nigerian state, the political leaders exercise the powers and resources of the country more for their personal interest. This in turn, has deeply drenched the Nigerian state with torrential water of poverty, insecurity, low status of living standard and all manners of socio-economic, political, cultural and administrative threats. But, while Nigeria is being referred to as poverty capital of the world; political corruption and syphoning of public treasuries by public leaders still increase daily. This ugly situation seem to have been undermined as the political leaders are still paying more attention for enriching themselves by allocating bogus salaries and assorted allowances to themselves in a country that most of the state governments are collecting bailout funds and still crying for paucity of funds to pay just a #30,000 minimum wage to

public servants. Worst still, is the manner in which the innocent Nigerian youths who are overtime suffering from the surge of unemployment; poor government engagement to governance crisis; failure of the political leaders to respect the rule of law and to always redeem their campaign promises; the bossy extortion, impunity and brutality of government officials were manhandled and killed in their numbers by government security agents while on a lawful peaceful protests to demand for good governance and responsible government in Nigeria (Akpotor, 2015).

The paper found the functions of administrative law adequate for development administration to be effective in building socio-economic growth in Nigeria. It has the regulatory ability for development administration to implement the 'all-round' policies, projects, and programmes that could bring positive changes and grow the basic infrastructural development needed to transform the Nigerian state. In fact, administrative law is identified as a workable instrument for development administration to achieve the bureaucratic role of implementing the Nigerian plans for socio-economic development transformation agenda for better Nigeria. Therefore, the paper concluded that the effect of administrative law on development administration in Nigeria has not been good enough due to unsuitable political environment created by the Nigerian political leaders who utilise the powers and resources of the Nigerian state for their personal interest.

Based on the conclusion of this paper, the step forward is very unpretentious. The first and foremost is for Nigeria to have a very responsible government. To achieve this, Nigerians should vote for political leaders with interest and ability to work for Nigerians; respect rule of law; develop implementable policy to turnaround the socio-economic crunch, political conflagration and other social problems fretting the country. Also, Nigerians should withdraw support from political dealers and vote for political leaders will not utilise the state powers and resources for their selfish interest. Other Nigerians should support the youths to press for good governance. The Nigerian youth

should not allow any reckless or self-centred politician to use them for political thugs. Nigerians should be encouraged to come out on Election Day and use their voting rights to vote for political leaders that will promote a responsible government and work for good governance.

There should be a rebirth of bureaucratic and re-strengthening of the present Nigerian public service to become a world class public service. To do this, there should be focused on technology to develop essential ingredients that necessary to build positive human capital resources to transform the Nigerian state. In this, Nigerians should utilise the lessons learnt from the corona-virus pandemic (COVID-19) to press on political leaders to maintain their lanes. The political leaders should stay in Nigeria; work for Nigeria; develop Nigeria; and rebuild the Nigerian weak institutions. Beyond this, the Nigerian ruling class should urgently commence the rebuilding the country's socio-economic, political, cultural, and administrative sectors to maintain self-reliance and self-sustaining Nigerian state. Also, Nigerians should press on the political leaders to implement public service reforms and change from the status quo of constituting ritual reforms.

Where there is no law, social justice, equity, and political good order are short-changed. When there is no responsible political leaders, corruption, abuse of law, insecurity, poverty, unemployment, underemployment, and all manners social problems and destitutions are being patronised. This is even worst, when political leaders concern themselves with selfish agenda of stomach infrastructure. Nigerians should withdraw support from people with who have no orientation for mental and technical development to transform the Nigerian state. The effect of administrative law on Nigerian development administration will be effective when the Nigerian public institutions are strengthened and the Nigerian political rulers no longer use the state powers and resources for their personal gain.

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Ownership, Foreign Direct Investment and Media Digitisation in Nigeria

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Abstract. In different countries of the world, irrespective of their political ideologies and econo-philosophical orientations, the media is either private or public owned and seen as public trustees. The core objective of this current study investigated the existing relationship between ownership structure and media digitization in relation to courting foreign direct investment into the sector. Employing political economy and technology determinism theory, the study adopted survey research method. Simple random sampling method with fish bowl technique was adopted to sample two media stations that participated in the study while purposive sampling method was adopted to sample 100 respondents that were media practitioners. Quantitative data was analyzed using percentage frequency distribution and chi-square. The relationship between selected independent variables (media ownership and Foreign Direct Investment) and the outcome variable (Media Digitization) was thoroughly examined. The analyses were done using cross tabulation and Chi-square tests because variable requirements in the study were qualitative or non-numeric in nature. There was a positive and significant relationship between media ownership, Foreign Direct Investment and Media Digitization with the P-value of less than or equal to 0.05.

Keywords: Media ownership, foreign investment, development, digitization.

1. Introduction

Historical background of the media is important before analyzing the philosophies, orientations

and types in operation. This was supported by Siebert, Peterson, and Schramm (1956) that examines the press from historical perspective in categorizing it into era and its operation in the society, the first era of reference in history of media was the 'Bourgeoisies' the ruling class that established media organization for the purpose of propagating capitalism ideologies. In that era, the media was owned and controlled by the elites.

Media is classified into print, broadcast and the new media, Biagi (2012). Broadcasting in Nigeria was birthed by the colonialists in 1932 at the inception of British Broadcasting Corporation (BBC) commenced short wave programme services, Udeajah (2005). Another reference point to note on broadcasting occurred on December 1, 1935 when Rediffusion Broadcasting system (RBS) was relayed, accessed to RDS was by subscription. The acceptance and popularity of RDS among Nigerians led to the introduction of wireless broadcasting in 1951 via the establishment of the Nigerian Broadcasting Corporation (NBC). The British government owned the exclusive right and sponsors the radio distribution service; the contents did not allow indigenous inputs. (Udeajah (2005); Mackay (1964)

In Nigeria, the transformation and revolutionary trends in the media with its political orientations and affiliations made it a potent tool in the hand of government who hold exclusive rights over the press for a long time without competition and challenge. Nigerian media industry was liberated in 1992 by decree 38 promulgated by

General Ibrahim Babangida, this incidence resulted in issuance of licenses to private radio and television stations in the country. Presently, Nigerian media is both public and privately owned that aid sustenance of democratic form of government, (Croteau and Hoynes, 2001; Djankov, McLeish, Nenova and Shleifer, 2001; McChesney, 2010).

Media digitization is core to participatory democracy as the people irrespective of where they reside are empowered by new technologies to participate in governance as the partitioning wall created by obsolete communication technologies has been removed and replaced by digital devices. iPhones, android could be used to send text, graphics, videos, etc. and this would enable easy broadcasting of contents as it promotes citizen journalism that could liberate the people from being gagged and tied to conventional broadcasting that hardly reach some quarters. The benefit of digitization is transparency that will attract investment, creativity and innovation in other sector of the economy, (Armstrong, 2018).

Media is a dual institution that possesses both commercial and cultural attributes. Its commercial value implies that it is involved in creation of wealth and production of cultural goods and services, (Garnham (1995); Herman and Chomsky, 2002). Thus it required huge capital investment that could involve selling of shares and bonds to culled resources for the media apparatus in form of technologies and equipment. Private owned media stations culled resources from the public shares, loans and bonds, for example, DAAR Communication owned by Raymond Dokpesi was established in August, 1996 (African Independent Television, RayPower, etc.), listed in the Nigerian Stock Exchange in 2012 with issuance of public shares of the communication company. This incidence confirmed the economies of the media that emerges as the result of the dual function of the industry that is capital intensive. (Herman and Chomsky 2002). The new emerging economic paradigms: neo-liberalism economic system had enabled transnational corporations to spread their tentacles beyond borders and boundaries

for profit maximization that include media in its catalog of products for trade.

Economic growth, development and stability are core to other developmental projects in any society including media that serves as the voice to the voiceless. Presently, Nigeria is witnessing economic recession and doldrums in the magnitude of the incidence of ailing economy of 1986 brought about the palliative measure in the form of the introduction of Structural Adjustment Programme (SAP) with its variants of deregulation, privatization that resulted in liberalized economy and inflow of foreign direct investment (FDI) as the key to economic growth, development and sustainability. (Ibrahim, Omoniyi, and Oloni 2010). This was corroborated by World Bank report that developing countries due to economic instability and poverty had become attractive venue for FDI because they can offer investors a range of 'created' assets. (World Bank 2003). Russ, 2007; Alaba 2003; Ibrahim et al., 2010 claimed that Nigeria had been acknowledged as the one largest home for foreign direct investment, specifically on oil and gas. It remain a fact that capital investment on media is central to its development in all spheres considering the undeniable influence, effects and socialization power of the media. It has been described as vehicle and conveyor belt that broadcast or transmit government policies to the people and enlightened the masses. Presently there exist information gap between the urban and rural dwellers that put the 80% of Nigerians domiciled in rural places at disadvantage of not been enlightened, (Onabajo, 2003).

Emerging new communication a technology with its variants has made it distinct and effective with speed and quality output (Ihedu & Uche, 2012). It is therefore imperative for Nigerian media industry to migrate from analogue to digital technology. Ihechu et al., (2012) submitted that finance was one of the challenges that hindered the migration from analogue to digital broadcasting. Hanson (2015) equally reiterated the financial implication of the switch-over on the masses that had to purchase digital compliant set would resulted in financial burden being placed on the poor masses.

Foreign direct investment attracted by Nigerian government as submitted by UNCTAD (2009) statistical data showed allocation to Telecommunication industry as it has helped to transform the telephony system of the country. The study conducted by Tumala, Olufemi, Babatunde and Oladipupo (2011) titled “Survey of Foreign Assets and Liability in Nigeria 2011 Report showed that 12% of the foreign direct investment inflow was allotted to Transport, Storage and Communication. Further analysis and submission from UNCTAD (2009) revealed that the aspect of communication that enjoyed the FDI was telecommunication in the unit of Global Mobile System (GSM) that witnessed foreign investors that liberalized the sector.

The problem of media digital development in Nigeria could be seen in UNCTAD (2009) reports on how the media industry was shrouded in the reports but in actualization and execution much had not been done by the government to mobilize and attract investors to the media, the reason could be due to government ownership and control over majority of the broadcasting stations in Nigeria – both FRCN and Nigerian Television Authority exclusively belong to the government.

1.1 Problem Statement

The Regional Radio Communication Conference, RRC '06, held in 2006 by International Telecommunication Union had resolution that the whole world must migrate from analogue to digital with the deadline set for June, 2015. In pursuant of this resolution Nigeria set 2012 for broadcasting stations to be digitized but commence migration in batches with National Television Authority (NTA, Jos) which was the first to switch over from terrestrial television system to digital on June 17, 2014 (Ihechu and Uche 2012).

One of the problems of analogue technology is obvious in the fact that Nigerian advertising markets that worth \$200 million dollars, cannot be accessed or tapped due to obsolete media technologies in use Armstrong, (2018). Millions of naira that could be accrued or generated

through advertising has not been achieved due to the partial migration from analogue to digital.

Another salient issue is the cost of maintaining and repairing analogue equipment had increased astronomically since spare parts are no longer been produced to replace the old equipment. Money spent on maintaining the analogue equipment has resulted to increase in overhead cost taking into consideration the recent economic recession.

Delay in migration from analogue to digital hindered consumers' access to divers content that could result in information revolution and full participation of citizen in democracy as the new technology made it easy for the citizen irrespective of where they domicile to participate and contribute to governance.

1.2 Significance of the Study

The knowledge acquire through this empirical study would influence government attracting foreign aids and investment onto media industry and equally would chat a new course for media policy formulation that would create a conducive platform for media development. The study will equally to add to existing literatures and provide a framework for further research in addressing the financial constraints facing media development in Nigeria. It will also attract investors into the industry and equally spur the government to focus attention in attracting and dedicating larger percentage of foreign direct investment into media industry.

1.3 Objectives of the Study

The objectives of this study are:

- To examine extent of digitization of broadcasting system in Nigeria
- To identify the foreign direct investment available for media digitization in Nigeria
- Examine the relationship between ownership, foreign direct investment and media digitization.

1.4 Research Questions

- What is the extent of broadcasting digitization system in Nigeria?
- What is the foreign direct investment available for media digitization in Nigeria?
- What is the relationship between ownership, foreign direct investment and media digitization?

2. Conceptual Review

2.1 Foreign Direct Investment and Ownership

Hill, (2003) asserted that foreign direct investment is the investment of resources in business activities outside the business home country while Adeoye, (2009) submitted that foreign direct investment is a long term investment that reflects the objective of a lasting interest and control by a resident of another country, a catalyst for economic growth of any country that attract or courted foreign direct investment. Mwillima (2003) describe FDI as any investment that leads to the acquisition of a lasting ownership and control interest (usually at least 10% of voting stock) and at least 10% of equity share in an enterprises operating in a country other than the home country.

Mallampally and Sauvart (1999) define FDI as investment by Multinational Corporation in foreign countries with the aim of controlling assets and managing production activities in these countries. It is a source of supply of funds for domestic investment promoting thus capital formation in the host country, Omisakin, Adeniyi and Omojolaibi (2009). Foreign direct investment when appropriately and prudently apply to an economy system can assist to ameliorate economic hardship.

Nigeria economy pre and post-independence base was agriculture with the country leading in exportation of groundnut; 16% of world cocoa and 43% of palm oil production respectively, however, the discover of oil has resulted in government concentration on mono products of oil as it abandon agriculture.

Nigerian government in a bid to grow the economy in 1972 established the Nigerian Enterprises Promotion Decree (NEPD), with decree that impose restriction of Foreign direct investment entry to twenty-two (22) business activities earmarked for investment including advertising and the media. With many years of experimenting with policies in 1995, Nigerian Investment Promotion Commission Acts was promulgated based on the premise to attract FDI to all sectors for foreign participation, up to 100% ownership in all sector except for oil sector. Foreign direct investment has had a significant impact on the expansion and revolutionary outlook of Nigerian telecommunication industry through the launch of Global System for Mobile (GSM) under the administration of former president, Chief Olusegun Obasanjo. The period witnessed two out of three licenses issued went to foreign companies – MTN of South Africa and Econet wireless (jointly owned by Zimbabwean – South Africans) now Airtel Nigeria. The impact of FDI on mobile telephony has been remarkable, UNCTAD (2006).

The study adopted the definition of Mallampally et al., (1999) to examine the issue of ownership in relation to foreign direct investment and media digitization. Ownership implies control of assets, resources and managerial skills, the foreign media industry operating in Nigeria have come for business purely and thereby there is no technological transfer from the media owned by foreign investors and indigenous stations that belong to the government and private individual. Media industry has also enjoyed foreign investment attraction that brought Multichoice that own Digital Satellite Television (DSTV), GOTV and Startimes to the shore of Nigeria. Examining the contribution and the value these companies added to Nigeria media industry, Startimes, Country Director at an interview claimed that they have provided easier route to digital migration in Africa with full adoption of satellites that aid transmission and they expect Nigerian broadcast stations to take clues from that and join in the progress. He equally submitted that with their innovation of integrated digital Led TVs, it would be convenient for Nigerian in both rural and urban

geographic locations to enjoy digital broadcasting when it is fully developed. He assured Nigerians that they don't need to spend additional cost in purchasing Set-Top Boxes, wiring or other accessories as Startimes digital TV offers solution with one product. However, the Managing Director of Multichoice opined that Nigeria are still miles away to actualize the project of media digitization. (Punch Newspaper, April 11, 2017). Integrated digital Led TVs referred to by Startimes Country director had to be purchased by average Nigerians that could hardly feed three daily square meals. Corroborating the candid opinion of Multichoice Director, Nigeria is still far away to actualize media digitization.

2.2 Media Digitization

Digitization is described as the process of converting information into digital format. This format organized the information into discrete unit of data called (bit) that can be separately addressed. This is the binary data that computers and many devices with computing capacity can process. Thus the evolving of digital media had witnessed the convergence and integration of graphics, audio, video and in the future perhaps even simulation of a virtual reality nature which may all be transmitted across the digital information superhighway. The digitization was made possible on the platform of multiple communication paths between the various nodes and sites in the network as provided by ARPANET (Elmer-Dewitt, 1994). The emergent of the internet as a media delivery system has revolutionized the structure and the economies of the media business globally.

Internet delivers all types of media – print, movies and recording – using a single delivery without barriers, (Biagi 2012). The internet linked millions of computer networks sending and receiving data all over the world with on owner or exclusive control over its system, (McQuail, 2010; Lesigg, 1999). Roger Fiddler opined that the internet has no president, chief executive officer and central headquarters". The convergence of media industry does not occur in isolation without media technology, industry

also merging to position itself for new media ecology created by digital technologies. Negroponte (1978.) Digital media describes all forms of communication media that combine text, pictures, sound and video using computer technology.

Digital media read, write and store data electronically in numerical form – using numbers to code the data (text, pictures, graphics, sound and video), Biagi (2010). The technological development necessary for users to share text, graphics, audio and video was the creation of World Wide Web. The credit of this innovation belong to Tim Berner Lee, a British national who created several programming languages; HTML (hypertext markup language); HTTP- hypertext transfer protocol that enable people to create and send text set up electronic connections.

The nature of communication keeps evolving as it's evident in innovation and emergent of new communication technologies. The digital century is accelerating development in speed, quality, output, delivery and the amount of content (s) at users' discretion. The space and time are thinning out due to the new technology, (Strate 1999). The medium is message (McLuhan 1964) as the masses are the part of the message. McLuhan and Parker (1969). The internet is considered as a medium due to its extensive diffusion, (McQuail, 2010).

Technologies have created a new media environment that would influence media development. The origin of the 'media development' as a concept could be traced to post world war II that witnessed industrialization with more concentration on international aid work in the 80s and spanned to 90s; following the era of Cold war and collapse of Soviet Union. It was hoped to liberalize the press in order to be 'public trustee' of the people. The concept was to create a better quality, freer and objective press, (Higgins 2013). Media is central to the socio-political, economic and psychological development of its citizen as it has the sole responsibility to protect and defend the rights of the public. The functions of media in the society with its socializing effects make it a

force to be reckoned with as it was seen as the Fourth Realm of the Estate. Digitization of the media industry has benefits that would enhance the lives of the citizens' business transaction and protect their information from the privy eyes of other nations of the world. It would equally remove the digital divides that are evident in form of information and technological gaps that bedeviled Nigerian media industry.

The communication system is still a mixture of the old and new technologies in Nigeria while digitization uses a delivery system that has the combination of coaxial cable, copper wire, fiber optics and cellular technology, the citizens waits the time when the new technology would completely replace the old technology of analog. Analog technology encodes video and audio information as continuous signals and broadcast it through the air on specific airwaves frequencies to TV set while the TV would then translate them to picture and sounds. Analog technology is a very complex method to move information from one place to another because the analog signals takes up a lot of space on the air waves. Media development is anchor on liberalizing the press would be extremely difficult in Nigeria due to the fact that the cumbersome old technology of analog that is largely in use as against the digitized technology.

3. Literature Review

Some studies have examined and analyzed the influence and effects of foreign direct investment as it relates to some sectors in Nigeria economy. Adeleke, Olowe and Fasesin (2014) examined the impact of foreign direct investment on economic growth and employed regression analysis to determine the impact of FDI on economic growth. Nabamita and Sanjukta, (2009) conducted a study to investigate the influence of FDI on press freedom and submitted that FDI was a necessity for press freedom in all the countries sampled for the study. The causality and effects of corruption on foreign direct investment inflow into Nigeria was examined and its impact investigated by Akinlabi, Babatunde and Awoniyi, (2011) that asserted the reasons why

FDI courted to the country does not have positive impact on the economy.

Foreign direct investment inflows can assist an economy by creating opportunities for all levels of service sector (i.e. telecommunication, banking and finance, transport) wholesale and retail trade. The challenging issue of not be able to meet the deadlines set by International Telecommunication Union and the one set by the government may be linked to UNCTAD (2009) reports that many developing counties have attracted small amount of FDI inflow despite their efforts towards economic liberalization in order to fits into the global outfits. Trevino and Mixon (2004) enunciated that few countries with highly concentrated FDI could be self-sufficient economically, theoretically, the developed countries have attracted more FDI inflows and it was concentrated. Panagiotis and Konstantinos (2012) cited Grosse and Trevino (1996) gave explanation that help to understand why most FDI are directed and concentrated to developed countries rather than developing countries that constantly struggle among other competitors to court or attract FDI inflows. They opined that FDI decision depends on variety of characteristics of the host country amongst are exchange rate, market size, political instability, trade cost, investment, tax, inflation, budget deficit, domestic investment, government consumption and energy, (Blonigen, 2005).

Asiedu (2002); Balasubramanyam (2011) agreed with Panagiotis et al., (2012) that many countries have failed in meeting the characteristics needful for FDI inflow due to the economic indices prevalent in the host country. Exchange rate volatility, insecurity, poor infrastructure, corruption, Boko Haram and Niger Delta crisis were identified as variables that have negative impact on the flows of investment to Nigeria (Ibrahim et al., 2010).

There are benefits identified to accrue from inflow of FDI, among are technical and technological transfer or assistance, including critical managerial skills which increase indigenous productivity and creation of jobs, (Cohen, 2007). Global integration can

strengthen media sector financially and make it technologically enhanced and can improve the economic environment, (Nabamita and Sangukta, 2009). Many experts have agreed that FDI is capable of accelerating the process of economic growth of a developing country, (Obiwona, 2011).

4. Theoretical Framework

This study espoused on political economy and technology determinism theories. Political economy theory was propounded by Noam Chomsky as it examine how the capitalists and elites control the economic institution such as banks and stock markets and its multiplier effects of this control on social institutions, including the media, (Murdock, 1989; Baran & Dennis, 2009). Chomsky enunciated that the elites control the means of production and the effects shape media to suit their interest and purposes. One of the core assumptions of political economy theory established the link between media content production and media finances. It is an established fact that media institutions are capital intensive and required huge amount of money for its establishment, sustenance and development in tandem with current technologies and equipment. The recent trending digital technology adopted by countries in the world require huge investment for media stations to migrate from analogue to digital equipment that offered myriads of advantages. The theory explicates on the concept of capitalism that propagates trade liberalism that removes trade barriers and borders; this implies that media as a commercial industry irrespective of its ownership patterns require huge investment.

Media development is enabled by technology, finance and its philosophy. The presence of these three variables facilitates and encourages development of other sectors in the society, as the media serve as the link between the government and the people. The aspect of technology was expounded by determinism theory propounded by McLuhan (1964). Chandler (2013) enunciated that technology in general and communication technologies in particular serve as the basis of society in the

past, present, even in the future. McLuhan (1964) saw the technology creating a new environment and its physic and projected its social influence on human being.

Adler (2006) submitted that human being have dominated the world through the need to enhance communication, through innovation the old technology that occupy space and time had been removed as the new technology had made provision for virtual extension from one countries to the other. Baran and Davis (2012) corroborated Chandler (2013) that pontificate that all social, political, economic and cultural change is based on the development and diffusion of technology.

Technology determinism theory is distinctly known as humanistic with core assumption that technologies changes and shape every aspect of our lives and existence. Also, changes in the modes of communication shape human life and lastly as McLuhan asserted that “we shape our tools and they in turn shape us”. The technology determinism is the most appropriate theory to this study as its set or give perspective to the influence and effect of technological innovation on the society and its creation of a new media ecology. Media ecology explains the evolutionary nature of the media through advances in technology.

Walck, Cruikshank and Kalyanjo (2018) identified environment and interaction as the two common concept associated with media ecology. Technology diffusion had made the world a global village that activities extended beyond the country of initiators as it affect, influence with compelling changes in another continents and country, reiterating McLuhan, “our tools” indeed has shaped us and resulted in emergence of new social order.

Digitization the foremost among the communication technology that have incursive and extensive influence on the other countries that had not fully migrated to digitization broadcasting system. Therefore, technology determinism theory could be used by governments of developing countries to formulate policies and plans that could easily

accommodates adoption and adaptation of new communication technologies with no huge financial implication if the policies allows technology transfer and indigenization of equipment. The theory must formed the bases for long-term plan for broadcasting industries in order for her to adjust and adapt to new technologies in time so that other countries will not take advantage to encroach on the country's sovereignty due to technological gap that created a vacuum on the country's air space

5. Methodology

Survey research method was adopted for this study, Armstrong, Wong and Sanders (2008) submitted that survey is the most appropriate technique for gathering descriptive information about peoples' knowledge, attitude and preference. Berger (2000), Traudt (2005); Akuezilo (1993) agreed that survey method is very useful, reliable and effective method of eliciting and ascertaining the attitude, opinion, belief and behavior.

5.2 Data Presentation and Analysis

RQ 1: What is the extent of broadcasting digitization system in Nigeria?

Table 1: Extent of Digitization of broadcasting system in Nigeria.

Variables	STRONGLY DISAGREED		DISAGREED		NEUTRAL		AGREED		STRONGLY AGREED	
	f	%	f	%	f	%	f	%	f	%
Our media organization is digitally compliance	10	13.3	8	10.7	11	14.7	33	44.0	13	17.3
Our media organization still uses analogue because we cannot afford the huge capital involved to procure digital equipment	15	20.0	14	18.7	13	17.3	18	24.0	15	20.0
Our media station relied heavily on government subvention for procurement of equipment	17	22.7	14	18.7	15	20.0	12	16.0	16	21.3
Digital migration would provide the viewer and audience with multiple benefits as it combines television and computer technology.	4	5.3	3	4.0	2	2.7	26	34.7	40	53.3
Our media organization has fully migrated from analogue to digital	5	6.7	12	16.0	19	25.3	21	28.0	18	24.0

Source: Author's Field Work, 2020

Analysis on table I, revealed the percentage distribution of the extent of digitization of broadcasting system in Nigeria. 61.3% of the respondents did agree that their media organization is digitally compliance whereas about 24% and 14.7% of them disagreed and indifferent respectively.

Examining the existence and the use of analogue, 44% of the respondents agreed that their media organization still use analogue because they could not afford the huge capital involved to procure digital

The population of the study consists of employees from television stations in Lagos state. Simple random sampling method with fishbowl technique was used to pick two (2) televisions stations. The sampled television stations are: Channels, and LTV Channel 8, Lagos. On the other hand purposive sampling was further employed where 100 respondents was sampled based on their experience and knowledge about media operations and foreign direct investment in Nigeria.

5.1 Instrumentation

Questionnaire was defined as instrument for gathering data beyond the easy physical reach of the researcher. Nnamdi (1991:75) Anyanwu (2002) submitted that questionnaire is a printed list of questions to be answered by a number of people especially as part of a survey research. The study adopted Likert scale questionnaire to gather social data from respondents for analysis.

equipment. 38.7% submitted that their organization no longer use analogue, this might imply that the private owned is more digital compliance while 17.3% of remain indifferent.

Investigating the reliance on government subvention the statistics had shown that larger proportion (41.4) of the respondents emphatically reiterated that their media station did not relied heavily on government subvention for procurement of equipment. 20% of the respondents posited that their organization relied heavily on government subventions for procurement of equipment. However, 37.3% did not know whether their organization depend on government subvention and 20% remain indifferent. Exploring the benefit of digital migration, (88%) all the respondents agreed that digital migration would provide the viewer with multiple benefits as it combines television and computer technology while 9.3% disagreed and 2.7%) were indifference.

Research had revealed that 52% of the respondents agreed that their media organization has fully migrated from analogue to digital, 22.7% averred that their organization has not fully migrated while 25.3% remain indifferent.

RQ 2: What is the foreign direct investment available for media digitization in Nigeria?

Table 2: Foreign Direct investment for Media digitization in Nigeria

Variables	STRONGLY DISAGREED		DISAGREED		NEUTRAL		AGREED		STRONGLY AGREED	
	f	%	f	%	f	%	f	%	f	%
Foreign Direct Investment is available to all sectors in Nigeria including our media organization	3	4.0	17	22.7	24	32.0	21	28.0	10	13.0
Digital migration involves huge capital investment that could be accessed through Foreign Direct Investment	2	2.7	12	16.0	19	25.3	33	44.0	9	12.0
Foreign Direct Investment courted to the country concentrates on telecommunication and thereby media enjoy a large percent	7	9.3	17	22.7	33	44.0	12	16.0	6	8.0
Foreign Direct Investment courted were not invested on media exclusively	5	6.7	14	18.7	24	32.0	23	30.7	9	12.0
Foreign Direct Investment is not needed in relation to media digitization	8	10.7	18	24.0	19	25.3	21	28.0	9	12.0
There are multiplier effects like economic growth when Foreign Direct Investment concentrates on the media.	4	5.3	9	12.0	29	38.7	19	25.3	14	18.7

Source: Author's Field Work, 2020

Table 2 above depicts the percentage distribution of Foreign Direct Investment for media digitization in Nigeria. Statistics had shown that 41.0% of the respondents did agree that Foreign Direct Investment is available to all sectors in Nigeria including media organization. On the contrary, 26.7% of the respondents disagree that foreign direct investment is not courted for media industry while 32% remain neutral.

Investigating the capital investment on media, (56%) of the respondents agreed that digital migration involves huge capital investment that could be accessed through Foreign Direct Investment. However, 18.7% of the respondents totally disagree that digital migration should not be dependent on foreign direct investment. 25.3% remain neutral.

More so, it can be deduced from Table 2, that more than half (44%) of the respondents were indifferent that Foreign Direct Investment courted to the country concentrates on telecommunication and thereby media enjoy a large percent, 32% disagreed while 24% agreed that Foreign Direct Investment courted to the country concentrates on telecommunication and thereby media enjoy a large percent.

About 42.7% of the respondents during the survey did agree that Foreign Direct Investment courted were not invested on media exclusively whereas 32% and 25.4% of them were neutral and disagreed that Foreign Direct Investment courted were not invested on media exclusively.

In addition, larger percent (40) of the respondents were in support that Foreign Direct Investment is not needed in relation to media digitization, about 34.7% were not in support meanwhile, and 25% were indifferent.

Majority (44%) of the respondents agreed that there are multiplier effects like economic growth when Foreign Direct Investment concentrates on the media, about 38.7% and 17.3% were indifference and disagreed that there are multiplier effects like economic growth when Foreign Direct Investment concentrates on the media respectively.

RQ 3: What is the relationship between ownership, foreign direct investment and media digitization?

Table 3: Relationship between ownership, foreign direct investment and media digitization.

Variable	Media Digitization(Our media organization is digitally compliance)					
Media Ownership (Decision on digital migration could be influenced either positively or negatively by the owners.)	Strongly Disagreed	Disagreed	Neutral	Strongly Agreed	Agreed	Total
Strongly Disagreed	0(0%)	0(0%)	1(100%)	0(0%)	0(0%)	1(100%)
Disagreed	0(0%)	1(14.3%)	1(14.3)	5(71.4%)	0(0%)	7(100%)
Neutral	3(23.1%)	1(7.7%)	3(23.1%)	4(30.8%)	2(15.4%)	13(100%)
Agreed	5(13.2%)	4(10.5%)	4(10.5%)	20(52.6%)	5(13.2%)	38(100%)
Strongly Agreed	2(12.5%)	2(12.5%)	2(12.5%)	4(25.0%)	6(37.5%)	16(100%)
χ^2 -Statistic=185.103 df=1 p-value=0.028						

Source: Author's Field Work, 2020

Table 3 reveals the cross tabulation of media digitization and media ownership of the respondents. Statistics shows that all the respondents who strongly disagreed that the decisions on whether digital migration could be influenced positively or negatively by the owners were neutral in their decisions in that their media organizations are digitally compliance.

Almost (71.4%) all the respondents who agreed that their media organizations are digitally compliance had a contrary opinion that the decisions on whether digital migration could be influenced either positively or negatively by the owners while equal percent (14.3) of the respondents who disagreed that the decisions on whether digital migration could be influenced positively or negatively by the owners were neutral respectively.

Furthermore, research shows that larger proportion (46.2) of the respondents who were neutral in their decisions whether digital migration could be influenced positively or negatively by the owners agreed that their media organizations are digitally compliance whereas about 30.8% and 23.1% who were neutral in their decisions whether digital migration could be influenced positively or negatively by the owners agreed that their media organizations are digitally compliance respectively. Majority (62.5%) of the respondents who agreed in their decisions on whether digital migration could be influenced positively or negatively by the owners equally agreed that their media organizations are digitally compliance meanwhile, 25% and 12.5% who agreed in their decisions on whether digital migration could be influenced positively or negatively by the owners disagreed and were indifference in that their media organizations are digitally compliance respectively.

The relationship between selected independent variables (media ownership and Foreign Direct Investment) and the outcome variable (Media Digitization) was thoroughly examined. The analyses were done using cross tabulation and Chi-square tests to test the significance of the relationships between

selected independent variables and outcome variables because variable requirements in the study are qualitative or non-numeric in nature. P-value of less than or equal to 0.05 indicates that the independent variable is significantly related to the outcome variable.

Table 3.1: Percentage Distribution of Media Ownership in Nigeria

Variables	STRONGLY DISAGREED		DISAGREED		NEUTRAL		AGREED		STRONGLY AGREED	
	f	%	f	%	f	%	f	%	f	%
Media content could be influenced by ownership	10	13.3	7	9.3	13	17.3	19	25.3	26	34.7
Ownership source of finance could hasten media digitization	4	5.3	9	12.0	10	13.3	28	37.3	24	32.0
Management structure of media organization could be influenced by ownership	6	8.0	7	9.3	8	10.7	30	40.0	24	32.0
Decision on digital migration could be influenced either positively or negatively by the owners	1	1.3	7	9.3	13	17.3	38	50.7	16	21.3
Commence of digital switch over from government owned media organization implies ownership interest	4	5.3	8	10.7	29	38.7	25	33.3	9	12.0
Digital migration of all media outlets is government responsibilities irrespective of the type of ownership	17	22.7	11	14.7	20	26.7	16	21.3	11	14.7

Source: Author's Field Work, 2020

The analysis of data as presented in the above table revealed the percentage distribution of media ownership in Nigeria. Statistics had shown that predominant (60.0%) of the respondents did agree that media content could be influenced by ownership, about 22.6% disagreed while 17.3% of them were neutral. Majority (69.3%) of the respondents were of the opinion that ownership source of finance could hasten media digitization whereas, 17.3% and 13.3% disagreed and indifference accordingly.

Moreover, almost (72.0%) all the respondents agreed that management structure of media organization could be influenced by ownership, 17.3% disagreed while about 10.7% were neutral. Larger percent (72) of the respondents did agree that decision on digital migration could be influenced either positively or negatively by the owners, meanwhile, 17.3% and 10.6% of the remaining respondents were indifference and disagreed respectively.

Research shows that the commencement of digital switch over from government owned media organization implies ownership interest was largely agreed on by the respondents while about 38.7% and 16% were indifference and disagreed respectively. About 37.4% of the respondents disagreed that digital migration of all media outlets is government responsibilities irrespective of the type of ownership meanwhile, 36% and 26.7% of them did agree and neutral respectively.

Table 3.2: Cross Tabulation of Media Digitization and Foreign Direct Investment

Variable	Media Digitization(Our media organization is digitally compliance)					
Foreign Direct Investment (Digital migration is involves huge capital investment that could be accessed through Foreign Direct Investment)	Strongly Disagreed	Disagreed	Neutral	Strongly Agreed	Agreed	Total
Strongly Disagreed	0(0%)	0(0%)	1(100%)	0(0%)	0(0%)	1(100%)
Disagreed	0(0%)	1(14.3%)	2(26.6%)	4(57.1%)	0(0%)	7(100%)
Neutral	0(0%)	3(23.1%)	4(30.8%)	6(46.2%)	0(0%)	13(100%)
Agreed	2(5.3%)	6(15.8%)	8(21.1%)	19(50.0%)	3(7.9%)	38(100%)
Strongly Agreed	0(0%)	2(12.5%)	4(25%)	4(25%)	6(37.5%)	16(100%)
	χ^2 -Statistic=193.103df=3p-value=0.041					

Source: Author's Field Work, 2020

Table 3:2 presented the cross tabulation of media digitization and Foreign Direct Investment of the respondents. Research shows that respondents who strongly disagreed that digital migration involves huge capital investment that could be accessed through Foreign Direct Investment were indifferent in that their media organizations are digitally compliance. More than half (57.1%) of the respondents who disagreed that digital migration involves huge capital investment that could be accessed through Foreign Direct Investment strongly agreed that their media organizations are digitally compliance whereas about 26.6% and 14.3% who disagreed that digital migration involves huge capital investment that could be accessed through Foreign Direct Investment disagreed and were indifferent in that that their media organizations are digitally compliance respectively.

More so, majority (46.2%) of the respondents who were neutral in that digital migration involves huge capital investment that could be accessed through Foreign Direct Investment strongly agreed that their media organizations are digitally compliance, meanwhile about 30.8% and 23.1% who were neutral in that digital migration involves huge capital investment that could be accessed through Foreign Direct Investment disagreed and neutral in that their media organizations are digitally compliance respectively.

Research depicts that larger percent (57.9) of the respondents who were agreed that digital migration involves huge capital investment that could be accessed through Foreign Direct Investment equally agreed that their media organizations are digitally compliance whereas equal proportion (21.1) of the respondents who agreed that digital migration involves huge capital investment that could be accessed through Foreign Direct Investment disagreed and were neutral that their media organizations are digitally compliance.

It can be seen from culled from the statistical table above that (62.5%) all the respondents who strongly agreed that digital migration involves huge capital investment that could be accessed through Foreign Direct Investment were neutral

and disagreed that their media organizations are digitally compliance respectively.

6. Discussion on the findings

This present study has applied quantitative survey data and adoption of descriptive statistics expressed in values of frequency counts, percentages and chi-square were employed in describing respondents' believes and opinions about ownership, foreign direct investment and media digitization in Nigeria. This has enable gathering of more comprehensive knowledge about foreign direct investment and how Nigerian government appropriate or allocate it across sectors in the country.

Considering the concept of foreign direct investment, Nigeria as a country had enjoyed huge capital investment from foreign multinationals into the sectors that the government had prioritized. It was revealed that foreign direct investment in Nigerian concentrate on extractive industries.

Mallampally and Sauvant (1999) definition of foreign direct investment (FDI) has find expression in Nigeria economy as multinationals owned assets, expand business and increase profit margin. This was corroborated by findings that revealed that foreign investors seek investment opportunities to increase profit margin and thereby some of extract and transfer profits out the country where their businesses domicile.

Analyzing the importance of foreign direct investment to media, the respondents asserted that digital migration in developing country could only be possible with foreign aid and investment into the media. Nabamita and Sanjukta (2009) empirical research on the influence of FDI on press freedom asserted that FDI is a necessity for media development in technologies and other aspect. Media had received scholars' approval as very core to socio-economic, political and psychological development of any society; its undeniable influence has positioned it as one of the phenomenon that must be invested on by the government. Investment on media technologies in form of digitization would promotes freedom

of expression, easy diffusion of information that cut across borders and communities on time and equally promotes the democratic form of government as practiced now in Nigeria. (Rosenberry & Vicker, 2009).

Courting foreign direct investment for media would result in technical and technological transfer, managerial skills which increase indigenous productivity and creation of jobs, (Cohen, 2007).

Ownership structure has been another factor of division that could make complete digitization a mirage as government owned stations received attention from the one that controls the power and market and the private owned media struggling to meet up the challenges posed by digital revolution while the foreign media already have link with their headquarters satellites, already using digital technologies for broadcasting. Djanjov, McLeish, Nenova and Schleier, (2001) asserted that government monopoly of media results in manipulation of the market and hampering democracy as they own larger percentage of the media. McLaren (2007) enunciated that media owners use it to manipulate both economic and political issues.

Respondents submit that the phase by phase switchover commenced by the government from government owned station without private owned in the picture is a pointer to the issue of ownership.

7. Conclusion

The salience of media digitization as it impinges on our socio-economic and psychology cannot be over-emphasizes as the latest technology advantages are far reaching every aspect of human endeavors. Media is the only platform that gives the voice to the voiceless and promotes the fundamental human right of every citizen as enshrined in the constitution and uphold by the tenets of democracy. Sustainability of Nigerian democracy could be achieved using the three pedestal of foreign investment on media: technology, production and marketing. Media as a conveyor belt that convey government policies to the people in turn would enable citizen participation in

governance. The study therefore, recommend that Nigerian government should allocate and invest on media and equally intensive her effort to court foreign direct investment on media. Formulation of new media of policy on FDI that include building infrastructure and digital migration with profit tax accrued from foreign investors business activities must be prioritized.

