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Editorial

This issue of NIU *Journal of Humanities* touches on Development Administration, Social Philosophy as well as Communication and Literary Studies.

The first part of the Journal addresses issues in Development Administration such as Fiscal Federalism, Road Infrastructural Development, Economic Development, Tourism, Social Corporate Responsibility and so on. One of the papers in this section reveals that fiscal federalism has not led to the improvement of road infrastructure in Nigeria and with improved fiscal federalism, Nigeria will experience infrastructural development. It is therefore, recommended that Nigeria should adapt fiscal federalism practice in the United States in which other federating units would not need to depend on the federal level for their infrastructure development. All Federating units should begin to develop innovative ways of improving internally generated revenue so as to improve provision of infrastructure within their domain.

Section two explores issues in Communication and Literary Studies such as Marketing Communication Strategies, Cohesive Devices in Religious Discourse, among others. Based on the result of the findings of its empirical Studies, one of the papers in this section recommends that private universities should mix their marketing tools strategically so they can effectively communicate the unique values they offer through their services.

Papers in the last section are on Social Philosophy. It is postulated in one of the papers that the present inordinate desperation of the youths to get-rich-quick is influenced by unemployment, online and Nollywood videos, peer influence, poor parenting and change in societal value system, economic deprivation and inequality in wealth distribution characterized by marginalization, limited opportunities and social exclusion of these youths perpetrating the criminal acts. The paper recommends that society should exhibit zero tolerance to the get-rich-quick syndrome of these youths. The federal and States governments should create job opportunities for the youths. The youths should also be encouraged to engage in entrepreneurial skills acquisition ventures that will provide them with means of earning income and wealth generation.

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

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Part One

Development Administration



Fiscal Federalism and Road Infrastructural Development in Nigeria's Fourth Republic (2007-2019)

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Abstract. Nigeria is one of the federal states in the world where fiscal federalism shapes financial relations among the federating units. Even though federalism was not solely adopted for provision of infrastructure in Nigeria, effective practice of fiscal federalism ensures infrastructural development in a federal state. However, reverse has been the case in the country. Thus, this study examined fiscal federalism and infrastructural development in Nigeria's fourth republic. The research design employed for the study was triangulation or mixed methods design. The population of the study was Anambra, Gombe, Kano, Kwara, Lagos and Rivers states, while Gonzalez's (2008) sample size formula was used to determine the sample size. Thus, 40 respondents were selected from each state. Using purposeful sampling method, the study collected data through questionnaire triangulated with unstructured interviews. Consequently, the data collected was analysed and test of hypotheses was done with multiple regressions using the Statistical Package for the Social Sciences (SPSS) software 3rd edition. The study found that fiscal federalism has not led to the improvement of road infrastructure in Nigeria. The test of hypothesis showed a coefficient of regression $R=0.972$ and $R^2=0.945$. The F-statistics, which was $F=3.255$ was not significant at 0.05 level. The study also found that with improved fiscal federalism, Nigeria will experience infrastructural development. Hypothesis test showed a coefficient of regression of $R=0.974$ and $R^2=0.948$. The F-statistics, which was $F=32.468$ was significant at $p=0.05$. Thus, the study recommended that Nigeria should adapt fiscal federalism practice in the United States in which other federating units would not need to depend on the federal level for their infrastructure development. All Federating units should begin to develop innovative ways of improving internally generated revenue so as to improve provision of infrastructure within their domain.

Keywords: Federalism, Fiscal federalism, infrastructural development, road, federating units

1. Introduction

Federalism is a political system practiced by forty percent of peoples in the world (Anderson, 2010). It is a system of government being practiced by democracies with large territories, those with large population and countries with diverse nationalities (ethnic groups) (Jacob and Akintola, 2012). It is no wonder that countries like the United States (US), Nigeria, Australia, Switzerland, just to mention but few, practice federalism. Even though each of these countries operates federalism with differing configurations, the system allows for power-sharing. It flourishes under an institutional framework in two dimensions that allow intergovernmental relations among the federating units.

Noteworthy is to state that generally federalism consists of at least two federating units: a central and other federating units (Auclair, 2005). It is essentially about system of government which functions with many structures, rather than a single structure in the governance of the state (Fadeyibi and Oyediji, 2006). This is federalism is practiced in different forms; there are fiscal, political and administrative federalism. While there are not so much challenges with political and administrative federalism, fiscal federalism, which has to do with allocation of income and how expenditure is made, is bedevilled with a lot of challenges.

Fiscal federalism is a constitutional arrangement where income and expenditure functions of the state, which is also referred to fiscal responsibilities, are divided among the federating units (Akindele, 2002). It becomes imperative in every federal state because it focuses on the importance of improving the

functionality of the public sector in the provision of public good and services through a system that ensures a proper arrangement of fiscal instruments that are well matched with governmental functions among the federating units (Wheare, 1944 as cited in Sharma, 2005). It defines both the vertical and horizontal fiscal relations among the federating units and brings about infrastructural development in the state.

It is worth mentioning to state that development of infrastructure is the provision of basic amenities so as to stimulate economic growth and improve the standard of living of the citizenry in a political system. Even though attaining optimum infrastructural development is challenging, it is the desire of every political system to develop infrastructure for enhanced standard of living for its people. This is why most developed countries have undergone years of serious infrastructural development that have helped to improve the development of that region of the world.

However, most African countries are still grappling with infrastructure development and this is largely as a result of the way governmental activities are structured in the continent in terms how political powers are matched with revenue allocation. This is especially the case in Nigeria, proper approach to allocating revenue federally generated has been a challenging issue. The various challenges associated with revenue allocation to federating units as Nigeria practices fiscal federalism is the bane of infrastructure development in the country. This does not only affect the provision of infrastructure in general but also the provision of road infrastructure in particular.

The road network in Nigeria, for instance, is about 195,000 km part of which about 32,000 km are termed federal roads while 31,000km are generally referred to as state roads (Oxford Business Group, 2021). Unfortunate, only about 60,000km of these roads are tiled. Even the tiled roads, most of them are in very poor condition, not motorable and are filled with potholes as a result of inadequate investment on them and lack of prompt maintenance. Even though the Federal Government, in February 2021 year released N34billion for the construction of 377 some of these roads to increase the number of road infrastructure in Nigeria, analyses have indicated that Nigeria needs to invest \$3trillion to bridge the country's infrastructural deficit over the next 30 years which will cost about \$12.4 billion annually (Ogwude, 2016).

Against this background, therefore, this study attempts to examine the impact of fiscal federalism on infrastructure development in Nigeria. The study focuses on looking at how the operation of fiscal federalism has impacted on provision of road across the country. In order to achieve this, the study is divided into seven after this introduction. The first is the statement of the problem while the second is theoretical framework where the theory that guides the study is analysed and applied. The third is the literature review while the fourth section is the methodology where how the data was sourced and analysed is discussed. The fifth section is the data presentation and analysis. The sixth section deals with conclusion where the discussion of finding is done. The final section is the recommendations.

1.1 Statement of the Problem

The level of the development of road infrastructure determines a political system's success in its efforts to diversify production, expand trade, manage population growth, reduce poverty, or improve the conditions of the environment. Well planned road network helps any country to increase productivity especially as it enhances the efforts to lower production costs in the agricultural sector of the economy. However, there is a major disconnection in Nigeria between where production activities take place and where products are finally consumed because of lack of good road infrastructure that will bridge the gap.

Road infrastructure, which serves as a form of social overhead capital in any political system, is non-negligible because when it is neglected its to the detriment of the economy in terms of reduction and/or stagnation of economic growth. The cost of lack of adequate road network and poor management of the existing ones is equally high as the United Nations Development Programme (UNDP, 2015 as cited in Agbigbe, 2016) described road networks and transportation infrastructural systems in Nigeria as one of the poorest and deadliest in the world.

As a culturally diverse and territorially large political system, federalism has been found to be solution to the above challenge. It is a development paradigm for good governance, especially in heterogeneous countries, which helps in the improvement of service delivery, assurance of decision-making at the most appropriate level, protection against the concentration of power and resources into a governance unit, and in the creation of opportunity for democratic participation for more citizenry (Bulmer, 2017). However, the extent to which this has been the case

in Nigeria is opened to a lot of controversy. Consequently, this study is to examine the impact of fiscal federalism and road infrastructural development in Nigeria's fourth republic. In order to achieve this objective, the following hypotheses, stated in the null form, are put forward:

Hypothesis One (H1): There is no significant relationship between fiscal federalism and road infrastructural development in Nigeria.

Hypothesis Two (H2): There is no significant relationship between fiscal federalism and service delivery in Nigeria.

Hypothesis Three (H3): There is no significant relationship between fiscal federalism and infrastructure development in Nigeria.

1.2 Theoretical Framework

The theory adopted as the theoretical framework is structural-functional theory. The popular proponents of the theory are Radcliffe-Brown, Robert Merton, Marion Levy and Talcott Parson (McLean and McMillan, 2003). They provided the background that led to the formulation and development of the theory (Gaubu, 2003). Originally, the theory was formulated as ethnography tool for overcoming the limitations of former approaches used in the understanding of change in the society (Potts, Vella, Dale and Sipe, 2014). However, Gabriel Almond and his associates developed structural functionalism as a tool for analyzing political issues (Gaubu, 2003).

Structural functionalism is also used to analyse different components of the society that have to do with their interconnectivity, integration and in its original formulation of the theory defines the social functions that many parts of social system perform in order to make the society, as a system, function effectively as a whole (Mohammed and Ukpog, 2011). According to Mohammed and Ukpog (2011), these functions are in two categories: manifest and latent in which the former are intended functions performed by different structures of the social system while the latter are functions that come about indirectly.

In Political Science, when Gabriel Almond and his friends first applied the theory to political studies, they identified four main characteristics every political system have that shape their functions. The four characteristics are that political systems across the world have political structures, these structures perform same functions albeit with varying frequencies, the structures functions are multiple in nature and all political systems across the globe are 'mixed' in the aspect of culture, that is, the political

systems are characterized by features that are both modern and traditional in nature (Gaubu, 2003:95-96).

With system analysis of David Easton, Almond places some functions as input and output (cited in Enemuo, 1999). Input functions are categorized as articulation and aggregation of interest while output functions are rule making, application and adjudication (Enemuo, 1999). Rule making, application and adjudication correspond with the conventional governmental functions of the legislature, the executive and the judiciary respectively (Gaubu, 2003). Almond, however, was interested in input functions performed by structures or institutions that are non-governmental.

However, according to Enemuo (1999), structural functionalism has been faulted on three grounds. It is believed that it is uneasy to differentiate between those aims that are deliberate and those that must be consciously achieved for the continuation of the political system. Secondly, what is identified as the functions of a political structure is subjective to the analyst. Thus, what Gabriel Almond identified as functions of political structures might be more or less. Third, the approach has been identified as western in nature and it is painted in western political culture.

Even though the theory is not perfect, it is still useful in explaining some issues relating to this study. As stated through one of the tenets structural functionalism, like every political system, Nigerian federalism has political structures. Nigeria's federalism is made up of political structures like the federal, states and local governments. These structures functions in different capacities as different parts that makes the whole system work properly. Noteworthy is to state that the various tiers of government mentioned above have responsibilities which they perform for the whole federation to be effectively administered with development been prioritized. However, the over concentration of functions in the central government have affected the proper functioning of other structures as the central government gulped more funds in terms of revenue shared in the federation and sources of generating revenue by government of the federation. These have been the problem of Nigerian federalism that often leads to the call for restructuring of the federal architecture by different groups across the country.

However, as stated by the proponents of structural functionalism, these functions are indispensable but when they are not properly performed by the political

structures; the political system would fall apart. Thus, the federal system in Nigeria is falling in its fiscal aspect. Fiscal federalism in Nigeria is ordinarily 'falling apart' leading to inadequate provision of infrastructure, especially road infrastructure, by the federating units. This has led to infrastructure deficit as identified earlier in this study.

2. Literature Review

Fiscal federalism is one of the classifications or types of federalism. It is a by-product of federalism, and it has to do with the definition of how governmental functions are divided and intergovernmental financial relations between tiers of government are practiced. It is entrenched in a political system referred to as federalism. Kapucu (2020) argues that it is the financial relations between levels of government in a federation which happens to be the brain-child German-American economist, Richard Musgrave, in 1959.

