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## **Editorial**

This issue of *KIU Journal of Humanities* touches on Development Administration and Social Psychology.

The first part of the Journal addresses issues in Development Administration such as Local Government Administration, Religious Politics, Police Reforms and Constitutional Design. Using Nigerian Police Service Reform as a Case Study, one of the papers in this section argues, among other things, that the poor performance of Nigeria Police is more of an orientational, than structural, problem. It, therefore, concludes that the right change in the orientation and approach of the police, the government, and other stakeholders to police reforms will make the police function expectedly. So, it is recommended that the process of change of orientation, approach, and, maybe, structure of the police should be designed to be a collective effort of all the stakeholders.

The second section which centers on Social Psychology, examines various psychology factors which have impacts on the society, and these include sexual education, psychopathy among criminals and non criminals, use of social media and organizational reward system. One of these papers reveals that among others that teachers and parents have a good attitude about sexuality education as a subject in Nigerian secondary schools. Based on the findings, the paper recommends that sexuality education should be introduced in schools early enough. Since both parents and teachers are understandably disposed to sexuality education, public enlightenment should be carried out to improve on public attitude towards sexuality education.

In all, this issue of *KIU Journal of Humanities* features many empirical and theoretical based articles which can be of great benefit to every reader.

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# **Part One**

# **Development Administration**



## A Critical Examination of Local Government Administration in Contemporary Nigeria and France

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**Abstract.** This study examined critically whether Nigerian local authority enjoys relative autonomy in their day to day operations from the central and state governments as that of local authority in many advanced countries do. It is against this backdrop that the study examined the government tier structure of France and Nigeria. The study adopted qualitative method. Data collected was through books, journals, published and unpublished articles and materials and internet. Case-law books complemented the major sources of data. It was discovered that France and Nigeria exhibit divergence in the manner of constitutions, which provides difference in degree of autonomy enjoyed by the local government. The study concluded that in Nigeria the structure has not lifted the local government beyond an embedded system in a dual federal structure in which the states merely deal with local governments as appendages rather than as separate tier of government. And that in France, the structure provides relative political and fiscal autonomy, but inhibits smooth fiscal control by federal government that makes constitutional changes more frequent. Finally, and against the drub in both experiences, it is seen that federalization through constitutionalism still has its limits.

**Keywords:** Advanced countries, Contemporary Nigeria, Local autonomy, Local authority, Local Government, Tiers

### 1. Introduction

Federalism was originally conceived as sharing of political powers between two levels of government. Steytler (2005), remarks that the first model federal constitutions of the modern era did not include Local Government as an order of government; thus, making Local Government a creature of state, regional, or provincial power. Today, the concept of federalism has gradually diffused to include various categories of decentralization arrangement that involves not just two levels of government i.e. the union and the

federating units like states, cantons, regions, provinces, but also the Local Governmental level or municipalities. According to Steytler, (2005), it is no more the issue of how power is shared between the federation and the second level federating units but how the Local Government powers, functions, and financing should be given some constitutional leverage and protection that are beyond the wishes and caprices of the higher tiers of government.

The Constitutions of many advanced countries such as Germany (1949), Spain (1978), France (1982), and also, the developing countries like India (1992), South Africa (1996), Nigeria (1979/1999) to mention a few have all made constitutional provisions that aim at ensuring significant decentralization and local autonomy. Nigeria and France are considered in this study. The two countries have enormous differences that can be counted, in their model and Local Government systems. Nigeria practices the federal presidential system of government while France is a unitary Republic. Both countries have experienced autocratic regimes like military governments that have tended to concentrate power at the centre. Though Nigeria is not in any dimension comparable to the French landmass, it exhibits substantial centripetal forces that require effective decentralization to satisfy local desire for relative autonomy. Ikeanyibe (2008:31-32) noted that ‘in Nigeria where ethnic nationalities are inclined towards self-determination, there is no gainsaying that the Local Government as constitutionally recognized would serve to grant some level of political autonomy to small ethnic nationalities’.

The importance and the constitutional recognition of Local Government as a third tier government in designing the two countries’ political structure are therefore a ploy to balance centrifugal and centripetal forces. The key question remains whether Local Governments system in Nigeria have enjoyed relative

autonomy from the Central Government as in the case of their counterparts in France.

As Gamper (2005) queried, can the Local Government level be equal third partners as units in a federal contract? Have the de jure constitutional provision and protection of basic powers, functions, financing of Local Governments de facto ensure adequate and relative autonomy for the local government system of France and Nigeria? This study is an attempt to examine this ever recurrent decentralization poser in the case of France and Nigeria. More specifically, the guiding research questions are:

- What are the special features of the Local Government structures of France and Nigeria? To what extent has this model facilitated the institutionalization of significant autonomy for the two countries' Local Government systems?
- What are the lessons drivable from the model and its practices in both countries for the theory and practice of Local Government administration?

The study is mainly historical and descriptive. It is qualitative in nature drawing sources largely from constitutional provisions on Local Government in both countries, books, articles, journals, published and unpublished materials and existing scholarship on Local Government autonomy and intergovernmental relations.

## **2. The Concept of Federalism and the Importance of Independent Functions of States and Local Governments**

The word federation is enlarged to describe various kinds of State's organizations. This invariably leads to various kinds of theorization about the process, structure, and the overall objective of the principle of federalism. It should be noted here that one cannot be discussing issues relating to Local Government and autonomy without delving into the concept of federalism which simply connotes the sharing of powers between the federal and component units. The word is derived from Latin 'foedus' meaning pact, alliance, covenant, an arrangement entered into voluntarily and implying a degree of mutual trust and duration (Dosenrode, 2010). Obianyo (2005) notes that even though federalism has attracted a wide variety of meanings and definitions, it has not lost its essential characteristics or content, which in the view of Wheare (1964), is the method of dividing powers of government in a State so that general and regional governments are each within a sphere, coordinate and

independent. It is the idea of self-rule and shared rule, which Wheare (1964) and Elazar (1987) regard as the federal principle. For Wheare, (1964: 35-36), the workability of the federal principle is contingent on the recognition of the dual prerequisites of federalism which according to him entails that the communities of states concerned must desire to be under a single independent government for some purposes, and secondly, they must desire at the same time to retain or establish independent regional government in some matters at least.

A critical factor is how this self-rule and shared rule is realized. There is also the issue of whether Local Governments can actually be a coordinate partner in the federal contract. Wheare (1964) conceives a number of principles which define a federation. These are: The division of governmental responsibilities between levels of government; A written constitution spelling out this division and from which federal and state authorities derive their powers; A judiciary independent of both levels of government that acts as an arbiter in cases where there are conflicts over the jurisdictions enumerated in (1) above; Coordinate supremacy of the various levels each in its respective field of operation; the citizens of the federation being concurrently under two authorities and owing loyalties to them; the powers to amend the constitution to be exercised by both levels of government acting in cooperation; Financial independence of both levels of government as financial subordination makes an end of federalism.

From the above, constitutionalism is considered very significant in the allocation and protection of powers of Central Government and coordinate units, hence the requirement that constitutional powers of changes and amendment must be exercised by both levels of government.

In the words of Obeche (2009) the alternative theoretical bent in explaining federalism is that which stresses the role of the socio-political make-up of a country and the diversities within rather than power sharing. These theories are relevant in this work because it basically explain federalism as an instrument for managing diversity and ensuring the autonomy of units that are sociologically different from others within a polity. Among the foremost proponents is Livingstone (1985:22) who explains federalism as a device by which the federal qualities of a society are articulated and protected. For him, The essential nature of federalism is to be sought for not in the shading of legal and constitutional terminology but in the forces of economic, social,

political and cultural systems that have made the outward forms of federalism necessary. A federal government is merely a device by which the federal qualities of society are articulated and protected.

Powers are dispersed but they are less sharply separated as in a dual system. Often policy that is established on the central level is executed by the federating entities. The sociological and integrative theorists will rather prefer that constitutionalism in federations should not be such as to hamper cooperative relationship between tiers of government since federalism is a process rather than a structure (Elazar, 1987). The model apparently recognizes the Local Government as a partner in the federal contract because of the emphasis on cooperation and principle of subsidiary. By constitutionalizing the Local Government system, dual federalism is further extended to three-tier arrangement.

Today, increasing number of countries pursue this programme in the bid to ensure guaranteed autonomy and local power devolution that goes beyond the wishes or laws of higher level governments. Chaturvedi (2006) defines autonomy as a grant of authority to a political organization within a geographical area to decide and determine its own course of action. Awotokun & Adeyemo (1999) define it in relations to the Local Government as a system in which Local Government have an important role to play in the economy and the intergovernmental system, have discretion in determining what they will do without undue constraint from higher levels of government, and have the means or capacity to do so. They prescribe what they describe as three dimensions of Local Government autonomy. These are (1) Local Government Importance (2) Local Government Discretion and (3) Local Government Capacity.

Local Government Importance is explained in terms of the relative role of Local government in the state economy and intergovernmental system. As they averred, "A local government system in which local government is free to do what it wishes but has no possibility of doing anything important does not conform to our concept of local autonomy." Local Discretion refers to "the ability of local government to engage in activities as it sees fit, free from constraints imposed by the state government", while Local Government Capacity conceptually includes a broad range of attributes, including resource sufficiency and stability, professional skills, management competence, quality of service delivery (Awotokun & Adeyemo,1999). It is important to point out that these aspects of Local Government autonomy apply to both unitary and federal states and

may not require constitutional provisions. The constitutional provision of powers of Local Governments within a federal state relatively places that power above what can ordinarily be changed by the laws made by higher order governments, and thus elevates local governments in such countries to having a stake in the federal contract in which that power cannot be tampered with unilaterally. This as well, does not seem to ensure the importance, discretion and capacity of Local Governments. Relative autonomy is therefore conceived here as the degree of being self-governing by the Local Government level granted by the federal constitution itself. It is a relative freestanding of Local Government to carry out functions or exercise powers in accordance with constitutional provisions rather than as granted by the laws of the second tier level government within which a Local Government exists.

Following from the above, we then operationalize the concept of Local Government autonomy here in terms of (1) Assigned powers of Local Government granted by the federal constitution itself rather than the laws of State, provincial or the second tier level governments (2) fiscal federalism that recognizes the Local Governments in constitutionally stipulated tax bases and fund sources, and, capacity to enjoy the above two without interference from higher level government.

These features accommodate both de jure and de facto existence of Local Government autonomy vis-à-vis the imperatives of the federal constitutional provisions.

### **3. Examining the Local Government Relative Autonomy in the Federative Structures of France and Nigeria**

As indicated above, the Local Government relative autonomy in France and Nigeria in this study is evaluated in terms of (1) the constitutional basis of Local Government powers as provided and protected by the federal constitution and (2) fiscal federalism that recognizes the Local Governments in constitutionally stipulated tax bases and fund sources.

France has three levels of Local Government namely the Communes, Départements and Régions. The first two were created immediately after the Revolution, in 1789 and 1790, while an act of 1982 established the third level of "self-administration". These three levels share the juridical status of "collectivités territoriales," created under the Constitution of 1946 and confirmed by that of 1958; they are entitled to "administer themselves freely by means of elected

councils and under the conditions provided by the law". Their activities are governed by a Code -the 'code général des collectivités territoriales' Other administrative units also exist - 'arrondissements' and 'cantons' as sub-divisions of the départements; and 'communautés urbaines', 'districts' and 'pays' as agglomerations of small communes in urban and rural areas. The position of Local Government in France is strengthened through case law in the Constitutional Council which establishes the principle that: 'the autonomy guaranteed by the Constitution has to be respected by Parliament when regulating Local Government by law, as it is entitled to do. There is a core undetermined which should not be infringed by acts of Parliament' (Prud'homme, 2006).

France is a unitary Republic and 'no section of the people may take over the exercise of sovereignty'. In theory the Parliament does have the power to regulate local government at will.

In France the 'code general' entrusts the Communes with certain mandatory functions (competences, obligatoires). The principal ones are school buildings, fire, police, preventive health, land use planning, road maintenance, and some social welfare benefits. Otherwise, as noted above, all levels of Local Government enjoy 'territorial competence' which was first granted to the Communes in the Municipal Act of 1884. The major discretionary functions exercised by the communes relate to culture and tourism, social assistance, and aid to industry.

In practice, because of the very small size of the majority of communes (90% have fewer than 2,000 inhabitants) they have been obliged often by fiscal pressure from the State to join together in a multiplicity of joint organizations in order to preserve their local autonomy. About 900 of these joint organizations are vested with powers of taxation (Prud'homme, 2006).

Because the three levels have parallel powers (except where the law prescribes sole competence) there is pressure for the three levels to co-operate both in planning and execution. Generally the départements vie to represent in the regional councils the interests of the small communes, the great majority of which have no local leaders to represent them, particularly against the strong representation of the large cities. The untidiness of the system contradicts the principles of clarity of function and accountability. Nevertheless it ties interests together from top to bottom of the governmental ladder in networks of communication and influence.

In France local authorities are obliged by law to decide their annual budgets by a fixed date, to present balanced budgets, and to provide for all obligatory expenditure.

They are required to follow guidelines established by the Ministry of Finance, and to observe limits set on their freedom to fix and to vary their taxes. Otherwise they are free to spend as they wish. The levels of the principal local taxes, on which all three levels of government draw, are set by the local authorities; but they are collected by the national tax office and redistributed. These are the taxes professionnelle (49.6%) levied on industrial and commercial businesses and liberal professions ; the foncier bâti (26.1%) levied on owners of buildings; the foncier non-bâti (2.1%) levied on undeveloped urban land, agricultural land and forests ; and the taxe d'habitation (22.2%) based on the rental value of dwellings.

According to Dosenrode, (2010), over 75% of commune revenue is from these four taxes in the proportions indicated above. The regions and departments draw on all these, but also rely for between 30% and 40% of their revenue on indirect taxes - the Regions on electricity consumption, vehicle registration, and property transfers; the Departments on motor vehicle tax, and land registration.

As in the case of the Nigeria, the 1999 constitution, which does not differ significantly from the 1979 constitution that introduced the idea of third tier Local Government provides in various sections the nature, number and names, functions, funding and many other issues that are meant to guarantee constitutional autonomy of Local Governments. These include:

- (i) In Section 1 (2) the 1999 Constitution provides that "Nigeria shall be a Federation consisting of States and a Federal Capital Territory." But in section 3(6), it also provides that "There shall be 768 Local Government Areas in Nigeria as shown in the second column of Part I of the First Schedule to this Constitution and six area councils as shown in Part II of that Schedule" making the number of Local Governments 774;
- (ii) Section 7 (1) provides that the system of Local Government by democratically elected Local Government Councils is

- under this constitutional guaranteed, and accordingly, the government of every state shall ensure their existence under a law which provides for the establishment, structure, composition, finance and functions of such councils;
- (iii) In 7(5), it provides that “The functions to be conferred by Law upon Local Government Council shall include those set out in the Fourth Schedule to this Constitution.”
  - (iv) Section 8 provides a complex procedure for creating States or Local Government. Section 8 (3) particularly provides for a bill for a law of a House of Assembly for purpose of creating a new Local Government area to be passed by the National Assembly;
  - (v) The 1999 Constitution stipulates an arrangement that allows for statutory allocation of public revenue from the federation account to States and Local Governments (Section 7(6) declares: Subject to the provisions of this Constitution –

- (a) The National Assembly shall make provisions for statutory allocation of public revenue to Local Government Councils in the Federation; and
- (b) The House of Assembly of a State shall make provisions for statutory allocation of public revenue to Local Government Councils within the State.
- (c) Section 162, the Constitution provides some details about allocation to local governments thus:
- (d) “Any amount standing to the credit of the Federation Account shall be distributed among the Federal and State Governments and the Local Government Councils in each State on such terms and in such manner as may be prescribed by the National Assembly.”
- (e) The amount standing to the credit of Local Government Councils in the Federation Account shall also be allocated to the State for the benefit of their Local Government Councils on such terms and in such manner as may be prescribed by the National Assembly.

Most of the provisions on Local Government incorporate some ambivalence. For instance, Local Governments are primarily to be created by State laws. Since the constitutionalisation of Local Governments in 1979, there have been issues about establishing elected councils as provided in the constitution, creation of new Local Governments outside those recognized in the constitution and releasing of revenues to the Local Governments.

Since the return to democracy in 1999, States have not generally respected constitutional provisions on Local Government. Despite the provisions of the 1999 constitution in Section 7 (1), many States have continued to appoint non-democratically elected councils. Those that hold elections virtually restrict competition.

In 2004, former President Olusegun Obasanjo threatened to withhold the federal allocations of some States that created new Local Governments. The affected states were Lagos, Ebonyi, Kastina, Niger and Nasarawa (Obianyo, 2005). The federal government also made its threat real by stopping the federal allocations to Lagos State Local Government Councils pushing the State Government to take the Federal Government to court on the matter.

For all intents and purposes, it is clear that basic features and powers of Local Governments in France and Nigeria are de jure provided in their constitutions. While the French case can more clearly be seen to actually place Local Government on a third tier status, the Nigerian case is ambivalent and provides legal loopholes that have generated more conflicts in intergovernmental relations.

In Nigeria, Local Governments de jure share in fiscal federalism in two ways: (1) direct financial allocations from the Federation Account in the same way the federal government and states also get allocation and (2) internally generated revenues also stipulated in the federal constitution. Section 162 (3) of 1999 constitution provides that ‘any amount standing to the credit of the Federation Account shall be distributed among the Federal and State Governments and the Local Government Councils in each State on such terms and in such manner as may be prescribed by the National Assembly’. Unfortunately, the Local Governments do not get their allocations directly but through the States. Section 162 (5, 6,7 and 8) of the 1999 constitution provide guidelines for making federal allocations to the Local Councils. Federal allocations for the Local Councils are first allocated to the States for the benefit of their Local Government Councils in such manner and terms as may be prescribed by the National Assembly (162:6) through the ‘State Joint Local Government Account’ (162: 7) and then distributed among the local government councils of that state on such terms and in such manner as may be prescribed by the House of Assembly of the State (162:8).

In the Second Schedule, part II (10) and Fourth Schedule of the 1999 constitution, the sources of Local Government internally generated revenues

include tenement charges on private houses, rates, stipulated licenses, fees and fines, rents on Local Government properties such as market stalls and motor parks.

In Nigeria, a large part of Local Government funding also come from federal allocations. The internal revenue sources as provided in the Second Schedule, part II (10) and Fourth Schedule of the 1999 constitution include taxes, rates, licenses, fees and fines, rents on Local Government properties such as market stalls and motor parks. The greatest problem with most of these sources as Oguonu (2007:138) remarks is that most of them are yet to be tapped in most Local Governments.

#### 4. Conclusion

The practice of entrenching the autonomy of Local Governments constitutionally is becoming a popular international practice. Both federal and unitary States adopt this practice. In a federation, the approach somewhat elevates the Local Governments to a third tier status that makes them partners to the federal contract. This practice does not necessarily guarantee de facto autonomy to the Local Government system (Steytler, 2005).

For the Nigerian case, the approach employed in allocating the powers of Local Governments is to make the powers and functions of Local Government Councils inchoate without the laws of the States. This approach fails to realize the goal of political autonomy for the Local Government. The power of bringing the Local Government Council into existence is purely a matter of State Government as provided in section 7 (1), "... government of every state shall ensure their existence under a law which provides for the establishment, structure, composition, finance and functions of such Councils". In most of the functions or rights of Local Government including the issue of fiscal allocations, it is ironical that the State House of Assembly is mentioned as the determiner of the functions or allocations despite constitutional provisions.

For instance, while the Local Government Council has power to make assessment for tenement rates, the taxes to be levied are "as may be prescribed by the House of Assembly of a State." The failure to clearly establish the powers, functions, direct access to federal allocations and other protections for Local Government in the constitution makes the Nigerian Local Government system not to enjoy relative autonomy.

In conclusion and as Nwabueze (1994) argued, if the State Government has the constitutional power to establish Local Government and to define its structure and functions which the constitution also stipulates, it clearly and necessarily implies that Local Government is a mere agency or creation of the State Government in Nigeria. Rather than help realize Local Government relative autonomy, constitutionalisation of Local Government in the manner perfected in Nigeria, encourages conflict between the States and Federal Government, and even competition between the States and their Local Governments. The 1982 constitution of France not only provides principles, rules and rights, but also a wide range of public policies for the municipalities. Local authorities have also managed to turn the complexities of the bureaucratic system to their advantage and create their own room for manoeuvre.

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## The Rhetorics and Politics of Religion in the Central African Republic: An Early Warning for Nigeria

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**Abstract.** Religion remains a problematic issue in the political and democratic trajectory in the African continent. The challenges associated with the role and status of religion in the secular state model in most African countries is not debatable. Ethno-political and religious conflicts have developed into prolonged crises in many countries on the continent with the consequence of a backlash of the slow pace of socio-economic development, resulting in untold hardship and astronomical penury. This paper adopts the qualitative method of data collection; hence the information contained in this research are gathered mainly from secondary sources. The article reveals that religion is the fulcrum upon which the conflict in the Central African Republic is escalating. The paper identifies the anarchical situation in the Central African Republic as a lesson for Nigeria. In comparing the Central African Republic case to that of Nigeria, the article recommends that Nigeria needs to be cautious in handling religious issues to prevent it from sliding into disintegration.

**Keywords:** Militias, Conflicts, Religion, Tradition, Politics, Rebels, Military.

### 1. Introduction

In Africa and the world over, religion and politics have generated so much controversy regarding how the state should handle them as they have created intense moments in the political and socio-economic development of the African continent. While the undeniable nexus between the two phenomena remains evident, Afolabi (2015: 42-49) reveals that the actual role or influence of one over the other remains debatable. African political leaders claim that these states are secular, but in reality, it is not so.

If this situation is the norm, it poses a significant problem for both religion and politics. In either of the cases, religion or politics serves either as a maid or master or vice versa. Ogundiya (2010:242-248) holds that religion can influence politics in three ways. Firstly, “that religion could influence politics if religious men directly get involved in politics. Secondly, if the two phenomena (religion and politics) fused as one in running the state; and thirdly, if the state subjects government or politics to the laws or doctrine of faith, which renders governance in line with religious doctrine or regulations

In Nigeria, the leaders do not behave according to the tenant of secularity, as reflected in the constitution. On the other hand, religious fundamentalism continues to rage and has created severe insecurity as governance became precarious. The experience in the transaction of politics in Africa demonstrates that religion and politics are inseparable. The central issue explored to escalate the turmoil in the Central African Republic (C.A.R.) is religion. Religion started the imbroglio currently raging in the C.A.R. beginning in 2012. It was triggered by Seleka's rebellion and perpetuated by the Anti-Balaka militia. They hide under the two opposing faiths of Islam and Christianity to carry out their nefarious activities. To score some political and economic goals and secure or maintain power in the C.A.R., the elites behind the two armed groups broadly manipulated religion to control the nation's wealth and natural resources and achieved some personal gains (Deiros, 2014).

This paper argues that the link between religion and politics is an indisputable conduit explored by the elites to foment trouble on the continent of Africa. It

examines the capacity of religion in escalating or de-escalating political violence in Africa, with particular emphasis on sub-Saharan Africa. Nigeria had been entangled in religious imbroglios even before independence; but it should learn from the situation in the C.A.R. before slipping into anarchy. It advocates the separation of politics and religion to enhance the peaceful coexistence of the African people.

## 2. Understanding the Concept of Religion

There is no concise definition of religion, as many scholars have postulated several meanings of it. For instance, Oládótun et al (2016) opines that religion is a complex topic to handle, whether it considers its connotation, origin, or definition. Since the dawn of his creation, man has remained attached to religion in whatever forms he has beliefs. Afolabi (2015) asserts that religion is a way of life for people, including their traditions and social interaction. It is a fundamental human attitude in life. Molner and Hinze, (2021:135–136) recognizes the multi-nature and functions of religion and thus defines it as a "system of beliefs and practices" within which a group of people interpret and respond to what they feel is sacred and supernatural elsewhere.

Religion is sacred. However, the sacredness is relative, in the sense that it is the people who give or identify the sanctity of something, which can be an object or a person. That is to say, it is the people who make things or persons sacred. Durkheim (1995) sees religion as a unified system of beliefs and practices relative to holy things that unite people into one moral community called a "Church". Therefore, it is remarkable to observe that religion implicates faith and symbols and, particularly, symbolic actions. Geertz (1973) observed that religious symbolism is in its power and ability to influence how people comprehend their position and place in the world and also to impart meaning to the actions they undertake. Geertz further noticed that this symbolism is more common in the African Traditional religions, traditional Christian denominations, oriental religions, where most religious beliefs and practices show through rites and rituals.

In addition to this is the ability of religion "to draw distinctions between forms of space and belief and more mundane, or profane, domains of 'worldly' human endeavour" (Dudley, 1976). The tendency is to make a religion a distinct category or sphere of human activity as explicitly reflected in Western worldview and historical tradition. As Asad (1993:4) rightly noted, in many other cultures and societies,

the distinction "between religion and other spheres of life such as politics, culture, society and economics" is quite unclear or even reasonable. However, this article assumed religion as beliefs of individuals and groups who base their identities and ethics partially or wholly on that set of ideas; and traditionally create the world, including the order of their life within it.

## 3. Religion and Politics in Africa

African leaders have used religion to gain and acquire political power. Such manipulation of religion has been principally the root cause of most political instability in the continent. It is a form of neo-colonialism after the demise of Western colonialism and imperialism in the continent. For instance, the Constitution of the Federal Republic of Nigeria pre-supposes everybody has the freedom to practise a religion of their choice without interference from any group, individuals or government. This constitutional provision puts nobody in doubt that Nigeria is a secular state. In the supreme law of Nigeria, secularism is a legal position asserting that public and governmental decisions should not be at the instance of religious influence. In other words, secularism annotates a situation in the constitution, separating political belief from that of religion and the state. Religion should be a service and worship of God or gods as people should practise whatever they believe as their religion. The government public policies and pronouncements should reflect it and be free and segregated from religious influence.

However, religious conflict has long been part of Nigeria's political development. While Nigeria was still under British rule, Islamic law (Sharia) formed part of the country's legal system. One of the Nigerian civil war triggers of 1967 to 1970 was religious intolerance when in the northern part of the country, non-Muslims, especially the Igbos, were slaughtered in their thousands before the situation resulted in a full-blown war. Hackett (2011:5) laments that individual stakeholders have with impunity transformed Nigeria from a model of the relative peace-loving state devoid of religious rancour to a country reputed for repeated outbreaks of an orgy of religious violence arising from manipulation of religion for personal, ethical and sectional gains. The government violated the country's secularism by its attempt to infuse a federal Shari'a Court of appeal in the 1979 Constitution and the unannounced efforts to enlist Nigeria as a member of the Organisation of Islamic Conference (O.I.C.) in 1986, which analysts saw as conspiracy theories of Muslim domination of the Christian segment of the society. Furthermore, successive

governments have bastardized Nigeria secularism by embarking on the politicization of religion, thereby fanning the embers of internal implosion, which has variously threatened the fabric of the collective existence of Nigeria in its post-colonial experiment.

Earlier, before independence, the unhealthy rivalry among the political leaders did not spare religion. For instance, Ahmadu Bello (a Muslim) led the Northern Nigeria government in April 1958 to set up a Pilgrimage Board exclusively for Muslims. Paradoxically, Obafemi Awolowo, a Christian from the south in May 1958, set up a pilgrimage board for Muslims in Western Nigeria (Ajayi, 2009). According to Ali-Agan and Olademo (2016:193), "it was Chief Obafemi Awolowo, a Christian, who established Muslims Pilgrimage Board in the then Western Region of Nigeria" to cater primarily for the Muslims in Western Nigeria in 1958. It was evident from the actions of these two personalities that the Muslim leaders who have consistently been privileged to rule parts of the country have been discriminatory and given room for religious narrowness, animosity, and hatred among the different ethnic groups in Nigeria. We also need to be aware that this attitude of the Northern political leaders has encouraged the followers to act with impunity against their fellow Christians. Therefore, Ngwoke (1996) described the government involvement in religious matters as blatant and defiant favouritism for the Muslims and viewed Nigerian government patronage of the Muslim community against the Christians as discrimination that can only engender disharmony among the people of different beliefs.

Religious woes in the country have primarily resulted from the two popular regions - Islam and Christianity. These two have contributed immensely to the spiritual setback that the country has witnessed. At any opportunity avails, leaders position themselves for destructive functions rather than for transformative purposes in the citizenry collective interest and country development. In their quest for power, prestige, and materialism, some religious leaders undermine their callings as representatives of God. From experience, it is evident that some men of God, without regard to their integrity and confidence, repose in them, pronounce blessings on people morally bankrupt such as armed robbers, kidnappers and even corrupt politicians before going for their ignoble operations. Pastors share the booties of nefarious activities with gang leaders (Oderinde, 2013). At the same time, without respect for themselves and the institutions they represent, traditional rulers dole out prestigious chieftaincy

titles to the people of the underworld, ignoring the source/s of their wealth.

The situation in Nigeria is similar to the current imbroglio in CAR. The CAR situation is significantly one religious community against another. It is fundamentally challenging to make sense of it. However, any form of atrocities committed against another group is disgusting and needs the most vigorous condemnation possible.

Development in the Central African Republic (CAR) since its independence from France in 1960 has been replete with conflicts. According to International Crisis Group (2007), "the Central African Republic is if anything worse than a failed state: it has become virtually a phantom state, lacking any meaningful institutional capacity at least since the fall of Emperor Bokassa in 1979." The fundamental civil liberties and political rights have been significantly underdeveloped due to the volatile nature of CAR's post-colonial political system.

In addition, due to recurrent military takeovers of power, CAR has also been afflicted with chronic instability and alleged sectarian exclusion and marginalization. Simultaneously, various rebel groups have taken up arms against the central government and turned to insurgency (Petri, 2016). France, CAR's former colonial master, still plays a significant role in its internal affairs due to instability in the country and its successive governments' weakness and lack of legitimacy. (International Crisis Group, 2014). French has had military interventions in CAR, supporting the governments of the day and protecting its nationals and foreigners living in the CAR. The various armed groups involved in the upheavals in the country have asserted that they had been motivated to root out corruption or ethnic or religious discrimination. It is, however, difficult to phantom this because they have rendered the country worse than they met it. Instead of improving the situation, the desire to gain material rewards and political power and patronage and corruption opportunities have dominated their minds (International Crisis Group, 2014). The recurrent pattern of conflict and crises has turned CAR into an archetypal failed state.

Petri (2016) noted that the Seleka forces committed grievous atrocities, mostly against Christians. The resultant action led to the creation of the anti-Balaka militia. Even though the anti-Balaka militias call themselves Christians and fought to preserve and protect fellow Christians, their fight was not religious but essentially political. Moreover, the Christian

majority and Christian leaders in CAR have officially and vehemently denounced the anti-Balaka violence. The Christians also suffered from anti-Balaka violence as many dares speak out against the anti-Balaka.

#### 4. Understanding Religion and Politics in Nigeria

Religion has long formed one of the significant sources of conflict in Nigerian politics and public life. The seed of irrationality and misunderstanding planted by the colonial administrators before independence has gradually grown into a monster threatening the fabric of peaceful coexistence in the country. In the 1950s, the British incorporated Islamic law (Sharia) into the Nigerian legal system. In the late 1960s, religion became a factor in the internal conflict that eventually culminated in the Nigeria-Biafra war from 1967 to 1970 (Afolabi, (2015). Over 600,000 people died during the war. Despite the declaration of no victor, no vanquished by the then Nigerian Head of State (General Gowon), the foreign missionaries working in the former Biafran enclave had no option but to leave the country. At the same time, all the mission schools were confiscated and taken over by the government (Waters 2004). The church immediately turned to an opposition vanguard against the government. Other measures embarked upon targeted against Christians by the Federal Government include introducing the Federal character in the civil service appointment, which automatically reduces the number of Christians in the public service. Other measures include introduction of a quota system in the admission process into tertiary institutions, which adversely affected and robbed qualified candidates among the Christians. Since the mid-1980s, however, the tension between Christians and Muslims has become a constant feature of Nigerian politics.

The reaction of the northern political leaders towards this development strengthened the consciousness of the Christians for greater involvement in politics. Christians became aware of the inspiration and support that Islam provided for Muslim faithful and politicians and strived to entrench such among Christian politicians (Enwerem, 1995). In 1986, the then Muslim military ruler General Babangida surreptitiously took Nigeria into membership of the Organization of the Islamic Conference (O.I.C.), which attracted an immediate outcry from opposition Christian quarters (Magbadelo (2003:64-88). In response, Nigerian Christians pushed to establish formal diplomatic relations with Israel in the early 1990s.

The role of religion became more ferocious after the successful election and handing over of government by the former military Head-of-State, Gen. Abdulsalami Abubakar, to the then democratically elected President, Olusegun Obasanjo. Incidentally, the two presidential contestants, Obasanjo and Olu Falae, were Yorubas (from the southwest) and Christians. The insinuation was that the Muslims Northerners had been ruling for several years as military Heads-of-State; hence, it was time for a southern Christian to take over the mantle of leadership. Though the choice of Obasanjo was more ethnic than religious, religion was considered a significant factor in deciding/voting for contestants to the presidency. This stand is a negation of Section 10 of the 1999 Constitution of the Federal Republic of Nigeria, which states that "the government of the federation or the state shall not adopt any religion as the state religion" (The Nigerian 1999 Constitution).

It was somehow intriguing that with the coming of democracy in the Fourth Republic, religion became a potent political weapon under which politicians hide to convince and confuse Nigerians to accept them. The Obasanjo Presidency in 1999 witnessed an unprecedented return of religious debate, especially on the issue of Sharia law. The understanding was that his presidency was to recompense to pay back to the North for totally supporting him during the 1999 election. Kukah in Afolabi (2015) observed that many Muslims of southern extraction became aware of Sharia for the first time in 1979 during the debate on the draft constitution as members stumbled on a document stating the following, that:

- "1. There shall be a Federal Sharia Court of Appeal, which shall be an intermediate Court of Appeal between the states Sharia Courts of Appeal and the Supreme Court of Nigeria.*
- 2. The court shall be composed of a Grand Mufti and whatever number of Muftis (not less than three) the National Assembly shall prescribe.*
- 3. There shall be in all states of the Federation a Sharia Court of Appeal established by the constitution"* (Afolabi, 2015).

The situation ignited the curiosity of the Christians in the National Assembly and, therefore, formed a united front to stand against the endorsement of Shari'a law. In the same vein, the Muslim members were adamant and refused to yield ground to see Shari'a becoming a law. After many face-offs between Christians and Muslims, a sub-committee was set up to negotiate the way out. The sub-committee fathomed a draft proposal for the members to consider. The draft was accepted and duly inserted in the proposed constitution but not

without a caveat of not admitting a separate Federal Shari'a Court of Appeal to avoid duplication or paralleling the role of the Supreme Court. Instead, the Supreme Court should comprise some members learned in Islamic law to hear appeals from State Shari'a Courts of Appeal (Afolabi, 2015).

The proposal seemed acceptable to the members initially; subsequent events revealed that religion had penetrated Nigerian politics deeper than had hitherto envisaged in the country's political development. Therefore, at any opportunity, both Christians and Muslims push forward, entrench and consider the interest of their religion first and well above the country's benefit. They, therefore, embarked on spurious activities and power play to outshine themselves to the detriment of the wellbeing of the country and its citizens. At any opportunity, the leaders of the two religions - Christianity and Islam have sought socio-political relevance, justification, and control of the political landscape of Nigeria to their advantage. The aftermath of this power play in governance affairs has been adverse consequences on the economic and political development of the country. Instead of advancement, it has promoted socio-religious and political crises in contemporary Nigerian society.

##### **5. An Overview of the Political Conflict in the Central African Republic**

A rebellion known as the Central African Republic Bush War took place between 2004–2007 by the Union of Democratic Forces for Unity (UFDR) in North-Eastern C.A.R., led by Michel Djotodia, following François Bozizé seizing power in 2003 (Siradağ, 2016). The rebellion escalated into significant violence, during which the UFDR rebel forces, alongside several other rebel groups located in other parts of the country, concurrently fought the C.A.R. government. The forces that fought the government included the Groupe d'action patriotique pour la libération de Centrafrique (GAPLC); the People's Army for the Restoration of Democracy (APRD); the Convention of Patriots for Justice and Peace (CPJP); the Front démocratique Centrafricain (FDC) and the Movement of Central African Liberators for Justice (MLCJ) (Tomolya, 2014:457–476). The peace agreement between the government and the UFDR was signed in Birao on April 3, 2007, (Birao Peace Agreement, 2007) while further negotiations did not yield to the expected agreement for reconciliation in 2008 but resulted in the formation of a new unity government in January 2009 (International Crisis Group, 2010). François Bozizé, the President whose regime was ousted by a

coalition of rebel groups on March 24, 2013, had been in power for ten years. Bozizé was also a former Chief of Staff as well as Jean-Bedel Bokassa's aide de camp. François Bozizé's rise to power was astutely supported by the Chadian regime of President Idriss Deby, with the blessing of French President Jacques Chirac. He assumed control through a relatively bloodless coup.

Bozizé headed an inclusive government in which the government, armed rebel groups, civil society and political opposition participated. What led to the government collapse despite the commitment to forming an inclusive government was Bozizé's lack of trust in the process, which led to the end of the dialogue. Bozizé's ten years reign was characterized by nepotism. He consistently positioned people from his Gbaya tribe and family members in juicy positions of power while gradually sidetracking others, including future Séléka leaders from this inner circle (Ngoupana and Bate, 2013). The ill feelings and hostility generated by the Séléka's rebellion which ousted President François Bozizé in March 2013, were palpable in the public domain. In addition, the grossly manipulated 2011 election which galvanized the rebel movements from both the marginalized North-East and North-West to form the Seleka Coalition eventually removed Bozizé from power.

Bozizé was not oblivious of the imminent collapse of his government as he embarked on damage control of institutionalizing a Disarmament, Demobilization, and Reintegration (D.D.R.) settlement procedure with the groups of the historically impoverished and under-governed northeast. This process came out in the 2007 Birao Peace Agreement (Pambazuka News, 2018/2019). Even though the process met the great enthusiasm of the opponents, Bozizé's failure to implement its recommendations led to the disillusionment of many members of the group and, in 2012, began an organized rebellion. Among those who joined the revolution were prominent officials under Bozizé, many former politicians such as Michel Djotodia and Firmin Findiro, alienated by the President's increasing nepotism and paranoia. The current conflict in C.A.R. is seemingly a religious conflict between the primarily Muslim Séléka and Christian Anti-Balaka (Reports of U.S. Department of State on the Central African Republic, 2014).