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Relationship between Enrollees' Satisfaction of Health Needs and the Function of HMOs in the National Health Insurance Scheme: A Case of FCT, Abuja

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Abstract. The study focused on the relationship between enrollees' satisfaction of health needs and the function of Health Maintenance Organizations in the National Health Insurance Scheme in the Federal Capital Territory, Abuja. The purpose of the study was to investigate the impact of HMOs on the NHIS in FCT, Abuja and how this impact on the users of the scheme. The quantitative method was used to collect data from the respondents. It employed a two-phase sampling design and stratified random sampling techniques in selecting respondents for the study. Five HMOs were randomly selected from the twenty-five HMOs covering NHIS lives, and responses were obtained from a total of three hundred and eighty-four respondents working with eighteen public sector organizations in FCT, Abuja. This figure was broken down according to the five HMOs in the study. All 384 responses were obtained from 18 public sector organizations in the FCT, Abuja. The results from the test of hypotheses indicated that a relationship truly exists between enrollee's satisfaction of health needs and the function of HMOs in the scheme. The study discovered that HMOs had significant impact on the scheme. The findings of the study will help government and managers of the scheme design policies that would improve health service delivery in the scheme. It would also serve as reference source for other researchers and researches in this field, thus, contributing to existing literature.

Keywords: Enrollee Satisfaction, Health Maintenance Organizations, National Health Insurance Scheme.

1. Introduction

The establishment of a national health system with the involvement of managed care model in health system delivery is a development that needs to be evaluated more. In some developing countries, where managed care (like the health maintenance organizations) have been incorporated into their national health insurance programs (Mohammed, Bermejo, Souares, Sauerborn, and Dong, 2013), the intent has been to control the cost of health care while ensuring access to quality health care services to a large population. By implication, HMOs have been incorporated into some national health insurance schemes to promote effective and efficient health care services to the people, while ensuring the cost of health care is kept under control. HMOs manage, organize, and coordinate the activities of doctors, hospitals and other care providers into groups to enhance the quality of health care services (Campbell, 2007). HMOs focus more on managing rather than providing health care for clients. Through their supervisory role, HMOs can manage a network of health providers in a scheme (Campbell, 2007). HMOs are a system designed to finance particular type of health services to a voluntarily enrolled population through a network of

providers who accounts for the cost and quality of health results. Cost control in health care is attained by being able to reduce the prices, at the same time, control access to services (Campbell, 2007). Health Maintenance Organizations, diagnosis-related groups and National Health Insurance are among the measures that have been taken to reduce medical costs (Henslin, 2010). Since HMO can play the roles of both insurers and providers of health services, they create the links between the financing and provision of health services. Also, since they are financed through prepaid capitation payments, they can effectively manage an explicit budget for a clearly defined clientele (population at risk). Further still, since they are responsible for providing a broad range of primary, secondary, and tertiary level services to an enrolled population, they have powerful incentives to ensure that services are provided at a minimized cost while maintaining quality to reduce the risk of disenrollment (Rodwin, 1989).

Health Maintenance Organizations practice what is called 'commercial health insurance' while National Health Insurance practices what is called 'social health insurance'. Commercial health insurance is private, voluntary and involves individual risk-rating in most cases with an objective to meet the health needs of individuals. While social health insurance on the other hand, is generally mandatory, involves membership, and is based on community risk rating with the general objective to meet the health demands of everyone in the society (Adewumi, 2009). Not all countries in the world practice Social Health Insurance (SHI). Those practicing SHI have not been able to expand their coverage to the entire population (i.e. universal coverage) or even attain near universal coverage (Adewumi, 2009). But the expectations are that individual countries should study the attitudes of their citizens, to find out if they pay taxes promptly or not, and whether they are willing to set aside a certain proportion of their incomes for health care, before adopting a method of health care financing (Edozien, 2007). Because the health care system in the United States is operated by several different entities, as the government, managed care organizations, and insurance companies

(Brzezinski, 2009), Canada, and countries in Western Europe do not want to import or emulate their system of financing and organizing health care (Rodwin, 1989). However, the idea of health maintenance organization (HMO) which originates from America, have drifted north to Canada and Europe. The idea of introducing HMOs into a national health system typifies the American experience of encouraging Medicare beneficiaries to enroll in federally qualified HMOs or Competing Medical Plans (CMPs) (Rodwin, 1989).

Health insurance involves the healthy majority taking care of the sick minority by contributing a small amount of money periodically. This is called risk pooling so that when any of them (i.e. the healthy majority or the sick minority) falls sick, money is taken from the general contribution to take care of him or her (Adewumi, 2009). Health insurance therefore, is a mechanism of spreading the risk of incurring health care cost over a group of individuals and households (Wikipedia, n.d). The National Health Insurance Scheme in Nigeria, is a form of managed care that pools regular financial contribution of members and pays a network of providers of health care for defined specific health care services. A contribution permits the insured person, the spouse and four children under the age of 18 years access to health care. The client registers with a Health Maintenance Organization approved by the National Health Insurance Scheme and there after chooses the primary health care provider of his/her choice from an approved list. The NHIS-HMO model is a form of health insurance program designed to account for cost containment and while improving the health outcomes of the enrolled population (Akande & Babatunde, 2011). Since the overall purpose of establishing the National Health Insurance Scheme is to enhance the health status of citizens through the provision of financial protection and customer satisfaction (NHIS Annual Report, 2006), HMOs are to ensure NHIS users are satisfied while cost of health care is brought under control at the same time. The other objectives of the NHIS which are to:

- Ensure the universal provision of healthcare in Nigeria,

- Control/reduce arbitrary increase in the cost of health care services in Nigeria,
- Protect families from high cost of medical bills,
- Ensure equality in the distribution of healthcare service cost across income groups,
- Ensure high standard of healthcare delivery to beneficiaries of the scheme,
- Boost private sector participation in healthcare delivery in Nigeria,
- Ensure adequate and equitable distribution of healthcare facilities within the country,
- Ensure that, primary, secondary and tertiary healthcare providers are equitably patronized in the federation, and
- Maintain and ensure adequate flow of funds for the smooth running of the scheme and the health sector in general (NHIS Operational Guidelines, 2006), are goals which the incorporation of HMOs can facilitate the achievement.

Although the original intention of the scheme is to provide resources that will allow for a cross subsidization in the health sector, by creating the structure that will enable the healthy pay for the sick, the rich pay for the poor and the young pay for the old, this can only be made possible where a larger population is employed or where the government is willing and able to pay contributions for all its citizens irrespective of the rate of unemployment. This sort of social solidarity, that is, the NHIS is workable in a society where there is a huge formal sector, with the government ready and able to pay for all. In a country like Nigeria, where the formal sector only accounts for less than 10% of well over 120 million people, it becomes obvious that several other programs would be required under the scheme to achieve its purpose (Health Insurance report, 2005). Those who are covered for now, by the scheme, are mostly government employees. This population is small when compared to the entire country. According to Muanya (2011), the beneficiaries are mostly civil servants in Federal employment, with some in Bauchi and Cross River States, and 300,000 pregnant women and children under the

maternal and child health projects” (MCHP)”. Nigeria’s NHIS is established to cover all its citizens with the main objective to provide good health care for all Nigerians. Having commenced with the organized formal sector, the Scheme has not been able to reach those in the informal sector as much. And, the people in this category are more than those in the formal sector (Adewumi, 2009). But even with this, that is, among users in the formal sector, some enrollees are opting out (Muanya, 2011). The re-launch of the re-packaged National Health Insurance Scheme to include HMOs, it affords stakeholders in the health business such as the HMOs themselves the opportunity to impact significantly on the scheme to achieve the goal of good health for all. Health Maintenance Organizations by this may play a significant role in the implementation of the National Health Insurance Scheme in Nigeria to bring about satisfaction to users of the NHIS in the country, while ensuring the control of cost in health care. However, the satisfaction of patients rather than cost containment should be the blueprint for measuring the success of a health system (Rooney, 2006). Measuring patients’ satisfaction with the type of health system used is a very important aspect of evaluating a health system.

2. Research Methodology

In this study, a cross sectional survey design was employed. The survey questionnaires were administered to NHIS beneficiaries registered with some selected and accredited HMOs in the FCT to assess the knowledge of beneficiaries on HMOs participation in the NHIS, and how this impact on users of the scheme. The study population comprised:

- All public sector workers covered by NHIS in the FCT;
- All the HMOs covering lives on the behalf of NHIS in the FCT.

As at 2011, the NHIS lives in the FCT were 244, 992 while the HMOs covering these lives on behalf of the NHIS in FCT were 25. The study’s target groups were the NHIS lives (enrollees/ beneficiaries) in the public sector in FCT and the registered/ accredited HMOs covering/managing these lives.

To ensure proper coordination and ease of administration, the NHIS allocated the various public sector organizations in the FCT to 25 HMOs to manage enrollees. The allocation was done to aid the payment of capitation for all the employees of such organization through the HMO responsible for that organization. So, for this study, the NHIS lives that formed the population of study were distributed across the various ministries, agencies and parastatals in the FCT. A list of NHIS enrollees managed by a given HMO is available with the NHIS Desk Officer in all the organizations.

The choice of the FCT is purposive because it houses the administrative/operational headquarters of the NHIS, and the administrative head offices and/or operational base of all the HMOs covering NHIS public sector lives/enrollees in the country. Also, because, the NHIS began its operations with the public sector workers in the federal civil service in the FCT before extending its services to the other states of the federation. The FCT also has the highest number of NHIS public sector enrollees/beneficiaries when compared with other states in the country at the moment. The FCT therefore provides a stage for the NHIS to demonstrate this unique partnership with the HMOs in the delivery of the social medicine model in the country. Thus, the FCT is best suited to be used as a case for the study.

2.1 Sampling Technique

A full census i.e. the study of the whole population is desirably the best for any study because it allows for a complete head count/participation of every subject/unit in the population in the study, thus eliminating variance (sampling error) and selection bias/selection effects (note: selection bias leads to sampling bias and to biased inferences about social processes), but, studying the entire population is not practically feasible in all situations. This is because of constraints that impede such endeavor. In this study, such constraints include limited financial and time resources among others. Sampling becomes obvious since the researcher cannot study all the 244,992 NHIS lives covered by the 25 HMOs in

the FCT within the limited financial and time constraints available for the study. Interestingly however, the use of sampling does not make the findings/results of the study less valid, correct, efficient or acceptable if the appropriate sampling techniques are used. In fact, with sampling, the findings of the study can be inferred or generalized into the entire population from where the sample was drawn. Through sampling, patterns found in the sample are generalized and the characteristics of the population being studied are reproduced as close as possible.

In this study, the respondents for the cross-sectional survey interview were selected by systematic random sampling, so that each respondent had equal chances of being selected into the sample for the survey. The HMOs in the survey were selected by simple random sampling proportionate to size; this was done to allow each HMO in the FCT to have equal opportunity/chance of being chosen into the sample. Since simple random sampling and systematic sampling are probability sampling methods, it is hoped that the findings derived from this study can be generalized into the population i.e. for the whole 25 HMOs covering NHIS lives in the FCT and the entire 244,992 public sector lives covered by the HMOs for the NHIS in the FCT. Essentially, the design was a two-stage sampling design.

In the first stage, the HMOs were selected by simple random sampling with replacement. Out of the 25 HMOs covering lives on behalf of the NHIS, 5 were selected for the study. A list showing the names and number of HMOs managing NHIS enrollee was obtained from the NHIS headquarters in FCT, Abuja. The list had a total of 25 HMOs managing NHIS enrollees. Each of the 25 HMOs were written on separate pieces of papers, each of the pieces was closed up and wrapped, put in a box, mixed together and shaken. After this was done, a piece was drawn out from the box at a time, but replaced back to the box prior to another (the next) selection. Note: The box was shaken after every replacement and before each selection. This procedure was done five times to select the five HMOs for the study.

In the second stage, the respondents (NHIS enrollees) were selected by systematic random sampling proportionate to size. The following

(Table 1) are selected HMOs with the corresponding enrollee lives:

Table 1: Distribution of the Simple Random Sample Proportionate to Size

HMO	No. of lives selected proportionate to size
Total Health Trust Ltd	127
HealthCare International Ltd	178
Maayoit HealthCare Ltd	15
Princeton Health Group	14
Managed HealthCare Services Ltd	50
Total	384

2.2 Method of Data Collection

In the survey method used, the instruments used for data collection was a semi structured questionnaire. The survey instrument was divided into sections with a section designed using summated differential scale (Likert scale). It was further subjected to face validity, i.e. the instrument was given to the thesis supervisor and other authorities for scrutiny to check if the instruments were actually measuring what they intend or are supposed to measure and to ascertain that the universe of all questions or items included in it were duly included. Also, the reliability of the survey instrument was calculated using the Crombach Alpha statistics to ascertain whether there is internal consistency in the items/questions in the study instrument and to verify to what extent the instrument produced the same results or replicate consistent results if similar studies are carried out afterward using the same instrument. Also, an item analysis was done to examine the items/questions in the questionnaire to ascertain the desirability of dropping, retaining or replacing any of them depending on the resulting Crombach Alpha coefficient of the said item/question if it was deleted. In addition to the above, difficult or inappropriate questions discovered from the response of the respondents/interviewees was deleted, replaced or rephrased.

Coefficient alpha, an internal consistency measure was computed for survey instrument. The estimate for the survey instrument was .92. The number of items/questions in the instrument was 74. The coefficient indicates good reliability of the survey instrument. The estimate shows that there was good internal consistency in the items/questions used in the survey instrument. Values of .70 and above are acceptable values for Crombach's alpha (α), but values below this indicate unreliable scale.

3. Results

3.1 Demographics

The females 177 (46.1%) in the survey were less than the males 203 (52.9%). Responses from ages 26-45 were highest in the survey, this indicated that majority of the respondents were adults. The married respondents were 319 (83.1%) while the singles were 50 (13.0%) other i.e. those separated were 4 (1.0%), Divorced 1 (0.3%) and widowed 7 (1.8%) for educational qualification, 210 (54.7%) of the respondents had first degree, those with a diploma qualification were 81 (21.1%) while masters and PhDs were 52 (13.5%) and 2 (0.5%) respectively. The study discovered that majority of the respondents were highly educated and their responses could be relied upon in response to certain questions asked.

3.2 Hypothesis

There is no significant relationship between enrollee's satisfaction of health needs and the function of HMOs in the scheme.

To test the above hypothesis, three separate comprehensive contingency table analysis were conducted to ascertain whether there is a significant relationship between enrollers' satisfaction of health needs and the function of HMOs in the scheme.

Table 2: What is the Name of Your HMO Vs How Satisfied Are You with Your HMOs?

What Is the Name of your Health Maintenance Organization (HMO)?	Vary Satisfied	Satisfied	Not Satisfied	Very Dissatisfied	No Response	Total
Total Health Trust Ltd	4 (3.3)	15 (10.5)	10 (4.9)	2 (2.4)	2 (11.9)	33
Healthcare International Ltd	2 (2.4)	20 (7.6)	3 (3.6)	0 (1.8)	1 (8.7)	24
Maayoit Healthcare Ltd	2 (8.0)	3 (2.5)	3 (1.2)	0 (.6)	0 (2.9)	8
Princeton Health Group.	2 (1.1)	7 (3.5)	2 (1.6)	0 (.8)	0 (4.0)	11
Managed Healthcare Services Ltd.	1 (.9)	4 (2.9)	2 (1.3)	1 (.9)	1 (3.3)	9
Don't Know.	12 (14.9)	44 (48.0)	27 (22.4)	16 (11.0)	52 (54.7)	151
No Response	15 (14.6)	29 (47.0)	12 (22.0)	9 (10.8)	83 (53.6)	148
Total	38	122	57	28	139	384

() Expected count; Pearson $\chi^2=98.310$; Degree of Freedom=24; P-value=.000; Cramer's V=.253; N=.384

Two variables were cross-tabulated, namely: "What is the name of your Health Maintenance Organization (HMO)?" and "How satisfied are you with your HMO?" (Table 2). There was a significant association between the two variable, Pearson $X^2(24) = 98.310$, $P < .001$. This indicates that there is a significant relationship between enrollees' satisfaction of health needs and the function of HMOs in the scheme, and that the observed effect this large cannot be by chance. The size of the effect is however medium, Cramer's V=.25 showing that there is a medium association between enrollers' satisfaction of health needs and the function of HMOs in the scheme, even though this relationship was significant, $p < .001$.

Table 3: What is the Name of your HMO Vs Do you Enjoy the Services Rendered by HMOs?

What is the Name of your Health Maintenance Organization (HMO)?	Yes	No	No Response	Total
Total Health Trust Ltd	20 (13.5)	12 (9.5)	1 (10.1)	33
Healthcare International Ltd	20 (9.8)	3 (6.9)	1 (7.3)	24
Maayoit Healthcare Ltd	6 (3.3)	0 (2.9)	2 (2.3)	8
Princeton Health Group	9 (4.5)	1 (3.2)	1 (3.4)	11
Managed Healthcare Services Ltd.	6 (3.7)	2 (2.6)	1 (2.7)	9
Don't Know.	50 (61.7)	55 (43.3)	46 (46.0)	151
No Response	46 (60.5)	37 (42.4)	65 (45.1)	148
Total	157	110	117	384

() Expected count;

Pearson $\chi^2=63.537$; Degree of Freedom=12; P-Value=.000 Cramer's V =.288.

In this contingency table 4.5.6, two variables: "What is the name of your Health Maintenance Organization (HMO)?" and "Do you enjoy the services rendered by HMO?" were cross-tabulated (Table

3). It was revealed that there was a significant association between them, $\text{Pearson } X^2(12) = 63.537, P < .001$. This indicates that there is a significant relationship between enrollees' satisfaction of health needs and the function of HMOs in the scheme. It shows that the observed relationship of this size cannot be by chance. The strength of this relationship is of a medium size, Cramer's $V = .29$, but highly significant, $P < .001$.

Table 4: Have you Heard of HMOs before now Vs Do you Enjoy the Services Rendered by HMOs?

Have you Heard of Health Maintenance Organization (HMO) before now?	Yes	No	No Response	Total
Yes	125 (86.3)	50 (60.4)	36 (64.3)	211
No	28 (62.6)	57 (43.8)	68 (46.6)	153
Don't Know	1 (.8)	0 (.6)	1 (.6)	2
No Response	3 (7.4)	3 (5.2)	12 (5.5)	18
Total	157	110	117	384

(α) Expected count;

Pearson $\chi^2 = 76.585$; Degree of Freedom = 6; P-Value = .000 Cramer's $V = .316$; To further verify whether there exists a relationship between enrollees' satisfaction of health needs and the function of HMOs in the scheme, two more variables were cross-classified; "Have you heard of Health Maintenance Organizations (HMOs) before now?" and "Do you enjoy the services rendered by HMO?" (Table 4). There was a significant association between whether or not the enrollees' have heard of HMO and whether or not they enjoy the service rendered by HMO, $\text{Pearson } X^2(6) = 76.585, P < .001$. This clearly showed that there is a significant relationship between enrollees' satisfaction of health needs and the function of HMOs in the scheme. The degree/magnitude of this effect is of a medium size, that is, a medium relationship, Cramer's $V = .32$. This size of effect is highly significant, $P < .001$, indicating that the value of the test statistic that is this big is unlikely to have happened by chance and therefore the strength of the relationship is significant.

4. Conclusion

The study focused on the relationship between enrollees' satisfaction of health needs and the function of Health Maintenance Organizations in the National Health Insurance Scheme in the Federal Capital Territory, Abuja. The main thrust of the study was to investigate the impact

of HMOs on the NHIS in FCT, Abuja and how this impact on the users of the scheme. The study made use of the quantitative method to collect data from the respondents. It employed a two-phase sampling design and stratified random sampling techniques in selecting respondents and captured data from a cross sectional survey. Five HMOs were randomly selected from the twenty-five HMOs covering NHIS lives. Also, responses were obtained from a total of three hundred and eighty-four respondents working with eighteen public sector organizations in FCT, Abuja. This figure was broken down according to the five HMOs in the study. The sample sizes for each HMO were as follows: Total Health Trust Ltd had a sample size of 127, Healthcare International Ltd had 178, Maayoit Healthcare Ltd had 15, Princeton Health Ltd had 14 and Managed Health care Services Ltd had 50 sample sizes. All 384 responses were obtained from 18 public sector organizations in the FCT, Abuja. On the testing of hypothesis, it was discovered that a relationship truly exists between enrollee's satisfaction of health needs and the function of HMOs in the scheme. The study discovered that HMOs had significant impact on the scheme. This study will help government and managers of the scheme in policy formulation and administration for improved health service delivery in the scheme. It will also serve as reference source for other researchers and

researcher in this field i.e. those interested in the sociology of the organization of health services; thus, contributing to existing literature.

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Selection Process, Teachers' Welfare and Attrition Rate of Teachers in District II, Lagos State

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Abstract. Teachers are the wheel upon which the teaching /learning process revolves. The importance of teachers in the school necessitates the high need to recruit them systematically and to retain them for high performance. This study examined the selection process and welfare package of teachers vis a vis their attrition rate in District II, Lagos State. The study used the survey design technique. A multi stage sampling technique was used to select 300 teachers from the 52 Senior Secondary Schools. Five research questions and five hypotheses were raised for the study. A researcher constructed questionnaire "Teachers Selection, welfare package and Attrition level Questionnaire" (TSWPATQ) was used to obtain data. The research questions were answered in mean and standard deviation while the hypotheses were tested with Chi-square, t-test, ANOVA and multiple regression. The findings showed that selection of teachers is based mainly on the informal process; the welfare of teachers in the district is not satisfactory; the attrition rate is on the single digit for the period under review and that unsatisfactory welfare package of teachers contributed more to attrition than the selection process of teachers in the district. It was also found that gender and age relate to attrition. Recommendations such as reviewing the welfare package of teachers, utilising the formal selection process and maintaining the policy of employing trained teachers with emphasis on adequate concession for female and fresh teachers were proffered for favourable teachers retention and job satisfaction.

Keywords: Teachers' Selection, Welfare, attrition, retention, resignation, productivity.

1. Introduction

The whole process of education revolves round the foremost human resources in the school who are the teachers. Teachers are the wheel upon which the teaching /learning process revolves. The importance of teachers in the school necessitates the need to recruit them systematically in order to attract a pool of reliable productive teachers who can achieve high students' performance as stipulated in the National Policy of Education (NPE), (2014). Selection of teachers according to Ejiogu (2001) is a mutual process whereby the civil service or the teaching board, decides whether or not to offer the candidate a job through various techniques. In order to have a fair, credible and objective recruitment or selection process, the right steps should be meticulously adhered to. It has been advocated that sufficient deliberate efforts should be ensured towards having a sound selection policy, as getting the right teachers is the foundation of a good education in Nigeria (Oke, Ajagbe, Ogbari, & Adeyeye, 2016). All recruitment activities shall be targeted towards attracting the right calibers of teachers through the Civil Service.

There are two major types of teachers' selection-the formal and the informal. The formal selection process as practiced in Lagos State involved advertisement that attracts candidates from all districts in the State. The formal selection process involve written examination coupled with oral interview sessions to assess

how well each candidate matches the requirements outlined in the job description which must include the minimum entry qualification with the right degree in education (Federal Government of Nigeria FGN,2014) The informal selection process on the other hand is a less cumbersome process whereby teachers are selected through a simple procedure that involves internal recruiting, without recourse to advertisement or regimented interview. Of the two major types of selection processes available for teachers, the credible and reliable one as suggested by most researchers is the formal type (Oke et. al., 2016 and Omisore & OKofu, 2014). The formal selection with strict interviewing is not used regularly due to its administrative constraints but may bring in more experienced teachers with teaching qualifications.

A larger proportion of teachers are selected through the informal process as most school district officers preferred to employ more teachers with less rigorous process through internal posting from the school board and the Parents Teachers Association (PTA) Forum palliative effort. Most of the teachers employed through the less formal means might not have their education requirements but will be made to undergo further training. Some of these teachers are easily susceptible to teachers' attrition as they keep scouting for their preferred jobs in other fields (Miller and Chait, 2008)). The informal selection such as the school board posting and the PTA forum selection cannot be devoid of errors, subjectivity and negative selection indices like mirror image or nepotism (undeservedly favoring some applicants) may be applied (Ahmad & Schroeder, 2002). On the other hand, the formal selection process has been adjudged to be cumbersome but credible in recruiting the right teachers based on merit and the possession of teachers' qualification (Lagos State, 2013).

Every selection process must aim to get the best set of teachers for effective students' performance but the whole crux of recruiting teachers lie in their retention through adequate staff welfare. The term welfare for teachers or staff refers to the total wellbeing of employees

both at school and at home (Armstrong, 2006). Staff welfare generally is the provision of a minimal level of comfort and social support, it is concerned with the total teachers' health status, happiness, as well as their safety (Dale, 2006). In Nigeria, the welfare package to teachers in terms of remuneration and other benefits has been under serious criticisms. Teachers in Lagos State according to Ubom (2002) cannot boast of good welfare package in terms of health, social security, transportation and accommodation that will guarantee their social and health wellbeing. Teachers in Lagos state might be regularly paid, but the aspects of welfare seemed to be grossly inadequate. This is so piercing as most teachers shun their classes to seek other means to boost their income (Adelabu, 2005). Staff welfare has been linked to teachers' performance according to Ajayi &Oguntoye (2003) since it is one of the motivating factors. People join the teaching profession not only to earn a living but also to attain high achievements in terms of high social status, personal, family and community wellbeing (UNESCO,2004) Young school leavers do not want to pursue teaching today as it is considered a poverty stricken profession (Ayayi & Oguntoye, 2003). The welfare package of teachers is so disparaged resulting in the challenge of losing experienced teachers on grounds of poor welfare provision. Some teachers tend to leave the teaching profession to other jobs leading to what is known as teachers' attrition.

Teachers' attrition according to Miller and Chait (2008) is the process whereby teachers leave the classroom to take up other professional responsibilities, inside or outside of education, or to spend more time with their families. Teacher attrition is a reduction in the teaching force due to resignation from the field to other fields. It could be permanent or temporary due to several reasons like low wages, lack of professional development, teaching workloads, low societal rating of teachers etc (Egu, Wuju & Chionye, 2011& UNESCO, 2006). Teachers should not only be recruited, but should be maintained through adequate welfare to avoid attrition with high retention rate.

Selection process can be termed the best only if the staff especially the teachers in Lagos state are retained to ensure better performance of students. In Lagos state teachers are employed through the formal (strict interview) and informal process (the internal board, the PTA). Teachers' attrition seemed to be more rampant with teachers selected through the unofficial way as most of them with no teaching qualification, quickly jump at better offer of other jobs. This was attested to by most principals in the district that teachers employed without teaching qualification easily chat their own course to other fields (Tescom, 2004). On the other hand the study noted that teachers who have toiled to go through the strict selection process by District Directors seemed not to be in a hurry to leave the profession. This makes teachers' attrition rate seemed to be higher among teachers selected through informal process. There is a dire need to recruit and retain teachers for continuity and better experience over the years. But this seemed not the case as Lagos State often struggle to retain selected teachers who might not be satisfied in terms of welfare and condition of service; they only buy time, hoping to get out or even resign to join other profession like business or politics (Fagbamiye, 2000).

The selection process of teachers and teachers' welfare package are more likely to influence teachers' attrition. When strict regimented procedures are used at getting the right teachers, there is every likelihood of greater efforts aimed at retaining them. In Lagos State, teachers engaged in trade and other jobs to make ends meet. What then is the retaining factors of teachers? How has the selection process and teachers' welfare deterred or spurred teachers' attrition? These questions are paramount considering the fact that the societal rating of teachers might be hinged on the conditions of service and their mode of recruitment. If teachers are to be selected and retained till retirement for better service delivering, the challenge of teacher attrition seemingly resulting from inadequate welfare has to be addressed. This will forestall low societal rating of teachers in Lagos State and Nigeria as a whole in order to revive the pride of the teaching profession.

1.1 Statement of the Problem

In every profession, as experienced by the researcher with other fields like Accountancy, Medicine, Engineering, the premium importance rest at the entry point of selection. The teaching profession being a nurturer must strive to attain high esteem through the right process of recruitment. In Lagos state teachers are selected through formal and informal ways. In order for teachers to impact positively on the students through high performance, retaining them is paramount (Ingerson, 2003). The appreciable welfare for teachers and technical process of selection would boost the image and morale of teachers and eliminate attrition which constitutes wastages as often experienced. In Lagos State the primary attrition rate is low while the secondary attrition which entails teachers leaving their jobs temporarily is higher as shown from the Lagos (2013)) data.

Researchers Oke et al .(2016) have shown that the primary attrition might not be the bane but the secondary attrition whereby teachers engage in multi tasks other than teaching. However, the situation is not so different in Nigeria, where the turnover rate is suggested to be above 10%. . In Lagos State, the trained teachers employed formally would not easily abandon their job due to the quest for higher grade Level as seen in the career profile of teachers in the District (Lagos, 2013). Consequently most experienced retired teachers claimed to have been selected through the formal/strict examination interview. The situation of teachers leaving the field is further complicated as a result of poor welfare package to teachers. Staff welfare is one of the most pressing factors that allow for high retention of staff especially teachers. In most countries to which Nigeria and Lagos State belong meager salary, inadequate facilities have necessitated the exit of credible, intelligent teachers (TESCOM, 2013). Employees belong to professional body not only to earn a living but also to improve their personal, family and social status (UNESCO, 2004). How then can the teaching as a profession be well structured to avoid wastages in terms of human and financial resources as experienced in attrition? It is against this background that the study seeks to investigate

the selection process and welfare package of teachers vis a vis their influence on teachers' attrition in Lagos State

1.2 Research Questions

The following research questions were raised to guide the study:

- What is the state of teachers' welfare package in Lagos State, District II?
- How are teachers selected in Lagos State, District II?
- To what extent does the selection process of teachers influences teachers attrition?
- To what extent does teacher welfare package influences teacher attrition?
- What is the joint contribution of selection process, welfare package of teachers on teachers' attrition?

1.3 Hypotheses

The following hypotheses guided the study:

- Selection process of teachers does not significantly relate to teachers attrition.
- Welfare of teachers does not significantly relate to teachers attrition in Lagos District II.
- There is no significant gender difference on the state of teachers' attrition in District II, Lagos
- There is no significant difference in age in relation to teachers' attrition in District II, Lagos
- There is no significant joint contribution of selection process and welfare package of teachers on teachers' attrition.

2. Literature Overview

Several empirical studies have been carried out on teachers' attrition, retention and causes across the globe. In Nigeria and most developing country in Africa, attrition is mainly caused by welfare and condition of service factors as indicated by (Paul & Kwame, 2007). In another study Osei (2006) established that some teachers engage in multiple works to sustain their

livelihood. Egu, Wuju & Chionye (2012) in the study of teacher attrition and the Universal Basic Education (UBE) programme identified temporal and permanent types of attrition, the researchers findings indicated that teachers with specific human capital were less likely to leave the teaching profession in comparison with those with acquired generic human capital. Adamu (2010) in a study of attrition and administrative effectiveness with secondary school teachers in Bauchi State, Nigeria found that teachers cited lack of administrative support from their principal as the main reason for their departure, those who do not indicate support for their principals indicated their interest of leaving the teaching profession. In the same vein, Fati (2010) in the study of teachers' attrition and learning characteristics, established that apart from welfare of teachers poor learning environment was the next major factor initiating attrition among teachers. The study indicated that most secondary schools in Nigeria study in un-conducive learning atmosphere with dilapidated facilities and inadequate laboratories. Faremi (2017) in the study of teacher recruitment, security and attrition found out that the school selection process were mostly conducted by the school managers which easily triggered teachers' attrition.

In another dimension, Borman & Dowling (2008) conducted a meta-analysis and narrative research on teacher attrition and retention and found out that five category of teachers factors- teacher demographic variables, teacher qualifications, school organisational characteristics, student body characteristics influence teachers' attrition. Still on factors necessitating attrition in schools, Engel & Cannata, (2015) and Lankford, Loeb, & Wyckoff (2002) established that differences in teacher retention are attributed to diverse factors of teacher preferences and district hiring practices relating to how teachers are sorted differentially across states, districts and schools. In one of the most cited literature in the field of teacher attrition, Guarino, Santibañez, & Daley (2006), developed a conceptual framework where they found out that certain teachers characteristics like psychological factors, qualification, experience, gender, age,

capability, field or specialization, influence their decisions to leave teaching. Literature established that teachers' attrition is not evenly spread among teachers' factors, Ingersoll, Merili, Stuckey & Collins (2018) found that women are most likely to leave teaching than men due to domestic challenges. Other studies showed that fresh younger teachers have the tendency to attract attrition than experienced ones (Papay; Bacher-Hicks; Page & Maninell., 2017 & Goldring; Taje; & Riddles, 2014 & Ingersoll, 2003).

The most recent systematic review on employee turnover was conducted by Rubenstein, Eberly, Lee, & Mitchell (2017). In their findings, they classified factors inciting attrition into nine levels as: individual attributes, aspects of the job, job attitudes, newer personal conditions, organisational context, person-context, external job market, attitudinal withdrawal, and employee behaviors. Beteille, Kalogrides, & Loeb (2009) study on management effectiveness found out that effective principal style, can decrease attrition for teachers with high value added scores, this was also found out by Grissom (2011) and Redding & Smith (2016) studies that effectiveness of principals managerial style reduce teachers chances to exit the profession.

3. Methodology

The descriptive survey design was used for the study. The participants for the study were

teachers from District 11, Maryland Lagos State. The population of the study consist the 52 senior secondary schools with 1052 teachers. A multi stage sampling technique was used to collect the participants for the study. The schools were stratified based on Local Government bringing the strata to three. Then a random sampling technique was used to sample five schools from each stratum to make the sample schools to be 15. From each of the selected schools 20 teachers were randomly selected. Thus, the total sample of participants were 300 teachers. A researcher constructed questionnaire titled Teachers Selection, welfare package and Attrition level Questionnaire (TSWPATQ) was used to solicit response from the respondent. The TSWPATQ was divided into two parts, section A dealt with the demography information of participants while Section B contained questions on the research questions raised. The questions were in a 4- point likert typed scale, administered to the participants in the schools, a total of 293 copies were retrieved. The questionnaire was validated and went through a test retest pilot study with a reliability coefficient of 0.78. The attrition rate was determined by the employment trend chart for the period of five years. The results of the data to the research questions were presented in tables of frequencies, mean and standard deviation while the hypotheses were tested with Chi-square, t-test, ANOVA and multiple regression. The participants' breakdown is shown in Table 1.

Table1: Demographic data

Gender	N	(%)
Male	89	30.4
Female	204	69.6
Total	293	100
Age	N	(%)
25-35	71	24.2
36-46	98	33.4
47-57	60	20.5
58 and above	64	21.8
Total	293	100
Academic Qualification	N	(%)
B.Ed, B.A.Ed, B.sc. Ed.	191	65.2

NCE	102	34.8
Total	293	100
Working Experience	N	(%)
1—10	46	15.7
11—20	64	21.8
21-30	69	23.5
31-40	70	23.9
41 and above	44	15
Total	293	100

Table 1 presents the demographic data of the participants. The female participants were more in number amounting to 204 (69.6%) while the male are 89(30.4%).The age of the participant showed that the younger fresh teachers in the range of 25-46 years were more, 71 (24.2%) were within 25-35 years, 98 (33.4%) were within 36-46 years, 60(20.5%) were within 47-57 years while 64 (21.8%) were from age 58 years and above. Participants with Bachelor degrees were 191 (65.2%) while those without degrees such as Nigerian Certificate in Education NCE were 102 (34.8%). On working experience, participants within 10 years working experience were 46 (15.7%), those within 11-20 working years were 64(21.8%) ,those within 21-30 working years were 69 (23.9%),those within 31-40 working years were 70 (23.9%) while those within 41 working years and above were 44 (15%).

4. Presentation of Data

Considering the Likert scale SA = 4, A=3, D= 2, SD=1 as described in the research methodology, the criterion mean was computed as follows:

$x = (4+3+2+1)/4 = 2.5$; where; $x = 2.5$ forms the criterion mean, the basis for decision.

If the $G > C$, it implies that the participants view the variable under consideration to be high but vice versa. $G < C$ then the variable under consideration is low.

Research Question 1: What is the state of teacher welfare package in Lagos State, District II?

Table2: Participants' Perception of State Teachers Welfare package in District II, Lagos State

S/N	Statement	Mean	S.D
1	Teachers regular salary increment	1.64	0.88
2	Teacher furnished office	1.49	0.81
3	Teachers health care services	1.43	0.72
4	Teachers feeding scheme	1.03	0.17
5	Teachers accommodation facility	1.02	0.15
6	Teachers transport services	1.01	0.09
7	Teachers bonuses/ allowance	1.62	0.86
8	Teachers access to loans and credit facility	1.01	0.09
G		1.29	0.48

Bench mark mean = 2.50, G= Grand mean and standard deviation..

The result on Table 2 shows the participants' opinion of the state of teachers' Welfare package in District 11, Lagos State. Table 2 shows the values of the mean and standard deviation of the total observation. The table reveals that the grand mean (1.29) is less than the benchmark mean (2.50). This indicates that the participants are of the opinion that there is a low level of teachers' welfare package

Research Question 2: How are teachers selected in Lagos State, District II?

Table3: Participants' Perception on Selection Process in District II Lagos.

S/N	Statement	Mean	S.D
1	Teachers' selection process is encouraging	1.96	0.75
2	Teachers mode of selection deprives the best candidate for the job	1.89	0.77
3	The informal selection process brings in the best candidate	1.75	0.75
4	Teachers effortlessly get selected	1.91	0.76
5	Selection type of teachers is not objective	1.84	0.77
6	Teachers' selection process is encouraging	1.92	0.75
G		1.87	0.76

Bench mark mean = 2.50, G= Grand mean and standard deviation.

The result on Table 3 shows the participants' opinion on the Selection Process in District II Lagos. The Table shows the values of the mean, standard deviation of the total observation. The table reveals that the grand mean (1.87) is less than the benchmark mean (2.50). This indicates that the teachers perceive that to a large extent the selection process is more of the informal, internal type as seen in items 1, 4 and 5 with 1.96, 1.91 and 1.84 mean respectively.

Testing of Hypotheses

Hypothesis 1: Selection process of teachers in Lagos District 11 does not significantly relate to teachers' attrition.

Research question 3 was tested in Hypothesis 1, the Chi-square statistics was used to test the relationship between selection process and teachers 'attrition.

Table 4: Relationship between Teachers Selection Process and Attrition

Variable	N	Df	X-Cal	X-tab	Alpha	p-value	Remark
Selection process	293	15	1033.7	24.996	0.05	0.00	Reject Ho
Teachers Attrition	293						

Table 4 shows the Chi –square statistics to test relationship between selection process and teachers 'attrition. From the analysis, the X-Cal 1033.7 is greater than the X-tab 24.996 at 0.05 Level of significant, necessitating the null hypothesis to be rejected. Therefore the selection process of teachers which is mainly internal in District 11 does significantly relate to teachers attrition.

Hypothesis 2: Welfare of teachers does not significantly relate to teachers' attrition in Lagos District II.

Research question 4 was tested in Hypothesis 2, the Chi-square statistics was used to test the relationship between welfare of teachers and teachers 'attrition.

Table5: Relationship between Teachers' Welfare and Attrition

Variable	N	Df	X-Cal	X-tab	Alpha		Remark
Teachers Welfare	293	15	1486.8	24.996	0.05	0.000	Reject Ho
Teachers Attrition	293						

Table 5 shows the Chi –square statistics to test relationship between welfare of teachers and teachers 'attrition. From the analysis, the X-Cal 1486.8 is greater than the X-tab 24.996 at 0.05 Level of

significant, requiring the null hypothesis to be rejected and the alternative accepted. Therefore teachers welfare package in District 11 which is not appreciable, significantly relate to teachers attrition.

The demography characteristics of participants were used to further test differences among the participants in Hypotheses 3 and 4.

Hypothesis 3: There is no significant gender difference on the state of teachers' attrition in district II, Lagos

Table 6: Gender difference in Perceptions of Teachers on the state of Teachers' Attrition

Variable	N	Mean	SD	Df	T	A	p-value	Remark
Male	89	2.40	0.31	291	11.82	0.05	0.00	Reject Ho
Female	204	2.99	0.26					

Result significant at 0.05 significant level

Table 6 presents the t-test statistics of male and female teachers' responses on the state of teachers' attrition in district II, Lagos. The t-statistic of 11.82 at (p (0.000) is less than < 0.05 at $df=291$). The result is statistically significant at the 0.05 Level of Significance, thus the null hypothesis is rejected while the alternative is accepted. Therefore there is a significant difference in the male and female responses on the state of teachers' attrition in district II, Lagos.

Hypothesis 4: There is no significant difference in age in relation to teachers' attrition in District II., Lagos

The Analysis of Variance was used to test the differences in the age of participants.

Table7: Age and Attrition in District II Lagos.