Arowolo (2011) contends that federalism, in general, is a governance framework that is used to describe the allocation of functions to different tiers of government with appropriate fiscal instruments for performing the functions. Noticeable in the affirmation of Arowolo (2011) is the fact that through fiscal federalism, functions are assigned to the federating units. However, these functions are commensurate with the amount of funds each federating unit has access to.

Sharma (2005) states that fiscal federalism is a form of guiding principle that helps in how financial relations between the central and other regional government are designed, while fiscal decentralization defines the process through which the principles are applied. The new dimension to the definition of fiscal federalism introduced by Sharma (2005) is application of fiscal federalism, which is fiscal decentralisation. This means that without fiscal decentralisation, fiscal federalism might be without any effect.

To Ozo-Eson (2005), fiscal federalism explains how functions and finances in the public sector are divided. Like Arowolo (2011), the argument of Ozo-Eson states that fiscal federalism is both about division of functions and funds/public revenue among the federating units. This is what Ewetan (2012) alludes to when he submitted that each tier of governance within the political system will be saddled with the responsibility of providing services whose benefits go to the people within its boundaries, and so, each of these governance jurisdiction should

effectively utilize only sources of finance it can internalize its costs.

The discourse above gives credence to the postulation of Wheare (1963) that the theory of fiscal federalism is based on sharing of governmental powers, decentralization of finances and financial autonomy for the federating units. This is why it is posited that fiscal federalism is concerned and characterized with transfers as well as grants of financial powers by which the central government shares its revenues with other federating units. This is generally referred to allocation of revenues in a federal state. The procedure for this is based on a number of factors which may either or be under the control of the stakeholders.

Jacob and Akintola (2012) thus argue that undoubtedly the general principles of fiscal federalism appear to have informed every political system's attempt to shape its intergovernmental fiscal relations. However, they submit that countries apply different principles in the practice of fiscal federalism and this is usually determined by a combination of political, socio-cultural and historical. They conclude that fiscal federalism has great impact on economic development of a federal state.

Noteworthy, therefore, is to state that the essence of fiscal federalism is national development. It can be deduced from the foregoing submissions that no matter how the fiscal arrangement in any federal state is operationalized, the endpoint is national development. This is what Khemani (2001) alludes to when he talks of effective delivery of public services in a federal state. This is what Jacob and Akintola (2012) are driving at when they argue that fiscal federalism has great impact on economic development. In fact, Jacob and Akintola (2012) contend that through proper fiscal arrangements between/among the levels of government in a federation, each of the levels of government will be developed economically, and the lives of the citizens will be transformed. Based on this, it goes without saying that there is a relationship between fiscal federalism and national development.

It is noteworthy to state that a development become national when it is comprehensive and broad in scope. Tella, Doho and Bapeto (2014) argues that it is that kind of development that encompasses all aspects of what the development of a nation entails as it is characterised by social, political, economic, among other factors of growth. No development can be deemed 'national' unless in totality it has positive impact on all citizens as well as on forces and

ingredient of growth, human resources, physical and skill that is available in a political system. This makes national development not only revolutionary and dynamic but it is also quantitative and qualitative in nature.

To Alanana (2006), national development is the creation of qualitative change that leads to the emergence of new non-economic and economic structures. It leads to the increase the quality of life of the citizenry. Jhingan (2007) argues that it growth in addition with change. It is related to changes that positively impact on the economic wants, incentives, productivity and knowledge, goods, institutions, or the movement of the entire social system in an upward trend. Jhingan (2007) contends that there is national development when social amenities are provided for the individuals, which focus on the alleviation of poverty of the masses by the state.

Gboyega (2003) contends that national development is an idea that encapsulates all efforts to improve the conditions of living of people in all ramifications. It implies the characteristics that define material well-being of all citizens in a sustainable way such that today's national consumption does not endanger the future. It also entails the reduction of poverty and inequality of access to the good things of life. It seeks the improvement of personal physical security, expansion of life chances and livelihoods of people.

Noteworthy, therefore, is to state that the arguments above prove that national development is not only about the economy but also involves issues on social and political matters. It permeates all aspects of human life. National development is not just a matter of getting the citizens to have more money or helping the poor in the society to be financially empowered. It also includes the enhancement of the standard of living of the citizenry through the provision of social amenities. This will ensure increased productivity of the citizenry and it will result into increased income to them. In the long run, it will lead to an improved welfare that is characterized by enviable standard of living of the citizenry, and in turn, the nation will be better for it. This is why infrastructural development is essential for national development.

Yorumichi (2019) maintains that infrastructure is that basic organizational and physical structures every society needs to function effectively. It is through the availability of these basic structures the society gets to function optimally. This is why Frederick (2020) posits that infrastructure covers both the physical facilities and other systems that eventually serve the public at large. Frederick (2020) argues, like

Yorumichi (2019), that infrastructures are the basic services and systems that a country needs so as to function effectively. These scholars maintain that these amenities are also needed for improved standard of living for the people.

Narmania and Chokheli (2018) submit that public infrastructures are structures, services, facilities, equipment and institutions that are fundamental to the economy and standard of living of the people of a nation. These infrastructures comprise of transport infrastructure, which include bridges, roads, bicycle paths, sidewalks, airports and rail services and wet infrastructure, which includes flood management, water treatment, water resource management, water supply, and coastal restoration. Narmania and Chokheli (2018) contend that these infrastructures also comprise of energy infrastructure, which comprises power stations, grids, wind turbines and solar panels as well as information infrastructure that are basic communication and networks services.

Torrisi (2009), while distinguishing productive from unproductive infrastructure, he presents Jochimsen (1966) argument on infrastructure as the total of institutional, material and personal facilities which are available to the economic agents and contribute to the realization of the complete integration of economic activities. Torrisi (2009), therefore, argues that material infrastructure is the totality of the earning assets, circulating capital and equipment in an economy that serves transport service, energy provision and telecommunications.

Noteworthy is to state that there are two broad perspectives on public infrastructure. There are those who believe public infrastructures do not amount to public good. There are those who believe it cannot be called public infrastructure if it is not a public good. Kasper (2015), for instance, belong to the former group of school of thought while Narmania and Chokheli (2018), Torrisi (2009), Henckel and McKibbin (2015) belong to the latter school of thought. However, they all agree that there should be infrastructural development.

However, most African countries, including Nigeria, are still grappling with infrastructure development and this is largely as a result of the way governmental activities are structured in the continent in terms powers and revenue allocation. Adeleye (2020), for instance, submits that in Nigeria, operation of fiscal federalism put the federal government in charge of allocation of federally collected revenue and it uses this at the expenses of other federating units.

Ekanade (2011) brings this to the fore as submits that his study indicates that for Nigeria to successfully overcome the challenges associated with infrastructural development, it has to give importance attention to principles of autonomy of the federating units, prevalence of civic culture, financial decentralisation and reliance of relations among the federating units on mutual convenience rather than on statuses.

In his study on the subject, Babalola (2015) discovered that fiscal federalism in the country has neither promoted economic nor national development due to weak intergovernmental fiscal system and non-compliance with principles that make fiscal federalism strong in every federation. In the same perspective, Ewetan (2012) and Alabi (2010) conclude that there is no correlation between revenue sources of federating units and their expenditure responsibilities given to them by the constitution. They believe that the centralization of finances and politically motivated methods of revenue allocation have contributed negatively to socio-economic and political underdevelopment in Nigeria. these scholars maintain that the defect identified with fiscal federalism in Nigeria is the major reason for the challenges inherent in infrastructural development in the country.

What is noteworthy is that fiscal federalism has not enhanced infrastructural development in Nigeria because some fundamental issues on fiscal federalism are not taken care of. One of the fundamental fiscal issues is the promulgation of fiscal law that is favourable to the federal government at the expense of other federating units. This, as it has been pointed out in the studies, has not ensure valuable and enhancing intergovernmental fiscal relations among the federating units. This brings to the fore fundamental of the decentralization of fiscal responsibilities to all federating units guided by the principles of fiscal federalism leading to efficient and transparent infrastructural development in the country.

3. Methodology

This study adopted mixed methods design which is often interchangeably called multiple methods or triangulation design. The survey design was triangulated with some interviews made in the field. The use of this design helped broaden the scope of the study in showing the interconnectivity that exist between fiscal federalism and infrastructural development in the country. However, the population of the study was a state in each geopolitical zone of

Nigeria. the targeted population, the target population was, therefore, Anambra State in the South East, Gombe in the North East, Kano in the North West, Kwara in the North Central, Lagos in the South West and Rivers State in the South-South. The population of each of the state selected in each geopolitical zone is provided in Table 1 below.

Table 1: Population of the Targeted States (18 to 75 years)

States	Male	Female	Total
Anambra	1,005,945	1,044,247	2,050,192
Gombe	925,765	978,342	1,904,107
Kano	2,954,167	3,067,879	6,022,046
Kwara	918,010	943,868	1,861,878
Lagos	2,975,140	2,610,047	5,585,187
Rivers	3,432,177	2,987,245	6,419,422
Total	12,211,204	11,631,628	23,842,832

Source: Estimate from the statistics derived from the National Population Commission (2018) projections from 2006 National Population Census of Nigeria.

The target population of this study, therefore, was the adult citizens of Nigeria who are constitutionally eligible to vote and be voted for. The above was adopted since the entire country cannot be studied altogether.

The sample size of the study was, however, determined by Gonzalez’s (2008) sample size formula:

$$n = N/1 + [N (e^2)],$$

Where:

n = sample size,

N = total population of the area being investigated, and

e = percentage margin error.

Adopting 5 percent limit of tolerance level (margin error level), it is anticipated that the study will be conducted applying a normal approximation with confidence level of 95 per cent.

On the basis of this calculation, the target population size of the six purposively selected states which is 23,842,832 produced a sample size of n = 240 people.

$$6=23,842,832/1+ [23,842,832(5^*2)]$$

$$6=23,842,832/1+ [23,842,832(10)]$$

$$=240$$

$$240/6 = 40 \text{ i.e } 40 \text{ respondents from each state}$$

Hence, sample population size for this study was 240 respondents. This figure was thereafter distributed among the understudied six states in Nigeria on equality basis. Thus, each state had 40 respondents each. The sampling technique employed in this study to achieve the aims of the study is the Stratified Random Sampling Method (SRSM). This is done by dividing the targeted population in the selected states

into sub-groups because of the large number of people in the areas chosen.

For personal interviews snowballing method which makes one informant guide the researcher to another informant was adopted in identifying and contacting the appropriate respondents from the selected local government areas. For questionnaire administration, random sampling method, which gives every element of the population equal chance of being selected in order to guarantee a high level of accuracy was applied as stated in the preceding paragraph.

For analysis of data derived from the field, the qualitative data collected through interviews was transcribed and analysed using content analysis approach. Descriptive statistics (simple percentage/frequency distribution) was used to analyse the quantitative data collected through the questionnaire while the statistical tool of analysis of multiple regressions, of multivariate inferential statistics, was also applied in testing the research hypotheses of the study, all using the Statistical Package for the Social Sciences (SPSS) software 3rd edition.

4. Data Presentation and Analysis

As stated earlier in the study, two hundred and forty (240) copies of questionnaire were administered in the field but two hundred and thirty-four (234) copies were returned.

Table 2: Rate of Return of Distributed Questionnaire

S/N	State	Questionnaire Distributed	Questionnaire Retrieved
1	Anambra	40	38
2	Gombe	40	39
3	Kano	40	38
4	Kwara	40	40
5	Lagos	40	40
6	Rivers	40	39
	Total	240	234

Source: Field survey, 2021.

The above shows the way questionnaires were shared in the states covered with the numbers retrieved in each state. In all a total of 98% of the questionnaire distributed were retrieved. This is a good premise for further analysis of data retrieved from the respondents. It should be noted that the three descriptive tables on the responses derived from the field from each questionnaire item is attached at appendix. However, the focus in the section is the test of hypotheses of the study and the interpretation of the results derived from the field.