In other words, the involvement and neutrality of the state's forces have been minimal due to the country's failing political infrastructure; it reflects the dynamics of the situation on the ground. The military and the police were not only overwhelmed and

under-resourced but highly undisciplined and polarized along the party line. Prominent among the group that rebelled against Bozizé's government were the "Convention des Patriotes pour la justice et la Paix" (CPJP) and "Union des forces démocratiques pour le rassemblement" (UFDR). The convenience alliance of the two groups eventually rallied under Djotodia to form the predominantly -Muslim "Séléka." The Séléka was swift and by December 2012 had reached, attacked and captured the capital, Bangui; killing many people, including 13 South African soldiers ending the reign of Bozizé. Although there were intermittent halts in the fight against the government of François Bozizé, the Séléka alliance eventually took over the capital, Bangui, leading to Bozizé fleeing the country.

Seleka then claimed control of the government. Seleka's actions received widespread condemnation by the international community, which led the African Union to suspend the country from the organization and imposed sanctions on rebel leaders. Michel Djotodia, one of the group leaders, claimed to be the de facto head of state initially promised to uphold the terms of the January power-sharing agreement but later reneged and announced the suspension of the constitution, dissolving the government and the National Assembly. The opposition initially rejected the leader's (Djotodia) attempt to form a transitional government and Economic Community of Central African States (ECCAS), otherwise known in French as CEEAC. The opposition and ECCAS instead called for an interim national council to administer the country until holding elections. Djotodia's acceptance of ECCAS's recommendations paved the way for his election as President and head of the interim National Council of state inaugurated on August 18, 2013. Djotodia and other Seleka leaders launched their uprising to pursue their interest to gain access by the northern peoples to resource wealth, mainly the oil exploited in their north homeland by the China National Petroleum Corporation. To a certain extent, this particular overzealous interest rendered Djotodia's authority ineffective as a national leader because of biases towards other ethnic groups, which further compounded the already terrible problem.

It was, therefore, not surprising that the transitional government headed by Michel Djotodia slid into heresy because of its characterized widespread looting, raping, and killings by Séléka militants. The interim government attempted to salvage the situation to perform the normal functions of the state. However, it was unable to fulfil the requirements of an efficient state under the condition of instability

created by the Séléka militias (Bordás, 2012). Djotodia, therefore, eventually disbanded the Séléka movement and set up a transitional parliament in August 2013 to stem the untoward behaviour by Séléka militants to pave the way for a process to return the country to democratic rule. Unfortunately, this did not go down well with Séléka militants, who continued stealing and killing indiscriminately, engaging in horrific acts of violence, rape, and kidnapping, pillaging parts of the country.

This fractured social/political landscape has created deep distrust between the Muslim and Christian communities and between the general and central governments. The lack of government presence and investment in the North adds to the narrative that the government was not interested in the northern Muslims who already shared more significant social connections with communities in Chad and Sudan. This suspicion encouraged opposition against Muslim Central Africans by Christian Central Africans. They believed that Muslim Séléka forces, supported by foreign powers, were out to "Islamize" the Central African society. Imbuing this belief was a radio broadcast in which Séléka forces warned Christian citizens in 2013 that "the Wahhabists are coming" and that they were "waging jihad" (Knoope, & Buchanan-Clarke)".

The immediate reaction of the primarily Christian civilian population was to start forming militias, known as "anti-balaka" or Sango, anti-machete, to counter Séléka forces and protect themselves against the humiliation by mainly Muslim rebels. The reaction of the Christians, in turn, degenerated into a cycle of violent attacks between Muslims and Christian groups, which left hundreds of civilian populations dead and thousands displaced. Analysts warned of the potential degeneration of the situation into genocide, except something was done to enhance the orgy of the violence raging at that time. This situation led to forming a militia, known as "anti-Balaka" (anti-machete), to protect themselves against the Muslim rebels. The action, in turn, degenerated into a cycle of violent attacks between the two religious cults. Many Christians and Muslim civilians lost their lives while thousands were displaced (Lewis, 2014).

The unabated carnage and somehow the anarchical situation created by the Séléka militants that followed the installation of Djotodia caused this reprisal action from predominantly Christian groups within C.A.R. who organized local self-defence militias, labelling themselves "anti-Balaka" (anti-machete) groups. They believed that the Muslim Séléka militias deliberately targeted them for elimination. As a result

of the violence and chaos, Djotodia was forced to abdicate power in January 2014. Catherine Samba-Panza took over as the interim President (B.B.C., (2014). The retreat of the Séléka rebels did not deter the anti-Balaka militants from continuous pillaging and engaging in horrific acts of violence committing atrocities against Muslims in the centre-west of the country. They continued to beat and kill any pocket of suspected Muslims, looting abandoned houses and burning mosques. They employed foul language to anger further their opponents in their propaganda, including infamously raping, public lynching, mutilation, and even cannibalism (Human Rights Watch, 2014).

Over 80% of the Muslim population fled their homes in the capital, Bangui, and over 100,000 also fled Christian-dominated areas. The continuing orgy of violence and reprisal segregated Bangui between Muslim and Christian communities. It led to a massive exodus of the Muslims of C.A.R., in what many observers labelled ethnic cleansing (Assessment Capacities Project 2014). France deployed about 142,000 troops while A.U. deployed 6,000 African Union (MISCA) troops in late 2013 to restore peace. They were, nonetheless, unable to stop the sectarian violence. Recognizing this, the E.U. agreed to deploy up to 1,000 troops to Bangui, and the U.N. authorized the United Nations Multidimensional Integrated Stabilization Mission (MINUSCA) in the Central African Republic - a force of 12,000 to be deployed in September 2014. Unfortunately, MINUSCA remained critically handicapped on both funding and troop contributions (Better World Campaign, 2014).

#### **6. Elite Manipulation of Religious Identities in the Central African Republic**

The Seleka's march to Bangui in December 2012 ignited the underlying fear of a Muslim threat by Bozizé and his group. They adopted a religious strategy to get to power, knowing that religion is a potent catalyst to regenerate general instability. It reminded the anti-Balaka's that the Seleka's were out to fight against the "Muslim invaders." This populist anti-Muslim discourse did not in any way provide an outlet for resolving the tensions; instead, it escalated it. The atrocious activities of Seleka during the 2013 upheaval created a fertile ground for the seed of religious hatred, provoking the emergence of the anti-Balaka self-defence. The anti-Balaka group is a popular movement group formed to counter and reject the Seleka movement hailing from the north-western Ouham and Ouham-Pende. Initially, a self-defence movement later transformed and took up

arms and retook Bangui with the support of the military.

Recall that the Seleka group ousted President François Bozizé, the elite Presidential Guard who remained loyal to Bozizé who joined the anti-balaka militias with members of the Central African Armed Forces (FACA) in fighting against the Seleka, providing the armies with military expertise and weapons. Armed with AK-47s, grenades, and rocket-propelled grenade launchers, the anti-Balaka fighters, attacked numerous Muslim areas, forcing them to flee. As they drove all the residents of the former Muslim strongholds in Bangui, the anti-balaka militants promised to eliminate any Muslims remaining in the neighbourhoods. This behaviour was considered as ethnic cleansing by the international observers who witnessed it (Amnesty International, 2014).

However, the people perceived that the anti-Balaka movement formulated their objectives in brutal pseudo-religious and nationalist terms differently. The Seleka group and their perceived Muslim supporters forcibly Islamizing the country did not escape the anti-Balaka swords. The fall of Seleka witnessed the non-Muslim majority holding all Muslims responsible for the violence committed under its rule by association. There was a general Muslim community perception of complicity with Seleka that resulted in a wave of anti-Muslim violence, causing a significant population displacement in early 2014 (UNHCR, 2013) which created Muslim enclaves in the western cities. Of course, Muslim herders in western C.A.R. had no option left but to flee to eastern Cameroon. The leftovers of Muslims trapped in the urban enclaves escaped the carnage with the assistance of the U.N. agencies and some African governments such as Senegal and Chad, who evacuated them.

In 2014, Seleka leaders articulated the idea of partitioning the country to enable them to protect Muslims. This suggestion by the Seleka delegation led to the immediate suspension of the Brazzaville negotiations talks in July 2014 and increased their unpopularity. Seleka leaders would not give up as they continued to hide under the pretext of protecting and defending the Muslims' cause to mobilize support and improve their public image (Tomolya, 2004:457-476). The disaster raging in the Central African Republic is not natural or caused by external political forces, but instead human-made and indigenous. The numerous rebel groups competing with the government and each other are not because of ideological differences but due to competition over

natural resources, especially diamond mines and the personal ambitions of their leaders (Tomolya, 2004:457–476). Central Africans and outsiders have portrayed the conflict in the C.A.R. as a Christian/Muslim confrontation. The international media reportage especially, the Al Jazeera headline in July 2015, characterized the conflict as a "religious war" (Cadman, 2015). However, participants in the Bangui workshop agreed to describe the conflict as a "political conflict but coloured with religious dimensions.

Some reported that, in their neighbourhood, the popular perception is a conflict between Christians and Muslims. During these conversations, the term community means the religious community. Two Muslim participants said that Islam was no longer welcome in the C.A.R. and that some people wanted to make the country an Islam-free country. Muslims interviewed in Bangui and Paoua vehemently complained of discrimination against them and that officials in Bangui do not acknowledge this discrimination. For instance, the authorities always deny the narrative of unfairness and marginalization told by Muslims and minimize their demographic importance within the population. This perception among some Muslims of anti-Muslim attitude and discrimination has some evidence to support it. Questioning the size of the country's Muslim community and the nationality of Muslims have become common in public and private discourse. A former minister estimates the Muslim population to be no more than 5 per cent of the community, while an imam estimates Muslims to make up 20 per cent (Conciliation Resources, 2015). The perception of Seleka as "foreigners" – quite familiar among the anti-Balaka led many to question the nationality of Muslims (Glawion, 2015). During the government's public consultations in 2014 and 2015, the communities of Ouham and Ouham-Pende demanded verification of the nationality of Muslims. They embarked on the expulsion of those found to be foreigners. They argued that many Muslims had bought Central African documents from corrupt authorities. The National Transition Council (NTC) initially refused to authorize Central African refugees in neighbouring nations to vote because many such refugees were Muslim. People in Bangui doubted their authentic nationality as Central Africans. The NTC only backed down following pressure from the U.N. and the C.A.R.'s constitutional court, which declared that the Council's actions were unconstitutional. Central African Republic refugees have since been able to vote in presidential elections. Non-Muslims often perceive Muslims to be foreigners resulting in the general attitude resisting

the return of Muslim refugees. They, therefore, imposed a selection procedure on returning refugees based on nationality. The view of non-Muslims towards Muslims continues to fluctuate between hostility and distrust.

### **7. Lessons for Nigeria from the Conflict in the Central Africa Republic**

From the preceding analysis, it is visible that Nigeria and the C.A.R. share some similarities in religious antagonism. In similar circumstances, both countries have experienced upheavals based on religious bigotry, which left on their heels thousands of people dead. Nigeria had been experiencing a mind-boggling ethno-religious dispute even before the civil war broke out in the 1960s. The same scenario has played out in the C.A.R. During the period preceding the civil war in Nigeria, the leadership of the Biafran people felt that their coexistence with the Northern-dominated federal government was no longer tenable. The conflict which resulted from political, economic, ethnic, cultural and religious tensions preceding the war was palpable with fears. The immediate cause of the Nigerian civil war in 1966 included ethno-religious riots in Northern Nigeria. At its heels was the military coup, a counter-coup leading to persecution of Igbos living in Northern Nigeria. Control over the lucrative oil production in the Niger Delta also played a vital strategic role (Plotnicov, 1971). The scenarios leading to the Nigerian civil war in the 1960s are here playing out again. The Catholic Bishop of Sokoto, Most Rev. Fr. Mathew Kuka, recently captured this appropriately at a colloquium organized by Olusegun Obasanjo Center, the National Open University of Nigeria, discussing farmer/herder imbroglios in many parts of Nigeria. Kuka likened the uproar trailing the farmer/herder imbroglios to what happened to the Igbos that led to the Nigerian civil war between 1967 and 1970 (Glawion, 2015). Nigerians need to caution themselves now and shelve outrageous statements capable of igniting already heated polity.

In the same vein, the Central African Republic needs to go back to the drawing board and surrender personal interest in building a virile state that caters for its citizenry's security. Both countries, therefore, have many lessons to learn from each other. In Nigeria, most of the political conflicts have worrisome religious undertones. The current Boko Haram insurgency heavily embedded under religious cleavages and should be tackled without politics interest, collectively and holistically. The situation in Nigeria became more disturbing since the advent of

the Fourth Republic; the rate of religious violence has been on the increase. Statistics equally shows that at least 95 per cent of the conflicts emanating from the northern part of the country is attributable to the high rate of poverty, corruption and illiteracy in the region (Ezeanokwasa, 2009). This situation needs redress because a neglected populace portends serious dangers to governance. There is also a sustained culture of mutual suspicion and unhealthy rivalry between the Christians and the Muslims of Nigeria, as was the case between the Saleka north in the C.A.R. and the anti-Balaka Christian group.

The introduction of sections 38 (1) and (10) into the Nigerian Constitution, prohibiting the declaration of a state religion and guaranteeing freedom of religion, is just on paper. It has done little to stem the frequency of religious conflicts in Nigeria. In the central states of Plateau and Benue and northwestern state Kaduna, it is evident that the upheavals reported in these areas resulted from religious intolerance. The position of the Nigerian state has worsened the situation as the state venerates and patronizes the two dominant religious groups instead of postulating policies that can reduce ethno-religious conflicts that have continually escalated tensions and rivalry in the country. Nigerian Christians and Muslims rivalry has often manifested in inter-religious violence. The Boko Haram crisis in north-eastern Nigeria is an example which the government is yet to tackle successfully. Equally, the farmer/herder clashes devastatingly ravaging the country, leading to killings, kidnapping and loss of properties is a pointer to a state of anarchy and need redress immediately. It is, therefore, imperative that the government devises mechanisms to tackle the constant problem of religious violence in Nigeria for it not to degenerate into similar conflict in the central Africa republic, which may render the Nigerian state ungovernable as the case of the Central African Republic.

## 8. Conclusion

The political conflict in the Central African Republic is problematic and has affected both parties in the battle and rendered the state ungovernable. Heterogeneous and pluralistic societies in Africa, especially Nigeria and the world, have a lot to learn from the conflict in the C.A.R. Constant political violence and clashes between Muslims and Christians in Nigeria will continue to negatively impact the lives of the people and the country's reputation at the international level. The economic growth, socio-political, and socio-economic wellbeing of the country are capable of leading to anarchy and disintegration. Christians and Muslims must learn to

tolerate and respect each other and show some dignity in their relationship and responsibility towards their country. The root causes of violence in the C.A.R. need to be tackled by a joint effort of the international community and the C.A.R. political leaders and surrender personal interest for the country's interest through long-term and sustained initiatives that focus on these causes.

In the northwest of the C.A.R., the crisis revolves around armed groups and perennial conflicts of cattle movements. In the east and centre, rebels are waging guerrilla warfare to control zones of influence and resources. The consequences of embarking on provincial violence portend damning damages that can slide into more uncontrollable severe situations. The rebel groups and local communities are synergizing their activities, leading to reinforcement and increased local militias. It has also made a resurgence of more targeted attacks against Muslim minorities and driving ethnic and religious exclusion, reminiscent of the most tragic events of the country's crisis. In the same vein, the Nigerian situation is quite uncontrollable, as farmers/herders imbroglio has led to more confusion, so kidnapping has become a booming business. The military is overstretched, perhaps that it has so much to cover with little resources. The herders from the north have become arch hill of the central and southern farmers as their animals continue to destroy their farmlands in the name of grazing. The government is not even helping the situation as pronouncements from government quarters do not portray equal treatment. The demand for self-determination by sections of the southern communities has come on the heels of government inconsistency. This kind of situation can degenerate into profound anarchy that may be uncontrollable.

Hate speeches preceding the civil wars in both countries should be discouraged in their polity as a matter of urgency. If they go on uncontrolled, they can spell doom for the corporate existence of both C.A.R. and Nigeria. The government, predominantly the tribal and the cabals employing religion as strategies to get to power in the C.A.R., must recognize that their role can drive the country into anarchy. Efforts towards encouraging policies for reconstruction and avoiding abdicating governance to the international community would be in the right direction. The National Plan for Recovery and Peacebuilding (RCPCA), arising from the 2015 Bangui Forum, a step towards devolving power to empower provincial and local governments, especially those claiming historical marginalization, should be encouraged. Policies of inclusion to reduce suspicion, which potentially deepens religious

cleavages between Muslims and Christian in the C.A.R., should be encouraged. In summary, both countries should place national interest and patriotism above personal aggrandizements by the citizenry of the C.A.R. and Nigeria to foster unity among them.

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## Structural Challenges, Police Reform Proposals and Protection of Lives and Property in Nigeria: Insights from SARS

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**Abstract.** This paper was based on the analysis of the inability of the national police to fulfil its mandate of protection of lives and property within the domestic environment of Nigeria. From the standpoint of the dire level of insecurity in Nigeria, the paper sought to highlight, critically, some basic reasons why police reforms have often failed to produce the expected results in Nigeria, taking clues from the activities of the defunct Special Anti-robbery Squad, SARS. The paper adopted a mono-method, qualitative, desk-research approach, which depended on secondary sources of data, structured survey, and interpretive analysis of historical facts relating to the functions of Nigeria Police. It was discovered, among other things, that the poor performance of Nigeria Police is more of an orientational, than structural, problem. It was concluded, therefore, that the right change in the orientation and approach of the police, the government, and other stakeholders to police reforms will make the police function expectedly. So, it was recommended that the process of change of orientation, approach, and, maybe, structure of the police should be designed to be a collective effort of all the stakeholders.

**Keywords:** Police Reform, Police Reform Proposal, Protection of Lives and Property, Special Anti-Robbery Squad (SARS), Structural Challenges.

### 1. Introduction

Government has the responsibility to protect the lives and property of its citizens. Therefore, in an ideal situation, the exercise of its power should be guided by that purpose (Kasali and Odetola, 2016). On the other hand, the police is, inherently, the most visible element for the exercise of this governmental responsibility within the domestic environment of the state; the primary enforcer of the state laws for social

control for preservation of lives and property in the state (Yahaya, 2019). From Nigeria's political independence in 1960 to the contemporary times, the ability of the police to aid the government in performing this role in the country has been more of a mirage than real success. The surprising aspect of the whole issue of the police's inability to function expectedly is that the bulk of the problem has always lied with it; the police, rather than securing lives and property, have been the primary destroyer of the same. The structure of the Nigerian Police, which was inherited from the colonial arrangements, have coupled with numerous other factors like incommensurate monitoring of the execution of police duties, nearly inexistent sanctioning of errant officers, high level corruption, and underfunding to constantly maintain the non-performance of the institution, both in the military and civilian regimes (Hills, 2008). Thus, while the police has destroyed many lives and property, they have also dispossessed many law-abiding citizens of their belongings, robbed them of their rights, and led some of them into criminal behaviours that emanated from a consequent loss of confidence in the Nigerian State (Asogwah, Ugwu, and Odom, 2005).

The foregoing experiences form the basis for the demand for reformation of the Nigeria Police, even from the era of nearly 30 decades of military interregnum. The ad hoc creation of police units with military posture, including the Special Anti-robbery Squad (SARS), evolved as attempts to re-equip the institution to protect lives and property within the society, but rather than achieve the goals, the situation of domestic insecurity has worsened. So, the clamour for police reform has also heightened. Moreover, the inability of the various regimes to keep to their promise of comprehensively reforming the police has largely contributed to the menace. From

the whole saga of police malfunction, the associated losses, and the anti-police protests, certain identifiable factors of hindrance to successful, citizens' friendly, policing in Nigeria can be pinpointed in relation to the operations of the defunct SARS, as explained in the latter part of this paper. Focusing Nigeria Police reforms on attempting to manage, effectively, these factors can be a guide to successful transformation of the police. This is the focus of this paper.

### 1.1 Theoretical Framework

The theoretical framework of this paper anchored on the assumptions of the functionalist theory, which is used in explaining gradual, long-term, holistic change in human society. Accordingly, this paper builds on the assumptions that: The society basically functions to create a state of equilibrium for all its components; the state always seeks to achieve stability through its reaction to change within its jurisdiction by adjusting to maintain its state of equilibrium; as a complex entity, the state is a social organization of parts, and that the constituent elements are meant to promote the achievement of the ends of the society (Bell, 2017). It, then, follows that no society can function expectedly without specifically essential order, balance, and coherence, alongside the consequent stability, especially for a minimum degree of integration of its constituents. Furthermore, a society can only maintain its functionality under certain conditions. Such conditions include the assurance that sufficient proportion of the needs of the populations must be met; that a sufficient proportion of the population must participate in maintaining the system by properly playing their expected roles; and that the institutions and the people in the society must consistently believe in and follow the society's shared values and norms, without which social stability will be disrupted.

### 1.2 Materials and Methods

This paper adopted a mono-method, qualitative, desk-research approach. The necessary data/information were collated from secondary sources of data like newspapers, Internet essays, books, special reports, and journal articles. The paper is born from structured survey and interpretive analysis of historical facts relating to the functions of Nigeria Police and the society, with emphasis on the activities of SARS and the resultant #EndSARS protests.

## 2. Conceptual Issues

### 2.1 The Concept of Police and Nigeria Police

Police, herein, implies the primary law-enforcement agency of the state, which helps to maintain social control, public order, and safety. The term refers to the name of the body of officers that represent the civil authority of a government, which prevents, detects, and investigates aberrant behaviours of dissidents in the society (Whetstone, Walsh, Brodeur, Banton, and Kelling, 2021; Simpson, 1977), thereby, maintaining peace, enforcing the law, and protecting the rights of people within the domestic environment of the state (Brewer, Wilford, Guelke, Hume, and Moxon-Browne, 1996; Simpson, 1977). The concept is used to describe "...members of a public organization having the legal competence to maintain order and enforce the law..." (Whetstone *et al*, 2021: para. 2). Nevertheless, because the foregoing definition incorporated the end and not the means of police functions, and omitted some of the dimensions of its expected functions, Egon Bittner, an American sociologist, introduced a more acceptable definition in 1970 (Whetstone *et al*, 2021: para. 2). He defined the police, based on the common features of the various agencies that are involved in policing, as any civil organisation having legal competence to enforce coercive, and non-negotiable measures to resolve problematic situations in the society. The police is, therefore, any agency that functions to manage, urgently, situations that can harm lives and property in the society, before they fully mature. Bittner argues that the police achieves this goal through the threat, or actual use, of non-negotiable coercion. Although the act of policing is executed by numerous agencies (Whetstone *et al*, 2021: para. 2; Bittner, 1970), even in Nigeria, the concern of this paper precludes all other agencies apart from the Nigeria Police.

Accordingly, Nigeria Police is the civil authority of Nigerian Government, which is assigned the task of protection of lives and property from harmful situations in the society. The activities of the Nigeria Police properly aligns it to Bittner's perception in every respect of its operations, with little regard for morality, human rights, and international best practices. The choice kind of coercion for the Nigeria Police includes all levels of intimidation, torture, and extreme violence, all embedded in endemic corruption within the institution. These choices of operational procedure have often been non-negotiated, except in situations where corruption bends the rule.

### 3. Structural Challenges of the Nigeria Police

Structural challenges, herein, refer to the problems or difficult situations, which emanate from the structure of an entity. In application to the Nigeria Police, it refers to the hindrances posed to the appropriate functionality of the police by its structural arrangements. Concerning the structure of Nigeria Police, the provisions for the organisation of the agency are contained in the *Constitution of the Federal Republic of Nigeria, 1999* and in the Nigeria Police Act, 1990. According to the constitutional provisions, the Nigeria Police is subject to being organised and administered according to the prescription of an Act of the National Assembly (Section 214(2)(a)). It is meant to be under the command of the Inspector-General of Police. Any contingents of the force that is stationed in a state within the Federation is meant to be under the authority of the Commissioner of Police of that State, who is under the Inspector-General of Police (Section 215(2)). Furthermore, the Nigeria Police has three major structural elements. The first is the Command or Authority Structure found in Section 215(2) of the 1999 Constitution and Section 6 of the Police Act (1990), which places the supreme authority of the police on the Inspector-General of Police, assisted by the Deputy Inspectors-General of Police, whose population is not fixed. Then follows the Assistant Inspector-General as provided in Sections 5 and 8 of the Police Act. Then follows the Commissioner of Police (Section 5 of the Police Act and Section 215 (2) of the Nigeria Constitution, 1999, as the controller of the contingents of the police in any of the states of the Federation. Others in the structure are in the following order: The Deputy Commissioner of Police, the Assistant Commissioner of Police, the Chief Superintendent of Police, the Superintendent of Police, the Deputy Superintendent of Police, the Assistant Superintendent of Police, the Inspector of Police, Sergeant Major, Sergeant, Corporal, and Constable.

The second element of the institution's organisation is its administrative structure, which comprises of seven departments including the Department of Administration, which directs, supervises, and coordinates the various departments within the Directorate; the Department of Operations, which plans, organises, and monitors the execution of internal security measures, especially during emergencies; the Department of Logistics and Supply, which purchases items, plan building construction and maintenance, alongside other related functions; the Department of Investigation and

Intelligence, which investigates crimes, initiates prosecution, and handles forensic and other related matters. Others include the Department of Training and Command, which formulates and implements supervision of police training policy, supervises and coordinates the activities of the police and its staff colleges, and liaises with the civilian institutions of higher learning at home and abroad for effective interchange of ideas, among other functions; the F-Department, whose responsibilities include handling of research and information management; the ICT Department, which handles the technological aspect of law enforcement. The third structural arrangement of the Nigeria Police is its organisational structure, which aligns with the geo-political zoning of Nigeria. The structure consists of the Federal Headquarters, Zonal Headquarters, State Command Headquarters, Divisional Headquarters, Police Stations, Police Posts, and Village Posts.

The obvious inability of the Nigeria Police to cope with the rising incidence of crimes, especially armed robbery, beginning from the 1980s, brought about the notion that the institution is not adequately structured to promptly respond to the evolving crime-related emergencies. This was responsible for the sudden creation of the Rapid Response Squads, as structural adjustment or partial reform of the Nigeria Police. However, the creation of these squads was not necessary. Adequate equipment of the police officers with the right training and weapons, under the aegis of the departments of Logistics and Supply, Training and Command, and Operations. Otherwise, why have the problems of insecurity of lives and property, for which the ad hoc adjustments were made, persisted? Moreover, at different times, during the military and civilian regimes alike, the Nigerian Government has made efforts to reform the police. For instance, during the military regimes of the 1990s and at the early part of the Fourth Republic (2000 – 2003), several efforts were made to reform the police, especially in the areas of staff recruitment, purchase of equipment, and provision of logistics, with emphasis on transportation and remuneration (Eme and Anyadike, 2017); but the problem of insecurity rather heightened.

From the foregoing, it is obvious that the Nigeria Police is properly organised, at least in the structural sense. So, what is considered to be its structural challenges do not really lie in the physical or hierarchical arrangements of the different components of the agency. They rather lie on the orientation, training, and moral etiquettes of the police officers, from the Command to the village posts, as shown in the following sub-sections. It is

the adopted mode of operation of the aspects of the structure, which handles staff recruitment, training, monitoring and control of personnel behaviour that poses the challenges, which are described as structural, as is evident elsewhere in this paper. Müller (2020) had rightly observed that the Nigeria Police is plagued with endemic problems in the areas of recruitment, training, efficiency, discipline, and expertise in specialized fields. In addition, Ibekwe and Aduma (2020) averred that corruption and dishonesty are widespread among the police officers, and that the vice has often engendered low-level public confidence, failure to report crimes, and the tendencies to resort to self-help among the citizens of Nigeria. According to Crank and Caldero (2000), these problems, obviously, result from the failures in the recruitment, selection, and training processes, which are embedded in dishonesty and corruption, which are orientational challenges. Thus, the problems that call for restructuring of Nigeria Police are essentially orientational problems, not structural problems. This is why Ibekwe and Aduma (2020) had argued that the Nigeria Police cannot function expectedly unless its officers desist from wittingly transgressing the values and norms that they are employed to uphold and protect. To them, orientational restructuring will likely be the most desirable beginning of any meaningful reform of the Nigeria Police.

#### 4. SARS as an Ad Hoc Police Reform

Simeon Danladi Midenda, who was the Superintendent of Police in 1992, created SARS (Chow, 2020) to combat the rising incidence of armed robbery in Nigeria (Ojewole, 2020). SARS was one of the many tactical units that were set up under the Criminal Investigation Department of the police command of each state in Nigeria, to assist in gathering intelligence reports and interception of armed robberies (Inyang and Ubong, 2015). Its creation was not pre-meditated. It was not a proactive measure to reform the Nigeria Police for any objective reason. It was a mere reaction to the helplessness of the dwindling security of the lives and property of the Nigerian masses. Therefore, the training and general equipment of the masses were prone to generate malfunctions and failure of the new extension of the police structure from its onset. Rather than expend more resources to strengthen SARS with time, the government simply expanded its mandate to include the investigation and prosecution of murder, kidnapping, cattle rustling, and firearms deals. These additional areas of responsibility soon made the squad to operate with greater impunity, and after a while, the squad became entangled in the same

crimes it was meant to curb. According to Inyang and Ubong (2015), SARS resultantly gained notoriety, particularly in Southern Nigeria, for the broad mandate it enjoys and the lucrative benefits of demanding bribes and unlawfully claiming properties of individuals.

#### 5. Protection of Lives and Property in Nigeria and the Call for Police Reform

Largely, the Nigeria Police has been somewhat useful in its expected function of protection of lives and property. However, the frequent abuse of the coercive powers of the police, by its officers, undermines their achievements in securing the society. Their involvement in widespread human rights abuses, extrajudicial killings, torture, arbitrary arrests, rape, extortion, unlawful and sometimes indefinite detention without trial, alongside other dehumanizing treatment of their victims have often, largely, discredited the Nigeria Police (Amnesty International, 2020; Sahara Reporters, 2020; Kasali and Odetola, 2016; Adegoke, 2014; Ojukwu, 2011; CLO, 2001). Moreover, there has been widespread corruption leading to laxity in the operations of the police. Consequently, there has been alarming increase in crime rate and resultantly increasing public distrust of police officers (Müller, 2020; Graan and Ukpere, 2015). The unwillingness of the government and the police to address the abuse of power by the police led to a series of protest in which Nigerians, especially the youth, peacefully demand for an end to police brutality, extrajudicial executions and extortion, especially by the Special Anti-robbery Squad (SARS), as well as the abolition of SARS (Amnesty International, 2020). Rather than trusted sources of protection, the Nigerian populace perceive the police officers as friends of the criminals (Müller, 2020). Ojukwu (2011: 34) succulently described the characteristic elements of the perception of Nigeria Police officers as follows:

Corrupt, murderers, brutal and heartless, drops-out, impolite, poor and beggarly, zombies, violators of law, lousy and disorganized, power-drunk, agents of oppression, extra-judicial executioners, worsen people's problems, lack confidence, ungodly inefficient, ineffective, easily influenced, do not pay bills, dirty, indecent and easy virtue, abusers of office, public enemy, shooting without cause, illiterate, unfriendly, incompetent, failure, abusers of rights and cheats.

Corroborating the foregoing, it has been noted that over the years, SARS officers have been implicated in widespread human rights abuses, extrajudicial

killings, torture, arbitrary arrests, rape, extortion and unlawful detention, indefinite detention without trial and other dehumanizing treatment or punishment (Kasali and Odetola, 2016). While many, if not most, of the officers of the Nigeria Police encourage insecurity of people's lives and property, by failing to perform their roles expectedly, the resultant insecurity also affects their own safety, even though in sparsely separated instances. In addition to the fact that many people have become very reluctant to usefully support, or cooperate with, the police (Inyang and Ubong, 2015), angry mobs have sometimes resorted to lynching suspected police officers when the opportunity calls. This has mainly happened in situations where officers of the police openly shot and killed, or brutally maimed, presumably innocent people (Graan and Ukpere, 2015).

The heightening insecurity and the inability of the police to cope with it led to the clamour for reform of the police in Nigeria, especially in the ongoing Fourth Republic. But the incidences that made it become as serious as it did were most related, not to the entire police in Nigeria but, to the ad hoc extension of it – SARS. The need for restructuring the police was highlighted in 2000 with the creation of the Network on Police Reform (NOPRIN). At this instance, the Ministry of Police Affairs, Office of the Inspector-General of Police, and some non-governmental organisations, that were involved in police-related activities in Nigeria, produced a five-year development plan in which they set forth their new vision of the Nigeria Police. The NOPRIN had identified thematic issues for reform. Unfortunately, like other regimes, the democratic government of President Olusegun Obasanjo lacked the will to take decisive and far reaching measures to transform the police force (CLO, 2001). Even the Sovereign National Conference (SNC) deliberations under the leadership of President Goodluck Jonathan ended in confusion when the matter of police reform was brought up (Osah and Inokoba, 2018). From 2010 onwards, there were much displays of displeasure with the menaces of police performance in Nigeria. However, after a while of government's portrayal of administrative ineptitude towards the unveiling circumstances of rising insecurity, the masses, especially the youth, took to the formation of the #EndSARS movement in 2017. This was when the Nigerian youth started using the hashtag to share their experiences on the social media regarding the violence and assault perpetrated against them by SARS (Amnesty International, 2020). It took another three years (October, 2020) before the movement became fully blown, following the circulation of a

video of police officers, thought to be members of the SARS unit, who allegedly killed an unarmed young man. The peaceful protests, which started on October 8 took a new turn on October 20, 2020, when members of the Nigerian security forces opened fire on two groups of unarmed demonstrators in Lagos, reportedly killing at least a dozen people.

## **6. Government Response to the Call for Reform of Nigeria Police**

Since the introduction of SARS in 1992 (a form of structural addendum to make the police function expectedly), the Government of Nigeria has made four other related promises, especially in response to SARS and general police malfunctioning. The years of the promises include 2010 (Chow, 2020), 2014 (by President Goodluck Jonathan), 2015, 2016, 2017, and 2019 (by President Muhammadu Buhari). In 2010, President Jonathan had promised that his administration was going to reform the Police. He even earmarked 71 billion Naira to the reform. Nevertheless, this had very little effect on the operations of the Police in Nigeria. According to Jide Babalola, the failures of police reforms in Nigeria have been because of poor funding, inefficient organisational structure, and rampant corruption. Indeed, of all these listed factors, corruption was the greatest problem, especially as only a very small proportion of the amount budgeted for the Police gets to it for implementation of its proposals (Chow, 2020).

In this Fourth Republic, state governments in Nigeria have clamoured for devolution of the Nigeria Police to allow for the establishment of State Police. This has been a very controversial issue over which the stakeholders have been unable to reach consensus. Thus, this kind of reform of the police has remained unattainable till date (Osah and Alfred, 2020; Nkwede, Dauda, and Orija, 2018; Ugbede, 2018; Odeh and Umoh, 2015; Adedeji, 2012). In December 2017, while the Inspector General of Police announced plans to reorganise SARS, refine the training programme for police recruits, and legally address the teaming cases of human rights abuse by the Nigeria Police and SARS, President Buhari signed the Anti-Torture Act into law. Following the mandate of Nigeria's Vice President (Yemi Osinbajo) for the Inspector General of Police (Ibrahim Idris) to restructure SARS, ban all forms of stop-and-search raids, require police officers to wear uniforms with full identification tags, and create a federal human-rights desk to address police violations in 2018, the Nigeria Police announced that it had

restructured SARS and the Police accordingly. But the implementation of these widely proclaimed mandates was very poor. This is why Amnesty International asserted that evidence of implementation of the Anti-Torture Act was [*and is still*] wanting, especially as there has not been any report of prosecution of errant police personnel. This is an indication that there has been poor or even inexistent monitoring of the implementation of the Act and other related attempt at police reforms in Nigeria (Ojewole, 2020). In the same 2018, a Police Reform Bill was proposed as an Act of the National Assembly on 30<sup>th</sup> May. The bill was passed by the Senate on 17<sup>th</sup> April 2019 and signed into law by President Buhari. Nevertheless, these reforms were never implemented (Müller, 2020). In October 2020, the Nigeria Police dissolved SARS and President Buhari promised that the dissolution of SARS was just the beginning of the plan of extensive reformation of the organisation (Chow, 2020). Nevertheless, the Special Weapons and Tactical team (SWAT) was created in the same October 2020 to replace SARS. This was just a change of identity, not an ideal reforming or restructuring of the police (Osah and Alfred, 2020).

### 7. The Missing Aspects of the Nigeria Police Reforms

Certain core areas or aspects of proper reform of the Nigeria Police can be gleaned from the preceding segments of this paper and from the assertion of Alice Hills, who rightly observed that reforming the Nigeria Police "...can make a normative and organisational difference, but in the absence of fundamental socio-political change, its effects tend to be superficial, localised and temporary" (Hills, 2008). From this statement, it is obvious that the missing links in Nigeria's Police reforms include that:

- (i) The attempts made, so far, have hardly promoted any serious form of normativeness, that is, the establishment of generally accepted and implemented work ethics, norms, or standards. Rather than a coherent and cooperative effort toward achieving the same goal of promoting security of lives and property within the country, the different teams of the same police often dispatch their functions under differing commands, based on whose interest they have to serve at any instance. This is an indication of the omission of normativeness, coherence, and cooperation from the various reforms so far made;
- (ii) It is obvious that the reforms have failed to reorganise the police in ways that can help to rid it of the colonial mentality and mode of operation, which

are not citizens-friendly. As aptly averred by Asogwah, Ugwu, and Odom (2005), the police in Nigeria has often functioned, like in the colonial settings, as a tool of oppression instead of a promoter of justice, public safety, and domestic security. Nigeria's Police is still organised as a quasi-military squad. Until this orientation is changed, the Nigeria Police cannot effectively protect lives and property in the country;

(iii) Because the reforms have failed to establish uniform modes of operation, which promotes fair application of police operational rules across people of the different strata of the society (Akinlabi, 2017; Agbiboa, 2015), they have failed also to achieve any kind of socio-political change in the level of commitment to cooperation between the police and the populace. Therefore, the reforms have often missed the achievement of deep-seated, generalised, and enduring effects in the interaction of the police and the populace, outside the usual state of mutual suspicion and unproductive level of cooperation. The retained practice of deploying police officers to communities where they are strangers and where they do not have any primordial link with the people makes them to be continuously alienated from the population they often are meant to protect (Asogwah, Ugwu, and Odom, 2005). This is a major reason why many people still fear to cooperate with them for collective security. In this situation, they keep serving the elites who deploy them and not the masses;

(iv) The reforms have always missed the establishment of functional monitoring and enforcement schemes for compelling the police officers to operate within the limits of the established laws guiding their operations. If such structures were in place, the police in Nigeria would have been able to protect, effectively, the lives and property of the country's populace;

(v) Another missing aspect of police reforms in Nigeria is that the reforms have hardly included commensurate infrastructural and equipment supplies. Moreover, they have often been unrealistic in the fiscal reforms of the organisation, especially in terms of funding and salary scales. This has often created an atmosphere of limited supplies and abject poverty among most of the officers. While the high ranking officers are well-paid, the low-ranking ones receive stipends. This situation has often promoted corruption within the system (Asogwah, Ugwu, and Odom, 2005).