	Sum of Squares	Df	Mean Square	F	P-value	Remark
Between Groups	12.93.	3	4.311	64.38	0.000	Reject Ho
Within Groups	19.35	289	0.067			
Total	32.28	292				

Result significant at 0.05 significant level

Table 7 presents the differences in participants perceptions on attrition based on their age differences. The table shows that the F-statistic of 64.38 (p (0.000) is less than < 0.05 at $df=291$). The result is statistically significant at the 0.05 Level of Significance, thus the null hypothesis is rejected and the alternative accepted. Therefore there is a significant difference in the age of participants in relation to attrition in district II, Lagos

Hypothesis 5: There is no significant joint contribution of selection process and welfare package of teachers on teachers' attrition .

The multiple regression analysis was used to test the joint contribution of welfare, selection process on teachers' attrition

Table 8: Joint contribution of welfare package and selection process on teachers attrition

Unstandardized Coefficients	Standardized Coefficients
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	B	Std. Error	B	T	p-value
(Constant)	2.717	0.256		10.593	0
Welfare package	0.429	0.044	0.542	9.724	0
selection process	-0.056	0.082	-0.038	-0.683	0.495

The result is significant at 5% significant level.. β = Parameter estimate, t = student t statistic, $p < 0.05$, S=significant, NS= Not significant.

Table 8 presents the joint contribution of welfare package and selection process on teachers' attrition. It reveals that both variables are statistically significant at 0.05 Significant Level. A look at the standardized coefficient shows that welfare package has more significant contribution on attrition at 54% ($\beta = 0.542$, $p(0.000) < 0.05$) while selection process has lesser contribution on attrition at 4% ($\beta = -0.038$, $p(0.000) < 0.05$). Thus welfare of teachers has a higher influence on inducing attrition than selection process.

Table 9: Model Summary

R	R Square	Adjusted siSquare	R Std. Error of the Estimate	Durbin-Watson	F	P-value
0.76	0.59	0.48	10.07	2.27	5.40	.007

The result is significant at 5% significant level.

Table 9 presents the summary of the regression analysis. It shows that welfare package and selection process explain 59% ($R^2 = 0.59$) of the changes in teacher's attrition. Furthermore the model is statistically significant at 5% significant level ($F = 5.40$, $p(0.007) < 0.05$)

5. Discussion of Findings

The results of data collected showed that the state teachers' welfare in secondary schools District 11, Lagos state is unsatisfactory to the personnel. Responses to the indicators of basic welfare has grand mean of (1.29) which is less than the benchmark mean (2.50). A greater percentage of the teachers agreed that the basic welfare amenities for teachers such as furnished offices, health care services, accommodation, feeding and credit facility were either not in place or inadequate. Teachers' services is energy intensive as they strive to impact knowledge, but the inadequate welfare could be a demotivator as they scramble to alleviate the harsh conditions caused by the low amenities meant for their wellbeing. This inadequate welfare for teachers was addressed by Dessler (2008), Ilorah (2001) & Paul % Kwame (2007). The authors in their respective study found that teachers' welfare was grossly inadequate especially in most African countries where Nigeria belong. The unsatisfactory welfare for

teachers could be attributed to the status accorded to teaching in Lagos state. Teaching is yet to assume the status of a profession hence the attractive welfare packages given to other profession seemed to be lacking. This was attested to by Adeoye & Oluwole (2014) as the authors referred to the Teacher Registration Council of Nigeria (TRCN) as more of money making entity than ensuring high professionalism with standardised package.

On the process of selection of teachers in the district the findings showed that the commonly used process of recruiting teachers are the less formal type of internal posting, recommendation by the board and through the PTA, they perceived the selection process to be effortless and not objective. The Grand mean rating of teachers' responses 1.87 is below the Benchmark mean of 2.5. The use of the less formal selection process might be attributed to the financial burden, stress of recruitment process and resources spent on the formal interview process of selection. This result was

corroborated by Faremi (2017) study where the author found that the mode of recruitment with the highest mean 2.7 was that of the proprietor internal direct employment. Faremi findings is in contrast to the findings of Kokemuller (2019), Ahmad & Schroeder (2002) & Ejiogu (2001) who in their studies indicated that the formal recruitment is more reliable and favourable and would turn in teachers that are tested overtime.

For teachers to be retained, their entry point has to be valuable and encouraging. The findings to Hypothesis 1 showed that the selection process of teachers in District11 significantly relate to teachers attrition. A greater percentage of teachers agreed that the liberal selection process which is mostly informal as shown by the Grand mean of 1.87 triggered attrition. This finding is in line with Borman and Dowling (2008) in their meta-analysis research on teacher attrition and retention where the researchers found that certain variables including organisational characteristics to which selection process belong influenced attrition. This was further corroborated by Engel & Cannata (2015), Lankford;, Loeb & Wyckoff (2002) that variation in teacher retention can be as a result of teacher preferences of district hiring practices and how they were sorted differentially across states, districts and schools. In the same vein , a most recent study on teachers attrition by Rubenstein et al. (2017) found nine category of teachers turnover determinants among which are selection related factors of aspects of the job, external job market and job attitude. The researcher is of the opinion that the internal posting and management selection process that are mainly in use in Lagos State often recruit auxiliary teachers who are ever willing to accept any other job of their choice hence the mass exit resulting in attrition (Adamu 2010;Marjan 2011; & Adelabu,2005).

The relationship between the teacher welfare package and attrition as tested in Hypothesis 2 indicated that welfare package significantly relate to teachers attrition. The unsatisfactory state of teachers' welfare induced their tendency to leave the teaching field to other profession. This findings is in line with Adamu (2010) that

most schools in Nigeria lacked basic amenities which demoralised the teachers towards exiting the profession. Also, Paul &Kwame (2007) and Davidson (2007) in their study indicated that most teachers lacked basic amenities and tend to do more than one job. The teachers as a result of low salary and inadequate welfare easily leave teaching to another profession whenever opportunity comes their way resulting in attrition (Osunde & Omoruyi, 2005 & Yusuf, 2010). Inadequate or poor welfare package as opined by the researcher often enable teachers to seek greener jobs where most basics welfare amenities like health care services, credit facilities are provided as standards. The poor allowances and absence of other welfare indices have adversely led to the exit of teachers to other jobs in order to boost their ego where such necessities are provided (Naluwemba, Sekiwu & Okwenje, 2016). Ayayi & Oguntoye (2003) in their findings substantiated that people do not want to pursue teaching as a career as it is considered a poverty stricken profession due to inadequate welfare. This was also verified by Maicibi, (2005) that welfare package of teachers is an inciting factor as it takes a centre stage in modern school administration.

The participants' responses on the state of attrition as it relates to gender in Hypothesis 3 showed that male and female differ in their perceptions on attrition in the district. The exit of teachers from schools is not equally spread across gender though female represent the majority of teachers in the schools. This findings is understood considering the fact that women are saddled with marital responsibilities of childbearing and care for the home as corroborated by Borman & Dowling (2008), Goldring et al (2014)& Ingersoll et al (2018). Women teachers are more prone to leave the job because they are more susceptible to job mobility opportunities with brighter chances of being favoured for better jobs (Grissom and Keiser, 2011; Sohn, 2009 & Fairchild , Tobias;, Corcoran;, Djukic;, Kovner & Noguem, 2012). In another development studies found the direct relationship between gender congruence and teacher attrition (Grissom, 2011; Grissom & Keiser, 2011 & Harris, 2007).

The findings on teachers' attrition based on age in Hypothesis 4 indicated a significant difference in the age of participants in relation to attrition in district II, Lagos. From the demography data of the sampled schools, the younger teachers are the second majority. These are the young graduates fresh from school with high ambition and fantasy. These set of teachers easily exit the teaching field when their high aspirations are not realised. This finding is in line with Borman & Dowling (2008), Goldhaber et al. (2010) & Hanushek, Kain & Rivkin (2004) that attrition rate leads to inequitable distribution of teachers with vacancy at the beginner stage. Turnover in schools often results into fewer qualified and experienced teachers. The researcher is of the opinion that the younger teachers are mostly unmarried with little family attachment which predisposed them for quick exit from the profession. Researches show that beginning teachers have the highest turnover rate in any teacher group with data showing that more than 44% of new teachers exit within five years into their teaching career (Ingersoll et al., 2014, Ingersoll et al., 2018 & Fairchild et al., 2012). Teachers that are younger in age are easier target of attrition who can easily get better jobs, as most employers prefer young energetic workers. This was verified in the studies of Papay et al. (2017), Ingersoll, (2003) & Borman & Dowling (2008) that higher turnover rates exist in urban schools, with early career attrition rates ranging from 46% to 71% depending on the district.

The analysis on Hypothesis 5 on the joint contribution between welfare and selection process of teachers on attrition showed that welfare of teachers has the higher influence on prompting teachers to exit their career. Welfare and selection process has 59% contribution on attrition from which welfare package of teachers has 54% contribution as shown in Table 8 and 9. This finding is understood considering the fact that welfare of teachers entails indices that relate to standard of living such as salary, allowances, health care and loan facilities. The fact that these basic amenities were not satisfactorily provided in the schools can easily trigger early exit to better jobs where such facilities are provided. This finding was

corroborated by Babalola and Ayeni (2009), Grissom (2011) and Fati (2010) that efforts should be made to retain teachers through conditions of service and provision of basic amenities to forestall reduction in their population. In another vein, the welfare package fervently provoke teachers to quit their jobs as it is a means for attaining social recognition, higher economic gain and its adequate inclusion in other jobs would stabilise the total wellbeing of the teachers exiting the field. A number of studies found that teachers with limited capital were more likely to leave the teaching profession than those who had acquired generic capital (Egu et al., 2011, Dale, 2006 & Miller & Chait, 2008). The findings showed that welfare of teachers is one of the basic indices of teacher retention as rated by most studies (Maicibi 2005, Adamu 2010 & Adelabu 2005). It is the opinion of the researcher that human resource management to which welfare of teachers belong must rank higher in prompting exit from the teaching job since the bane of teachers resentments mostly lie on their monetary and societal rating.

6. Conclusion

The importance of teachers as a formidable force in ensuring high academic attainment in the school needs special scrutiny on their mode of selection, welfare provision and retention. The findings of the study showed that the district mostly employ the less formal type of selection process. These involve internal posting from the school board and through the PTA that are less strenuous in terms of administration and remuneration for the PTA teachers. Teachers selected must be motivated to give their best through adequate welfare provision. The welfare of teachers in Lagos district 11 is on the lowest level. Teachers are not given satisfactory amenities to work effectively in terms of furnished offices, transportation, lunch, health care insurance and credit facilities.

The retention of teachers is paramount in attaining and garnering experience for proficiency. The study reveal that the attrition rate in the district is not on the high side but it is still alarming as the occurrence was traced to

inadequate welfare package and the less strenuous selection process. The informal posting that was mostly used in the selection process bring in crop of teachers that are not trained and those that might have been forced into the teaching field by their relatives through internal posting (Marjan, 2011). These crops of teachers easily opt out of the teaching field to the career that are more attractive in terms of welfare. The attrition rate though not too high bear on impromptu vacancies leading to inexperienced teachers with low productivity.

Teachers' characteristics such as gender and age significantly relate to attrition. Participants varied in their perceptions on attrition based on gender. The females who are mostly care giver after marriage and childbirth are mostly prone to attrition than the male teachers. Participants also differ in perception on attrition based on age, the fresh younger teachers easily exit the teaching career due to their job mobility opportunity as employees mostly hire the young vibrant workers.

The welfare package of teachers is more of an inducing factor in prompting attrition in the district than selection process. This is so as teachers' welfare bothers on their standard of living and their integrity as workers. Thus we can infer from the study that teachers are not maximally retained in district 11 Lagos state secondary schools leading to attrition that is detrimental to the building up of experience needed by the teachers. The occurrence of attrition is traceable to the inadequate welfare condition of teachers rather than the selection process being the less alluring factor for quitting the teaching field (Alan & Pamela, 2003).

7. Recommendations

Based on the findings of the study the following recommendations are suggested for effective administrative policy making and practices in District II Lagos State:

- Teachers' welfare should be given a speedy administrative fiat to facilitate a crop of experienced satisfied teachers in the district. This can be done through

the policy of granting districts in the state the freedom to raise internally generated fund through ventures to meet teachers' welfare needs.

- Though cumbersome, the Educational District II should as a matter of policy select teachers through the comprehensive formal type that involved thorough scrutiny of equipped qualified teachers before they are employed.
- Attrition is of fatal consequences to the teaching labour force in terms of developing pool of experienced productive teachers. This should be curbed through the policy of teachers staying on the job for reasonable years in the field before exiting.
- The teaching field should be made attractive to serving teachers through special motivating factors of awards, recognition and appreciable retirement benefits.
- Female teachers should be given concessional policy as regards their marital status through elongated maternity leave.
- The young fresh graduates should be given frequent seminars on the need to pursue their teaching career to the apex level.

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Increasing Number of Older Persons National, Regional and Global Prospects

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Abstract. The study gives a concise submission on global effort in addressing the increasing number of older persons; such as Vienna 1982 and Madrid International Plan of Action on Ageing in 2002 by the United Nations. The paper presents the concept of global ageing that proved the increasing and continual involvement of older persons in societal issues and institutions such as family, job, retirement, crime, sports and romance. Besides, ageism that concerns prejudice against older persons that cut across academia, commerce, education, international organizations and social institutions, proved that the increasing number of older persons is not getting the needed attention. Therefore, the paper advocates for national, regional and global effort on ageing. The position of the paper is that nations should set up commission for ageing while regional bodies like the African Union should have a commission for ageing ditto for United Nations that will globally blanket the issues of ageing. These become necessary as the United Nations even the African Union do not have a designated commission on ageing; while the number of older persons continues to increase. Finally, it gives recommendations on how best to mainstream the global efforts

Keywords: Ageing, Wellbeing, Sustainable Development, Gerontological, Retirement.

1. Introduction

Internationally ageing has been on the United Nations agenda since International Plan on

Ageing was adopted by the United Nations member states in Vienna, Austria in 1982. In further development of this, a new International Plan of Action on Ageing was adopted by 159 countries at the United Nations Second Assembly on Ageing in Madrid, Spain in April 2002. These were done to address issues in relation to increasing number of older persons.

However, in the last few decades research indicates that older persons in the world today are not getting the required attention in relation to their increasing population. Giving credence to this International (2005), reports that the MDGs have specific targets on children and youths but silent on the issue of ageing. The argument is that there is neglect of issues concerning older persons on the world agenda. Furthermore, the Sustainable Development Goals, the United Nation's initiative that is designed to transform the world by 2030 has no specific agenda for older persons. The Sustainable Development Goals has seventeen Goals with 169 targets and is to replace the Millennium Development Goals. There are seventeen goals which have replaced eight Millennium Development Goals (MDGs). The 17 goals are: no to poverty; zero hunger; good health and wellbeing ; quality education; gender equity; clean water and sanitation; affordable and clean energy ; decent work and economic growth; industry innovation and infrastructure; reduced inequalities ; sustainable cities and communities; responsible consumption and production; climate action ; life below water ;life on land ; peace justice and strong institutions ;

partnership for the goals. These are set of goals to be achieved by 2030. But, none of the goals specifically addresses the issues of older persons. From the above submission it can be argued that for the next twelve years or more the seventeen goals are to drive and guide global efforts on issues relating to poverty, gender, housing and climate. These are contained in 54 United Nations Resolution A/RES/70/1 of 25 September 2015. Furthermore, from submission of scholars and international organization such as United Nations (2015) poverty, social exclusion, material disadvantage and other debilitating factors have contained and ravaged older persons especially in the developing countries; while, older persons in the developed countries grapple with problem such as isolation and depression.

For more than four decades, the issue of increasing number of older persons has been a major concern of global organizations. This is evident from the United Nations convivial on ageing in Vienna, Austria in 1982 and was followed by Madrid, International Plan of Action on Ageing in 2002. The concern is that longevity has consequently increased the number of older persons and a number of social institutions have been affected. Hence, the issues of ensuring wellbeing for older persons have become important. From the submission of Help Age International (2002), by 2050, it is likely that 1 out of 5 people in the developed nations of Western Europe, North America and more than 15 percent of the population in many developing nations will be 65 years and older.

Furthermore, United Nations (2015), gives a demographic report on the increasing number of older persons. From the report, it was gathered population of older persons is to grow by 56% (901- 1.4billion) in 2030. By 2030, the number of older persons is to outnumber that of children 0-9 (1.4 billion - 1.3 billion) while this will outnumber that of adolescent 10-24 years (2.1 – 2.06 billion). Besides, older persons that is, 80 years and above is to grow from 125 million to 202 million by 2030 and 434 million by 2050. The statistics is to affect every country of the world and it can be argued that developing countries such as Nigeria is involved. In

addition, over the next 15 years, older persons' population is to grow by 64% in Africa; 71% in the Caribbean; 66%; in Asia; Oceania is to experience 47 % increase; North America is to experience 41 % and Europe is to have 23% increase. Besides, by 2050, 44% of world population will be living in relatively aged country. Therefore, life expectancy is to increase in the years to come. In Europe, Latin America, North America, Caribbean and Oceania, life expectancy is to span for years while Africa is to be 70 years by 2050. This segment brought to the fore the global statistics of increasing number of older persons.

The conclusion is that the number of older persons in the world has increased more than ever before and will continue to increase. Therefore, it is important to identify means of addressing challenges posed by the growing number of older persons in every stratum of the society. From this expected number, older persons are playing and are expected to play remarkable roles in social and economic institutions. Therefore, this study brought to the fore issues in relation to global ageing; denial of right to older persons in relation to academic, commerce, international organization and social institutions. Finally, the paper justifies the essence of national commission; regional commission such as African Union Commission on Ageing (AUCA) and United Nations Gerontological Programme (UNGP) and make plausible suggestions on their actualization.

2. Global Ageing

This segment of the paper addresses the issues of global ageing it concerns increasing involvement of older persons in societal issues that has warranted the need for increased global attention for older persons. From monitored reports, it has been discovered that older persons are increasingly getting involved in issues that are once presumed to be the exclusive activity of the younger generation. The contemporary ageing population has given rise to new occurrences that are consequences of increasing number of older persons. This segment of the paper presents the increasing activity of older persons in societal issues. From the submission

of Omotayo (2017), a number of reports point to increasing activities of older persons in economy and social institutions in general.

According to Adeyi (2015), an 80- year old man was arrested in Lagos state for arms possession. Similarly, another 80- year old man with 71 other individuals was arrested for gunning running. In addition, an 82 years old man was remanded in prison for 41 million fraud in Ibadan, Oyo State (The Nation 2018). Besides, Onyegbula (2018) reported that a 60 years old man was caught after dumping his lover's corpse in Ajanbandi, Lagos State. In Agege, Lagos state a 60 years old driver defiles her own daughter (Folarin 2018) While in a related case, Oloker (2015), reported discovery of fifteen thousand ghost pensioners by the Federal Government of Nigeria. From the submission above, the concept of crime is no longer within the purview of younger generation. But older persons are getting more involved in crime such as fraud and violent crime like armed robbery.

However, it is not only in crime that older persons are getting involved but are also getting involved in social issues that was once uncommon to the population group. This includes sports that demand high level of energy that is usually absent in older persons. Adewale (2015), asserts that an older person, Mieko Nagaoka at 100 years old completed 1,500 meters of swimming competition in Japan. Adewale (2015), reported that Harry Nelson from United States of America is a 90- year old man who has appeared mostly in the Olympics Games for 18 times; the last was in 2012. While, Diana Gihum at 100 years old is the oldest Olympics torch bearer (Adewale 2015). The Punch Newspaper (2010), reported that a 64-year old pensioner, on the 15th of April 2010, suffered seizure and died on the queue in an attempt to buy 2010 World Cup Ticket in Cape Town, South Africa. The submissions above depict the fact that older persons in contemporary times are active participants in social activities such as sports and exercise have been discovered to address boredom among older persons which is beneficiary to them (Omotayo 2016).

In relation to love and romance, older persons are active actors. Vanguard Newspaper (2015), reported that an 84- year old Italian divorced her 88 year old husband owing to erectile dysfunction and reduction in sexual intercourse to three times in a month. While a 75 years old man committed suicide because the wife is unfaithful in Akwa Ibom State Nigeria (Ojumadu 2018). Such occurrences point to the fact that age is not an inhibition to sexual enjoyment. Furthermore, the issue of divorce, as reported above, has become inter-generational as it cuts across all generations.

From monitored reports older person are getting involved in exclusive issues that are once exclusive reserve of the younger generation such as child bearing. Presently, owing to scientific breakthrough older persons are becoming mothers. Nanlong (2018), reported that a woman in Jos, Plateau State, Nigeria delivered a baby after 38 years of marriage at the age of 64 years old. Similarly, Alagbe (2018), reported that a 66 years old woman give birth to a baby in Abeokuta, Ogun State Nigeria.

Economically, older persons have been found to be economically-viable and from the submission of Omotayo (2014), increasing number of older persons is an asset and not a liability owing to increasing participation and influence of older persons in social and economic institutions. Furthermore, according to Adeoye and Alagbe (2016), labour workers are against the Federal Government for investing their pension funds on infrastructure .The report shows the economic importance of older persons as their funds is huge to the extent of being used for infrastructural development. Giving credence to this presently the pension funds is over 8 trillion naira. (The Punch 2018) about the same amount as the proposed budget of Nigeria in 2019. Besides, pensioners which majority are older persons are becoming activists and social crusaders in ensuring human rights. According to Atoyebi, (2016), pensioners gave the Oyo State Government ultimatum before money was released to pay the arrears of pensioners. Besides, in Ondo State pensioners demonstrated over allegation of diversion of pension funds by the State Government and have not been paid for

six years (Akingboye 2018). Attah (2016), reported that two pensioners died in Benue state during protest over 11 months unpaid arrears and in Delta State, pensioners protested owing to retirement benefits (The Punch 2017). While a 75- year old man suffered stroke owing to unpaid pensions of fifteen years after working with the Federal Ministry of Works and Housing. (Afeez 2018).

According to Onuba (2018), twenty three (23) States are yet to comply with contributory pension scheme. All these show that older persons are no longer passive about issues that concern them especially, retirement benefits. It can be argued that in an unprecedented manner, older persons are becoming pressure group within the society. In addition, government in Nigeria, made effort in paying retirees but the government still defaults. From monitored report Nigerian government is defaulting about 67 billion naira in pension payment (The Punch 2018).

In relation to education older persons are becoming active participants. Adesomoju (2016), reported that an eighty year old man became a graduate from the Nigerian Law School. The submission above points to the fact that older persons are also getting involved in cerebral activity such as education at tertiary level. Owing to the expected increase in the number of older persons, the United Nations (2002), did advocate for the inclusion of ageing in higher institutions curriculum. This shows the increasing number of older persons as a generic phenomenon that provokes world attention.

The submission above, presents issues such as economy, crime, sports, unionism, education, and parentage in relation to increasing involvement of older persons in societal issues that has proved the need for concerted attention towards the population group at national, regional and global level.

From the submission above, it can be concluded that the increasing participation of older persons in social and economic issues and its effect on social and economic institutions has provoked and open new frontiers for policy formulation

and informed decision within the social milieu. Hence, there is need to readily address challenges that emanate from increasing number of older persons through informed policy and decisions. Giving credence to this, the United Nations (2015), advocated the need for government to ensure that development plan in critical areas such as housing, employment, health care and social protection in general should be designed to adequately accommodate the increasing number of older persons. This is because the increase in the number of older persons has not only affected social and economic issues in general, but has consequences on a number of social institutions that will influence social and economic direction. (Omotayo 2014).

3. Ageism in Contemporary Society

The concept of ageism, process of systematic stereotyping and discrimination against people because they are old (Butler and Lewis 1973) has been identified in a number of issues within contemporary society practises. Ageing being a natural process comes with frailty that demand special attention and care of older persons but monitored reports and submission of Omotayo (2015), identified ageism within the fabric of the society, the society has continued to give limited attention to issues concerning older persons, which constitute ageism despite the need for such attention.

Retirement is an inevitable phenomenon within the society but report concerning retirees indicates their constant agitation for payment of benefits and the benefits is constantly devalued by inflation. In the area of teaching and research the society is not addressing the issues of ageing. According to Baffa (2018) there are 162 universities in Nigeria and from this number none offer courses in social gerontology. It shows apathetic academic attitude towards the issues of ageing in important field of academia. Hence the society lacks appropriate outlet for research, teaching and professional training in ageing that will eventually leads to lack of knowledge and information in addressing issues in relation to increasing number of older persons. Besides international organizations

have shown commitment to the issue of ageing but the effort is not enough. For example, United Nations has Principle for Older Persons through resolution 46/91 of 16th December, 1991; Vienna 1982 and Madrid, 2002 International Plan of Action on Ageing. The African union has similar resolution. But the increasing number of older persons, to be ideally addressed, demands a more focused approach that is beyond resolutions but a practical thorough approach – a full-fledged agency that is exclusively concerned with older persons (Omotayo 2015). The absence of such agency is an evidence of limited attention to older persons as a population group.

Finally, the issue of ageism has opened new frontiers for policy and legislation by some nations of the world. Consequently, in china, it is an offence not to visit and meet financial needs of aged parent (Adewale 2015). While in Nigeria a University Medical Director called for free medical care for older persons (Akinyemi 2018). This shows that care of older persons is a global phenomenon; hence the need for international effort in engaging it. Therefore the next segment of the paper justifies the need for national, regional and global effort on ageing.

4. National, Regional and Global Approach on Ageing

The increasing number of older persons has generated and created complexes and a number of complexes will emerge with corresponding opportunities and challenges. This demands the National, regional and global approach. These are further analysed in this segment

4.1 National Approach

The United Nations (2015), advocated the need for government to ensure that development plans in critical areas such as housing, employment, health care and social protection in general should be designed to adequately accommodate the increasing number of older persons.

In line with this position, the Federal Government of Nigeria in the quest to address challenges that emanate from increasing number

of older persons established National Senior Citizens Centre Acts in 2017 whose primary concern is to ensure wellness of older persons through appropriate provision and inclusion base on their peculiarity in social and economic institutions such as health, education, recreation and employment to mention but few. However, there is the need to have appropriate legislation, policy and enforcement by all critical state actors in ensuring the activation and desired effect of the National Senior Citizens Centre Acts 2017.

4.2 African Union

4.2.1 Rationale for African Union Commission on Ageing

Omotayo (2006), submits that African Union (A U) accommodates the largest number of national governments in Africa. Therefore, is in the best position to advance the issue of ageing. The enormity of global ageing demands the commitment and willingness of member states to mainstream policies on ageing and a number of objectives must be met. The glaring reality of ageing in contemporary time and future projections demands a capacious organ of the Africa Union to handle it. However, the African Union does not have such an organ that wholly concerns itself with ageing.

Consequently, at this juncture it becomes imperative to establish the African Union Commission on Ageing. (A.U.C.A).The commission primary aim is to integrate and initiate all the continent efforts towards achieving successful ageing. There is the need for comprehensive, advance and divergent efforts to be coordinated by the commission especially, in addressing issues of ageing in relation to social, economy and wellness in general.

In the first instance, achieving the objectives of international commitment such as Sustainable Development Goals and addressing the issues of wellness among older persons is highly achievable if generational diversity is taken into consideration. Here, effort should not only be on the working class or on the youth, but also on

older persons. This is because older persons are to play more remarkable role in the society; owing to their increasing participation in societal issues such as sports, education, volunteering and economy. This posits that despite their age older persons are socially and economically relevant in the society.(Omotayo 2014).

Owing to the submission above the African Union as matter of urgency needs to accelerate issues related to ageing. This is because the unprecedented increase in their population is to open new frontier for opportunities in all sphere of life. In view of this, provision of social protection for the ageing population becomes inevitable so that older persons can contribute their quota to societal development. This warrants a paradigm shift in the conceptual view of older persons in the society. It connotes that older person are to be considered as a factor in social, cultural and economic development of the society.

Thus, the challenges are embedded in creating awareness among members state in addressing basic needs that will be important in ensuring successful ageing. Therefore, there is the need for concrete action, such as changes in policies; appropriate services; considering older persons in developmental plans and research into ensuring that emerging challenges are addressed. Finally, the growing number of older persons is bound to generate and create its own complexes that can best be addressed through African Union Commission on Ageing with the sole aim of ensuring wellness of older persons.

4.3 United Nation Gerontological Programme (UNGP).

United Nation remains the epicentre of world logistics on generic issue such as ageing. The organization accommodates the largest number of national governments and it's embodied and influences a number of international organizations.

The enormity of global ageing is evident in the 2002 outcome of Madrid International Plan of Action. There are 19 major political declaration expressing the commitment and willingness of

members state to mainstream policies on ageing. Furthermore, a number of objectives were set which are to be executed by committee for social development. The present reality of ageing demands an elaborate and robust approach that can best be handled by a full fledge organ of the United Nations. However, the United Nations does not have a full fledge organ that solely concerns with older persons as a population group. Though the United Nations through the Department of Economic and Social affairs have done much on ageing such as Opened Working Group on Ageing; 1999 International Year of Older Persons (IYOP;Vienna International Plan of Action on Ageing and Madrid International Plan of Action on Ageing .But with 13% of the world population being older persons and growing at 3% every year. (United Nations-ageing 2018) needs a full fledge Commission on ageing. This will assist member state in having a concerted and coordinated effort in addressing challenges of increasing number of older persons.

Therefore, at this juncture it becomes imperative to establish the United Nation Gerontological Programme (UNGP) whose primary aim is to integrate and initiate all global effort toward achieving successful ageing. There is the need for comprehensive, advance and divergent efforts to be coordinated by UNGP in and among member states. It entails data collections, analysis and interpretation which will be the fulcrum for identification and projection for meeting present and future challenges in relation to social, economic and other necessities owing to increase in the number of older persons.

UNGP will also facilitate and coordinate international research and cooperation on ageing. In addition, UNGP will accelerate the actualization of the four dimensions of 1999 International year of older persons; individual life long development, multigenerational relationship; the international relationship between population ageing and development and the situation of older persons. Furthermore, it will catalyst the priority areas of Madrid Plan of Action; Older persons and development, advancing health and wellbeing into old age and ensuring enabling and supportive environment.

Besides the Sustainable Development Goals relating to health, wellbeing, reduction in income inequality, political, social and economic, integration, and habitation for all population group will be addressed in relation to older persons through United Nation Gerontological Programme (UNGP).

UNGP is to constitute the heart beat for sustaining the world stamina on ageing. An integral constituent for national government, international organization and interest groups in generating the required force and capacity in advancing the wellbeing of older persons. UNGP will equip and prepare United Nation member states for challenges of global ageing. UNGP is to coordinate and facilitate information dissemination and action actualization among UN members state and other related organizations. This is to ensure safety nets of material, financial and logistic safety nets for older persons.

The emerging global ageing is too enormous a responsibility for a single local or international organisation, nation, national government and continental body to handle. It becomes necessary to have UNGP owing to the gargantuan nature of ageing. Seminars, conferences are too infinitesimal to adequately foster the drive to propagate global ageing. UNGP will provide needy members state working machinery through which they can network and get ready assistance on domestic ageing issues.

Furthermore, UNGP will facilitate assistance to needy member state and create an avenue for education and cross fertilization of ideas between and among members' state. This is because the issue of ageing is an emergency second only to insecurity. UNGP is to play a significant role in promoting agenda of older persons and putting in place measures that will enable the current young population to avoid pitfalls of an ageing population. The foregoing reveals various and diverse issues of global ageing. The present scenario calls for an aggressive approach. The growing number of older persons demands a coordinated organ of the United Nation in addressing the challenges posits by ageing.

5. Conclusion

In conclusion, from the submission above global ageing cannot be handled in isolation. It calls for concerted effort, national government, and international organization, regional and inter regional networking and information transfer. This is because global ageing cannot be localized but an international concept owing to international relation, interdependent and dictates of globalization. In the light of this, global ageing can best be handled by UNGP. UNGP is to focus on ageing. UNGP is to assume a generic status that links all other members' state and professional bodies in making ageing issue an integral part of development plan. In addition, UNGP will give a global voice to older persons in making contribution on issue concerning them and psychological comfort of care and relevance.

UNGP should involve the academia. Here, it concerns promoting, and financing research and study in ageing such as retirement and other ancillary. To proffer solution to problems and challenges accruing from global ageing and allowing members states the opportunity to explore and derive the benefit of global ageing.

The paper brought to the essential need for national, continental and global blanket in ensuring wellness of older persons. The study expatiates on global efforts in addressing ageing such as Vienna and Madrid International Plan of Action on Ageing by the United Nations. The study gives a demographic submission on increasing number of older persons, concept of ageism and increasing participation of older persons in social and economic institutions that warranted the need for more intense effort in addressing issues in relation to older persons. Hence, the paper justifies and presents national, continental and global approach that will blanket the issues of global ageing.

6. Recommendations

- Nations all over the world should enact Older Persons Acts.
- The nations that have the Older Persons Acts should mainstream it immediately.

- There should be conscious effort in addressing ageism in all institutions and strata of the society .
- African Union should set up African Union Commission on Ageing (AUCA)
- United Nations should set up United Nations Gerontological Programme (UNGP).

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Part Two

Social Psychology

Culture-Mediated Factors and Self-Esteem in Fast Food Consumption among Young Nigerian Adults

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Abstract. Over the years, researchers have investigated different factors that influence consumers' choice preferences and consumer decisions. Like such previous studies, this study was designed to examine the influence of cultural factors and consumer self-esteem on the consumption of fast foods among young adult consumers in Nigeria. One hundred and seventy-five respondents (108 males and 67 females) drawn from different departments and faculties of three Universities in Central Nigeria were used for the study. Age ranges of participants were 18 – 45 years. Majority of the participants (93.7%) were Christians, 5.2% were Muslims and 1.1% practice the African Traditional Religion (ATR). Forty-two point nine percent (42.9%) of the participants perceived that cultural factors have no significant influence on their choice preferences including their consumption preferences while 57.1% perceived that cultural factors have significant influence on their consumption preferences. Thirty-five point four percent (35.4%) exhibited low self-esteem while 64.6% exhibited high self-esteem, respectively. Three hypotheses were tested in the study and one was supported while two were not. The result showed a significant influence of cultural factors on the consumption of fast foods $F(1, 171) = -9.17, P < 0.05$; but indicated that a consumer's self-esteem does not have significant influence on his/her preference for fast foods within the population that was studied $F(1, 171) = 1.38, P > 0.05$. The result further revealed that there is no significant interaction effects of culture and consumer self-esteem on increased

chances of fast foods consumption by young adult Nigerians $F(1, 171) = 2.43, P > 0.05$. These results were discussed in line with the findings of the study and recommendations were made.

Keywords: Culture-mediated factors, self-esteem, fast foods, Nigerians.

1. Introduction

Food is an essential ingredient for all living organisms including human beings. Food ranks second in importance after water for the survival of human, animal and plant life. Since his existence on earth, man has survived through the ages by eating and feeding on different kinds of food ranging from fruits and berries through carbohydrates, fats and proteins to vegetables and minerals as well as spices to nourish his body. Food consumption is therefore as old as man himself. Olutayo and Akanle (2009) assert that 'food' is a collective term for the end products that consumers eat or drink. Food is not merely the collection of inputs to satisfy man's nutritional needs, but also possesses a multi-dimensional set of consumer-satisfying attributes such as taste, appearance, security, convenience and quality (Mustapha, Fakokunde & Awolusi, 2014).

The consumption of fast foods in particular is not new to Nigerians. For example, suya (roasted meat), akara (fried bean cake), massa (fried corn cake), and roasted plantain, local

corn custard (akamu or kwokwo), fried yam and roasted corn are age-old foods in many Nigerian towns and cities. Serving of these traditional foods and snacks to those on transit such as school children, youths and working adults is indeed, a glaring feature of the Nigerian traditional fast foods and snacks market. The Nigerian university environments are not left out of such features as vendors of different kinds of fast foods can be noticed hanging around the campuses waiting for students, staff and visitors to patronize them.

According to Ariyo (2005) and Olutayo and Akanle (2009), fast food is the term given to any food that can be prepared and served very quickly within the shortest possible time; therefore, any meal with short preparation time can be considered to be a “fast food”. Typically, the term fast food also refers to food sold in restaurants or stores with pre-heated or pre-cooked ingredients and served to the consumer either in plate or in package form as take-away or take-out (Fakokunde, 2011; Mustapha, Fakokunde & Awolusi, 2014).

The National Population Commission Report (2006) posits that Nigeria has one of the fastest growing populations in the world and for the fact that most Nigerians have chosen to settle in very crowded cities to take advantage of white-collar jobs, the time to prepare home-cooked meals has become more demanding and indeed lacking. More so, with more women joining the workforce, this has resulted to a change in their social role of cooking for the family. Many urban dwellers including working-class ladies have therefore, resulted to eating most of their meals outside the home. In order to meet the demands of this challenge, many small traditional restaurants known as “bukkas” and “Mamma put” have sprang up and mushroomed all across Nigerian cities to serve the growing population of individuals demanding such “fast foods” that are usually cheap and affordable.

More recently too, modern Nigerian fast food restaurants such as Mr Bigs, Tantalizers, Juice and Griullet, Net Café, Southern Fried and Shawama/Burger Spot, etc have also sprang up to cater for more up-market consumers with

Western taste unlike the “bukkas and Mamma put” mostly road-side restaurants that tend to vary in size, quality, hygiene/sanitary condition and service. Mustapha, et al (2014) further submitted that the concept of modern fast food retailing and restaurant started in Nigeria about 35 years ago by the United African Company (UAC), from the coffee shops of its Kingsway Stores, which were later transformed into Kingsway Rendezvous. Since then, a number of fast food restaurants have proliferated in different towns and cities to include the following Tastee Fried, Sweet Sensation, Tetrizzin and Chicken Republic. Others are Chicken Lovers, Chicken Licking, Mama Cass, Captain cook, Chicken Palace and Spices, among many others whose names are not mentioned here (Mustapha et al, 2014).

From the above information, it is clear that various sizes, types and kinds of outfits exist for the purpose of retailing fast foods. These range from carts, wagons, stands, Kiosks to restaurants and modern day fast foods retail outlets, better known as Quick Service Restaurants (QSR) (Mustapha et al, 2014). The fast food industry can thus, be divided into two; the formal sector and the informal sector. The formal fast food industry consists of the newly emerging organized and registered outlets of different sizes providing large scale standardized eat-in and take-away service to consumers. The informal sector (Olutayo & Akanle, 2009), consists of numerous usually unregistered small traditional operators and restaurants providing un-standardized fast but casual services to consumers.

Modern fast food restaurants place more emphasis on cleanliness, hygiene and comfort. In such restaurants, care is taken in food preparation, handling and the dinning environment which are usually air-conditioned and spaciouly furnished with comfortable seating and digital television. Modern restaurants exclusively serve Western snacks and fast foods such as meat pie, burgers, fries, ice cream, chips and assorted drinks with some traditional dishes (Olutayo & Akanle, 2009; Arulogun & Owolabi, 2011; Davis & Carpenter, 2009).

Based on the above mentioned developments, the concept of fast food consumption has recently expanded to schools including the universities and other higher institutions of learning in Nigeria and elsewhere (Arulogun & Owolabi, 2011; Davis & Carpenter, 2009, Olutayo & Akanle, 2009); making many young people to believe that the day is not complete without observing the “daily ritual” of visiting a fast food joint or purchasing one fast food brand for consumption. Arulogun and Owolabi (2011) further concluded that, the consumption of fast foods has gradually become a common lifestyle in Nigeria especially in urban areas and among students and young people in spite of the associated adverse health consequences.

Many factors are responsible for the consumption of fast foods especially among students and young people in general. However, only few Nigerian researchers and social scientists have paid adequate attention to the factors that motivate people to consume fast foods despite their associated health consequences. This has made Arulogun and Awolabi to submit that Nigerian undergraduates’ pattern of consumption of fast foods and their perception of this practice as a risk factor for non-communicable diseases (NCD) have not been fully explored. In order to explore some of these factors to add to the inadequate primary data in this area of research in Nigeria, this particular study investigated the influence of cultural factors and consumer’s self-esteem on the consumption of fast foods among young Nigerians.

The study was necessary in view of the fact that fast foods have recently come under heavy criticisms over concerns ranging from claims of negative health effects and erosion and degradation of cultural values which results from shifts in individuals’ traditional consumption pattern in favour of such foods. The criticisms have come especially from agencies such as the Food Institute Report, the National Agency for Foods and Drug Administration (NAFDAC), Standard Organization of Nigeria (SON), the Customs, and the Ministry of Health particularly over issues of unhygienic preparation, caloric and cholesterol contents of the foods, their transportation and portion sizes and indeed

sometimes health hazards caused by the products’ overstay in the cold room in their country of manufacture (Arulogun & Owolabi, 2011; Hofstede, 2000; Olutayo & Akanle, 2009). The critics further affirm poor infrastructures, lack of basic public utilities and inadequate processing facilities as some of the problems of the modern fast food providers especially in developing countries such as Nigeria.