It is noteworthy to state that the focus of this section is to validate or invalidate the hypotheses put forward earlier in the study. However, the questionnaire items for each of these hypotheses were used in testing the hypotheses. For instance, to test for hypothesis I (H_{01}), questionnaire items 1-5 were used while items 6-10 were utilized in testing for hypothesis II (H_{02}). In order to test for hypothesis III (H_{03}), items 11-15 was adopted. Multiple regression (ANOVA) was used in testing these hypotheses with a view to either accepting or rejecting them.

H₀₁: There is no significant relationship between fiscal federalism and road infrastructural development in Nigeria.

Table 3: Summary of the Regression and ANOVA test on the relationship between fiscal federalism and road infrastructural development in Nigeria.

R = .972 ^a						
R ² = .945						
R ² adj = .943						
Std Error = 1.222						
Model		Sum of Squares	Df	Mean Squares	F	sig
1	Regression	3.103	1	3.103	3.255	.072 ^b
	Residual	225.853	236	.853		
	Total	228.957	239			

Source: SPSS Processing of Field Data, December 2021

Interpretation and Decision Rule: Table 3 shows the statistical result of the test of the first hypothesis (H_{01}), which stated that “there is no significant relationship between fiscal federalism and road infrastructural development in Nigeria”. From Table 3, the result of the test showed a coefficient of regression $R=.972$ and $R^2=.945$. The implication of this coefficient of regression is that there was no strong direct association (94.5%) between fiscal federalism and rate of road infrastructural development in Nigeria. The F-statistics, which is $F=3.255$ was not significant at 0.05 level. This means that the rate of road infrastructure development in Nigeria is not related to the fiscal federalism practiced in the country. Therefore, the postulated null hypothesis was accepted. This implies that fiscal federalism in Nigeria has not led to the improvement of roads infrastructure in the country. The practice of fiscal federalism has not led to infrastructural development across the country .

H₀₂: There is no significant relationship between fiscal federalism and service delivery in Nigeria.

Table 4: Summary of the Regression and ANOVA tests of relationship between fiscal federalism and service delivery in Nigeria.

R = .972 ^a					
R ² = .945					
R ² adj = .944					
Std Error =1.197					
Model	Sum of square Squares	Df	Mean Squares	F	Sig
1 Regression	882	1	882	852	.000 ^b
Residual	63.789	66	267		
Total	68.671	67			

Source: SPSS Processing of Field Data, December 2021

Interpretation and Decision Rule: Table 4 shows the statistical result of the test of the second hypothesis (H_{02}), which stated that “there is no significant relationship between fiscal federalism and service delivery in Nigeria”. From Table 8, the result of the test showed a correlation coefficient of $R=.972$ and $R^2=.945$. The implication of this coefficient of regression is that there was no strong direct association (94.5%) between fiscal federalism and service delivery in Nigeria. The F-statistic, which is $F=3.852$ was not significant at 0.05 level. This means that the relationship between fiscal federalism and service delivery in Nigeria not significant at 0.05 level. Therefore, based on this outcome, the postulated null hypothesis was accepted. The implication of the statistical results is that fiscal federalism has not improved service delivery in Nigeria. There is no positive nexus between fiscal federalism and service delivery by each level of government in the country. Other factors may, however, be strongly involved.

H₀₃: There is no significant relationship between fiscal federalism and infrastructure development in Nigeria

Table 5: Summary of the ANOVA test of the relationship between fiscal federalism and infrastructure development in Nigeria.

R = .974 ^a					
R ² = .948					
R ² adj = .946					
Std Error =1.825					
Model	Sum of square Squares	Df	Mean Squares	F	Sig
1 Regression	6.251	1	6.251	2.468	.000 ^b
Residual	98.607	66	089		
Total	34.858	67			

Source: SPSS Processing of Field Data, December 2021

Interpretation and Decision Rule: From Table 5, the result of the test shows a coefficient of regression of $R=.974$ and $R^2=.948$ indicating 94.8%. The implication of this coefficient of regression is that there was a strong direct association (94.8%) between fiscal federalism and infrastructural development.

The F- statistics, which is $F = 32.468$ and is significant at $p=0.05$. This indicated that there was a significant relationship between fiscal federalism and infrastructural development. Based on this result, the null hypothesis was rejected. This means that there is a significant relationship between fiscal federalism and infrastructure development in Nigeria.

What the results from the statistical analysis indicate is that with improved fiscal federalism, infrastructural development will be experienced in the country. Thus, the impact fiscal federalism, where revenues are allocated accordingly, ought to be felt on the rate of infrastructural development in Nigeria.

5. Conclusion

The findings of this study have indicated that fiscal federalism in Nigeria has not led to the improvement of roads infrastructure in the country. The practice of fiscal federalism has not led to infrastructural development across the country. This confirms what Professor Banji Akintoye (Oral Interview, 2021) specifically mentioned when he was responding to this issue. He submitted that the erroneous arrangement of the country's federal system by the military brought about the uneven development in infrastructure across the country, a point that corroborates the argument of Ozo-Eson (2005) on the division of public sector functions and finances among different tiers of government. This is also in line with the position of Ewetan (2012) that each federating unit should provide essential services that will benefit the people within its geographical boundaries, and so, should make use of finance that it would be able to internalize its costs. It is disheartened to discover that the case of Nigeria is far away from this postulation. The system of fiscal federalism is supposed to lead to provision of infrastructure, but reverse is usually the case.

The findings of this study have indicated that fiscal federalism has not improved service delivery in Nigeria. The study has revealed that there is no positive relationship between fiscal federalism and service delivery by each level of government in the country. The study is to examine the effect of fiscal federalism on service delivery in the country. However, this study found that instead of improving service delivery, fiscal federalism has led to the contrary.

Otunba Deji Osibogun (Oral Interview, 2021) confirms the findings of this study when he posited that the poor state of service delivery in Nigeria by each level of government has made each household a kind of 'local government'. He submitted that each household now provides its security, water, light (in form of either generator or solar power) and road. These are the statutory functions of the local government administration. In the same vein, Alhaji Jafar Jafar (Oral Interview, 2021) argued that service delivery is 'zero' in Nigeria. He believed that no

level of government in the country is excepted. Looking at the state of infrastructure in the country, Alhaji Jafar Jafar argued that it is hardly to believe that there is government in Nigeria. However, Chief Magnus Wokocha (Oral Interview, 2021) was a little different as he believed that the paucity of fund at each level of government is the major reason why service delivery by government is poor in the country. He alluded to the fact that this is made worse with the impact of COVID-19 in the country.

This study also found that fiscal federalism has a great influence on infrastructure development in Nigeria. The investigation the study carried out indicated that there was a significant relationship between fiscal federalism and infrastructural development. This means that there is a significant relationship between fiscal federalism and infrastructure development in Nigeria. With improved fiscal federalism, the study found that infrastructural development will be experienced in the country. Thus, the study revealed that impact fiscal federalism, where revenues are allocated accordingly, will be felt on the rate of infrastructural development in Nigeria.

Pa Gabriel Ogunyemi (Oral Interview, 2021) however linked this with good leadership. He blamed poor infrastructure on poor leadership but not necessarily fiscal federalism or any system of government for that matter. He submitted that no matter the system of government, poor leadership cannot provide infrastructure development. The argument of Alhaji Mustapha Musa (Oral Interview, 2021) aligned with the findings of this study. Alhaji Musa submitted that Nigeria needs to get its fiscal federalism right before the citizenry will enjoy the dividends of democracy. He believed that the use to which funds are put in Nigeria is the main cause of poor state of infrastructure in the country. He argued that the funds that are available now are adequate to ensure infrastructural development in the country. However, one of the interviewees, Chief Magnu Wokocha (Oral Interview, 2021) stated that the meagre revenue coming to state from the federal government monthly are even underutilized for the provision of infrastructures as government at the lower level syphon them.

This further confirmed the argument of Ejeh and Ogbole (2014) that other federating units apart from the federal government get their revenues from sources that are more limited than that of the federal government. These include poll tax, property tax, licenses and permits, among others. These are supported with revenue from federally collected revenue from the centre. However, this is dependent

on the revenue sharing formula used to share what each tier of government is entitled to from the federally collected revenue.

6. Recommendations

The effective practice of fiscal federalism becomes imperative in Nigeria as a federal state because it focuses on the necessity for improving the performance of the public sector and service delivery to the people. This has been the focus of each of the federating units since the adoption of the system and in the fourth republic. However, this study found that there are various issues serving as hindrances to fiscal federalism in the efforts of the federating units providing infrastructure in the country. Therefore, based on conclusion of this study, the following recommendations are put forward:

- Nigeria should adapt fiscal federalism practice in the United States. Each of the federating units does not need to depend on the federal level for their infrastructure development. They should, therefore, abandon the practice in which they usually wait to receive federally collected revenue before they could make substantial plan on infrastructure development. All Federating units should begin to develop innovative ways of improving internally generated revenue so as to improve provision of infrastructure within their domain. States in the country should learn from Lagos State on internally generating revenue and stop depending on the Federal Government for financial survival.
- Revenue Mobilization Allocation and Fiscal Commission (RMAFC) should begin the process of reviewing the present revenue allocation formula. The current formula that gives the Federal Government the largest share and more than half of the federally generated revenue is neither favourable nor helpful to infrastructure development in Nigeria. The local government level should be given the highest share of the allocation.
- The National Assembly should amend Section 162 of the 1999 Constitution (as amended). Specifically, subsections 6, 7 and 8 of the Section of the Constitution should be amended to give autonomy to the local government. The State-local government joint account should be removed from the Constitution to improve development of infrastructure at the grassroots. It is only when this is guaranteed that the efforts of the Federal Government in making local government has its allocation directly

from the federal level can yield the result of provision of infrastructure at the grassroots.

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Appendix

Tables showing responses derived from the field on each of the three Questionnaire Items that guided the test of the Study's Hypotheses

Table 6: Impact of Fiscal Federalism on Road Infrastructural development in Nigeria

Question: What is the impact of fiscal federalism on road infrastructural development in Nigeria?

S/N	ISSUES	SA	A	UD	D	SD
1	Road Infrastructural development has been given a deserved attention by the Federal Government	9 (3.8%)	15 (6.4%)	16 (6.8%)	123 (52.6%)	71 (30.3%)
2	Lack of road infrastructure has great effect on Nigeria's federalism	105 (44.9%)	71 (30.3%)	40 (17.1%)	16 (6.8%)	2 (0.9%)
3	Ineffective application of fiscal federalism has affected road infrastructure in Nigeria	87 (37.2%)	124 (53.0%)	13 (5.6%)	10 (4.3%)	0 (0%)
4.	There is a relationship between the practice of fiscal federalism and the ability of the states in Nigeria to provide road infrastructure	80 (34.2%)	138 (59.0%)	12 (5.1%)	4 (1.7%)	0 (0%)
5.	The heterogeneous nature of Nigeria has impeded on the practice of fiscal federalism in Nigeria.	85 (36.3%)	119 (50.9%)	20 (8.5%)	9 (3.8%)	1 (0.4%)

Source: Field Survey, December 2021

Table 7: Fiscal Federalism and Service Delivery in Nigeria

Question: What is the effect of fiscal federalism on service delivery in Nigeria?

S/N	ISSUES	SA	A	UD	D	SD
6	The way issues on fiscal federalism and service delivery are handled in the country has affected national cohesion	82 (35%)	131 (56%)	11 (4.7%)	10 (4.3%)	0 (0%)
7	Service Delivery has led to political instability in Nigeria	67 (28.6%)	133 (56.8%)	26 (11.1%)	7 (3%)	1 (0.4%)
8	The operation of Fiscal Federalism in Nigeria has generally affected the country's economic development	108 (46.2%)	82 (35%)	28 (12%)	16 (6.8%)	0 (0%)
9	Service Delivery has increased the spate of political violence in Nigeria	70 (29.9%)	131 (56%)	23 (9.8%)	10 (4.3%)	0 (0%)
10	Fiscal Federalism and Service Delivery have amplified agitation in different parts of the country	80 (34.2%)	127 (54.3%)	19 (8.1%)	8 (3.4%)	0 (0%)

Source: Field Survey, December 2021

Table 8: Fiscal Federalism and National Development in Nigeria

Question: How has fiscal federalism improve on national development in Nigeria?