### 8. Conclusion

The entire saga of demand for the reform or restructuring of Nigeria Police by the country's

populace, especially as it concerned SARS, was a worthwhile engagement. However, while the government has made series of widely spaced and incomprehensive efforts to reform the Nigeria Police, certain core aspects that should have been given the utmost attention have always been omitted. It is obvious that the core of the areas of need of the Nigeria Police, which is the often neglected aspects of the reforms, is more of an orientational than structural problem. Therefore, the reforms should begin with a change of the orientation of the Nigeria Police on the use of force and violence in their operations. Moreover, a uniform and standardised operational ethic should be promoted across board. Thereafter, other areas of concern can be addressed more easily as part of a wider mission of safeguarding life and property and preventing the likelihood of a future #EndSARS protest.

### 9. Recommendations

From the findings of this discourse, and borrowing from the entire police reform saga, especially as it relates to SARS and the #EndSARS protest, the following recommendations have been made as means of ensuring a successful, citizens-friendly Nigeria Police:

- The government, in collaboration with other domestic security stakeholders, should organise serious and rigorous, multi-stage, re-orientation programmes for the police officers. The officers should be engaged in such programmes in batches and only those who successfully complete the programmes should be retained in Nigeria Police;
- Such re-orientation programmes should be based on character reformation, ethics of moderate application of force and violence, as well as equal application of the operational standards of the police to all the people across the Nigerian populace, regardless of their class differences;
- An appropriate means of monitoring and reporting of the extent of application of the recommended operational ethics should be put in place to ensure that the policies and all associated ethical codes are implemented accordingly. This can consist of the creation of a department that would be held accountable for this role of monitoring the activities of police officers and for arrest and prosecution of the associated defaulters;
- To regain the confidence and cooperation of the masses, the government should bring, always to justice, the perpetrators of human

rights violations among the police officers. The process of sanctioning errant officers should be timely and open to the public;

- Instead of the usual one-man-mandate, the government should create panels of inquiry for necessary investigations and recommendations, and of security experts for putting the panel outcomes into operable and worthwhile ethical standard and policy formulations, as well as allow the participation of the members of the public in the different stages of the reform process.

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## Constitutional Design in Nigeria: Lessons for Recessed Democracies

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**Abstract.** Without argument and debate, democracy is critical to both human advancement and national development. Everything about human and national progress, it thus appear, revolves around the context of democratic experimentation. However, there exists a disconnection in the theory and practice of democracy especially in the Third World. The gap no doubt creates problems in the intellectual analysis of what type of democracy that is capable of nurturing and sustaining progress and development. There were, in the political and constitutional history of Nigeria, three attempts conceived and implemented by the military to write for the country a constitution. What, it is apt to ask, has the Nigerian experience provided to the world? Again, what in clear, specific terms can other countries of the world where democracy has recessed benefit from the Nigerian experience and lesson? The paper seeks to accurately address the many critical, epistemological issues in constitution drafting especially as extremely fragile political systems characterized as it were by heterogeneity founded on primordial considerations and attachments now attempt to reinvigorate their democracies. It seeks further the interrogation of the relationship between law and development as global societies review their foundations and mechanically formulate and implement decisions that are expected to consolidate their efforts at entrenching and institutionalising constitutional democracy within the capitalist framework of social organization and political liberalism of the western influence so as not to allow for democratic recession again. The methodology is qualitative with data collection and analysis scattered in secondary sources. The paper concludes on the note that writing a new constitution involves that certain elements and requirements should be fulfilled for it to bring about the consolidation of democracy and its consequent sustenance.

**Keywords:** Constitution, Constitution Design, Democracy, Democratic Recession.

### 1. Introduction

The paper starts from the angle and perspective of raising critical questions that are considered important in the appreciation of the contained argument and thesis. These questions are further relevant in the formulation of the problem of study and investigation. Consequently, what is constitution design? What is the character and pattern of its contemporary discourse? What are the contained problems and issues of epistemology? Relating constitution design to democratic recession would particularly require that further specific questions be asked. What is democratic recession? How can it be explained? What is the link between democratic recession and the design of constitution? What is the relationship in both theory and practice between the constitution and democracy? How does the relationship between democracy and development help in the appreciation of the relationship between democracy and constitution? How relevant and critical are these questions in the advancement of the study of the link between democracy and political stability? Can the Nigerian political experience offer insights into these questions and the answers to them? What specifically can the Nigerian political experience contribute to the world? What is in the political experience of Nigeria that explains the role of the military in the writing of constitutions? What justifications that can be made for the military involvement in the writing of constitutions? What political and legal theories that can explain this justification?

Some other critical questions can still be asked. What are citizens' civic responsibilities? How can the democratic framework of governance help in the

discharge of these duties and responsibilities? How can citizens adequately participate in matters that affect them? What are the hindrances, and how can these be bridged and ameliorated? What are the preconditions and requirements that allow for democracy? How have nation-states tried to provide these requirements and preconditions? Can links be established between political and economic recessions? How is the link connected to democratic recession? Do students, workers, professional groups and associations, among others, have roles to play in the institutionalization of democracy? How can the market distort or uphold democratic struggles and initiatives? How can democracy be deepened beyond giving citizens the opportunity to elect their representatives? What are the local peculiarities that do shape and influence the practice of democracy? What role does education play in the advancement of democracy? What makes liberal democracy to be popular? Do nation-states need to go for liberal democracy? What are the elements of liberal democracy? What are its threats and challenges? Are there models of democracy? What is the relationship between these models and political development?

Again, are military rulers political modernizers? What is the connection between and among political, economic, business and military elites in developing democracies? How are political parties formed in democracies? What are the requirements and provisions of the constitution with respect to ensuring the formation of national political parties? What is the connection between political parties and the practice of democracy? Does the existence of free and fair elections necessarily confirm that a political system is indeed democratic? What is the elective provision in a democracy? How can the provision be fulfilled and satisfied? Who and who should be involved in the management of elections? What should they seek to achieve? How can the larger interest of the society be satisfied in this management framework?

In addition, what are the political, economic and social values that do nurture democracy? How can these values be identified and systematically incorporated into the conduct of the affairs of citizens? What are the relevant political, economic and social institutions that are needed for the purpose of sustaining these values? Where the values are already battered and truncated, how can they be restored? What is the role of democracy in the restoration of these values? Do relationships exist between culture and the practice of democracy? What are the specific cultural practices that do hinder the deepening and advancement of democracy? What is

the relationship between culture and gender? Do women need protection in democracies? What kind of protection do they need? How can legislation help in the protection? What kind of legislation that is needed? What kind of political representation does the poor need? What role that is expected of the youth in a democracy? How can the international society help in the advancement, consolidation and sustenance of democracy? What roles that should be performed by international and global institutions in the spread of democracy? Specifically, what is the connection and relationship between the various development goals and priorities of the United Nations and the advancement of democracy domestically?

The questions no doubt provide the necessary theoretical bases for the paper, in particular understanding its main thrust and the contained argument and thesis. Its specific focus on Nigeria is to draw attention of global intellectual community to some of the inadequacies that are contained in existing formulations and explain further why the inadequacies prevent the development of standards of international applicability. Democracy, the paper argues, has not international standards of assessment and evaluation. What democracy is, its assessment and evaluation should take into consideration local peculiarities with respect to how people participate in decisions that affect them.

Nigeria, notwithstanding its local problems, is the largest democracy among the black world. With a population of about 180 million people, she operates a federal constitution of the presidential variant. Even though political parties in Nigeria are lacking in ideologies, poorly organized and hijacked by powerful and influential elites, the labour and other organized groups remain potent and committed in the efforts at deepening its democracy. Mass media and press organizations remain critical watchdogs and ever protected by the constitution. The economy is mono-cultural and heavily dependent on oil and hence subject to the vicissitudes of international capitalism. What Nigeria earns from oil determines her prosperity at every point in time. Increased earnings from petro-dollars impact positively on the initiation of capital projects and significantly contribute to the existing revitalization and rejuvenation initiatives. Admittedly, oil is both a curse and blessing. Oil-producing areas suffer from degradation, neglect and lack of development. Corruption cuts across the strata of the society and happens everywhere including faith-based organizations. Nigeria is extremely plural and variegated. Religion is powerful and determines

everything. There are massive gaps between the leaders and followers. Leaders lack the required vision and the followers remain permanently blind. Formal education is still very poor even though there is increasing level of political and civic consciousness as a result of prolonged economic hardship and stagnated political leadership.

## 2. Conceptual and Analytical Framework

What are the concepts that are useful in the fulfillment and achievement of the purpose of the paper? Equally, in what intellectual framework of analysis should the study of constitution design be situated? The answers to the questions are important in establishing and justifying the basis of the paper. The concepts include: constitution, constitution design, democracy and democratic recession. It is important and necessary that we should quickly examine them in turn.

What, therefore, is the paper's understanding of the constitution? The constitution is the fundamental legal charter of any country. This means that the constitution, as a political framework, spells out the way and manner in which a country is to be governed. Governing a nation/political system further requires the establishment of an arrangement that clearly and carefully spells-out the distribution and allocation of powers between and among the tiers of government. Constitution fundamentally addresses the problem of exercise of political power and further defines what this power is and the mode in which it is to be exercised. It incorporates into it the rights, duties and responsibilities of political institutions and citizens. It provides the framework for the determination of issues and the resolution of differences and conflicts that are associated with the practice of government. Finally, the constitution defines and describes the purpose of government and the civic responsibilities of the citizens.

While recognizing the many forms and varieties of the constitution and the complexities and simplicities associated with how a constitution is amended which further explains whether it is rigid or flexible, written and unwritten, the paper's understanding of the constitution is that it is a codified document. It is this codification that further allows easy reference to it in terms of interpretation. The codification of the constitution is preceded by certain processes and procedures. The summation of these procedures and processes is explained by the idea of constitution design, writing and preparation. This particular operationalization of the meaning of the constitution in the paper is further justified in the sense that it

allows for critical examination, discussion and analysis of the many issues especially in theory that do shape the writing and design of the constitution.

Again, because the case study of the paper, Nigeria, is a federal system of government, federalism, it is being emphasized, boldly requires a written and rigid constitution. This is what the experience of it confirms. Therefore, looking at the constitution from the angles of tradition of practice and simplicity of amendment are not common features of federal political systems. Federalism specifically requires for a constitution that is both written and rigid and the existence of independent judicial system that settles and resolves differences and conflicts arising from the understanding and interpretation of the constitution. The paper's view of the constitution is therefore in line with the theoretical and practical bases for the examination and analysis of federal political systems.

What is constitution design? Constitution design is defined in the paper as the summation of all the processes and procedures that are involved in the writing of a constitution. It is further the understanding of the drafters and framers of a constitution with respect to the inherent choices and limitations that are contained in the different types of constitution. In addition, the paper's understanding of constitution design is that it is the architectural and mechanical expression of the fundamental purpose of government as agreed to by all stakeholders affected by the necessity for the constitution. Constitution design hence incorporates the philosophical and fundamental bases of government especially with particular regard to how the contained fundamental purpose is to be achieved. Furthermore, constitution design is the bold attempt to institutionalize in a political system the mechanisms of politics and administration that allow for the fundamental existence of government and the achievement of goals and objectives that further justify its existence. Finally, the paper views constitution design as a programme of demilitarization and re-civilianization especially as conceived by a military regime that intends to transit to democracy.

Democracy, in the opinion of the paper, is the specific arrangement and design of the constitution to allow for citizens participation in the decisions that affect them. Democracy is further viewed in the paper as the mechanisms of law, politics and administration that encourage the participation of the citizens in the affairs that affect them. A cardinal principle in which the understanding of the concept of democracy is based in the paper is popular

participation. And critical to the encouragement and institutionalization of political participation in any political system is the idea of election, and this is to be held periodically. Free press, the existence of competitive political groups, independent and impartial electoral empires, consciousness and political education of the citizenry are vital to democracy as conceived in the paper. Democracy, as the paper conceives of it, is a nexus existing between the practice of politics and the constitution. Democracy, in the paper, is not viewed as existing outside the framework of the constitution. This has become important to emphasize because of the imperative need to make distinctions and differences between anomic behaviours and genuine activities intended to promote democracy. A democratic behaviour or activity is as prescribed and allowed by the constitution. In a democracy, everybody operates or is expected to operate in line with the provisions of law and the constitution.

The final concept that requires specific understanding and definition in the paper is democratic recession. What is democratic recession? This is a term used in the paper to describe the impediments to democracy. Impediments to democracy are the obstacles, problems and limitations that tend to hamper its practice. The paper further defines democratic recession as the reduction of democratic activities by these obstacles and limitations. The practice of democracy, the paper advances the viewpoint, is one that can be measured and gauged. We can for instance measure and gauge the extent to which citizens involve themselves in affairs that affect them through the formulation of certain empirical indices. Democratic practice, the paper holds the opinion exists within certain context and that we can know, study and investigate this context. Democracy, the paper argues further, depicts the political life of a nation and political life is the series of activities enveloping the pursuit of interests through the framework of competitive politics. A recession in the democratic framework and discourse happens when all the components mentioned earlier slide significantly to the extent that creeping authoritarianism invades a supposedly democratic arrangement. Democratic recession therefore amounts to creeping authoritarianism.

Having defined and situated the intellectual context proper for the understanding of the paper, what is the paper's choice of analytical framework and how can this be justified? Analytical framework and disquisition, it is here recalled, are the body of ideas in literature that help in the understanding of the argument of the paper. It is particularly important to

clarify further that "body of ideas" as an academic expression is used in the paper to refer to not only theories but the totality of the thoughts found in literature that help in the understanding of constitution design in particular, and the experience of Nigeria in general. Analytical framework and disquisition hence represent the whole thoughts that help in the understanding and expansion of the discourse on democracy. This has to be because the purpose of the constitution (and its writing) is to protect and advance democracy in both theory and practice.

Liberalism and the liberal conception and understanding of democracy jointly provide this framework of analytical disquisition. From the liberal viewpoint and perspective, democracy is: "the government of the people, by the people and for the people". In other words, democracy provides the political framework that allows for citizens the right to take their destinies into their hands and ultimately determine it. In this regard, the purpose of the paper is for now not to determine the extent to which democracy is "government of the people, by the people and for the people". Rather, it is to situate the body of the argument herewith advanced within the framework of popular participation of the citizens in the affairs that affect them.

The liberal view, analysis, interpretation and knowledge of democracy exist in extant literature. What is critical at this juncture is for the paper to present a summary of this view and further justify its appropriateness and suitability for the paper. The liberal understanding of democracy revolves around the existence of certain characteristics and attributes. These include: fundamental rights, political parties, independent judiciary, constitution, free and fair election, press freedom, etc. The contained justification for the adoption of this framework of understanding by the paper is that constitution design and the totality of the issues and problems of epistemology relating to its study can be best understood when we apply these attributes and using them to in turn investigate the co-existence and co-relationship between and among the issues and problems.

### **3. Constitution Design: Issues and Problems in Theory**

What should be the appropriate framework of constitution design? This is a big theoretical puzzle. Answering the question props-up fundamental issues and problems in the epistemology of constitution writing. What are these issues and problems and how

does their knowledge explain the understanding of constitution design? Before the questions are answered, it is important that we urgently engage ourselves in some other vital, complimentary issues and problems of epistemology of note. We can begin the answering of the questions by situating the expected answers within the broad theoretical examination, discussion and analysis of the constitution. Among others, what first are the constitution and its purpose in political systems? Knowing what the constitution is and its purpose need further be situated in the origin and purpose of government.

Government is no doubt the greatest invention ever made by man. Government came into existence as a formulation by man to justify his existence. Government, again, is the first outcome of man's ability to challenge his environment and thinking faculty simultaneously. Man fought to bring an end to the brutality associated with living with other fellow men. He thought of developing a permanent institutional framework that would put an end to emerging barbaric attitudes and behaviours following the significant improvements in the mode of production and social relations of production. With the cooperation of his fellow men, the period of the Dark Ages eventually came to an end. Might was no longer right. Both the strong and the weak formed for themselves a government assigned with the responsibility of protection of life and properties by maintaining law and order. With significant improvements in political development, the idea of a constitution came up.

Constitution as an idea came into being as a human formulated mechanism to begin to standardize the framework of government as a result of the emerging role differentiation which again necessitated the imposition of sanctions. First, as tradition of practices to guide and evaluate the discharge of governmental duties and responsibilities and later, as a codified document that can be easily referred to so as to be able to settle disputes and conflicts between and among individuals, and between individuals and the state. The idea of written and unwritten constitution later followed. The centrality of political power in particular its exercise and the fact further that the exercise was abused led to the need to safeguard the constitution and hence the idea of flexible and rigid constitutions within the emerging political structure of federalism and unitarism.

Scholars, in particular political scientists and political philosophers, have, over the years, reflected deeply on the advantages and disadvantages of constitutions

to political systems- see Appadorai (2004), Harris (1979), Laski (1982), Kapur, (2006), Anifowose and Enemuo (1999), Ayeni-Akeke (2008) and Rodee et al.(1983), among others. Also, they were able to establish certain prerequisites and preconditions. For instance, it is generally held that a federal system of government requires written and rigid constitutions to make provisions for and protect the allocation of powers and responsibilities between and among the tiers of government- see Jinadu (1979), Livingston (1956), Oyovbaire (1985), Wheare (1951a) and Wheare (1953b), among others. Federalism, it is further reasoned, requires the spirit of democracy and hence a precondition for the discussion, examination and analysis of the basis in which the allocation of powers revolves around- see Jinadu (1982), Livingston (1952), McMahon (1955a), McMahon (1972b) and Maddox (1941), among others.

While recognizing that the constitution is important and desirable, nation-states, given their historical and political experiences, are expected to both adopt and adapt the framework of government that would satisfy their dreams. The specific fact that no nation develops alone without borrowing from other people's lessons, helps to explain the seriousness that is giving to constitution design and preparation. Consequently, what are the problems and issues in the theory and epistemology of constitution design?

First, what is hoped to be achieved? Constitution-design seeks to tackle the problem of goal and objective of a state. Drafters and framers of constitution are hence confronted with how to articulate an encompassing goal that would take care of all the political, economic, social and cultural interests that constitute a political system. Second, they are equally confronted with how to develop and entrench appropriate framework in the provisions of the constitution that would allow for the permanent and sustained achievement of the articulated goal and objective. Third and final, there is the problem and issue of how to protect the objective of the state and the framework of achieving the objective in a manner that ensures accountability and transparency.

These three issues and problems further require comprehensive and detailed examination, discussion and analysis for the paper to be able to sustain the argument that is contained in it. Hope is critical to any situation and circumstance. A hopeless situation and circumstance and by extension, a hopeless political system are both not very encouraging. Hope drives any desire and it is hence critical if as human beings we are to overcome our difficulties and problems. The hope of any nation rests on the

specification of the goals and objectives that are to be achieved and the institutionalization of the procedures of law, politics and administration necessary for the achievement of these goals.

A very critical issue and problem in the design of the constitution is therefore about *what* goals and objectives, and *how* the goals and objectives can be achieved. The general understanding of what question is that the goals and objectives of every nation and political system are the protection of citizens' lives and properties, and the provisions of the goodies of life. The goodies of life are the critical social infrastructure and amenities that make for comfortable and convenient living. Again, it is further accepted that beyond stating clearly what these goals and objectives are, there must as well be the established modalities and institutional frameworks for their achievement. This is what the *how* question entails. The drafters and framers of a constitution therefore become confronted with the development and formulation of provisions on the achievement and realization of the purpose of government.

The usual practice, going through the constitutions of the political systems of the world, is clearly defining the responsibilities and duties of the state and making further distinctions between these duties and responsibilities vis-à-vis the private sector. Before the eventual collapse and disintegration of the then Union of Soviet Socialist Republics, some constitutions of the world, within the framework of the socialist mode of societal organization, appropriated the responsibilities and duties in relation to the primary and secondary purposes of government to the state. Other constitutions divide these duties and responsibilities between the state and the private sector. In pure capitalist systems of societal organization, the secondary functions and duties of government remain assigned to the private sector, while the state is restricted to the "provision of enabling law and environment"

Realizing and achieving the *how* question further involve deliberate promulgation of laws beyond making provisions in the constitution. These laws are legion, but they specifically address a particular subject matter. Agencies and boards of government for instance were/and still are established to address for examples, the provision and supply of electricity, water, and telephone/communication services. Usually, they have particular Acts of parliament establishing them like the Electricity, Water and Railway Boards. These Acts further provide for the structure and operational management of these

enterprises. Their reforms through the policies of privatization and commercialization have specially promulgated laws and acts. What the purpose, goal and objective of a state are, and how to achieve these purpose, goal and objective, are perennial and permanent issues and problems of constitution design.

The final issue and problem of constitution design revolve around the development of the mechanism for the permanent protection of the questions examined and discussed above. This is usually done by making rigid the amendment procedures of critical provisions of the constitution especially in political systems operating the federal principle. Not only are these provisions rigid to amend, there is as well the deliberate effort to maintain and sustain the independence of some of the bodies like the courts charged with the responsibilities to, among others, protect the provisions of the constitution. The processes and procedures of appointment of judges and their salaries are usually insulated from the practice of politics, among others. At this juncture, it is important to now ask: how have the nations of the world approached the resolution of these three critical priority areas and problems and issues? This leads to the discussion and analysis of the Nigerian experience.

#### **4. The Nigerian Experience of Constitution Design and Writing**

Constitution design and writing in Nigeria are as old as the history of the Nigerian state- see Mackintosh (1966), Kumu and Aliyu (1977), Ofonagoro and Ojo (n/d), Dent and Austin (1981), Oyediran (1979), Coleman (1960), Akinsanya (2002a), Akinsanya (2002b) and Olusanya (1980), among others. The Nigerian state came into existence as a result of the Amalgamation of 1914 by the British colonial impostors. There were colonial constitutions in 1922, 1946, 1951 and 1954 up to 1960 when she gained her political independence. In-between these Constitutions were the Constitutional Conferences of 1953, 1957 and 1958. Nigeria had another Constitution in 1963 with her attainment of Republican status. This is her First Republican Constitution. With the military coup of January, 1966, the operation of this constitution came to an end abruptly with the promulgation of the Unification Decree by Major-General Aguiyi Ironsi. Between May, 1967 and January, 1970, there was a civil war- see Panter-Brick (1970), Panter-Brick (1978), Kirk-Greene (1971) and Obasanjo (1980), among others.

The short background history of Nigeria accomplished above is intended to demonstrate how drafters and framers of the constitution in Nigeria have attempted to grapple with the problems and issues of constitution-design in theory. Between 1970 when the civil-war ended and 1999 which marked the beginning of the Fourth Republican Constitution, there were attempts and initiatives by the military to write constitutions for Nigeria through their famous Political Transition Programmes- see Olagunju et al. (1993), Uya (ed.) (1992), Oyediran and Agbaje (eds.) (1999), Oyediran (1988), Diamond and Lipset (1988), Bangura (1986), Bangura (1988), Ibrahim (1986), Olagunju and Oyovbaire (1991), Adedeji et.al. (1995), Onouha and Fadakinte (eds.) (2002) and Ajayi and Olaniyi (2004), among others. Interestingly, the most ambitious, the most comprehensive and the longest implemented Political Transition Programme was the General Ibrahim Badamosi Babangida Transition Programme that produced the never implemented 1989 Constitution despite the huge resources committed into it. The Political Transition Programme of General Ibrahim Badamosi Babangida led Nigeria to nowhere but anarchy and hopelessness- see Diamond et.al (eds.) (1997) and Bratton and Walle-De (1997), among others.

For the purpose of the paper, a study is here made of the Murtala/Obasanjo Political Transition Programme that was implemented between October, 1975 and October, 1979. It is therefore apt to ask: what were the elements of the constitution design that formed the integral part of the Political Transition Programme? What can the world benefit from this experience of Nigeria? What are the issues and problems of epistemology of constitution design emanating from the focus on this Nigerian experience? What are the relationships in both theory and practice that can be established between these issues and problems and the political future of Nigeria? How are these issues and problems particularly related to the advancement of democracy? How do they as well help in the academic explanation and analysis of the causes and consequences of democratic recession? The focus on the Murtala/Obasanjo Political Transition Programme is further justified by the fact that the General Abubakar Abdusalam Administration had only a Political Time-Table of nine months and not a Political Transition Programme in the standard of practice of military rule in Nigeria. The 1999 Constitution (as amended) which the administration bequeathed to Nigerians was written by unknown names and hands, fraudulent and deceptive. It was promulgated into law by virtue of Decree NO. 24 of

5<sup>th</sup> May, 1999 titled: “Constitution of the Federal Republic of Nigeria (Promulgation Decree). Reference can therefore not be made to it for the purpose of the paper. The paper’s case study is the making of the 1979 Second Republican Constitution. We need to however situate the whole exercise historically for us to be able to understand the elements of the 1979 Constitution and relevance to contemporary societies.

On July 29, 1975, Brigadier (later General) Murtala Ramat Mohammed, the architect of the 1979 Second Republican Constitution of Nigeria, overthrew the military regime of General Yakubu Gowon, and on 1<sup>st</sup> October, 1975 announced a programme of demilitarization and return to civil rule in Nigeria. Contained in the programme were:

- The drafting of the constitution and the creation of new states.
- Re-organization of the local government and the conduct of elections into it and the Constituent Assembly.
- Liberalization of the political space to allow for the formation of political parties.
- The conduct of elections into federal/state legislatures and a return to civil rule on 1<sup>st</sup> October, 1979.

For the drafting of a new constitution for Nigeria, in September, 1975, a fifty- member Constitution Drafting Committee was announced with the nationally acclaimed legal luminary in person of Chief F.R.A. Williams as Chairman. Other members included: Dr. A.Y. Aliyu, Prof. S.A. Aluko, Mr. M.S. Agulu, Mr. Ali Al-Hakim, Alhaji Abdul-Rasaq, Dr. I.D. Ahamed, Chief. R.O.A. Akinjide, Dr. K. Abayomi, Dr. C. Abashiya, Chief Obafemi Awolowo, Alhaji A. Buba, Alhaji N. Bamali, Mr. P.R.V Belabo, Alhaji M. Daura, Prof. T.S. David-West, Prof. V.P. Diejomaoh, Mr. David D. Dimka, Prof. Billy J. Dudley, Prof. E.C. Edozie, Chief I. Ekanem-Ita, Dr. U.O. Eleazu, Prof. E.U. Emovan, Alhaji S. Gaya, Mr. R. Gbadamosi, Dr. T.O. Idris, Mr. Bola Ige, Prof. O. Ikime, Mr. S.G. Ikoku, Alhaji I. Imam, Mr. K. Isola-Osobu, Alhaji S.M. Liberty, Mr. M.A. Makele, Alhaji S. Malami, Col. P. Martins, Dr. K.O. Mbadiwe, Chief I.I. Murphy, Prof. B.O. Nwabueze, Prof. G.A. Odenigwe, Dr. P. Okigbo, Alhaji F. Okunu, Dr. S. Osoba, Dr. O. Oyediran, Dr. I. Tahir, Alhaji A. Talib, Dr. M. Tukur, Mr. G.P. Unongo, Dr. Y.B. Usman and Dr. O. Wali. Alhaji Igidado Idris acted as Secretary and Chief Obafemi Awolowo, it is important to note, declined to serve on the Committee- see Oyediran (ed.) (1979), Akinsanya (2002a) and Akinsanya (2002b), among others.

At the inauguration of the Committee, General Murtala Mohammed on 18<sup>th</sup> October, 1975 emphasized that the Supreme Military Council which he headed believed in the continued existence of a united Nigeria. He therefore directed that the envisaged constitution should endeavor to: “eliminate cut-throat political competition based on a system or rules of winners-takes-all”; “discourage institutionalized opposition to the government in power”; “establish the principle of public accountability for all holders of public office”; “eliminate over-centralization of power in a few hands”; “evolve a free and fair electoral system”; and devise measures to depoliticize population”. He further directed that the achievement of the above would require: “genuine and truly national political parties”; and “executive presidential system of government with the president and vice-president elected by the people and aligned with clearly defined functions”; “an independent judiciary”; “corrective institutions such as the Corrupt Practices Tribunal and Public Complaints Bureau”; and “constitutional restriction on the number of states to be further created”- see Akinsanya (2002a) and Akinsanya 2002b), among others. On 14<sup>th</sup> September, 1976, the committee published a two volume report titled: Report of the Constitution Drafting Committee containing the Draft Constitution Vol. I and Report of the Constitution Drafting Committee Vol.II. Two members of the Constitution Drafting Committee in persons of Dr. Olusegun Osoba of the Obafemi Awolowo University, Ile-Ife and Dr. Yusuf Bala Usman of the Ahmadu Bello University, Zaria produced the Minority Reports which were not accepted by the Federal Government- see FRN (1976a), FRN (1976b) and FRN (1976c), among others.

A Constituent Assembly, according to Decree No.50 of 1977 comprising of two hundred and three (203) members, was constituted “to consider and accept the draft constitution”. The Chairman of the Constitution Drafting Committee and the Chairman of its various sub-committees were nominated by the Supreme Military Council to be part of the Constituent Assembly. Justice Udo Udoma and Justice Buba Ardo served as the Chairman and Deputy Chairman of the Constituent Assembly. The Constituent Assembly eventually approved some recommendations of the Constitution Drafting Committee and with its own initiatives and ideas articulated a document providing for the 1979 Second Republican Constitution. The National Youth Corps Decree No. 24 of 1973, the Public Complaints Commission Decree No. 31 of 1975, the Nigerian Security Organization Decree No. 16 of 1978, and

the Land Use Decree No.6 of 1978 were forcefully introduced, and became part of the Constitution by the then Supreme Military Council headed by General Olusegun Obasanjo.

### **5. The Lessons of the Nigerian Experience to the World**

It is absolutely necessary and important to ask: what lessons did the Nigerian experience provide to the world? The Nigerian experience helps in the appreciation of the elements and requirements of constitution writing and design especially in extremely plural, variegated and complex societies. What are these elements and requirements and to what extent do they shed light on the epistemology of constitution writing and design? The elements and requirements revolve around: composition, history of the political development of the country attempting to write a new constitution, philosophy and fundamental objectives and purposes of government, and the development and formulation of the appropriate political structure necessary for realization of the goal and objective of government.

The composition of the committee that will be assigned with the responsibility of drafting a new constitution is the first requirement and element of constitution writing and design exercise. This is critical because it addresses the fundamental issue of political representation. Any Constitution Drafting Committee should be comprised of the large and extensive interests that exist in any political system. These interests are important to be accommodated in the framework of constitution writing so as to ensure that the outcome remains acceptable to everybody. Critical to the composition element and requirement is the need to ensure that drafters and framers of the envisaged constitution have the professional competence. This suggests further that those to be appointed have the competence and skill of constitution writing and design. Lawyers, academicians, professionals, business and professional elites have the necessary requirements and skills that are important in drafting and framing constitutions.

Arising from the Nigerian experience is the need to always consider the history of the political development of the political system and society that plans to provide for itself a new constitution. History generally repeats itself. It is therefore necessary that bad history is disallowed to repeat itself. Extremely plural societies and communities of the world are prone to civil wars and political strives and social turmoil. These ugly experiences do repeat themselves

or have contained in them the potentials that are capable of threatening political stability permanently. They need therefore be avoided. By the entrenchment of certain provisions in the new constitution some of the factors and processes that bring up these ugly experiences can be both curtailed and managed. The 1979 Constitution of Nigeria, our reference case study, particularly provided for what is called “federal character” in the appointment and recruitment exercise into the civil service and political offices generally. This is to ensure that all interests are accommodated in the framework of decision-making. It helps, especially if well implemented, to address accusations and counter-accusations relating to marginalization and internal colonization usually made by political groups especially in the competition for political offices.

The third element and requirement of constitution writing and design is to ensure that the new constitution has properly contained in it the philosophy of government and its fundamental objective to the citizens. Government, to be reminded, came into being following the negative consequences and effects of the period of the Dark Ages. Notwithstanding the criticisms that citizens levy against their governments, there is still the understanding that no individual and group, no matter how powerful, should be assigned with the responsibility of protecting and providing for all. There is therefore the need to have expressly, unambiguously and clearly written in any Constitution the philosophy and overall responsibility of government to its citizens. The idea of philosophy incorporated into any constitution is to help citizens to appreciate the direction of any government. The direction of government provides important and relevant details about the organization of resources for the common good. Citizens then have the opportunity of availing themselves with the requirements of how to plan for their existence as social being. For this reason, chapter two of the 1979 Constitution of Nigeria in section 14(1) boldly declared that: “The Federal Republic of Nigeria shall be a state based on the principles of democracy and social justice”- see FRN (1979). Section 14(2) further declared that: “Sovereignty belongs to the people of Nigeria from whom government through this Constitution derives all its powers and authority”; and further that: “The security and welfare of the people shall be the primary purpose of government”. However, the only default with this is that there was no further provision to the effect that Nigerians can take government to court when it fails to provide for their welfare.

The fourth and final experience of the Nigerian case study is that framers and designers of a new constitution should provide for appropriate and relevant political structure that is capable of ensuring the realization of the philosophy and goal of government. All over the world, the structure of government is either federal or unitary. Both have their inherent advantages and disadvantages. Scholars and public policy experts suggest for instance that federal system of government is good and appropriate for socially and ethnically variegated societies. They further suggest that relatively homogenous societies of the world should go for unitary system of government- see Maddox (1941), Mogi (1931), Riker (1964), Landecker (1952) and Livingston (1952), among others. There is however, the failure of recognizing the fact that both homogenous and heterogeneous societies have their peculiarities and histories of political development. In the case of Nigeria, and against the backdrop of the fact that her federalism was imposed by the British colonial lords and that the practice of politics during the First Republic led to a civil-war, General Murtala Mohammed, the architect of the 1979 Constitution, suggested to the Constitution Drafting Committee the need to recognize the continuing existence of Nigeria within the federal framework of government.

#### **6. Broad Discussion and Analysis of the Problems and Issues of Constitution Design Arising from the Nigerian Experience**

So far, the paper has concerned itself with the critical examination and analysis of the problems and issues of constitution design in theory and with particular reference to Nigeria. In addition, the lessons of the Nigerian case study have been highlighted. Yet, and still considered important for the paper to discuss and analyze, is the critical examination and analysis of the problems and issues of constitution design arising from the Nigerian experience. This will further help in the appreciation and examination of the relationship between constitution design and democratic recession. The point that is being raised is an important component of the contemporary epistemological discourse on constitution design. From the Nigerian and other Third World experiences of militarily conceived and supervised constitution design and drafting, there is the problem and issue of democratic recession especially after the conduct of between two and three elections following the expiration of political regimes and their tenures. This calls for the discussion and analysis of the competence and moral authority of the military to engage in constitution design and drafting. This

section of the paper is therefore meant to discuss and analyze the role of the military in the epistemology of constitution design and drafting.

Military rulers and their regimes, in the opinion of some scholars, are modernizers- see Doorn-van (1975), Johnson (1962) and Harries-Jenkins and Doorn-van (1976), among others. This means specifically that the military, by virtue of its nature and character, have what it takes to bring underdeveloped and backward political systems to the path of growth and development politically, socially, culturally and economically. How tenable is this assertion, one is compelled to ask? Military experiences in Latin America, Africa and in some countries of Europe and Asia, have contrasting and conflicting results and outcomes. Authoritarianism, it is admitted to, helps to explain the miracles of the “Asian Tigers”. But the African and Latin American experiences are nothing to write about. Retired army generals and the military as a whole are the architects and executioners of the enveloping political corruption that accompany the return to civil, democratic rule. They played and still continue to play important roles for instance in the formation of political parties, sponsorship of civil society groups and candidates for elections, establishment of media houses and organizations, arrangement of political and administrative successions, and in poverty alleviation efforts, among others, since they are now integral elements of business and trade communities directing, supervising and controlling activities within the economy.

Because the purpose of promulgation and coming into existence of a new constitution is designed not only to enthrone democratic rule, but as well to ensure that the possibility of the return of the military to power is completely eliminated, we need to therefore examine the political activities of army generals and retired officers in the efforts at consolidating and sustaining democracy in Africa in particular. The examination is again critical and justified because the idea of constitutional design for societies generally is to permanently institutionalize the processes and values of democracy and further ensuring that political development is patterned among it. The Nigerian experience of the examination and analysis of the problems and issues contained in constitution design is to re-direct research attention and focus on how the military and the emerging military-politicians can completely submit themselves to civil authority and control through the framework of the constitution. This is no doubt the challenge of contemporary constitution design.

The accomplishment of the above requires first establishing that relationships exist in both theory and practice between constitution and democracy. The deliberate entrenchment of contradictory and insufficient relationships in the provisions of the constitution for example, is capable of creating hiccups in its operation when it comes into existence. Having made the remark, we need to further examine the political activities of army generals and retired officers to be able to reveal the practical relationship between constitution and democracy. The hiccups arising from the operations of the constitution further help to characterize and describe the practice of democracy. The practice of democracy further provides information about whether or not it is potent. The potency is equally important in knowing whether or not democracy has recessed. There is signal to the effect that democracy has recessed in Africa and that the military-politicians are the ones largely responsible for this.

The connection between the constitution and democracy further exists in the fact that provisions in the constitution such as fundamental rights bring about democratic practice. The rights to associate, express oneself, etc., lead to the existence and formation of political parties that in turn present candidate for elections. Specifically, the right to speech brings about the expression and articulation of opinions as seen canvassed on print media. Without the entrenchment of fundamental rights into the constitution, the practice of democracy is meaningless. Retired army generals who are now politicians possess the relevant skills, abundant wealth, and intelligence gathering techniques and use same to serve their interests at critical points in democratic struggles. With extensive networks already established in business, banking and financial sub-sectors of the African economies and with the connivance of their “boys” in secret services of the state, emerging military-politicians easily deploy their skills to hit any target. With the endemic corruption plaguing media networks and houses, their views on any political subject matter are adequately articulated, presented and propagated. Military-politicians in Africa and elsewhere in the Third World even though publicly identify themselves with certain political parties, however have their secret hands in the many dimensions of politics to the extent that they control and provide direction in other political parties and groups outside their identity frameworks. As master-strategists in the game of politics, they have a way of slowing down the tempo of political activities and democratic struggles in particular. Their influence is no doubt overwhelming. They are capable of either frustrating or aligning

political and democratic activities to sooth their interests. They are therefore critical components and elements of contemporary democratic practice in Africa. Any effort and initiative targeted at democratic consolidation and sustenance must take into cognizance their activities. They need therefore be accommodated in the scheme of things if we do not want democracy to recess.