Although modern fast foods such as indomie, meat pie, fried or cream rice, imported frozen foods and burgers are consumed, they have also been criticized for taking away traditional cultural family values with attendant health problems including obesity (Davis & Carpenter, 2009; Omeri & Frempong, 2015). The critics also observed that, the over reliance on fast foods has further resulted to a food economy dominated by giant corporations (Olutayo & Akanle, 2009). Fast foods are cheap, affordable, and easily accessible which has caused most young consumers to gravitate towards consuming them. For example, students on most Nigerian campuses have made indomie noodles an ultimate daily menu because of the ease of its preparation. Indomie and other fast foods have influenced the life styles and consumption habits of young adults, making many Nigerian students to be less preparing their own foods (Olutayo & Akanle, 2009). More so, due to our daily tied schedules and hassles, most individuals have always had little or no time to prepare home meals, less desire to cook, or even lack the patience to stay longer in the kitchen to prepare their own traditional foods; and so they find themselves accessing nearby fast food spots and restaurants which indicates a poor state of their self-esteem (Davis & Carpenter, 2009) and drifting away from their traditional menu.

The issue of young people’s over reliance on the consumption of fast foods in most parts of the world including Nigeria, has become a serious issue of concern in public and cultural domains, and a topic of psychological research in other parts of the world (Al-Faris, Al-Tamimi, Al-Jobair & Al-Shwaiyat, 2015; Das, 2015; Davis & Carpenter, 2009; Gilbert, Veloutsou, Goode & Mountinho, 2004); but not so much a concern in Nigeria and among Nigerian social scientists and

researchers (Olutayo & Akanle, 2009). This might perhaps not be unconnected to the problem of food security/scarcity and malnutrition which is generally a problem in Sub-Saharan Africa (Duncan, 1977), that has made social scientists and other stakeholders in this part of the world to feel that 'fast foods' are useful compliments in balancing the short-fall.

Research evidences reveal that few studies have been conducted on the consumption of fast foods in Nigeria in particular and Africa in general (Olutayo & Akanle, 2009; Omeri & Frempong, 2015; Otemmuyiwa & Adewusi, 2012). Some of these studies (Olutayo & Akanle, 2009) have observed that, the consumption of fast foods has social, cultural and health implications to young adults, especially young Nigerian women. Culturally, the consumption of ready-made modern fast foods has deprived youngest Nigerian women from gaining necessary knowledge of preparing other traditional African menu which a typical African/Nigerian lady is supposed to understand. More so, their inability to prepare other traditional African dishes in favour of fast foods, can cause them marital conflicts with their male spouses in particular, and other members of the family, when such ladies eventually get married. These indeed, are some of the socio-cultural problems of the consumption of fast foods.

According to Otemmuyiwa and Adewusi (2012), fast food culture is fast evolving among the various segments of the Nigerian society; despite the fact that consumption of fast foods has been implicated in the etiology of cardiovascular diseases in developed countries; there have been fewer studies on the effects of fast food consumption on nutrition or health outcome in Nigeria. Otemmuyiwa and Adewusi in their study attempted to close this gap in the literature by investigating the effect of fast food consumption on the quality of food and nutrients' intake among Nigerians using anthropometric measurements and 24 h dietary recall was obtained from 254 subjects (127 males and 127 females). Fast foods were analyzed for nutrients by chemical methods. The food intake was converted to nutrient by multiplying average food consumed by its

content of nutrients; the result was compared to RDA and correlated with anthropometry.

Their result indicated that average energy intake per day was the same for both sexes at 12 MJ contributed the ratio of 50:38:12% by carbohydrate, fat and protein, respectively. Sixty percent of the subjects were found to consume more than the daily energy requirement and the consumption was reflected in the Body Mass Index (BMI). There was a positive correlation between energy intake and weight of the subjects ($R^2 = 0.754$ and 0.928 for male and female subjects respectively). Iron, zinc and protein intake were adequate, sodium was high while calcium, potassium and fibre intake was low. Choice of milk, fruits and vegetables were generally low compared to sweetened carbonated soft drinks. That study concluded that consumption of fast foods by Nigerians could compromise a healthy diet.

Several other studies and investigations have linked the increasing consumption of fast foods to excessive body weight (obesity) especially in children, and diabetes and heart diseases in adults (Al-Faris, et al, 2015; Das, 2015). As a result, fast food restaurants have been alleged severally of promoting excessive calories intake beyond the daily 2000 calories needed by individuals (Mustapha et al, 2014). According to Karmeen and Kulkarn (2004) and Das (2015), the Center for Disease Control and Prevention in 2004 ranked obesity as the second leading cause of preventable deaths in the United States which no doubt may be related to the consumption of foods with high cholesterol content. Other researchers further posit that in 2003, the cost of health care in America increased by \$93 million, mainly from diabetes and heart diseases which doctors say could be related to the consumption of foods with high fat and protein contents as against low carbohydrate and mineral contents. All these issues have stimulated increase interests in the promotion of the use and consumption of natural local foods and cuisines containing fresh ingredients and unsaturated fats as against fast food choices (Mustapha et al, 2014).

In light of these, this particular study became interested in investigating the influence of

cultural factors and consumer self-esteem on the consumption of fast foods among young adult undergraduates in Nigerian Universities. Culture and the individual's self-esteem have pervasive influences on our behaviours including our consumption behaviour (Cast & Burke, 2002; Pandey, & Dixit, 2011).

Over the years, several theories have been proposed by different scholars to explain the influence of culture and self-esteem in moderating the choice preferences and consumption behaviour of people concerning different goods including foods. These theories transverse the fields of psychology, anthropology, and sociology and include the theory of evidence (Sojka & Tansuhaj, 1995), the social cognitive theory (Bandura, 1989), hierarchy of needs theory (Maslow, 1954) and self-determination theory (Deci & Ryan, 2002), among others.

Culture according to Hawkins, Best and Coney (2001), is the complex whole that includes knowledge, beliefs, art, law, morals, customs and any other capabilities and habits acquired by humans as members of a society. It includes almost everything that influences an individual's thought processes and behaviours including his consumption behaviour. It is the norms and values guiding individuals' attitudes within a society (Mwantu, 2013); and the most influential factor that shapes consumer decision processes and consumer behaviour in general. Culture not only influences our choice preferences but also how we make decisions and even how we perceive the world around us (McDonald, 1994). Due to its pervasive influence on human behaviour, cultural values give rise to norms and associated sanctions which in turn influence our consumption decisions and choice preferences including the kinds of food we consume.

Self-esteem is a person's evaluation of his or her self-concept (Franzoi, 2000). It is the optimistic feelings and beliefs we hold about our ability to succeed in achieving set life goals. Self-esteem is indeed, the evaluative aspect of the 'me' in the individual which differs from the 'I' concept in him. Research indicates that people with low self-esteem have less clearly defined and stable

self-concepts than people with high self-esteem (Franzoi, 2000).

The self-concepts of people with low self-esteem also appear to be less complex (Campbell, Chew & Scratchley, 1991) and less flexible compared to people with high self-esteem which is stable and aggressive in nature (Baumeister & Heatherton, 1996; Paulhus & Martin, 1988). High self-esteem also influences the willingness to take risks including willingness to take risky consumption decisions (Franzoi, 2000; Johnson & White, 2003). Sigmund Freud's psychoanalytic perspective asserts that, when high self-esteem people make purchase decisions, they react not only to the product's intrinsic qualities and esthetic attributes, but also to less conscious aspects and extrinsic attributes of the product such as its shape, size, material colour and brand name including the consumer's motives and emotions to undertake the purchase and consumption decisions.

Empirical studies on the influence of culture on the consumption of fast foods have reported positive relationships between cultural factors and the consumption of such foods (Olutayo & Akanle, 2009; Davis & Carpenter, 2009; Gilbert, et al, 2004; MaCrachen, 1986). One important characteristic of culture is its ability to change the social system and its beliefs and values in very gradual manner. Olutayo and Akanle (2009) in their study of the consumption of fast foods in Ibadan observed that cultural factors influence social changes in the consumption of foods including fast foods. Davis and Carpenter (2009), in a related study concluded that, factors such as values, attitudes, ideologies and ideas - thus cultural factors affect positively or negatively our attitudes towards the consumption of certain foods including fast foods.

Recent research by the Food Institute Report (2010) shows that the heaviest consumers of fast foods are young people aged between 16 and 24 years. MaCrachen (1986), in a theoretical study of the influence of fast food asserted that it is thought to be important to teenagers as it is one of the few types of foods that they can afford to

purchase outside the home and therefore beyond the influence of their families. Iwarere and Fakokunde (2011) while investigating the influence of culture on consumer goods, found that apart from cheapness and affordability fast foods seem to have become a key aspect of the youth culture and identity. Other studies (Olutayo & Akanle 2009; Davis & Carpenter, 2009), concluded that fast foods are used by young people as a medium for expressing their youthful selves and/or life style image. Thus, such foods are used by young people as a medium to express the conspicuously distinct characteristics of the youth culture which also serves as a way of expressing their self-esteem.

In relation to the extensive literature reviewed above on the consumption of fast foods; this study particularly investigated the influence of cultural factors and consumer self-esteem on fast food consumption among young adult consumers in Nigeria. The study was necessary in view of the fact that previous studies on the topic failed to jointly investigate these variables; hence the need to carry out this particular study. The specific purposes of the study were three folds:

- To investigate and provide some understanding of the perception and responses of young Nigeria's towards fast food consumption.
- To investigate the driving forces behind the consumption behaviour pattern of young Nigerian consumers of fast foods and
- To investigate the role of culture and self-esteem of young Nigerians on the consumption of fast foods.

This study was necessary in Nigeria in order to evaluate the possibility of the influence of cultural factors and consumer's self-esteem on the consumption of fast foods among young adults and to further provide an understanding of the socio-cultural implications of using fast foods especially on the population that was investigated. This study is therefore significant as it provides an understanding of the positive and negative effects associated with the consumption of fast foods especially for young adult consumers not only in Nigeria but the

world in general. The need for research in this area in this part of the world cannot be overemphasized because most of the previous studies cited were carried out in countries which have different cultural values from that of Nigeria and people with different social and economic backgrounds and self-esteem. The validity of such results to the Nigerian situation is the question addressed by this study. In relation to this therefore, the study hypothesized that: -

- Culture would have significant influence on increased chances of fast food consumption among young adult consumers in Nigeria.
- Self-esteem would have significant influence on increased chances of fast food consumption among young adult consumers in Nigeria.
- There would be significant interaction effects of culture and the consumer's self-esteem on increased chances of fast food consumption among young adult consumers in Nigeria.

2. Method

2.1 Participants and Setting

The study was conducted in three Universities in Nigeria using undergraduates as respondents. These are the University of Jos, Jos, Nigeria, Nasarawa State University, Keffi and Benue State University, Makurdi all in North Central Nigeria. Two hundred and ten participants were drawn from the Faculties of Arts, Education, and Social Sciences of the three Universities covered in the study. Participants cut across different ethnic nationalities and states of the federation and therefore consisted of respondents from different socio-cultural, economic and religious backgrounds. Prospective participants were selected for the study using the convenience sampling procedure (Black & Champion, 1976; Coolican, 2009).

The reasons for selecting this sample could be described as follows:

One, the university students provide a possibility of homogeneity, which is usually needed for

testing. Two, they are highly enlightened young people who are assumed to be open-minded and have access to the kind of information that was required in this study. Three, the university students represent a generation of young Nigerian consumers and a group of potential multipliers who can exert significant influence on consumer behaviour and consumer decision-making for fast foods and other consumer goods in Nigeria now and in the future. These characteristics which the respondents possess in common make the population homogeneous.

Questionnaires were administered to the participants and out of the 210 participants, 175 of them (consisting of 108 males and 67 females) responded appropriately to all the items. Nineteen of the Questionnaires were discarded for inappropriate and/or incomplete responses made while 16 of the Questionnaires were not returned. The final sample then consisted of 175 participants within the age range of 18 – 45 years. The majority (93.7%) of the participants were Christians while 5.2% were Muslims and 1.1% practices the African Traditional Religion (ATR).

2.2 Design

The independent group design was used for the study. This study had two independent variables namely culture and consumer self-esteem. Culture has two levels as follows; negative perception of culture and positive perception of culture and was therefore measured at these two levels. Self-esteem on the other hand has two levels also; low self-esteem and high self-esteem and was also measured at those two levels. The combination of the two levels of independent variables gives the study a 2 x 2 factorial design.

2.3 Measures

Two scales were employed to measure the variables in this study. These are the Rosenberg Self-esteem Scale (RSES) and the Cultural Value Scale (CVScale). The Rosenberg Self-esteem Scale was developed by Morris Rosenberg in 1965 (Rosenberg, 1965). It is a 10-item scale designed to measure the global feelings of self-worth and self-acceptance of a

person by measuring both the positive and negative aspects of the self. All items of the scale were answered using a 4 point Likert Scale rating format ranging from 3 – Strongly Agree to 0 – Strongly Disagree. Items of the scale were analyzed after a reversed scoring according to the rating assigned to them. The Cronbach's alpha reliability coefficient of the scale on local samples is .86 with a validity coefficient score of .78, respectively. Factor analysis of the items of the Rosenberg's Self-esteem Scale were carried out in this particular study in order to identify a single common factor contrary to previous studies that extracted separate self-confidence and self-depreciation factors. This suggests that the scale is significantly reliable and further indicates that the unconstrained model better fits the data of the sampled population that is currently under study.

The second scale utilized for this particular study was the Cultural Value Scale developed by Yoo, Donthan and Leneartowicz (1991) mainly to measure the five dimensions of culture earlier proposed by Hofstede (1980) namely power distance, uncertainty avoidance, individualism, masculinity, and confusion dynamism as they all apply to the individual. The reliability and validity coefficients of the CV Scale were also tested in this study and the items exhibited appropriately high reliability and validity scores similar to results obtained in countries such as Thailand, Saudi Arabia, the USA, Korea and Brazil. Due to its high reliability and validity coefficients, the CV Scale has been confidently used for measuring a group or a society's general consumption orientation hence its use for this particular study.

2.4 Procedure

The research team worked with three research assistants to ensure smooth administration of the Questionnaires in the study settings. Since participation in the study was entirely voluntary, the convenience sampling technique was used to collect the data. Before the process of data collection begun, prospective participants were assured that information supplied would be kept strictly confidential. The Questionnaires were administered to the participants in their

respective departments, faculties, and hostel rooms. Two hundred and ten Questionnaires were administered to the respondents to fill out of which 175 were appropriately filled and returned. Nineteen of the Questionnaires were discarded for inappropriate and/or incomplete responses made while 16 of the Questionnaires were not returned.

2.5 Statistical Tools for Data Analysis

Two kinds of statistical tools were employed to analyze the data collected to test the hypotheses of the study; these were the descriptive and inferential statistics. The descriptive statistics used were the frequency, percentage, mean and standard deviation; while the inferential statistic

used was the Two-way Analysis of Variance (ANOVA). The Statistical Package for Social Sciences (SPSS) Version 20.0 computer software was used for data analysis.

3. Results

The results obtained from analysis of the data collected are presented below. Table one indicates that 175 participants (108 males and 67 females) responded to the questionnaires. The table also reveals that majority of the respondents (93.7%) were Christians, 5.2% were Muslims and 1.1% practice the African Traditional Religion (ATR). Age ranges of participants were 18-45 years.

Table1: Demographic Characteristics of Participants

		Frequency	Percent
Age category (years)	18 – 29	155	88.6
	30 – 40	17	9.7
	41 & above	3	1.7
Gender	Male	108	61.7
	Female	67	38.3
Religion	Christianity	164	93.7
	Islam	9	5.2
	Others	2	1.1
Culture	Negative	75	42.9
	Positive	100	57.1
Self-esteem	Low	62	35.4
	High	113	64.6

The table further reveals that 42.9% of the participants had negative perception of culture with regards to its influence on their consumption of fast foods and 57.1% believe that cultural factors have positive influence on their consumption of fast foods. The table also reveals that 35.4% of the respondents had low self-esteem scores while 64.6% had high self-esteem scores which make them to be favourably disposed to consumption of fast foods.

Table 2 shows that the total mean score for participants' perception of the influence of cultural factors on their consumption of fast foods was 11.69 (SD = 4.636) and the mean score for participants with high score on self-esteem or respondents who had high self-esteem was 19.60 (SD = 3.826); and the over-roll mean score for fast foods consumption among the respondents was 13.59 (SD = 4.993), respectively.

Table 2: Mean & standard deviations of respondents on the study variables

	Mean Score	Standard Deviation
Culture	11.69	4.636
Self-esteem	19.60	3.824
Fast food consumption	13.59	4.993

To test the hypotheses that were proposed for the study, a Two-way Analysis of Variance (ANOVA) was conducted. The results in table 3 contain the main and interactive effects of culture and self-esteem on the respondents' decision to consume fast foods. Hypothesis one states that cultural factors would have

significant influence on increased chances of fast food consumption among young adult consumers in Nigeria.

Table 3: Showing ANOVA for interactive effects of the variables

Source	Type III sum of squares	df	Means squares	F – ratio	Sig.
Corrected Model	372.157	3	124.052	5.348	.002
Interception	29519.274	1	29519.274	1272.274	.000
Culture	212.640	1	212.640	9.168	.003
Self-esteem	32.103	1	32.103	1.384	.241
Culture*Self-esteem	56.384	1	56.384	2.431	.121
Error	3966.220	171	23.194		
Total	396652.000	175			
Corrected Total	4338.377	174			

The results showed that there is a significant effect of culture on increased chances of fast food consumption among the respondent's $F(1, 171) = 9.168$, $p = 0.003$ ($p < 0.005$). This result supported hypothesis one. The result indicated a significant relationship between cultural factors especially the youth sub culture and increased chances of fast foods consumption.

Hypothesis two stated that self-esteem would have significant influence on increased chances of fast food consumption among young adult consumers in Nigeria. The result revealed that self-esteem did not have a significant influence on increased chances of fast food consumption among the respondents $F(1, 171) = 1.384$, $p = 0.241$ ($p > 0.05$). This result did not lent support to hypothesis two.

Hypothesis three stated that there would be significant interactive effects of culture and consumer's self-esteem on increased chances of fast food consumption among young adult consumers in Nigeria. The result of the analysis indicates that there were no significant interactive effects of culture and the consumer's self-esteem on increased chances of fast food consumption among the respondents in this study $F(1, 171) = 2.431$, $p = 0.121$ ($p > 0.05$). This also shows that hypothesis three was not supported.

4. Discussion on the findings

The primary aim of this study was to investigate the influence of cultural factors and the consumer's self-esteem on fast food consumption among young adult consumers in

Nigeria and to further provide an understanding of the socio-cultural and health implications of using fast foods especially on the population that was investigated.

Hypothesis one which stated that culture would have significant influence on increased chances of fast food consumption among young adult Nigerians was supported. Results showed that there was a significant effect of culture on increased chances of fast food consumption among the respondents. This result is indeed in consonance with Hawkins, Best and Coney (2001) who concluded that consumer needs are influenced by external factors such as culture, family and reference groups among others. Ehigie (2015) in his study concluded that among all the factors that influence consumer behaviour, culture is the most pervasive. Cultural influences are indeed vast and in the same manner did influence the respondents in this particular study. Oghojafor, Ladipo and Rahim (2012) further posited that fast foods are thought to be important to the young people's sub-culture as it is one of the few kinds of foods that they can afford to purchase outside the home and therefore beyond the influence of their families.

The second hypothesis stated that self-esteem would have significant influence on increased chances of fast food consumption among young adult consumers in Nigeria. The result revealed that self-esteem did not have significant influence on increased chances of fast food consumption among the respondents. Previous studies have however concluded that self-image is a complex concept that affects how people

feel about themselves and their lifestyles including how they behave in terms of choice preferences; and our self-esteem according to Cast and Burke, (2002), gives that picture of the mind.

In this study however, the respondents' decision to consume fast foods was not due to this picture of the mind but was based on their real life situation where decisions were made within the context of time pressure, specific environmental and economic conditions, individual preferences and social variables. Social cognitive research and theory further believes that decisions including our consumption decisions are generally made in ways which require the least cognitive load often referred to as heuristics (Mwantu, 2013; Petty & Cacioppo, 1986). However, cheapness or affordability was also amongst the predictors of the respondents' choice preferences for fast foods in this study. The respondents' choice preferences were ultimately driven by factors that fulfill the most important need at the time of consumption of these junk foods.

Finally, a test of the third hypothesis indicated that there was no significant interaction effect of culture and the consumer's self-esteem on increased chances of fast food consumption in the respondents. The recognition of the influence of culture on consumer behaviour over the years has led to increased amount of research across cultures (Al-Faris, et al, 2015; Das, 2015; Karmeen & Kulkarn, 2004; Otemuyiwa and Adewusi, 2012; Seubsman, Kelly, Yuthapornpinit & Sleight, 2009).

Previous studies (Hawkins, et al, 2001; McCrachen, 1986; Mwantu, 2013) have however established significant links between culture and the consumer's self-esteem. Hawkins et al for example concluded that culture is the all-encompassing force which shapes our personality and which in turn becomes the major determinant of the individual's choice preferences including his consumption preferences. As a result of the influence of the youth culture on the respondents' consumption choice preferences in favour of fast foods, a significant percentage of

the participants in this study reported having no family meals during the week even when on vacation. The problem is that if fast foods are over relied upon, then families will lose their socio-cultural values including the opportunity to spend time together; young people will learn nothing about the preparation of traditional family menus and quality and value of such foods.

5. Conclusion

Based on the results of the study, we conclude and rightly so that culture has significant influence on increased chances of fast food consumption among young adult Nigerian consumers but their self-esteem does not have any significant influence on their fast foods consumption. This is because the respondents in this study were significantly influenced by the youth culture which shapes personality and as a result of this further fosters the belief that no child can develop human qualities in the absence of the cultural environment. The study found that social and cultural factors such as real life situation where decisions are made within the context of time pressure, specific environmental and economic conditions, and social variables influence the consumer's choice preferences and decision processes much more than his or her self-esteem. The African culture which is collectivist in nature, prepares man for group life and based on this fact, it remains the most pervasive factor that provides opportunities for the development of our personality and sets limits on its growth.

The influence of self-esteem was not significant in this study; instead, it was illuminated in the over roll influence of the youth culture which was made conspicuously visible in their preferences for fast foods. But it seems that there are many ways in which self-esteem may influence our behaviours including our consumption behaviour which might not have been sufficiently explored in this study and so needs to be explored further by psychologists in particular and social scientists in general. Self-esteem modifies the effects of other variables upon behaviour including outcomes such as

consumption behaviour and sometimes some of these effects may be more difficult to detect.

Finally, not minding the food security challenges which developing countries are currently facing, future research efforts should consider investigating the health implications of over reliance of young Nigerians on fast foods and the influence of peer pressure in shaping identities and influencing consumption behaviour for such foods within the youth subculture.

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Relationship between Substance Abuse and Suicidal Ideation among Youths in Kaduna North Kaduna State, Nigeria

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Abstract. The study investigated the Relationship between Substance Abuse and Suicidal Ideation among Youths in Kaduna North, Kaduna State. 140 participants were selected using purposive sampling technique for the study. Survey research design was used. Their age range was between 16-30 years. Two instruments used in the study were substance abuse scale and suicidal ideation scale. Two hypotheses were tested with Pearson Product Moment Correlation and Independent T-Test. The result of the first hypothesis revealed a statistical significant positive relationship between Substance Abuse and Suicidal Ideation Among Youths in Kaduna North $r(138) = 0.314$, $P < 0.01$. The second hypothesis result revealed no significant difference in Substance Abuse between the Younger and the Older participants in the study $t(138) = 2.535$, $P < 0.05$ but a statistically significant difference between Younger and Older on Suicidal Ideation $t(138) = -1.567$, $P > 0.05$. We therefore, concluded and recommended that there is a great relationship between Substance Abuse and Suicidal Ideation among Youths in Kaduna North. There should be measures in place to curb this menace due to its adverse effects on our youths and by implication the nation at large.

Keywords: Substance Abuse and Suicidal Ideation.

1. Introduction

Worldwide, there has been an increase in drugs and substance abuse especially amongst young adults, with no exclusion to Nigeria. In 2011 the United Nations office on drugs and crime reported that Nigeria was top on the chart in drug or substance abuse in Africa and was also reported that Nigerians are the largest abusers of cannabis in Africa. Indeed, youth in many urban and even rural areas are being identified as victims of substance abuse. There are thriving Indian hemp cultivation in the South West and South-South geopolitical zones of Nigeria. While the North West, North-East and North Central zones of the country have been bedeviled by the same malaise and the wanton abuse of drugs, including Indian hemp, psychotropic substance and solvents, with the South East and some parts of South – West having significant prevalence of trafficking (Thisday, 2016).

Substance abuse is a major problem all over the world both public health and our societies at large. The use and abuse of substances especially among youths have become one of the most disturbing health related phenomena in Nigeria and other parts of the worlds (NDLEA, 1997). Substance abuse occur at all economic levels of society, from the wealthy to the impoverished, and among young people as well as adults. These substances are abuse by youths

and are over-dependence or misuse of one particular substance with or without a prior medical diagnosis from qualified health practitioners. The impact of substance abuse among Nigerian Youths has been hallmark of a morally bankrupt, decadent and wasted generation and loss of our societal values and ideas. Drugs are chemicals, because of their chemical structures, can affect the body in different ways. In fact, some drugs can even change a person's body and brain in ways that last long after the person has stopped taking drugs, maybe even permanently (Aluede, 2000). Most abused drugs directly or indirectly target the brain's reward system by flooding the circuit with dopamine. Dopamine is a neurotransmitter present in regions of the brain that regulate movement, emotion, cognition, motivation, and feelings of pleasure. When drugs enter the brain, they can actually change how the brain performs its jobs. These changes are what lead to compulsive drug use, the hallmark of addiction.

According to Lindberg et al (2000), over ninety percent of the teenagers who drink regularly also do other things that can put them or those around them at risk of having such behaviours include the use of anti-social behaviours like suicide, illegal drugs, fighting, carrying weapons, and having unsafe sex. Nigeria Epidemiological Network on Substance Users (NENSU, 2015) data states that 93.3% of drug abusers are male, 85.3% of those in treatment were brought by family members and average age of admission ranged from 27 to 32 years, while average age of first use ranged from 18.6 to 22 years. Thousands of years ago, people were using natural substances such as plant and herbs for purposes as diverse as pain relief, healing or to create feelings of wellbeing, energy or relaxation. Many of these substances are now considered to be illegal drugs (Efere, 2005).

Suicide remains a significant problem, causing almost half of all violent deaths and resulting in roughly one million fatalities every year, as well as an economic cost of billions of financial resources (World Health Organization, 2004).

Suicidal ideation refers to thoughts of engaging in behaviour aimed at ending one's life. Suicide

plan means formulation of a specific method and preparations towards ending one's own life. Suicide gestures are seen as act of self-harm unlikely to result in death. For example, people may slash their wrists but not deep enough to bleed or they take an overdose of vitamins. Suicide gestures are cries for help the persons are desperate but do not know how to ask for help for others suicide gestures is an attempt to manipulate or control people around them. For an example an individual abandoned by a lover may make a suicide gesture in an attempt to get the lover back. Though and plan about suicide are called suicide ideation. This may reflect a plea from people who wish to live and should not be dismissed lightly suicide ideation is related to suicide gesture (World Health Organization, 2004).

Suicide ideation or suicide thinking is the contemplation of ending one's own life. These types of thoughts may happen in people who feel completely hopeless or believe they can no longer cope with their life. Situation – suicide ideation can vary greatly from fleeting thoughts to preoccupation to detailed planning. Most people with ideation do not carry out an actual attempt, but some do. For every 25 attempts, there is one death. (National Institution of Mental Health, 2003). While destructive behaviour including all manners of either directly or indirectly that may lead to death. For example risky sexual behaviour, dangerous drug, alcoholism, non-compliance with drugs prescription or hospital regiment. In addition, the World Health Organization defines (WHO) defines suicide as the act of killing oneself, deliberately initiated and performance by the person concerned in the full knowledge or expectation of its fatal outcome.

Substance abuse also play role in suicide ideation. According to Center for Disease Control and Prevention (2014) Patients with substance abuse cases face an extraordinary high risk of suicide ideation and suicide attempt. One study showed that 73% of patients with substance abuse cases have attempted suicide with the average patient having 3.4 attempts.

Suicide ideation has been conceptualized as a continuum from suicidal ideation to attempts and complete suicides. Risk factors and Suicide ideation and suicide attempts are common among young people and are important factors for completed suicide and longtime ranging from substance abuse, depression to PTSD (Brown, Beck, Steer & Grisham, 2000).

National Institution of Mental Health (2003) maintained that better understanding of the prevalence suicidal ideation and other symptoms of affective disorder in adolescence and young adults is of special interest, given efforts to increase identification and treatment of men's substance abuse. Suicide ideation according to Ani (2010) is the least commonly endorsed substance abuse cases among adolescents experiencing an episode.

1.1 Statement of the Problem

Substance abuse is currently a universal problem; it is no longer isolated within cultural groups and geographical region, but has permeated various natural and continental boundaries with no exception to Kaduna. The problem is so worrisome that efforts to curb its spread and possibly eradicate it have assumed a diplomatic dimension, resulting in multilateral and bilateral treaties (Thoresen & Mehlum, 2008). More recently drug abuse especially among the young generation of Nigeria has constituted a major social problem that impedes effective personal and social development.

The efforts of the various organs of government in Nigeria and especially the area of our study (Kaduna) particularly the national drug law enforcement agency (NDLEA) to curb the problem appears to have come to naught (Oshikoya & Alli, 2006).

Within Kaduna State and most especially Northern Kaduna, substances abuse has also been linked to an increase in the number of cases of suicidal ideation, cultism, violence and mental disorders among the youths (Park, 2001). The situation now appears to be such that no one can claim ignorance of what is happening. We cannot sit on the fence and criminally pretend on

the menace of substance abuse among our young people and how we are losing our youths by committing suicide or having the intention of suicide.

However, there are no enough data to determined suicide rate among veterans, recent reports suggest that male youths are twice as likely to die by suicide as non- male. As such, there is paucity of research regarding epidemiology of suicide rate in Nigerian youths. Most of the incidents of suicide in Nigerian youths reported by social Medias which are not well verifiable and documented. Hence, the means of collecting data from such is not easily available. This is partly attributed to Nigeria as a less developed country, with inadequate poor record of death and its causes.

1.2 Research Questions

The study will be guided by the following research questions:

- What is the relationship between Substance Abuse and Suicidal Ideation among Youths in Kaduna North?
- Will there be difference in Substance Abuse and Suicide Ideation between the Younger and the Older participants in Kaduna North?

1.3 Objectives of the Study

The research has the following objectives:

- To examine the relationship between Substance Abuse and Suicidal Ideation among Youths in Kaduna North.
- To determine the difference in Substance Abuse and Suicide Ideation between the Younger and the Older participants in Kaduna North.

1.4 Statement of Hypotheses

The following hypotheses will be tested in the study:

- There will be a significant relationship between Substance Abuse and Suicidal

Ideation among Youths in Kaduna North.

- There will be a significant difference in Substance Abuse and Suicide Ideation between the Younger and the Older participants in Kaduna North.

2. Literature Review

“It is not unusual for ‘normal’ individuals to experience occasional suicidal thoughts” (Ruddell & Curwen, 2002). However, frequency and severity varies depending on the individual. Severity of suicidal ideation can vary greatly from a single fleeting thought, to occasional curiosity, to extensive thoughts, to detailed planning. In a cross-national study that examined the prevalence of suicidal ideation, plans, and attempts, they found that lifetime prevalence of suicidal ideation was 9.2%, suicidal plans was 3.1%, and suicidal attempts was 2.7% (Nock et al., 2008). However, other studies have found lifetime rates of suicidal ideation to vary between 2.09 and 25.4% depending on age, culture and geographic location (Bertolote et al., 2005). Nock et al. (2008) found that the prevalence of having suicidal ideation differs by socio- demographic factors (i.e., age, sex, race/ethnicity, education).

In Nigeria, youths’ suicidal ideation and suicide is resulting from posttraumatic stress disorder, depression, substance abuse and other psychological problems that increase the risk of suicide (Tanielian & Jaycox, 2008). “The increased rates of suicidality recently noted among the youths may be due to the drug abuse (Langhinrichsen-Rohling et al., 2011). Prevalence of suicidal ideation among youths has been identified to range from 6.5% to 45.9% in clinical samples and from 2.3% to 21.2 % in nonclinical samples (Lemaire & Graham, 2011; Mavandadi et al., 2013). These statistics indicate that up to nearly half of substance abusers among youths who seek help have experienced suicidal ideation and up to one fifth of non-treatment seeking youths have experienced suicidal ideation. The truth is that even these alarming statistics may not fully capture the number of veterans that experience suicidal ideation. This is largely due to the stigma placed

on having suicidal ideation, which causes many veterans not to openly share these thoughts. Since these studies tend to utilize self-report measures, these numbers only capture those who are willing to admit to having suicidal thoughts (Corson et al., 2013).

Research on youths’ suicidality (i.e., suicidal ideation, suicide attempts, suicide completions) has identified several factors that have been associated with an increased risk of suicidal ideation. These factors include PTSD (Guerra & Calhoun, 2011), physical problems, (Braden & Sullivan, 2008), depression, PTSD, and substance abuse problems (Kang & Bullman, 2008). Although several socio- demographic traits are associated with a greater risk of suicidal ideation in the general population, there are mixed conclusions on whether these factors are predictive of suicidal ideation among veterans (Corson et al., 2013). These mixed conclusions are due to several studies examining the same demographic factors and all finding different results. Although not found in every study, some studies have found that demographic factors such as age, gender, and ethnicity do influence the risk of suicidal ideation among youths (Corson et al., 2013). Research now indicates that youths at the highest risk of suicidal ideation may be those diagnosed with two or more psychiatric disorders (Corson et al., 2013).

The alarming increase in the suicide rate among youths suggests that substance use is likely an important factor that contributes to suicidality in youths. Substance abuse has been linked to not only completed suicides and suicide attempts, but has also been shown to be associated with suicidal ideation among youths (Bryan et al., 2015). In fact, recent studies have found a stronger association between substance abuse and suicidal ideation than PTSD and suicide attempts (Maguen et al., 2012). Jakupcak et al. (2011) studied suicidal ideation in and substance use and found that substance abusers’ levels were significantly higher among those with suicidal ideation.

In the general population, there have been many studies that have demonstrated that certain

demographic factors do increase the risk of suicidal ideation (Nock et al., 2008).

Age. When examining demographic factors, age has been found to be one of the more significant predictors of suicidal ideation and suicidality in the general population (Crosby et al., 2011). He also found that the prevalence of suicidal ideation was highest among adults aged 18-29 years when compared to the overall U.S. adult population. The risk for this age range seems troublesome since those aged 20-29 represent the majority of the youths who seek care within the system (Brenner et al., 2008). However, despite this risk, many studies among the youths have indicated that there is no relationship between age and suicidal ideation (Guerra & Calhoun, 2011). Although less common, a few studies have found some general relationships between age and suicidal ideation. A study that examined socio- demographic variables (gender, age, race/ethnicity, years of education, marital status) between youths with and without suicidal ideation found the only significant variable to be age (Jakupcak et al., 2009). These results found that subjects in the suicidal ideation group were older than those in the no suicidal ideation group. Ling, and Southwick (2011) found similar results indicating that youths who have suicidal ideation were older than non-contemplators.

3. Method

3.1 Research Design

The research design that used in this study was survey design. There was no attempt to manipulate the variables since a survey design presumes that the data are collected after the events of interest have occurred. The researcher decided to adopt this design for this study because the independent variable has taken its effect among the participants used for this study.

3.2 Participants

The sample that will be used for the study will comprise of one hundred and forty (140) participants purposively selected in Kaduna North and all of them were males with their age range from years 16- 30 were employed. The

religions of the respondents were Christians, Muslims and traditionist selected. This area is selected for the study consequently upon time and financial constraints as well as the wider knowledge of the area.

3.3 Instruments

The instruments for this study were Suicidal Ideation Questionnaire (SIQ) and Substance abuse Questionnaire. **Suicidal Ideation Questionnaire** was developed by Beck, Kovacs, & Weissman, 1979). Suicidal ideation was assessed using self-report items to measure severity, duration. Each item is rated on a 5-point Likert scale. The SIQ has been shown to have acceptable validity and excellent test-retest and internal reliability with the Cronbach's alpha on SIQ items as 0.93 (Brenner et al., 1992).

Substance Abuse Scale: The SAS instrument contains 11 items and was measured in 5-Point Likert scale from Strongly Disagree to Strongly Agree. A pilot study was conducted to determine the validity and reliability of the instrument. Thirty (30) participants from selected from different location in Kaduna North were sampled for the study. A Cronbach's Alpha of .605 was obtained for the instrument and .721 for Suicidal ideation validation.

3.4 Ethical Consideration

The code of ethical principles was strictly followed in this study, some of which include: voluntary participation of participants; informed consent was obtained from all participants that participated and were protected from discomfort; and finally, all research data were treated with utmost confidentiality.

4. Results

The presentation was done through the analysis and interpretation of data collected from the field. SPSS v20 was used to analysis the data. The descriptive statistics used were frequency, percentages, mean and standard deviation while the inferential statistics used to test the hypotheses were independent sample t- test and Pearson Product Moment Correlation.

Table 1: Relationship between Substance Abuse and Suicidal Ideation among Youths

Variables	M	SD	Df	R	Sig.
Substance Abuse	35.97	5.221	138	0.314	0.011
Suicidal Ideation	83.21	19.227			

Source: Field Work 2019 **$r(138) = 0.314, P < 0.01$.**

The table above showed that the $M = 35.97$, $SD = 5.221$, for Substance Abuse, $M = 83.21$, $SD = 19.227$ for Suicidal Ideation. The result revealed a statistically significant positive relationship between Substance Abuse and Suicidal Ideation among Youths in Kaduna North $r(138) = 0.214, P < 0.01$. In other words, the hypothesis was confirmed in the study.

Table 2: Difference in Substance Abuse and Suicide Ideation between the Younger and the Older participants in Kaduna North.

Variables	N	M	SD	Df	t-test	Sig.
Substance Abuse: Younger	70	34.16	5.017	138	2.535	0.009
Older	70	36.63	5.591			
Suici Ideation Younger	70	38.52	19.079	138	-1.567*	0.139
Older	70	88.65	19.275			

Source: Field Work 2019

Sig. Level: * $P < .05$; ** $P < .01$

The analysis revealed no statistically significant difference between Younger and Older on Substance Abuse $t(138) = 2.535, P < 0.05$ but a statistically significant difference between Younger and Older on Suicidal Ideation $t(138) = -1.567, P > 0.05$. In other words, the hypothesis was confirmed in this study for substance abuse but not confirmed for suicidal ideation. The results revealed the mean scores for younger on substance abuse and suicidal ideation as 34.16 and 38.52 respectively while older had mean scores for substance abuse and suicidal ideation as 36.63 and 88.65 respectively.

5. Discussion

Unlike some findings Tanielian and Jaycox (2008) posits that in Nigeria, youths' suicidal ideation and suicide is resulting from posttraumatic stress disorder, depression, substance abuse and other psychological problems that increase the risk of suicide. The first hypothesis states that there will be a relationship between substance abuse and suicidal ideation was confirmed. Other studies supported the hypothesis in this study. "The increased rates of suicidality recently noted

among the youths may be due to the drug abuse (Langhinrichsen-Rohling et al., 2011).

The second hypothesis looked at the differences between substance abuse and suicidal ideation between the younger and older youths. The result revealed no statistically significant difference between Younger and Older on Substance Abuse, but a statistically significant difference between Younger and Older on Suicidal Ideation. In other words, the hypothesis was confirmed in this study for substance abuse but not confirmed for suicidal ideation. Supporting the finding in this study, Bryan et al (2015) confirmed the alarming increase differences in the suicide rate among younger youths than older ones but no differences in substance abuse among the two groups. This is likely an important factor that contributes to suicidality in youths. Substance abuse has been linked to not only completed suicides and suicide attempts, but has also been shown to be associated with suicidal ideation among youths.

6. Conclusion

From the Forensic psychological point of view, the relationship between substance abuse and

suicidal ideation among youths in Kaduna North can be regarded as a catalyst that can accelerate the suicide and criminal tendency among the youths in our societies. Many parents are eager to learn all they can about children's development. The calculation of these norms and values become strong and independent, despite the law of dynamism, the changing cannot be too radical because of the early adopting healthy self-esteem.