S/N	ISSUES	SA	A	UD	D	SD
11	Each level of government can only provide road infrastructure based on the financial resources available to it	98 (41.9%)	115 (49.1%)	16 (6.8%)	4 (1.7%)	1 (0.4%)
12	States in Nigeria are often handicapped when it comes to developmental projects and provision of road infrastructures that will benefit the people	104 (44.4%)	111 (47.4%)	8 (3.4%)	10 (4.3%)	1 (0.4%)
13	Improper operation of fiscal federalism has affected good governance which leads to poor road infrastructure in the country	143 (61.1%)	75 (32.1%)	6 (2.6%)	9 (3.8%)	1 (0.4%)
14	The Federal government has not properly utilized its fiscal power in relation to the provision of road infrastructure	119 (50.9%)	98 (41.9%)	9 (3.8%)	8 (3.4%)	0 (0%)
15	The practice of fiscal federalism in Nigeria has encouraged corruption in the infrastructure sub-sector	78 (33.3%)	117 (50%)	23 (9.8%)	15 (6.4%)	1 (0.4%)

Source: Field Survey, December 2021



‘Same Goal, Different Results’: A Comparative Study of Tourism and Economic Development in Nigeria and Malaysia, 1995-2020

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Abstract. This paper undertook a comparative study of tourism and its impact on the economic development of Nigeria and Malaysia between 1995 and 2020. To this end, the paper employed both qualitative and quantitative methods with emphasis on the use of secondary sources for data generation and analysis. Using information sourced from books, journal articles and online databases of the World Tourism Organisation (UNWTO), World Bank and World Trade and Tourism Council (WTTC), the study demonstrated that although the two countries started their quest to kick-start economic growth through tourism development under almost similar circumstances in the 1970s, the two countries are currently poles apart in their international ratings, both in terms of economic advancement and tourism indices. While Malaysia has been able to come up with a macro-economic approach to planning its tourism development and it is deepening its tourism successes, the approach in Nigeria is haphazard, unscientific and piecemeal and it continues to be regarded as “potential,” only displaying latent prospects in tourism but lacking adequate governance of the sector. The study recommended the Malaysian model and urged Nigerian tourism managers to explore the opportunities/advantages the country has in tourism to foster economic development.

Keywords: Comparative Study, Economy, Development, History, Malaysia, Nigeria, Tourism

1. Introduction

The potential of tourism to foster economic growth in any nation by way of revenue generation, employment creation, and infrastructural development is no longer an issue of contestation. Indeed, tourism has been recognised, the world over, as an alternative route to development. Its capacity as the largest employer of labour globally has been

proven and its multiplier consequences on other sectors of the economy such as transport, hospitality, banking, catering, entertainment and other ancillary retail businesses are longer in doubt. The rapid growth and continued expansion of the modern tourism industry have made it one of the most important sectors in the world, particularly in economic terms. It generates more than US\$3 trillion, which is more than 10% of the global Gross National Product (GNP) and employs more than 200 million people globally representing 1 in 9 employees. In addition to this, tourism accounts for about 11% of total tax payments globally contributing about US\$655 billion to governments in direct taxes (WTTC, 1995). It is for this reason that the tourism industry has become a major income earner and a viable alternative paradigm for economic development in many countries, with Kenya, Mauritius, and South Africa leading the way in Africa.

The prospects of tourism in fostering social interaction, health benefits and economic advancement have been of tremendous interest to scholars across fields and disciplines. Hence, scholars from diverse intellectual divides have appraised the impact of tourism on human, social and economic indices. However, a cursory examination of the extant studies on tourism, across space and time, will present three major classifications. This is because of the differences in focus, period and problems they distinctively strived to address. Before and throughout the 1950s, most of the literature on tourism essentially focused on the social and health connotations of tourism and the drawbacks inherent in its practice. Scholars such as Townsend (1947), Ishmael (1948), and Ariston (1948) have extensively appraised the social imperatives of tourism and the challenges, which its practice is fraught with. Other studies such as those of Lugard (1950) and Richmond

(1955) interrogate the value that tourism holds for human health and wellness. The two scholars conclude that the aftermath of the practice of tourism is good health and freshness of life. To them, tourism is about relaxation and its therapeutic benefits.

From the 1960s, the focus of the research and publication of scholars in the field shifted to the economics of tourism. Scholars such as Rusfell (1967), Haanan (1972) and Edgerl (1989) began to look at how tourism can propel development and in particular, knit other sectors of an economy or society for optimum development benefits. Attention was given to what can be generated through tourism to facilitate development. Haanan (1972) particularly studied how tourism has stimulated untold revenue for Saudi Arabia and its government. His classic work, *Tourist Centres in Saudi Arabia: The Economic Value*, outlines vigorously how tourism is a significant contributor to the wealth of the Kingdom of Saudi Arabia. Nevertheless, the focus of research and analysis in the field expanded its frontiers in the 1990s following the collapse of the Soviet Union and the end of the Cold War (Benthan, 2008). During this period, most of the studies focused on the institutional capabilities of countries to embark on, realise and sustain the benefits and opportunities of tourism within the institutional framework. Empell (2012), Sussex (2013) and Netalie (2016) focused on the institution and modernisation factors that could sustain the tourism industry. They confined their views to the framework of public policy analysis.

Meanwhile, an approach which can be distilled from the way scholars in the field undertake their studies in tourism is spatial or regional. In other words, scholars favour studying their subject within the context of a country or region. Hence, the works of scholars like Marzuki (2010), Dritsakis (2012), Lashkarizadeh *et al* (2012), Bal *et al* (2016), Govdeli and Direcki (2017), Yusuff and Ayinde (2015) and Ekanayake and Long (2012) constitute an impressive body of literature for studying tourism and its implication for economic growth and development within a country and region.

Given these considerations, this paper reflects on the nexus between tourism and national economic development, with a focus on the comparative analysis of the experiences of Nigeria and Malaysia between 1995 and 2020. The choice of Nigeria and Malaysia is apt for some reasons. Like Nigeria, Malaysia is a former British colony and therefore both countries share similar colonial experiences. Meanwhile, the two countries have heterogeneous and multi-ethnic populations and consequently

operate federal constitutions. It is, however, noteworthy that while Nigeria is a federal republic, Malaysia is a federal constitutional monarchy (Mosbah, 2014). Situated within the tropical region, both countries experience an average temperature of 26 degrees Celsius throughout the year and are blessed with an extensive shoreline with many beautiful beaches. More importantly, as shall be established in this study, the development of tourism in the two countries appears a lot similar though both have arrived at different ends.

2. The Meaning, Nature and Scope of Tourism

Tourism has no consensus definition. There are as many definitions and perspectives on the concept as there are scholars and practitioners in the field. Most academics tend to craft their definitions to suit their specific purposes. Beyond the elucidation of scholars on the subject, tourism has its day-to-day connotations and it has been used interchangeably with travel, holiday and excursion. As a phenomenon, tourism entails the movement of people from one point to another, both within and across national borders for recreation, health, sport, holiday, education or religious purposes. The first end is known as the originating point, while the other end is the destination point. What transpires between these two points and during the tourists' stay at the destination is deemed to be of interest to, and within the purview of, tourism.

In 1905, Eduard Guyer Freuler penned one of the earliest definitions of tourism in the *Manual Dictionary of Economics, Social Policy and Administration*. In the dictionary, Freuler defines tourism "as a phenomenon of modern time based on the increased need for recuperation and change of air, the awakened and cultivated appreciation of scenic beauty, the pleasure in and the enjoyment of nature and particularly brought about by the increasing mingling of various nations and classes of human society, as a result of the development of commerce, industry and trade, and the perfection of the means of transport" (Kaul, 2002: 4). This definition encompasses the social, health and economic imperatives of tourism and presents the fundamental dynamics that facilitate and promote the practice of tourism. Similarly, in 1942, the Swiss Professors and tourism experts, Walter Hunziker and Kurt Krapf published a book, *Outline of the General Teaching of Tourism*. In the book, they consider tourism as "the sum of the phenomena and relationships arising from the travel and stay of non-residents in so far as they do not lead to permanent residence and are not

connected with any earning activity” (Burkart and Medlik, 1981).

The world body responsible for tourism, the World Tourism Organisation (UN-WTO) gave a more functional and broad-based definition of tourism in 1993 when it says tourism encompasses all “the activities of persons travelling to and staying in places outside their usual environment for more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited.” This definition, as well as that of Hunziker and Krapf, basically distinguishes the temporary non-residents and their economic activities from the residents’ economic behaviour and impact. More so, the use of this broad concept makes it possible to identify tourism between and/or among countries as well as tourism within a country. Tourism, in this sense, becomes closely related to all activities of tourists, including ‘overnight visitors’ and ‘same-day visitors.’

It could be seen from the foregoing definitions that tourism has certain assumptions that cannot be compromised. First, tourism presupposes a movement of people to destinations different from their places of residence and work. This movement can be in-bound or out-bound, that is, it can either be within or across national frontiers. The second is that the movement is temporary and primarily for a short duration. This allows for further classification of tourists – those who stay overnight and those that do same-day visits (excursionists). Third, the motivation for visiting or journeying could range from recreation, business, health, or religious reasons but not to seek permanent residence or employment within the place visited. Finally, since the movement is essentially a leisure or pleasure-seeking adventure, it implies the deployment of a readily disposable income, free time and one’s free will.

Tourism is a phenomenon that is multi-sectoral and multi-dimensional. It has significant implications for all aspects of people’s lives and activities. As such, tourism can only be appreciated through a multidisciplinary or interdisciplinary approach. It is, therefore, significant to emphasise that there is geography in tourism, that is, those aspects relating to physical, territorial and environmental features of tourism destinations. There is also history in tourism dealing with the evolution and development of the industry and its contribution to human well-being and advancement. One can also talk of the political economy, psychology, management and sociology of tourism representing the multidisciplinary nature of the subject. It is for this reason that tourism is of

interest to scholars across fields, professions and disciplines. Another way of classifying tourism is based on the main purpose of travelling from one point to another and this determines the form of tourism. Hence we have such typologies as medical (health) tourism, educational (excursion) tourism, pilgrimage (religious) tourism, cultural (heritage) tourism, adventure (pleasure) tourism and ecotourism to mention but a few.

3. The Concept of Economic Development

The precise meaning of development and all that it entails has been a subject of conversation among scholars across academic disciplines and ideological leanings. The concept of development is complicated, contested, unequivocal and elusive and, therefore, has a range of divergent meanings that depend on the context in which the term is used. For instance, while economists in the twentieth century viewed development primarily in terms of economic growth, sociologists instead emphasised broader processes of social change and modernisation (Jaffe, 1998). Similarly, the idea of development promoted by the International Monetary Fund (IMF) and World Bank differs from the one articulated by the Greenpeace organisation or UNESCO. It is also important to understand that development is a process rather than an outcome; it is dynamic, insidious and transitional as it involves a gradual change from one state or condition to another. More importantly, development is dimensional and multifaceted. Hence we have such classifications as economic development, social development, technological development, political development, cultural development, human development and environmental development.

Perhaps it is in line with this thought that the Society of International Development (SID) sees development as “a process that creates growth, progress, positive change particularly as it has to do with physical, economic, environmental, social and demographic components” (SID, 2021). Development is a straight and upward movement; it deals with the current conditions or status, which is temporary and transitory. It deals with visible results in positive directions; it is a concept used to denote betterment and improvement in any realm. The rationale for development is improvement in the living conditions and quality of life of the people, reduction of poverty, vulnerability and inequality, social inclusion, equitable distribution of resources and opportunities, freedom and self-determination as well as sustainability. Development, in the final analysis, entails the strategic management of human and physical endowments in bringing about both

quantitative and qualitative change in human society and the creation of conditions for a continuation of that change.