Arising from the above discussion and analysis, how can the military be accommodated in the political and legal theories that are being used to explain, discuss and analyze democratic recession and further provide for sustainable democratic practice? Contemporary constitution design, it is hereby suggested needs to allocate roles to the military, both serving and retired beyond the protection of a country against external aggression. The military can be assigned with the responsibilities to, among others, train the youths and young graduates of Africa in farming and animal husbandry, readiness for wars and management of natural calamities and disasters, enforcement of disciplines in schools and the development of new orientation for nationalism and patriotism, among others. For the countries of the world especially Eastern Europe coming out of the debris of the preponderance of the state in economic activities and “ethnic cleansing”, they need to have in their constitutions (existing and anticipated) the deliberate promotion of the liberal contents and elements of democracy especially revolving around the entrenchment of fundamental rights such as freedoms of expression, association, etc. Political parties need be particularly encouraged to grow and develop around the issues and problems of governance and sustainable development.

## 7. Conclusion

Attempts and efforts have been made in the paper to provide, using the Nigerian experience, a thorough and critical discussion and analysis of the problems and issues involved in the design and writing of a new constitution. The examination, discussion and analysis of the Nigerian experience help in the formulation of the elements and requirements of writing a new constitution. The Nigerian experience, the paper argues and holds, is capable of study and adaptation by societies of similar characteristics. The paper particularly used the phenomenon of military-politicians to try to explain the causes of democratic recession. The paper concludes on the note that writing a new constitution involves that certain elements and requirements should be fulfilled for it to bring about the consolidation of democracy and its consequent sustenance.

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## Functionalist Analysis of the Ideality and Necessity of Structural Violence in Human Society

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**Abstract.** Structural violence, in the form of restriction to peoples' rights and freedoms, have been a subject of controversy, with very many (if not most) of its discourses aligned to social ills. But in reality, structural violence is not always harmful, except for its lopsided perception and application by the ruling elite of the society. Rather, it has a lot of utilitarian applications for the development, stability, and sustenance of the society and its populace. Thus, there is need to create room for a sort of re-orientation on the subject. In order to contribute to proper understanding of the concept and its application as a double edged sword, this paper sought to highlight the ideality and necessity of structural violence to the proper functioning of human society to ensure sustainable development, stability, and sustainability of the society and its populace, using both primary and secondary sources. By means of some forms of rational and deductive interpretation of the collated information from the sources used, it was discovered that structural violence is ideal and necessary for the normal operation and development of people and their society, as long as they are meant for collective good; that structural violence is inevitable in human society; that it is ideal and necessary for regulating human behaviour to avoid chaos and to ensure security of lives and property; and that structural violence, however, yields the best results when collectively decided and adopted for implementation in the society. The paper, therefore, concluded that since structural violence is of great importance to proper functioning of human society, it should not be ignored; rather, its acceptable forms, which are positively oppressive (that is, functioning to limit but just for collective good), must not and cannot be done away with.

**Keywords:** Development, Ideality of Structural Violence, Necessity of Structural Violence, Structural Violence, Violence

### 1. Introduction

The study and analysis of the behavioural nature of man and the society, which he created and lives in, has often had a lot to do with speculation. This is especially so in aspects of the studies or analyses that deals with issues that go beyond the contemporary times, whether relating to the distant past or the future, in which complete facts and exhaustible information are unavailable. This paper largely borrowed from the hypothetical perceptions of the three most popular modern foundational theorists of social contract theory – Thomas Hobbes (1588-1679), John Locke (1632-1704), and Jean Jacque Rousseau (1712-1778). These theorists tried to explain the nature of human society and the need to regulate human behaviour, by an all-powerful and ultimate violence wielding entity, for the achievement and sustenance of development in the society. While the ideas of the scholars somewhat vary, they have many common areas which apply to the focus of this paper; and even though social contract theory is neither the focus of this study nor consist of its theoretical framework, this discussion borrows a lot from its applicable opinions in the different segments of the paper. This is especially because the inherent perceptions of social contract theory underpins the ideality, necessity, foundation, and progressive development of structural violence in human society, which is the focus of this paper.

In Thomas Hobbes' "Discourse on Inequality and Social Contract", he described the "State of Nature" in which conflicts and violence were rampant and continuous. In this state of nature, life was "solitary, poor, nasty, brutish, and short" (Mukherjee and Ramaswamy, 2011; Lawton and Bishop, 1977; Sabine and Thorson, 1973) and people, in their contentions with each other, could constantly experience the situation of mutual destruction of their

lives and property. According to him, it was in order for human beings to avoid these hostile experiences and the consequent stasis that led them to creating a social contract with an extremely and overall powerful entity – the Leviathan. In the contract, every individual surrendered their rights to self-defence to the Leviathan for their collective protection. Hobbes’ argument further held that the subjection of all and sundry persons to the Leviathan, coupled with fear of the consequences of opposing it, to bring about the experience of peace and order in human society as against the previous prevalence of perpetual chaos (Akpuh, 2017; Lawton and Bishop, 1977; Sabine and Thorson, 1973).

The structure of this peaceful society suggests a limitation to human or individual rights of people in the discrete and collective senses. If Thomas Hobbes’ description is the true origin of human society, then the structure of a “peaceful” and “orderly” society is that of acceptable restriction to human freedoms; it suggests that limitation to human freedoms is an originally engrafted component of the society. This paper examined how the foregoing structure of human society culminates into violence or the extent to which it can be translated as such, with special reference to Johan Galtung’s 1969 thesis on the concept of structural violence, in which he claimed that human society will usually need the elimination of structural violence to experience positive peace. It also attempts to situate the ideality and necessity of such violence in ensuring the smooth running of human societies for the necessary developments in the contemporary times.

### 1.1 The Problem and Purpose of the Study

Since the introduction of Galtung’s concept of structural violence in 1969 and its evolution through reviews and critiques in the later years, it has become so popular in the field of peace and conflict studies that many evolving comprehensive discussions in the field refer to it. But the ensuing interpretations and applications of the concept have been so lopsided that it seems that everything about structural violence has negative, anti-social, oppressive, anti-developmental, and unacceptable implication. For instance, the ambiguous claims, by many organisations, scholars, writers, and commentators, that poverty, inequality, and other conditions like incapacitating social stratification ultimately result from structural violence is obviously untrue and misleading, but upheld in many quarters. Examples of such claims include those of Galtung (1969), Farmer, Nizeye, Stulac, and Keshavjee (2006), Muderedzi, Eide, Braathen, and Stray-Pedersen (2017), and Centre for

Health Equality Research Chicago (CHER Chicago, 2020), whose definitions of the concept align with the foregoing. But, structural violence is, in many cases, instrumental to ensuring and maintaining various forms of security and development as opined by Akpuh (2017). Also, whereas, in many cases, human endowments combine with conscious and constant efforts of individuals and groups to separate them into social strata or classes (as evinced in the discourses of the rise of ordinary people, which include the poor, into the elite class by Adefisoye and Oluwaleye (2018), Maloy (2018), Ekundayo (2017), and Higley (2010) etc.), structural violence does not always hinder this process. In many cases, social stratification naturally result from unequal natural endowments, which the society does not create, as well as conscious efforts by the individual or groups to make progress in life. Thus, careful review and observation of the concept, its numerous discourses, and application, in relation to obvious reality in human society, suggest that it is not ideally and necessarily unacceptable in its entirety, but finds enormous relevance in human societies – ancient and contemporary – to the extent that even the authors of the lopsided perceptions cannot deny. Highlighting aspects of the inevitable ideality and necessity of structural violence to human society is the challenge of this paper.

Consequent upon the identified problem, the objectives of this study are to: Review the nature of violence in relation to when it becomes structural; examine the extent to which violence, in its plain or structured form, can be ideal, necessary, and tolerable in human society; highlight the relevance of structural violence in controlling human behaviour within the society; and underscore the utilitarian value of structural violence in achieving and promoting development in human society.

### 1.2 Theoretical Framework

**Structural Functionalism is the original 19<sup>th</sup> century perception of** Hebert Spencer (1820–1903), that human society is similar to human body, having a structure, which is composed of interconnected parts, designed to function cooperatively to serve the biological and social needs of the people living in it, in order to ensure solidarity among the populace and stability of the society. Spencer argued that proper functioning of society depends on the contributions of its various components, consisting of the social institutions, belief patterns, and behaviours, which are often deliberately designed to meet the social needs (economic, educational, familial, governmental, healthcare, religious, etc.) of the

people in the society (Garner, 2019). Similarly, and in line with Spencer's ideas, Émile Durkheim (1858-1917) averred that society is bonded by shared values, languages, and symbols, which include social facts like cultural rules, customs, fashion, laws, morals, values, religious beliefs, and rituals, which all serve to regulate social life. Other philosophers (Alfred Radcliff-Brown (1881–1955); Parsons (1961); Robert Merton (1910–2003); etc.) agree with the thought that a society is considered healthy when all its components cooperate with each other for the same purposes (Lukes, 2013). Where the expected outcome is not achieved, it means that there is a dysfunction of one of the components of the society regarding the expected cooperation among them. Thus, in such a situation, the society has failed to function properly.

Although many recent sociologists and contributors to structural-functional theory have perceived the theory to be unable to explain social change; being faulty in its assumption that repetitive patterns of behaviour have a function, especially when they are repeated, a claim which disagrees with the fact that existing dysfunctions do not always serve a function; and losing its relevance as a macro-level theory, they still acknowledge its utility for some mid-level analyses of the structure of the society in relation to the expected social behaviour. The associated ideas of the society having social structure, institutions, and patterns have remained relevant as frameworks for understanding societies (Garner, 2019). For this study, it serves to explain that regulation of human behaviour, through the structure of the society, serves a function of promoting stability and persistence, as well as the development of the society and its inhabitants.

### 1.3 Materials and Methods

This paper is purely qualitative. The information used in the discourse were from both primary (unpublished dissertation) and secondary sources including journal articles, books, and Internet publications. The information from these sources were subjected to some forms of content analysis by way of rational and deductive explanations, which were then applied to the arguments raised herein.

## 2. Conceptual Review

### 2.1 The Meaning and Nature of Violence

Johan Galtung, in his 1969 treatise titled "Violence, Peace, and Peace Research", extensively discussed the concept of violence from many dimensions. This

leading scholar, in the field of peace and conflict studies, and originator of the concept of structural violence, defined violence as a condition in which people are being negatively influenced to the point that they become unable to fully achieve their actual somatic and mental potentials (Galtung, 1969). The foregoing definition merely described 'somatic' (that is, physical/substantial) incapacitation, or deprivation by an actor, who, directly or otherwise, deprives a victim with the intention to achieve a particular consequence. Such an actor, in the context of this discourse, can be an organisation (secular or religious) or the government of the society. The application or operation of the structure (that is, laws and policies) consist of the violence meted out to the affected persons or groups, if it limits their rights to the point of preventing them from achieving their full potentials. Accordingly, in an attempt to comprehensively explain the concept of violence, Galtung arrived at the conclusion that violence consists of physical, emotional, verbal, institutional, structural or spiritual behaviour, attitude, policy or condition that actually diminishes, dominates, or destroys the full achievement of the potentials of any person or group (Denise, 2008). Although the foregoing Galtung's definition of violence has been widely critiqued (both approved and faulted) by many scholars including Coady and Vorobej, especially because of its ambiguity, it aptly applies to this paper.

To reduce the vagueness of Galtung's definition of violence, Bufacchi's definition/explanation offers some clarifications. According to Bufacchi, there are two approaches to the definition of violence – the minimalist and comprehensive approaches. While the former perceives violence as an act of intentional use of excessive force, the latter defines violence as a violation of rights (Tronto, 2010; Bufacchi, 2007). In Tronto's perception, Bufacchi's minimalist definition is a perception of violence from "...the perspective of perpetrators" (Tronto, 2010: 508), while in the comprehensive definition, he perceives it from "...the perspective of victims" ((Tronto, 2010: 508). From these two perspectives, Bufacchi alternatively coined a definition for violence, which is violation of the integrity (i.e. wholeness or intactness) of an object or a subject in such a way that robs or deprives victim of certain thing(s), whose absence in the life of the victim shatters their "...pre-existing psychological and/or physical unity that was in place before the violence took place" ((Tronto, 2010: 508).

This latter definition is similar to Galtung's definition cited earlier. Both of them, in their separate views of the concept, perceive violence as a form of

deprivation, which has the consequence of incapacitating the victim with limitations on what he/she can enjoy and achieve. Secondly, violence can be equated to both direct and indirect oppression of an entity, a person, or group by another entity, person, or group within the society. Therefore, the nature of violence is that it marginalises, dispossesses, and deprives the victim(s). Thirdly, violence is, obviously, an ambiguous concept. Because of its multiple meanings, its implication is often context-based. This tallies with the scholarly thoughts of Harris (1980), Skinner (2002), and Finlay (2017). Violence is, basically, destructive in its ordinary perception. However, in the context of its application to the structure of the civil society, as Galtung did, violence acquires dual capability of being both destructive and appropriative. It then follows that both rule of law and rule of power can both be regarded as structural violence. Nevertheless, while the former promotes the common good of the people, the latter is often detrimental to it and promotes selfishness and dishonesty.

## 2.2 The Concept and Characteristics of Structural Violence

According to Johan Galtung, in his 1969 thesis, violence, as defined in the foregoing, becomes structural when it is embedded in the fabrics or building blocks of a society's tenets. When a particular violence – limitation to human potential(s) for achievement of any kind – is built into the economic, political, and social structure or system of a group or groups of people, or of a society, it is a structural form of violence (Galtung, 1969). Regarding the nature of structural violence, Denise, asserted that it can be overt, as in the case of Apartheid in South Africa before 1994, or more subtle, like in the case of traditions, it can also have the tendency to award some groups privileges while limiting some others (Denise, 2008). In a similar vein, Winter and Leighton (2001: 1) explained the nature of structural violence by stating that it is:

*...almost always invisible, embedded in ubiquitous social structures, normalized by stable institutions and regular experience. Structural violence occurs whenever people are disadvantaged by political, legal, economic or cultural traditions. Because they are longstanding, structural inequities usually seem ordinary, the way things are and always have been.*

Deriving, also, from Galtung's original thesis and Weigert's (1999) later description, Lane et al (2004) further identified the nature of structural violence by describing it as a preventable harm, which does not often have an actor, that is, a perpetrator (a situation

that makes it often meaningless to search for the actor), mostly resulting from unequal distribution of resources within the society, and being built into the order of functioning of the society.

Deductively, then, structural violence exists when the cultural, economic, legal, political, and social systems of a group or groups of people contain provisions for acts which are not ordinarily taboos, but have the potential of limiting the achievement of any of the psychological, spiritual, emotional, economic, and political potentials of individuals and/or groups, who may not be part of those carrying out the said acts at any point in time. Characteristically, structural violence exists as a result of institutions, norms, practices, and traditions, which are imbedded in the lives of group members or societies. It ultimately limits the freedom of the entities, individuals, and/or groups, to achieve their full potentials. Structural violence is structurally legal and applied to human societies to limit certain unwanted human behaviour in the society. Thus, structural violence is always a barrier that is deliberate, obvious, and foreseeable. Its consequences are readily certain or at least predictable in accordance with the acceptable norms of the society.

## 2.3 Development

Based on the reason of its implications, development, as applied to this discourse, is a dual-directional concept. Unlike the concepts of violence and structural violence, which are conditions to which people are exposed in the society, development is a process of change that ultimately evolves in either directions – favourable or unfavourable to people. It is the process of either improving or limiting the living condition of people in the society. Although many scholars and writers (including Ibeanu, 2012 and Rodney, 1972) prefer to define development as a process of improving people's understanding of the laws of nature and the best ways of applying them, in creating tools that help improve people's conditions of existence, as well as in ensuring equitable distribution of responsibilities and rewards, this definition of the concept obviously suggests adjustment(s) or change(s) in the status quo. Therefore, in this paper, when the opposite of the foregoing perception occurs, development has also taken place.

## 3. Ideality and Necessity of Structural Violence

Ideality is, ordinarily, an ambiguous expression; but as applied herein, it implies the condition, quality, or state of being ideal, good, or adoptable for use. It implies the state and extent of being useful for a specific purpose. Therefore, ideality of structural violence refers to the extent to which the state of a structure of violence can be rationally and practically accepted and adopted as an ideal and useful tool for achieving certain objectives and goals in the lives of specific people, groups, or entities in the society. It is a measure of the limit of oppression to which entities, people, and groups can aspire to tolerate, live with, and function in, under a particular structure of violence adopted and applied by the society.

On the other hand, necessity describes the extent to which something is, basically, required or needed for the achievement of a specific purpose. Accordingly, then, necessity of structural violence is, as implied and applied herein, the degree to which the structure of violence can be perceived, accepted, and adopted as a basic requirement or need for achieving certain objectives and goals in the lives of specific people, groups, or entities in the society. It is a measure of how important or needful a structure of violence is or can be for proper functioning of human society.

#### **4. Nature of Human Society and its Need of Structural Violence**

Human beings who, by their natural instincts, are always desiring total or absolute freedom and unrestricted self-determination (free will) from the society. This desire for and practice of unrestricted freedom led to the original situations and experience that surrounded them before the creation of orderly human society according to Hobbes. The voluntarist tradition championed by Hobbes, Pufendorf, and Grotius suggests that the only way people can escape the depravity and brutality of life in the wild (outside the society) is to enter into society and to swear absolute allegiance to its authority (SparkNotes Editors, 2005). In fact, Karl Marx (1818-1883), while explaining the issues of religion and alienation on the society, had observed that people live in communities because they cannot survive outside their mutual dependence on the various aspects of life (Wolf and David, 2021). Part of that mutual dependence is always anchored on mutual limitation of their rights to curb the excesses of human behaviour. Although necessary limitation to human behaviour has long been established as an ideal in human society, people have always exhibited their innate desire to behave as they want because of selfishness. This is the reason such vices as murder, robbery, rape, and other forms of violence have

remained daily experiences of human societies. Being that the prevalence of these acts will always, ultimately, endanger human security and development, human societies, like Hobbes described, introduced some checks on peoples' absolute freedom. Talking about the inherent chaotic nature of human society and the unavoidable need to regulate human behaviour in it, B. F. Skinner opined, in 1971, that society can no longer afford individual freedom and self-determination. This behavioural scientist argued that human behaviour must be regulated to ensure the survival of humanity and that behavioural conditioning was necessary to be employed on a massive scale to remould human beings and human culture. It is only in this way that people could be conditioned to become humanitarian rather than selfish. Instead of allowing total individual freedom and self-determination, scientifically designed culture, which has the potential of moulding human behaviour to shape experiences in the society, has always been preferable (Skinner, 2002; Skinner, 1971).

In tandem with the lines of thought expressed in Q. Skinner (2002) and B. F. Skinner (1971), restrictions are often designed to regulate human behaviours beginning from the family, which is the basic structure of the society from and upon which other societal institutions are built. These restrictions sometimes reside in the cultural practices like the taboos of the immediate community to which one belongs or resides in; the religious group to which one belongs (in the form of instructions from religious documents like the Holy Bible or Holy Quran, or traditional religious tenets); or even from the laws of the government of the polity in which one lives. In a similar vein, while trying to highlight the importance of International Law, Akinboye and Ottoh (2009: 248) asserted that "...to live without law is to welcome anarchy". This assertion aptly applies to structural violence, whose absence will definitely encourage beastly behaviour between and among people in pursuit of their interests by all means, with the end being the only meaningful way to justify the means.

Unfortunately, the claim of the voluntarist tradition that people surrender their rights is merely an idealistic attempt to explain reality. If people could ever willingly surrender their rights to external control and limitation, the government would not need to enforce its laws to regulate their behaviour in the society (Evers, 1977). This is what Rousseau meant, in his 1762 thesis, *The Social Contract*, when he projected the idea of "forcing a man to be free". Although some of his critics accused him of

projecting totalitarianism, Rousseau did not suggest practical ban or prohibition of nearly all individual freedoms and subordination of all aspects of individual life to state control. He simply meant to say that whenever the need arises, dissident or rebellious individuals or groups (who live under the strong influence of their selfish passions to the extent of breaking the laws of the society) will usually need to be forced to conform with the general will (norms) of the society. In fact, Rousseau believed that such a force against dissidents consists of the process of refocussing them to their real interests – the collective will for collective good – the only way to ensure their own welfare as well as those of all other people in the society (Duignan and Cranston, 2021).

Rousseau's 1762 thesis, *The Social Contract*, states that "Man is born free, and everywhere he is in chains". In this statement, he was trying to explain the nature of human society in relation to the rights and freedoms of the citizens. Rousseau believed that one way of preventing the citizens of states/societies from living independent lives, which could make them live by "obedience to a self-imposed law" is to limit their selfish rights and freedoms. Rousseau believed that the social contract, which leads to the creation of the society, is a pledge. Therefore, the society is a pledged group. From the foregoing, therefore, it can be deduced that the self-imposed law, which an individual must obey, is the collective will of the citizens as expressed by the law of their society (Duignan and Cranston, 2021). In this situation, even if the collective will may limit the individual's achievement in life, or conflict with personal interests of an individual or a set of individuals, it cannot be regarded as structural violence as defined by Galtung. Like Hobbes, Rousseau believed that the pact that establishes civil society makes people exchange their natural rights (i.e. inherent rights acquired from God or nature) for civil rights (i.e. promissory rights of equal and indiscriminate social opportunities and protection given or assured by the government of the state/society). Rousseau perceived social contract as ideal because the surrendered natural rights (which he perceived to be usually dubious, selfish, and based on individual might) are usually conflict prone, as opposed to the civil rights (which he believed to be usually fair, collective, based on joint enforcement, and is pro-peace ((Duignan and Cranston, 2021). In my own opinion, and based on the foregoing context, the structure created by the exchange cannot be rightly perceived as violent. Even where and when it is so perceived, such violence becomes overruled by its collective/common good implication. Herein lies

the ideality and necessity of structural violence in human society.

From the foregoing, the nature of human beings and their society is such that regulations must be put in place or there will be constant chaos and limited development everywhere. For instance, imagine a Nigeria without a government and law enforcement agencies in the face of Boko Haram insurgence, Fulani herders assailment, and banditry. It is obvious that it would have been a place like the jungle, where only the fittest, who could carry arms and withstand the assailants, could survive. Every weak element of the society would have been eliminated, permanently displaced, or exiled. Thus, human control and regulation of the society for peaceful co-existence of people and for development of individuals and their environs ultimately requires limitation to human rights and freedoms. This necessity defines the contemporary nature of human society.

Although the Leviathan, in the form that Hobbes described, does not exist anymore or may not have ever existed, the leadership of the society acts like the Leviathan by regulating the society, hand-in-hand, with the component units, and based on either directly or indirectly compelled agreements. What the ruling elite, in an authoritarian society, prescribes determines the acceptable behaviour of people in the society. Conversely, in a democratic state, collective accent of the people define these restrictions. Anyone who fails to observe them therefore becomes an offender of the law of the society.

Usually, because these restrictions limit human freedoms and selfish achievements (in many cases), people consider them as violence, and because they are embedded in the very structure of the society, they are appropriately identified as structural violence. These kinds of violence can be restructured or eliminated at any time, depending on how useful they are perceived to be in the affairs of the society. As such, one can say that these types of violence can be ultimately avoided or even eliminated; but that is only when their roles have become obsolete. Otherwise, modification will be, usually, perceived as better than the elimination of such restrictions, especially for the need of peace in the society. Because of its restriction of human freedoms, structural violence is not always consented to; rather, it is often forced on people (by themselves or a higher authority like the government), because it is believed to be binding on all members of any particular society in view.

Certain conditions make structural violence to provoke the situation of non-compliance, violent reactions, and chaos. Such unwanted conditions usually exist where the government or ruling body did not pass through the normally and widely approved and legitimate process to institutionalise it. Such crisis can also occur if the restriction no longer serves the purpose for which it was created or if the condition that warrants it no longer exists; a situation in which it needs to be changed or eliminated, and the ruling body still insists that it must be retained. Moreover, autocratic tendencies, which do not allow members of the society to collectively decide how they should live in their society leads to unwanted reactions and lack of cooperation from the affected population, thereby bringing about the opposite conditions for which the restrictions were originally initiated. In accordance with the thoughts of Russell, societies must be run in ways that aid the proper adjustment of human relations to ensure that everyone can have access to as much good as may be necessarily possible for their wellbeing. This does not mean that the society must be responsible for deciding for the individual what is ultimately good for them; an impossible task, which is even unnecessary for the smooth running of the society. Moreover, since it is never the goal of any society to make its citizenry become same in their life preferences, following some extreme structural restrictions, patterned toward a particular order, Russell observed that the society needs to simply put some broad principles in place for guiding the desires of the citizens (Russel, 1917). This is the function that structural violence is ideally meant to serve.

Russell had observed that every individual has the innate tendency to desire and develop into either socially acceptable or unacceptable personality, depending on their perception of reality regarding what is their best or worst possible. However, Russell further observed that such choices will usually depend on the circumstances that the individual is exposed to, especially because the circumstances of life have the tendency to determine which capabilities (good or bad) will be developed, destroyed, strengthened, weakened, or gradually diverted/converted into an opposite form. Nevertheless, it is obvious that undesirable capabilities (good or bad) can mostly, if not only, be suppressed and diverted, they can hardly be destroyed (Russel, 1917).

Furthermore, the innate tendency of societies to unequally restrict the rights and freedoms of their citizens and other elements within their jurisdiction is a common factor in people's anti-structural violence

postures. But this is a natural problem, which has been inevitable and insurmountable. Karl Marx had wrongly blamed religion for this persistent problem of inequality. According to him, it was because of religion's inability to create a real community of people, who are truly equal in the eyes of God, that modern state falsely assumed that role after the Reformation (Wolf and David, 2021). Even though it is reasonable to agree with Marx's assertion that the modern society/state merely creates a mirage of social condition of equality of citizens, it has been able to always control human behaviour to allow for tolerance and co-habitation, thereby, limiting the extremely brutish and conflict-ridden nature of the original human society described by Hobbes. However, it must be stated, at this juncture, that Marx's idea of a transcendent and genuine community of social and economic equals is, basically, utopian. The same ills of inequality and alienation originally created by religion and adopted by the political society/state, as explained by Marx, exists in both the capitalist and communist/socialist states. Human inequality has no cure. This is why the disfavoured people will always protest against structural violence. Outside these conditions, people usually and largely tolerate structural violence. Except under the stated conditions, people hardly perceive the society's restrictions to their rights and freedoms as violence.

As law, a condition similar in posture to law, or rather an aspect of obvious social rule, which may be stated, written, or otherwise, the breach of structural violence is inevitable in the society. Therefore, the leadership of every society ensures that consequences, that are punishment, which can ably deter its subjects from breaking the rules of human relations within the society, are put in place.

## 5. Structural Violence and Development

Conditions of compulsory control of human behaviour must exist before development can take place, otherwise, the resultant chaos from absolute freedom will usually ruin any achievement made in the society. Control of human behaviour does not ultimately bring about absence of conflict, or absolute prevalence of peace. However, it helps to minimize conflict and to conversely enhance peace alongside development, even though the peace may be forced and, therefore, temporary. Thus, structural violence, in the forms of regulations for smooth running of the society, is ultimately ideal and necessary for development to take place. More so, this kind of restriction is inevitably needed for maintaining or sustaining any development it brings

about. Thus, structural violence is necessary for development, and development is largely dependent on it.

## 6. Conclusion

Certain forms of structural violence are ultimately ideal and necessary for the normal operation and development of people and their society. Although certain forms of it can be avoided in some circumstances, structural violence cannot be eliminated from human society, especially if orderliness and reasonable development are to be achieved. Thus, it is ideal and necessary for regulating human behaviour to avoid chaos and to ensure security of lives and property; but structural violence yields the best results when collectively decided and adopted for implementation in the society. The utility of structural violence to proper functioning of human society cannot be overemphasised. Therefore, its acceptable forms, which are positively oppressive (that is, functioning to limit but just for collective good), must not and cannot be done away with.

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## Fatty Acids Constitution of Selected Franchised Snacks in Nigeria

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**Abstract.** There has been an increase in the frequency of consumption of fast foods in Nigeria. This study aimed to investigate the fatty acid composition of franchised snacks available in south-western Nigeria. Five non-meat-based and five meat-based fast foods were selected from ten fast food outlets from South-west Nigeria using systematic random sampling. The samples were analyzed for fatty acids composition using gas chromatography-mass spectrometry. Saturated fatty acids (SFA) ranged from 0.72 in popcorn to 11.44 g/100g in doughnut, n-3 unsaturated fatty acid [0.30 doughnut to 2.62 g/100g in meat pie], n-6 unsaturated fatty acids [0.55 in doughnut to 2.03 g/100g beef roll], n-9 unsaturated fatty acids [0.21 sausage roll to 6.59 g/100g beef roll] and Trans fatty acids (TFAs) content [0.29 popcorn to 11.78 g/100g sausage roll]. However, elaidic acid was abundant in almost all non-meat-based snacks (406.60 to 1146.33 mg) and vaccenic acid in almost all meat based samples (324.03 to 2307.60 mg) except in meat pie. The study established that snacks consumed in south-western Nigeria are abundant in SFA, TFA and unsaturated fatty acids and this information will aid in making informed choice during selection of snacks by consumers.

**Keywords:** Fat content, fast foods, lipids, saturated fats, pastries.

### 1. Introduction

The prevalence of diseases linked to inappropriate dietary pattern has been on the rise and recognition of the involvement of diet in the development of many diseases has been identified in numerous studies (Keys, 1957; Landsberg, 1986; Simopoulos, 1991; Damaso and Ramon, 2000; WHO/FAO, 2003; Hawkes, 2006). Consumption of fast food, especially pastries based, have been associated with a high prevalence of some diet related non-communicable diseases, based on the source of fat used in

production of such snacks could contain fatty acids that predispose the consumers to these diseases (Otemuyiwa and Adewusi, 2013); yet not all fatty acids are harmful because some are actually important constituents of cells in living organisms (Truswell, 1995). Monounsaturated and Polyunsaturated fatty acids have been linked with good heart health and proper cell membrane formation (NCSF, 2011). The most abundant fatty acid is oleic acid, a n-9 monounsaturated fatty acid which are found naturally in animals and plants sources (Annekan et al., 2006); yet operators of fast food chains in Nigeria use both saturated (butter) and trans fatty acids (margarine) which have been linked to incidence of non-communicable diseases, immensely in preparation of snacks because these fats improve sensory and physical characteristics of these snacks making them attractive, enticing and tasty to consumers. Thus, the reason for this study; which aimed to determine the fatty acids contents of franchised fast food snacks eaten in south-western Nigeria so as to help consumers make good and informed choices during selection for consumption.

### 2. Material and Methods

#### 2.1 Study Area

Nigeria is made up of six [6] geo-political zones with a total of 36 states and the federal capital territory. The south west zone comprises of six states (Lagos, Ekiti, Ondo, Oyo, Ogun and Osun) with an estimated population of 28 million people (NPC, 2009). The study areas were Ikeja Local Government Area in Lagos State, Abeokuta South Local Government Area in Ogun State and Ibadan the capital of Oyo State.

#### 2.2 Study Design

As of the time of this study, there were 34 registered franchised fast food centers in Lagos, 27 in Ibadan

and 13 in Abeokuta. 10 franchised fast food centers were selected in ratio 5:3:2 in the state capital respectively. A snack from each franchised fast food was selected by balloting from each fast food center i.e. Five non-meat based snacks [doughnut01, doughnut02, doughnut03, doughnut04 and popcorn] and five meat based snacks [scotched egg, beef roll, sausage roll, chicken pie and meat pie] (Uthman-Akinhanmi et al., 2020). The fast foods centers were registered with the states ministries of commerce and industries and also the states ministries of tourism.

**2.3. Access to food samples**

Franchised Fast Foods (FFF) were purchased daily from the selected outlets as consumed and kept in food warmers at 65<sup>0</sup>C till use which was on or before 9:00 hours daily (Uthman-Akinhanmi et al., 2020).

**2.4. Determination of fat content of fast foods**

Fat content was determined using Soxhlet method. Fatty acids were analyzed using a Hewlett-Packard 5973 mass selective detector interfaced with a Hewlett-Packard 5890II gas chromatograph. Total fatty acids were calculated as sum of individual fatty acids expressed as triglyceride equivalents. Saturated and Trans fatty acids were calculated as sum of

respective fatty acids. Theoretical correction factors were used to quantitate all saturated and monounsaturated acids.

**2.5. Statistical analysis**

All laboratory experiments were carried out in triplicates and results presented as mean and standard deviation of replicate analysis (n=3) of samples collected for each food type. ANOVA was used to assess and compare result and calculations made using SPSS 20.0 for windows.

**3. Results and Discussion**

**Table 1** shows the fatty acids composition of pastry-based franchised fast foods from three south-western states of Nigeria. There was variation in the saturated fatty acids content within doughnut samples. Highest value of saturated fatty acids was observed in Doughnut01 and Popcorn the lowest value 11.44 g and 0.72 g/100g of edible portion respectively. Omega 3 unsaturated fatty acids varied within doughnut samples with doughnut02 having the lowest value and doughnut the highest 0.30 g and 0.93 g/100g respectively; highest value was obtained in meat pie 2.62 g/100g.

**Table 1:** Cholesterol, saturated and unsaturated fatty acid profile of edible portion of snacks (g/100g)

Snack	Cholesterol (g)	Saturated (g)	n-3 unsat (g)	n-6 unsat (g)	n-7 unsat (g)	n-9 unsat (g)	Trans-fats (g)
Doughnut 01	0.43 <sup>d</sup> ±0.04	11.4 <sup>a</sup> ±0.30	0.94 <sup>d</sup> ±0.02	0.55 <sup>e</sup> ±0.01	2.08 <sup>b</sup> ±0.10	0.89 <sup>e</sup> ±0.00	3.14 <sup>e</sup> ±0.03
Doughnut02	0.81 <sup>e</sup> ±0.13	8.50 <sup>e</sup> ±0.638	0.30 <sup>f</sup> ±0.01	0.92 <sup>d</sup> ±0.01	1.39 <sup>c</sup> ±0.23	2.77 <sup>b</sup> ±0.09	4.77 <sup>b</sup> ±0.56
Doughnut03	3.81 <sup>b</sup> ±0.98	8.81 <sup>e</sup> ±0.16	ND	ND	2.12 <sup>b</sup> ±0.55	1.14 <sup>d</sup> ±0.03	2.68 <sup>d</sup> ±0.16
Popcorn	ND	0.72 <sup>f</sup> ±0.06	0.65 <sup>e</sup> ±0.06	1.02 <sup>e</sup> ±0.08	0.52 <sup>c</sup> ±0.42	1.15 <sup>d</sup> ±0.09	0.29 <sup>g</sup> ±0.02
Doughnut04	ND	9.30 <sup>b</sup> ±0.20	ND	0.85 <sup>e</sup> ±0.18	3.54 <sup>a</sup> ±0.75	2.30 <sup>c</sup> ±0.05	3.32 <sup>c</sup> ±0.06
Scotched egg	7.25 <sup>a</sup> ±0.29	9.66 <sup>b</sup> ±0.38	1.32 <sup>c</sup> ±0.52	1.19 <sup>b</sup> ±0.05	0.52 <sup>c</sup> ±0.02	0.22 <sup>g</sup> ±0.01	0.72 <sup>g</sup> ±0.01
Beef roll	1.06 <sup>d</sup> ±0.02	9.74 <sup>b</sup> ±0.13	1.62 <sup>b</sup> ±0.18	2.03 <sup>a</sup> ±0.03	0.69 <sup>d</sup> ±0.01	6.59 <sup>a</sup> ±0.10	1.82 <sup>ef</sup> ±0.55
Sausage roll	2.50 <sup>c</sup> ±0.03	7.35 <sup>d</sup> ±0.19	ND	ND	0.35 <sup>f</sup> ±0.00	0.21 <sup>g</sup> ±0.00	11.78 <sup>a</sup> ±0.14
Chicken pie	0.79 <sup>e</sup> ±0.03	6.38 <sup>e</sup> ±0.24	ND	ND	0.54 <sup>e</sup> ±0.02	0.35 <sup>f</sup> ±0.01	2.22 <sup>e</sup> ±0.11
Meat pie	1.15 <sup>d</sup> ±0.04	6.91 <sup>d</sup> ±0.19	2.62 <sup>a</sup> ±0.65	ND	ND	ND	1.79 <sup>f</sup> ±0.11

<sup>abcdef</sup> Means along the serial column with different superscripts have significant difference (p<0.05) The values represent the means ± S.D of 3 independent experiments. ND: not detected

**Tables 2-4** revealed that doughnut03 had the highest composition of 18:2 (n-6) (linoleic acid) and the lowest was observed in scotched egg. 18:2(n-6) was not detected in beef roll and chicken pie. 18:3(n-3) (α-Linolenic acid) was highest in doughnut02 which was the only doughnut sample with this fatty acid and lowest in popcorn. Vaccenic acid [18:1(n-7)] was present in all samples except doughnut01 and meat pie. Nervonic acid [24:1(n-9)] and Angelic acid [4:1] was absent in all samples except doughnut02. Palmitic acid [16:0] was detected in all samples except

doughnut01 and popcorn. 16:0 (Caproic acid) was present in all samples except popcorn and doughnut04. 5:0 (Butyric acid) was absent in all samples except doughnut01. 15:0 (Pentadecylic acid) was absent in all snacks except sausage roll. Elaidic acid was present in all non-meat-based snacks.