7. Recommendations

It is from the discussion so far on the relationship between drugs abuse and suicidal ideation among youths in Kaduna North the following recommendations are therefore put forward:

- Professional counsellors should organize an effective regular training on life-long skills for the adolescents to divert their attention from engaging in drugs, suicidal ideation and psychosocial behaviours.
- As Psychological services is seen as a supportive relationship and modelling of human behaviour, care, help and support should be extended towards those youths as well as other people engaging in drug abuse.
- Government on their own part should make available funds through valuable agencies to enable Psychologists in our communities assist their children to develop themselves and boost their self-esteem as well as life performance in general.
- There is need for counsellors and therapists to design an effective intervention programmes for these youths to eradicate or bring to the minimum these anti-social behaviours of these youths
- However, Psychological intervention should be proactive in order to be administered not only to adolescent with anti-social behaviours, but also to be used in preparing and preventing unwanted behaviours in Nigeria.

- It is also recommended that parent-child relations be strengthened to avoid tensions which ultimately lead to youths' substance abuse and suicide, for example, parents need to have time to talk to their growing children about substances, suicide and their effects.

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Ethical Assessment of Women and Violence in Nigeria

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Abstract. This paper examines the various forms of violence and discrimination against women in Nigeria which includes sexual violence, domestic violence, political violence etc. it pointed out that women are subjected to various inhuman torture (physical, emotional and psychological) in the past and presently they are still under various form of oppressions. This account for the reason why we rarely find them in core area of decision making and in places where they are, they are given little or no recognition. This paper criticizes all the forms of violence against women most especially sexual violence and argues that it is degrading, dehumanizing, and therefore it should be totally discouraged. It argues that women has an epistemic privilege that may be useful in developing African nations more specifically Nigeria, reason being that they see from a unique viewpoint and they played many roles in various societies throughout the history. She has been a wife, a mother, a farmer, a laborer, business executives, a teacher, a volunteer worker; no doubt women can successfully combine two or more of these roles without one lagging behind. But unfortunately, their ideas do not go well with their male counterparts. This paper opines that there is a need to make a conscious effort to see to the urgent needs of women so that this could serve the purpose of a psychotherapeutic to redeem victims of violence from continuous deprivation.

Keywords: Violence, Oppression, Women, Discrimination.

1. Introduction

Until recently, violence against women has been overlooked in the society. It was ignored and neglected because it was believed that women are the architect of their own misfortune. With the advent of the feminist, it is seen as a global problem and a serious violation of women's right. The advent of the feminist led to women organizing consciousness, raising campaigns, writing books and advocating reforms in laws regarding domestic violence, sexual assault and child abuse. As a result of these, violence against women has come to be recognized as a legitimate human rights issue and a significant threat to women's health and well-being. Despite the large number of women and their crucial functions, the division of roles between the male and female assign the subordinate position to the women. As a consequence, women have long suffered various forms of discrimination, inequality, exclusion and violence. Violence has influenced the lives of women so that they are impeded to exercise their human rights and reduce their contribution to the development of their societies socially, economically and politically. This reflects that women are discriminated and place at the bottom of ladder in relation to power and decision making within the political, social, economic and cultural sphere of life.

2. The Nature of Violence

Violence is a dynamic and complex phenomenon that transcends racial, ethnic,

culture, gender and age boundaries. Violence can be defined as physical, psychological, emotional and economic assault or coercion occurring in the family, work place and in the community. Violence against women can be said to mean a violation of women's right to dignity and self-esteem. It has been defined as any behavior that causes physical, psychological or sexual harm to a woman. Such behaviors include acts of physical aggression, psychological abuse, forced intercourse and other forms of sexual coercion, various controlling behavior such as isolating a person from family and friends, monitoring her movements, and restricting access to information or assistance (Kaltrina, 2013: 559).

The United Nations defines Violence against women as any gender-based violence that results in, or is likely to result in physical, sexual or psychological harm. It also includes threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life (UN, 1993). Violence against women is about power relations between men and women, it covers those incidents in which men asserts power or force to achieve submissiveness and fear in women and in the process commits an offence against the dignity or privacy of the woman. This behavior exhibited by men is the result of men's desire to exercise power and control women. This reflects the real patriarchal power structure within contemporary society.

The World Health Organization which defines health as a state of complete physical, mental and social well-being describes violence by male partners as the most common health risk in the world for women (World Health Organization, 2002). Violence against women is multi-faceted and reflects the unequal power relationship of men and women in virtually all societies. Violence against women is global and based on the inequality between men and women. It is rooted in gender inequality and male dominance. It is obvious and aggravated in any society where man is given the right to dominate and subordinate his partner (Johnson, 1995: 283). In a society where patriarchal terrorism that uses violent to show power and control over female is evident, violence against women is increased.

The abuse of women by their male partners is among the most common and depressing forms of gender-based violence. Gender based violence encompasses all forms of violence that perpetuate and exploit the dichotomy between men and women in order to assure the subordination and inferiority of women and everything associated with feminine (Copelon, 1994). Violence against women is the most brutal manifestation of women's oppression. It violates a woman's right to her body and liberty to be free from torture, inhuman and degrading treatment, and in most acute form, it violates a woman's right to life (Hare, 1999: p.304). It is any acts or threat of acts intended to hurt or make women suffer physically, sexually or psychologically, and which affect women because they affect women or affect women inappropriately (Richters, 1994).

Violence against women covers those incidents in which men asserts power by using sexual or similar acts to achieve submissiveness and fear in a woman and in the process commits an offence against the dignity and right of the woman. Such behavior is the result of the men's strong desire to exercise power and control over women. The violation of the human rights of women that result from violence emanate from a virtually universal history of power relations between men and women. These inequalities are rooted in a combination of social, economic, political, cultural and psychological conditions (Imasogie, 2001: 44). It is believed that the heart of the problem is the exclusion of women's voices from the public world.

Convention on the elimination of violence against women (CEDAW) in 1979 represents violence against women as a form of discrimination that seriously inhibits women's ability to enjoy rights and freedoms on a basis of equality with men. It is a manifestation of historically unequal power relations between men and women. It is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men. Violence against women is condemned, whether it occurs in a societal setting (such as female mutilation) or a domestic setting (such as spouse

abuse). Violence against women is not acceptable whatever the settings may be.

Violence affects women in different ways; in particular on their mental and physical health. It leads to stress, depression, loss of self-esteem, reluctance to join wider world, and more severe psychological and physical problems. It causes serious short and long term physical, mental, sexual, and reproductive health problems for women. Sexual violence leads to risky sexual behavior, unwanted pregnancies, induced abortions, gynecological problems and sexually transmitted infections. Domestic violence in pregnancy increases the likelihood of miscarriage, still birth and pre-term delivery. It can also lead to psychological and mental issues like behavioral disorder, depression, post-traumatic stress, and anxiety disorder, feelings of isolation, poor self-esteem, fear, suicide attempt, homicide and death. It consequentially affects their children; these children are likely to become survivors or they can even perpetrate violence.

3. Forms of Violence

Violence against women comes in various forms which include domestic violence, sexual violence, physical violence, psychological violence, women trafficking, honor killing, girl-child marriage among others. Some of which are explained below:

3.1 Domestic Violence

This is when a partner in a relationship uses violent or intimidating behavior to control or dominate the other. It is the use or abuse of power and authority by force with the intent of inflicting not only the physical or psychological pain but also humiliation or demoralization. It consists of intimate violence committed against women in the domestic sphere by their partners. This form of violence involves physical, sexual and even psychological battering in the home, it cut across all races, culture, as well as social and class division. Domestic violence is an abuse of power always perpetrated by the member of relationship against a less powerful member in order to gain control. Domestic violence is a

deliberate act which is most often perpetuated by men against women and children; it is overwhelmingly initiated by men and inflicted on women.

Domestic violence against women is systemic and structural, a mechanism of patriarchal control of women that is built on male superiority and female inferiority, sex stereotyped roles, and economic, social, and political predominance of men and dependence of women (Copelon, 1994). Domestic violence is a function of the belief fostered in all cultures that men are superior and that the women they live with are their possessions or chattels that they can treat as they wish and as they consider appropriate (UN report 2005). Through violence, men seek and confirm the devaluation and dehumanization of women. Despite the civilization, patriarchal system continues to express and replicate itself through violence in the home. The prevalence of wife battering unmasks the prevailing concepts of normalcy and functionality of domestic violence.

Theresa Akumadu asserted that the Nigerian society treats women a little better than beasts of burden, more likely donkeys than human being (Akumadu, 1994: 29). Discriminatory burden are placed on women which include burden of making marriage work at all cost, even at the detriment of women. Domestic violence is less visible and more pervasive because some societies believe that it is not a criminal act rather it is perceived as an acceptable form of social control in the family. They felt there is nothing wrong in husband beating up his wife especially when injury is not inflicted, it is regarded as a normal marriage affair. Even in societies where domestic violence is criminalized, there is a widespread failure of the law enforcement agencies to prosecute offenders thereby making it seems normal and acceptable. The Nigerian law enforcement agent is always reluctant to investigate or prosecute offenders. Instead, they advise to settle the issue at home.

More so, there are some of the Nigerian law that tacitly encourage the penetration of domestic violence. For instance, section 55 (i) (d) of the penal code legalizes wife battering as a form of

chastisement in as much as grievous harm is not inflicted. It classifies wife battering as an exercise undertaken for purpose of correction. Also, sections 353 and 360 of the criminal code, which classify assault on a male as felony that attracts a seven year jail term while assault on a female is regarded as misdemeanor punishable with only a two year jail term. These discriminatory laws serve to unduly and wrongly re-emphasize the underdog status the society has assigned to women, making the realization of their rights a mirage (Ray and Jimmy, 2002: 29). By and large, it can be asserted that many Nigerian women get killed, mutilated, battered, severely bruised by their partners with the perpetrators not prosecuted or punished, making them feel more comfortable violating their wives.

3.2 Sexual Violence

Sexual violence is defined as coercion in sexual act, force or coercion is the central elements in defining sexual violence. World Health Organization defines sexual violence as any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or other act directed against a person's sexuality using coercion, by any person regardless of their relationship to the victim in any setting, including but not limited to home and work (WHO, 2002: 149). It is also defined as any sexual act performed on an individual without their consent. Sexual violence takes different forms such as rape, incest, sexual abuse, sexual slavery, sexual exploitation and sexual harassment.

Sexual harassment is a form of sexual violence which implies abusive, uninvited and unwelcome behavior of a sexual nature, especially at work or school which may include intimidation, bullying, coercion, or the inappropriate promise of rewards in exchange for sexual favors. It can be verbal or physical, and it is often perpetrated by a person in a position of authority against a subordinate. Sexual harassment is defined by the Council of Europe convention on preventing and combating violence against women and domestic violence as any form of unwanted verbal, non-verbal or physical conduct of a sexual nature with the

purpose or effect of violating the dignity of a person, in particular when creating an intimidating, hostile or offensive environment. Sexual harassment and refusal by women to cooperate or accede to unwanted and illicit sexual advances could lead to the termination of the woman by the disappointed or frustrated boss. The woman subjected to such harassment at work could also become depressed, unstable and lacking in confidence.

Rape on the other hand is defined as physically forced or otherwise coerced penetration, even if slight, of the vulva or anus, using a penis, other body parts or an object (Ibid: 149). Rape is one of the gravest attacks on human integrity, life and dignity. Mari Mikkola explores rape as a paradigm case of dehumanization. She defines dehumanization as an act or treatment which is indefensible setback on our legitimate human interests, and constitutes a moral injury (Mari: 2011:141). The only crime that women fear more than rape is murder. This fear is based on the fact that rape involves sex, a taboo, and the guilt and anger is directed at oneself.

Section 357 of the criminal code says "Any person who has unlawful carnal knowledge of a woman or a girl with or without her consent, if the consent is obtained by force or by any means of intimidation of any kind or by fear of harm or by means of false and fraudulent representation as the nature of the act or in the case of a married woman by impersonating her husband, is guilty of an offence which is called rape". The punishment of the offence is stated in section 358 as follows; "Any person who commits the offence of rape is liable to imprisonment with or without hard labor. Those who attempt rape are by 359 of the same code liable on conviction to imprisonment for fourteen years. With the punishment recommended for offenders, one will expect that rape would be a rare occurrence in Nigeria. But this is far from being the case as rape continues to be committed on an almost regular basis. In Nigeria, most women have been assaulted, abused and attacked sexually.

Though rape is being committed on a daily basis, the victims of rape are usually complacent and will not want to lodge complaint against the

perpetrators to the police. This is so, because of the stigma usually on a victim of rape by the society. The victim of rape are often suspected of seducing the perpetrators or consented to the act and the question of consent put the onus and the burden of proof on the victim. How can someone proof that he or she did not consent? Does a victim need to physically hurt the aggressor in order to express lack of consent, thus exposing herself to physical violence and maybe death? If the perpetrator affirms that the victim consented, then the victim must demonstrate that this was not the case, and that the perpetrator is lying; if the victim is vulnerable or in a relationship of dependence with the aggressor, such a demonstration can be extremely difficult (Bouvier, 2014; 567).

Even where complaint is lodged, the victim may not want to go to the court to give evidence because they cannot withstand the cross-examination. In some occasions, the victim will break down in tears, unable to give necessary evidence that would lead to conviction of the perpetrator (Kolawole, 2001: 60). Most of the victims find it difficult to talk about the trauma, suffering, the feeling of dehumanization and death experienced by them. Talking about a traumatic event requires caution because it may either makes the victim becomes miserable or fierce and brutal, seeking for vengeance instead of resilience. Besides, criminal trials seem to care more about punishing those who have committed crimes than the personal experiences of survivors, their pain and suffering and their struggle for survival and healing (Richard, 2006: 212).

Victims of rape are often blamed, considered as dishonored, undignified, and stained with evil and moral fault. They are often treated by their families and communities as if they have committed a crime (Ibid, 230). They no longer feel themselves, they feel like strangers to themselves, their bodies, their personal lives, and their community. They feel soiled, having lost their dignity and their value as humans, and that they are not part of human anymore (Brison, 2002: 9). Victims are isolated, alone and misunderstood, in a world which has become insecure, violent and threatening for them.

Victims of rape suddenly find themselves in a situation of high vulnerability, with increased risks of further sexual violence, rejection or desertion of children born of rape, forced marriage, or loss of their means of subsistence (Charli, 2007).

3.3 Physical Violence

It is any act which causes physical harm as a result of unlawful physical force. This includes hitting, punching, slapping, biting, kicking, hair pulling, strangulation, the infliction of fractures and burns, throwing things and the use of weapons. Physical abuse tends to get worse over time, with attacks becoming more frequent and more savage.

3.4 Psychological Violence

This is a form of abuse in which a person subject or expose another person to behavior that may result in psychological trauma, including anxiety, chronic depression, and post-trauma stress disorder. It is an emotional abuse which includes anything from verbal abuse, constant criticism, manipulation, intimidation, denial, insults, blaming, shaming and name calling. Women are psychologically abused thereby making them feel inferior and useless. It affects women self-esteem and self-image.

3.5 Honor Killings

This form of violence is common in certain parts of the world. Honor killings are perpetrated by family members against women in the family who are believed to have placed dishonor to the family. These killings are rampant in a society where an allegation against a woman can be enough to defile a family's reputation. It is believed that the death of a dishonorable woman will restore the honor. Women are killed for reasons such as; refusal to enter an arranged marriage, being in a relationship that is disapproved by the family, sex outside marriage, becoming victims of rape, dressing in ways that are deemed inappropriate.

3.6 Forced or girl-child marriage

This is a marriage in which one or both parties married against their will. Girls are sold by their families to older men for financial benefits even before they reach their puberty stage. To the older men, these young brides act as symbols of masculinity and accomplishment. Child brides endure forced sex, causing health risks and growth impediments. Bride kidnapping, marital rape and forced pregnancy is often found in forced or girl-child marriage. Primary education is usually not completed for young girls in forced marriages. Married and pregnant students are often discriminated against, expelled and excluded from school (Ezer, 2006). This consequentially debars these girls from becoming what they want to be, they are excluded from utilizing their potential.

4. Factors that cause violence against women

There are numerous factors that cause violence against women. Regardless of the age, race, ethnic, color, socio-economic status, religion or personality, women are exposed to abuse and violence which emanate from social stratification and other factors which include individual factors that are found in men that violate women rights. It was discovered that male perpetrators are characterized by factors such as psychological and personality disorder like low self-esteem, low impulse control, stress, frustration and child abuse. A man who has been abused as a child may not see anything wrong in abusing a woman. He has always been looking for an avenue to prove himself, any slight opportunity to prove his superiority will be disastrous. Such men see women especially their wives as their belongings which they can use as they please. They do not consider women's ideas because they are seen as incapable of comprehending any complex issue, that is, they are of limited mental capacity.

Some factors in the family can also lead to violence against women; these factors include poor problem solving skills, poor communication skills, economic dependence of women and poverty. Poverty exposes women to

violence; it limits women's choices and options when violence occurs. Significant interpersonal disparities in economic, educational and employment status which lead to dependency of women on men in the family are major cause of domestic violence. The fact that the husband is the bread winner makes some husband feel like lord that need to be worship. They believe that being more educated or earning more than the wives makes them superior, they exert unnecessary dominion on their wives; treating their wives as slaves. To maintain peace and harmony in the house, women submit to the superior will of their husband. Even in a family where the wife is more educated or earn more than the husband, the woman have to be extra careful so that she will not affect the self-esteem of the man. Any attempt from the woman to make a decision contrary to that of the husband lead to domestic violence because the man is already feeling inferior to the woman, so instead of dealing with the issue amicably, he resort to force and violence.

Social structural factors such as high level of illiteracy, high level of social and economic disempowerment of women, women trafficking, lack of redress for victims of violence, lack of provision and protection for victims of violence have tolerate and legitimize violence against women. High level of illiteracy has instilled the ideology of women being seen as 'objects' to be used in men and make women to accept this inferiority as a norm. Lack of redress, provision and protection for victims of violence has made many of the victims to prefer to suffer in silence than to speak and end up stigmatized and blamed for the violence. Women trafficking, employment of beautiful women as marketing officers with target to meet, which states how much and whom they must bring as customers within a time frame has aggravated the violence faced by women in the society.

Socio-cultural practices and belief make women vulnerable to violation; these violations are justified as norms and tradition. These practices are influenced by values and beliefs held by the members of the society, some of which are even propagated by women themselves. Women are always at the receiving end of these harmful

traditional practices and they suffer a lot from them. Some of these socio-cultural factors are cultural norms and traditions that promote violence against women are genital mutilation which is one of the practices perpetrated on the ground of tradition. In Nigeria, this harmful practice erroneously called female circumcision is believed to curb promiscuity. Though, it is widely believed that female genital mutilation is a mechanism for the control of female sexuality, there are consequences such as infections, acute pain, obstructed labour, vestico-vaginal fistulate (VVF) and so on (Ucheoma, 2004 :86).

Widowhood practice is one of the worst ordeals a woman can pass through in Nigeria, she suffers the most inhuman and obnoxious rituals. Despite the trauma and pain of a lost husband, much more problems await a woman that survives her husband in Nigeria especially in the eastern part of Nigeria. The widow could be subjected to a trial by ordeal to prove that she has no hand in the death of her husband, sometimes, the corpse will be washed and the woman will be compelled to drink the bathing water to prove her innocence which is not done for a widower. They may scrape hair from all parts of her body and keep her a secluded place for a long period of time.

Early and forced marriages also expose women to violence. Girls are sent forth to their husband house at a very tender age when they need to still be going to school and growing up in their father's house. This infringes on the right of girl-child education, these girls are deprived of their right to education. They are forced to get married without their consent, some parents see this as a means of alleviating poverty, and they consider their girl-child as a property to be sold to make money and the husband also treat them like object to be used. This practice exposed these girls to severe health risks in addition to physical, emotional and psychological trauma.

Patriarchal system in Nigeria is one of the ancient factor that cause violence against women. Kinship is acknowledged only through association with the male line and excludes the descendants of the female line from property right and even from recognition. Patriarchal

signifies male dominance, it grant the male nearly total ownership over the entire family, including power of physical abuse. Male dominance as the supremacy of the strong over the weak, is in essence, the source of all forms of oppression, suppression, exploitation, in fact barbarism, in its civil form. It is an evidence of imperfection in mankind (Ucheoma, 2004: p.viii). Patriarchal societies typically link feelings of cruelty with sexuality; physical force is restricted to male who alone is psychologically, physically and technically equipped to perpetrate violence. Patriarchy's greatest psychological weapon is simply its universality and longevity. Patriarchy still has more tenacious or powerful hold through its successful habit of passing itself off as nature (Ibid: 54).

Acceptance of gender stereotype by some cultures that is the preference for male children is another ground for violence against women. The high premium placed on male children on the grounds of continuity of lineage in patrilineal society has led many women in search of male children at all cost. Women have been maltreated and divorced for having only female children; some have had health issues, even died as a result of complications from childbearing, all in search of male children. Though it has been medically proven that women have nothing to do with giving birth to male child, it all revolves with the man. But women have suffered a lot for this, even when it is not their fault. The most surprising is that the mother-in-law who is a woman as well makes the matter worse by victimizing the woman because having a male child has been seen as a blessing while female child are just burden.

Religion has added to the discrimination and violence faced by women in Nigeria. The religious leaders and institutions acted as the inexorable guardians and guarantors of the patriarchal system in Nigeria. The three major religions in Nigeria believe that women are inferior to men. Christianity holds that woman is made from a man's rib which signifies that women are subjected to men. The divine proof of women inferior nature, which justifies her subordination to man is manifested in the

epistles of Apostle Paul. Paul forbid a woman to pray with her head uncovered, while a man ought not to cover his head, for man is the image and glory of God but woman is of the man (1 Cor. 11:7-9). He also admonished wives to submit to their husbands, for the husband is the head of the wife (Ephesians 5:22).

The Koran admonishes that “men are in charge of women, because Allah hath made the one to them to excel the other...” (Sura 4 ayah 34). Women’s right under Shariah legal system are largely abused; Shariah law in Islam admonish women to keep shut, their rights are violated in the interpretation of Koran. Early and forced marriage enjoy legal backing in Sharia law, marriages can be concluded for infants and virgin daughters (jabr) by their parents. Women were meant to believe the interpretations of the Koran that they are not free to participate in public life or acquire education except that of Islam, that they are not equal to men in the sight of Allah. They are to accept wives without seeking their consents in as much as it is in accordance with the sunnah. Also, in the traditional religion, women are subjected to men, sometimes, they are seen as unclean which are not meant to touch sacred objects so as to avert abomination. Female genital is explained in terms of a wound that bleeds thereby women are considered as sinful, unclean and debilitating. All these are nothing but discrimination against women.

From the foregoing, it is obvious that women have suffered various forms of discrimination, inequality, exclusion and violence and there is a need to stop them. To prevent violence against women, some measures have to be taken, some of which are; women should be empowered economically and socially through a combination of microfinance and skills training to promote gender equality, reduce poverty and dependency of women on men. Cultural norms and tradition that promote violence against women should be abolished and transform through community sensitization. Community members should be educated to generate critical reflections about unequal gender and power relationships.

Government should develop national policies to address violence against women. Laws should be enacted and enforced to develop and implement policies that promote gender equality. Legislature should end discrimination against women in marriage, divorce, custody laws, inheritance laws and ownership of assets. Women access to paid employment should be improved. Jobs must be available for both sexes on the basis of individual capacity and skills, without the presumption that a capacity is more likely to be in a member of a sex. Educational sector should also teach and promote egalitarian gender norms. Curriculum that promote male to be active, explorative and mechanical with leadership roles while female are passive, home-centered, expressive with maternal roles should be expunged.

Health sector should provide comprehensive services, sensitizes and train health care providers in responding to the needs of survivors holistically and empathetically. Victims of violence should be treated humanely with respect and sympathy, promoting the autonomy and dignity of the victims beyond their traumatic experience and feelings of dehumanization. Women should be encouraged to speak about any form of discrimination or violence against them and seek redress. Victims of violence especially sexual violence should be protected to prevent stigmatization, for this is one of the reasons they keep mute about it and prefer to suffer in silence. A fair exercise of justice, implying the persecution of suspected perpetrators in a fair trial will help the victims to overcome trauma and build resilience. It will also serve as deterrent and help the society to move away from vengeance to indignation.

5. Conclusion

Women experience violence in virtually all aspects of their daily lives. They experience violence at home, on the street, at work, in institutions, in prison and in conflict situations. Women workers face discrimination and violence at the hands of their employers with little or no legal redress. For the fear of losing their jobs, most women keep quiet on their rights and when they report, there is a lack of

accountability for such abuse. Despite the fact that violence against women is a serious offence, yet, the perpetrators are acquitted or punished lightly, while the victims are ignored, rejected, ostracized, or blamed for the violence they have suffered. As a result of this violations and discrimination, women have been reduced to nothing, in fact; they are categorized as being subordinate in the general scheme of things. Women are place at the bottom of ladder in relation to power and decision making within the political, social, economic and cultural sphere of life. It is believed that women have no business outside the home either for the purpose of politics or economy because the discernment of reason predominates only in man as argued by Thomas Aquinas and Immanuel Kant.

By virtue of their sex, women suffered from inequality that has nothing to do with their contribution to the well-being of human race. Despite her contribution to the family, society and nation at large, she is relegated to the background in issues concerning national economy, politics, and development. If we want our country to mature fully and quickly progress, it is essential that women live on terms of full equality with their fellow citizens who are men. It is essential to involve women on equal basis with men in all phases of the socio-economic development process, including planning policy making and decision making for women are naturally versatile and can easily multi task. This necessarily involves equal access to education, training and employment of women. The full and equal participation of women in the political, civil, economic, social and cultural life in Nigeria will project Nigeria into a higher height. Hence, appropriate measures should be taken to modify the social and cultural patterns of conduct of men and women with a view to achieving the elimination of prejudices, norms, custom and other practices which are based on the idea of inferiority of women and the superiority of men.

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The Concept of Epistemic Justification and the Problem of Tripartite Conditions of Knowledge in Epistemology

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Abstract. In the recent epistemological debate over the rationality of justification of epistemic claims, there is much attempt to justify human claims to knowledge by determining the extent of the level of the role played by either reason or sense experience. This is in furtherance of widening the scope of justification of knowledge arising from the problem surrounding the rationality of knowledge right from the Socratic and Platonic period in ancient philosophy. This is given that there is a big gulf in the claims to knowledge and the evidence justifying such epistemic claims. For instance, Plato's traditional conception of knowledge of 'Justify True Belief' (JTB) popularly conceived and known as a 'tripartite condition of knowledge'; is an attempt to justify the rationality underlying true or justified epistemic claims in epistemology. On several grounds, this Platonic conception of knowledge had been questioned. For example, Edmund Gettier, an epistemologist, in his own challenge, argued that the tripartite criterion of knowledge offered by Plato is grossly inadequate and not sufficient enough to adjudge a true epistemic claim. It is on this ground that this paper examines the concept of epistemic claim to knowledge and the tripartite criteria arising from Plato's attempt to justify the claim to knowledge in epistemology.

Keywords: Epistemology, Knowledge, Tripartite, Justification, and Reason.

1. Introduction

In this paper, there is an attempt to justify human claims to knowledge by determining the extent of the role played by either reason or the sense experience. Also, effort is made in the piece to examine and evaluate the traditional conception of knowledge as offered by Plato in his tripartite condition of knowledge. Thus, it is our position in this paper that why Plato's tripartite criterion of knowledge claim serves as a necessary paradigm to epistemic foundation for knowledge claims it is not a sufficient condition for justification of knowledge given various challenges arising from tripartite condition offered by Plato.

1.1 The Concept of Epistemic Justification

The concept of justification is paramount in the analysis of knowledge which is of utmost concern to epistemologists. That is the reason why the concept of knowledge is fundamental to epistemologists. It is no doubt, that philosophers have been obsessed with understanding and achieving propositional knowledge since Plato in the *Theaetetus* 2,500 years ago about What must be added to true belief to arrive at knowledge, not just knowledge but indubitable knowledge? In the history of epistemology, particularly before the twentieth century, explicit reference to justification, reasons for believing, or probability was much rarer than it is today. Certainly, the primary focus was knowledge. Indeed, if knowledge is the subject of epistemological investigation, it is in many ways

the most puzzling, even though a number of philosophers have argued that it should be of secondary interest to the epistemologists. That is, epistemologists should be more concerned with epistemic reasons for belief (Fumerton, 2006: 12). In such sense, all our decisions certainly need to be justified.

The view that knowledge consists of 'Justified-True-Belief' has attracted considerable attention in its own right. However, it is usually not at all clear and debatable what epistemologists mean by "justified". An enormous amount of energy has gone into the attempt to specify conditions under which beliefs of one or another sort are justified; but relatively little has been done to explain what it is for a belief to be justified. The most common procedure has been to proceed on the basis of a number of obvious cases of 'Justified Belief', without considering what property to be determined in these instances.

Plato's search for a condition that must be added to 'True Belief' in order to get knowledge suggests that in order to know we must at the very least believe a true proposition. Here, "belief" is observed to be too weak. Indeed, when we go out of our way to indicate that we merely believe a proposition, we are often trying to warn the person to whom we are talking that we lack adequate knowledge for upholding a claim or the truth of a proposition. For instance, I was asked a question "Do you know if the school opens on Sundays?" And I answered thus "I believe that it does". In such a case, it shows that I do not have enough knowledge or claim to justify the claim. In any event, at least in some contexts, we seem to require something more like subjective *certainty* in order to have knowledge; where subjective certainty is a belief-like state (an absolutely firm conviction with no trace of doubt) (Fumerton, 2006: 12).

The so-called truth condition for knowledge seems relatively unproblematic but in analysis controversial. To Richard Fumerton "knowledge is what some philosophers call a *factive state*; that is, a propositional knowledge" (Fumerton, 2006: 12). That is, the knowledge that something is the case conveys that which can be true or

false. He goes further to state that the propositional that:

Someone S can know that P, believing that P, desires that P, hopes that P, fears that P, be proud of the fact that P, regrets that P, perceives that P, remembers that P, and so on. Some of these descriptions of people can only be true if P is true. Others can be true if P is true whether or not P is true. If the description of the state can only be true if P is true, the state is regarded as been *factive*. (Fumerton, 2006: 12-13).

Just as in the case of Edmund Gettier. Knowledge is at least True Belief, or believing a true proposition, but rarely have philosophers' thought that True Belief is sufficient for knowledge. There are at least two types of cases of True Belief that fail to reach the level of knowing. One is the case of getting a true belief completely by luck. For instance, by a lucky guess. One might guess that the number of cars in the parking lot is 167 and have the urge to believe the guess, but even if the guess comes out to be correct, the fact still remains that the person guessing surely does not know that there are 167 cars in the lot in the first instance. The second type is the case of unconscientiously True belief. In this case, a Clifford's ship owner agrees that the ship owner did not know that his ship was seaworthy even if it was seaworthy. The reason is that he lacked adequate grounds for the belief; for this, he was regarded to be intellectually careless and was probably indulging in nothing but wishful thinking.

However, *propositional knowledge* always involves somebody's knowing *that* something or other is so. As such, it is logically distinct from *non-propositional knowledge*, which is a matter of somebody's knowing *how* to do something or other (Robert, 1996: 9). Here, there is need to focus on non-basic propositional knowledge, that is, propositional knowledge produced by conscious inference from evidence consisting of other known propositions. Such knowledge is regarded as *demonstrative knowledge*. In explicating the nature of non-basic propositional knowledge, it is imperative to know that there are both a weak and a strong sense of 'knows', that there is a concept of knowing weakly and a concept of knowing strongly. Knowing weakly

differs from knowing strongly in two basic ways. In the first place, knowing strongly does require that the evidence condition for knowledge be satisfied by evidence that is *entailing* whereas, knowing weakly does not. In the second place, although knowledge cannot be false in any sense of 'knows', a proper analysis of the weak sense of 'knows' is inconsistent with adopting any correspondence theory of truth. Indeed, if the weak sense of 'knows' admits of instantiation (if, that is, there is non-basic knowledge that does not require *entailing* evidence), then we cannot explicate the sense in which such knowledge is true by appeal to any correspondence theory of truth. This latter conclusion, however, does not hold with regard to a proper analysis of the strong sense of 'knows'. After examining and rejecting various objections to our characterization of the weak sense of 'knows', it is important to note that with explicit definitions of both senses of 'knows' and an argument to the effect that although there are two senses of 'knows', there is only one kind of non-basic factual knowledge, namely the kind specified by the weak sense of 'knows'. From this conclusion, it emerges that the weak sense of 'knows' does, but the strong sense does not, admit of instantiation with respect to non-basic factual knowledge claims (Almender, 1992: 1-2). Typically, if a person claims to know something or other on the basis of some evidence he states, and if we have no good reason to suppose that he is not in a position to know what he claims to know, then we do not dispute, deny, or otherwise question his claim to know unless, after examining his evidence, we have some specific reason for thinking that what he claims to know may actually be false.

Furthermore, Hume is noted to have championed the idea of irrationalism based on his position that since reason leads to solipsism and skepticism, we must reject reason. But we cannot actually be solipsists or skeptics. In the philosophical terrain, we convince one another that belief in anything beyond our own impressions and ideas is rationally unfounded. But we cannot persist in this conclusion for more than a moment: human nature or custom or instinct takes over, and we find ourselves believing once again in all sorts of things which

philosophy declares unreasonable. Skepticism and solipsism are the most reasonable views to Hume but stated that human nature compels us to be unreasonable (Alan, 1993: 147). Hume goes further to sum up his ideas in the *Treatise* as follows:

The intense view of these manifold contradictions and imperfections in human reason has so wrought upon me, and heated my brain that I am ready to reject all belief and reasoning, and can look upon no opinion even as more probable or likely than another...He posited that since reason is incapable of dispelling these clouds, nature herself suffices to that purpose, and cures me of this philosophical melancholy and delirium... I dine, I play a game of backgammon, I converse, and merry with my friends; and when after three or four hours amusement, I would return to these speculations, they appears so cold, strained and ridiculous, that I cannot find in my heart to enter into than any further. Here, I find myself absolutely and necessarily determined to live, and talk, and act like other people in the common affairs of life... I may, nay I must yield to the current of nature in submitting to my senses and understanding; and in this blind submission I show most perfectly my sceptical disposition and principles (Treatise, i, iv, 7: 268-269).

From the foregoing, it can be deduced that Hume's position is in two parts. On the one hand, he asks what we all believe and why we all believe it and cannot help but believing it. On the other hand, he asks whether these natural or instinctive beliefs can be rationally justified. His answer to this second evaluative question is invariably a negative one; which shows that we cannot help but having unreasonable beliefs. The Greeks thought man was by nature a rational animal but Hume thought man was by nature an irrational animal (Alan, 1993: 148).

2. Knowledge as Justified True Belief

There are three components to the traditional ("tripartite") analysis of knowledge. The tripartite analysis of knowledge is often abbreviated as the "JTB" analysis, for "Justified True Belief". The *JTB account* of knowledge is

the claim that knowledge can be conceptually analyzed as Justified True Belief. By this account the *meaning* of a sentence such as "Smith knows that it rained today" can be given with the following set of necessary and sufficient conditions:

A subject *S* knows that a proposition *P* is true if and only if:

P is true, and Truth Condition →
S believes that *P* is true, and → Belief Condition

S is justified in believing that *P* is true

→ Justification Condition

The objective of the analysis of knowledge is to state the conditions that are singly necessary and jointly sufficient for propositional knowledge. Propositional knowledge should be distinguished from knowledge of "acquaintance", just as the case when one says that Susan knows Alyssa. Subject to some debate is the relation between propositional knowledge and the knowledge at issue in other "knowledge" locutions in English, such as knowledge-where (Susan knows where she is) and especially knowledge-how (Susan knows how to ride a bicycle) (Almender, 1999). The analysis of knowledge is in the form "*S* knows that *p*," where "*S*" is referred to knowing subject, and "*p*" to the proposition that is known.

From this analysis of knowledge would do more than pick out the actual extension of knowledge. Suppose that all cases of *S* knowing that *p* are cases of *j*, and all cases of the latter are cases of the former, *j* might fail as an analysis of knowledge. For example, its might be that there are possible cases of knowledge without *j*, or vice versa. A proper analysis of knowledge should at least be a necessary truth. However, hypothetical thought experiments provide appropriate test cases for various analyses.

3. The Truth Condition

Condition (i) of the JTB, the truth condition, is largely uncontroversial as it asserts the truth condition that needs to be fulfilled by any form of statement. Therefore, the truth condition of a statement is the condition that the world must meet if the statement is to be true (Blackburn,

2005). It is on this note that Plato defines truth as: to know what is, that it is, what is not that it is not is truth. However, most epistemologists have found it overwhelmingly plausible that what is false cannot be known. For example, G. E. Moore buttresses the claim that what is false cannot be known in his work *Sense and Sensibilia*. Since it is false, it is not the sort of thing anybody knows. Allan Hazlett (2010) argues further that "know" is not a factive verb, on the basis of the apparent felicity of utterances like: "Everyone knew that stress caused ulcers, before two Australian doctors in the early 80s proved that ulcers are actually caused by bacterial infection" (Hazlett, 2010:501)

Hazlett's position is highly controversial; even it, however, is not meant to deny the truth condition in the tripartite theory of knowledge. Hazlett takes these considerations about the *factivity* of the English verb "know" to motivate divorcing such semantic considerations from knowledge, the state of traditional epistemic interest. Even though the word "know" is, according to Hazlett, not a *factive* verb, even he accepts that knowledge itself is a state that can only obtain if its content is true.

Some other philosophers will argue that one can know something that is false and that truth is not a necessary condition of knowledge. Alston in this regard points to the fact that:

Another possible avenue of resistance to the truth condition on knowledge derives from our apparent knowledge of false empirical theories. For example, it is intuitively plausible that Newtonian Physics is part of our overall scientific knowledge. But Newtonian Physics is false. So is it possible to know something false after all? (Alston, 1991).

In response, it is important to remember that the JTB theory is an attempt to explicate propositional knowledge, not knowledge by acquaintance. In what sense is Newtonian Physics part of our knowledge? If it is merely that we are familiar with Newtonian Physics, the JTB theory is silent; knowing Newtonian Physics in this sense does not require Newtonian Physics to be true anymore than knowing Alyssa requires Alyssa to be true. If we specify the content of our purported knowledge, the

objection has much less intuitive bite: it is not particularly plausible that we know that Newtonian Physics is true.

In view of this analysis of the notion of truth, Plato offers that whatever is claimed to be true propositionally must by modal status be known to rationally true and not just by sense experience. Nevertheless, several notions and theories of truth like correspondence, coherence, semantic and pragmatic theories of truth do not only appear to fall within this truth criterion offered by Plato but also reinforce the grounds for justifying truth and / or true claims to knowledge in epistemology.

4. The Belief Condition

This is the second condition offered by Plato's tripartite condition for justifying epistemic claims to knowledge. However, the belief condition is slightly more controversial than the truth condition, although it is certainly accepted by orthodoxy (an idea or view that is generally accepted). Initially, it might seem obvious that knowing that *p* requires believing that *p*, some philosophers have argued that knowledge without belief is indeed possible. Suppose Walter comes home after work to find out that his house has burned down. He says: "I don't believe it." Critics of the belief condition might argue that Walter knows that his house has burned down (he sees that it has), but, as his words indicate, he does not believe that his house has burned down. Therefore, there is knowledge without belief. The dominant view, however, is that Walter's avowal of disbelief is not, strictly speaking, literally true; what Walter wishes to convey by saying "I don't believe it" is not that he really does not believe that his house has burned down, rather that he finds it hard to come to terms with what he sees. If he did not genuinely believe it, some of his subsequent actions, such as phoning his insurance company, would be rather mysterious.

By and large, the belief condition of the JTB is strongly a supporting condition for the justification of knowledge. So, within the context of the Plato's epistemological paradigm, the belief condition purports that only true

beliefs that are properly investigated and confirmed to be true are the ones that can count and reinforce the rationality of any true claims. This is given that there are so many beliefs whose modal status is 'false' thus not corresponding to any fact in the experiential world.

5. The Justification Condition

The justification condition is the third condition offered by Plato in his tripartite condition for knowledge. Plato in *Theaetetus*, while articulating the need for justification condition in any epistemic claim points out that 'true opinion' and 'true belief' are in general insufficient for knowledge until they are justified. For example, if a lawyer employs sophistry to induce a jury into a belief that something happens to be true, this belief is insufficiently well-grounded to constitute knowledge.