Economic development, like ‘development’ from which it is derived, does not have a universal definition. Professor Karl Seidman, a development expert conceives economic development as “a process of creating and utilising physical, human, financial, and social assets to generate improved and broadly shared economic well-being and quality of life for a community or region.” (Seidman, 2005: 5). In his wisdom, Joseph Schumpeter conceives economic development as a process of transferring capital from an established method of production to new, innovative, productivity-enhancing methods. This underscores a fundamental transformation of an economy, which involves altering the industrial structure, the educational and occupational characteristics of the population, and indeed the entire social and institutional fabric (Feldman *et al*, 2016). Likewise, Encyclopaedia Britannica conceptualises economic development as the process through which a simple, traditional and low-income economy transforms into a modern industrialised one. From the foregoing, economic development, therefore, represents the sustained and concerted efforts of policy makers and communities in bringing about the expansion of the local economy through an increase in the market value of the goods and services produced by an economy over a period, which, in turn, promotes the standard of living and economic prosperity of a specific region. It can also be defined as the quantitative and qualitative changes in the economy of a country. These changes are birthed by decisive actions which may involve multiple areas such as critical infrastructure, environmental sustainability, regional competitiveness, health facilities, literacy and human development among others.

4. Tourism Development in Nigeria

Tourism activities are of ancient recollection in Nigeria, dating back to the kingdoms and empires that dotted the entire landscape of West Africa. The establishment of such expansive and multi-racial polities as the Old Ghana, Mali and Songhai, Oyo, Benin and the Kanem-Bornu necessitated the movement of people across the length and breadth of the West African region for economic, political and socio-cultural interactions. Similarly, the organisation, pomp and spectacle of the various annual socio-cultural and religious festivities in the ancient kingdoms, empires, emirates and city-states, which attract a great assemblage of people from far

and near is a clear confirmation of the existence of some degree of domestic tourism activities in the region that is today known as Nigeria.

The emergence of the trade across the Saharan Desert and the introduction of Islam further intensified the movement of people both within and outside the kingdoms and empires as people had to travel to markets and trade points located strategically along trade routes to participate in the exchange with the Berber and Arab merchants. More so, the propagation of Islam and subsequent popularity of the faith among the people of these polities meant that many of them, particularly the ruling class, embarked on pilgrimages to the Middle East as one of the basic tenets of the Islamic religion. This introduced another dimension to tourism activities in Nigeria that can be classified as inter-regional tourism. A classical example of such travels was the pilgrimage of Mansa Musa, the famous 14th-century emperor of the Mali Empire, to Mecca en route to Egypt. However, the remarkable and ostentatious nature of Musa Musa’s journey points to the fact that the pilgrimage was more of a pleasure trip than a religious one.

Another important phase in the development of tourism in Nigeria is the arrival in 1472 of the first Portuguese merchants, who landed in Lagos for trade purposes (Ovat, 2003). The success of this trip and subsequent trans-Atlantic travels, facilitated by the invention of the more sophisticated ocean-going vessels could rightly be said to be the beginning of international tourism. However, the influx of the Europeans and the establishment of colonial rule in Nigeria generally stretched the paradigm of tourism beyond trade to an organised activity of travelling for recreation, albeit without deliberate or conscious efforts to develop the endeavour. From this period until now, tourism, as a pleasure-oriented activity, in Nigeria has grown in leaps and bounds and undergone different phases of development. Meanwhile, the prospects of Nigeria in cultural and heritage tourism became publicly acknowledged in the late 1920s with the discovery of some ancient terracotta artworks and sculptures of the Nok culture by some foreign archaeologists (Esuola, 2009). Since then, archaeological excavations have been carried out in several locations across Nigeria yielding fruitful evidence and legacies of ancient cultures and civilisations.

The first organised efforts at creating a viable tourism industry in Nigeria could be traced to the establishment of the Nigerian Tourist Association (NTA) in 1962. It was a voluntary association of Nigerians with a common interest in promoting

tourism with membership drawn from both the private and public sectors (Ashikodi, 2010). Prominent among the sponsors of the Association were Nigerian Airways, Shell Petroleum Company and the Nigerian Tobacco Company. Though the NTA had government support, it achieved little in developing a virile tourism industry for the country. The only notable achievement of the Association in its 14 years of existence was the acquisition of membership of the International Union of Official Travel Organisations (IUOTO) in 1964 (Ukpanah, 1991). The IUOTO was renamed the World Tourism Organisation (WTO) in 1975.

In its bid to reposition the tourism industry whose growth had been painfully slow, the government contracted the African Development Bank (ADB) in 1971 to conduct a feasibility study and come up with a white paper on the potential and viability of tourism in Nigeria. The Report detailed the enormous potential that Nigeria possessed in tourism and emphasised the need for the development of the various tourist destinations in the country as a means of strengthening the national economy. It was this report that encouraged the government to promulgate Decree No. 54 of 1976, which came into effect in 1978, establishing the Nigerian Tourist Board (NTB) as a government agency to oversee the promotion and development of tourism as a viable industry in Nigeria (Olokesusi, 1987). Hence, the NTB had effectively replaced the privately-inspired Nigerian Tourist Association. As part of its efforts to deliver its statutory role, the NTB was to set up a tour operating company, the National Travel Bureau, to organise tours both within and outside Nigeria on a commercial basis.

Meanwhile, state tourism committees were established in each of the 19 states of the federation to assist, advise and recommend to the Board other measures as may be necessary for the full realisation of the objectives of the decree. The committees were also to undertake necessary initiatives and actions expedient for the promotion and development of tourism in their states (Effiom, 2013). To facilitate the achievement of these noble goals of the decree, the government disbursed one million Nigerian naira (#1,000,000) take-off grants to each of the 19 states of the federation, totalling a whopping 19 million Nigerian naira (NOUN, 2006). Unfortunately, the funds were misappropriated and the performance of the NTB left much to be desired as it made no significant impact on the tourism industry. Apart from the issue of corruption and misappropriation of funds, the decree was also confronted with certain inherent flaws in its provisions. For instance, the

government did not create any tourism board or organisation at the local government level, thereby, overlooking a vital organ of government that would have been pivotal in jumpstarting tourism initiatives in the country. It was also palpable evidence of the total ignorance of the military government of the federal nature of the country. The Board also demonstrated the lack of determination to sanction any organisation that flouted its laws or directives with the effect that the tourism space remained largely ungoverned and uncoordinated.

The failure of the NTB to make any significant impact on the tourism industry necessitated several attempts to reposition and effectively address the challenges confronting the development of tourism in Nigeria. For instance, the then Muhammadu Buhari regime (1983-1985) initiated the Master Plan on Tourism Development in the country but the country's first tourism development policy was not ready until 1990 (Akinsanmi, 2017). The policy paved the way for the promulgation of Decree No. 86 of 1991 establishing the Nigeria Tourism Development Corporation (NTDC) in 1992 with the sole responsibility of regulating and overseeing the sector. With the return to civilian rule in the country in 1999, President Olusegun Obasanjo's administration (1999-2007) created the Ministry for Culture and Tourism in its bid to galvanise tourism as a major income earner in its economic diversification drive. In 2017, the Nigerian Senate voted to amend the NTDC Act, 2004 which replaced Decree No. 86 of 1991, to rename the agency as the Nigerian Tourism Development Authority and, among other things, make it a fully-fledged or 'stand-alone' ministry (Ojo, 2017). The NTDC, currently under the Ministry of Culture, Tourism and National Orientation, remains the apex tourism agency of the Federal Government of Nigeria charged with the overall responsibility of promoting, coordinating and marketing tourism activities in Nigeria.

5. Tourism Development in Malaysia

As in Nigeria and many other Third World countries, pleasure travels, holidaying, sightseeing and other tourism-based activities in Malaysia are legacies of the British colonial rule in the country. However, the earliest efforts of the government of Malaysia at developing tourism date back to 1959 when the Department of Tourism was created under the Ministry of Trade of Malaysia (Tan, 1991). Despite this initiative, tourism development did not gain momentum as a viable economic sector because of the half-hearted attitude of the government to providing necessary impetus and drive, with the

effect that the Malaysian economy continued to be a mono-cultural economy that relied heavily on primary products such as rubber, tin, palm oil and crude oil. It was not until the early 1970s that the required political will to drive the necessary development in the tourism industry surfaced on the heels of the 21st Conference of the Pacific Area Travel Association (PATA), which was hosted by Malaysia in 1972 (Marzuki, 2010). The conference was pivotal to the breakthrough of the Malaysian tourism industry as it opened the eyes and minds of the government of Malaysia to the enormous, and almost endless, opportunities in tourism, thereby propelling the country to the international stage.

In the aftermath of the conference, the government heightened its intervention in the tourism industry with the establishment of the Tourism Development Corporation (TDC) in 1972, and the completion of the National Tourism Master Plan in 1975 as part of the Second Malaysia Plan. Although created as a development agency under the then Ministry of Trade and Industry by an Act of the Parliament, the TDC's performance was lacklustre and modest as it failed to transform Malaysia into a tourism destination of choice like other neighbouring countries in Southeast Asia (Mosbah and Saleh, 2014). The period between 1976 and 1985 captured under the Third Malaysia Plan (1976-'80) and the Fourth Malaysia Plan (1981-85) witnessed aggressive government efforts to develop the tourism sector through the unprecedented allocation of budgetary allocation into public infrastructure, product development, marketing and promotional activities. This gradually increased the traffic of international tourists into the country and boosted the reputation of Malaysia as a tourist destination in the Southeast Asian region.

The transformation of local and regional airports into the international status and the development of various tourist destinations within and across the country further increased the inbound traffic of tourists into Malaysia. In attestation to its improving position as a critical tourism player in the Pacific, Malaysia hosted the 35th Conference of the Pacific Area Travel Association in 1986. The conference provided the Malaysian government with the needed opportunity to showcase improved facilities and services as well as the transformed state of the Malaysian tourism industry to the conferees and delegates. The following year, in 1987, the government established a separate Ministry of Culture and Tourism and this was expanded into the Ministry of Culture, Arts and Tourism (MOCAT) in 1990, to "...expand and diversify the tourism base and to reduce country's dependency on a narrow

range of activities and markets" (Marzuki, 2010). The TDC was moved to this newly-created ministry.

A new phase opened in the history of tourism development when in 1990 Malaysia, under the auspices of MOCAT, organised a landmark tourism promotional fanfare; the "Visit Malaysia Year 1990". As a consequence of this event, more than 7 million international tourist arrivals were recorded in the year, with a growth of 53.6% from 1989 (Awang and Aziz, 2010). The programme was so successful that it surpassed the target of increasing tourist arrivals by only 10% (Tan, 1991). This success was followed up by another 'Visit Malaysia Year' in 1994. In addition to driving tourist arrivals into Malaysia, the 1994 campaign was also focused on encouraging the growth of domestic tourism. Meanwhile, the Tourism Development Corporation (TDC) had transformed into the Malaysia Tourism Promotion Board (MTPB) through the Malaysia Tourism Promotion Board Act of 1992. The MTPB, popularly known as 'Tourism Malaysia', was saddled with the sole responsibility of promoting Malaysia domestically and internationally while MOCAT retained the oversight functions over the tourism industry with policy formulation and implementation. The MTPB has so far opened 29 offices globally to project, promote and market Malaysia to the world (Awang and Aziz, 2010). All these efforts represent the commitment of the government to establish tourism as a viable sector of the Malaysian economy

The last decade of the 20th century witnessed significant achievements and results in tourism development in Malaysia, which were the fruits of the unbroken commitment of the government to repositioning the sector for greater socio-economic impact over the years. More so, the opening of a new decade and millennium saw a further expansion and growth of the tourism industry with increasing international tourist arrivals and receipts necessitating the split of MOCAT in April 2004 to facilitate the creation of a separate ministry, the Ministry of Tourism (MOT), to oversee the tourism sector, with MTPB as the major government agency for the promotion of tourism in Malaysia (Hamzah, 2004). All these efforts portrays government's seriousness to deepen the economic gains from tourism and also transform the sector into money spinner and possibly, the second major income earner for the economy after manufacturing. Over time, the tourism catchphrase that projects Malaysia tourism had changed from 'Beautiful Malaysia' to 'Only Malaysia', followed by 'Fascinating Malaysia' and currently 'Malaysia, Truly Asia' projecting Malaysia's cultural and linguistic diversity that

represent all the major civilisations in Asia as its tourism tag line and image.