**Table 2:** Free fatty acid profile of edible portion of pastry-based franchised fast foods mg/100g

Snack	Linoleic (mg)	Oleic (mg)	Linolenic (mg)	Myristoleic (mg)	Vaccenic (mg)	Sapienic (mg)	Elaidic (mg)	Palmitoleic (mg)	Linoelaidic (mg)	T arachidonic (mg)
Doughnut 01	551.17 <sup>c</sup> ± 9.00	ND	ND	ND	ND	2222.76 <sup>a</sup> ± 47.14	892.66 <sup>d</sup> ± 3.43	2080.70 <sup>b</sup> ± 97.91	1074.20 <sup>c</sup> ± 22.77	ND
Doughnut 02	926.26 <sup>a</sup> ± 12.70	738.97 <sup>a</sup> ± 12.32	ND	1046.07 <sup>a</sup> ± 17.45	512.70 <sup>cd</sup> ± 8.53	1333.16 <sup>b</sup> ± 22.24	751.30 <sup>e</sup> ± 66.45	878.93 <sup>c</sup> ± 14.64	1196.10 <sup>b</sup> ± 19.92	ND
Doughnut 03	ND	ND	1973.07 <sup>a</sup> ± 50.44	ND	2129.53 <sup>b</sup> ± 54.49	ND	1146.33 <sup>c</sup> ± 29.32	ND	1685.96 <sup>a</sup> ± 43.24	ND
Popcorn	857.26 <sup>b</sup> ± 17.87	747.77 <sup>a</sup> ± 60.26	ND	ND	82.07 <sup>f</sup> ± 6.62	ND	406.60 <sup>f</sup> ± 32.74	443.46 <sup>d</sup> ± 35.71	ND	172.03 <sup>c</sup> ± 13.82
Doughnut 04	852.00 <sup>b</sup> ± 17.87	ND	ND	ND	2307.60 <sup>a</sup> ± 48.45	ND	1308.63 <sup>b</sup> ± 27.46	1234.50 <sup>b</sup> ± 25.93	ND	ND
Scotched egg	114.10 <sup>d</sup> ± 4.48	224.30 <sup>c</sup> ± 9.00	ND	285.13 <sup>c</sup> ± 11.27	324.03 <sup>c</sup> ± 12.84	ND	ND	202.26 <sup>e</sup> ± 8.01	ND	1083.27 <sup>b</sup> ± 42.81
Beef roll	ND	400.67 <sup>b</sup> ± 5.93	ND	954.70 <sup>b</sup> ± 14.12	490.23 <sup>d</sup> ± 7.09	ND	3948.90 <sup>a</sup> ± 58.47	204.96 <sup>e</sup> ± 3.02	1022.10 <sup>d</sup> ± 15.08	2039.10 <sup>a</sup> ± 30.16
Sausage roll	ND	210.23 <sup>c</sup> ± 2.86	ND	ND	355.03 <sup>c</sup> ± 4.86	340.36 <sup>c</sup> ± 4.66	ND	ND	ND	ND
Chicken pie	ND	ND	ND	ND	543.17 <sup>c</sup> ± 22.29	131.80 <sup>d</sup> ± 5.41	ND	ND	ND	ND
Meat pie	ND	ND	ND	ND	ND	ND	ND	ND	ND	ND

abcde : Means along the serial column with different superscripts have significant difference (p<0.05)  
The value represents the means ± S.D of 3 independent experiments. N.D: Not Detected

**Table 3**

Snack	Brassic (mg)	Erucic (mg)	Gondoic (mg)	Nervonic (mg)	Stearidonic (mg)	Angelic (mg)	Palmitelic (mg)	Cholesterol (mg)	Caprylic (mg)	Capric (mg)	Lauric (mg)
Doughnut 01	ND	ND	ND	ND	ND	ND	915.90 <sup>d</sup> ± 40.42	420.70 <sup>a</sup> ± 9.32	1340.00 <sup>b</sup> ± 28.39	323.76 <sup>bc</sup> ± 6.84	521.43 <sup>c</sup> ± 11.04
Doughnut02	ND	344.47 <sup>c</sup> ± 5.71	387.70 <sup>b</sup> ± 6.44	547.97 <sup>a</sup> ± 9.10	307.40 <sup>d</sup> ± 5.13	573.30 <sup>b</sup> ± 9.57	ND	818.13 <sup>f</sup> ± 13.60	706.23 <sup>c</sup> ± 11.77	320.46 <sup>bc</sup> ± 55.51	ND
Doughnut03	ND	ND	ND	ND	ND	ND	ND	3815.16 <sup>b</sup> ± 97.63	ND	659.66 <sup>b</sup> ± 57.13	ND
Popcorn	ND	ND	ND	ND	518.87 <sup>e</sup> ± 43.69	ND	ND	ND	ND	ND	ND
Doughnut04	ND	999.10 <sup>b</sup> ± 20.95	ND	ND	ND	ND	2683.20 <sup>b</sup> ± 56.37	ND	ND	ND	657.96 <sup>b</sup> ± 13.79
Scotched	65.03 <sup>c</sup> ± 2.60	ND	ND	ND	310.67 <sup>d</sup> ± 12.30	ND	585.90 <sup>e</sup> ± 23.11	7255.06 <sup>a</sup> ± 286.74	223.93 <sup>c</sup> ± 8.82	ND	191.93 <sup>c</sup> ± 7.61
Beef roll	363.67 <sup>a</sup> ± 5.41	1901.97 <sup>a</sup> ± 28.16	345.10 <sup>b</sup> ± 5.12	ND	1355.60 <sup>b</sup> ± 18.52	ND	1074.66 <sup>c</sup> ± 15.90	1060.86 <sup>e</sup> ± 15.72	365.07 <sup>d</sup> ± 5.33	265.13 <sup>bc</sup> ± 3.93	231.50 <sup>d</sup> ± 3.44
Sausage roll	148.73 <sup>b</sup> ± 1.99	ND	ND	ND	ND	ND	7948.30 <sup>a</sup> ± 108.43	2502.73 <sup>c</sup> ± 34.13	1595.27 <sup>a</sup> ± 21.79	ND	641.86 <sup>b</sup> ± 8.76
Chicken pie	ND	353.90 <sup>c</sup> ± 14.49	ND	ND	ND	ND	293.80 <sup>f</sup> ± 12.06	798.56 <sup>f</sup> ± 34.48	138.93 <sup>f</sup> ± 7.81	1183.93 <sup>a</sup> ± 48.54	160.70 <sup>f</sup> ± 6.56
Meat pie	ND	ND	ND	ND	1474.10 <sup>b</sup> ± 41.23	ND	ND	1124.63 <sup>d</sup> ± 59.44	ND	ND	1155.33 <sup>a</sup> ± 32.34

abcdefg: Means along the serial column with different superscripts have significant difference (p<0.05)  
The value represent the means ± S.D of 3 independent experiments ND: Not Detected

**Table 4**

Snack	Myristic (mg)	Palmitic (mg)	Stearic (mg)	Arachidic (mg)	Behenic (mg)	Cerotic (mg)	Caproic (mg)	Valeric (mg)	Enanthoic (mg)	Pelargonic (mg)	Propionic (mg)
Doughnut01	ND	ND	ND	ND	995.83 <sup>b</sup> ± 7.22	ND	1619.70 <sup>b</sup> ± 49.81	ND	365.96 <sup>c</sup> ± 7.73	414.06 <sup>b</sup> ± 8.77	ND
Doughnut02	ND	504.27 <sup>b</sup> ± 8.41	1004.13 <sup>a</sup> ± 14.25	422.80 <sup>b</sup> ± 7.045	ND	ND	769.16 <sup>d</sup> ± 12.84	ND	ND	352.26 <sup>b</sup> ± 5.89	579.73 <sup>c</sup> ± 9.68

Doughnut03	ND	2549.60 <sup>b±</sup> 65.19	726.83 <sup>b±</sup> 18.58	ND	ND	ND	3643.06 <sup>a±</sup> 93.17	ND	933.53 <sup>a±</sup> 23.85	ND	ND
Popcorn	86.03 <sup>e±</sup> 6.93	ND	ND	ND	ND	ND	ND	413.33 <sup>b±</sup> 33.25	ND	ND	ND
Doughnut04	625.90 <sup>a±</sup> 13.19	1010.10 <sup>d±</sup> 21.21	ND	ND	4713.80 <sup>a±</sup> 99.00	ND	ND	697.10 <sup>a±</sup> 14.67	ND	ND	786.13 <sup>b±</sup> 16.49
Scotched egg	168.40 <sup>d±</sup> 6.68	114.10 <sup>e±</sup> 4.48	143.50 <sup>d±</sup> 5.66	1237.33 <sup>a±</sup> 48.98	ND	324.83 <sup>c±</sup> 12.81	135.76 <sup>f±</sup> 5.36	ND	ND	153.23 <sup>c±</sup> 6.07	1456.13 <sup>a±</sup> 57.49
Beef roll	85.43 <sup>e±</sup> 1.55	3230.87 <sup>a±</sup> 47.83	101.07 <sup>e±</sup> 1.53	ND	473.96 <sup>c±</sup> 15.50	228.47 <sup>d±</sup> 3.38	553.73 <sup>c±</sup> 8.09	ND	ND	148.26 <sup>c±</sup> 2.23	516.60 <sup>d±</sup> 7.67
Sausage roll	184.50 <sup>c±</sup> 2.54	204.70 <sup>f±</sup> 2.80	ND	439.60 <sup>b±</sup> 6.022	ND	355.93 <sup>b±</sup> 4.86	1207.63 <sup>c±</sup> 16.49	157.23 <sup>c±</sup> 2.16	245.56 <sup>d±</sup> 3.35	ND	245.33 <sup>c±</sup> 3.39
Chicken pie	ND	71.27 <sup>e±</sup> 0.99	163.67 <sup>c±</sup> 6.71	ND	455.83 <sup>c±</sup> 18.67	ND	110.10 <sup>f±</sup> 4.49	ND	ND	218.46 <sup>d±</sup> 8.97	243.47 <sup>e±</sup> 9.96
Meat pie	542.40 <sup>b±</sup> 15.16	2435.87 <sup>c±</sup> 68.14	ND	ND	ND	399.30 <sup>a±</sup> 11.17	1260.06 <sup>c±</sup> 35.22	ND	639.53 <sup>b±</sup> 17.87	244.53 <sup>c±</sup> 6.87	ND

abcdefg: Means along the serial column with different superscripts have significant difference (p<0.05)  
The value represents the means ± S.D of 3 independent experiments.ND: Not Detected

Omega-3 (n-3) fatty acids are important for normal metabolism (USNIH, 2005); as a little as 1% of total calories of n-3 in the diet enable normal growth, and increasing the amount has little additional significance on growth (Lands, 1992).Cholesterol was highest in scotched egg and lowest in doughnut01; 7.25 and 0.43g/100g respectively. High consumption of cholesterol in diet has been associated with increased serum cholesterol which is a risk factor of coronary heart disease and other chronic degenerative diseases (NAS, 1992).

Highest value of trans fatty acids was observed in Sausage rolls and lowest in popcornwith 11.78 g and 0.29 g/100g respectively. Trans fatty acids was highest in a meat based snack in this study which is supported by past research which confirms that milk and meat from cows and other ruminants contain naturally occurring trans fats in small quantities, a type of trans fat that occurs naturally in the milk and body fat of ruminants (such as cattle and sheep) at a level of 2–5% of total fat (TFTF, 2006) coupled with the form of fats (either margarine or butter) used in the crust/dough during preparation. Bassett et al., 2010; RedOrbit, 2011 have shown that natural trans-fat trans vaccenic acid (t 18:1n-7), found in beef and dairy products, could actually be beneficial compared to hydrogenated vegetable shortening, or a mixture of pork lard and soy fat (Bassett et al., 2010), by lowering Total cholesterol and LDL and triglyceride levels (Wang and Proctor, 2008; Basset et al., 2010; Wang et al., 2010). “The predominant trans fatty acid present in all the food items in a study assessing trans fatty acid content in widely consumed snacks in developing countries was elaidic acid (18:1t9) acid” (Karn et al., 2013), which is also present in all non-meat-based snacks in this study. The major contributors to TFA in the diets of people in 14 countries were edible fats and ruminant fat with

bakery products and French fries being additional contributing foods in some countries (FSAI, 2009).

Omega 6 unsaturated fatty acid was not detected in most meat-based snacks but highest value was observed in beef roll [a meat-based snack]and lowest in doughnut01; 2.03 and 0.55 g/100g respectively. Lack of dietary n-6 or n-3 polyunsaturated fatty acids in diet can result in poor skin health and growth (O'Neill et al., 1977; Goodgame et al., 1978; Holman et al., 1982; Mascioli et al., 1996; Jeppersen et al., 2000). These fatty acids [n-3 and n-6 PUFA] are essential in diet and regular intake may reduce the risk of secondary and primary heart attack (Bucher et al., 2002). Though, some older clinical studies (Lands, 1992; Okuyama, 2001) indicate that the ingested ratio of n-6 to n-3 (especially linoleic/alpha-linolenic) fatty acids is important in maintaining cardiovascular health. However, some studies found that omega-3 polyunsaturated fatty acids are important in diets to prevent both primary and secondary heart disease in humans without reference to the quantity consumed (Mozaffarian et al., 2005; Willett, 2007; Griffin, 2008). The absence of PUFA in some snacks in this study; may be as a consequence of source and types of fats sources used in the preparation of the snacks which varies from one fast food outlet to the other within the three states under study. Omega 9 unsaturated fatty acid was highest in sausage roll and lowest in beef roll;6.59 and 0.21 g/100g respectively. “Omega-9 fatty acids offer many health benefits. They are important for [heart health](#) and [blood sugar control](#) and can be obtained in the [diet through foods](#) such as canola oil, nuts and avocados and foods manufactured with this type of oil” (Wikipedia, 2014). A study indicates that omega-9 fatty acids may play a role in increasing metabolism and improving mood (Kien et al., 2013). Omega 9 is mainly used when the absence of either n-3, n-6 or both. When the body does not have

enough n-3 or n-6, it tries to compensate by producing n-9 fatty acids to take their place (Kien et al., 2013).

Some meat-based snacks in this study were presented with an imbalanced ratio of omega 3 and omega 6. The healthy ratio of n-3 to n-6 is from 1:4 - 1:1 to (Lands, 2005) and high proportion of n-6 to n-3 fat in the diet may shift the physiological state in the tissues toward the pathogenesis of many diseases (Simopoulos, 2003) where value of total cholesterol and LDL-C are risk factors. High intakes of n-6 polyunsaturated fats have been associated with blood lipid profiles, associated with a lower risk of coronary heart disease, decreased total cholesterol and LDL cholesterol, increased HDL cholesterol and reduced triacylglycerol (Becker et al., 1983; Arntzenius et al., 1985; Sonnenberg et al., 1996).

#### 4. Conclusion

This study revealed that daily contribution of trans fats from these snacks in a 2000kcal diet range from 0.13 to 5.30% per serving of total energy intake and has been able to identify the different fatty acids present in franchised fast foods snacks eaten in southwestern Nigeria so as to assist consumers in proper selection by making informed choices and also assist franchised fast foods outlets managers in production of healthy and heart friendly snacks.

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## **An Assessment of Socio-Economic Effect of National Health Insurance Scheme on Quality, Accessible and Affordable Healthcare in Nigeria**

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**Abstract.** Accessible, affordable and quality healthcare remain one of the daunting challenges bedeviling most health systems globally especially the sub-Saharan Africa countries including Nigeria. This has pushed government of most countries to increase the allocation of revenue to the sector in order to create health systems that meet the needs of the masses. This no doubt has occasioned more public health spending annually with little or no desired expected health outcome. To afford quality healthcare, health seekers indulged more in out-of-pocket spending which unreasonably impacts on the households' income thereby impoverishing low income earners. As social security measure, governments of most countries introduced health insurance schemes that shared in part of health financing of individuals to ensuring accessible, affordable, quality and universal health coverage for all. In spite of the scheme, the three health needs viz; accessibility, affordability, and quality healthcare still remain inadequate. The rationale behind this study is to explore the extent to which national health insurance scheme (NHIS) of Nigeria has impacted on the health system through promotion of accessible, affordable and quality healthcare in Nigeria. To actualize the objective of the study, descriptive statistical technique using frequency, percentage, graph and chi-square test were utilized. The study concluded based on responses of the respondents that national health insurance scheme(NHIS) had significantly impacted on the health needs of the populace by promoting accessibility to healthcare, making it easy for the health seekers through the financing of health needs and promoting good health in Nigeria. On the contrary, the study discovered that majority of the populace in the informal sector are

not adequately captured in the health insurance scheme therefore recommend the inclusion of informal sectors comprising of both private and self-employed into the scheme to achieving universal health coverage in Nigeria.

**Keywords:** Quality healthcare, Accessibility, Affordability, Health insurance Scheme.

### **1. Introduction**

Healthcare is a term that connotes the well-functioning of the three -tier health care delivery systems viz; primary, secondary and tertiary in providing quality health that is affordable and accessible to the masses at their respective levels. Therefore, some or almost the associated benefits of healthcare are lacking in most health systems in sub-Saharan Africa including Nigeria thereby creating adverse effects on the socio-economic lives of the citizens. Though, according to agency for healthcare research and quality (AHRQ)(2016), access to healthcare may vary across countries, communities, and individuals as they are influenced by their social and economic status in addition to health policies. Among the impending social and economic factors to actualizing quality health, accessibility and affordability are predominantly low income, transportation barriers, illiteracy, inadequate or lack of insurance coverage etc. Access to comprehensive, quality healthcare services is important for promoting and maintaining health, preventing and managing disease, reducing unnecessary disability and premature death. In the face of low income and serious poverty level, reliance on effective and

adequate insurance coverage to cushion the socio-economic effect of health spending becomes important. Lack of adequate insurance coverage to Hadley (2007) means likelihood to have poor health status, less medical care and premature death. This study investigated the roles of National Health Insurance Scheme (NHIS) in promoting healthy living through the provision of quality, accessible and affordable healthcare in Nigeria with empirical evidence from Delta State. To live a healthy life, its bound on every individual household to spend on health consumption goods which entails some form of financial challenges to healthcare seekers most especially among low and medium income groups in developing countries especially Sub-Saharan Africa which Nigeria is part of. Therefore, the inadequate resources on the part of individuals to meet health needs exposed individuals' households to abject poverty owing to their income levels which demands for programs initiated by the government and non-governmental organization so as to create healthy living among the populace. This study is therefore, motivated to explore the roles of National Health Insurance Scheme (NHIS) in promoting healthy living among individuals.

## 2. Literature Review

The dynamics of health insurance involves pooling of resources among the rich and the poor for risk sharing and burden bearing via periodic payment of premium to avoid huge payment of treatment cost which usually come unannounced (Grace et al., 2017). In view of the high need for healthcare with limited in supply of resource, healthcare spending may be catastrophic since majority of the people are living below poverty line. It becomes essential the need for repositioning of the National Health Insurance Scheme to promote its effectiveness and improve efficiency for better enrollment and health coverage. National Health Insurance Scheme (NHIS) was implemented as part of health reform and strategies aimed at providing effective and efficient health care for citizens most especially in developing countries. Despite its significant roles in promoting quality health outcomes, some countries among the developing nations have not made a progressive stride in the implementation of the programme. Though, it is established that quite a number of countries among the developing nations have made it to the middle and late stages of implementation of the programme. In spite of the challenges surrounding the implementation, most developing countries such as Nigeria, India, and Kenya have increased government spending as a percentage of total health expenditure between 1 and 3 percent (Lagomarsino

et al.,(2012) cited in Mohammed et al.:(2014). According to Lagomarsino et al.,(2012) there is evidence of high total health expenditure in Ghana, Rwanda, and Indonesia which is between 5 and 10 percentage points following the launching of health financing reforms in these Countries compare to their counterpart Countries like Nigeria, Kenya, and India. They also recognized that most of these Countries adopt incremental approach to risk pooling therefore commences with multiple pools for different target populations. In Nigeria, health insurance was introduced to the citizens in mid-2005. Presently, revenue needed for implementation of the National Health Insurance Scheme (NHIS) relies on contributions from the formal sector and general government revenues, despite the challenges of tax collection. The formal sector programmes are financed with funds created by the contributions pooling from the employees and employers (Muhammed et al., 2014). Contributions to the program are made up of 15%, with employees contributing 5% of his/her basic salaries and employers contributing 10%. Nigeria has adopted the incremental approach of risk pooling, using multiple stages which would later incorporate other population groups in different NHIS programs. Purchasing services, in the NHIS, is accomplished through a mix of public and private providers who are reimbursed by purchasing agency resources controlled by health management organizations (HMOs).

The role of health management organization (HMOs) in achieving the laudable objectives has been remarkable in the successful implementation of the National Health Insurance Scheme (NHIS). Emphasizing the roles of NHIS in Bureau of Public Service Reforms (BPSR) lunch time seminar, Usman (2018) posited that it is a strong dynamic and responsive scheme that is totally committed to securing universal coverage and access to adequate and affordable healthcare among Nigerians most especially the enrollees in the program. He maintained that the stakeholders especially the health management organisations are public and private limited liability companies which are registered by National Health Insurance Scheme (NHIS) exclusively to manage the provision of healthcare, collect contributions from registered members, maintain standard and quality in health care services in Nigeria. They pay capitation and Fee-For-services (FFS) and make necessary payments to the appropriate pools (accessed on <http://bpsr.gov.ng/index.php/media>).

## 2.1 Theoretical Review

The role of health in promoting the wellbeing of individual and overall economic growth and development of every nation has been acknowledged by proponents of human capital theory like Becker (1964) who focused on the education component. However, Grossman (1973) emphasized on the demand for health in like manner individual demand for food to sustain. Grossman was the first to construct a model of the demand for health by applying human capital theory. Therefore, to have good health involves financial spending which could either emanate from the private individual, public or donors. In the case of private, it is associated with sometimes catastrophic spending. It is in the bid to ameliorate the effect of individual out-of-pocket spending given the level of poverty among populace that led to the health insurance scheme that provides for affordability and accessibility of healthcare among the populace.

Solow (1956) also developed a procedure, “growth accounting” that focus directly on the input of each term in the production function. This was to verify that the magnitude of recorded economic growth could be ascribed to growth in capital stock, growth in the labor force, and changes in overall efficiency. with the function  $Y=(K, L, A)$  where Y is output, K is capital, L is labor, and A is a parameter employed to capture the effects of things other than capital stock and labor supply which might influence growth such as increasing technology, worker skill levels, education, health, institutions, and so on.

## 2.2 Empirical Review

Blanchet et al.,(2012) investigated the effect of Ghana’s National Health Insurance Scheme(NHIS) on health care utilization using survey data from the second wave of the Women’s Health Survey of Accra to measure the burden of disease among representative sample of adult women from the age of eighteen years above in the Accra Metropolitan area and discovered that average individuals enrolled in the insurance scheme are significantly more likely to obtain prescriptions, visit clinics and seek formal health care when sick. Their study concluded the country government’s objectives to increase access to formal health care sector through health insurance have at least partially been achieved.

In another study conducted in Nigeria Akande et al., (2011) investigated the effects of National Health insurance scheme on utilization of health services at University of Ilorin teaching hospital’s staff clinic

using descriptive cross-sectional approach to compare the pattern of utilization of the staff clinic two years before and after the commencement of National Health Insurance Scheme (NHIS) at the university of Ilorin teaching hospital and their result revealed that National Health Insurance Scheme (NHIS) led to 144 percent increase in the utilization of health services at staff clinic of the teaching hospital.

In order to examine the implementation of the effects of National Health Insurance Scheme (NHIS) in minimizing the burden of out-of-pocket expenditure, a retrospective study was undertaken by Aryeetey et al.,(2016) and analysed the effect of the scheme on health service delivery in mission facilities in Ghana. Their study used service delivery indicators such as outpatient and inpatient turn out, estimation of general service readiness, revenue and expenditure, claims processing and availability of essential medicines with the aid of structured questionnaires to collect data from 38 missions. Their study revealed that there were significant increases in outpatient and inpatient attendance and improved medicines. Though, the study reported high rate of non-reimbursement of National Health Insurance Scheme (NHIS) claims which they attributed to errors in claims processing, clear reporting procedures and lack of feedback.

Results from the studies of these countries that have embarked on the national health insurance scheme established that the scheme has a positive impact on the health care systems of these Countries. Evidence from the study of Collins et al.,(2007) in Akande et al.,(2011) investigated the current and future role of United States companies in the provision and financing of health insurance and their findings indicate that health insurance in Baltimore, USA was found to lead to increase in non-urgent utilization of health facilities. In related study in Taiwan, it was discovered a remarkable increase in the utilization of prenatal and intra-partum care services due to implementation of National Health Insurance Scheme (Speck, et al.,2003) cited in Akande et al., (2011). In North Carolina, National Health Insurance Scheme was established to grant access more to insured children to emergency department visit than un-insured children (Li-Mei et al., 2001) in Akande et al., (2011).

To determine the increase in the equitable access to health care, Bonfrer et al.,(2016) evaluated the effects of Ghana’s National Health Insurance Scheme on Maternal and Infant Health care utilization using data on births before and after the intervention and

propensity score matching to limit the bias arising from self-selection into health insurance. Their study used household survey with individual data collected for 4916 women of age between 15-49. Their study revealed that NHIS scheme significantly increased the proportion of pregnancies with at least four antenatal care visits with 7% points and significant effect on attended deliveries by 10% points. Their findings are similar to that of Speck et al., (2003) in their study carried out in Taiwan.

In the same vein, to address the problem of financial difficulties facing individual in accessing health care services in Jaman North, Mensah (2011) investigated the impact of National Health Insurance Scheme on Health Delivery in Brong Ahafo Region using structured questionnaires designed for insured and noninsured. They utilized descriptive statistics analytical method to assess whether or not the introduction of NHIS has impact on delivery of health service, to determine the utilization rate of health service for both insured and noninsured on disease incidence. The study concludes that the vulnerable and the marginalized were getting access to health care in the district and utilization of health service has increased over the years.

Using two outcomes variables Van derWielen et al., (2017) examined the relationship between National Health Insurance Scheme enrollment and the utilization of inpatients and outpatients healthcare for older adults in rural areas in Ghana. The study utilized the living standard survey of Ghana citizens from 2012 to 2013 and propensity score matching to estimate the effect of enrollment within the NHIS on the utilization of inpatient and outpatient care among the older people aged 50 and above and discovered that implementation of National Health Insurance Scheme had improved the utilization of healthcare among enrollees members. Therefore, the results of their findings indicate that NHIS members were 6% and 9% more likely to use inpatient and outpatient care, respectively than non-members. Significantly, their results indicate that the poor are still at a great disadvantage in their use of health services.

In another approach to exploring the potential of social health insurance in Africa, it becomes important to evaluate the effectiveness of NHIS in the enhancement of healthcare utilization and reduction of out-of-pocket spending that may have a strong policy implication in the region. Given this, Agar and Noemi (2010) investigated the effects of the National Health Insurance Scheme in Ghana to determine how the scheme affects the utilization of maternal health care services and medical out-of-

pocket expense. To achieve the objective of their study, they utilized nationally representative household data from the Ghana Demographic and Health Survey to measure antenatal checkup, delivery in a health facility, delivery assisted by a trained person and out-of-pocket expenditure as the four outcome variables. From their estimated probit and bivariate probit model, they concluded that NHIS enrollment positively affected the probability of formal antenatal check-ups before delivery, the probability of delivery in an institution and the probability of being assisted by trained person during delivery. Contrary, it was revealed in their study that NHIS enrollment do not have significant effect on out-of-pocket spending. This is very important as catastrophic out-of-pocket spending may result in impoverishment of the individual. To substantiate the effects of health insurance, Ha-Th et al.,(2011) undertook the evaluation of the financial protection effect of country's National Health Insurance Scheme on households' out-of-pocket spending and catastrophic health expenditure using survey data from two district. Using probit regression model, their results revealed that the scheme has a protective effect against the financial burden of health care, reducing significantly the likelihood of incurring catastrophic expenditure among individual households. Again, to examine the effect of insurance on demand of healthcare in the context of National Health Insurance Scheme in Ghana, Kofi and Richmond utilized three methodological approaches such as internet search, systematic review and content analysis and concluded that outpatients and inpatients service utilization has consistently increased since the introduction of NHIS in Ghana.

### 2.3 Theoretical Framework

Human capital theory according to Grossman (1972) and Becker (1964) constitute two components which are health and education that promotes the welfare of both individual and the growth and development of the Country at large. Given this, health has utility function which is subject to the decision of the individual to either spend or have improved health or not to spend to have ill-health. Therefore, the decision to spend on health as a component of human capital development is regarded empirically to contribute to the growth of per capita income of the individual which in turn promotes the economic growth of a Country. Howitt (2005), Akram, et al., (2008) and the WHO (2008) have identified the human capital development measuring on the basis of health care status and education as key determinants of economic growth.

**3. Research Methodology**

To actualize the objectives of the study, survey method was used to collect primary data using instrument of standard questionnaires which were administered in the metropolis of Asaba, the capital of Delta State. The study used tables, percentages and frequencies to analyze the data and chi-square statistics to test the level of significance.

**4. Results and Discussion**

The study revealed that National Health Insurance Scheme (NHIS) has contributed significantly towards the achievement of the provision of quality, accessible and affordable healthcare in Nigeria as demonstrated from the descriptive analyses. The role of NHIS in the provision of quality healthcare to the individual households was shown to be very impressive as indicated by the responses of the respondents which constituted 32.6% of the population of the study. In the same vein, the study also revealed that National Health Insurance Scheme (NHIS) has substantially made lot easier the accessibility to healthcare as depicted from the findings that about 242(66.3%) of the respondents agreed that the scheme promotes health care accessibility while about 77(21.1%) of the respondents strongly agreed that the scheme promotes health care accessibility of individuals health needs. This puts the total respondent who favours the scheme at 87.4% leaving only 12.6% of the responses contrary to the promotion of accessibility to healthcare as demonstrated in figure 1.

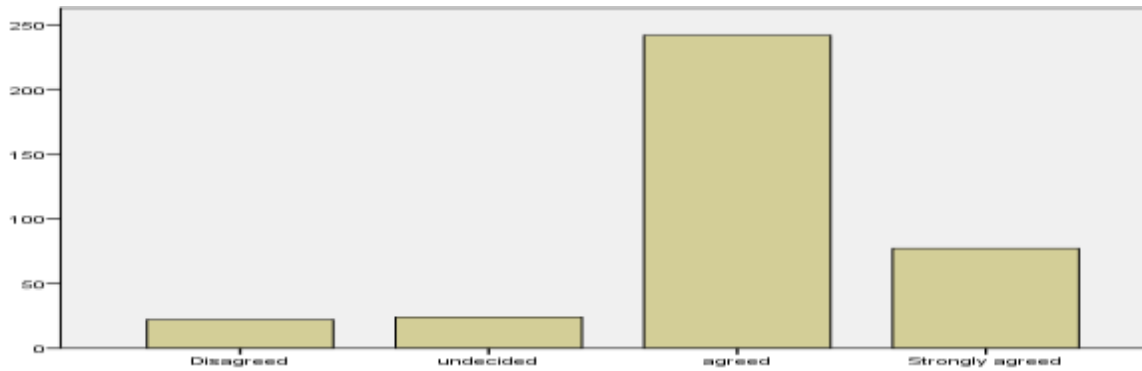


Figure 1 showing the degree to which NHIS promote accessibility to health care needs of the people. Source: Authors' computation.

The study also demonstrated NHIS contributions towards attaining the objective of mitigating the burden of medical care spending among individuals seeking healthcare as gleaned from the findings were about 141(38.6%) of the respondents agreed and about 194(53.2%) strongly agreed, thereby constituted 91.8% of the respondents that agreed that National Health Insurance Scheme has the capability to take off burden associated with medical care financing. This finding was confirmed by the test statistics that shows that NHIS has significant reducing effect of financial burden associated with medical spending as depicted in figure 2.

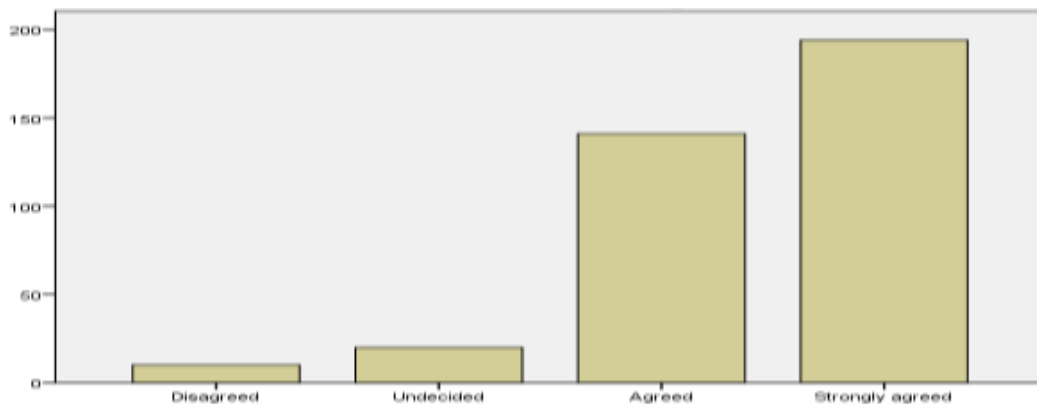


Figure 2 showing the reduction of medical burden through Enrollment in the National Health Insurance Scheme(NHIS).

Source: Authors' Computation.

However, despite the significant contributions of the scheme in ameliorating the problem of healthcare spending, the study indicates that there is still low enrolment into the scheme.

**4.1 Presentation of Chi-Square(X<sup>2</sup>) Test Results.**

To determine the realization of the objectives underlying the study, answer the research questions and test the significance of the research hypotheses, the study employed Chi-Square(X<sup>2</sup>) Test Statistic. The summary of the Chi-square test results are presented in a table 1.

**Table 1: Summary of Chi-Square(X<sup>2</sup>) Test Results.**

	Enrollment in the National Health Insurance Scheme take off burden associated with medical care financing	How would you rate the performance of National Health Insurance Scheme	The services of NHIS are assumed to promote accessibility to health care needs of the people	NHIS provides quality health for the people of Nigeria	National Health Insurance Scheme (NHIS) promotes health outcome among Nigerians	National Health Insurance Scheme (NHIS) is said to mitigate healthcare financial burden among Nigerians.	NHIS has promoted healthcare coverage in Nigeria.	If not enrolled in NHIS, how do you finance medical care?
Chi-Square	270.803 <sup>a</sup>	137.433 <sup>a</sup>	353.389 <sup>a</sup>	188.000 <sup>b</sup>	574.890 <sup>a</sup>	235.844 <sup>a</sup>	133.005 <sup>a</sup>	534.986 <sup>b</sup>
Df	3	3	3	4	3	3	3	4
Asymp. Sig.	.000*	.000*	.000*	.000*	.000*	.000*	.000*	.000*

Sources: SPSS output/Authors' field survey and computations.

**4.2 Analysis and Interpretation of Chi-Square test Results**

To test the hypotheses of the study, chi-square test was used. Therefore, the results in table 4.16 above showed that the performance of the NHIS, as demonstrated by the X<sup>2</sup>=137.43., df=3 and p-value =0.001 indicates that the performance of the scheme is effective and statistically significant at 1% level. In the same vein, it was demonstrated by the value of X<sup>2</sup>=188.00., df=4 and p-value= 0.001 that NHIS provides quality health for the people of Nigeria and statistically significant at 1% level providing substantial information to accept the alternative hypothesis and reject the null hypothesis number one (1) of the study which states that NHIS do not provide quality healthcare in Nigeria. The value of X<sup>2</sup>=574.89., df=3 and p-value= 0.001 posited that National Health Insurance Scheme (NHIS) promotes health outcome among Nigerians as it is statistically significant at 1% level. The results indicates that the services of NHIS are assumed to promote accessibility to health care needs of the people as indicated by the value of X<sup>2</sup>=353.39., df=3 and p-

value= 0.001 indicating that it is statistically significant at 1% level. This provides the study adequate evidence to accept the alternative hypothesis number two (2) and reject the null hypothesis of the study which states that NHIS do not promote accessibility to healthcare in Nigeria. To measure the level in which NHIS has promoted healthcare coverage in Nigeria, the value of X<sup>2</sup>=133.01, df=3 and p-value= 0.001 which is statistically significant at 1% level. This provides enough information to accept the alternative hypothesis number three (3) that the scheme has promoted healthcare coverage in Nigeria thereby leads to the rejection of the null hypothesis. The results indicates that National Health Insurance Scheme exhibited effectiveness in reducing the financial burden associated with medical care and it is significant at 1% level as showed by the X<sup>2</sup>=270.80, df=3 and p-value =0.001.This provides adequate information to accept the alternative hypothesis five (5) and reject the null hypothesis which states that there is no significant relationship between National Health Insurance Scheme and promotion of health outcome in Nigeria.

## 5. Conclusion and Recommendations

Arising from the findings, the study concludes that National Health Insurance Scheme has played a vital role in the provision of quality healthcare in Nigeria. Again, the scheme has contributed to the ease of healthcare accessibility and affordability which mitigates the financial burden associated with healthcare spending thereby promoting the healthy living of the individuals.

The study therefore recommends intensification of the efforts of government in enhancing the healthcare coverage functions of the scheme. It is also recommended that more awareness most especially in respect of enrolment of individual in the community health based insurance scheme as it aims at providing quality, affordable and accessible healthcare to both formal and informal sectors.

It also recommended based on the findings that adequate financing of healthcare of individuals should be on the basis of private public partnership so as to boost the total health system that will yield desired health outcome.

Arising from the findings of this study, It is also recommended that frantic efforts should be made by the National Health Insurance Scheme to capture more enrollees particularly in the informal sector in order to guarantee adequate health care financing for the vast majority of the populace who cannot afford to pay for their health care needs.

Lastly, to complement the efforts of the National Health Insurance Scheme, the stakeholders in the health sector should focus on health information awareness creation at all levels of governments in order to sensitize the population on the need to imbibe on healthy living by way of preventing diseases instead of curing disease that would amount to huge personal spending.

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**Part Two**

**Social Psychology**



## Assessing the Prevalence of Psychopathy among Criminal and Non-Criminal Population in Kaduna State Nigeria

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**Abstract.** This paper examined assessing the prevalence of psychopathy among Criminal and Non-criminal population in Kaduna State Nigeria. Survey method was used to collect 384 participants comprising of both males and females in Kaduna North Local Government area of Kaduna state using Krejcie and Morgan formula to determine the sample size of 384. An adopted standardized instrument of Hare Psychopathic Checklist Revised (PCL-R) 2nd edition was used to collect the data. Four research hypotheses were tested. The results revealed that: The reliability statistics for the scale based on the total number of 20 items was .823 and considered to be highly significant. Criminal population respondent have highly prevalence rate of committing crime more than the non-committing crime more than the non-Criminal population in Kaduna state. Which indicate a mean score of 3.36 with a standard deviation of .497 of 192 Criminal population respondent have highly prevalence rate of committing crime in Kaduna state. While mean score of 2.91 with standard deviation of .422 of 192 non-Criminal population respondent have low prevalence rate of committing crime in Kaduna state. The result also reveal that Non-criminal population were 192 participants for the Non-criminal population, 119 (62.0%) were males with a mean PCL-R score of 48.73 (SD 9.8; n=119) while 73 (38.0%) were females with a mean PCL-R score of 52.06 (SD 9.9; n=73). On the other hand the result shows that Gender of the Norms for the criminal population. Of the 192 criminal population 177 (92.2%) were males with a mean PCL-R score of 50.52 (SD 9.9; n= 177) while 15 (7.8%) were females with a mean PCL-R score of 43.86 (SD 8.7; n=15). Finally, the results indicate that 18- in35 years are the age range that is

highly prevalence to commit crime in Kaduna State. it was recommended that more representative sample should be used, where people from various geographical locations in Nigeria should be included, and there is need to move away from focusing on behavioral correlates (antisocial and criminal behaviors), and to focus more on affective components and find ways to assess these affective constructs in a more valid and reliable manner.