Before turning to the arguments against the JTB theory, let us briefly consider some fundamental questions about the components of the tripartite condition of knowledge in turn. For instance, why is justification condition necessary? Why not say that knowledge is true belief? The standard answer is that to identify knowledge with true belief would be implausible because a belief might be true even though it is formed improperly. Suppose that William flips a coin, and confidently believes on no particular basis that it will land tails. If by chance the coin does land tails, then William's belief was true; but a lucky guess such as this one is no knowledge. For William to know, his belief must in some epistemic sense be proper or appropriate: it must be *justified* (Bird, 2007: 81)

By notion of evidence, Conee and Feldman (2009), as internalists, posit that only intrinsic states of the subject constitute an evidence for the reality of the subject so referred. For example, given a proposition that *S*'s belief that *p* is justified if and only if believing that *p* is the attitude towards *p* that best fits *S*'s evidence, where the latter is understood to depend only on *S*'s internal mental states. On the other hand, *externalists* on justification of epistemic claims

are of the view that what constitute evidence are factors external to the subject. Contrary to the views of the internalist and externalist epistemologists, reliabilists are of the position that justified beliefs are those beliefs which are formed by a cognitive process and which tend to produce a high proportion of true beliefs relative to false ones (Goldman, 2011: 293).

It is worth noting that one might distinguish between two importantly different notions of justification, standardly referred to as “propositional justification” and “doxastic justification” Unlike the internalist and externalist approaches to justification, the distinction between propositional and doxastic justification does not represent a conflict to be resolved; rather, it is a distinction between two distinct properties that are called ‘justification’. “Propositional justification concerns whether a subject has sufficient reason to believe a given proposition while doxastic justification concerns whether a given belief is held appropriately” (Sutton, 2007). One common way of relating the two is to suggest that propositional justification is more fundamental, and that doxastic justification is a matter of a subject's having a belief that is appropriately responsive to or based on propositional justification.

In view of this foregoing analysis, Jonathan and Steup stipulate that the relation between propositional and doxastic justification is subject to controversy even though the two notions can be separated (Jonathan & Steup, 2014). They cite this example that “suppose that Ingrid ignores a great deal of excellent evidence indicating that a given neighbourhood is dangerous, but superstitiously comes to believe that the neighbourhood is dangerous when she sees a black cat crossing the street” (Jonathan & Steup, 2014). Since forming beliefs on the basis of superstition is not an appropriate epistemic way of forming beliefs, Ingrid's belief is not doxastically justified; nevertheless, she *does* have good reason to believe as she does. However, since knowledge is a particularly successful kind of belief, doxastic justification appears justified within the context of traditional tripartite theory.

6. The Refutation of the Tripartite Conditions

The question of the conditions that must be met for something to really qualify as “knowledge” is as old as philosophy itself, and is a constant theme of Plato's dialogues, notably *Meno* (97a-98b). In the *Theatetus: A Dialogue*, Plato outlines three conditions for knowledge in form of propositions which are; (i) truth condition; (ii) Belief condition and (iii) Justification condition. In his short article, “*Is justified True Belief Knowledge?*” Gettier raises some fundamental objections to the tripartite conception of knowledge.

Against the above conditions, Gettier gave two scenarios where the three criteria (justification, truth, and belief) seemed to be met, but where the majority of readers would not have felt that the result was knowledge due to the element of luck involved. This is what has been popularly called the ‘Gettier problem’. The Gettier problem is a philosophical question about whether a piece of information that happens to be true but that someone believes for invalid reasons, such as a faulty premise, counts as knowledge.

The phrase, Gettier problem, is sometimes used to cover any one of a category of thought experiment in contemporary epistemology that seem to repudiate a definition of knowledge as justified true belief. The responses to Gettier's paper have been numerous. While some scholars rejected Gettier's examples, many sought to adjust the JTB account of knowledge to lessen the impact of both Gettier's own problems and other problems (collectively titled “Gettier problems”). Since 1963, experiments have also been conducted to determine whether the instinctive reactions of those presented with a Gettier problem are uniform or display language or genetic biases.

The more specific problem Gettier raises was also raised by Bertrand Russell in *The Problems of Philosophy* (McGrew, 2007). In Russell's stopped clock case, as modified by Israel Scheffler Alice sees a clock that reads two o'clock. She believes its two o'clock, and that is

true. However, unknown to Alice, the clock she's looking at stopped twelve hours ago. So, she has an accidentally true, justified belief. Russell provides an answer of his own to the problem. Edmund Gettier's formulation of the problem was important as it coincided with the rise of the sort of philosophical naturalism promoted by W. V. O. Quine and others, and was used as a justification for a shift towards externalist theories of justification. John L. Pollock and Joseph Cruz have stated that the Gettier problem has "fundamentally altered the character of contemporary epistemology" and has become "a central problem of epistemology since it poses a clear barrier to analyzing knowledge" (Pollock, 1999: 13-14).

Alvin Plantinga re-modifies the historical analysis of knowledge:

According to the inherited lore of the epistemological tribe, the JTB [justified true belief] account enjoyed the status of epistemological orthodoxy until 1963, when it was shattered by Edmund Gettier... Of course there is an interesting historical irony here: it isn't easy to find many really explicit statements of a JTB analysis of knowledge prior to Gettier. It is almost as if a distinguished critic created a tradition in the very act of destroying it (Plantinga, 1992: 6).

Despite this, Plantinga *does* accept that some philosophers before Gettier have advanced a Justified True Belief account of knowledge. Specifically, C. I. Lewis, on the account that (i) that there is a 'Given' element in empirical knowledge to gain impression and that (ii) that "our knowledge of the external world can be justified, only by indubitable apprehensions of the immediate data of sense (Eric, 1995: 254) is believed to be one of those foundationalists who grounded knowledge in sense data.

7. The Critique of the Refutation of Tripartite Condition

Jonathan Dancy is one of those philosophers critiquing Gettier's counter-arguments against the tripartite criteria for knowledge. This is with the argument that absence of falsehood is an attempt at repairing the traditional account of

knowledge. In this vein, Jonathan Dancy posits that the definition of knowledge should indicate that the components belief should not be inferred from a false belief (Dancy, 1985: 30). In the same vein, Michael Clark opines that the believer's ground for believing a claim must not include any false belief (Clark, 1963:46).

Furthermore, Jonathan Dancy offers defeasibility theory in relation to determining the validation of subject to defeat by further considerations of facts and evidence (Dancy, 1985). For example, some explanations of an assertion's sense refer to what could give the assertion evidential, inferential warrant or certainty, albeit a warrant can be defeasible by further evidence or considerations (Baker, 1977). The defeasibility theory reinforces the justification of knowledge with the claims that knowledge is attainable only if the justification were not defeated by the additional true pieces of information or assertion (Grundmann, 2011:157).

Besides, Dancy is of the view that a justified truth or claim to knowledge should be able to meet the reliability condition. This is against the backdrop that what makes a belief justified within traditional epistemology is the fact that the believer's rationality and responsibility must lie within the cognitive grasp. That is, for a belief to be justified, the believer must be aware of what makes an assertion justified. It is on this note that reliability theory holds that a belief can be justified if found to rely on a reliable process that is based on rational and / or empirical justification.

8. Concluding Remarks

Given our presentation in this paper, it is argued that Plato's tripartite condition of knowledge offers a ground and a necessary paradigm for epistemic evaluation of the truth and what constitute knowledge in the field of epistemology. That notwithstanding, the respite and the ground offered by Plato's (JTB) criteria for knowledge are found not to be sufficient enough for justification of knowledge given various challenges arising from this tripartite condition. Even with this inadequacy, as well as

Edmund Gettier's additional condition and Dancy contributions to the criteria of epistemic justification. It is our contention that there are no absolute criteria that are holistic enough to address the question of epistemic justification. This is why there have been several epistemological criteria in the contemporary epistemology as additional formulations to strengthen the criteria of evaluation of statement claims, beliefs and truth in epistemology. It is for this reason that such epistemic theories like contextualism, pragmatism, foundationalism, coherentism *et.al* have emerged as an additional force for strengthening the question and the problem of epistemic justification.

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Final Burial Rites and Ceremonies in Benin Kingdom, Nigeria: Socio-Religious Issues and Implications

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Abstract. Kingdom is a monarchy with a king or queen as head of state. The title of this paper is “final burial rites and ceremonies in Benin Kingdom, Nigeria: Issues and implications”. This paper examines burial as a crisis that requires urgent solution. It is aimed to educate the society of the need to follow the traditional way of burial rites ceremony. Traditionally, lay down principles from fore-fathers exist in relation to final burial in Benin Kingdom. This paper is to portray the extent to which traditional burial as of old can help ameliorate the issue of present problem. The way and manners the final burial rites and ceremonies in Benin kingdom is performed is becoming alarming due to high cost of burring the dead family members and the rituals of killing both animals and humans. Focus is made on a sketchy history of Benin kingdom, the royal burial rites and ceremony, other types of burial ceremonies in Benin kingdom, forbidden burial rites and ceremonies in Benin kingdom, funeral rites in Benin kingdom and the issues in Benin traditional burial rite and ceremony. Due to essential nature of this research work, this research made used of historical and analytical methods as well as personal communication (interview), books, journals and internet sources. The researchers recommend amongst others that a review of rituals or rites of the final burial be made and communicated to the ancestors as so many could no longer afford the cost of the items in our contemporary era.

Keywords: Burial, Rites, Ceremony, Benin Kingdom, Socio-religious, Issues, Implications

1. Introduction

The ideal of burial rites and ceremony varies from place to place, tribe to tribe all over the world. This is as a result of different cultural heritage passed on from one generation to another. According to Charles, Howard and Vos (2001:670) stated that “burial is the manner of disposing of dead bodies in biblical times varied from country to country. In Egypt the outstanding burial practice for nobles and royalty was the unique method of embalming”. Final burial rites and ceremonies in Benin Kingdom: issues and implications among the (Bini) Benin speaking people is a religious and cultural issue. The customary burial rites and ceremony of the Benin people varies according to the ranking of the deceased in the society. The burial of a king is the topmost of it all followed by the *Enigies*, (titled chiefs) and then the ordinary citizen. The age of the decease is another issue in burial rites and ceremony of the Benin people. No matter how close the decease maybe to you the moment he/her is not up to your age tradition does not allow such a person to participate. The reason behind this is that it is a taboo for the older ones to burial the younger ones, instead the younger ones buries the older. According to Ivie (2014:70), greeting for the dead, these are heard at the graveside when the corpse is being lowered into the grave. Uhimwe (spirit) for the dead is part of it. To ‘hi’ is to pray for a much better and well-fulfilled life for the departed soul. The participant engages in breaking of broom stick which is being thrown into the grave in bits with every pronouncement

of farewell to the dead is Okhianrriavbhe (semantically means till I die to meet you there in heaven or spirit word).

According to Antony (2019) burial is the ritual placing of a corpse in a grave entombment, inhumation, interment, and sepulture. Rites are any customary observance or rituals while ceremony is seen to be any activity that is performed in a solemn elaborate or formal form. Benin in the name of their forebears, the Edo people have always dwelt there. They cannot say much without a reference to their past which, again and again compels them to seek to know who they are! The heartland of Edo revolves round Benin City on which the famous Old Benin Empire held sway for over two thousand years (Eweka 1992:1). Therefore, burial here is the act of rituals placing of a corpse according to the Benin customary observance of activity performed in solemn formal of final burial rites and ceremonies of the Benin in accordance to monarchy which has been settled by the King and can be inferred.

1.1 A Sketchy History of Benin Kingdom

According to Egharevba (2016:6), the Benin kingdom/Empire is regarded as one of the oldest and most highly developed states in the coastal hinterlands of West Africa, dating perhaps to the eleventh century until it was annexed by the British Empire in 1897. By the 15th century, Edo as a system of protected settlements expanded into a thriving city-state and, the 12th Oba Ewuare the Great (1440-1473) expanded the city-state to an Empire. Also, its administrative centre Ubinu began to be known as Benin City by the Portuguese. Efforts at tracing the early history and foundation of the ancient Benin kingdom had its first fruit in the work of Egharevba, "A Short History of Benin" was published in 1968. According to Felix (2014:78),

Many, many years ago, the Binis came all the way from Egypt to found a more secure shelter in this part of the world after a short stay in the Sudan and at Ile-Ife which the Benin people call Uhe.

This has been punctuated by scholars and thus doubts exist concerning the authenticity of the account. Felix (2014:89) further states that the controversy elicited by this position appeared to have been laid to rest thus:

The significance of these claims to Egyptian, or at any rate Middle East origin belongs to wider framework of West African History and Sociology as they are found among most West African peoples whether inhabit the Savanna or Forest zone, are Islamized or not. It is quite clear, however, that in the present state of our knowledge about West Africa, they cannot be taken seriously by the serious-minded students of history.

Moses (2011:1) disagreed with views that the Benin people migrated from Egypt, or Sudan. "Benins or Edo people have lived here since God's creation. A popular account of Benin origin which has passed on from one generation to another through oral record, states that the youngest child of God Almighty (Osanobua) founded Benin". This research agrees with the view of Moses that the Benins or Edo people cannot migrate from Egypt to settle in South-Western party of Nigeria instead they would have settled close to Egypt or Sudan. Moses further explained that, according to Benin mythology, when God Almighty, the creator of heaven and earth sent his seven children to planet earth, they were given opportunity to choose different things according to seniority. Some took wealth, power, wisdom, skills etc. At the end the youngest one was left with nothing but a bird advised him to take a snail shell (Ughughon-Edile) fill with sand. Moses concluded that when they got to the planet earth, the whole place was filled with water. The bird advised him to empty the sand of the snail shell on the water where Benin is today. Ekhausa (1995:1) asserted that the Edo people of South-Western Nigeria are divided into a number of sub-units. Each of these units speaks a patois of the Edo stem-language. One of these ethnic sub-units is the Binis.

2. The Royal Burial Rites and Ceremony

According to Omosade and Adalumo (1979), West African people believe that life here on earth is interminable. They hold that sooner or later, the inevitable phenomenon called death will come upon man, who only is a sojourner on God's earth. No matter how long a person lives, death must come as a necessary end". In Benin the death of the King is not announced like any others. Such information is usually applied with idiomatic expression "Oba-gbera" (pass away), "Owen d' Okun" (the sun has set) "Oto ri Orhue" (the ground eat chalk) are some of the expression used by the officially authorized person, who is the Iyase (prime minister) of Benin kingdom. Even after that it is a taboo for anyone who may have received the news of death to address it differently from the Benin Prime minister; otherwise such a person could be sanctioned by the palace. Till date the tradition still remains the same.

2.1 Royal Burial Rites and Ceremonies before the Colonial Era

Mbiti (1979:94) stated that:

There are rituals concerning the preparation of the corpse for disposal. In some places it is washed either with water or with water and traditional medicine. In other areas it is shaved and the nails are cut off. There are places where oil or butter is put through the mouth and nostrils, ears, and other bodies' openings. These rituals are done to ascertain the state of the deceased if killed by anything before burial ceremony take place. This, and many orders where done before the colonial era.

Before the colonial era the burial rites and ceremony of the king used to be so fearful, this is as a result of the sacrifices/ rituals that are involved during and before the interment. The Benin's hold the belief that the Oba owns everybody and as such people are to worship and serve him before and after his death. When he dies, sacrifices are made before the interment and on the day of his interment between seven (7) to fourteen (14) slaves are buried for him to continue in the services of the king even in the land of the dead.

2.2 Royal Burial Rites and Ceremonies after the Colonial

Colonialism brought civilization to the world. The burial ceremonies that use to be fearful have now become a thing of joy to the society. E. B. Uyi (Personal Communication, April 20, 2020) resident at Jalo close, off Aiguobasiwin, GRA Benin City, avers that after the colonial era, some of the sacrifices that used to involved human sacrifice in Benin Kingdom were now replaced with "dog". This is because the traditionalist believed that dog have the same characteristics or future with human beings. This now make the burial rites and ceremony simpler than as it used to be 'before the colonial people arrived.

3. Other Types of Burial Ceremonies in Benin Kingdom

3.1 Burial Rites and Ceremonies of Titled Chiefs (Enigies)

According to Eweka (1992), on the death of the title-holder/chiefs, the eldest surviving son must inform the Oba, who in the absence of any violation of the customary laws of the land, grants the royal permission for the corpse to be buried. To signify that the deceased is not an enemy of the Oba and the people, the Oba send the Ukpen-Eguae (Royal palace cloth) to be used to lay the corpse to rest. Also accompanying the "royal cloth" is an eagle feather to be worn on the head of the deceased when laid in state with the Oba's permission, the corpse is granted a "compound" burial (i.e. buried in the deceased's residence instead of the general cemetery as a mark of great honor from the Oba).

3.2 Burial Rites and Ceremonies of Odionwere (Chief of a Community without a King)

According to Osaren (1997:40), life assignment for any person was not known and would not be known, it was proper to keep the burial ceremony lively on, each time there was death and one could afford the festival and the opportunity of being recorded. During the age of Odionwere, the practice was to use a 14-day

burial period to remind everyone about this overriding heavenly provision of the irrevocable death after birth, and learn to live well when there was the chance for a time of life.

Osaren concluded that since death is an application for admission into the heavenly home, the 14-day burial ceremony must fully pass through four stages, Iwa-orinmwi (laying the dead in state) or the 1st presentation of the dead; Izakhue or 7th day expiation of the sins; Isoton or the 11th day thanksgiving for acceptance; and Isuerhanfua or the 14th day recording of his life round.

3.3 Burial Rites and Ceremony of Ordinary Citizen

In Benin tradition, the ordinary citizen are the non- title holder or chiefs or king (Oba). Their burial rites and ceremonies are totally different from the two mentioned above, the rites and ceremonies are done without response from the chiefs or the king. The children of the deceased perform the burial the way they want and it is also subject to availability of funds.

3.4 Children Burial Rites and Ceremonies

The burial rites and ceremony of children is different from that of the adult. In Benin tradition, Burial ceremonies are different according to age group. They believed that the older people do not attend the burial ceremony of the younger ones with the view asserted that it is the younger one that do burial the burial of the older people. According to A. Izevbigie (Personal Communication, April 20, 2020), who resides at no. 5 TV road, Benin City, the burial ceremony of children and those that have are not married either boy or girl is done without any importance to the role of tradition. This is done because the said person has no child who by tradition is to inherit his or her property and to also perform the burial rites according to tradition and customs of the Benin people. He further stated that the children burial is done with or without coffin and in most cases they use white liner to rape the dead body and cover it with sand without any further rituals or rites.

3.5 Forbidden Burial Rites and Ceremonies in Benin Kingdom

Before the Colonial era, the Benin use to attach importance to forbidden burials. This type of burial ceremony is majorly for those with forbidden act such as witchcraft, murder, homicide or any act that is contrary to the custom and norm of the people. According to E. B. Uyi (Personal Communication, April 20, 2020), Jalo close, off Aiguobasiwin, GRA Benin City, people in this category are buried either in the bush or evil forest in with view of separating them from the ancestors. Traditionally, when people of good character die, it is believed that they will join the ancestor to protect the living against any seen and unseen troubles. He maintained that when such forbidden issue occur the relatives or family are salient about it, which has destroy the value of the Benin custom and tradition thereby leading the family into serious problem in the near future.

3.6 Igwe Festive Bound on Burial Rites and Ceremonies

During Igwe festival, the Benin Monarch will suspend all funeral rites in Benin kingdom for 20 days for the celebration of annual Igwe festival. According to the programme, activities for the festival kicks off on December 12 and will culminate with worship at the Benin traditional church, Holy Arousa. The festival is regarded as the Annual Thanksgiving and a way of ushering in the New Year in Benin kingdom. S. Efosa (Personal Communication, April 20, 2020) of no. 31 Nomayo off Upper Sakponba road, Benin City opines, “We use this medium to remind the public and appeal to them that celebration of funeral rites are not permitted during the period of the Annual Royal Festivals. We pray to God to keep death from peoples’ homes”.

3.7 Interment

According to John Mbiti (1970:67):
Death is sorrowful and very important. There are many complex and even long rituals and ceremonies associated with death. In every African society people are very sensitive to what

is done when there is a death in family. Death marks a physical separation of individual from other human beings.

The interment ceremonies take place after the observance of the “wake-keeping” ceremonies consisting among other things, of an all-night vigil which is an expensive affair. The ceremonies involve such engagement as organizing funeral dances and entertaining the large crowds which come for the ceremonies. On the completion of the wake-keeping, the corpse is buried.

4. Funeral Rites in Benin Kingdom

4.1 Iwa-Orinmwin

U. Omorodion (Personal Communication, June 10, 2020) of no. 2 Oredo Line Urhonigbe Ogo quarters states that if the funeral rite commences immediately before the interment, the ceremonies called “Iwa-Orinmwin” (lay the dead in state) begins on the appointed date (usually on one of the two prominent market days namely –ekioba of Ekiagbado (Oba market); but some family perform it on any other traditional days), while the corpse lies in state. But if the funeral rite are postponed till such time as the considerable expense involved can be met, then Iwa-Orinmwin commences on the appointed date, with the ceremonial “laying in state of the corpse” which involves using the nails and hair of the deceased (which have been preserved) wrapped in a white cloth to represent the deceased’s body. This is a mock laying-in-state of the body of the deceased.

4.2 Izakhue

A. Izevbigie (Personal Communication, April 20, 2020), who resides at no. 5 TV road, Benin City, asserts that on the third day of the commencement of the funeral rites, Izakhue ceremonies are performed. The ceremonies entail the slaughtering of a cow or a goat to the spirit of the family by the eldest surviving son. He with his brothers, sisters and other members of the family in their order of seniority, dance round the town with funeral songs. These ceremonies are followed in the night with

another vigil night. Cows and goats are killed and the carcass together with drinks and kola-nuts are distributed to the local community, the invited guests and the class of chiefs to which the title holder belong.

4.3 Isoton

O. Omorogbe (Personal Communication, June 10, 2020) of Obagie community, Edo State avers that this ceremony is performed on the fifth day. Isoton consists of processions headed by the sons and daughter of the deceased and other members of the family. The leader of such a procession carries an Okun which is a box decorated with multi-colored cloths and brass ornaments, symbolic the deceased’s property befitting his status in the community. The eldest son does not go round the town with his Okun. He merely dances within a short distance along the street where the deceased lived and return to present his Okun before the elders of the family who remain seated in front of the residence of the deceased where the ceremonies take place. When the family accepts the Okun together with all its (accouterment), then he takes his seat with the elders. Edo manner of speaking, this indicates that the son has taken the position of his father amongst the elders of the family. All other brothers and sisters who have gone on procession round the town present their Okun to their eldest brother as a sign of submission to his jurisdiction thus acknowledging his leadership. Performing the Isoton ceremonies is very important to any Edo person because it indicates that a child has played his proper role in the funeral rites of the deceased and he or she is therefore entitled to a share of the property of the deceased.

4.4 Ako or Ihako

In the case of Uzama, (title for chief) the ceremony of Ako or Ihako (which means image of the dead either wood or white chock) is subsequently performed. During the ceremony, an image is made and the rituals performed are designed to indicate that the title-holder has been given an honorable burial.

4.5 Isuerhanfua

The ceremony takes place on the seventh day when there is another vigil. This involves elaborate entertainment and dance to funeral songs. At dawn, the ceremonial mock corpse is given a mock interment to bring the burial rites to a close. Usually, this last ceremony is done on a day other than the traditional Eken day (day of rest) and such arrangements are made that it falls on any of the main market days, like Ekioba or Ekiagbado (Oba market). It must be appreciated that the duration of funeral rites vary from family and from group titles to group titles. Some may take seven days as described while others last for fourteen days or more. Where major rites can only be performed on main market days, the duration will normally be longer than seven or fourteen days.

4.6 Succession

The final ceremony is very important for the eldest son although other children may or may not take part. The performance by the eldest son or whoever is to inherit the title or properties is mandatory. During this ceremony, the successor places an "Ukhourhe" (carved staff representing the spirit of the deceased) in the family Edion Shrine (Elders Shrine)-amongst the ukhourhe of the deceased's ancestors. It is at this point succession to the titles passes to the eldest son of the deceased.

5. The Issues in Benin Traditional Burial Rite and Ceremony

5.1 The Spirit will not find Rest

Oyibo (2011:56) opined that:

The purpose of burial ceremony is rooted in a strong; traditional religious belief. Traditionally, burial ceremony is done to initiate the spirit of the dead into the community of the ancestors. It is believed that when a person dies, his spirit immediately leaves his physical body and beings to hover around spiritually in the community.

The spirit of the decease will continue to hovers if the necessary things are not done by the

children of the deceased. S. Efosa (Personal Communication, April 20, 2020) of no. 31 Nomayo off Upper Sakponba road, Benin City states that the spirit of the deceased will not be accepted to join the community of the dead if the children have not done the needful. The deceased will not be regarded as an ancestor to be worshipped and will not eat and commune with the living and the dead, the spirit of the deceased will continue to hover and be revealing him/her to the children and any loved ones among the family members until the burial rites are done.

5.2 Family Disunity and Misfortunes

O. Omorogbe (Personal Communication, June 10, 2020) of Obagie community, Edo State opines that the restless spirit of the deceased will begin to curses havoc among the family members of the deceased as a mark of not giving him/her the final respect which is traditional demanded by the children to their dead person. This is a serious issue in Benin traditional burial. This disunity and misfortune may lead to so many issues as a result of the children negligence to perform the burial rites and ceremony of their dead person. The issues may result to sickness, financial problems, and so on. Ikechukwu (2003:34) state that, "Utagba-Uno attaches much importance to the disposal of the dead". As indicated earlier, they believe in the continuity of life in the spirit realm. If the dead is not given a befitting burial, it is feared that his ghost would haunt the survivors perhaps even the entire community.

5.3 The Children will not Participate in another Burial Program

V. Osagie (Personal Communication, June 10, 2020) who resides at 1st Oredo Line, Urhonigbe Ogo avers that in Benin tradition it is a taboo for children not to burial their parent or love ones when the join the ancestor. The interview show that children that refuse or did not burial their loved ones will not participate in another burial rites and ceremony. The reason behind this is that the children of the deceased are not responsible to the family and society; they will be seen as a laughingstock to the entire family

members and the community which they came from.

5.4 Their Children will not be Buried if They Die

This is another issue in Benin traditional burial rites and ceremony. U. Omorodion (Personal Communication, June 10, 2020) of no. 2 Oredo Line Urhonigbe Ogo quarters started with a parable “you cut the first wood that fell on another wood before cutting the down one”. In his explanations he said the children of the deceased will not bury their dead without first burying their father or mother if not the ancestors will not accept their rites. Traditionally, whether these current children are his/hers, biological children or not they must burial older ones first before their real parent.

5.5 Implications of Benin Traditional Burial Rites and Ceremony

The traditional religious belief on the status and involvement of the ancestors in the affairs of the living accounts for the strong commitment to burial ceremony. It can therefore be said that burial ceremony is rooted in a belief in the existence of the spirit of the dead as ancestors for the benefits of the living family members. It is this belief that makes burial ceremony to be significant.

5.6 Family Prestige

According to Gideon (2011:62), stated:

The purpose of burial ceremony is family prestige or pride. People organize elaborate burial ceremony for their departed ones to display their wealth and again social glory for themselves from the society. Because of this reason, burial ceremony has become very competitive today. In the name of family prestige, one must not perform below certain defined standard of burial ceremony whether the resources are there or not.

The view above has actually defined the state of African traditional burial rites and ceremony. The problem with us Nigerians is the tendency to show off our wealth in order to impress

people. This has put a lot of people into a serious debt and some leading to home breakage. These are done in other to avoid the common knowledge that some people fail to burial their parent by killing cows, goat, and music and so on at the detriment of not caring or providing for their parents in their life-times.

5.7 Protection of Life and Properties

In African, there is a strong bound between the living and the dead. The Benin people believed that it is the dead that protect the living from being harm by the unseen power (Evil). J. Obasuyi, (Personal Communication, August 18, 2020) who lives at no. 16 Omo street, Ikpoba Hill, Benin City posits that when the dead is at peace with the living they protect them and their properties from being taken forcefully. He further observed that it is their duties to protect their love ones from the land of the dead just as they would have done if they are still alive. According to him, children are to care for their parents and also give them final burial rites for them to have peace wherever they are and in turn fight for them.

5.8 Provision of Good Fortune

O. Williams (Personal Communication, August 18, 2020) who hails from Obagie community of Edo State declares that the fortunes of the children of the deceased are caused by their father or mother as a result of the rites performed which has made them to have rest in the community of the dead and it is their duty to pronounce blessings upon the children, causing them to prosper in all their physical endeavor's. Traditionally, when a man or woman is not buried according to tradition, performing all the necessary rites the children will not prosper.

6. Recommendations

Bases on the finds of the researcher, the following recommendations are reached:

- The burial rites and ceremonies of the Benin people should be without human sacrifice, because one among these people may be our savior tomorrow.

- The traditional burial of the Benin should remain as it used to be during the time of our forefathers without high cost of killing cows, goat and so on.
- Final burial rites in Benin kingdom should be done in a more social way rather than making it ritualistically diabolical.

7. Conclusion

The traditional burial rite and ceremony of the Benin people in African traditional religion is very important. This tradition is as old as the creation of the world which is still practice till date. Burial rites and ceremony cannot be over looked whether one is a Christian or not. Just as some are born so also some dead and just the way we celebrate the new born so we celebrate the death of our love ones. The final burial is very demanding in such a way that so many people go all out to borrow, become indebted to have their parents or patriarch buried. Since the Benin tradition holds that anyone who did not bury their parents are sanctioned, it becomes very necessary for the living to bury their dead. Obviously, for the living to have peace, it is obligatory that give their parents a smooth journey of transition into the land of the dead to become ancestors. The final burial rites are a debt that must be paid for a blissful life on the living otherwise, calamities, destruction and anguish will befall the living.

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Organ Transplantation: A Life-Line or Death Row?

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Abstract. This paper aims at an examination of organ transplantation with special focus on the viability or otherwise of transplantation as a life-saving procedure for patients with end-stage organ failures. It points out that the crucial issues in organ transplantation is centered on question of whether organ transplantation really serves the purpose of saving lives or a death-row and the question of how to ensure justice in the face of organ shortage. This paper therefore argues that organ transplantation which is supposed to serve solely the purpose of life saving is also a death row for those awaiting organs; this is because of the unavailability of organ, unwillingness to donate and the unfavorable role that the criteria for allocation does to others who are not opportune to have the needed organ before death.

Keywords: Organ transplantation, life line, death row, justice, organ shortage.

1. Introduction

Science today delights us sophisticated medical technology that has improved standards of health and has made available medical options that never existed before. One of such new medical options is the development of organ transplantation as a remedy for organ failure. Organ transplantation has become a treatment of choice for majority of these patients because of medical and economic advantages over other ‘traditional’ methods of organ failure treatment.

But together with this improved technology comes a myriad of legal ethical and bioethical implication. These include the legal definition of death, the legal/medical criterion of death, means of organ procurement, issues associated with organ donation, the allocation of organs, and the hardship of the sick that wait for organs amongst other questions.

This paper is divided into four parts: part one is the introduction, the second part is a discourse of the ethical issues associated with organ donation, the third part deals with the dilemma of organ allocation while the last part addresses the paradoxical debate of if transplantation medicine remains a life-line or death row for patients with organ failure(s).

2. Organ Donation and Transplantation

Organ transplantation is the surgical removal of an organ from someone (a donor) to another (recipient) in order to replace a diseased organ. It is a process of surgically transferring a donated organ into a patient with end-stage organ failure. Transplantation offers life changing and life-saving surgery to many patients with organ failure and for these, it is the only choice. One of the options available to those with organ diseases, it can be used to treat kidney, heart, liver, lungs and some tissue diseases. Organ transplant typically refers to the transplant of the solid organs of the body such as heart, lungs, liver, pancreas, intestines and kidney. It is not only organs such as kidneys, heart, liver, lungs

which are transplanted but also human tissue and cells. In the early days, problems with organ rejection and sufferings resulting from immunosuppressant drugs made transplantation a risky procedure. But with new immunosuppressant drugs and improved medical technology, patients now undergo transplant surgeries with relative safety. Organ transplantation has advanced rapidly over the years, improving steadily in its success rates and bringing extension of lives to hundreds of thousands throughout the world. Organ transplantation involves not only the physician and the patient but also involves a donor and the organ itself. The organ is a precious resource whose availability or not makes or mars the entire process of transplantation. Thus the organ is an integral and necessary component of transplantation. Since inception the primary means of obtaining organs for transplant are from the dead or living through donation. Hence, donation is the primary vehicle for obtaining organs.

Organ donation is the donation of biological organs of the human body from a living or dead person to a living recipient in need of transplantation. The sources of organs for transplantation include living donor (related or non-related), cadaveric donor and brain-dead patients. There are four categories of donation by living persons which can be recognized. They are living-related organ donation, altruistic organ donation, living non-related organ donation and cross donation. Living-related organ donation is directed towards a loved one. This type of donation occurs between related individuals and is considered one of the best types of living donation because it offers a high probability of tissue match, blood type match and reduces rate of organ rejection because the organ is from a related individual.

Cadaver organs are organs obtained from deceased donors. Cadaveric donors are deceased individuals who give permission to the use of their organs before death, become donors through relatives' consent or through mandated or presumed consent. Cadaveric sources are beneficial as they are multi-organ donors. A lot of organs can be extracted from a cadaver

because the organs cannot be used by him/her anymore. There are two types of cadaver donations which are the heart beating cadaver donation and the non-heart beating cadaver donation. In retrieving organs from cadaveric sources, the organs are removed while the donors are still on respirators and their hearts still beating ensuring that the organs remain healthy until the moment of removal. Such is known as heart beating cadaver donors. Organs gotten through this source are from people who are brain dead (having fulfilled the brain death criterion) but whose hearts have not stopped beating. Non-heart beating cadaver donors are the other form of deceased donors. They are completely dead individuals whose hearts have stopped beating in addition to the cessation of all brain activity. These donors are cardio-pulmonary and neurologically dead.

The process of transplantation has been besetted with myriads of ethical issues, even from the inception of the procedure. But with improved technology and advancements in the field of transplant medicine, the ethical issues concerned with the process have gone beyond the issues that agitated the minds of early transplant surgeons. Moreover these ethical issues have taken a new turn and can be taken from various perspectives. The debate surrounding organ donation has become more pronounced and centered on the challenge of organ shortage, definition of death, the issue of consent, low rate of donation, the increased demand for transplantation etc.

Each source of organ donation has ethical problems specific to it. With respect to the living, the key issue is consent. The issue is how to obtain permission from potential donors to donate their organs. Will anyone be willing to give out their organs just for the sake of it? In the case of related organ donation, there is the fear of coercion and mandated decision to donate. If the recipient is a close relative and in critical condition, qualified donors may feel a great deal of pressure or coercion with respect to being a donor. For instance, if an individual's brother is sick and needs a transplant, such an individual may be forced to donate out of his will by parents because he is the best possible

match for the brother thus the donation is not altruistic (such as the case of McFall vs Shrimp, Strunk vs Strunk). Another issue for concern is whether altruistic donated organ should be anonymous or the donor should choose who gets the donated organ. This is because if people are allowed to give organs for particular ones, then racial, ethical considerations and prejudice may decide who gets the available organs. This will favour some at the detriment of others and might cause an unjust treatment or individuals on waiting lists though there are arguments that since we can choose what charities to help out so also we should be able to make decision of who to give our organs. Also, the general anathema surrounding organ retrieval is an ethical issue of concern. Many people, based on religious beliefs hold that it is wrong to remove anything from the body because it (the body) is owned by God. In fact the Catholics believe it violates the principle of totality while some considers it to be mutilation. The question of using young ones as sources of organs raises ethical concerns. There has always been concern among religious groups, particularly the Catholics that living organ donation which requires the removal of a healthy organ from an individual is tantamount to reducing the wholeness of the body. The principle of totality has been an accepted natural-law doctrine for centuries. Since, removing an organ from the body of an expected donor is not because there is a risk of the person's body, then that is a violation of the principle of totality.

But, should we because of the need to uphold the principle of totality watch people die as this itself would affect the totality of the human race. Since man is a social being that live in a society, then the loss of one life tampers with the wholeness (totality) of that society. Also, is one of necessity obliged to save another person's life particularly a family member? Though altruistic, there are no sufficient reasons to prove that it is obligatory. This is in view of the belief that family members with compatible blood and tissue type may be coerced or pressured into donating organs for sick relatives. Besides, the donation of organs seen as obligatory can be construed as a violation of one's freedom to choose. Another bioethical concern with living

donation is the quotation of if children should be used as organ donors. Children, it can be argued will be good sources of organs because their organs are still in the developing stage and as they advance in age the stronger the organs become. Consequently, if transplanted into patients, the patients have a higher potential of living longer but this raises questions such on the future of such donor children as they grow older. Moreover, children can't evaluate all medical and ethical issues as to make a free and informed decision. A child cannot evaluate the risk and inconvenience of living all his life with one organ (for example, a kidney).

Similar to the issue above is the use of anencephalic infants as organ donors. Anencephaly refers to the absence of brain stem functions, so technically anencephalics are neurologically dead i.e. brain dead. But beyond the fact that they can't make a free decision for themselves, anencephalic children can also be objects of love and care. Are they means to an end? Does the end justify the means by using them? Should our quest to save lives put others in jeopardy? Does it mean some are of no use and should be used to salvage others with "promising" futures? Can we imagine the emotional trauma of a mother whose anencephalic child's organs are removed, all in the name of medical pronouncement that the child is brain-dead.

The criteria for death had been a major issue but with the general acceptance of brain death as the death criterion, this problem seems to have been solved but along with the neurological criterion of death comes the problem of determining the real onset of brain death as well as the fear of doctors accelerating the death of their patients in order to harvest their organs. It also brings to fore the critical question of how to ensure that the decision to implement organ preservation measures does not influence the decision of when to stop resuscitation efforts.

Pertaining to cadaveric donations, questions also arise on when people on life support are actually dead. The reason for this type of concern is the conflict of interest between the need to make organs available for transplantation and other

medical uses. But along with the approach comes the question, can we rightly presume that the dead person would agree to his organs been removed and given to others? Moreover, the opt-out option might not be accessible to doctors as at the time of death. Though with death, organs are simply useless for the dead and using them to save the lives of living but sick organ disease patients is reasonable nevertheless there are rights and the organs of even dead individuals belong to the individual and not to the state.

The mandated approach is the mandatory and compulsory removal of the organs of a dead person since the organs are idle and useless for him/her (i.e. the dead). There are however, ethical issues common to both living and cadaveric organs donations. Questions such as the choice of recipients arise with both types of organ donation. Another concern is whether physicians and other health care professionals should inquire into the quality of and motivation behind the decision to donate a kidney for transplantation. The decision to donate may be voluntary, but could also be manipulated by others. Another common ethical question is the question of if financial incentives should be involved in the donation process? Allowing financial incentives, it is argued might lead to commoditization of the body by people and eventually leads to organ sales besides; it may influence donors in choosing who to donate organs- based on shows appreciation most in monetary terms. An example of this is a guy who refused donating his kidney to a wealthy man because he (intended donor) wanted to travel out for the surgery (and probably not return) while the man (expectant recipient) wanted to do the transplant here in Nigeria. It will be seen that for obvious financial and personal gains, the donor refused the man his organs. Nonetheless, the use of financial incentives (within the right context) of the recipient who may be dying- and the rights of the donor, who while dying, is not yet dead. This fear based on the fears of relatives that doctors may stop giving medical care to sick loves ones just to accelerate the death and procure their organs for transplant purposes.

A key ethical issue in cadaveric organ donation is how to secure consent from relatives. The dilemma of obtaining consent from relatives, apart from religious and personal reasons also stems from concerns about the stopping treatment of sick loved ones for the purpose of obtaining organs from them (sick patients). Moreover, should our enthusiasm for saving lives make us throw caution to the wind and obtain organs from just anybody? Should the organs of alcoholics obtained? What are the criteria for selecting organs to be procured? These and other related issues are some of prominent bioethical concerns involved in the donation of organs for transplantation and the in procedure itself.

3. The Dilemma of Organ Allocation

One of the problems that receive the greatest attention in transplantation medicine is the shortage of organs for transplantation. Despite the acclaimed successes of transplantation, organ shortage is yet a big problem that mitigates the overall significant of transplantation medicine. The number of organs available for transplantation falls short of the number of individuals in need of a transplant and is an issue of concern vis-à-vis the plight of individuals with organ failure. The shortage of organs for transplantation produces a new kind of problem which is the distribution of the available organs. The shortage of organs is a hardship which affects not only the suffering individual(s) but poses a threat to the viability or otherwise of organ transplantation. The shortage of organs has necessitated the formation of what is now commonly referred to as waiting lists. Waiting lists can be said to be a list of people on queue for organs.

In simple terms organ shortage is the inadequate shortfall in the number of organs available for transplant. The shortage of organs is predicated on the low level of organs accessed through the traditional means of obtaining organs. As noted by Childress, “the primary ethical dilemmas surrounding organ transplantation stems from the shortage of available organs.