The Malaysian model of tourism planning organisation is complex, diversified, multi-sectoral and structured along the federal system involving the three tiers of government, that is, the national, state and local authorities. At the national level, the overall policy formulation, implementation, regulation and planning of the sector are the responsibility of the MOCAT and the newly-established MOT, while MTPB is concerned with the marketing and promotional aspects of tourism (Awang and Aziz, 2010). Apart from this, the government made it incumbent on its agencies to key into the national tourism agenda making some of them directly involved in tourism development. Accordingly, Hamzah (2004) asserts that the Department of Agriculture is responsible for agrotourism; the Department of Forestry for ecotourism; the Department of Fisheries for coastal tourism; the Department of Wildlife and National Parks for pleasure tourism; the Department of Aborigines' Affairs for ethnic/sociological tourism, while the Department of Museums and Antiquities is responsible for cultural/heritage tourism in Malaysia.

At the level of the state, the State Economic Planning Unit (SEPU) is saddled with formulating policies and strategies related to tourism development in each state. State governments are required to provide the enabling environment for tourism to thrive through the provision and maintenance of tourism-related infrastructure and to facilitate private investment in the sector. They engage in promotional activities and organise events such as the 'Visit Sarawak Year', 'Visit Perlis Year' etc to showcase the tourism destinations in their various states. To ensure synergy between the states and the Federal government on tourism matters, State Tourism Action Council (STAC) was created in 2002 under MOCAT for every state in Peninsular Malaysia. In the same vein, the local authorities are also expected to key into the national tourism agenda through the promotion of tourism in their domains. Created under the Ministry of Housing and Local Government, the local authorities maintained recreational areas, landscaping, garbage disposal, organising local carnivals, street improvement and beautification programmes (Hamzah 2004).

6. Tourism and National Economy of Nigeria and Malaysia

Tourism stands out as one of the most remarkable economic and social phenomena of the last century.

This is not likely to change for centuries to come because of the unprecedented expansion of the industry worldwide. For the majority of the countries of the world, tourism has developed to become of the most dynamic and fastest growing sectors of the economy after technology and telecommunications. Today, tourism is the leading export commodity only next to oil in the international arena. The last forty years have witnessed a phenomenal expansion of global tourism recording an average of 7% annually in arrivals and 12% in receipts, a growth record unmatched by any other economic sector (Omotosho, 2000). Traditionally, tourism and its contributions to national economies are measured using statistics of international tourist arrivals and receipts as well as the contribution of tourism receipts to the gross domestic product (GDP) of a country (UNWTO, 2000). However, a more recent approach to studying and analysing the economic contribution of tourism to national economies has witnessed the inclusion of such data as the economic contribution of tourism to foreign exchange earnings, employment, taxation and the impact of tourism on other industries within an economy.

6.1 International Tourist Arrivals in Nigeria and Malaysia

International tourist arrivals refer to international inbound tourists who travel to a country other than that which they have their usual residence for a period not exceeding twelve (12) months and whose main purpose of visiting is not connected to any activity remunerated from the country visited. It refers to the number of entries, thus a person who makes several trips to a country during a given period is counted each time as a new arrival.

According to World Bank Group online database, Nigeria recorded a total of 5.2 million tourist arrivals in 2016, ranking 35th in the world. In the period between 2000 and 2016, this indicator reached a maximum value of 6.1 million in 2010 and a minimum value of 1.5 million in 2000. As Table 1 and Figure 1 below indicates, there was a steady improvement in tourist arrivals in Nigeria between 2000 and 2015, reaching 6 million in 2015 before dipping to 5.2 million in 2016. On the other hand, the records show that Malaysia accounted for 26.8 million tourist arrivals in 2016, ranking 9th in the world. Between 2000 and 2015, this indicator reached a maximum value of 27.4 million in 2014 and a minimum of 10.2 million in 2000. There is an observed improvement in tourist arrivals within the same period with Malaysia only witnessing a dip in its tourist arrivals records twice in 2003 and 2015.

Table 1: International Tourist Arrivals in Nigeria and Malaysia, 1995-2016

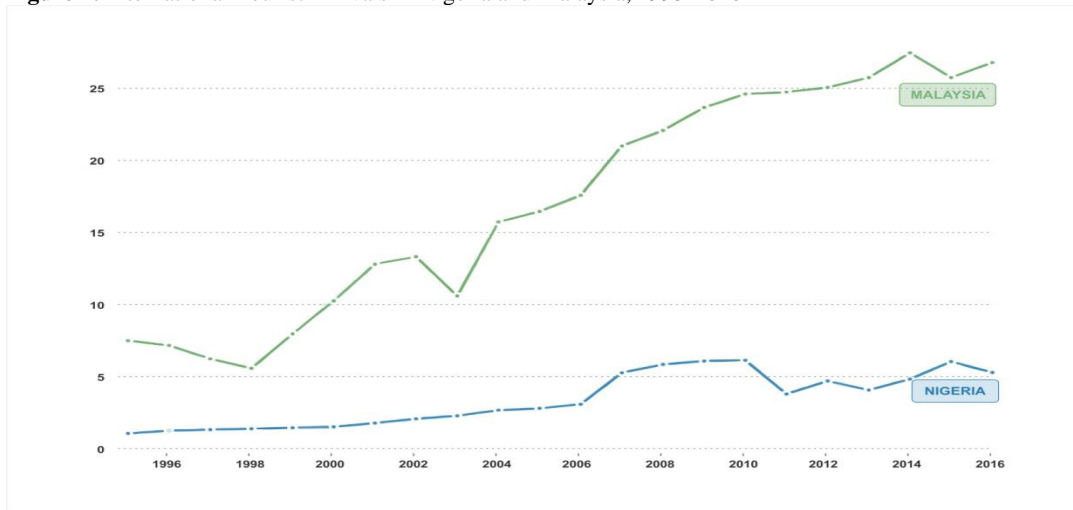
Year	Nigeria	Malaysia
1995	1,031,000	7,469,000
1996	1,230,000	7,138,000
1997	1,292,000	6,211,000
1998	1,357,000	5,551,000
1999	1,425,000	7,931,000
2000	1,492,000	10,222,000
2001	1,753,000	12,775,000
2002	2,046,000	13,292,000
2003	2,253,000	10,577,000
2004	2,646,000	15,703,000
2005	2,778,000	16,431,000
2006	3,056,000	17,547,000
2007	5,239,000	20,973,000
2008	5,820,000	22,052,000
2009	6,053,000	23,646,000
2010	6,113,000	24,577,000
2011	3,765,000	24,714,000
2012	4,673,000	25,033,000
2013	4,038,000	25,715,000
2014	4,803,000	27,437,000
2015	6,017,000	25,721,000
2016	5,265,000	26,757,000

Source: World Bank Group (2022)

The undeveloped and lethargic nature of the Nigerian tourism industry is further understood when one

considers that the meagre tourist arrivals in Nigeria originate mostly from within the West African sub-region and neighbouring countries like Benin Republic, Liberia, Chad, Niger, Ghana and Sudan from where access to Nigeria is effortless and through the land borders (Ogonu and Dibia, 2019). The data published by Statista Research Department in 2022 shows that in 2020, China and Niger had the highest number of tourists in Nigeria, with six per cent in the total arrivals respectively. India, the United States and the United Kingdom followed with 5%, 3% and 3% respectively. The same indicator for Malaysia indicates that the ASEAN region continues to be the largest contributor to tourist arrival with about 75% of the total arrivals. For instance, out of the 26.7 million tourist arrivals for the year 2016, Singapore, Indonesia and China were the three top originating countries with approximately 13.3 million (50%), 3 million (11%) and 2.1 million (7.9%) respectively (UNWTO, 2017). The stronger tourism performance in 2016 is attributed to cheaper air travel and numerous flights due to the expansion of the low-cost carriers in the region (Misachi, 2017).

Figure 1: International Tourist Arrivals in Nigeria and Malaysia, 1995-2016



Source: Adapted from the World Bank Group Database (2022)

6.2 International Tourist Receipts in Nigeria and Malaysia

International tourism receipts have been defined by the World Tourism Organisation (WTO) as the expenditure of international inbound visitors including their payments to national carriers for international transport. They include any other payment or payments afterwards made for goods and services received in the destination country. These also may include receipts from same-day visitors, except when these are important enough to justify separate classification. The definition is more extensive than that of the travel expenditure in the Balance of Payment in which international passenger transport is not included. It is usually calculated in current US Dollars (US\$).

As Table 2 demonstrates, the value of international tourism receipts for Nigeria in 2000 was US\$186 million, representing about 0.9 per cent of the total exports for the year. The terminal year, 2020, recorded a total receipt of US\$321 million, constituting 0.8 per cent of the total exports for the year. In the period between 2000 and 2020, this indicator reached a maximum value of US\$2.62 billion in the year 2017 and a minimum value of US\$49 million in 2004. The threshold of US\$1 billion was reached in 2016 from US\$461 million in 2015 before dipping to US\$1.98 billion in 2018. For Malaysia, the international receipts for the year 2000 totalled US\$5.87 billion while that of 2020 was US\$3.39 billion, amounting to 5.2% and 1.6% of the total exports for the respective years. Between 2000 and 2020, this indicator reached a maximum stretch in 2014 with a record of US\$24.47 billion and a minimum value of US\$3.39 billion in 2020, corresponding to 9.8% and 1.6% of the total exports of Malaysia for the respective years.

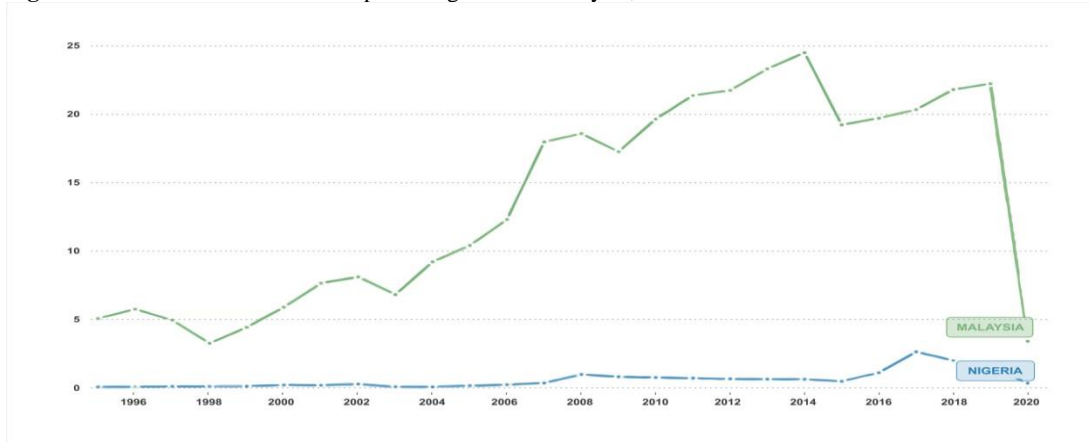
Table 2: International Tourist Receipts in Nigeria and Malaysia, 1995-2020

Year	Nigeria (US\$)	% of Exports	Malaysia (US\$)	% of Exports
1995	47 million	1.2	5.04 billion	6.1
1996	58 million	1.1	5.73 billion	6.2
1997	83 million	1.7	4.29 billion	5.3
1998	81 million	2.9	3.24 billion	3.9
1999	99 million	0.7	4.4 billion	4.6
2000	186 million	0.9	5.87 billion	5.2
2001	168 million	0.9	7.63 billion	7.5
2002	256 million	1.4	8.08 billion	7.5
2003	58 million	0.2	6.8 billion	5.7
2004	49 million	0.1	9.18 billion	6.4
2005	139 million	0.2	10.39 billion	6.4
2006	209 million	0.4	12.28 billion	6.7
2007	337 million	0.5	17.95 billion	8.7
2008	958 million	1.1	18.55 billion	8.1
2009	791 million	1.4	17.23 billion	9.2
2010	736 million	0.9	19.62 billion	8.8
2011	688 million	0.7	21.34 billion	8.4
2012	638 million	0.6	21.71 billion	8.7
2013	616 million	0.6	23.28 billion	9.5
2014	605 million	0.7	24.47 billion	9.8
2015	461 million	0.9	19.19 billion	9.2
2016	1.09 billion	2.8	19.16 billion	9.8
2017	2.62 billion	5.1	20.31 billion	9.1
2018	1.98 billion	3.0	21.77 billion	8.9
2019	1.47 billion	2.1	22.20 billion	9.3
2020	321 million	0.8	3.39 billion	1.6

Source: World Bank Group Database (2022)

It is noteworthy that international tourism receipts per capita vary with each year. For instance, in 2000, each international tourist that visited Nigeria was estimated to have expended US\$125 as against US\$575 calculated for Malaysia, representing the lowest per capita international receipts for Malaysia. The lowest value for per capita international tourism receipts for Nigeria was US\$19 calculated for 2004, which was the year the international tourism receipt was at an all-time low. However, the per capita international tourism receipts of Malaysia amounted to US\$585 for the same year. The highest value of this indicator for the available information on Nigeria is for the year 2016 at US\$207 while the highest value for Malaysia is US\$892 in 2014. It needs to be highlighted too that the poor performance of the two countries in tourism indices for 2020 was due to the Covid-19 pandemic that led to the total shutdown of borders and airspaces for some months of the year.