**Keywords:** Prevalence, Psychopathy, Criminal, Non-Criminal and Population.

### 1. Introduction

There is an unprecedented upsurge in violent crimes and the gruesome killing of innocent people worldwide (Ayokunle, 2020). The most alarming and terrifying is the present escalation and barbarity, lethality, and trauma the perpetrators unleash on the unfortunate victims across Nigeria's length and breadth. The rising incidents of armed robbery, banditry, assassination, insurgency, terrorism, and ransom-driven kidnappings are the most inhumane crimes that continue to plague Nigeria and other parts of the world (Osawe, 2015). Most countries of the world are under siege, a siege orchestrated by the murderous blood-thirsty, criminally-minded individuals who have indicated an insatiable disposition towards sadism. Okechukwu (2012) contends that the high rate of violent crime of kidnapping for ransom, murder, and terrorism has created an atmosphere of fear, anxiety, and tension and has taken center stage bloodshed and economic setback.

Nigeria is the deadliest country in Africa, recording over 29% of all organized, armed conflict-related fatalities in Africa in 2014, with 6,383 deaths in 2014 (ACLED, 2015), primarily caused by the insurgency in the North East. This is almost twice the number of deaths reported in South Sudan, which recorded 16% of all organized, armed conflict-related deaths. The high rate of crime in Africa has been explained as a product of several factors. These include political factors such as state fragility and state failure and historical factors such as the history of inter-ethnic and inter-racial injustices, including apartheid.

Sugden (2020) reported that from 1980-2019, the Stephanos Foundation record shows a total of 1,785 attacks in 32 states of the country. This led to the death of not less than 28,878 innocent people in 121 ethno religious riots in 19 states, the death of 9,451 lives was lost. Also, Boko Haram militant group was responsible for 701 attacks that claimed 12,812 lives in 15 states. Again, 963 attacks from Fulani Militant groups in 32 states were responsible for 6,615 deaths.

The fund for peace and foreign policy magazine in Nigeria (2019) ranks Nigeria number 14 on the lists of fragile states all over the world. The African leadership Centre of Kings college London published in 2008 a regional security report on West Africa argued that Nigeria accounted for 54% of recorded violent events in West Africa. Nigeria is shaping the trend and pattern of violent events in West Africa. According to the United Nations Centre for Peace and Disarmament (2019), there is a gradual DE legitimization of the Nigerian State by hostile and progressively violent non-state actors, and the estimated five hundred million illicit small arms are circulating West Africa Nigeria is holding 70%.

It is pertinent to state here that there is an unprecedented upsurge in violent crime around the world; some are described as banditry, kidnapping, while others are insurgency and terrorism. These developments indicate an insatiable disposition towards sadism by perpetrators. That is to say that they appear to be pathologically delighted to oppose constituted authority, victimize fellow citizens, and pride in the destruction they mastermind in society. These developments have generated different reactions in many people and places. Whereas the religious moralists feel they are signs and symptoms of moral depravity, the government views them as gross violations of the law. Various approaches have therefore been employed to address these issues.

It has been difficult, however, to achieve a common consensus of what criminality entails. Whereas

sociological and psychological descriptions of these tendencies have been described, clinical characterization has been made of them. Sociologists have described this as an antisocial personality. Psychologists describe it as Psychopathy and, together with psychiatrists, have retained it as a clinical construct for the diagnosis of mental disorder that requires diagnosis. Whereas there have been occasional variations in the clinical characterization of Psychopathy over the years by the DSM, Forensic psychologists and criminologists argue for different ways of appreciating the construct. For instance, Psychopathy has been defined differently.

Psychopathy is a disease of the mind in which the psychological state of someone has emotional or behavioral problems severe enough to require a psychiatric evaluation. Psychopathy is an antisocial personality disorder where individuals lack any capacity for remorse, guilt, shame, or regard for the feelings of others. Psychopaths have no concern for others' feelings and a complete disregard of any sense of social obligation. Psychopaths are characterized by a lack of empathy, poor impulse control, and manipulative behaviors. They use charm, manipulation, intimidation, and the use of severe to mild violence to satisfy their own needs.

Based on decades of research, psychopathy has been described as a severe form of personality disorder defined by a range of traits that include the following: (affective) callous unemotional (CU) traits reflecting deficient affective experience, (interpersonal) grandiose and arrogant interpersonal style, and (behavioural) pervasive impulsive behaviour

Psychopathy is derived from two Greek words: 'psych,' meaning soul, and 'pathos,' meaning suffering. They were once used to explain any form of mental illness. Psychopaths can seem just like you or me, but when you are not around them, this is when their mental disorder kicks in. Psychopaths that have been put in jail committed three times as many crimes per year as non-psychopaths. 97% of convicted psychopathic criminals cause at least one violent crime compared to 74% of non-psychopaths. Psychopaths are shown to be more violent throughout their entire life compared to regular people. Psychopaths tend to have a greater chance of failing on parole and mandatory supervision and have a faster failing rate than non-psychopaths. Psychopathy predicts recidivism on conditional release as well as or better than do actuarial risk instruments. Psychopaths recidivate at a rate of three to four times higher than that of non-psychopaths.

### 1.1 Statement of the Problem

According to a Presidency source, Nigeria recorded 1177 cases of kidnapping in the space of 14 months from 2016 to 2017. While 525 suspects were prosecuted, 652 are still being investigated (The Eagle Online, 2017). The fact that over 1000 persons were arrested as kidnapped suspects within such a short time speaks volumes of the extent to which the crime has eroded the country's security fabrics.

According to Ayokunle (2020), who reiterated the unprecedented upsurge of violence and gruesome killings of innocent Nigerians by the Boko Haram terrorists, Fulani herdsmen, bandits, and kidnapers in the country, he recalled with nostalgia the gruesome murder of Rev LawanAndimi, the Chairman of the Christian Association of Nigeria (CAN) in Michika LGA of Adamawa State, the beheading of 11 persons by Islamic State in West Africa on Christmas day of 2019 in Maiduguri including a bride-to-be. Consequently, four seminarians of the (Catholic) Good Shepherd Major Seminary in Kakau along Kaduna-Abuja road were kidnapped, 35 people were killed, and 58 persons abducted raided ten communities on January 13, 2020 in Chikun and BirninGwari LGA of Kaduna state. These criminals are everywhere operating with impunity, and they have been stopping commercial and private vehicles; police, army officers, and even judges are not exempted. Nigeria is under a siege orchestrated by the murderous blood-thirsty and criminally-minded Boko Haram terrorists, Fulani herdsmen, bandits, and Kidnapers who are all armed to the teeth, dressed in army uniforms, and gradually overwhelming our security agencies. They have been going around invading towns, killing and maiming youths and elders, men and women, raping mothers and daughters, decapitating children and disemboweling pregnant women, and subjecting people to cold-blooded murder (Ayokunle, 2020)

The statistics of persons involved in criminal activities in Kaduna State by 2015 indicated armed robbery 7.6%, murder 2.8%, assault 13.7%, theft 19.3%, rape 3.1%, forgery 6.9%, burglary 13.3%, suicide 1.4%, cheating 14.7%, hurting/fighting 16.9%, and kidnapping 0.46% (Ayuba, Mugu, Tanko, & Bulus, 2015).

According to Hare (2000) where he contended that people who are diagnosed with psychopathic checklist (PCL) as high psychopathic have the tendency of getting involve in violent crimes of armed robbery, murder, manslaughter, homicide, rape, kidnapping, banditry, insurgency and terrorism.

Hare (1980) administered the PCL on a population sample which consisted of 143 white incarcerated males from a British Columbia Prison in Canada. Regression analysis revealed that PCL scores significantly predicted global rating of psychopathy.

Hare and McPherson (1984) examined the relationship between PCL and violence; the study found that criminals with higher PCL scores were more likely to commit violent and aggressive criminal acts than those with lower scores.

Hakkanan Nyhol and Hare (2009) studied some offenders charged with homicide, they found out that the offenders who scored higher (30 and above) on the PCL-scale were more likely to leave the crime scene without informing any one of their killings.

Porter (2000) studied sexual offenders with the PCL and result revealed that 64% were involved in raping and molesting, 10.8% were involved in incest, 35.9% for rape, 6.3% for mixed molesting and 6.39% for extra family molesting.

This study intends to validate the Hare Psychopathy checklist and to determine the prevalence rate of psychopathy among criminal and non-criminal population in Kaduna state Nigeria

### 1.2 Objective of the Study

- To determine the reliability statistics of the Hare PCL-R 2<sup>nd</sup> Edition in Kaduna State Nigeria
- To assess the difference in Psychopathy behavior of gender and age between the Criminal and Non-criminal population in Kaduna State Nigeria

### 1.3 Research Questions

- What is the reliability statistics of the Hare psychopathic checklists revised (PCL-R) 2nd edition in Kaduna State Nigeria?
- What is the difference in psychopathic behavior of gender and age between Criminal and Non-criminal populations in Kaduna State Nigeria?

### 1.4 Hypotheses

- There will be no change in reliability/crombach alpha of Hare psychopathy checklist in Nigeria sample and that of the Western British sample.
- There will be no change in psychopathy behaviour of gender and age among criminal

and non-criminal population in Kaduna State Nigeria.

### 1.5 Scope of the Study

The Study will be confined to five community samples in Kaduna North Local Government Area of Kaduna State, which will comprise of criminal population from Maximum security correctional center Kaduna and Non Prison/community population, which consists of four (4) communities of Kabala, Kawo, Gabasawa, and Badarawa areas.

## 2. Concept of Psychopathy

Modern-day conceptualizations of Psychopathy were born with Cleckley's observations described in *The Mask of Sanity* (1941). Cleckley described the psychopath as exhibiting 16 characteristics encompassing four broad domains: interpersonal, affective, cognitive, and behavioral. Congruent with Cleckley's definitions, Robert Hare developed a three-point rating scale to assess Psychopathy, The Psychopathy Checklist-Revised (PCL-R) (1991). The PCL-R has become an important research tool. Although Hare developed the scale for research purposes, the PCL-R has also become the sole diagnostic tool for Psychopathy. High rates of internal consistency, inter-rater reliability, and test-retest reliability within the United States and Canada make the PCL-R a popular diagnostic tool for Psychopathy (Bodholt, Richards, & Gacono, 2000).

The modern conception of Psychopathy is the result of several hundred years of clinical investigations and speculations by European and American psychiatrists and psychologists. As Million et al. (1998) put it, "Psychopathy was the first personality disorder to be recognized in psychiatry. The concept has a long historical and clinical tradition, and in the last decade a growing body of research has supported its validity. . ."

According to the PCL, psychopathy involves both behavioural and personality traits. Factor 1 of the PCL thus refers to personality traits and consists of the following items: "glibness/superficial charm," "conning/manipulation," "lack of remorse or guilt," "shallow affect", "callousness/lack of empathy" and "failure to take responsibility for one's actions." PCL Factor 2 refers more to antisocial behaviours and consists of the following items: "need for stimulation/proneness to boredom", "parasitic lifestyle," "poor behavioural control," "early behavioural problems", "lack of realistic, long-term goals", "impulsiveness", "juvenile delinquency" and "revocation of conditional release" (Item 19).

According to Hare (2003), "Item 19 describes an individual who, as an adult (aged 18 or older), has violated a conditional release or escaped from an institution. Violation of conditional release include technical but noncriminal breaches (i.e., drinking alcohol while on parole), or new charges or conviction while parole, mandatory supervision, probation, bail.

Despite much research on various aspects of psychopathy, the history of the concept of psychopathy has been marked by uncertainty and controversy among clinicians and researchers on its definition and diagnostic criteria ( Arrigo & Shipley, 2001). Researchers have given priority to the development of precise inclusion criteria to define homogeneous groups while clinicians have been more interested in developing clear methods for the diagnosis of psychopathy (Arrigo & Shipley, 2001). However, there is a consensus among authorities from different theoretical orientations that the concept of psychopathy describes a distinct entity among personality disorders (Harris, Rice & Quinsey, 1994). Indeed, in considering a cluster of personality traits (Factor 1 on the PCL), in addition to the presence of antisocial behaviour (Factor 2), the scale of psychopathy developed by Hare identifies a group of subjects with specific characteristics. While the diagnosis of antisocial personality according to (DSM), made almost exclusively on the basis of antisocial behaviours, is observed among 28 to 62% of incarcerated peoples ( Bland, Newman, Thompson & Dyck, 1998), the construct of psychopathy identifies a smaller group of individuals with distinctive personality traits that may contribute to their antisocial behaviour.

## 3. Prevalence of psychopathy among Criminal and Non-criminal Population

Although psychopathy was described by Cleckley in 1941 in relation to criminal behaviour, the concept of the "successful psychopath" or non-criminal psychopath has always remained a central concern of researchers and clinicians (Smith, 1978). Recent literature indicates that psychopathy is not only limited to the prison population, or among those engaged in chronic criminal activities (Hare, 1993). Psychopathy can therefore be found in the general population and among individuals at all levels of society including businessmen, politicians, journalists, lawyers, etc. Through their intelligence and socioeconomic status, individuals with psychopathy can exploit their relationships with others, including friends, colleagues, and family members, without falling into criminality (Hare,

1993). Moreover, some features of psychopathy, such as glibness/superficial charm and fearless, can even be beneficial in certain professions (Lykken, 1995). In a longitudinal study based on observation in a professional environment, Babiak (2000) described how individuals with psychopathy function in a business community using lies and manipulation. Such individuals may be particularly attracted to unstable companies or those in transition, so that they can exploit the chaos that exists, in order to benefit themselves at the expense of colleagues.

Most research on psychopathy has focused on samples of male inmates (Hare, 2003). This makes it difficult to generalize results to other criminal or non-criminal populations, including those residing in the community. The prevalence of psychopathy, in the general population is estimated at 1% (Hare, 2003). Community studies of individuals with psychopathy can help clarify the factors that protect them from criminal or other chronic antisocial activities, and can guide development of appropriate prevention strategies.

#### **4. Prevalence of psychopathy on gender difference among male and female offenders**

The prevalence rates of psychopathy among sexual offenders varies between 3% and 15% (Hart & Hare, 1998; ). However, rates of psychopathy are higher among offenders incarcerated for rape, where the prevalence varies from 35% to 77% (Brown & Forth, 1977; Miller et al, 1994).

Currently, studies show that the prevalence of psychopathy in women is substantially lower than that observed in men. Indeed, Warren and colleagues (2003) found a prevalence rate of 17% in a sample of U.S. women prisoners. They also reported a prevalence of 15% using a similar sample of a U.S. prison. Neary (1990) found a prevalence rate of 11%, and Vitale et al. (2002), 9% in a female sample from a U.S. prison. Thus, the prevalence rates of psychopathy among men are roughly twice that found among than women (Salekin, et al., 1997). These gender differences may reflect broader differences in psychopathology among men and women as well as diagnostic biases.

Indeed, in general, psychiatric epidemiological data show that women have an increased tendency to report internalizing symptoms (depression, anxiety) compared with men who are more likely than women to manifest externalizing symptoms, including substance abuse/dependence, antisocial personality, and aggression (Kessler et al, 1994). However,

gender differences in social norms and sanctions for antisocial behaviour may introduce bias into clinical diagnosis (Hare, 1998).

In Canada, the Correctional Service of Canada conducted a study in which they found that 20% of male inmates had a PCL-R score over 30 (Hare, 1998). Using the same cut-off score of 30 on the PCL-R, studies among incarcerated women found a slightly lower rate of psychopathy. Loucks and Zamble (2000) conducted a study on a sample of 120 women recruited from the Canadian federal system, 11% of women exceeded the score of 30 on the PCL-R. In a study of 103 female inmates, Salekin et al. (1997) found a prevalence rate of 15%. In their study among 528 women prisoners, Vitale et al. (2002) found 9% of women with a score of 30 or more on the PCL-R. In an unpublished doctoral thesis, Strachan found that among 75 Canadian women prisoners, 31% met or exceeded a score of 30 on the PCL-R. She attributed this high rate to the fact that nearly half of her sample came from a high security prison system. Strachan also suggested that the varied prevalence rates of psychopathy among women prisoners may reflect a possible gender bias in some PCL-R items (e.g., criminal versatility, juvenile delinquency, and revocation of conditional release) that may reduce the rates of psychopathy found in women. Summarizing the various studies, Jackson et al. (2002) concluded that the PCL-R scores observed among women are on average 4-6 times lower than those obtained in men. However, the PCL-R remains consistent in its ability to identify psychopathy among women (Vitale & Newman, 2001).

Hare (1991) estimated the prevalence rate among male prisoners between 20% and 30%, while Hart and Hare (1998) revised that estimate to between 15% and 30%. In 2003, however, other studies in other Western countries suggest that the prevalence rate of psychopathy among incarcerated male offenders may vary more widely between 3% (Cooke, 1955) and 39.2% (Hare et al., 1988), for example: Scotland (3%); Belgium (7.8%); Denmark (17%); Sweden (25%); Norway (25.3%); North America (28.4%) (Pham & Côté, 2000, pp. 54-65). This variations may reflect cross-national differences in criminal justice systems as well as broader societal factors.

#### **5. Empirical Review**

There has been a dramatic change in the perceived and actual role played by psychopathy in the criminal justice system. Formerly, a prevailing view was that clinical diagnoses such as psychopathy were of little

value in understanding and predicting criminal behaviors. However, even a cursory inspection of the features that define the disorder—callousness, impulsivity, egocentricity, grandiosity, irresponsibility, lack of empathy, guilt, or remorse, and so forth—indicates that psychopaths should be much more likely than other members of the general public to bend and break the rules and laws of society. They lack many of the characteristics important for inhibiting antisocial and violent behavior representing the perfect prescription for asocial, antisocial, and criminal acts. Concerning violence, Silver, Mulvey, and Monahan (1999) commented: *“Psychopathy’s defining characteristics, such as impulsivity, criminal versatility, callousness, and lack of empathy or remorse make the conceptual link between violence and psychopathy straightforward.”*

Although psychopathy is closely associated with antisocial and criminal behavior, psychopaths are, in many ways, different from others who routinely engage in criminal behavior, including those whose criminal conduct is severe and persistent. Some individuals devote most of their adolescent and adult life to delinquent and criminal activities. Among these persistent offenders are psychopaths, who begin their antisocial and criminal activities at a relatively early age and continue to engage in these activities throughout much of their lifespan.

The strong association between psychopathy and criminal behavior is well documented (Hare, 1998; Hare et al., 1999; Hart & Hare, 1997). This association is all the more significant because it occurs even in populations where crime and violence are the norms. Some commentators believe that psychopathy is not essential for understanding criminals (Toch, 1998), but such a belief is inconsistent with the empirical literature. Elsewhere I argued that psychopathy might be “the single most important clinical construct in the criminal justice system” (Hare, 1998). I am not alone in this view. For example, Wilson and Hermstein (1985) wrote, “Among convicted offenders or behavioral tendencies, some concept like psychopathy, sociopaths, or antisocial personality loom above all others as the major predisposing trait, either alone or in combination with other traits...Psychopathy is the prime criminogenic personality trait”. More recently, Harris, Skilling, et al. (2001) concluded that “psychopathy is the most important psychological construct for policy and practice in the criminal justice field” and that the “psychopathy Checklist-Revised is the best available (instrument for its) assessment.” Newman et al. (2002) described this

view as “Echoing the sentiments of numerous investigators who have examined the evidence. “Edens, Petrile, et al. (2001) remarked that the “various commentaries describing the importance of psychopathy have been short of effusive.”

Much of the crime-related evidence for the PCL-R validity is based on its associations with various concurrent or predicted outcome variables. These associations are quantified in multiple ways, including analysis of variance (ANOVA) t-tests, odds ratios, receiver operating characteristic (ROC) analyses, and correlation coefficients (Quinsey et al., 1999). Concerning correlation coefficients, it is worth noting that even a small value can have considerable importance (Rice & Harris, 1998). Rosenthal (1990) has pointed out that the uncritical reliance on  $r^2$  as a measure of the proportion of outcome variance accounted for by the predictor variable leads to the erroneous conclusion that correlations are not useful for assessing risk unless they are very high. For example, he noted that the large randomized, double-blind study on the effects of aspirin on reducing heart attack was terminated prematurely in 1988 because it would have been unethical to continue to deny aspirin to those in the placebo group. The correlation ( $r$ ) between taking aspirin (yes, no) and subsequent heart attacks (yes, no) was .034, and the proportion of variance in heart attacks accounted for by aspirin was .001. Yet, the effect was a reduction in heart attacks in the aspirin group that was large enough to terminate the study.

### 5.1 Genetic Perspective

In behavioral Genetics the antisocial spectrum disorders Gunter, Vaughn and Philibert (2010) reported that family twin and adoption studies have all pointed to genetic contributions to antisocial behaviors. They argued that genetic factor seems to amount for half the variance in both twin and adoption studies.

Waldman and Rhee (2006) investigated psychopathy alone and found that genetic factors explained 49% of variance in psychopathy and psychopathic traits while 51% of the remaining was due to non-shared environmental factors.

In a recent study by Beaver, Rowland, Schwartz and Nedelec (2011) Having a criminal biological father increased the likelihood that a male adoptee scores high on psychopathic traits in a sample of adoptees from the national longitudinal study of adolescent health. However, having a criminal mother did not have an effect. These findings were only seen male adoptees and not females.

## 5.2 Developmental Perspectives

Moffitt (1993) argued that children who start to exhibit defiant and oppositional behaviors since childhood are more likely to exhibit these behaviors in more severe form in late childhood and adolescence. Moffitt (1993) also continued that children i.e. difficult or vulnerable children i.e. impulsive and difficult temperament children who grow up in an inadequate rearing environment i.e. neglecting parents that the transaction between the child and the environment can lead to a poor socialization process and antisocial behavior may ensue. While other adolescent children teenagers engage in antisocial behavior as a form of rebellion and in attempt to obtain a sense of autonomy from their parents and caregiver. Their antisocial behavior is less likely to persist in adulthood.

Patterson, De Garmo and Kautson (2000) investigated the interaction of a child's temperament with parent's rearing style they argued that coercive parent child interaction, influences the development of antisocial behaviors. And also noted that a difficult child who interacts with an insufficiently responsive parents results in a distressed child who by age 2 has escalated his/her antisocial behavior and may exhibit social skills that characterize a child who is diagnosed attention Kochanska (2002) found that inhibitory / effortful control at a tender age directly impacted development of a conscience at school and early school age. He argued that a fearful temperament interacted with parenting style to predict conscience development at age 4 and 5. For fearful but not fearless children, internalized conscience was predicted by a mother's gentle disciplinary methods. However for fearless but not fearful children, internalized conscience was predicted by posture and reciprocal to mother-child relationship.

Widom (1998) found that both men and woman who were abused or neglected as children were more likely to develop antisocial personality disorder. Luntz and Widom (1996) reported that individuals with histories or childhood abuse and neglect were at increased risk of psychopathy.

## 5.3 Cognitive Perspective

a. Gough's role-taking theory (under the cognitive perspective theory) this theory argues that psychopaths behave the way they do because they are not able to foresee the consequences of their actions and are therefore unable to judge the effect of their behavior from another person's point of view.

Cleckley see psychopaths as socially insensitive persons but Gough (1948) argued that it is because of their cognitive deficit rather than their affective emotional deficit

b. Beck's theory: distortions. Beck argued that the psychopaths views himself as a strong, independent loner and views others as exploitative and deserving to be exploited or as weak and therefore deserving to be preyed upon (Beck, Freeman and Davis, 2006). Following the above view, the psychopath's core beliefs include looking out for oneself, avoiding victimization and sense of entitlement especially to break rules. It is pertinent to know that their world view is personal rather than interpersonal therefore they cannot hold another person's point of view as the same time as their own.

## 6. Research Design

The study adopted survey as its design which enabled the researcher to obtain data on the Participants from the Communities (non-criminal population) and Correctional Settings (incarcerated prison population). The survey is the best method to use since the study is interested in validation of the Hare psychopathic checklist and prevalence of psychopathy in Kaduna State Nigeria

### 6.1 Population, Sample Size and Sampling Techniques

The population of the study is the total number of residents in that local government as recorded in the 2006 population census was estimated at 364,575. Male: 187,075 and Female: 177,500. The target population of the study comprises of: Kaduna correctional center, and Kabala, Kawo, Gabasawa, Badarawa communities.

Participants were drawn from two sets of population; namely: incarcerated criminal population and community non-criminal population in Kaduna North Local Government Area of Kaduna State. The incarcerated criminal population was determined by the Kaduna State Correction Centre while the Community Population was from four (4) communities of Kabala, Kawo, Gabasawa and Badarawa. Inclusion criteria were persons between 18-55 years while exclusion criteria are persons that have mental diagnoses and those who are not literate in English language.

To determine the sample size of participants that was drawn from the estimated population of 364,575 from four (4) of the communities, this study adopted Krejcie and Morgan (1997) formula to determine a sample size of 384. Hence, the minimum sample size was 384 participants taking into consideration

variables such as homogeneity in the data, and the sample frame under consideration. The population was systematically categorized into two groups, Criminal population (incarcerated inmates) and non-criminal population (community population).

The study sample size was 384 respondents who were sampled using cluster and systematic sampling techniques. Therefore, in systematic sampling, specific elements, which satisfy some predetermined criteria, are selected. Although the requirements to be used are usually a matter of the researcher's judgment, he exercises this judgment concerning what the researcher thinks will constitute a representative sample for the research objectives.

The demography of participants in the study from the criminal population (incarcerated inmates) is: 92.2% male and 7.8% female. Their age range is from 18-55 years with a mean age of 33.05 and standard deviation of 9.278. While from non-criminal population (community population) is: 62.0% male, 38.9% female

Participants from criminal population (incarcerated inmates) were recruited through purposive and convenient sampling techniques. Purposive because it was only incarcerated inmates that participated in the study, convenient sampling technique allowed only participants who were willing to participate were allowed through informed consent. This is to overcome the general suspicion and fear for research due to negative experiences of violence and ethno-religious crisis.

Participants from non-criminal population (community population) were recruited through cluster sampling technique. The community population was broken into groups which allowed for the desired characteristics participants to be recruited for the study.

## 6.2 Method of Data Collection

The instrument for this study is the Hare Psychopathic Checklist Revised (PCL-R) 2nd edition. The Hare PCL-R is a diagnostic tool that is used to rate the individual psychopathy or anti-social tendencies.

Robert Hare (1980) is the author and proponent of the original PCL-R screening versions. The PCL-R is a list of 20 symptoms ( Glibness/Superficial charm, Grandiose sense of self-worth, need for stimulation/proneness to boredom, Pathological Lying, Conning /Manipulative, Lack of Remorse/ Guilt, Shallow Affect, Callous/Lack of Empathy,

Parasitic Lifestyle, Poor Behavioural Control, Promiscuous Sexual Behaviour, Early Behavioural Problems, Lack of Realistic Long-Term Goals, Impulsivity, Irresponsibility, Failure To Accept Responsibility for Own Actions, Many Short-Term Marital Relationships, Juvenile Delinquency, Revocation of Conditional Release, Criminal Versatility), that requires a forensic expert's clinical judgment to score. Each item is scored on a 3 point ordinal scale ranging from 0-2 i.e. 0, 1, 2. A score of 0 indicates absence of symptoms of psychopathy, a score of 1 indicate possible presence of psychopathy while a score of 2 indicates definite presence of psychopathy.

The higher the score someone receives, the more the psychopathy they exhibit. The items include the behavioral, affective, and interpersonal items thought to characterize psychopathy personality disorder (Hare, 1991). The PCL-R requires raters to make judgments about whether individual Participants display specific characteristics; these characteristics are defined in considerable detail within the test manual.

The PCL-R 2nd edition is a highly reliable instrument and has impressive convenient, predictive and construct validity the PCL-R was designed for use in criminal and non-criminal population, for crime population, institutional files are often readily available. Scoring will be based on the degree to which a person's personality/behavior matches the rating booklet item. Ratings are based on responses to the semi-structured interview and a review of collateral information.

The reliability and validity of the instrument is ascertained as it is an established instrument for measuring psychopathy. Hare used a sample of 4,981 prison inmates and 1,246 of non-inmates to calculate an alpha coefficient of 0.87 for both. Inter-rater reliability was also very high according to Rogers (2001). For a five year time period the test –retest coefficient was presented at 0.89 (Schroeder & Hare, 1983), validity has been supported by factor analyses structure (Hare, 1990) using samples of prison and forensic impatiens.

## 6.3 Procedure and Administration of the Instrument

Researcher obtained official permission from the author of the PCL-R 2nd edition. The study will be preceded by an advocacy visit of the communities (criminal and non-criminal communities). Researcher obtained permission from local government and

prison authorities to conduct research. Research assistants were trained on administration of the instruments. Informed consent was obtained from participants. Community administration of the PCL-R 2nd edition was carried out. Conclude with administration at the Nigerian correctional Centre.

In view of the large population of the respondents for the study, the researcher used three (3) research assistants. The researcher trained the research assistants on the nitty-gritty of the study and how to conduct the study. This was to enable the research assistants to interpret and explain certain items on the PCL-R Checklist.

**6.4 Techniques for Data Analysis**

Inferential statistics was used for the test of hypotheses one, used correlation Analysis to measure the change in psychometric properties/ reliability/crombach alpha of Hare psychopathic checklist in Nigeria sample and that of the Western British sample., Pearson Product-Moment Correlation to measure the change in prevalence rate of psychopathy between criminal population and non-criminal population in Kaduna state, Independent Sample t-test to measure the difference between male and female in prevalence rate difference in psychopathy among criminal and non-criminal population to measure the mean difference in age on psychopathy among criminal and non-criminal population in Kaduna state through the application of statistical package for social sciences (SPSS) used in the analysis.

**7. Results**

**Table 1:** Participants Socio-Demographic Characteristics

Gender	Frequency	Percentage (%)
Male	296	77.1
Female	88	22.9
Total	384	100.0
<b>Age</b>		
18-35 Years	255	66.4
Above 35	129	33.6
Total	384	100.0

Source: Field Survey 2021

Table 1 above clearly indicated that there were 384 participants for both prison and non-prison population: 296 (77.1%) were males and 88 (22.9%) were females while 255 (66.4%) of them were aged between 18-35 years and 129 (33.6%) aged above 35 years.

**Table 2:** Reliability Statistics of PCL-R 2<sup>nd</sup> edition in Nigeria

	Mean	Minimum	Maximum	Range	Maximum/Minimum	Variance	Cronbach's Alpha	N of Items
Item Means	1.114	.135	1.451	1.315	10.712	.134	.823	20

Table 2 above presents the reliability statistics of the instrument. The reliability statistics of the scale based on the total number of twenty (20) items had a crombach value of 0.823 and considered to be highly significant.

**Table 3:** Mean, Std. Deviation, Std. Error of Mean and T-score for Gender and age of Criminal sample

Gender	N	%	Mean	Std. Deviation	Std. Error of Mean	ofVariance	df	t	P
Male	94	92%	35.5909	7.16219	3.34260	31.926			
Female	9	8%	15.4242	9.30084	1.26386	11.876	262	31.482	0.000
<b>AGE</b>									
18-35	60	58%	30.015	7.165	3.3439	37.170			
35above Years	43	42%	16.265	6.854	1.10506	101.75	262	15.931	0.000

Results in the above table shows that the p – value of 0.000 is less than the alpha value of 0.05. While calculated t – value of 31.482 is higher than the t – critical value of 1.96 at degree of freedom of 262. This means that significant difference exist between male and female psychopathy among criminal sample/prison population levels which was

35.5909 and 15.4242 by male and female respectively, implying that there is a high prevalence of psychopathy among male prison population than the female participants .

On age, the results in the above table show that the p – value of 0.000 is less than the alpha value of 0.05. While calculated t – value of 15.931 is higher than the t – critical value of 1.96 at degree of freedom of 262.This means that significant difference exist between ages (18 – 35years & 35 years above) in psychopathy among criminal sample/prison population. Their recorded mean level was 30.015 and 16.265 by 18-35 years and above 35year respectively. It therefore implies that participants within the age of 18-35 years were more prevalent in psychopathy than participants who were between ages 35 years and above.

From the above results it clearly indicates that out of the total 103 participants who scored above the cut-off point/bench mark of 25 which is the indication of psychopathy among criminal sample/prison population, it therefore means as follows that there is a high prevalence rate in psychopathy among the male gender than the female gender at the prison population/criminal population level in Nigeria. And those persons between ages 18-35 years of age are more prevalent to psychopathy than those between ages 35 years and above at the prison population/ criminal population level in Nigeria.

**Table 4:** Mean, Std. Deviation, Std. Error of Mean and T-score of Gender and age of Non-Criminal sample

Gender	N	%	Mean	Std. Deviation	Std. Error of Variance	df	t	P
Male	58	69%	30.015	7.168	3.2260	262	31.682	0.000
Female	26	31%	16.265	6.635	1.5638			
<b>AGE</b>								
18-35	55	65%	57.5530	9.36864	3.2260	262	31.482	0.000
35above Years	29	35%	20.1301	6.63591	1.5638			

Above is the mean descriptive statistics between male and female in psychopathy among non-criminal sample/non-prison population/community sample. Their recorded mean gender levels were 30.015 and 16.265 for male and female respectively, with a mean difference level of 13.750 implying that male participants at the non-criminal/non-prison/community sample were more prevalent to psychopathic tendencies than the female participants.

On Age results, the above table clearly indicated that the p – value of 0.000 is less than the alpha value of 0.05. While calculated t – value of 31.682 is higher than the t – critical value of 1.96 at degree of freedom of 262.This means that a significant difference exist between age difference (18-35 years & 36 years above) in psychopathy among non-criminal sample/non-prison population/community sample. Their recorded mean age difference level were 57.5530 and 20.1301 by 18-35year and 35year above respectively, with a mean Age level difference of 37.4229 implying that participants between ages 18-35year were more prevalent to psychopathy compared to their counterparts who fell between ages 35 years and above. Following the above results it clearly indicates that out of a total of 84 participants who scored above the cut off/ point/bench mark of 21 which is the indication of psychopathy among non-criminal sample/non-prison population/community sample, it therefore means as follows that there is a

high prevalence rate in psychopathy among the male gender than the female gender at the non-prison population/community level in Nigeria. And those persons between ages 18-35 years of age are more prevalent to psychopathic tendencies than those between ages 35 and above at the non-prison population/ community level in Nigeria.

### 8. Discussion of Findings

The reliability statistics for the scale based on the total number of 20 items was .823 and considered to be highly significant. This result is in agreement with the works of Rogers (2001) where he reported that Hare used a sample of 4,981 prison inmates (male) and 1,246 inmates (female) to calculate an alpha coefficient of 0.87 and was very high.

Consequently Schroder and Hare (1989) reported that for a five (5) year time period the test-retest coefficient was presented at 0.89. The result is also in line with the Studies of Hare (1991)which revealed that Corrected item total correlations between the scores on the individual item and the sum of scores (Cronbach’s alpha = .63), ranged from 0.21 to 0.31, and interclass correlation (ICC) = .85 (absolute agreement) (CI = .72 to .92). Internal consistency for corrected total items without items 18, 19, 20 is .63.

The results of data analysis shows that the psychometric properties of the PCL-R in this study were good compared with those observed in North America and some European countries. The PCL-R psychometric and predictive qualities are excellent (Fulero, 1995, and Stone, 1995).

The result in hypothesis 2 clearly revealed Morbidity pattern for psychopathy between gender and age of criminal/prison population and non-criminal/prison population in Nigeria. It indicates that the Male gender population and persons who fall between age 18-35 years for both criminal/prison population and non-prison population have highly prevalence rate of committing crime in Nigeria.

The result for Criminal/Prison population indicated that  $p$  – value of 0.000 is less than the alpha value of 0.05. While calculated  $t$  – value of 31.482 is higher than the  $t$  – critical value of 1.96 at degree of freedom of 262 and recorded mean value of 35.5909 and 15.4242 by male and female respectively. For age the  $p$  – value of 0.000 is less than the alpha value of 0.05. While calculated  $t$  – value of 15.931 is higher than the  $t$  – critical value of 1.96 at degree of freedom of 262. This means that significant difference exist between ages (18 – 35years & 35 years above) in psychopathy among criminal sample/prison population. Their recorded mean level was 30.015 and 16.265 by 18-35 years and above 35year respectively.

The result for the Non-prison population revealed that their recorded mean gender levels were 30.015 and 16.265 for male and female respectively, with a mean difference level of 13.750 implying that male participants at the non-criminal/non-prison/community sample were more prevalent to psychopathic tendencies than the female participants.

On Age, results clearly indicated that the  $p$  – value of 0.000 is less than the alpha value of 0.05. While calculated  $t$  – value of 31.682 is higher than the  $t$  – critical value of 1.96 at degree of freedom of 262. This means that a significant difference exist between age difference (18-35 years & 36 years above) in psychopathy among non-criminal sample/non-prison population/community sample. Their recorded mean age difference level were 57.5530 and 20.1301 by 18-35year and 35year above respectively, with a mean Age level difference of 37.4229 implying that participants between ages 18-35year were more prevalent to psychopathy compared to their counterparts who fell between ages 35 years and above.

The result was supported by the work of Hare (1991) who reported that 25% of Male prisoners had scored on the PCL-R greater than 30 which is the conventional cut off score for psychopathy. The work was based on a sample of 1200 Canadian Federal Prisons inmates. Hare (2003) using different sample of 5000 male prisoners had a PCL-R score of 15.7% were male prisoners and scored greater than 30. Consequently, Hare (1991) reported 15.5% of male inmates who scored 30 and above as cut off point out of 40 compared with typical 25-30% reported for male federal prisoners in Canada.

The result was supported by the work of Nicholls, Ogloff, Brink, and Spidel (2005) found that women scored lower than men on the PCL-R in samples of civil and forensic psychiatric patients, inmates, and community members. The result is similar to the work of Levenson, Kiehl, and Fitzpatrick (1995) compared men and women in a community sample on primary and secondary psychopathy and found that men were much 47 higher on primary psychopathy, and also higher although marginally, on secondary psychopathy than their female counterparts. Also, consonance with the study of Neumann et al. (2012) found that the mean scores on the Hare SRP were higher among men than women. Kessler et al. (1994), using data from the National Comorbidity Survey, found that women tend to report engaging in more internalizing behaviour (depression, anxiety), while men tend to report engaging in more externalizing behaviours (substance use, aggression).

In addition, Widom (1984) proposed that criminal behaviour is influenced by many factors, such as genetic and biological characteristics (temperament, physiological responses), past socializing experiences (gender- 48 appropriate behaviours for girls and boys), and other situational factors (victimization, drug use), which are all, in turn, influenced by sex and gender roles. This also indicated that women in the sample scored lower than men on psychopathy and its subscales. It evidence would appear to indicate that the underlying construct of psychopathy is both a valid and reliable disorder among females. However, its prevalence and behavioural manifestations do appear to differ on the basis of gender. In particular, females are found to display significant lower levels of psychopathy than males, and are more liable to manifest the disorder in a manipulative and indirect manner than through overt anti-social behaviour.