Organ shortage results from the inadequate supply of organs. Organs are traditionally

obtained from cadaveric and living sources but these sources have been dwindling over the years. Obtaining organs from cadavers is ever increasingly an ethical issue and with improved health facilities, mortality rates are on the decline. This limits the number of organs from this source. Furthermore, debates on death-definition, legal and medical criterion for death as well as the right of retrieval, consent by relatives of the death are some of the factors that has handicapped cadaveric organ retrieval. Peculiar to third world countries is the general notion of ignorance, poor medical facilities, misinformation and a general anathema. In parallel to cadaveric sources, living sources of organ donation have also been limited by a number of ethical concerns. Such concerns include the propriety of obtaining organs from the brain-dead but still breathing, anencephalic infants and others.

Organ shortage can also be alluded to recalcitrance of relatives of dead individuals. Many relatives of the dead are reluctant to have organs of dead family members harvested. Of all issues connected with transplantation, supply continues to be the most problematic, for need always outstrips supply. This imbalance between demand and supply thus necessitates the distribution of available organs on certain theoretical framework(s). In a shortage situation, the question arises of how to distribute fairly the available organs and allocate them to individual patients.

Organ allocation is the process of distributing organs to those in need on certain policies and framework. Organ allocation deals primarily with rationing of available organs among needy patients and distribution of the organs as well. This is in fact one of the most crucial aspects of organ transplantation with the various issues and complexities involved. The allocation of organs to patients is based on a number of factors (whose ethical viability and acceptability amongst a number of other bio-medical, religion, social and legal implications will be discussed later in this chapter) ranging from tissue compatibility to organ matching between donor and recipient, blood group matching among other factors. By and large, allocation of

organs is an attempt to balance utility and justice in the rationing of organs. In line with medical advice and legal regulation, many countries have established various models of allocating kidney (organs) to patients. The various allocation models are characterized by different criteria for distribution in a certain order. These criteria include criteria of need, (medical urgency) equal opportunity, (waiting period) and benefit (survival rate of organs, success rate of transplantation)

Nonetheless all various criteria that serve as basis of the different allocation models employed by countries, clinics and transplant centers, all allocation systems are meant to be objective transparent, reproducible and valid. They must be patient oriented, maximize equality of opportunity for patients by taking into account objective medical criteria (e.g. compatibility of organ with recipient, the expected transplantation result, medical urgency and waiting time) as well as individual differences.

The ethical principles governing allocation and distribution of organs serve to provide the regulatory framework of the various allocation models and systems. These principles guide the development of organ allocation policies and create an ethical frame work for just distribution network. These ethical principles are general prescriptive norms identifying characteristics of human actions or practices that tend to make them morally right and are most directly applicable to the allocation of organs for transplantation. There are three basic principles of importance that are easily recognizable in the allocation of human organs. These include utility, justice and respect for persons. Utility refers to the maximization of benefit derivable from an act while justice refers to the fair pattern of distribution. The principle of respect for persons incorporates a number of related concepts such as the duty to speak truthfully and keep commitments but primarily conveys the concept of respect for autonomy. Respect for autonomy holds that action are right as long as they respect independent choices made by individuals (without coercion) in so far those choices do not impose harm on others.

One of the dilemmatic ethical issues in the allocation of organs is the criteria of allocation. In other words, should the allocation criteria be medical criteria or criteria based on ethical value judgments. In terms of medical criteria, factors such as compatibility of patients, rate of survival of transplanted organs, quality of life come to bear while ethical value criteria include fairness, medical urgency, waiting period and general equal opportunities. Furthermore, allocation models are characterized by various criteria which are ranked in a certain order. These include criteria of need (medical urgency), criteria of equal opportunity (waiting period) and criteria of benefit (medical prognosis, likelihood of success, how long organs survive). In Lachmann's opinion, the classic conflict in organ allocation lies in the difference between the usefulness principle and that of equal opportunity or of need; in other words, the difference between egalitarian and utilitarian criteria. The issue of egalitarian and utilitarian criteria is exacerbated by how to resolve the conflict that sometimes arises from balancing the principles of utility, justice and respect of person's autonomy. Ethical issues also include patients whose name should be on waiting lists. In appropriating people to organ waiting lists certain factors such as medical success of transplant, the risk of post-surgical complications, the number of years the beneficiary may likely live after the transplant are always put into consideration. But do these mean individuals who are likely to develop complications should be rated out obtaining organs or the last to receive organs? Should the fact that a beneficiary is expected to live only a few months consign him or her to accelerated death because he/she would not be allocated organs at the expense of those who can live longer years? Aren't we consigning lots of people to death? Who gets an organ first: a young one or elderly one? Should lifestyle determine whether one gets an organ or is put on the waiting list or completely neglected for a transplant surgery? Should each candidate get one organ only or should a patient continue to receive them until the procedure is successful? Or as an intermediary position, should an individual be limited to a fixed number of attempts? If the fixed limit of transplant elapses

should such patients be denied transplantation altogether and left to die? Is that fair? Is that just? Isn't his/her right to life violated? Should one person receive several organs at once (e.g. a person who is need of kidney and liver transplant) at the expense of a person who needs just a kidney. The odds seem to favour the patient in need of only a kidney than the patient in need of both kidney and liver because since he needs only kidney, he gets it if it becomes available (if other requirements such as compatibility are fulfilled) while the other doesn't because he stills a liver (even if the donated kidney is compatibility with his system), but what if the patient who needs kidney and liver has better chances of survival, recuperation and the propensity to live longer than the one who needs only a kidney, who gets the kidney? Another issue with distribution and allocation of organs has to do with bodily totality. That is should a physically challenged be neglected for complete individuals? If the principle of bodily completeness is employed, then people with disabilities, down's syndrome, cystic fibrosis and other medical condition will be denied not only a place on the waiting life but also a chance to get organs (except from probably loved ones) yet they are also objects of love, sympathy and concern irrespective of their disabilities. The rich versus the poor, leaders versus subjects (followers) are also issues that can determine allocation as well ethnic and racial sentiments. In 1989, for example, three major reports showed that "white men received greatly disproportionate share of the nation's transplanted kidneys compared with warren and blacks of both sexes." In 1988, for example, white males received 60.6% of kidneys. There is also a plexus of legal issues that interlock with the ethical permissibility of allocation to needy patients of transplant surgery. Such legal issues include the interpretation of infringement of fundamental human rights such as right to life. For instance, in the allocation of organs, some individuals will definitely be by-passed though they may satisfy all necessary requirements just as others that eventually get the organs. This appears to be a case of violation of those individuals' right to organ in particular and life in general. Another legal issue for consideration is that at what point the principle of utility

overrule the principle of justice and respect of persons in the allocation of organs and vice-versa among others.

4. A Paradoxical Debate

For many conditions involving organ failure, transplantation has become routine and is often the therapy of choice. Various statistics have shown that though not successful in all instances yet there has been a considerable increase in the life span of individuals that undergo the process. According to statistics between 1984 and 1993, more than four in five kidney transplant recipients live for at least a year and over two-thirds live for at least five years. For liver transplants between the same periods, more than half of the recipients lived longer than five years. Organ transplantation offers several other benefits. For some conditions such as advanced heart failure, treatment with drugs or restorative surgery may not be possible and a transplant provides the only way of replacing such a failed vital organ. In addition, organ transplantation also increases the quality of life. Contrasted with other medical options which require rigorous and strict therapeutic regimes, transplantation offers relative ease to patients. For instance, kidney patients are freed from the necessity of uncomfortable and time-consuming treatment regimes of dialysis. They are able to eat, drink freely and to travel in ways that people on long term dialysis often cannot. Likewise, some heart transplant recipients are able to engage in some relatively strenuous activities. Beyond this, transplant surgeries are less expensive than other forms of treatment available for organ failures; for example kidney transplantation is economically more cost-effective than continued renal dialysis of patients. These, among other health benefits make organ transplantation humanely attractive, and an appealing health-care modality. By any objective measure, the rate of success and quality of medical care for individuals suffering from organ failure is better today than it was when the first organ transplantation was performed. With the development of immunosuppressive drugs, the problem of tissue rejection in kidney transplant has been tackled and solutions have been proffered to other minor problems. Yet, these

significant improvements have not eradicated the tremendous suffering of those with failing or diseased organs. Indeed the very success of organ transplantation has produced a new kind of hardship which is the central focus of this essay – the hardship of waiting for organs while one's condition deteriorates and sometimes dying while waiting. This discrepancy between demand and supply of organs has led to the formation of a catalogue of patients in need of organ(s) for transplantation.

This catalogue is now commonly referred to as “waiting lists”. Transplant waiting lists are databases of individuals scheduled for transplant surgery but have not undergone the surgery for want of organ(s). It is structured such that patients are on queue for organs till they get one suitable and compatible for them. This wait for organs (on transplant waiting lists) has become the subject of intense medical concern as lots of people die while waiting to get an organ. This continuous waiting of needy patients, with many eventually dying while waiting raises the paradoxical question of whether organ transplantation is a lifeline or death row for transplant patients. This is borne out of the observation that what was originally intended to save lives of those with diseased organs has become a means of facilitating the death of such people. Figures from a 1991 research showed that nearly 24,000 patients were awaiting organ transplantation in the United States with more than half dying while waiting.

The United Network for organ sharing estimated that as of march 19, 1997 there were more than 52,000 people waiting for organ transplantation and a new name is been added every five minutes. This was an increase compared to figures released the previous year. In 1996, about 4,000 Americans died waiting for transplantation with 55,000 more on waiting lists for organs. Tragically for at least one-third of these patients, death comes before a new organ. Statistics from Australia in 2008 revealed that there are 18,000 people on waiting lists and more than one person a week dies waiting, with the highest mortality occurring among patients waiting for hearts, lungs and livers where no real alternative short-term treatment exists.

Without doubt, not everyone who needs an organ eventually gets one. In an article, Childress explained that 106 persons are added to America's waiting lists each day: one person every 14 minutes while 17 patients die every day while waiting for an organ. According to figures, the waiting list of the united network for organ sharing has increased from 21,975 in 2000 to 32,722 in 2008. In the United Kingdom, there is a seven to one discrepancy between those requiring a kidney transplant and number of kidneys available. On the average over 3,000 people are added to the kidney waiting list each month that is an average of person every 14 minutes with 13 people dying each day waiting for a life-saving kidney transplant. In 2014, 4761 patients died while waiting for a kidney transplant and another 3,668 became too sick to receive an organ. Latest estimates reveal that there are currently 121,678 people waiting for life saving organ transplants in the United States of America. Of these 100,791 await kidney transplant as at 1/11/2016. The figures above show that at any given time and in any jurisdiction, there are hundreds of people waiting for transplants. Quite literally they are waiting for a new lease of life. The fact of the case stated is that many people die each year waiting for the organs they desperately need. This brings to fore the debate on whether organ transplantation still remains a lifeline for hundreds of thousands suffering from organ failure. This becomes more necessary considering the fact that a considerable number of these patients eventually die while on queue for organs.

With statistics available from various transplant centers and countries across the globe and with a plethora of moral, ethical, social and religious issues regarding donation, shortage and more importantly, allocation of organs, one can reasonably argue that organ transplantation has become a routine death row for those with organ failure.

5. Conclusion

The issue of organ transplantation has become the subject of intense bioethical debate because of the intricacies of organ donation, procurement

and eventual surgery. The debate centers on a number of ethical, medical, legal and religious issues associated with the procedure. With available statistics, it is reasonable to assume that organ transplantation has become a death row for those waiting for organs as countless thousands die yearly while on transplant waiting lists, waiting for organs they never get.

Nevertheless, the success of transplantation cannot be overlooked neither can it be denied that it saves thousands of lives (as statistics also show) and gives a glimmer of hope to those suffering from various forms of organ failure. And with the exploration of alternatives such as xenografts, use of stem cells to produce matching tissues and organs, the use of genetic engineering technology to produce transgenic animals compatible for xenotransplantation, organ transplantation still remains a viable option for those with organ dysfunction

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Part Three

Literary Studies

Code-Switching, Code-Mixing and Code-Conflicting in *Abeni* by Tunde Kelani

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Abstract. Code-mixing is referred to as the mixing of two or more languages or language varieties in speech while code-switching is the practice of alternating between two or more languages or varieties of language in conversation. Previous works have examined code-switching and code-mixing with little attention paid to code-switching and code-mixing of Yoruba and French in the film titled *Abeni* (Part 1 & 2), a Yoruba-French home video produced and directed by Tunde Kelani of Mainframe Productions in Nigeria in 2006. This article, therefore examines code-Switching, code-Mixing and code-conflicting in *Abeni* (Part 1 & 2) with a view to establishing the code-switching and code-mixing in French and Yoruba languages. This movie is worth studying not just because it is a Yoruba–Beninese film but it also has its settings in Yoruba region of Nigeria and Cotonou, a francophone domain of Republic of Benin, a francophone setting. Data were gathered from dialogues in Part 1 and 2 of *Abeni*. Results show deployment of switching and mixing of Yoruba and French codes by the characters in the movie. Also, the study added the concepts of code-conflicting and gesticulation as solutions to conflict, switching and mixing of codes.

Keywords: *Abeni* (Part 1 & 2), bilingualism, code-switching and code-mixing, code-conflicting, Gesticulation.

1. Introduction

The main purpose of this article is to depict manifestations of code-switching and code-mixing of Yoruba and French through dialogues of some characters in *Abeni* (Part 1&2), a franco-yoruba home video produced and directed by Tunde Kelani of Mainframe Productions in Nigeria in 2006. This study is largely based on our careful observations of the film’s casting. This study, however, focuses on the prime elements of bilingual vocalization namely shifting between two languages, otherwise known as code-switching and mixing of components of one code/speech with another, which is known as code-mixing. Before delving into the study, the terms “bilingualism” and “bilingual speakers” should be examined.

2. Bilingualism

Bilingualism as the nomenclature implies, explicates itself. In other words, one needs not be a linguist to have an understanding of it at least at the denotative level. Generally, a bilingual is expected to speak two languages. In this case, we do not refer to those who do not regularly make use of one language or the other or those who have abandoned the use of the language for a long time. Linguists refer to the latter as dormant bilinguals (Treffers-Daller: 2019). Also, it is important to say at this juncture that humans or people who have acquired a significant level of competence in a foreign language without the ability to express it are not in the category of bilinguals. In addition, there are people, for instance, who could read a language yet have not acquired speaking or

writing competences. Grosso modo, the definition above does not say anything about the proficiency level to be attained before speakers could be referred to as bilinguals (Eloi et al 2018).

Linguists, over the years, have engaged in the research of the phenomenon. It is worthy of note to take into cognizance germane communicative situations in the performance of bilingual or multilingual speakers. One could be tempted to ask if there is a valid criterion to say that a person is a bilingual speaker. Scholars with deep knowledge and experience in linguistics have not arrived at a conclusion on a correct definition of bilingualism (Kroll: 2008). Also, one could ask to what extent, for example, is the notion of bilingual? For instance, what do we say in the case of a researcher who can flawlessly read and write scholarly works in French yet not able to vocalize the language. What about a Nigerian with a considerable level of competence to understand a language but ignorant of how to write it. Which of the two is a better bilingual? What do we say in a case of children whose parents have separate native languages, which should make the children gain proficiency in such languages, but in the end becomes more competent or skillful in one than the other? (Byers-Heinlein & Lew-Williams: 2013). How can one measure competence? Is it by considering those various factors and circumstances that cannot be separated from language learning and manifestations? The above complicated questions usually preoccupy the minds of linguists or any researcher trying to decipher the concept of bilingualism. Providing responses to the complex questions are most times in the ambiguous (Berthold, Mangubhai & Bartorowicz: 1997).

To probe further into the definition of bilingualism from proficiency point of view, we can conclude that a bilingual is that individual who vocalizes two languages with the acquisition and achievement of fluency just as the native speaker in the two languages. Though too strong a criterion, there are persons who have perfected their mastery of two languages but those are the outstanding and cannot be taken as the standard or yardstick. It has been

established that many bilinguals do not have the same level of fluency in the two languages. Most of the time, they are rather fluent in one than the other. Sometimes, there is interference of accent of one on the other, or there is preference for one to the other by such bilinguals in certain situations (Carmen: 2014). However, for the sake of accuracy, definitions from various dictionaries of linguistics are better relied upon, and one of such definitions describes bilingualism as the utilization of at least two languages either by an individual or by a set of individuals, such as the natives or occupants of a specific or certain country or a province (Longman Dictionary of Language Teaching and Applied Linguistics, J.C. Richards, J. Platt, H. Platt: p 36).

3. Code-Switching and Code-Mixing

Code-switching, also referred to as language switching is a linguistic behaviour that could be defined as the ability to have the same language background and the ability to change from one language to another during discussions (Tay: 1989). This language behaviour can frequently be subjected to observations in multilingual circumstances or situations. This capacity to switch from one language depends on many factors such as the speaker's mood, speech production circumstances or the presence of listeners. For instance, a bilingual start in one language and end in another because the bilingual has vocabulary, sentences and phrases at finger tips (Belly 1976; Amuda 1989; Atoye 1994).

According to linguists, there are various factors that bring about the language behavior known as code-switching. In this article, we can only discuss few of such cases when code-switching occurs. For example, a speaker who is unable to communicate effectively enough in a particular language can decide to switch to the other in order to cover up for the inadequacy. This may make the speaker continue in the other language for some time. It has been proven that code-switching of such could occur to a great extent when the speaker is angry, stressed, or in distraction (Cakrawarti:2011). However, a speaker can switch to what is referred to as a

minority language in order to expedite solidarity with a social group and this results into change into signal of the minority tongue of the interlocutor to establish a good relationship with majority language speakers. There are instances where same alteration between languages could happen in order to excommunicate other interlocutors from the discussion who do not have understanding of the language. Another possible scenario is when code-switching is employed as a signal of the speaker's in order to portray being favourable, exasperated, sarcastic or humorous. Monolinguals can display such to depict their formality level, intonation or their speech tone. Bilinguals can talk to each other in a language and can switch to another for the purpose of creating special effect. For instance a father can tell his son to do something in a particular language, and then, if the son disobeys, may decide to switch to the other language for the sake of emphasis or displeasure (Brezjanovic-Shogren: 2011). Interestingly, some matters may be discussed using code, however, using of code adds flavour to the topic of discussion. In such subtle and complex situations, the speakers themselves are unconscious of the extent to which they have code-switched during discussion. Whenever their discussion or conversation is interrupted, they may not be able to remember the language with which they ended the last sentence (Musk: 2010).

These above are few of the sociolinguistic functions of code-switching. Other functions are conveying of unanimity, weariness, and a form of viewpoint of the speaker with regards to the interlocutor. Also, through language shift, speaker's intent and needs are expressed. Moreover, the choice of code by the speaker is a factor of motivation

The other language behaviour that is connected to code-switching is "code-mixing" which habitually manifests when there is a conversant use of both languages at the same time switch between them to the extent that they change from one tongue to another during a sole utterance. Code mixing occurs without a change of topic and can require various degrees of language, namely, phonology, morphology,

grammar or lexis (Hymes 1974; Bokamba 1989). Most times, it is difficult to say which language they are speaking at a particular time. The task of sociolinguists for code-mixing is the concentration of portraying two identities at the same time.

Monolinguals are critics of code-mixing. At times, they pejoratively refer to it as 'Franglais' franyoruba, 'Hunglisch', practically every situation where there is coincidence of two languages), and 'Tex-Mex' (English and Mexican Spanish in Texas) (Escudero, Mulak, Fu and Singh: 2016). Due to this, many bilinguals are uncomfortable about their language switch and mix and make efforts to do away with it in formal discussions or situations. Code-mixing goes beyond mixing of two languages due to ignorance or laziness but rather requires speakers to have adequate knowledge of both languages and community norms or what is referred to as linguistic and sociolinguistic baggage. *A vrai dire*, code-mixing and code-switching should be regarded as usual and strong expressive characteristics of casual bilingual interplay, which present linguists with part of their most engrossing and captivating investigative and analytical challenges.

4. Bilingualism in *Abeni* 1&2

As a matter of fact, the main objective of the present paper is to show the manifestations of code switching and code mixing in *Abeni* (Part 1 & 2). *Abeni* is a franyoruba play, in the sense that it portrays two cultures (Yoruba and French), two nations (Anglophone-Nigeria and Francophone-Benin Republic) and two languages (Yoruba and French) in which the two languages are spoken by the characters manifesting the concept of code switching and code mixing. The term 'bilingualism' relates to the situation in the play. The subject of bilingualism, as examined within the play, brings into the mind of the layperson that the two countries as the setting of the movie, recognize Yoruba and French languages. The play *Abeni* starts with a conversation in Lagos (Nigeria) between the boy protagonist (Akanni) and his mother encouraging him to attend *Abeni's* birthday. Akanni replies by saying

“Maman, ko wumi lati lo si ibi anniversaire yen” meaning mum, I would not like to attend the birthday. Here we could see Akanni inserting French words “maman and anniversaire” into Yoruba language because of his background as a francophone though living in Lagos. This is the first manifestation of code mixing in the play.

Due to a sack received by Akanni’s father as a gateman, Akanni’s father decided to take Akanni back to their home-town Cotonou in Bénin Republic to stimulate the acquisition of educational skills and perfect competence in French. Thus, Akanni grows up as a fluent speaker of Yoruba and French languages in Cotonou. In *Abeni*, we discovered that couples, where the husband or the wife is from the majority language community, are exposed to the impact of two languages more intensively and thereby becoming bilingual speakers (though frequently to different degrees) of the two languages. This was justified during conversation among Akanni’s mother, Akanni and Awa on the wedding preparation between Akanni and Awa, a beninese. Akanni’s mother says “Gele rose clair la mu, ko si rose foncé loja mo” meaning we have chosen light pink head gear because dark pink head gear is no longer available in the market. Here, Akanni’s mother code mixes. Akanni’s mother uses qualifying adjectives and what the French would refer to as adjectives of colour for description. Another instance of code mixing in *Abeni* occurs at the night club where Awa noticed that Akanni is being carried away by the look of Abeni. Awa says “Akanni j’ai remarqué qu’ati gba ti a ti joko latekan ni o ti n wo awon omobirin ti won wa lokan yen” meaning “I noticed that you have been staring at those girls since we sat here”. Elision could be observed from this example: the “e” in the relative pronoun “que” gave way to the “a” in the adverb “atigba” meaning “since” which also occurs in French language. Also, we noticed the manifestation of code mixing when Akanni’s mother was thanking God for the release of his son from prison by saying “Merci Seigneur, Olöhun mo dupe lowo re” meaning thank you Lord. In this instance, we could see the use of code mixing as an instrument of repetition and emphasis because both the French and the Yoruba expressions in the sentence have

the same meaning. Another interesting example of code mixing is portrayed when Awa was asking whether Akanni promises to marry her or not. Awa said: “Se o se promesse fun mi pe emi ni wa marier?” meaning “Do you promise to marry me? Other example is at the police station where Akanni was rendering help to bail Awa’s brother Lakou and her fiancée Ogagu. Akanni exclaimed: Quoi! Awa! So pe ki i se tori awon ti mo fi wa sihin niyi! which means What! Awa! Tell me that I have not come here because of these criminals!

This paper will not be complete if examples of code-switching are not highlighted in *Abeni*. During *Abeni*’s wedding with Akanni, the registrar conducted the wedding in French language. The registrar asks: Monsieur Akanni, acceptez-vous prendre mademoiselle Abeni comme épouse? Akanni replies: Oui. The registrar proceeded to ask Abeni : Mademoiselle Abeni, acceptez-vous prendre Monsieur Akanni comme époux ? Abeni responds: Oui. Abeni and Akanni who have always discussed in Yoruba because Abeni’s mother tongue is Yoruba suddenly code switched to French language at the wedding because French is the lingua franca of the environment where the wedding was conducted. Another example of code-switching occurred when, Akanni’s mother was persuading him not to repay evil by evil but to help Ogagu and Lakou out of police custody. Akanni’s mother says: “Akanni, ran won lowo o tori on aura pas le mal pour le mal” which means that Akanni should help them and should not repay evil by evil. In addition to the above examples of code switching manifested when Akanni’s lawyer who spoke French inside the police station suddenly switched to English language as Ogagu was thanking him. The lawyer who has French as his mother tongue says: Ogagu, don’t thank me. You should thank Mr. Akanni. Also Awa who has been speaking Yoruba language to Ogagu in their living room was forced to ask the French police why they have come to arrest Ogagu. Awa speaks: Qu’est-ce qu’il y a? meaning what is the matter?

Here, we would like to point out the fact that bilinguals should successfully build up their vocabulary and master grammatical rules as this

will enable them converse fluently. However, interference is one of the impediments to surmounting foreign language accent challenges. Mastery of foreign language accent is one of the ways through which fluency in second language is measured. The influence of the mother tongue can be so powerful on second language use, for example, the utterance of Yoruba words with typical French intonation. There are even certain French words that some characters in the movie could not pronounce at all. These are mostly the ones containing sounds that are not parts of the Yoruba sound system, such as the [ə] and [Ø]. For instance, Abeni was unable to pronounce “deux” [dø] but could only pronounce it as [do]. In addition, the way Akanni is being pronounced shows the francophone undertone. Therefore, French has influence on the pronunciation of Akanni as is pronounced /akani/-the French way and not /akāni/-the Yoruba pronunciation. Another instance of this was when Akanni was asking Abeni about her parents. He asks: “awon parent /parānt/ ẹ nkọ?” This shows the influence of French language as mother tongue on Akanni though having lived in an Anglophone setting.

However, one of the discoveries in *Abeni* is the instance of conflict of codes or language. There were situations where it was difficult for Anglophone Yoruba speakers who found themselves in the francophone setting in the play. Ogagu and Lakou who just arrived from the United States of America went to a restaurant in Cotonou but they were unable to choose from the menu what to eat as the food vendors were asking them: Qu'est-ce que vous voulez? (what should we serve you?). Ogagu responds: Vu vule bawo, kin lo n jẹ bẹ? (what does that mean?). The vendors reply: riz (rice)? Ogagu was disturbed by saying: Oh! Riz bawo (what is riz for God's sake?) Then Ogagu asks for chicken and the food vendors became confused too because they don't understand English language. Ogagu was forced to use sign language or gests by crowing to tell them what chicken means and the food vendors understood that Ogagu was asking for “poulet (chicken)” The manifestation of code-conflicting came to climax when the food vendors came back to ask Lakou and Ogagu: Boire? Ogagu exclaimed “Oh! You have come again! Ewo tun ni gbua

tori Olọhun (What is gbua (boire) for God's sake!)” the vendors were able to explain by sign language as if they were drinking in order to ask Ogagu and Lakou what they would prefer to drink. Through these examples above, we discover that in addition to code-mixing and code switching, there is also the emergence of code-conflicting and the solution to conflict of code as discovered in this play (*Abeni*) could be sign language.

5. Conclusion

In conclusion, this study has emphasized that code-switching, code-mixing and code-conflicting are unique features of dialogues of the characters in *Abeni* and this has positively affected the popularity and the sale of the movie. Also, it has given the movie wider publicity and acceptability to the francophone and yorubaphone world. The use of code-switching and code-mixing is a proof that indigenous languages can promote and sell foreign languages vice-versa. This article recommends bilingualism to film world in order to promote their productions and for marketability of their productions. In addition, this paper has been able to push bilingualism beyond switching and mixing of codes to conflict of codes as manifested in the dialogues of the characters, Wherever there is conflict of codes, gesticulation is the solution.

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Confronting the Enemy Within: Subverting Internal Complicity in the Debacle of Oil in Two Niger Delta Plays

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Abstract. Nigeria's Niger Delta has a budding literary tradition that largely comprises of creative and critical writings on the history, trajectory and corollaries of mining natural resources in the region. A predominant and recurring motif in this literature is the deleterious effects of the exploitation of the human and non-human elements by multinationals and successive federal governments because of control over the revenue accrued from oil. However, this paper identifies Peter Omoko's *Crude Nightmen* (2015) and Stephen Kekeghe's *Pond of Leeches* (2015) as two Niger Delta plays that are clear departures from the foregoing zeitgeist. Both playwrights are unequivocal in holding indigenous leaders and citizens complicit for the systemic impoverishment of the region as a result of placing personal interests over communal progress. However, they also balance their narratives by creating parallel sets of local characters who deploy intellectual and radical forms of agency towards the liberation of their oppressed people and despoiled environment from the machinations of the enemy within.

Keywords: Niger Delta Plays, Internal Complicity, Debacle of oil, Enemy within.

1. Introduction

The Niger Delta region has become synonymous with unending social unrests and environmental underdevelopment as a result of the debacle and consequences of oil exploration activities. The image of the region is as of a battleground

because of environmental pollution, internecine struggles over power relations and land ownership, militancy, kidnapping, vandalization of oil installations, hazardous health conditions and other negative indices caused by oil politics. Critics have continually held oil multinationals in collusion with successive federal governments culpable for its devastated ecology, conflict-ridden space and unmitigated impoverishment (Afinotan & Ojatorotu 2009, Umana 2018, Akingbe 2019).

However, with series of unfolding events lately, the most recent of which were shocking revelations of massive corruption and diversion of funds meant for community development in the region at the Niger Delta Development Commission (NDDC) and Niger Delta Basin Development Authority (NDBDA), it has become clear that the enemy within, to include local leaders and representatives, is a collaborator and equally complicit in the systemic marginalization, oppression and exploitation of the region and people. This group made up of indigenes or bona fide citizens of the region is just as, if not more, guilty as exogenous invaders for the plethora of crises bedevilling the region.

2. The Debacle of Oil in the Niger Delta Region

Crude oil, a natural mineral resource was first discovered in commercial quantity in Oloibiri located in the Niger Delta region in 1956. Since then, the people and environment have gained

public traction because of offshoots of the “oil encounter” or the deleterious effects of oil exploration ((Aghoghovwia 2013). Over the years, oil mining and gas flaring have caused great damages to the physical landscape and altered the quality of lived lives of the inhabitants of the Niger Delta. In the course of drilling for oil, the region’s once rich flora and fauna and healthy bodies of water have been destroyed and polluted. This has gradually made it more difficult for indigenes to continue to depend on farming and fishing, their traditional means of livelihood just as constant exposure to unhealthy environmental pollutions have had negative impact on their physical and mental health. There is the dearth of alternative industries and infrastructures to ameliorate the above predicaments. Worse still, federal government’s policies to include the Land Use Act, control and disbursement of oil revenue as national, rather than regional wealth exclude them from benefitting from a much larger share of their oil patrimony. The irony inherent here is that being the proverbial golden goose that lays the golden egg does not translate to prosperity or development for the human and non-human population of the region. This situation has made them a poster example of the paradox of a boom turned doom or a resource curse instead of blessing.

The general impression that they would have fared better if allowed unregulated access to the revenue accrued from the sales of their oil further exacerbates their sense of alienation and atrophy. Consequently, this dissatisfaction has led to their agitation for resource control as a solution to environmental restoration and restitution. The fight for autonomous disbursement of oil funds and government’s resistance earned the advocates negative labels such as insurgents, rebels, and militants. Some personages and host communities have suffered dire penalties for their roles in calling for a clean-up of their polluted land, water and air spaces or an equitable share of their oil patrimony for internal development. Historical examples of these are the fates of the late writer and environmental activist, Ken Saro-Wiwa and the Ogoni eight; brutal military sacking of oil-producing communities like Odi, Etche and

Ogoni; as well as the perpetuation of the insidious politics of divide and rule as in the various forms of internal conflict arising from oil compensation money paid by the exploration companies to host communities.

On the other hand, the people’s clamour for more, if not total, control over their oil wealth has yielded some negligibly positive results. The Nigerian federal government in response over the years set up special development commissions (Oil Mineral Producing Areas Development Commission-OMPADEC, Niger Delta Development Commission- NDDC, etc.) devoted to managing intervention funds exclusively allocated for the establishment, rehabilitation, and improvement of basic infrastructures and amenities in the region. An amnesty programme was introduced, geared towards reintegrating and empowering restive youths as well as help quell incessant crises which have made the region notoriously famous and insecure. In addition, major oil-producing states are given a certain percentage of the oil revenue as derivation fund aside the monthly federal revenue allocation from oil. All of these efforts are meant to afford the people more indigenous based windows of opportunities at capital and non-capital development as well as some reprieve from the effects of ecological damages as a result of oil prospecting. These measures were also meant to serve as ameliorative for years of unaddressed human and environmental neglect in spite of the region’s crucial role in generating over eighty percent of the nation’s economic wealth.

A core argument of this paper therefore, is that the burden of blame for the abuse and deplorable state of the population and ecosystem is not solely that of an oppressive federal government, or self-serving capitalist multinationals that profit most from the region’s oil and gas reserves. Rather, through a study of two play texts by budding Niger Delta playwrights, I intend to show how the selfish interests-greed, megalomania, vaunting ambition, disingenuousness and others - of indigenous citizens, religious leaders and constituted local authorities within oil-producing communities contribute to the debacle of oil. Peter Omoko’s

Crude Nightmen and Stephen Kekeghe's *Pond of Leeches* were both published five months apart in 2015. They are dramatic re-imaginaries of the nefarious roles and activities of autochthonous characters who further complicate the people and region's insalubrious conditions as a result of oil politics, thereby making them victims of a double and more agonizingly painful jeopardy.

Unlike some other plays on the Niger Delta condition, our playwrights do not wholly hold outsiders responsible for the predicament of the region. Rather, they project insiders as those who have compromised the well-being of their own people just in order to maintain and promote different self-aggrandizement schemes. But in addition, I further explore the playwrights' efforts within these plays at balancing their narratives by creating another set of local characters whose agency represent the spirit of genuine patriotism as they are altruistic, incorruptible and true advocates of social and environmental justices. Some of them adopt radical and revolutionary measures as they actively engage, resist and thwart complicitous acts by their kinsmen. Others espouse persuasive reasoning and non-violent campaigns as intellectual forms of activism. Thus, these dramatists deftly adopt theatre as a tool for social activism and environmental advocacy as they artistically resolve dramatic conflicts to reflect poetic justice. Ultimately, machinations, conspiracies and collusions are subverted towards a remediation of environmental degradation and social instability for communal advancement.

3. A Niger Delta Literary Tradition

The Niger Delta as a region blessed with abundant natural resources has been a major hub of trade and commerce even from before the era of colonialism. Its location along littoral passages also facilitates access and ease of entry and exit enabling local communities' engagements with outsiders. Palm oil, and later crude oil are two exports from the region much sought after to meet growing global demands undergirded by national and foreign interests. Consequently, through an internal form of

colonialism, external stakeholders with vested interests continued to meddle with the local economy and politics as means of retaining their profiteering hold over that region. Sometimes, these outsiders contribute to creating and exacerbating conflicts and violence amongst local communities through divisive activities and forceful coercion to protect their investments. But generally speaking, the antics of agents of oppression and exploitation because of oil percolate from the state through multinationals down to indigenous representatives. Nigeria's Niger Delta region has been ranked the poorest and least developed oil producing area compared to others elsewhere in the world as a result of years of systemic neglect from external and as revealed recently, internal agents.

Modern African literature is a literature of engagement. It takes up through a creative imaginary the experiences of a people at particular points of their existence. The trajectory of the region's oil resources have been the subject of scholarship on the Niger Delta experience (Reddick 2019). The unabating socioeconomic and political injustices plaguing the Niger Delta region especially as a result of the possession, extraction and commercialisation of natural resources is largely, but not solely, responsible for the efflorescence of a prodigious literary tradition now popularly referred to as the Niger Delta Literature. Ojaide's impression of this subgenre is of a literature that shows:

...a Niger Delta setting and context with the characters reflecting the worldview, sensibility, and experiences of the people. The works all have relevance to the Niger Delta problems and issues and reflect the historical as well as sociocultural, political, economic lives of the people of the region.... There is a cultural identity established in these literary works with place names and characters that bear names of Niger Delta ethnicities. (p.71)

Works in this category are mostly by writers from the region as well as a few outsiders who empathize with their plight. But, it is essentially a subnational literature which is essentially defined by the writers' attachment to their nativity. In more contemporary times, oil

prospecting and its attendant corollaries have become the preponderant motif in this particular literature.

Therefore, these writings give robust expressions to the status of the endangered citizenry and vanishing landscape even as it clamours for a redress. Global concerns over the disastrous effects of climate change as a result of anthropocene activities have contributed in projecting the living realities and literature of this region to wider audiences. The Niger Delta region and its literature as they pertain to the discovery and extraction of crude oil have been able to bring to world attention the existential conditions of a local region because of the primacy and politics of a vital mineral resource. The literature is birthed and propelled by writers and critics' commitment to examining issues affecting the place and well-being of the human and non-human elements in that region via literary studies. In this vein, it has been referred to as a protest literature as it riles against the destruction wrought on a once idyllic setting. This has in turn led to other dimensions of assessing issues of marginalization associated with the notion of Us versus Them; represented by the region and its people on one hand and the oil exploration companies, federal government and other geopolitical regions profiting from the former's indiscriminate plunder on the other hand.

Two strands of writings are easily decipherable in this literature. The first group have works of pioneer writers like J.P. Clark and Gabriel Okara whose art valorise the bucolic in their home environment. Theirs is more of a nature or animist literature with themes that venerate the rich flora and fauna, bounteous waters, and generally pristine landscape that is familiar and offer hearth, familial love and security to its natives. Whether during the turmoil of an inclement weather or in the thick of a dense jungle, the respective speakers in Clark's "Night Rain" as well as Okara's "Piano and Drums" take pride and are content in the haven their home environment offers. There is also a place allotted to the role of nature or the environment as an influential cosmic force in the fate of the people. Examples of this trope as literary

reconfigurations in Niger Delta literature are found in Clark's *Song of a Goat*, *The Raft*, and *Ozidi*, and Elechi Amadi's *Isiburu*. Imperialist attempts to impose and dominate host communities in order to appropriate their resources, and the latter's resistance have also been recreated through this literature. Niger Delta drama of this ilk include: Clark's *All for Oil*, Ola Rotimi's *Ovoranwen Nogbaisi*, Miesoinuma Minima's *Odum Egege*, Sam Ukala's *Iredi War*, Omoko's *Majestic Revolt* and others. The tone of cultural nationalism projected in these plays attest to Niger Delta communities that revelled in and revered their natural habitat, relied on it for physical and spiritual sustenance, and were united in warding off invasive foreigners while punishing delinquent insiders.

The above parade of literary productions on and from the Niger Delta can be contrasted with the tone of the second strand of writings from this same region by writers who bemoan the unrelenting pillage of the idyllic environment of yore in a postcolonial dispensation as a result of oil and gas exploration. This group consists mostly of poets like Ojaide, Nnimmo Bassey, Ibiwari Ikoriko, Ogaga Ifowodo, and Obari Gomba. Petrofiction by Ojaide, Kaine Agary and Helon Habila also belong here. These writers decry the unmitigated ecocide and sundry human rights violations carried out by national leaders and oil companies against host communities and indigenous peoples in this oil rich but marginalized region. Ahmed Yerima stands out as a playwright of note within this second subset of Niger Delta literary writers as his *Hard Ground* explores the people's revolutionary agency in overthrowing forces of oppression and injustice against them because of their oil heritage.

I situate our selected playwrights within this latter taxonomy of a Niger Delta literary tradition and furthermore acknowledge their clinical assessment of emerging realities concerning the roles of indigenous citizens in the underdevelopment of the region against the matrix of oil politics.

4. About the Plays

Crude Nightmen addresses the conflict and consequences arising from the inability of neighbouring communities to arrive at an amicable means of sharing oil compensation money paid by an oil firm. The conflict of the play is introduced from the opening scene and first setting. A rowdy crowd of men are gathered in a community's town hall to decide on how to disburse the funds given to two oil producing communities, Abotigbene and Otugbene, Ijaw villages that have hitherto co-existed peacefully as neighbours. Apart from both belonging to Abrobibo kingdom, villagers from each community have forged strong friendship and kinship ties mostly based on years of mutual trust. This is why they were able to unite and as a team successfully agitate for recognition and pacification from Atlantic Oil company for the damages to their environment because of oil prospecting activities.

Trouble begins to brew when some elders from Otugbene, led by the greedy and raucous Minikini, adopt a lopsided sharing formula for the money. Emissaries from Abotigbene reject this arrangement, insisting on an equal share of the crude oil windfall. Benefa, an elder from Otugbene and the lone voice of reason advises his kinsmen against defrauding their closest ally as he encourages them to eschew any conflict and assent to Otugbene's request for equal allocation. The other elders rebuff his appeal to them to do what is morally right by their neighbours who stubbornly proclaim that "that will be over our dead bodies" (p.19). Engulfed by a rapacious covetousness, they readily subvert historical antecedents by claiming original ownership of Abotigbene's land and by extension, their oil wells and proceeds. Under the excuse of defending their "community's interest [which] is at stake" (p.33), they remain obstinate and refuse to review the allotting formula for the money. The effect of this impasse is soon felt as the people of Otugbene bar workers from Abotigbene entry into the premises of the Atlantic Oil company located on Otugbene land and their women from going into their farmlands.