Figure 2: International Tourist Receipts in Nigeria and Malaysia, 2000-2020



Source: Adapted from World Bank Group Database (2022)

6.3 Tourism Contribution to Foreign Exchange Earnings in Nigeria and Malaysia

Tourism is a potentially viable source of income generation for both the developed and developing economies, especially through foreign exchange earnings with transcending impact on the entire economy. Tourism is the main source of foreign exchange for at least 38% of countries and is also among the top five main sources of foreign exchange for as many as 83% of countries in the world (Obeta and Onah, 2013). Such income is earned through tourist expenditures injected into the economy of the destination having rendered goods and services such as food and drink, transport, accommodation, entertainment, shopping etc. The long-term forecast of the World Tourism Organisation that the global tourist arrivals will increase by an estimated 3.3% annually from 2010 to 2030 to reach 1.8 billion by 2030 presents enormous opportunities for many countries of the world in terms of foreign exchange earnings through the tourism industry (WTO, 2011).

As the data already presented above shows, more than 1 million tourists visited Nigeria in 1995 for various purposes such as international conferences, meetings, and holidays coupled with foreign investors on business trips and the country earned US\$47 million in the process for goods and services provided within the country. The average per capita receipt for the year amounted to US\$46. The tourism receipt for the year 2000 was US\$186 million for an estimated 1.5 million tourists amounting to US\$125 per tourist. This was to, however, drop to a paltry US\$50 per tourist in 2005 and then increase to US\$120 in 2010 with a total tourism receipt of US\$139 million and US\$736 million respectively. Nigeria reached the billion threshold in tourism earnings in 2016 when it recorded an estimated

US\$1.1 billion from 6 million tourism with the per capita receipt of US\$207 for the year.

The foundation of the Malaysian tourism industry had been firmly laid in the early 1990s that by 1995 the country earned a whopping US\$5.04 billion in foreign exchange from 7.5 million tourists at an average of US\$675 per tourist. In 2000, the per capita receipt had dropped to US\$575 per tourist with total tourism earning of US\$5.87 billion from about 10 million arrivals. This was, however, to pick an increasing trend from 2005 per capital receipt of US\$632 from a total receipt of US\$10.39 billion from 16.4 million tourists. The receipt per tourist for 2010, 2015 and 2019 was US\$798, US\$746 and US\$851 from the total foreign exchange earnings of US\$19.62 billion, US\$19.19 billion and US\$22.20 billion respectively. The number of tourists for the same period was 24.6 million, 25.7 million and 26 million respectively.

6.4 Tourism Contribution to Employment in Nigeria and Malaysia

The tourism industry offers great opportunities for job creation and has become the world's biggest employer of labour. The job opportunities offered by tourism encompass a wide spectrum of the economy such as construction, transport, accommodation, catering services, telecommunications, trade, manufacturing as well as support and other services, thereby, creating enormous job opportunities within an economy for young people, women and minorities in either small or medium-sized businesses (Akpan and Obang, 2012). In 2015, Travel and Tourism generated a total of 284 million jobs, an increase of 7.2 million from the previous year, which means that tourism provided, directly or indirectly, 1 in 11 jobs worldwide (WTTC, 2015).

In Nigeria, tourism has become a significant employer of labour, generating employment for millions of people with a consequence on the standard of living of the people. However, compared to the population size and the employment rate in the country, the contribution of tourism to employment is abysmally low. In 2020, there were 2.6 million jobs in the tourism and travel sector, representing about a paltry 4% of the total employment in Nigeria. This was despite a decrease of about 23% to that of 2019, in which tourism accounted for 3.3 million jobs, representing 4.8% of the total employment in the country (statista.com, 2022). The decrease was the result of the COVID-19 emergency that led to the shutdown of international travel and border closures around the world for about four months in 2020. However, the World Travel and Tourism Council (WTTC) Economic Impact Report for 2022 expects the tourism sector in Nigeria to create 2.6 million new jobs over the next ten years to double the number of those employed within the sector by 2032. The WTTC's forecast indicates that an average of nearly 260,000 new jobs would be created every year to reach more than 5.1 million in 2032 (Olopade, 2022).

On the other hand, tourism is one of the biggest sectors of employment in Malaysia, accounting for just under a quarter of all employment in the country. According to the Department of Statistics Malaysia, the tourism industry recorded 3.5 million employed persons in 2020, contributing 23.1% to the total employment in Malaysia. This was despite a contraction of 2.9% to 2019 figures, in which the tourism industry accounted for 3.6 million jobs, representing 23.6% of the total employment in the country (Saari, 2021). The reduction in the tourism contribution to employment for 2020 is also attributable to the Coronavirus pandemic which put international travel and tourism to a halt in 2020. Globally, the WTTC 2022 Report ranks Malaysia's travel and tourism industry's total contribution to employment as the second highest in the Asia-Pacific region behind Cambodia, and the 50th highest in the world.

7. Conclusion and Recommendations

This paper has explored a comparative analysis of the tourism industry and its contributions to the economic development in Nigeria and Malaysia. It has been made fundamentally clear that the potentials of the tourism industry in bringing about an improved standard of life for people as well as fostering the development of national economies are enormous. However, as the statistics show, Malaysia is far ahead

of Nigeria on every index of tourism development and inherent national economic prosperity. As pointed out earlier on, Malaysia ranks very high in tourism indices and was considered 9th in the world for tourist arrivals in 2012 (UNWTO, 2012). The 2017 Travel and Tourism Competitiveness Report ranks Malaysia 25th out of 136 countries globally. Malaysia has three of its cities – Kuala Lumpur (9), Johor Bahru (39), and Penang Island (66) – in the list of the top 100 tourist destinations in the world (Euromonitor International, 2019). Hence, Malaysia is a global and regional heavyweight in the tourism industry. In the same 2017 Report, Nigeria ranked 129th out of 136 countries studied, lagging behind smaller African countries like South Africa (53rd), Mauritius (55th), Cape Verde (83rd), Botswana (85th), Rwanda (97th) and Ghana (120th) in the ranking (WEF, 2017).

The question to ask is what then has Malaysia done right and what lessons or strategies are there for Nigeria to learn in the Malaysian model of tourism development? First and foremost, it needs to be emphasised that the present challenge of terrorism, banditry, kidnapping and general insecurity has to be tackled head-on and stamped out if the tourism potential of Nigeria is to be realised. Terrorism and tourism are two opposing forces of social and economic globalisation. Another challenge facing tourism is the terrible state of public infrastructure in Nigeria. Many of the tourist destinations in Nigeria are located in remote locations of the country where critical social amenities are lacking. As we speak, there is none of the national parks in Nigeria that is easily accessible by road let alone constant electricity, water supply and other recreational facilities. In addition, the tourism industry has suffered neglect and low prioritisation by the government. Government attention has been on the oil industry as the mainstay of the economy since independence in 1960. This has to change now that oil revenues are dwindling continuously globally.

What then is the way of this conundrum? As the Malaysian experience has shown, there can never be a success story in the tourism industry without a massive investment in destination development and the proper management of the industry. There is no tourist attraction anywhere in the world that is good enough to generate the windfall necessary to turn any economy around if the destination is not well-developed and properly managed. This seems to be a major problem in Nigeria. Our beaches are overcrowded and uncultivated. Numerous famous and prospective sites of tourism significance are lying fallow across the nation. The ones that are currently

operational lack basic amenities to ensure the comfort and satisfaction of visitors. Hence, repositioning the industry for maximum performance requires the development and adequate management of destinations as well as the repositioning, and in some cases putting in place, social infrastructures such as airports, roads, electricity etc.

Furthermore, there can never be optimum utilisation of tourism as a means of fostering economic development without effective marketing strategies. As the experience of Malaysia has shown, bringing your tourism products to the attention of the world remains a sure way to fully maximise the economic potential of tourism. What is the equivalent of “Tourism Malaysia” in Nigeria if I may ask? How many offices does the Nigeria Tourism Development Corporation (NTDC) have abroad to drive tourism campaigns for Nigeria? Even smaller countries like Rwanda have partnered with big European football clubs such as Arsenal FC to market their tourism industry. The World Under-17 World Competition (Nigeria '99) was an opportune time for Nigeria to jump-start its tourism sector but it wasted national resources to host that event and never followed it up with focused planning and actions. The same opportunity presented itself for South Africa in 2010 and the country is yet to recover from its impact. A glance at the websites of Tourism Malaysia and Nigerian Tourism Development Corporation (NTDC) will show the difference in the commitment and focus of the drivers of our tourism sector. We need to wake up! Tourism can settle every section of the Nigerian state and reduce the pressure on crude oil as the mainstay of our crumbling economy

The need for tourism policy sustainability is important. Tourism should be made a national economic goal. Every ministry, department, and agency should be involved one way or the other in this task. There is no need to repeat the Malaysian story. The idea that government is a continuum remains relevant here. The Stone Age idea that every administration has to come up with its programmes at the detriment of the ones already initiated by the previous government should be jettisoned forthwith. This has been the bane of the growth of tourism in Nigeria. Meanwhile, there should be synergy among different government ministries such as the Ministry of Transportation, Environment, Water Resources, Education, Finance and Budgeting, Culture and Information to activate all forms of tourism. One tourism area that Nigeria urgently needs to exploit is religious tourism. Nigeria is a big religious attraction in the world, capable of overshadowing even Saudi Arabia if properly harnessed. The number of foreign visitors that visited the late Prophet T. B. Joshua’s

The Synagogue Church in Lagos is a case in point (The Guardian, 2018). What of foreign visitors that attend annual conventions of such denominations as the Redeemed Christian Church of God, Winners’ Church and so on? The case being made is that religion is natural to a Nigerian and by extension the Nigerian state, and this can be converted into some economic and tourism gains.

Finally, Nigeria runs a federal constitution with a federal structure that recognises three tiers of government. It is imperative to run a truly federal system and not the feeding bottle arrangement, where the states go cap in hand to Abuja to share national oil proceeds every month. This has given rise to a situation whereby when the federal government sneezes, the state governments catch cold and the local governments are paralysed. As the Malaysian experience has shown, running a proper and good federal system implies reviving the tourism industry in Nigeria. It gives responsibilities to every tier of government, which most often than not, results in tangible deliverables. The current situation whereby the FG currently owns and operates the national parks and other national monuments is not the best for the development of tourism. Some of these functions should be shed off the Federal Government and devolved to the states where these assets are located for proper management. Some of them could be privatised or be run under the public-private arrangement. The gory sight of malnourished animals in our zoos is, to say the least, perplexing and this lends credence to the failure of the system we currently run. We can do better as a people and with focused leadership and the right attitude from the citizens, we can achieve national greatness and command respect in the comity of nations.

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Business Ethics and Corporate Social Responsibility for Successful Modern Business Operations

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Abstract. The concepts of ethical behavior and corporate social responsibility have come to the fore in recent years in both developed and developing countries as a result of growing sense of corporate wrongdoing. These two concepts can bring significant benefits to a business. The idea that business enterprises have some responsibilities to society beyond that of making profits for shareholders has been around for centuries. The paper addresses the concepts of business ethics and corporate social responsibility. From the perspectives of MBA students and managers, it came out that business ethics and social responsibility are very important for organizational growth and success. Specifically, they consider business ethics to lead to positive employee, customer and community relations. Not only that but also, they perceive that better public image/reputation; greater customer loyalty; strong and healthier community relations can inure to the benefit of corporations that are socially responsible. Implications of the findings are finally drawn.