Hare (1991) reported that 25% of male prisoners had scored on the PCL-R greater than 30 which is the

conventional cut off score for psychopathy. The work was based on a sample of 1200 Canadian federal prisons inmates. Hare (2003) also reported that in some studies based on different samples of more than 5000 male prisoners had PCL-R scores 15.7% of male prisoners greater than 30. Hare (1991) reported that 15.5% of inmates that the cut-off of 30 out of 40 compared with typical 25-30% reported for male federal prisoners in Canada.

Consequently, Hare (1991) revealed that, PCL: SV total and factor scores were generally lower among persons 55 or older than among younger persons, consistent with cross-sectional analyses of male prison PCL-R data. These data indicate that total PCL-R scores decline little as a Prevalence and Correlates of Psychopathic Traits in the Household Population 18 function of age (at least until about age 55 or 60), but that some decreases occur in the Lifestyle and Antisocial factors (Hare, 2003;). Similar age-related declines have been observed in the prevalence of ASPD and in criminal behaviour in general (Farrington, 1986), suggesting that certain behaviour-related traits related to psychopathy decrease in severity with age. Although there is evidence that the criminal activities of psychopathic offenders may decline in frequency with age, this may be an artefact related to being in prison for longer periods than other offenders as they age (Hare, 1994)).

## 9. Conclusion and Recommendations

The conclusion presented here derives from the findings of this study. This study has provided justification to the aim and objectives for which it was instituted and also provided answers to the stated research questions. The researcher therefore concluded change in psychometric properties/reliability/cronbach alpha of Hare psychopathic checklist in Nigeria sample is very highly than western British sample. Prevalence rate was highly in male than the female in committing crime in Kaduna state. And finally it was concluded that age 18-35 have high Prevalence rate to commit crime than any other age in Kaduna state. Despite challenges, this research is important given the lack of studies investigating psychopathy in British populations, and the need to better understand the construct of psychopathy and its relevance in this cultural group. One of the more important recommendations is that a more representative sample should be used, where people from various geographical locations in Nigeria would be included. The findings indicate that empathy is an important factor to consider when investigating the construct of psychopathy. Finally,

there is need to move away from focusing on behavioral correlates (antisocial and criminal behaviors), and to focus more on affective components and find ways to assess these affective constructs in a more valid and reliable manner.

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## The Positive Aspect of Social Media Use by Youth of Kaduna North Local Government, Nigeria

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**Abstract:** Online classes are increasingly being adapted by colleges and universities worldwide as the need for the expansion of opportunities for acquiring higher degrees become necessary for youths and young adults. Social media as a tool for furthering education however is something being debated, as some scholars argue for its adaptation as one of the means to change the habits of the youths positively. Other positive uses include associations and interest groups collaborations on sports, and other interest for youths to keep busy and out of trouble. This study explored the possibility of turning around some habits of youth towards positive uses of social media. Using survey method to collect data from 382 youth of Kaduna North Local government area of Kaduna State, Nigeria, findings were mixed as high frequency use was documented at a little over 50%, while however, some professional uses disclosed at 39% of respondents were impressive. Recommendations include the need to have parents, as first point of contact with children to set limits and monitor social media use as they grow, to instil positive and controlled habits; some regulations by the government; and further studies on other ways to harness social media for positive applications. This study's contribution holds key promise for a turn-around of negative thoughts into positive action for African youths uses of social media.

**Keywords:** Social media and youth, youth clubs and associations, Kaduna youth, positive social media uses.

### 1. Introduction

Social media has both positive and negative effects on youths, as studies continue to support. In trying to enhance other colleges' social media engagement

with students, for example, two researchers (Chen and DiVall, 2018) stated their findings thus; "Effectively utilizing social media as a tool to fulfill marketing, recruitment, and student engagement initiatives is contingent on having a fully developed social media strategy that is well-positioned for success. Developing a sustainable social media strategy involves the following important components: establishing goals and objectives, identifying target audiences, performing competitive and channel analyses, developing content strategy, activities planning, identifying roles, budget and resources planning, and analyzing ongoing performance." Other studies, such as a 2016 research (Rowan-Kenyon et al, 2016) finds half of all surveyed students were using social media to access information about prospective universities and colleges they may choose to attend, and that about 80% took into account conversations with current students carried out through social media. In Nigeria, and Kaduna in particular where the survey occurred, several youth groups exist on social media, such as "Youth Fan Club, Lere" on Facebook, where their motive is stated thus; "our focus is to generate in young people a sense of responsibility for their projects and to support them to progress." Several others on sports also exist on Facebook on state-wide level, such as "Young star's football club of Kaduna State." A comment on the site posted by its founder, Hussaini Suleiman, on April 24, 2021, and seen by 35 users at that time states; "Coming together is a beginning, staying together is progress, and working together is a very nice attempt to succeed; together we will build our societies."

Kawo Youth Football Club (Facebook), in particular, falls within the area where the respondents were selected, i.e. Kaduna North Local Government Area. The Facebook club was created on October 17, 2019,

according to its 'about' page. Currently, it has followership of about 1530 youth. Inter-wards matches are regularly held after school, for high school students, and other youths in the ward also participate, while regular practice sessions are also announced with venues and timing for use by all members on the Facebook forum. These activities tend to keep youth busy and out of trouble as expressed by some of the respondents in the focus group discussion. The Kawo Youth Football Club in particular, encourages the posting and sharing of artwork by youths, products of other artisan and skills, and also business promotions.

### 1.1 Statement of the Problem

From the advent of new media, social media in particular has been a subject of various studies that mainly focus on its negative effects on youths most especially, and also the ways it has impacted the traditional media, i.e. radio, television, newspapers and magazine. While it is normal to resist change and see more of its negativity out of anxiety and other factors as popularly argued by management scholars (Gibson & Groom, 2020), some of the ways new media, and social media in particular has been adapted also need attention. The two scholars of management, in their article in *Journal of Change Management Study*, found that "managing expectations and influencing significant others, through skilled micro-political activity, was central to successfully negotiating the ambiguity and vulnerabilities of organizational life during change." This study seeks to understand alternative ways that social media can be adapted for positive outcomes.

Rather than the track of blanket condemnation, at a time when social media applications only appear to become increasingly popular with the youths, it may be worth the while if we seek to emphasize the positive application of those networks, just as other studies concentrate on mitigating the negative effects.

### 1.2 Research Questions

- Is there any positive impact of social media on the life and habits of city youths?
- Are city youths addicted or depend highly on social media use?

### 1.3 Methodology

The study involved youths between the ages of 18-29 purposively selected from the different wards and cities located in the Kaduna North local government area. A combination of survey instrument of close

ended questions for quantitative data, as well as a focus group for qualitative data were employed for this study. The sampling method was purposive. Asemah, Gujbawu, Ekharefo & Okpanachi, (2012) posit that the purposive sampling relies on the judgment of the researcher in choosing the respondents who meet the criteria for the study. The researcher made use of purposive sampling in the 12 wards in Kaduna North L.G.A. to select thirty-two (32) respondents from each ward and administer questionnaire using the convenience sampling technique which is a method in which a researcher selects respondents that are readily accessible and administer the questionnaire to them.

The Focus Group Discussions involves eight (8) participants comprising four male, and four female youth from Kaduna North Local Government Area.

## 2. Theoretical Framework

Uses and Gratification theory is deemed appropriate for a framework that makes it easier to analyse any findings from the study. In their study of social media (Williams and Whiting, 2013), the study identified ten uses and gratifications for using social media, which includes: social interaction, information seeking, pass time, entertainment, relaxation, communicatory utility, convenience utility, expression of opinion, information sharing, and surveillance/knowledge about others. Uses and Gratification is an older theory of mass communication that has remained relevant over the years. The theory founders, Katz, Blumler and Gurevitch introduced the theory of active audience, while discussing how users deliberately choose media that will satisfy given needs and allow one to enhance knowledge, relaxation, social interactions/companionship, diversion, or escape. In 1969 Jay Blumler and Denis McQuail studied the 1964 election in the United Kingdom by examining people's motives for watching certain political programs on television. By categorizing the audience's motives for viewing a certain program, they aimed to classify viewers according to their needs in order to understand any potential mass-media effects. By 1974, Elihu Katz, Michael Gurevitch joined in a collaborative research on the subject. With the advent of the internet, the theory identified three main categories of gratifications: content gratification, process gratification, and social gratification (Stafford et. al., 2004).

## 3. Literature Review

Several research across the globe continue to show that an overwhelming number of social media users

are the youth. According to Kaplan & Haenlein (2010), the introduction of social media as a newer communication in the group of new communication technology has redefined the concept of “new” in new media. These social media platforms and artefacts have become an integral parts of the world, especially among young individuals who can almost not do anything without thinking of communicating with social media platforms such as Facebook, WhatsApp, Instagram, Google+, Twitter and a host of others.

As regards the effect of their utilization, Abdullah, Elias and Jegak (2009) submit that social media contents influence people’s opinions and significantly sway other people’s choices when seen online. In same vein, Kathleen and Auhea (2010) submit that social media had changed the behaviour of the millennium generation in no small measure. To them, the old culture of paying much attention to local environment and mainstream media contents (programmes, news, etc.) on the television, or radio is over, while business transactions and making friends in parties can be done easily on social media platforms.

Despite the plethora of studies on social media usage and exposure among young people, its ability to engineer social change among groups remains empirically contestable (Pantic, 2014). In recent time, a growing number of researchers have investigated the pros and cons of social media, that is, whether using social networking sites (SNS) and social networking technologies (SNT) have positive or negative consequences. In fact, a passing overlook at the existing literature points to the fact that scholarly effort have raised more questions than provided concrete answers to the issue of social media and young people (Strasburger, Jordan, & Donnerstein, 2010).

#### 4. Youths and Social Media

Studies on the negative as well as positive uses of social media by city youths and students in particular abound. For example, a study by Fezile (2013), examines the utilization of social media networks in education of two private schools in North and South of Cyprus. The focus of the study was given to comparison of the students’ activities of the two schools regarding usage of social media. The study revealed the privacy concerns of teachers belonging to both schools. The conclusion of the study was that teachers should have training on safe and secure utilization of social media in order to have the competency and comfort necessary for using social networks effectively.

Owusu-Acheaw & Larson (2015) conducted an investigation to evaluate students' utilization of social media and its impact on academic performance of tertiary institution students in Ghana, with an emphasis on Koforidua Polytechnic. Survey was utilized for gathering information. The study uncovered that the utilization of social media had influenced scholarly activities of the respondents adversely. Yusop & Sumari (2012) examined the use of social media among Malaysian youth. The study which adopted a quantitative survey method elicited data from 379 youth from public Malaysian university. It concluded that the most preferred actions of students online are communication and socialization, followed by the researching of specific information for the aim of doing assignments. It was also revealed that the least activity carried out on social media was buying things such as books and academic materials online.

Kolan & Dzandza (2018), equally study the use of social media among students in Ghanaian universities with specific focus on the University of Ghana, Legon. It was also discovered that majority of the students use social media for chatting with peers and downloading of pictures/videos. However, the study concluded that social media contribute greatly to students’ academic life if used judiciously. Berson & Berson (2005) examine the use of social media among youth, positing that social media is very helpful in developing business relationships among young entrepreneurs, and also have positive effects in developing and understanding cultural relationships among youth from different parts of the world.

Another study, Njoroge (2013) carried out on the use of social media by youth in some select universities in Nairobi, Kenya revealed that majority of the youth in Kenya use social media to a very great extent and spend a high percentage of their time on computer and mobile phones. The study recommended among other things that youth need to be trained on how to better utilize social media so as to minimize time wastage on chatting and other irrelevant engagements that are not of significance to their lives.

Among city youths generally, Asif and Khan (2012) submit that parents are concerned on what will happen to their children as a result of this social media technology and its contents, knowing that adolescence is a period of transition where identity formation, peer relationships, sexuality and self-worth are exploited. Wilcox and Stephen (2012) observe that social media can affect self-control, which is an important mechanism for maintaining social order and well-being. To other scholars (Bayindir & Kavanagh, 2018), social media gives various freedoms to share content, banter with others,

plan a private and public gathering, create and develop connections, foster understanding, and communicate with others.

Baker & Oswald (2010) found that social or web-based media produces a conducive climate to communicate with others without up close and personal connection for bashful individuals who often crave friendly experiences, and are in need of social help because of their modesty. Utilizing social media improves relationship quality since it is easier to express oneself on the web; it makes agreeable zone for individuals who lack social abilities. Correa, Hinsley & Zuniga (2010, p.247-248) explain social media as advanced instrument which empowers users to "interface, convey and communicate" with companions and outsiders.

Junco, Heiberger & Loken (2011) in their joint study, describe social media technologies as taking on many different forms in use today including, business networks, blogs, forums, microblogs, photo sharing, products/services review, social bookmarking, enterprise social networks, social gaming, social networks, and video sharing. Vadim (2010) opines

that social media service is an online platform or site that focuses on facilitating social relations among people who, for example, share interests, activities, backgrounds or real life. Chen & Bryer (2012) posit that social media covers messaging (instant web-based messaging), chat (real time text-based interaction), discussion groups (delayed text-based interaction), wikis (modifiable collaborative web pages), podcasting (subscription-based broadcast over the web), vodcasting (video podcasts broadcast over the web), linkedin, skype, plaxo plus facebook and myspace.

**5. Data Presentation and Discussions**

As presented earlier, this study involves 382 respondents from Kaduna North Local Government Area of Kaduna State purposely selected to respond to close ended multiple choice questions for quantitative analysis; as well as a focus group of eight (8) youths of both sexes for qualitative data. The data retrieved are displayed using two tables as below (table 1 and 2).

**Table 1.**

<b>Professional gratification for the use for social media</b>	<b>N</b>	<b>%</b>
Advertisement of product and services	45	11.8%
Accessing advertised and trending materials to buy	59	15.4%
Enhancing career	37	9.7%
Getting job opportunities	92	24.1%
Provides professional networking opportunities for me	149	39.0%
Advertisement of product and services	45	11.8%
<b>Total</b>	<b>382</b>	<b>100%</b>

Table 1. displays the results for professional gratification from the use for social media. From this options, 45 respondents representing 11.8% said they use the social media for advertisement of product and services, 59 respondents representing 15.4% said for accessing advertised and trending materials to buy, 37 respondents representing 9.7% said for enhancing career, 92 respondents representing 24.1% said for Getting job opportunities, while the remaining 149 respondents representing 39.0% said for provision of professional networking opportunities for them, entrepreneurial. Therefore, it can be submitted from the response that the professional gratification for the use of social media is hinged on its provision of professional networking opportunities for the youth.

**Table 2: The Frequency of Social Media Use by Youth in Kaduna North LGA.**

<b>Variables</b>	<b>Frequency</b>	<b>Percentage (%)</b>
<b>Frequency of Access</b>	<b>N</b>	<b>%</b>
Very Often	192	50.3%
Often	67	17.5%
Sometimes	62	16.2%
Rarely	31	8.1%
Never	18	4.7%
Uncertain	12	3.1%
<b>Total</b>	<b>382</b>	<b>100</b>
<b>Social Media Type Accessed</b>	<b>N</b>	<b>%</b>
Facebook	48	12.6%
Instagram	78	20.4%
TikTok	37	9.7%
WhatsApp	156	40.8%
Twitter	35	9.2%
YouTube	28	7.3%
<b>Total</b>	<b>382</b>	<b>100%</b>

Table 2 above shows the frequency of social media use by the youth in Kaduna North LGA, Kaduna State. It reveals that majority of the respondents, 192 in number, representing 50.3% access social media very often, 67 respondents representing 17.5% access social media ‘often’, 62 respondents representing 16.2% access social media ‘sometimes’, 31 respondents representing 8.1% rarely or hardly access social media, 18 respondents representing 4.7% never access or visit social media while the remaining 12 respondents representing 3.1% were uncertain. It can be deduced that majority of the youth access as well as are familiar with social media and marked as heavy users of social media products and services.

Below that data, is an inquiry into the type of social media used by the respondents. Out of 382 respondents, 48 respondents representing 12.6% use Facebook, 78 respondents representing 20.4% use Instagram, 37 respondents representing 9.7% use TikTok, 156 respondents representing 40.8% use WhatsApp, 35 respondents representing 9.2% use Twitter, while the rest of 28 respondents representing 7.3% use YouTube. It can be seen that WhatsApp is the most popularly utilized social media among the respondents.

## 6. Conclusion and Recommendations

From the results of the survey conducted, as displayed in tables 1 and 2, answers to both research questions posed is a yes. Question one seeks to know if there are any positive uses of social media by youths, and it was discovered that, among other things, it has been successfully used by 39% of the respondents for entrepreneurial activities to earn, while another 15% use it to buy items online. Further research in addition to focus group data shows that the youth resident in the area studied have several online group presences on social media, used mainly to socialize, as sports club, and in the words of one of the founders, to instil a sense of social responsibility and foster social development.

As for question 2, which sought to know the frequency of use or addiction to social media prevalent among the youth, the study confirmed that no less than 50% of the respondents are hooked on social media at the highest level of response inquiring how often they check activities as ‘very often.’ As to the most popular social media application in use, 156 respondents corresponding to 40% of the respondents prefer and use WhatsApp, followed by Instagram with 78 respondents at 20.4%. Facebook, is found to be used by these youths in Kaduna State to form sports clubs mainly, however its popularity appears

to be declining in recent years, with 48 respondents as its most popular social media application, representing 12.6%.

Other studies cited (Chen & DiVall, 2018) show that universities in the developed countries continue to adapt social media, integrating it in their processes to gain access to students and potential students alike. While the youths by themselves use social media applications to socialize meaningfully for community cohesion and development, friendly matches in sports, and other activities that keep youths occupied and out of trouble.

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## Assessment of Parents and Teachers' Attitude towards Sexuality Education as a Subject in Nigerian Secondary Schools

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**Abstract.** The study investigated the assessment of parents and teachers' attitude towards sexuality education as a subject in Nigerian Secondary schools. The survey research method was adopted. The sample for the study consisted of 400 teachers and parents selected from Edo South Senatorial District in Edo State. The research instrument was a questionnaire titled: "Assessment of Parents and Teachers Attitude of Sexuality Education". Data collected was analyzed using the disproportionate stratified random sampling technique. Analyses of data revealed among others that teachers and parents have a good attitude about sexuality education as a subject in Nigerian secondary schools. Based on the findings, it was recommended among others that sexuality education should be introduced in schools early enough. Since both parents and teachers are understandably disposed to sexuality education, public enlightenment should be carried out to improve on public attitude towards sexuality education.

**Keywords:** Parents, Teachers, Attitude, Sexuality Education, Secondary Schools

### 1. Introduction

In every age and society, human sexuality has always been a topic of discussion and debate although, this concept is mostly misunderstood by many, especially, parents and teachers because of little knowledge about sexuality education. The concept, sexuality dates back to many years ago in Nigeria, especially among the Edo people in the mid-west region. The aged people were reported to have laid emphasis on care of self, act of procreation, emerging population and health concern. These views led to the re-thinking and re-identification of the relationship

between sexuality and human activity and behavior. Invariably, the concept of sexuality has undergone many changes in the past forty years. The emergence of the sexual revolution has also impacted greatly on sexual orientations, patriarchy, sexual relations, family formations and reproduction (Adepoju, 2005).

Sexuality education has been conceptualized by various scholars. According to AHI (2003), sexuality education is a planned process of education that fosters the acquisition of factual information; the formation of positive attitudes, beliefs and values as well as the development of skills to cope with the biological, psychological, socio-cultural and spiritual aspects of human sexuality. The issues listed to be learnt are those related to anatomy, physiology and bio-chemistry of the sexual response system which determines identity, orientations, thoughts and feelings as influenced by values, beliefs, ethics and moral concern (Adepoju, 2005). It is the interactive relationship of these dimensions that describes an individual's total sexuality (SIECUS, 1995). Also sexuality education teaches religious principles, beliefs, rules and regulations and ethical considerations that affect everyday interactions just as culture, role models in the family and friends impact on people as well. Sexuality education is simple the art of learning how to conform to a certain art of living by being able to reason, examine and monitor oneself in clearly defined term.

Sexuality education seeks to assist young people in understanding positive view of sexuality, provide them with information and skills about taking care of their sexual health, and help them make sound decisions now and in the future.

Comprehensive sexuality education programmes have four main goals which SIECUS Report (2001) outlined to:

- Provide accurate information about human sexuality.
- Provide opportunity for young people to develop and understand their values and beliefs about sexuality.
- Help young people develop relationships and interpersonal skills, and
- Help young people exercise responsibility regarding sexuality relationships, including abstinence, pressures to become prematurely involved in sexual intercourse, and the use of contraceptive and other sexual health measures.

Sexuality education is a very important concept that should be included in our school curriculum. This is supported by Ikpe (2004) that sexuality defines the very essence of one's humanity including one's self-image, being male or female, physical look and reproductive capacity, that is a natural part of life. It is about the way people are made, how they feel about themselves, what roles they play in the society and how they procreate.

Culture as a way of life determines to a large extent, human behavior. It is a patterned, learned, shared and adaptive and it is transmittable from one generation to the other (Basso, 1997). Culture has a way of influencing everything we do. It can be perpetuated and has the potential to overpower intervention programs and educational innovations. According to Panneerselvam and Ramakrishnan (2005), the world culture denotes acquired behaviours which are shared by and transmitted among members of society. It is heritage into which a child is born. However, most Nigerian cultures abhor open discussion on sexual matters, though Western education is affecting this world view.

Religious and spiritual beliefs influence feelings about morality, sexual behavior, pre-marital sexual behavior, adultery, divorce, contraception, abortion and masturbation (Greenberg, Bruce & Haffer, 2000). Sexuality education can be seen as yet another religion which is not necessarily different from what already obtains.

## 2. Statement of Problem

In view of the foregoing controversies that surround sexuality education in Nigeria, it is doubtful if parents and teachers would have alignment of

opinions concerning this emerging area if presented as a school subject. Their perceptions are very important here because they are the principal stakeholders in the curriculum process. Thus, unless they have good perceptions of the subject, they may not be able to fulfill their roles in the implementation process. Their awareness, understanding, and commitment are necessary for effective implementation of any curriculum programme. The thrust of this study therefore is to find out how parents and teachers perceive sexuality education as a subject of study in Nigerian secondary schools, at a time when everyone needs knowledge on sexuality education as a way of combating the scourge of HIV/AIDS.

## 3. Research Questions

To guide the study, two research questions were raised and answered:

- Are parents favourably disposed towards sexuality education?
- Are teachers favourably disposed towards sexuality education?

## 4. Methodology

The research design adopted for this study is the descriptive survey research method. The population of this study includes parents and secondary school teachers of the South Senatorial District of Edo State, Nigeria. The sample size of the study was 400 respondents. Using the disproportionate stratified random sampling technique, two hundred (200) teachers and two hundred (200) parents were sampled. The instrument was Attitude on Sexuality Education in Secondary Schools questionnaire. It was sub-divided into two sections: A and B. Section A contained the demographic data and Section B had fifteen four-choice statements on a Likert type scale ranging from Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD).

The internal consistency reliability of the instrument was determined using the Cronbach alpha formulae and an alpha value of 0.90 was obtained which showed that it was highly reliable for use. Data was collected by the researchers with the help of school teachers and students who took the questionnaire home to their parents and collected them from them after filling. Data was analysed using simple percentages, mean and standard deviation to answer the research questions raised.

**5. Presentation of Results**

The data collected were analyzed based on the research questions earlier raised.

**Research Question One:** Are parents favourably disposed toward sexuality education?

**Table 1:** Parents’ disposition towards sexuality education

Variable	N	Mean	Std. Dev.	Mean Percentage
Parents’ disposition toward sexuality education.	200	44.51	2.46	74.17%

Table 1 shows a mean of 44.51 and standard deviation of 2.46 and a mean percentage of 74.17%. This means that parents have good disposition towards sexuality education.

**Research Question Two:** Are teachers favourably disposed toward sexuality education?

**Table 2:** Teachers’ disposition towards sexuality education

Variable	N	Mean	Std. Dev.	Mean Percentage
Teachers’ disposition toward sexuality education.	200	45.71	2.53	76.18%

Table 2 shows a mean of 45.71, standard deviation of 2.53 and a mean percentage of 76.18%. This shows that teachers have good disposition to sexuality education.

**6. Discussion of Findings**

From the results, it shows that parents and teachers have good disposition to sexuality education. This is supported by the works of Brindis and Davis (1998) and the United States National Commission on Adolescent Sexual Health (1995). Iyamah (2007) noted that since the outbreak and diagnosis of Human Immunodeficiency Virus (HIV) that causes the Acquired Immune-Deficiency Syndrome (AIDS) in 1981, research on human sexuality and sexuality education seem to have increased and more focused on the adolescents needs. Nwagbara (2004), Adara (2002), Ukoha (2004) are few to be mentioned. The studies on sexuality education focused on different perspectives.

The need for sexuality education in secondary schools cannot be overemphasized. Sexuality education has the potential to prepare an individual for good life in the society both physical, socially, emotionally, physiologically and otherwise. Since sexuality education is only a topic in Social Studies, and considering the importance of sexuality education in checking social ills (like teenage pregnancy, promiscuity and the likes), the topic should be mounted as a separate subject in the Nigerian secondary schools to get the desired publicity and prominence.

**7. Conclusion and Recommendations**

The findings of this study revealed that both parents and teachers have good disposition towards sexuality

education and so should be introduced in Nigeria secondary schools as a subject.

The study hereby recommends that sexuality education be introduced in Nigerian secondary schools and in major component of Social Studies seeing that both parents and teachers feel favourably disposed. The researchers further recommend that there should be more enlightenment targeted at the poorly educated and rural dwellers on the importance of sexuality education, to enable them change their poor perception towards sexuality education.

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## Examining the Impact of Rule of Law in Crime Prevention in Nigeria

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**Abstract.** This study examined the impact of rule of law on crime prevention in Nigeria. It focused specifically on the aspect of perceived fairness. Ninety-five (95) participants were surveyed and administered with the questionnaire measure. They include forty-seven (47) males and forty-eight (48) females who are residing in the Kaduna metropolis. The selection of participants was done using convenience sampling. The age range of the respondents ranged from 22-28 years of age with a mean of 24.94 and a standard deviation of 2.05. Two instruments were used for data collection: Fairness subscale of Attitude towards the Criminal Legal System Scale (ATCLTS) (Martin & Cohn, 2004) and criminal intention subscale of Measure of Criminal Attitudes and Associates (MCAA; Mills et al., 2002). The study used a cross-sectional design and Pearson correlation was used as the statistics. The result showed that perceived fairness showed a significant negative relationship with criminal intention ( $r = -.70$ ,  $p < .001$ ). It was therefore recommended that the legislative arm of government should amend certain aspects of the law that are not fair to the common man and encouraged the Nigerian justice system to be free from external influence in order to increase perceived fairness.

**Keywords:** Crime, Prevention, Nigeria, Perceived fairness, Rule of law.

### 1. Introduction

In every society, the rule of law is very important. Onwanibe (1989) defines the rule of law as that part of law which envisions a political arrangement where life is unionized in agreement to laws that warrant a good degree of objectivity in serving justice, defending freedom, promoting peace and prosperity because law is a reasonable expression of justice. If law is an imposing rule of action prescribed by the utmost power of a state, then the rule of law means that every citizen shall not be vulnerable to the impulse desire of the ruler and that the use of the powers of government shall be determined by law.

No one can be lawfully held back or punished except for a definite break of law defined before the courts in customary legal manner (John, 1999). Garner (2004) further states why it is called “rule”, because in doubtful or unforeseen cases it is a guide or norm for any decision. The rule of law is sometimes seen as the supremacy of law. It provides that decisions be made by the application of known principles or laws, without the intervention or discretion in their application. As a socio-political requisite, the rule of law is something brought about in the agreement of the society and government in view of equality or inequality of men.

The concept of the rule of law also specifies that all are equal in the eyes of the law. The rule of law as was stated by Dicey (1939) has three basic principles:

- There is the unlimited supremacy of regular laws as opposed to the control of heavy-handed power. That means, a man may be tried and punished for a break of the law, but he cannot be punished for anything else;
- The rule of law clearly ensures common equality before the law of the land executed by the ordinary law courts. That can be elucidated to mean that no man, regardless of his social or official position, is above the law. Everyone is duty-obliged to obey the same law; and
- The rule of law holds that the legal rights of the subjects are protected not by guaranteed rights proclaimed in an official code but by the operation of ordinary cure of private laws obtainable against those who unlawfully interfere with his freedom of action, whether they are private or official citizens.

Several countries in sub-Saharan Africa have prioritized the advancement of the rule of law and enhancing access to justice in order to meet the desire of their citizens for a just, harmless and secure society. This study however concentrates on the principle of equality before the law which is conceived as fairness, and how it impacts decline in crime rates in Nigeria. A growing literature recommends that perceptions of fairness may be predictive of involvement in violent crimes. Gottfredson, Gottfredson, Payne, and Gottfredson (2005) found that perceptions of the fairness of societal rules were negatively associated with rates of violence against other members of the country. Consistent with this research, Welsh (2000, 2001) found that not only was perceived fairness of rules associated with self-reported offending, but two additional fairness measures - respect for individuals and clarity of rules were also negatively associated with offending (Way, 2011).

The term fair is defined by the Merriam-Webster Dictionary (2009) as "single by fairness and honesty". Free from selfishness, predestination or partiality. "Related words include fair, impartial, disparaged, and objective, all of which means" free from either party or favor of either party. "An additional term that is important to understanding fairness is "Desert." Refers to the desert to get what you want as rewards or punishments. When considered in the context of a victim (Karmen 2009) and social justice (Miller 2003), it is unfair when

people convicted of harmful behavior are not held accountable for their actions. One goal of the criminal justice system is to reduce crime. The offense can be elicited through reactive means (such as answering a call for service, making an arrest, obtaining a criminal tendency and completing a sentence imposed by a court), or through active means (e.g. end Criminalizing Conditions) (Fuller 2005).

The former type of crime reduction is known as crime control and accurately depicts the majority of criminal justice activity in most countries (World 2008). The latter type of deficiency is referred to as crime prevention, and is far less emphasized in most countries (Lab 2007). Criminologists have long held that social inequality plays an important role, both in a particular individuals engaging in criminal activity and determining the level of crime within particular societies. Criminal Theory, of various theories, has focused on social disadvantage as central to the explanation - at least as a result of the fact that criminal justice systems are primarily focused on the crimes of the underprivileged rather than the 'crimes' of social privilege. Indeed, according to Rainer (2007) notes, the etymology of the words 'villain' and 'rogue' - the former derived from medieval French for peasant and the latter from Latin for beggar - is an indicator of the fact that it is An age-old association. In fact, some scholars now recognize a degree of strictness in criminal punishment beyond mere retaliation and are more consistent with retaliation (Elliken 1996; Ellsworth and Grosse 1994; Ho, Forsterley, Forster Lee, and Croft 2002). That is, criminal punishment is sometimes disgusting and degrading. Harm caused by criminal acts rather than motive, torture, or rationalization (Welsh and Harris 2004). For example, according to Ho et al. (2002), jury research has indicated that gamblers sought to take vengeance on capital killers and hoped to "pay" offenders.

"Serious crime" - is not reserved for the acts that cause the most harm to society. Instead, "street crimes" (Part I index crimes of the Uniform Crime Report) are those crimes that our federal government considers the most serious. These crimes - murder, forcible rape, aggravated assault, robbery, burglary, theft, motor vehicle theft, and arson - were originally the most dangerous, most frequently occurring and most geographically widespread crimes in the United States were claimed in the 1930s, which made them "serious" (Robinson 2009). Other offenses, not listed in UCR's index offenses, are currently considered serious, including terrorism, drug offenses and certain weapons offenses. Acts of white-collar crime

and corporate crime are generally viewed as less severe, possibly because they are believed to cause less physical and financial damage, they are less frequent than street crimes, and they are less widespread (Stylianou 2003). These assumptions are demonstrably false. Acts by the rich and powerful and corporations cause far more damage to human life and property than all street crimes. Lynch, McGurkin, and Fenwick (2004) state that, in 1990, the amount of annual property losses from traditional street crime amounted to approximately \$5 billion. Losses from savings and loan scams over time savings of anywhere from \$200 - \$500 billion, although one estimate costs \$1.5 trillion (Frederick 2003); Reiman 2006; Rosoff, Pontell, and Tillman 2003; Sheldon et al. 2008). Several examples make it clear that corporate crime is also more deadly than street crime. Over 20,000 people in Nigeria are killed every year by defective products.

Additionally, Simon (1999) indicates that, although there are about 20,000 housewives in any given year, the number of deaths related to job-related injuries and illnesses is five times greater than that number, although Reiman (2006) notes that hazardous working. Puts the number killed at 55,000. Because criminal law generally does not define these acts as crimes (and usually not as serious offenses), very little criminal justice system activity focuses on these acts. For example, more than 75 percent of police officers work for governments, which rarely investigate acts of white collar and corporate crime. Surprisingly, only 1 percent of all police officers are accused of investigating white-collar and corporate crimes (Robinson 2009). Criminal law, when it ignores the most harmful acts against Nigerians, is unfair because in these cases it does not hold the perpetrators of such acts responsible, as required by corrective justice (justice as a result).

Logically, criminal justice activity would also be inappropriate because police, courts, and corrections satisfy criminal law. By not pursuing criminals who are truly the most dangerous, criminal justice procedures do not achieve desert, an important component of fairness. When police, courts, and corrections inadvertently enforce unfair laws, it is called innocent prejudice (Robinson 2001). The presence of innocent prejudice does not require impaired police officers, dishonest court personnel, or unethical correctional staff. In fact, even if every employee of criminal justice is just, equitable, impartial, dispute-free and objective, Nigerian criminal justice procedures will still be unjust because of innocent prejudice (Robinson 2009). Innocent prejudice is not the only form of unfairness

in the criminal justice system, but it is the most important and most dangerous, because its effects are widespread and not easily implied as there are more obvious forms such as police brutality or corruption, prosecution malpractice, bribery and so on.

However, what procedural fairness research has taught us is that when citizens are given the opportunity to be respected, informed and listened to, a greater benefit is realized (Paternster et al., 2000). Compliance with court orders, such as court summons, go up (Bornstein et al., 2011); And again, the offending, even among the most violent criminals, goes down (Papacristos, 2012).

The same is true for victims - victims who are ignoring their thoughts and concerns are less likely to witness again and are likely to know that idea for others in a similar situation (Ministry of Justice, 2011) As recently stated in the Ministry of Justice research: "The fair and respectful handling of people, treating them with respect, and listening to them, all turn out to be important predictors of legitimacy, and Thus there is a readiness to cooperate with and comply with legal authorities.

Law, in other words, procedural fairness can not only be valuable in itself, but it can actually be a precondition for an effective justice system." (Hough et al., 2013). The average citizen, who is aware of the crimes committed by top government officials, and yet is not punished by the law, justifies the crime of kidnapping, robbery and even crime against these individuals in the government. Can be seen as a reference to prove. Murder as retaliatory justice (Makers & Sellers 2003).

This suggests that the crime rate may be influenced by the citizens' perception of fairness of the criminal justice system.

### **1.1 Objective(s) of the study.**

To find out whether the perceived impartiality of the law would show a significant relationship with crime prevention.

### **1.2 Research Question(s).**

Will there be a significant relationship between the perceived fairness of the law and the prevention of crime?

### **1.3 The hypothesis.**

There will be no significant relationship between the perceived impartiality of the law and the prevention of crime.

## 2. The Relevance of the Study in the Nigerian Context.

The Nigerian legal system has recently come under strong criticism from both its citizens and international bodies. The Nigerian criminal legal system is seen by the public as a tool to woo the poor and protect the interests of the elite. Prisons are overcrowded, and statistics show that more than 90% of prisoners are from the lower and middle classes of society. Does this mean that nobles do not commit crimes? The answer is no. Most of the nobles have been implicated in criminal acts such as embezzlement, murder, rigging of elections, torture, kidnapping etc. However, most of them still roam as free men, and even as candidates for top political offices.

Even when convicted, most of them are asked to pay a fine less than the amount they were convicted of embezzlement. The cases mentioned as these and others have not diminished the trust of citizens in the legal and justice system of the country. There is a high rate of perceived unfairness of the law among citizens. Some other members of the country feel that the law is ineffective, and if these elite people can get away with their crimes, they can too. Due to this, the criminal cases registered in the country have skyrocketed, which has made the country vulnerable to both the poor and the rich. This study therefore intends to establish whether the perceived impartiality of the law would show a significant relationship with crime prevention.

## 3. Conceptual Review

### 3.1 Percent fairness

The term fair is defined by the Merriam-Webster Dictionary (2009) as "marked by fairness and honesty ... free from self-interest, prejudice, or partiality". Related terms include just, fair, impartial, disparaged and objective, all of which means "free from any party or any party."

An additional term that is important to understand fairness is "desert." Desert refers to what you want, as rewards or punishments. When considered in the context of victim science (Karmen 2009) and social justice (Miller 2003), it is inappropriate when people convicted of harmful behavior are not held responsible for their actions.

After two hundred years, researchers have identified major dimensions of procedural fairness. In particular, researchers have identified four elements that drive citizens' perception of fairness. These include:

Fairness - Do citizens feel that decisions are made in a fair and reliable manner?

Respect - Does the citizen feel that he was treated with respect and dignity?

Understanding - Do citizens understand how decisions are made and what is expected of them?

Voice - Has the citizen had the opportunity to listen?

These elements define what we mean by procedural fairness. It is the assumption that citizens' perceptions about the legitimacy of state authority correspond to their behavior (namely, the above dimensions exist). To be fair, it is not enough; Citizens should understand that this process is appropriate (LaGratta & Bowen, 2014).

Crime is an intentional act in violation of criminal law (statutory and case law), which commits an offense without defense or excuse, and is punished by the state as a crime or misdemeanor. In studying the offender there can be no inference that individuals are criminals unless they are convicted beyond a reasonable doubt of a particular crime (Tappen, 1947).

This perspective transforms the subject matter of criminology into a set of crimes or suspended by criminal law that only includes those behaviors successfully processed by the criminal justice system. It encompasses behavior that is not criminalized, traced or reported to law enforcement officers and successfully prosecuted. All contemporary criminologists view this as a highly restrictive definition. Criminology has rejected such a rigid legal definition of the province of its study. Edwin H. Sutherland, widely regarded as the dean of American criminals during his early years, introduced the concept of white-collar crime, which significantly widened the boundaries of the region. Sutherland maintained, explaining the revised legal definition:

The essential feature of the crime is that it is behavior that is prohibited by the state as an injury to the state and against which the state can, at least as a last resort, react by punishment. Two abstract criteria, generally regarded by legal scholars as essential elements in the definition of crime, are legal statements as socially harmful to the act and legal provision of the act's penalties (1949: 31).