To further complicate matters, Minikini convinces Opokumo to accompany him to a

meeting with Mr Edgerton, the foreigner representing the oil company. At the nocturnal meeting held in their boats and from which the playwright apparently derived the title of the play, both men sign over to Edgerton's company unrestricted access to mining rights in exchange for arms supply to prepare them for an impending war with Abotigbene because of the conflict over the oil compensation money. Their liaison with the white man is also borne out of the quest for personal financial gains and the control of power that would place the local leaders "in charge of the entire creeks of the Niger Delta" (p. 39). They are remorseless about mortgaging the future of their children and region for their immediate and parochial ambitions. In what appears like a twist of fate and a dose of poetic justice, the duo, and unfortunately a section of Otugbene villagers, get blown up by explosives wrongly handled by Minikini while he was demonstrating the use of the war weapons he just took delivery of.

In *Pond of Leeches*, the playwright sustains the trope of corrupt and oppressive indigenous leadership as the bane of development in the Niger Delta. Through a more radical form of dramatic advocacy, Kekeghe condemns internal conspirators who further compound the fate of the region by conniving with external aggressors to impoverish and oppress the citizens because of their oil resources. The Chairman of Okugbe community is a cold-blooded politician who appropriates the community's wealth for himself and is prepared to do anything to maintain his selfish interests. To this end, he uses a retinue of killer guards to unleash terror on any opposition to his refusal "to reorganize the sharing of the resources for the benefit of all" (p.24). He is clearly one of the metaphorical leeches or 'man eaters' who feeds off the misery and poverty of the people he governs using fear, intimidation, outright violence and unbridled power to curtail or get rid of dissident voices.

Conscripted to protect the interest of capitalist oil companies from which he also benefits, the Chairman quashes any rebellion against oil exploration activities by aggrieved citizens in his oil producing constituency. He has no empathy for his suffering subjects or despoiled landscape

since he profits from their un-development. He, like Minikini, allows himself to be used by external forces as a weapon of injustice against his own people and is unyielding in quashing those he regards as threats to “the peace of the oil business” (p.37). Chiefs like Oteri and Shenye who are in his paid service are also projected as leeches and sly foxes as they betray even close family members just to remain in his good books. However, the playwright creates the rebellious Ovwata as a formidable antagonist who prevents the Chairman from completely succeeding in his plans to muzzle opposition voices. Ovwata, self-appoints himself as his people’s liberator from the Chairman’s tyranny and exploitation. As an initiate, he derives his courage and power through fortification from Ivwri, the Urhobo god of war and restitution who abhors injustice. Thus, Ovwata deploys both his physical and assisted powers towards waging a one man war against the local oppressors.

Ovwata later enlists Ophu, his young nephew on his side. Both men finally devise a non-violent or confrontational method of retrieving their community’s autonomy from the greedy exploitation of the Chairman. They spread news of the mysterious drying up of their oil wells which means no more oil earnings for the Chairman. Betrayers like Chief Shenye eventually suffers mob action as he is stoned to death for trying to discredit Ophu, the appointed leader of the newly created Urhukpe community. According to Ovwata, with his death “the leech in the family is gone” (p.96). However, during an attack by the Chairman’s ferocious guards to reclaim Urhukpe community, Ovwata is badly injured and consequently dies from his wounds. Tragic as his death is, the play ends on a note of optimism signified by the sudden appearance of a rainbow which all the people agree portends a better future for their land.

Both Omoko and Kekeghe respective plays, *Crude Nightmen* and *Pond of Leeches* are dramatic re-enactments of internal conflicts that beleaguer oil producing communities in the Niger Delta as a result of oil politics. Their individual and collective thematic engagements, and fictional settings aptly subscribe to

admission into this literary canon by virtue of a writer’s depiction of an attachment to his/her nativity. Our dramatists are ‘home boys’ who spent their growing up years in different oil producing communities in Niger Delta’s Delta state. No doubt, at various times they witnessed and experienced first-hand some negative effects of agents and agencies mining natural resources from the land. They are aware too of the roles played by the federal government in cahoots with oil companies in undermining the well-being of the ecosystem and people in order to further maximize their gains from the region’s oil wealth.

However, what is most worrisome to them as seen from the issues their plays address is the unwholesome activities of bona fide citizens of the region whose indiscriminate greed and megalomaniac dispositions have made them eschew communal harmony and development for personal desires and profits. Their artistic oeuvre is different from a foregoing pattern within this subnational literature as they beam their narrative searchlights inwards in dramatizing the factors responsible for the region’s abject conditions. Both plays are unanimous in identifying internal complicity as a more sinister and disruptive force working against the actualization of liberating the indigenous people and restoring the environment from the catastrophes of oil exploration and exploitation.

5. Internal Complicity and Its Subversion in Omoko’s *Crude Nightmen* and Kekeghe’s *Pond of Leeches*

The exploitation of the human-capital resources of a minority group within larger core social and political structures points to altered forms of colonialism. This situation is possible too through internal complicity. In all of the raging conflicts and tragic culminations dramatized in the selected texts, both playwrights are unequivocal in holding local politicians and leaders accountable for promoting worse forms of inequality and underdevelopment among their own people. Characters readily abandon

collective aspirations and advocacy as a marginalized group at the slightest opportunity to promote personal gains. What should be a joint inheritance meant to evenly benefit all becomes the source of power intrigues and acrimonies among kinsmen and neighbouring communities.

In *Crude Nightmen*, the conflict is of a materialistic context as the sharing formula for the oil emolument paid by Atlantic Oil Company triggers the avariciousness of a group of indigenous leaders. It is surprising that money meant as reparation towards environmental resuscitation is instead divided by individuals among themselves for personal use or regarded as a form of pacification to permit uninterrupted oil extractive activities as stated below:

TIMINIMI: I am happy to inform you that our agitation for recognition by the government and the oil multinationals has yielded some results. The MOU we signed with the Atlantic Oil Company has opened up good radiant of hope for our land and indeed our people. They have realized that without pacifying us they cannot work in peace and make profit. (p.12)

The mindset projected here is that of a detrimental compromise. In other words, for a paltry compensation, community leaders are willing to allow the harmful plundering and profiteering continue. Some elders of Otugbene's agitations against environmental despoilation by the government and oil multinationals turns out to be because of what they personally stand to gain from a collective predicament. Minikini who spear heads the whole confusion over the sharing formula later reveals that he wants to use his share of the money "to bring in my ayoro [new wife]" (p. 9) and the rest to sponsor his future political ambition. Until events in the play finally reach a tragic end, nowhere did the leaders broach the idea of using the oil compensation money for community developmental projects that will restore and conserve the pillaged ecology or improve the people's standard of living. That both Minikini and Opokumo would go further to enter into a clandestine pact on behalf of the community by mortgaging the future of even the younger generation for their immediate

egotistical desires tells of how morally depraved these leaders have become because of their greed for oil money. This also substantiates Lawal's (2020) claim that leadership egoism and failure further aggravate recurring crises in the region.

There is an ironical twist to the self-centred mentality this group adopts in helping themselves to a commonwealth when before now they had always blamed outsiders for channelling oil money towards external development while abandoning the region. Outsiders who see through their deficient moral trait cash in on this perverse behaviour as Mr Edgerton divulges in an aside:

Yes! It is cheaper to avoid the collective wrath of these primitive communities whose land and waterways are occasionally destroyed by the activities of our oil exploitation by getting the favour of some greedy chiefs. Sowing disunity among them will distract them from asking questions. We cannot spend our hard earned money to replace old pipelines when the uncertainty in the international market is mounting by the hours. They should continue to fight over peanuts while we make our profit from their backyards....I shall invest greatly to fuel this crisis. (p.41)

Oil compensation money from oil multinationals invariably turns out to be Greek horse gifts through which their representatives infiltrate and break up the ranks of citizens of oil host communities. The ultimate aim is to instigate internecine conflict among rural communities in order to prevent them from uniting as a cohesive force in challenging oil capitalists exploitation in their territories. Hence, Mr Edgerton follows through with his promise to "invest greatly to fuel this crisis" by supplying Otugbene the arms to go to war with their unyielding neighbours, Abotigbene.

Through what he calls a "dramatic metaphor" (p.11), Kekgehe's *Pond of Leeches* engages emblematic characters to roundly condemn the abuse and misuse of power by indigenous leaders against their own people. The virulently immoral Chairman of Okugbe community is the figurative head leech who alongside "his court of thieving chiefs" (p.24) commit atrocities

against the subordinate quarters where the oil wells are found in order to retain uncontested control of the oil revenue meant for communal development. Characters like the three Elders, Shenye, Oteri, Bishop Ukemu and the Crier are antithesis of their traditional roles. They reneged on their primary responsibilities to protect and promote the masses' well-being and have become hypocrites and sycophants.

Working with the edict "that any land oil and gas is discovered, even in their parlour, is the property of the father community" (p.62), the Chairman declares to his subjects that "I'm ready to kill anybody in that quarters who tries to stand in my way. They don't call me The-killer-killer-to-save-the-oil for nothing" (p.62). His reputation for enforcing this is underscored by the bizarre appellation of "The-product-shall-live-the people-shall-die!" (p.55) elders of his council address him by. His perception of what leadership is runs contrary to the moral and social expectations of the position. He, rather than the subjects he persecutes, seems more like the enemy:

CHAIRMAN: As a killer... sorry, as a leader you must be ready to silence any of your subjects who proves insubordinate to your governing mechanisms. They have no right to correct you. They just have to bear with you. That is leadership. The subjects must forever be subordinates! Whether your leadership is good or bad is never their concern. There are arms everywhere...kill, learn to silence your enemies. (p.83)

The title of the play itself is quite significant. It can be interpreted as a figurative representation of the parasitic power relations between indigenous leaders and their citizens in Niger Delta's oil mining communities. The playwright delineates the oil rich Niger Delta region as an environment that is naturally endowed, but suffers myriad calamities because of the reprehensible activities of leaders who he describes as "killers of destinies, leechers of destiny" (p.19) and "blood-suckers, soul-eaters" (p.20). This group promotes unequal relationships similar to that between predators and preys by misappropriating monies meant for internal development, leaving the people to

survive under deplorable conditions. He sustains this image by referring to them in several instances as vultures, hawks, hares and foxes. Egbo quarters where much of the oil wells are found is a microcosm of the Niger Delta region whose oil wealth is used to establish and upgrade infrastructures in other climes while it remains underdeveloped. Even their educated youths are unemployed or underemployed. Thus out of frustration, Adje and Shehor contemplate dumping their "lifeless certificates" to become militants "so that we can live a good life" (p.25). Tragically, these young men, as well as Ovwata's other family members, become part of the collateral damages of the crisis between the Chairman and Ovwata as they are ruthlessly killed by the chairman's guards.

Interestingly, almost all the characters in Kekeghe's play bear Urhobo names that allegorize their dominant character trait. Shenye means "oppressor". He was imposed by the Chairman on the people as their representative against their consent and because of this, his allegiance is to the latter whom he teams up with to oppress his people. Bishop Ukemu, the self-professed but immoral religious leader is on Shenye's payroll. He acts true to the meaning of his name-"trouble"- as he typifies the charlatan who uses false and divisive prophecies to hoodwink the people. Ovwata means "the righteous one." He is exemplar of an upright and principled man who detests injustice as such challenges those who subject his people to hardships because, and in spite of their oil patrimony. Ophu whose name means "anger" represents the more reactionary younger generation whose approach to subverting internal complicity is more violent and radical. Settings within the play also have connotative meaning. Thus Okugbe, which means "unity" ought to serve as the father community and watch out for the progress of other quarters. However, under the leadership of the Chairman, oil revenue from Egbo quarters is used to develop Okugbe, while the former's human and non-human elements suffer debased conditions. The new community is named Urhukpe, meaning light. It represents both an independent state as well as a new world order for its liberated people.

Subversion against internal complicity over oil earnings are of two dimensions in the plays under study. These are the non-violent and radical forms. Omoko's Benefa and his son, Pere appear to be the only rational thinking persons in the burgeoning crisis between Otugbene and Abotigbene indigenes. Benefa tries to broker peace as he repeatedly appeals to his people to reconsider the sharing formula to avoid aggravating the conflict between both communities. He warns against the recourse to lies and distortions on both communities land ownership rights just to justify injustice "against one's own family" (p.60). Pere is exasperated over the fact that the elders' greed will cause them to "kill ourselves because of mere peanuts from our oppressors" (p.23) and as a result "have lost all grounds to demand for justice and equity in the distribution of the wealth that accrue from our land" (p.28). His solution to the acrimony caused by the oil remuneration is that: *We should make peace with the people of Abotigbene and other peoples of the Niger Delta and then come together as a force to confront our collective enemy, the government and the oil multinationals. That is the only way we can demand justice and get it.* (p.29).

Although tragic, the inadvertent detonation of one of the war ammunitions supplied to Otugbene community serves as the deus-ex-machina that gets rid of the complicit leaders and prevents further escalation of the looming crisis.

The revolution against internal complicity in Kekeghe's play begins on a radical note. "Arising from the activities of the oil rogues," Ovwata's strong avowal is to "fight the leeches with the last drop of my blood!" (p.27-28). He is undeterred in his mission to ensure that the Chairman "must vomit all the fortunes he has stolen!" (p.32) as he is "an enemy of our quarters" (p.31). In spite of opposition from his family and kinsmen who mock him as an "old ijaguda", he believes that the reward of his struggle "is a great one – that we may have good life and not wandering corpses" (p.30). He finds a disciple or accomplice in Ophu who admits "your blood will ignite strength and courage in idle youths. I have buried my fear. I would

rather die fighting than die running...They shall die!" (p.37). It is with this united resolve that they both physically confront the Chairman on several occasions to make him relinquish his hold over their community's oil wealth. When this aggressive form of attack does not work, they retreat to re-strategize after which they adopt a more subtle and non-violent form of subversion against the Chairman. The Chairman surrenders his control over Egbo quarters, granting them their independence. The people after years of long-suffering and injustice from the centre are able to secure their freedom by eliminating the obstacles militating against corporate advancement.

6. Conclusion

This paper applauds Omoko and Kekeghe's endorsement of playwrights as citizens as both add their voices to the ongoing crusade against the internal crises of oil in the Niger Delta. By adopting very realistic portrayals, albeit through imaginative literature, the dramatists affirm their social and artistic responsibilities as chroniclers of their time and society. Their themes and other dramatic elements are essentially geared towards a form of introspection and reclamation that heed the Achebean proverbial edict of the importance of a people first identifying where the rain began to beat them. According to them, the blight of a natural inheritance turned an albatross is lately more because some local inhabitants fired by greed and lust for power have jettisoned communal and altruistic ethos for personal and selfish ambitions. Thus, their submission is that the bane of oil in the Niger Delta is no longer wholly the exploitation and marginalization by the West, national government and their affiliates but includes the complicity of indigenous persons. The endemic intrigues and machinations of self-seeking grassroot leaders and stooges operating an internal form of oppression against kith and kin have greatly fuelled and sustained the crises of oil extraction in the region. Sadly, instead of projecting a united front and force in defeating enemies from without, indigenous citizens have themselves become complicit and ironically are now the enemy within. The playwrights go beyond a mere identification of the activities of

the enemies within to creating a parallel set of characters who engage in intellectual and radical activism in usurping the perpetrators of injustices against the oil rich but impoverished Niger Delta people and environment.

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Male Virility under the Microscope in Ifeoma Okoye's *Behind the Clouds* and Lola Shoneyin's *The Secret Lives of Baba Segi's Wives*

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Abstract. Ifeoma Okoye's *Behind the Clouds* and Lola Shoneyin's *The Secret Lives of Baba Segi's Wives* have over the years received some critical attention. This paper adds to existing scholarship by exploring how patriarchal construction understands infertility with regard to both men and women in both novels. Premised on machismo, a type of masculinity, the paper aims to investigate if childlessness is solely a woman's problem as she has been made to believe. Through the delineation of childless marriages in both novels, the paper demonstrates that though the wives feel culpable and suffer physical and emotional distress as a result, it is the husbands that are proven sterile when their so-called virility is brought under the microscope. The paper concludes that infertility is a medical problem and not a woman's problem as this study has amply dramatised. The paper therefore recommends that husbands and wives should avail themselves of thorough medical examination if confronted with childlessness and that the patriarchal myth that denies the existence of male infertility needs be demystified to forestall unjust social castigation levied on wives as a result of childlessness.

Keywords: Okoye, Shoneyin, virility, machismo, childlessness, microscope.

1. Introduction

Ifeoma Okoye's *Behind the Clouds* and Lola Shoneyin's *The Secret Lives of Baba Segi's*

Wives have received a good number of critical attention especially that of Okoye. Anyadike (2004) in his assessment of *Behind the Clouds* posits that Okoye achieves two objectives in writing this novel. One is the creation of 'a saint in skirts' here on earth in the person of Ije and the other is making Dozie 'an angel in pants', a husband worthy and deserving of a wife like Ije (p.182). Achufusi (1994) on his part avers that Okoye's heroines make choices for themselves and that they also "display some measure of assertiveness though they cannot be regarded as "radically assertive" (p.173). Nutsukpo (2017) submits that "...Okoye successfully explores the theme of feminist consciousness and female assertiveness as avenues through which women can rise above their limitations in an oppressive system and change the way in which their gender is perceived (p.26).

Oni & Mosuro (2019) undertake a study of semantics and ideological perspectives in Lola Shoneyin's *The Secret Lives of Baba Segi's Wives* and conclude that lexical choices deployed in the novel "serve as conveyor of the ideological stance" (p.11). Pam (2012) carries out a stylistic reading of Shoneyin's *The Secret Lives of Baba Segi's Wives* and argues that "aside the simple diction and enormous obscene words and expressions used, the author borrows from a wide range of registers like that of the medecalese" (p.93). Baloyi (2019) analyses African woman's dilemma in *The Secret Lives of Baba Segi's Wives* and posits that the

consequences of infertility in most rural communities include “stigmatisation and ostracism at the hands of their in-laws, other women, their husbands and the society (p.8).

Machismo, a type of masculinity serves as the framework of this study. The term machismo according to Bilmes, 1992; Mayo & Resnick, 1996 “is a Spanish word usually used pejoratively in describing an attitude of male dominance and superiority which is legitimized through patriarchal social systems and reinforced through cultural values and norms (qtd in Segrest et al., 2003,p.16). Machismo is defined as “a strong exaggerated sense of manliness; an assumptive attitude that virility, courage, strength and entitlement to dominate are attributes or concomitants of masculinity” (Dictionary.com, n.d). Generally speaking, machismo is associated with man’s traditionally bloated ego and his propensity to protect it. The analysis of the texts will begin with Okoye’s *Behind the Clouds*.

2. The Agony of Childless Women in Okoye’s *Behind the Clouds*

2.1. Ije Apia

Ije is childless after about six years of marriage. Made to believe through patriarchal constructs that she is culpable, she makes a round of herbalist and medical treatments to no avail: “She remembered vividly all the doctors who had treated her – the tests, the minor operations, and the major one that almost killed her. She remembered also the herbalists she had approached for help” (p.2). Ije approaches the end of every month with expectation and becomes miserable as she watches her dreams dissolve into nothingness as the months come and go (p. 8). She becomes “a pessimist, not by design, but because each ray of hope had been dashed by the events that followed it” (p.13). Judging her childlessness through the lens of patriarchy, she tells her husband with tears in her voice: “How I have failed you” (p.15) in spite of the fact that she is the pillar behind his success (p.63). This recalls Efuru’s statement in Nwapa’s *Efuru* (1965) who in spite of her huge economic achievements still feels a sense of

failure because of her barrenness: “It was a curse not to have children. Her people did not just take it as one of the numerous accidents of nature. It was regarded as a failure” (p.207). This gives credence to Ezeigbo’s assertion that “in African societies, barrenness is a sign of failure, and no matter how capable or successful a woman is in other spheres, she is never recognized or valued if she is childless” (1990, p.151). This accords closely with Orabueze’s opinion that “despite a woman’s high economic profile in her husband’s family and society, she is still regarded as nothing if she fails the test of motherhood” (2004, p.107). In the vein of Ezeigbo (1990) and Orabueze (2004), Baloyi (2019) avers that a childless’ woman’s feeling of being a ‘failure’ is derived from the constructs of society and the level of comprehension on the meaning and role of women in society” (p.6). It is obvious from the foregoing that that the African woman’s humanness is subsumed in motherhood. Accordingly, Ije’s whole being is consumed by the desire to have a child: “Her only obsession was to have a child and nothing else meant much to her...” (p.21). She confesses to Ugo Ushie, her friend: “I can’t help worrying...it is not easy for me to take my mind off my misfortune” (p.30).

In spite of “her fruitless visits to so many doctors” (p. 2), Ije musters courage to consult Dr. Melie upon hearing that he performs miracles on childless women. With tears in her voice, she says: “I want a baby, doctor” (p.7). She runs some tests with Dr. Melie hoping that the results will show the cause of her childlessness so she can be treated. But to her dismay, “the reports indicated that her fallopian tubes and uterus were normal. Her heart sank” (p.32). Her heart sank even though the test result is good because she accepts the definition of motherhood imposed on her as a stereotype. However, Dr. Melie places her on some medication which she takes with great expectation. Again, her hope was dashed: “This month of all months she had thought that her wish for a child of her own would be granted her...Crestfallen, she confined herself to her bedroom...” (pp.46-47). This corroborates Larrier’s assertion that “the absence of children ...brings emptiness and suffering” (2003, p.194).

Compounding Ije's predicament is Mama, her mother-in-law. She abuses and curses her because she sees her as one who has deprived her of grandchildren. She tells Ije to her face that her "childlessness was a punishment for her unchaste life as a spinster" (p.42). She swears: "whoever denies me the opportunity to have a grand-child will meet with misfortune all her life" (p.164). Mama's attitude confirms Ezeigbo's argument that "the inability to produce children on the part of a woman provokes physical assault, verbal assault, repression and contempt in her husband and even his relations" (p.151). In another development, Mama tells Ije that she would not visit them again until Dozie "takes his time and behaves like a man" (p.59). What Mama means here is until Dozie affirms his machismo by taking another wife who would give her grandchildren. Ije is so frustrated that she begins to question God: "What have I done to make God deny me even one child?" (p.60). Ije's devastation confirms Nwapa's assertion that "...women are what they are because they can give life, they can procreate. So in African societies, when this unique function is denied a woman, she is devastated" (p.531).

Beatrice, another victim of childlessness but now pregnant visits Ije and shares with her how a "faith healer succeeded where the doctors had failed" (p.49) and suggests to Ije to give him a try. Ije does not think much of faith-healers "but her desire for a child was so great that it had always made nonsense of both her religious faith and her reason" (p.50). She eventually meets the faith-healer, Apostle Joseph, who among other things tells her to take a fast for one week. She follows Joseph's instructions strictly. In their next meeting, the so-called Apostle reveals his identity. He says to Ije:

Some men for some reason, are unable to father children. Wise women who are married to such men tactfully find other men to give them what they desire. This is not adultery in the eyes of men. It is not adultery in the eyes of God. Think about this Mrs. Apia. I have gladly done it for some women. I can do it for you too. (p.55)

Ije retorts: "*To hell with you and your church!*" (p.56).

Ije's misery intensifies with the intrusion of Virginia into Dozie's life. She introduces herself rudely to Ije in their first meeting:

I'm Mrs. Apia too. I'm carrying Mr. Apia's baby and I've come to take my rightful place in this house...You are his childless wife, aren't you? I can't live outside with his baby while you, who have given him no child all these years, stay in and enjoy everything. (p.75)

Mama excited at Virginia's pregnancy congratulates her son on his machismo in Ije's presence saying "*now you have acted like a man, my son. At last you have done what has been expected of you...*" (p.93). She welcomes Virginia with joy saying "welcome, my new wife...God bless you my new wife. So it is true you're pregnant already" (p.92). Fondling Virginia's belly, she says: "I'm sure it is going to be a carbon copy of my son, Dozie. So these my eyes will see a grandchild, eh?" (p.92). Upon Virginia's complaint that Ije is not making her feel at home, Mama rejoins: "Don't mind her...You have more claim to this house than she does. Don't let her upset you" (p.95).

In the course of time, Dozie's heart is gradually won over by Virginia. "He had become closer to Virginia and further away from Ije" (p.99). Dozie's attitude confirms Nwapa's observation that "a wife is more often than not betrayed and abandoned by her husband if she does not have a child" (p.531). Dozie and Virginia heighten Ije's agony by talking about the baby in her presence. She laments: "Neither he or Virginia had experienced the agony of a childless woman listening to other people discuss what she was pining for but could not get, otherwise they might have spared her the heart break" (p.99). Virginia in a bid to discredit Ije, accused her of sprinkling some poison into their food and to her utter dismay, Dozie believed the story. For he asks: "Why did you do such a thing, Ije" (p.106). Ije disappointed retorts: "Does that mean you're condemning me without hearing from me? Has it come to the stage where you doubt my integrity? Do you now see me as a diabolical woman...You are no longer the man I married" (p.106). To prove her innocence "she went to the dining room, turned the soup vigorously with a spoon, put some soup in her

plate, and scooped into her month” (p.106). Consequent upon Dozie’s betrayal, Ije gets a job and moves out of the house and out of his life with the resolve: “One thing I am sure of, I am not going to marry again. A barren woman is useless as a wife, at least in our country” (p.114).

2.2 Beatrice

Beatrice has been married for eight years without a child. Feeling culpable, she like Ije “had been to many gynecologists and to several herbalists but none had been able to help her” (p.4). She intimates Ije whom she met at Dr. Melie’s hospital: “My husband is worried to death...He’s getting fed up with me. He flares up at me most of the time” (p.4). Beatrice’s husband adds to her misery and anguish by exercising his masculinity over her. She intimates Ije: “the many quarrels she had had with her husband because of her childlessness. She talked about her mother-in-law pouring abuse on her” (pp.4-5). Not only that, like Dozie’s people, Beatrice’s husband’s “parents, his relations, his friends, all keep telling him to get himself another wife to bear him an heir” (p.4). This resonates with Orabueze’s argument: *Africans generally believe that the main reason for a man to marry a woman is for procreation. Any woman who cannot fulfill that primary function ought to be shown the way out of her husband’s house... And where her husband is magnanimous enough not to send her back to her parents, he chooses a second wife, or his mother or relations will do so for him.* (2004, p.107)

This is because the African woman is defined by her fertility and the absence of it makes her worthless to her husband and his relations as Ije rightly observes: “A barren woman is useless as a wife” (p.114).

Beatrice confides in Ije when the latter intimates her of the evil suggestion of Apostle Joseph:

This baby is Apostle Joseph’s....I don’t regret my action. My infidelity has saved me my marriage, for my husband was at the verge of sending me away and taking a new wife. If my marriage breaks down now at least I’ll have a

child who will look after me in old age. A childless woman in our society does not realise the extent of her handicap until she grows old. (pp.61-62)

Beatrice’s treachery recalls Nwapa’s Ojuigo (*Idu*) who lamenting her childlessness says “I could do anything to have one, anything” (p.56). Also, Nwapa’s Amaka (*One is Enough*) in her desperation to be pregnant says: “I would have gone to a beggar in the street if he could make me pregnant” (p.104). The desperation of these women confirms Nwapa’s remark that “the desire to be pregnant, to procreate is an overpowering one in the life of the woman. She is ready to do anything to have a child...” (2007, p.531). The readiness of these women to do anything to achieve motherhood places an urgent call on the need to dispel the myth surrounding motherhood.

3. Shoneyin’s *The Secret Lives of Baba Segi’s Wives*

Iya Segi, the first wife of Baba Segi, also craves for motherhood. Her husband subjects her to herbal treatments and frequent love-making to no avail: “My husband and I tried everything. He did not let my thighs rest but leapt between them every time dusk descended upon us. Even his mother was hungry for his seed to come” (p.215). Desperate, she seduces Tajū, her husband’s driver and sleeps with him. Within a few months of their affair, “her belly swelled like a boil” (223).

Iya Tope, the second wife of Baba Segi is also having difficulty in conceiving. Becoming impatient, Baba threatens: “If your father has sold me a rotten fruit, it will be returned to him” (p.84). Iya Segi steals into Iya Tope’s room to advise her: “Get pregnant quickly or he will start to force-feed you bitter concoctions from medicine men until your belly rumbles in your sleep” (p.83). So with Iya Segi’s evil advice coupled with the pressure Baba Segi is mounting on her, Iya Tope sleeps with a meat-seller who gets her pregnant. Iya Segi also revealed the secret of Baba Segi’s sterility to the third wife, Iya Femi, oblivious of the fact that Iya Femi has already helped herself by getting pregnant for

Tunde, a man she knew before she married Baba Segi. The moral turpitude of the *Iyas* confirms Ambrosini & Stanghellini's submission that "infertility is considered a woman's worst fate, a "flaw" that can exacerbate the vicious side of her personality and bring her closer to the devil" (2012, p. 278). This therefore places an urgent call on the need to debunk the myth of motherhood. This is because it may constitute a problem the society may not be able to handle.

Bolanle is the fourth wife of Baba Segi who is also having difficulty in conceiving. However, she refuses to avail herself to herbal treatment as requested by her husband. Displeased with her attitude, Baba Segi complains to his friends, Teacher and Olaopa, how she refuses to go to the herbalists for treatment and the agony that her barrenness has caused him (p.4). On hearing this, Olaopa suggests to Baba Segi to "drag her to a medicine man if she doesn't follow..." (p.4). Olaopa makes this suggestion because a woman's infertility is subjected to the controlling gaze of the macho. Bolanle also turns down her husband's suggestion of going to see a prophet who would lay hands on her belly and perform a miracle (p. 43). Angry, Baba Segi explodes:

Does your blood not boil when you see other women carrying babies on their backs? Do tears not fill your eyes when you see mothers suckling infants? ...Offspring make our visit to this world complete. Do you want to remain a barren maggot? (p.43)

This resonates with Ngcobo's submission that "the basis of marriage among Africans implies the transfer of a woman's fertility to the husband's family group. There is a high premium placed on children and the continuity of lineage..." (2007, p.534). In the course of time, Baba Segi takes Bolanle to the hospital to investigate her presumed barrenness. Convinced that Bolanle is the cause of their childlessness, he says to the doctor: "I would have had more than ten now if this woman's womb was not hostile to my seed" (p.37). Eventually, Bolanle and Baba Segi avail themselves of medical examination. The result shows that Bolanle has no medical problem. The doctor intimates her: "I cannot see any immediate reasons why you

shouldn't be able to conceive" (p.170) while that of Baba Segi shows that he does not have "a solitary sperm swimming around" (p.194).

4. Revelation

It should be recalled that Ije has moved out of Dozie's life. Dozie is crestfallen as a result because despite her childlessness, his "love for his wife was noteworthy..." (p.50). Virginia feels threatened by the effect Ije's departure has on Dozie: "She had not expected him to feel Ije's absence at all. She did not like the turn of events and so decided to pursue her own plans before her grip on Dozie slackened" (p.111). Accordingly, she mounts pressure on him to give her a large sum of money she has been trying to get from him. Dozie refuses to give her the money. She threatens to walk out on him as a result (p.111). Dozie warns her: "That baby you're carrying is mine...so wherever you go I'll come and claim it" (p.111). Virginia rejoins: *How can you claim the baby is yours?...I had better tell you the truth now...The baby is not yours. I chose you as its father because you're the richest of the lot – and because you wanted a child so badly. Do you call yourself a man? Look here, if you don't give me that money I'll tell the world about you.* (p.111)

Virginia continues rattling and in the process uses "a derogatory vernacular word to accuse him of sterility" (p.111). Dozie could not believe his ears. He ponders: "Did she mean all that she had said? ...Did she mean it, when she said the baby was not his? Was she trying to blackmail him or was she speaking the truth? (p.112). Consequent upon this, Dozie left for England for medical examination and the result was "rewarding and revealing" (p.115). He tells Ugo Ushie on his return that the baby Virginia is carrying is not his (p.116) and begs her to coax her friend, Ije to allow him see her. Ugo Ushie pleads with Ije saying: "Dozie is repentant and wants to come back to you. I'm sure he has had a revelation but he won't discuss it with me or any other person but you. You must give him another chance..." (p.117). Dozie apologises to his wife as they met:

I'm extremely sorry for all I have done to you, Ije...I don't want to defend my actions because I

can't. I've wronged you in every way. All I ask of you is to forgive me. I've made a grievous mistake in life but I promise you I'll never do such a thing again. I've learnt my lesson and I've learnt it the hard way. (p.118)

He continues by telling her how he travelled to England and the outcome of his journey. He apologises to her for the numerous treatments she avails herself to saying: "I'm sorry that you've subjected yourself to all kinds of treatment, unpleasant and dangerous ones, when I have all along been the cause of our childlessness" (p.118). Ije is startled upon hearing this. He explains further that "the tests had revealed that he had a minor blockage, but the doctor had assured him that the fault could be corrected by a simple operation" (p.119). He adds: "I've come, Ije...first to ask for forgiveness and second, to take you to London so that you'll be with me while I undergo the operation" (p. 119). He muses: "Virginia's episode was a blessing in disguise...without it he would not have submitted himself for a test" (p.119). Dozie would not have submitted himself for a test as he rightly puts it because he is a product of a socialisation process that denies the existence of male infertility.

Bolanle's arrival to Baba Segi's home is also a blessing in disguise. Until now, Baba Segi was confident of his virility with seven children to his account. This is why he brazenly accused Bolanle in the presence of the doctor that her womb was hostile to his seed (p.37). However, the result of the medical tests shows that Baba Segi is sterile: "Not a solitary sperm swimming around" (p.194). Curious, Dr. Dibia asks Baba Segi to bring one of his wives to see him to complete the investigation. He takes Iya Segi to the hospital and oblivious of what is awaiting him, proudly introduces her: "Doctors, this is my first wife. No man could have a better one" (p.214). Dr. Dibia introduces the subject matter and Iya Segi without hesitation rattles: "I know the reason why Bolanle has not conceived...and it is not one that a thousand doctors can cure..." (p.215). She continues:

I was a young wife when I found myself in a cloud of sadness. I was childless and restless. Every time I saw a mother rocking a baby on her back, my nipples would itch to be suckled. My husband and I tried everything... Then I had an

idea. It was a sinful idea but I know it would bring my sadness to an end. In fact, it was more than an idea; it promised to be a solution. If my husband did not have seed then what harm could it do to seek it elsewhere...So I found seed and planted it in my belly. (p.215)

She categorically states that Baba Segi is not the biological father of her children. (p.216) neither is he the father of the other children in his household. She confesses:

I misled them. Perhaps if I had not shown the second my way, this shame would have come out sooner. But you see, they were so desperate to be fruitful. They knew that my husband valued children above all things so when I saw their desperation, I took pity on them and shared my secret. They also followed the same path. (p.216)

On hearing this, "Baba Segi's head was bowed...His tears hit the floor with a quiet splat" (p.216). Baba Segi's bloated ego as a macho is hereby deflated.

It is the assumption of this paper that Beatrice's husband too is sterile. This is because like Baba Segi's first three wives, Beatrice also looked for seed elsewhere and planted it in her womb. Nutsukpo argues that "Beatrice reacts to this predicament through the choices she makes. Her level of awareness, however, manifests in her shrewd analysis and questioning of a situation where women are always blamed for a couple's inability to conceive a child" (2017, p.22).

5. Comparative Analysis of Okoye's *Behind the Clouds* and Shoneyin's *The Secret Lives of Baba Segi's Wives*

Here, an attempt is made of a comparative analysis of the two novels beginning with the similarities. One area of similarity is that all the wives in the two novels crave for motherhood and feel culpable for the absence of it while their husbands have a strong conviction that the problem lies with their wives. This recalls Orabueze's submission that "to Africans, it is immaterial whether the inability of the couple to reproduce stems from the man ...the fault must be the woman's own" (2004, p.107). Thus Dozie tells his wife: "Next summer you'll go overseas for treatment...I am sure the doctors there will discover where the trouble with you lies" (p.48).

The emphasis on 'you' is significant. It automatically takes him out of the crisis. Beatrice's husband considers marrying another wife to secure an heir for himself. Baba Segi rains abuses on Iya Tope for her failure to give him heirs on time and accuses Bolanle of denying him of offspring that would make his visit to this world complete. This corroborates Ngcobo's argument that "failure to immortalize the ancestors is a taboo and a shame that a man cannot bear. As a result, childlessness is associated with women, for the alternative is unthinkable" (2007, p.534). The in-laws also blame the wives for their sons' childlessness because male infertility is unfathomable. The offshoot of this myth is wives' unfaithfulness to their husbands which is a serious moral dislocation. Beatrice and Baba Segi's first three wives found seed elsewhere and planted them in their wombs to escape patriarchal judgment on their childlessness.

Another area of similarity is the revelation of husbands' sterility. Dozie traveled to England and discovered through medical tests that he cannot father a child. Also, Baba Segi through medical examination got the revelation that his "big testicles were empty and without seed" (p.242). Dozie and Baba Segi came to know their real estate as men through new arrivals to their homes, Virginia and Bolanle respectively which is another area of similarity.

Rivalry of wives in polygamous marriage and its attendant plans to discredit one another to obtain husband's favour is also captured in both novels. In *Behind the Clouds*, Virginia accuses Ije of poisoning their food and Dozie believes her to the disappointment of Ije. In *The Secret Lives of Baba Segi's Wives*, Iya Segi and Iya Femi accuse Bolanle of planting juju in their husbands' room to kill him. He also believes them and almost killed Bolanle (p.62). The vulnerability of Dozie and Baba Segi throws some light on the inability of the African man to checkmate excesses of wives in a polygamous household.

One area of difference is that while wives see themselves as the cause of their childlessness in *Behind the Clouds*, in *The Secret Lives of Baba Segi's Wives*, Iya Segi by intuition feels that her

husband is culpable. That is why she says: "If my husband did not have seed then what harm could it do to seek it elsewhere...So I found seed and planted it in my belly" (p.215). Not only that, convinced of her husband's sterility, she intimates her co-wives what to do to please Baba Segi who loves children.

Another area of difference is that in *Behind the Clouds*, it is Dozie that pleads with his wife for forgiveness while in *The Secret Lives of Baba Segi's Wives* it is the wives that plead with their husband for forgiveness. Dozie says to his wife: "If you'll forgive me Ije, I'll arrange for you to have your inoculations as soon as possible and we'll be able to leave for London in a week's time" (p.119). When Baba Segi sends his wives packing because of their infidelity, Iya Segi on behalf of the two other wives pleads:

Who is the father of our children?...You alone have been their father, for it takes more than shedding seed to be a father...I take the sins of these women to myself...If you want to punish us for our misdeeds, let me single-handedly carry the waste bucket...let us not allow the world to see our shame. Let us keep our secrets from those who may seek to mock us. (241-242)

Baba Segi accepts their plea because as a macho "it was more important to him... that his manhood be protected" (p.243). Accordingly, "...an agreement was drawn up: they could stay if they promised to be wives he wanted them to be" (p.243). Ije also forgives her husband because "...the current of love and understanding which used to pass between them before Virginia arrived to disrupt it began to flow again in a familiar way" (p.119).

6. Conclusion

Baloyi (2019) avers that "although infertility is traditionally situated within the compass of medicine, it has a greater influence on how social construction understands the phenomenon with regard to both men and women" (p.6). Nnu Ego's statement in Emecheta's *The Joys of Motherhood* (1980) is in this connection, very perspective: "She had been brought up to believe that children made a woman" (p.219). Undoubtedly, the African woman's quality of womanhood is tied to her fertility. So the absence of children makes the African woman

less woman and she takes the blame for it because she has been indoctrinated to believe that it is her womb that is hostile to man's seed. On the other hand, the African man believes that infertility is alien to his genetic and biological make up. Consequently, he sees childlessness as a denial of his machismo and seeks to showcase it by all means as demonstrated in this study. This confirms Mason's argument "...that giving birth stands as a signifier of manhood and the opposite is perceived as failure of masculinity or manhood" (qtd in Baloyi 2019, p.4). Accordingly, Dozie welcomes Virginia the impostor, to his home because her pregnancy is a proof of his manhood. This also explains why Beatrice's husband threatens to take another wife if she fails to showcase his machismo while Baba Segi abuses his wives over their presumed childlessness. All this corroborates Beatrice's statement: "I don't know why in this country of ours it is always the women who take all the blame..." (*Behind the Clouds* p.5). Ironically, the husbands are the ones who do not have seed in their testicles to plant in the women's womb as this paper has amply dramatised. This lends credence to Achufusi's assertion that "...the cause of childlessness in a great number of marriages can be traced to the husbands rather than their wives" (p.172).

The paper concludes that infertility is a medical problem and not a woman's problem. The paper therefore recommends that husbands and wives should avail themselves of thorough medical examinations if confronted with the issue of childlessness and that the patriarchal myth that denies the existence of male infertility needs be demystified to forestall unjust social castigation levied on wives as a result of childlessness.

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