Sutherland stated, however, that "an unlawful act is not defined as a criminal by the fact that it has been punished, but by the fact that it is punishable" (1949: 35), and in this way, K challenged the notion that the study should be blamed. Criminal. He argued that white-collar crime resembles such a legal definition because it is punishable (fines, injunctions, etc.); Even though less punitive and stigmatizing procedures have been developed by powerful individuals to soften the consequences of illicit behavior. Sutherland stated that white-collar crimes were actual crimes, both in the behavioral and legal sense, but that they were being transformed by legislative fiat into a different category of behavior that provided for "differential implementation of the law" (1949: 42).

From the standpoint of society as a whole, the best and most useful activity by law enforcement agencies is crime prevention. If the crimes are prevented before they happen successfully (and appropriately), the social costs and suffering associated with the effects of the crime are completely eliminated. The police participate but are not responsible for crime prevention in any way:

Most crime prevention comes from informal and formal practices and programs located in seven institutional settings. These institutions appear to be "interdependent" at the local level, in one of these incidents this institution may influence events in others that may in turn affect local crime rates. these . . . Communities, families, schools, labor markets, places, police and criminal justice (Sherman et al., 1997).

#### 4. Empirical Review

Tyler and Fagan (2008) conducted a survey research and found that police perceptions of fairness and good interpersonal treatment - rather than being effective in responding to police, and detection, crime - were found to increase trust and confidence To what extent are the police considered legitimate. In addition, people were more likely to say that they would help the police in dealing with crime in their neighborhood if they considered the police to be legitimate

Using data from two waves of phone interviews in the Chicago area (1984 and 1985), Tyler examined the extent to which normative factors affect compliance with the law, independently of deterrent decisions (Tyler, 1990: 4)

This longitudinal study asked questions about normative and critical views about law as well as

people's behavior towards law. Tyler found that the legitimacy and perceived fairness of legal entities is related to compliance with the law: weak perception of fairness, non-adherence to respondents more consistently and severely. As Tyler states, "People obey the law because they believe it is appropriate to do so, they react to their experiences by evaluating their justice or injustice, and in evaluating the justice of their experiences they Consider factors as unrelated, such as whether they have been given the opportunity to state their case and be treated with respect" (Tyler, 1990: 178)

In a study of more than 1,600 Los Angeles and Oakland residents in 1997 and 1998, Hu and Tyler (2000) found that people want fairness in the process of rendering justice, whatever the outcome, although a positive result has There is undoubtedly increased self-reported compliance among all ethnic groups (Hue and Tyler, 2000). Results showed that perceptions of inappropriate behavior were more prevalent among African-Americans and Latino than whites, although they shared an understanding of what fair treatment entails. For all three groups, the notion of fair treatment was the most important factor for the police and the courts in forming their response, and was even more important than concerns about the outcome of the process. As such, Hue and Tyler (2000) suggested that efforts to act more impartially on behalf of legal authorities would lead to more positive responses and higher rates of compliance among residents of minorities.

In a Canadian study, more than 500 urban youth attending schools in neighborhoods known by police were surveyed in 2001, using a targeted sampling strategy. Bonds, acceptability of shame and pride expressed by criminals) were prophets of gang membership. Even after peer culpability and definitions favorable to law violations in multinational analyzes, legitimacy and pride remained associated with the likelihood of gang membership (Brownfield, 2006).

In 1993, Baron and Hartnegal (1997) conducted a six-month study of 200 street youth in Edmonton, Alberta to examine the role of family, school, labor market, and street factors in their criminality. He argued that those who blame themselves for their future may be less likely than those who are not willing to accept responsibility to engage in crime. Baron and Hartnegal found that individuals who attributed their unemployment and poverty to external forces - including government policies and corporate decision-making - were much more likely than those who found themselves to be involved in

criminal activity Convicted of (Baron and Hartnagel, 1997).

McCord and Ensinger (2002) investigated the association between discrimination and crime. Although this study found that self-report of discrimination for violent crime was related to arrest, it was criticized for using a dialectical measure of discrimination, which did not allow analysis to any extent, leading to That the greater the risk of crime the greater the risk of discrimination. In addition, the study failed to control factors such as delinquency or affiliation with preexisting peers, which is necessary to establish whether it is stress (discrimination that causes procrastination) or labeling procedures (discriminatory reputation that discriminates Leads to) for the association between discrimination and crime.

## 5. Theoretical Review

### 5.1 Neutralization Theory

The neutralization theory of Sykes and Matza (1957) suggests that, like most people, criminals are committed to traditional beliefs. They claim that "the juvenile delinquent will at least partially commit to an effective social order, in which he often violates or is ashamed when he violates his indictments, approving some concrete figures. Gives, and distinguishes between proper and unreasonable goals for it. Divergence "(Sykes & Matza, 1957). According to Sykes and Matza, the rules and rules of society are flexible based on time, place, person, and social circumstances. , And this is reflected in the "defense for crimes" (ie, such pleas) as provided for in criminal law., Insanity, self-defense, etc.) Thus, they argue that "too many crimes. It is based on what is essentially an unrecognized extension to offenses for offenses, thus as a justification for disorientation that is seen as not valid by the perpetrator but by. Legal system or society at large "(Sykes and Matza, 1957). These arguments more or less protect the individual from self-blame and from blaming others after the fact, and sometimes these reasoning precedes truly deviant behavior, which makes it more possible. In this way, "rejection flowing from internal norms and conforming to others in the social environment is neutralized, reversed, or deflected in advance" (Sykes and Matza, 1957).

Sykes and Matka is an important point that ignores research on deviant behavior: during the process of learning these techniques of neutralization (before or after committing a crime), criminals often consider themselves to be more sinful than sin (Sykes) And

Matja, 1957)). They also note that "on the basis of priorities it can be assumed that these justifications for devaluation will be easily seized by sections of society for which the discrepancy between general social ideals and social behavior is most evident" ( Sykes and Matza, 1957). In other words, at some level, delinquent individuals believe that a person or group of individuals has done injustice to them. Then, using techniques of neutrality, they are able to simultaneously maintain society's core values and still see their violations as "acceptable" if not "correct" in the given circumstances. Sykes and Matja identify five major justifications: denial of responsibility, denial of injury, denial of the victim, condemnation of slanderers, and appealing for high loyalty (Sykes and Matza, 1957).

Perceptions of injustice can be added to the list of neutralization techniques. If offenders believe the system is unjust, and that their chances of success are blocked, they may be less likely to trust the authorities and more likely to lose faith in the system and resort to crime . It is plausible that perceived injustice inevitably becomes rationalization or justification for criminal behavior. In fact, working in the field of legitimacy and compliance shows that those who believe that life is unfair, and that their best efforts are blocked by external forces such as racism or class interests, are more willing to break the law. There is a possibility.

### 5.2 Normative Theory

Why people obey the law is contrary to Tyler's (1990) critical and normative view of compliance. The instrumental view suggests that people obey the law because of the risk of punishment if they do not do so. This is consistent with detention literature. In contrast, the idealistic approach has to do with personal beliefs about morality and legitimacy. Ethics is related to obeying the law as you think it is just, while legality is related to obeying the law because you believe that the law enforcer is right and the right to determine the behavior (Tyler, 1990 ). If compliance is appropriate to people's beliefs about how they should behave, they will voluntarily assume an obligation to follow legal rules. Tyler argues that criminal justice authorities that primarily focus on the preventive aspects of law have long ignored aspects of compliance-immorality and norms of legitimacy. There are very practical implications of Tyler's principle of standard compliance with respect to law. While bad experiences have been found to have a significant impact on quality perceptions of the police service (Skogan, 2006), Tyler (1990) found that if police officers and judges are more sensitive to

people's normative concerns (legitimate and ethical), Will be able to use their authority more effectively - their rules will be accepted and voluntarily followed. Tyler argues that legal authorities benefit when they receive cooperation from the public, and the important factor shaping public behavior is the fairness of the procedures used by legal agents (2003). However, when procedural justice expectations are not met, citizens may experience abuse, which has the potential to create conflict between police and communities. If members of disadvantaged communities, for example, feel marginalized by the police, they may stop cooperating with legal authorities and rely on informal methods to address the conflict, which may escalate violence (Kane, 2005). In a study of compromised police legitimacy, Kane (2005) found that violent crime rates in predecessors characterized by high or excessive harm predicted police misconduct and greater enforcement.

### 5.3 Defiance Theory

Shivering, combining the concepts of Braithwaite (1989), redefines Tyler's (1990) study of compliance, and the Sociology of the "master emotions" of Scheffe and Retrizers (1991), a specific and general theory of the Sherman defense. Provides, under which conditions are understood from which punishment increases. Guilt is based on four important concepts (legitimacy, social bonding, shame, and pride), in the emotional response to accepting experiences: disregard, event, or future seriousness against a community accepted by an arrogance. Is a net increase for., Shameless response to the administration of a criminal approval. Specific or personal disregard is a person's response to that person's own punishment. Common disregard is the reaction of a group or collectivity to the punishment of one or more of its members. (Sherman 19 Sh: 459).

This theory argues that both specific and general disregard results from punishment perceived as inappropriate or excessive, unless harmful effects (such as social bonds, shame, and pride) disregard and sanctions render the net effect of irrelevant. (Sherman, 1997). In short, when offenders experience the conduct as illegitimate, future disregard occurs, but if they accept it as legitimate, sanctions are more likely to disrupt the future (Sherman, 1997). Thus, Sherman concluded, "Crime can be reduced by the police and the courts and all citizens can be treated with fairness and respect."

### 5.4 General Strain Theory

GST is one of the leading theories on crime and delinquency, and it essentially argues that stress or negative treatment by others leads to negative emotions, especially anger and frustration, which require coping strategies. One possible response is to the pressure created by these negative emotions (Agnew, 2002). GST identifies three main sources of stress: 1) conditions that inhibit positively valued goals (eg, money, status, autonomy); 2) conditions that positively elicit valuable stimuli (eg, loss of spouse, theft of valuable property); And 3) conditions that cause negative stimulation (eg, verbal or physical abuse). In response to stress, some individuals feel negative emotions (eg, anger) and show their aggression on people, while others engage in inappropriate behaviors such as drug use and property crime (Agnew, 2004).

The agnostic suggests that there are factors that influence the effects of stress on crime (eg, self-esteem, social support, positive relationships with adults, and attachment to school), which may reduce the negative consequences of stress, and this Help to explain why only a few become young offenders (Agnew, 2004; Morash & Moon, 2007). GST attempts to specify some factors that affect whether people cope with stress in a criminal way, and claim that when individuals have low tolerance for stress, poor coping skills, and some traditional support, And because of personality traits dealt with for crime, they are more likely to face stress through crime. In fact the research by Agnew et al. (2002) found that individuals with negative emotionality and low barriers were more likely to respond to stress with criminal behavior. Recent work on GST suggests that there are some strains that are more likely to result in crime. They share the following characteristics: 1) they are seen as unjust, 2) they are high in magnitude, 3) they are associated with low social control, and 4) they create pressure to combat criminal ( Agnew, 2001). Agnew actually identifies experiences with prejudice and discrimination based on mentioned characteristics such as race / ethnicity, as there are many strains with these characteristics that increase the likelihood of crime (Agnew, 2004: 39).

## 6. Research Methodology

### 6.1 Participants

Ninety five (95) participants were surveyed and administered with the questionnaire measure. They include forty-seven (47) males and forty eight (48) females who are residing in Kaduna metropolis. The

selection of participants was done using convenience sampling because only those who were available and willing to participate in the study were used. The age range of the respondents ranged from 22-28 years of age with a mean of 24.94 and a standard deviation of 2.05. 46 (48.4%) of the participants were SSCE holders, while 49 (51.6%) were HND/B.sc holders. The ethnic groups involved were 40 Hausas (42.1%), 24 Yorubas (25.3%), 24 Ibos (25.3%) and 7 others (7.4%). Regarding their religious affiliation, 59 (62.1%) were Christians and 36 (37.9%) were Muslims.

## 6.2 Instruments

### 6.2.1 Attitude Towards the Criminal Legal System Scale (ATCLTS)

The ATCLS (Cohn & Martin, 2004) consisted of 38 items that were rated on a five-point Likert scale from Disagree Strongly to Agree Strongly (see Appendix A). Items were coded so that a high score indicated a positive attitude toward the legal system. Statements were included about seven aspects of the legal system of which it seemed people should have the most knowledge and experience. The categories chose included judges, police officers, defense attorneys, prosecuting attorneys, juries, punishment, and laws.

The ATCLS was also designed around three conceptual subscales: integrity, competence, and fairness. Each of the seven categories (judges, police officers, defense attorneys, prosecuting attorneys, laws, punishment, and juries) had two items that could be considered to fall under each of the three subscales. The exception to this was the laws and punishment categories, which could not themselves be considered to have integrity. For each category in each subscale, one item was worded positively and one item was worded negatively, leading to a balance of positively and negatively worded items on the ATCLS. The fairness subscale was used to measure fairness of the law.

### 6.2.2 Measure of Criminal Attitudes and Associates (MCAA)

The MCAA (Mills et al., 2002), consists of a 46-item attitude scale with four subscales. Each item is rated on a dichotomous 'agree' or 'disagree' scale. The four subscales are as follows: 12-item Violence subscale (e.g. "Someone who makes you angry deserves to be hit"), a 12-item Entitlement subscale (e.g. "Only I should decide what I deserve"), a 12-item Antisocial Intent, (e.g. "For a good reason, I would commit a crime"), and finally, a 10-item Attitudes Towards Associates (e.g. "I have committed a crime with friends"). Individual item scores are summated (agree = 1, disagree = 0) to produce a total overall attitude score ranging from 0 to 46 to 4 individual subscale scores ranging from 0 to 12, or 0 to 10 in the case of the Attitude Towards Associates subscale. The antisocial intent sub-scale was used to measure crime prevention as research has indicated that a reduction in criminal intention is closely associated to a decrease in likelihood to commit crimes (Rowe, 2002). In the adult, male development sample (Mills et al., 2002) the internal consistency of the subscales was acceptable ( $\alpha = .80$  to .84)

### 6.2.3 Procedure

The researcher got his sample from amongst single adults living within Kaduna metropolis. The participants were informed of the objectives of the study and were also told they could withdraw from the study whenever they feel they cannot continue, therefore, participation was voluntary and with the informed consent of the participants. The study instruments were distributed to the questions and the researcher remained there to collect it after completion. There were no names or identifiers on the questionnaires, ensuring complete anonymity of the participants. The researcher thanked the participants after they completed the questionnaires.

### 6.2.4 Design and Statistics

The study used a cross-sectional design since data was collected within a short period of time and the participants consisted of persons with varying demographic characteristics. Pearson correlation was used to analyze the data collected. SPSS version 20 was employed.

**7. Results**

**Table 1:** Means, standard deviations, and Pearson correlations for demographic variables, perceived fairness of the legal system and crime prevention

	Mean	SD	Age	Gender	Ethnicity	Religion	Educ_Level	Fairness	Crime_Prev
Age	24.94	2.05	-	.011	-.032	-.067	.104	-.224*	.361***
Gender	1.51	.50		-	-.107	.008	-.200	-.012	.043
Ethnicity	1.98	.99			-	.755***	.043	.044	-.087
Religion	1.62	.49				-	.068	-.034	-.065
Educ_Level	1.52	.50					-	-.039	.033
Fairness	33.27	11.03						-	-.697***
Crime_Prev	5.41	3.10							-

N= 95 \*p<.05, \*\*p<.01, \*\*\*p<.001

The table above shows that perceived fairness ( $r = -.22, p < .05$ ) and criminal intention ( $r = .33, p < .001$ ) is significantly related to age. Ethnicity shows a strong positive correlation with religion ( $r = .76, p < .001$ ). Finally, perceived fairness showed a significant negative relationship with criminal intention ( $r = -.70, p < .001$ ). This implies that as perceived fairness increases, intention to commit crime reduces and vice versa.

**8. Discussion**

The study examined the relationship between perceived fairness of the law and crime prevention. Crime prevention was operationalized as a reduction in the intention to commit crime. The result revealed that perceived fairness of the law is negatively related to crime prevention. That is, when perceived fairness reduces, intention to commit crime increases and vice versa. This result is incongruent with the hypothesis which states that there will be no significant relationship between perceived fairness of the law and crime prevention. This result confirms the findings of previous studies; Gottfredson, Gottfredson, Payne, and Gottfredson (2005) found that perceptions of the fairness of societal rules were negatively associated with rates of violence against other members of society. Consistent with this research, Welsh (2000, 2001) found that not only was perceived fairness of rules associated with self-reported offending, but two additional fairness measures - respect for individuals and clarity of rules were also negatively associated with offending (Way, 2011).

This finding is also backed by the neutralization theory (Sykes & Matza, 1957). Work in the area of legitimacy and compliance suggests that people who believe that life is unfair, and that their best efforts are blocked by external forces such as racism or class interests, are more likely to break the law.

**9. Conclusion**

The study examined the impact of rule of law on crime prevention in Nigeria. The study however focused on the relationship between perceived

fairness of the law and crime prevention. The result of the study showed that perceived fairness is negatively related to crime prevention. An increase in perceived fairness reduced intention to commit crimes and vice versa. The study is a proof that an interdisciplinary approach in investigating ways to reduce crime in our society should be adopted. This study also established that increased perceived unfairness leads to an increase in criminal intentions. This finding makes it a matter of urgency for the criminal legal system to regain the faith of the people. This would go a long way to protect the fundamental human rights of all citizens, ensure equal treatment of all citizens, bring to the collective consciousness that nobody is above the law and finally lead to a decrease in criminal activities, making for a more peaceful society.

**10. Recommendation**

Based on the findings of this study, the following recommendations were made:

- The law court is the last hope of the common man; therefore, our justice system should be free from external influence in order to increase perceived fairness.
- Future studies should consider the other aspects of rule of law not attended to by this study.
- The legislators should amend certain aspects of the law that are not fair to the common man.

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## Reward System and Organizational Productivity: An Assessment of Chevron Nigeria Limited, Lagos State.

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**Abstract.** Reward system is a necessary tool to advance productivity of an organization. It is a major way of motivating employees to produce their best performance in line with organizational goals. However, poor organizational productivity has been attributed to the absence of effective rewards system. Hence, this paper dissect the reward system in Chevron by measuring indicators such as financial incentive, verbal recognition and promotion. The paper adopted a survey research design in ascertaining the relationship between Reward system and Organisational productivity. The targeted population were staff of Chevron Nigeria PLC, Lagos State. A simple random sampling technique was used to arrive at the sample size. 327 questionnaire were administered and 300 were retrieved for analysis. Secondary data also used for further analysis. The paper established the relationship between financial incentive and organization to be statistically significant at  $r = .269$ , verbal recognition significantly correlate with organizational productivity  $r = 0.044$  and promotion correlates with organizational productivity  $r = 0.284$ . Therefore, paper recommends that since rewards system is a necessary tool in organizations, its engagement to motivate employees should be basic in order to generate productivity.

**Keywords:** Reward System, Organizational Productivity, Incentive, Chevron, Lagos State.

### 1. Introduction

In every organizations, whether profit or service oriented, the ultimate goal is to increase productivity in their engagement. In attaining the desired level of productivity, most organizations realize the importance of human resources as integral to

achieving the targeted level of productivity (Antoni, Baeten, Perkins, Shaw & Vartianen, 2017). As such, it can be said that the productivity of an organization is greatly tied to the performance of the employees (Laplante & Ambady, 2012). The relationship between the performance of employees and their productivity levels shows the need for the effectiveness and efficiency of every employees within an organization. According to Kiima (2015) organizations need the individual productivity, innovation and commitment of employees in order to succeed and to get this from employees, organizations need to make their employees feel valued and recognized. There are several ways of going about this such as having a good system for training and development, a good working environment and ensuring the participation of employees (Kerr, 2018). However, according to Makoui and Aloui (2016) a major way of motivating employees to produce their best performance is by instituting an employee reward system.

Reward involves giving a prize, recompense, benefit or award in honour of service, effort or achievement (Mamdani & Minhaj, 2016). According to Armstrong (2010) reward management is defined as the strategies, policies and processes required to ensure that the value of people and the contribution they make to achieving organizational, departmental and team goals is recognized and rewarded. In other words, reward systems seeks to attract people to the organization, to keep them coming to work, and motivate them to perform to high levels (Ijaz & Khan, 2013). In order for reward to be effective it must have positively affected the economical and psychological aspects of the employee's life which will in turn influence the productivity of the organization (McKinsey Global Institute, 2018).

According to Armstrong (2010) reward management is not just about financial rewards, pay and employee benefit, it also concerns non-financial rewards such as recognition, learning and development opportunities and increased job responsibility. However, the issue for most organizations is how to determine the appropriate reward system that will motivate employees to produce excellent performances and ensure organizational productivity.

Productivity is a major competitive issue for organisations round the globe, whether it be profit or service oriented. Productivity affects the profitability and competitiveness of a profit oriented organisation and the total cost in a non-profit organization. According to Harder (2017), productivity is the relationship between the output generated by a production or service system and the input provided to create this output. The productivity level of an organisation is dependent on the input of employees thereby making the role of employees in ensuring organizational productivity a crucial one. This is a fact that is recognized by majority of organizations around the world including the global giant that is Chevron Corporation. Hence, the reward system of Chevron, applicability and the impact such has on productivity will be what this paper intend to investigate and examine.

### 1.1 Objective of the Study

The paper's objective was to identify if there is a relationship between reward system and organizational productivity in Chevron PLC Nigeria, Lagos State. Hence, certain indicators to measure the reward system that helps in achieving productivity need to be employed. Therefore, the measured indicators employed for reward system in this paper are financial incentive, verbal recognition and promotion. More so, the crafting of the objective suggest that a hypothesis should be developed. Consequently, the specific objectives and hypothesis are indicated below:

- Identify the relationship between financial incentive and organizational productivity at Chevron Nigeria PLC, Lagos
- Examine the relationship between verbal recognition and organizational productivity in Chevron Nigeria PLC, Lagos
- Investigate whether promotion has an influence on organizational productivity of Chevron Nigeria PLC, Lagos

### 1.2 Test of Hypothesis

$H_0$  There is no significant relationship between reward system and organizational productivity at Chevron Nigeria PLC, Lagos

## 2. Theoretical Framework

Under this section, two types of theories shall be examined. The first theory is the main theory called Skinner's Reinforcement theory while the second is a complimentary theory called Total Reward theory.

Skinner (1948) studied operant conditioning by conducting experiments using animals which he placed in a '*Skinner Box*' and he coined the term operant conditioning; which is the changing of behaviour by the use of reinforcement which is given after the desired response. Skinner identified three types of responses or operant that can follow behaviour. They are; **Neutral operant**: responses from the environment that neither increase nor decrease the probability of a behaviour being repeated, **Reinforcers**: responses from the environment that increase the probability of a behaviour being repeated. Reinforcers can be either positive or negative.

**Punishers**: responses from the environment that decrease the likelihood of a behaviour being repeated. Punishment weakens behaviour (McLeod, 2018).

The reinforcement theory is also known as learning theory. It refers to the stimuli used to produce desired behaviours with different occurrences and schedules (Skinner, 1937). Reinforcement theory proposes that you can change someone's behaviour by using reinforcement, punishment and extinction. Rewards are used to reinforce the behaviour you want and punishments are used to prevent the behaviour you do not want. Extinction is a means to stop someone from performing a learned behaviour. The technical term for these processes is called 'Operant conditioning' (Skinner, 1937, 1938 and 1957). The Reinforcement theory includes four approaches which are Positive reinforcement, Negative reinforcement, Punishment and Extinction. Positive reinforcement is a technique to elicit and to strengthen new behaviours by adding rewards and incentives instead of eliminating benefits according to Catania (2001) cited in Wei & Yazdanifard (2013). Positive reinforcement is a method that increases the occurrence of new behaviours by rewarding them positively. It is done because one is attempting to increase the chances of that particular behaviour occurring again. Positive reinforcement strengthens a

behaviour by providing a consequence an individual finds rewarding (Mcleod, 2018).

Negative Reinforcement is the removal of an adverse stimulus which is ‘rewarding’ to the person. Negative reinforcement strengthens behaviour because it stops or removes an unpleasant experience (Mcleod, 2018).

According to Hall (2013) cited in Wei & Yazdanifard (2013), Punishment is a tool used to remove unwanted or undesired actions and it can be used to decrease the intensity of behaviours. Punishment occurs when you impose a negative consequence to reduce an undesirable behaviour. They stated further that in other words, punishment is designed to remove awkward, dangerous, or otherwise unwanted behaviour from an individual on the assumption that a person who has been punished is less likely to behave in the same way again.

Extinction reinforcement occurs when an employee puts in effort in ensuring that his performance level is high, it will get to a point where if he does not get a reward for a job well done, he would cease putting in that much effort at the workplace. Extinction means absence of reinforcements. In short it means lowering the probability of undesired behaviour by removing the reward for that kind of behaviour.

Total reward theory describes a reward strategy that brings components such as learning and development together with aspects of the work environment, into the benefits package. In the total reward system both tangible and intangible rewards are considered valuable. Tangible rewards arise from transactions

between the employer and employee and include rewards such as pay, personal bonuses and other benefits. Intangible rewards have to do with learning, development and work experience. Examples of these types of rewards are opportunity to develop, recognition from the employer and colleagues, personal achievement and social life. The aim of total reward is to maximize the positive impact that a wide range of rewards can have on motivation, job engagement and organizational commitments. The components of the total reward can be described as in the following figure (Armstrong, 2006).

In relation to this paper, the theory is significant in showing that employees are positively rewarded for the amount of effort put into their jobs which enhance performances, both productivity and profitability and if a negative reward is attached to a particular level of performance, the employee will do everything he can to stay above that level so as to not get that negative reward. Consequently, it shows that the incentives given to employees by an organization drives their motivation and ultimately the level of performance.

### 3. Presentation of Data and Analysis

This section present data and the analysis of the questionnaire with testing of the hypothesis to find the relationship between reward system and productivity using different indicators of reward system such as financial, verbal recognition and promotion as measurement to evaluate whether such contributed to the organizational productivity experienced at Chevron Nigeria PLC, Lagos.

**Table 1:** Distribution of respondents based on departments

Departments	Frequency	Percentage%
Products and services	55	18.33
Transportation	10	3.333
Supply and trading	65	21.6
Production	50	16.66
Human Resources	30	10
Finance	35	11.66
Legal	10	3.333
Business	25	8.33
I.T	15	5
Cleaning	5	1.66
<b>TOTAL</b>	<b>300</b>	<b>100%</b>

*Source:* Researchers field survey, (2021)

Table 1 shows the departments of the respondents. The table revealed that 18.33% of the respondent were from product and services department, 3.333% were form Transportation, 21.6% were from supply and trading, 16.66% respondent were from Production Department, 10% were from Human Resources Department , 11.66% were from Finance, 3.333% from Legal, 8.33% from Business, 5% from I.T and 1.66% from Cleaning Department.

**Table 2:** Position of Respondents

Work Experience	Frequency	Percentage%
Junior Management Level	135	45
Middle Management Level	165	55
<b>TOTAL</b>	<b>300</b>	<b>100%</b>

*Source: Field Survey, 2021*

Table 2 shows the position of the respondents. The table revealed that 45% of the respondents were in junior management level while 55% were in middle management level. The majority of respondents that participated in this study are in middle management level.

### 3.1 Analysis of Research Questions

**Keys:** Where; SA= Strongly Agree, A= Agree, PA= Partially Agree, SD= Strongly Disagree, D= Disagree and PD= Partially Disagree.

### What is the relationship between financial incentives and organizational productivity in Chevron Nigeria Limited?

**Table 3:** Financial incentives and organizational productivity

S/N	ITEMS	SA	A	PA	PD	D	SD
1	I would describe the salary of employees in this organization as competitive	23%	41%	26%	5%	4%	1%
2	Employees are given financial bonuses as incentives to achieve organizational targets	20%	38%	34%	3%	3%	2%
3	Employees are given salary raises as incentives to achieve organizational targets	52%	37%	5%	4%	0%	1%
4	Employees are given paid vacations as incentives to achieve organizational targets	23%	41%	26%	4%	0%	6%
5	Financial Incentives given to employees in this organization is effective in ensuring they achieve their target	42%	34%	14%	2%	2%	6%

*Source: Researchers Field Survey, 2021*

Table 3 shows the relationship between financial incentives and organizational productivity of Chevron Nigeria Limited. The table shows that 23% of the respondents strongly agreed that salary of employees in the organization is competitive, 41% of the respondents agrees to the premise, 26% of the respondents partially agreed with the premise. However, 5% partially disagreed, 4% disagreed and 1% strongly disagreed. In addition, it was discovered in the table that 20% of the respondents strongly agree that employees are given financial bonuses as incentives to achieve organizational targets, 38% of the respondents agree to the premise, 34% of the respondents partially agreed. But 3% partially disagreed, 3% disagreed and 2% strongly disagreed. It was discovered that 52% of the respondents strongly agree that employees are given salary raises as incentives to achieve organizational targets, 37% agreed, 5% partially agreed, 4% partially disagreed, none of the respondents disagreed and 1% strongly disagreed. The table revealed that a combination of 90% either strongly agreed, agreed, or partially agreed that employees are given paid vacations as incentives to achieve organizational targets while 10% either disagreed, strongly disagreed or partially disagreed. Likewise, a combined 90% of the respondents either agreed, strongly agreed or partially agreed that financial incentives given to employees in the organization is effective in ensuring they achieve their targets while 10% either disagreed, strongly disagreed or partially disagreed.

Therefore, the responses from the questionnaire shows that there is the presence of financial incentives in Chevron and that the relationship between financial incentives and organizational productivity in Chevron is positive and enough to motivate their staffs to be more productive which affects the general productivity level of the organization.

**How does the verbal recognition of employees affect the organizational productivity of Chevron Nigeria Limited?**

**Table 4:** Verbal recognition of employees and organizational productivity

S/N	ITEMS	SA	A	PA	PD	D	SD
1	There is well defined structure for the verbal recognition of employees according to their performance levels	51%	24%	21%	4%	0%	0%
2	There is a variety of verbal recognition techniques employed to reward employees	41%	34%	10%	10%	5%	0%
3	There is a personalized recognition of accomplishments	42%	34%	14%	1%	8%	1%
4	There is significant management’s interest in verbally recognizing employees	51%	24%	21%	4%	0%	0%
5	Employees are consistently verbally recognized for every good performance	52%	37%	5%	1%	3%	2%

*Source: Researchers Field Survey, 2021*

Table 4 shows the effects of verbal recognition of employees affect the organizational productivity of Chevron Nigeria Limited. The table shows that 96% of the respondents indicated strongly agreed, agreed or partially agreed that there is well defined structure for the verbal recognition of employees according to their performance levels however, 4% of the respondents partially disagreed, disagreed or strongly disagreed with this view. The table also revealed that there is a variety of verbal recognition techniques such as celebration of small and big accomplishments, mention in the company’s bulletin and so on employed to reward employees, this is reflected in 85% of the responses who indicated strongly agreed, agreed and partially agreed while 15% of the respondents partially disagreed, disagreed or strongly disagreed. Also, 90% of the respondents strongly agreed, agreed and partially agreed that there is a personalized recognition of accomplishments while 10% partially disagreed, disagreed or strongly disagreed with this view. 96% of the respondents indicated strongly agreed, agreed or partially agreed that there is significant management’s interest in verbally recognizing employees while 4% partially disagreed, disagreed or strongly disagreed to the statement. 94% of the respondents strongly agreed, agreed and partially agreed that employees are consistently verbally recognized for every good performance whereas 6% partially disagreed, disagreed or strongly disagreed to the statement. From the responses of the questionnaire, it is evident that verbal recognition as a reward system for organizational productivity in Chevron is present and functional. The verbal recognition of employees in this organization does a good job at showing to the employees that they are valued and their inputs are recognized by the organization which influences the employees to put in more effort into their daily jobs and in turn increases the productivity level of the organization.

**What is the impact of promotion on the organizational productivity of Chevron Nigeria Limited?**

**Table 5:** Promotion and organizational productivity

S/N	ITEMS	SA	A	PA	PD	D	SD
1	There is the availability of promotion opportunities in the organization	32%	39%	13%	6%	6%	4%
2	Promotions are fair and unbiased	40%	43%	9%	1%	5%	2%
3	There is equal opportunity of all employees to be promoted	43%	31%	22%	4%	0%	0%
4	The performance of employees is a determinant for promotion eligibility	32%	39%	13%	5%	6%	5%
5	Employees are promoted frequently	40%	43%	9%	5%	1%	2%

*Source: Researchers Field Survey, 2021*

Table 5 shows the impact of promotion on organizational productivity of Chevron Nigeria Limited. From the table, it was found that 84% of the respondents indicated strongly agreed, agreed or partially agreed to the availability of promotion opportunities in the organization whereas 16% indicated partially disagreed, disagreed or strongly disagreed. 92% indicated strongly agreed, agreed or partially agreed that promotions are fair and unbiased while 8% indicated partially disagreed, disagreed or strongly disagreed. Furthermore, 96% of the respondents strongly agreed, agreed or partially agreed that there is equal opportunity of all employees to be promoted while 4% had a contrary view. 84% of the respondents indicated that the performance of employees is a determinant for promotion eligibility whereas 16% indicated partially disagreed, disagreed or strongly disagreed. 92% of the respondents indicated strongly agreed, agreed or partially agreed that employees are promoted frequently and only 8% indicated partially disagreed, disagreed or strongly disagreed to the statement.

Majority of the respondents strongly agreed, agreed or partially agreed that there are promotional opportunities in Chevron and that employees are being promoted frequently which shows that promotion is a good reward system in Chevron and it has impact on the productivity of the organization because it is able to motivate the employees to perform better since promotion in Chevron as seen from the responses of the questionnaire, is based on the performance of employees.

H<sub>04</sub> There is no significant relationship between reward system and organizational productivity

**Table 6:** Correlation between reward system and organizational productivity

		Organisational Productivity	Financial Incentives	Verbal Recognition	Promotion
Organisational Productivity	Pearson Correlation	1	.269**	-.020	.284**
	Sig. (2-tailed)		.007	.044	.004
	N	300	300	300	300
Financial Incentives	Pearson Correlation	.269**	1	.198*	.284**
	Sig. (2-tailed)	.007		.048	.004
	N	300	300	300	300
Verbal Recognition	Pearson Correlation	-.020	.198*	1	.491**
	Sig. (2-tailed)	.044	.048		.000
	N	300	300	300	300
Promotion	Pearson Correlation	.284**	.284**	.491**	1
	Sig. (2-tailed)	.004	.004	.000	
	N	300	300	300	300

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

Table 3 shows the correlation between reward system and organizational productivity in Chevron. The correlation analysis presented in the table indicates that there was a positive correlation between financial incentives and organisational productivity, which was statistically significant ( $r = .269$ ). Verbal recognition significantly correlate with organisational productivity ( $r=0.044$ ). Also, promotion correlates with organisational productivity ( $r=0.284$ ). Therefore, the null hypothesis was rejected, indicating that there is a significant relationship between reward system and organizational productivity.

**4. Discussion of Findings**

The discussion is based on the findings from the responses of the questionnaire and of the study in the hypothesis test. Three objectives were used to measure the reward system and its influence on organizational productivity. Findings from the questionnaire administered shows that there is a relationship between financial incentives and organizational productivity. Equally, finding from the hypothesis revealed that financial incentives were found to correlate with organizational productivity. The correlation analysis presented in the table 6 indicates that there was a positive correlation between financial incentives and organisational productivity, which was statistically significant ( $r = .269$ ). These findings found support in the work of Akintoye (2000) who opined that money remains the most significant motivational strategy to productivity

of workers at the work place. Also, in agreement is Kootz (2005) who noted that money can never be overlooked as a motivator, whether in the form of wages or any incentive pay in issues that borders on productivity.

Financial incentives such as pay, merit pay, incentives, commission, bonus and healthy allowances are essential motivators for organisational productivity as found in this paper. This paper agreed with Bates (2006) who indicated that, for financial incentives to motivate, merit pay rises must be at least seven percent of base pay for employees to perceive them as motivating and to catch anybody’s attention. The finding was also in line with that of Locke (1998) on the four methods of motivating employees which indicated that money rated the second among lower-level employees. Such evidence demonstrates that money may not be the only motivator, but it is difficult to argue that it doesn’t motivate employees.

Second is the finding on how verbal recognition of employees affect the organizations productivity of Chevron. The study found that verbal recognition correlated with organisational productivity. Further revelation showed that verbal recognition as a functional reward system, is present in Chevron. Equally, the correlation analysis presented in table 6 indicates a positive correlation between verbal recognition and organizational productivity which was statistically significant at  $r=0.044$ . There are

various ways in which this are display in Chevron, one is by celebrating such individual in the company's News bulletin. The above is supported by Jain & Rashmi, (2016) who opine that employee recognition and rewards play an important role at work to attract and retain their employees. The finding also supported Akafo & Boateng (2015) who found that employees do not only want attractive pay and benefits but also expect that their efforts are valued, appreciated and treated fairly. Equally, Ukaejiofor (2013) stated that a critical part of the process of developing self-esteem and self-worth lies in the nature and levels of recognition accorded to the achievement of particular goals. It was stated further that individuals tend to pursue goals that will be recognized and valued by those whose opinions and judgement are important to them such as family, friends, peers and social groups, as well as work organisations.

Third, is the impact of promotion on the organizational productivity of Chevron. The study found promotion to correlate with organizational productivity. It was revealed from the responses of the questionnaire that promotion in Chevron is merit based on performance towards productivity. Moreover, the correlation analysis presented in table 6 indicates a positive correlation between promotion and organizational productivity which was statistically significant at  $r=0.284$ . This finding agreed with those of (Adnan & Mahazril, 2011; Kowalska & Duda, 2017; Tuwei, Matelong, Boit & Tallam, 2013) that promotion increases employee loyalty to the organization, provides opportunities for personal growth, increased responsibility and social status. The paper also in line with Saharuddin & Sulaiman (2016) who posited that promotion is evidence of recognition of employee performance, promoted employee is considered to have a good performance on the job and employees who are aware that they will never be promoted will decrease their performance until they think there will be opportunities to be promoted in the future. Therefore, promotion practices are very important for the company because the promotion means the stability of the company and employee morale will be more assured.

Finally, findings from the questionnaire and test of hypothesis have shown that there is a direct link between financial incentives, verbal recognition, promotion and organizational productivity.

## 5. Conclusion

The paper has been able to establish the importance of reward system in an organization. By so doing, a pattern of relationship for a structural reward system has been seen to have positive effect on productivity. However, measuring reward system comes with certain indicators to show its effect on performance, motivation and productivity in organization. Such measurements, according to the paper, but with particular focus on Chevron structure are, but not limited to; financial, verbal recognition and promotion. The paper was able to establish through the usage of these measurements, a significant relationship that is positive between reward system and organizational productivity in Chevron Nigeria PLC, Lagos. Hence, it is recommended that the usage of rewards system in this three dimension would be positive in any organization that adopt it in its structural incentive system.

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