Keywords: Business Ethics, Corporate Social Responsibility, and Business Success.

1. Introduction

Ethical behavior and corporate social responsibility can bring significant benefits to a business. The idea that business enterprises have some responsibilities to society beyond that of making profits for shareholders has been around for centuries (Barry, 2000). This partly accounts for the reason why the concept of Corporate Social Responsibility (CSR) has continued to grow in importance and significance (Carroll & Shabana, 2010). One of the core beliefs is that business organizations have a social and ethical responsibility, as well as, the economic mission of creating value for shareholders or owners of

businesses (Carroll, 1989). Whereas, the economic responsibilities of a business are to produce goods and services that society needs and wants at a price that can perpetuate the continuing existence of the business, and also satisfy its obligations to investors; ethical responsibilities are those behaviors or activities expected of businesses by society and other stakeholders such as employees (Ferrell & Fraedrich, 1997).

This paper seeks to answer the following: What are the perceptions of students in Business Schools on the benefits of CSR and ethics to corporations? What do the business community and organizations get out of CSR and ethical behavior? That is, how do they benefit tangibly from engaging in CSR policies, activities and ethical practices? The paper also seeks to articulate what social responsibility and ethics means, and why it makes good business sense to integrate the two concepts into strategic decisions, policies and practices of businesses. Specifically, we gauge the perceptions of MBA students and managers on the following:

- Business ethical behavior and how ethics can be integrated into corporations for mutual benefits.
- Some of the forces relating to CSR and how CSR can be integrated into sustainable business strategies.

2. Literature Review

Unethical behavior or inability to demonstrate corporate social responsibility can damage a firm's reputation and make it less appealing to relevant stakeholders (Daft, 2001). The concepts of business ethics and social responsibility are often used interchangeably, although each has a distinct meaning (Carroll, 1989; Daft, 2001; Shaw & Barry,

1995). Whereas business ethics includes the moral principles and standards that guide behavior in the world of business; corporate social responsibility (CSR) is an integrative management concept, which establishes responsible behavior within a company, its objectives, values and competencies, and the interests of stakeholders (Meffert & Münstermann, 2005). Companies that consistently demonstrate ethical behavior and social responsibility generate better results (Carroll, 1989).

2.1 Business Ethics

Ethics are codes of values and principles that govern the action of a person, or a group of people regarding what is right versus what is wrong (Levine, 2011; Sexty, 2011). Therefore, ethics set standards as to what is good or bad in organizational conduct and decision making (Sexty, 2011).

It deals with internal values that are a part of corporate culture and shapes decisions concerning social responsibility with respect to the external environment. The terms ethics and values are not interchangeable (Mitchell, 2001). Whereas ethics is concerned with how a moral person should behave; values are the inner judgments that determine how a person actually behaves. Values concern ethics when they pertain to beliefs about what is right and wrong.

In the business setting, being ethical means applying principles of honesty and fairness to relationships with coworkers and customers (Daft, 2001). Business or corporate ethics is a form of applied ethics or professional ethics that examines ethical principles, and moral or ethical problems that arise in a business environment (Stanwick & Stanwick, 2009). It is an umbrella term that covers all ethics-related issues that come up in the context of doing business. Business ethics is defined as the rules, standards, codes, or principles that provide guidance for morally appropriate behavior in managerial decisions relating to the operations of the corporation, and business relationship with the society (Sexty, 2011). It applies to all aspects of business conduct and is relevant to the conduct of individuals and the entire organization (Mitchell, 2001).

Furthermore, business ethics is the behavior that a business adheres to in its daily dealings with its stakeholders (e.g., employees, customers, suppliers, immediate community and society in general) (Dombin, 2012).

The growth of business organization relies on its sound ethical code of conduct set to guide both

management and employees in its daily activities (Steve, Steensma, Harrison & Cochran, 2005).

The logic supporting ethics as a good practice, is that, ethical contexts will create the proper climate which will aid to drive the development of ethical human resource practices (Buckley et al., 2001). The result is a shared value system that channels, shapes, and directs behavior at work. The advantages of ethical behavior in business include the following (Mitchell, 2001):

1) Build customer loyalty: A loyal customer base is one of the keys to long-range business success. If consumers or customers believe they have been treated unfairly, such as being overcharged, they will not be repeat customers. Also, a company's reputation for ethical behavior can help it create a more positive image in the marketplace, which can bring in new customers through word-of-mouth referrals. Conversely, a reputation for unethical dealings hurts the company's chances to obtain new customers. Dissatisfied customers can quickly disseminate information about their negative experiences with the company.

2) Retain good employees: Talented individuals at all levels of an organization want to be compensated fairly for work and dedication. Companies who are fair and open in their dealings with employees have a better chance of retaining the most talented people.

3) Positive work environment: Employees have a responsibility to be ethical. They must be honest about their capabilities and experience. Ethical employees are perceived as team players rather than as individuals. They develop positive relationships with coworkers. Their supervisors trust them with confidential information.

4) Avoid legal problems: It can be tempting for a company's management to cut corners in pursuit of profit, such as not fully complying with environmental regulations or labour laws, ignoring worker safety hazards or using sub-standard materials in their products. The penalties if caught can be severe, including legal fees and fines or sanctions by governmental agencies. The resulting negative publicity can cause long-range damage to the company's reputation that can even be more costly than the legal fees or fines.

2.2 Three Levels of Ethical Standards

There are three levels of ethical standards i.e., the law, policies and procedures, and moral standards of employees (Josephson, 1988): 1) the law, which defines for society as a whole those actions that are permissible and those that are not. The law merely establishes the minimum standard of behavior. At the

same time, actions that are legal may not be ethical. Therefore, simply obeying the law is insufficient as a guide for ethical behavior; 2) Organizational policies and procedures, which serve as specific guidelines for people or employees as they make daily decisions; 3) the moral stance that employees take when they encounter a situation that is not governed by law or organizational policies and procedures. A company's culture can serve to either support or undermine its employees' concept of what constitutes ethical behavior.

2.3 Establishing an Ethical Framework

The ethics of a business depends on the company's culture or moral behavior (Long & Sedley, 1987). The decision to do activities ethically is an example of moral behavior. All corporations have to decide what to do and how to do it, in order to align their behavior with their ethical values. An organization that places ethics at the center of all that it does has an ethical framework (International Monetary Fund, 2008). To cope successfully with many potential ethical decisions they face, corporations, companies or entrepreneurs must develop a workable ethical framework to guide themselves and the organization. Such a framework ensures that ethical concerns are not dismissed as tangential, distracting, or inconsequential. Developing an ethical framework can involve a four-step process (IDEA, 2008).

Step 1: Recognize the ethical dimensions involved in the dilemma or decision. Before making informed ethical decisions, it is important to recognize that an ethical situation exists. This enables the definition of the specific ethical issues involved. To have a complete view of decisions concerning ethics and to avoid ethical quagmires, it is important to consider the ethical forces at work in any situation, i.e., honesty, fairness, respect for the community, concern for the environment, and trust.

Step 2: Identify the key stakeholders involved and determine how the decision will affect them.

The business can influence, and be influenced by a multitude of stakeholders (e.g., employees, customers, community needs). The demands of these stakeholders may conflict with one another, thus putting a business in the position of having to choose which groups to satisfy or not. Before making a decision, managers must sort out the conflicting interests of various stakeholders by determining which ones have important stakes in the situation.

Step 3: Generate alternative choices and distinguish between ethical and unethical responses. When generating alternative courses of action and evaluating the consequences of each one. Asking and answering questions and ensuring a balance between

the choices can ensure that everyone involved is aware of the ethical dimensions of the issue.

Step 4: Choose the best or plausible ethical response and implement it. At this point, there likely will be several ethical choices from which managers can pick. Comparing these choices with the ideal ethical outcome may help in making the final decision. The final choice must be consistent with the company's goals, culture, and value system as well as those of the individual decision makers. Although an ethical behavior may not be profitable all the time, an unethical behavior frequently generates substantial losses, especially on a long term (Baron, 1996). Therefore, it is important for organizations to understand that, regardless the nature of some unethical consequences and the timing horizon to which they report, on a long term, they represent considerable costs. Thus, whereas business ethics focuses on the role and responsibilities of managers and employees as business agents, corporate social responsibility, on the other hand, is more focused on the corporation (or organization) and its obligations and behavior to other stakeholders in the larger social system (Daft, 2001).

3. Corporate Social Responsibility (CSR)

Companies or corporations are facing increasing demands that, they look beyond their own interests and prioritize those of the societies in which they operate (Broomhill, 2007). The notion that, business enterprises have responsibilities to society beyond that of making profits for shareholders has been around for centuries (Carroll, & Shabana, 2010). This is because businesses host their operations within society, and in return, society expects business to show responsibility for aspects of their operations (Bichta, 2003). It is no longer acceptable for a firm or corporation to experience economic prosperity in isolation from the stakeholders within its immediate and as well the wider environment (D'Amato et al., 2009). Accordingly, the quality of relationships that an organization has with its employees and other key stakeholders (e.g., customers, investors, suppliers, public and governmental officials, activists, and communities) is crucial to its success.

Corporate Social Responsibility (CSR) can be understood as an integrative management concept, which establishes responsible behavior within a company, its objectives, values and competencies, and the interests of stakeholders (Meffert & Münstermann, 2005). It refers to a business system that enables the production and distribution of wealth for the betterment of stakeholders through the implementation and integration of ethical systems

and sustainable management practices (Frederick, 2006). Furthermore, CSR refers to the responsibility of enterprises for their impacts on society; and the consequences for the integration of social, environmental, ethical, human rights, and as well consumer concerns into business operations and core strategy, in close collaboration with stakeholders (European Commission, 2011). The concept of social responsibility is often expressed as the assumption of voluntary responsibilities that go beyond the purely economic and legal responsibilities of companies (Joseph, 1963:144; Henry & Henry, 1972:5). It also refers to the voluntary activities or policies that organizations engage in for the purpose of causing positive social change and environmental sustainability (Aguilera et al., 2007). More specifically, CSR refers to the selection of institutional objectives and evaluation of results, not only by the criteria of profitability and welfare organization, but by the ethical standards or judgments of social desirability. In this view, the exercise of social responsibility must be consistent with the corporate goal of earning satisfactory level of benefits, but also implies a willingness to relinquish some degree of benefit, in order to achieve non-economic objective (John, 2003:373).

Also, the concept of CSR has generated considerable debate in recent decades. On the one hand, one view holds that, the sole purpose of business is profit. Friedman (1970:32-33) stated that the resources devoted to CSR are better spent, from a social perspective, if they increased firm efficiency. Carson (1993:3-32) explained that, managers are put in the place of unelected officials, when they participate in CSR, hence support has been significantly provided to the concept of corporate social responsibility. Davis (1974:19) argued that, the public visibility of corporate actions are necessary to become socially responsible managers and that companies, as an essential component of society, has a responsibility towards the solution of social problems.

Freeman (1984: 88-106) defended this point of view, and developed the theory of the stakeholder. According to the author, companies have relationships with many constituent groups and persons (stakeholders) that affect and are affected by the actions of the company. Also, CSR is achieved when the firm goes beyond compliance and engages in “actions that appear to further some social good, beyond the interests of the firm and that which is required by law, to the firm’s relevant stakeholders (McWilliams et al., 2006, p: 4).

Consequently, the stakeholder theory became the dominant paradigm in corporate social responsibility (McWilliams & Siegel, 2001). A well-established model of CSR is the ‘Four-Part Model of Corporate Social Responsibility’ which was initially proposed by Carroll (1979), and later refined in subsequent publications (i.e., Carroll, 1991; Carroll & Buchholtz, 2000). For Carroll, CSR is a multi-layered concept that can be categorized into four inter-related aspects (economic, legal, ethical and philanthropic responsibilities) (Carroll, 1991). These categorized responsibilities are presented as consecutive layers within a pyramid, and that, ‘true’ social responsibility requires the meeting of all four levels consecutively. Hence, for Carroll and

Buchholtz (2000:35), “Corporate social responsibility encompasses the economic, legal, ethical, and philanthropic expectations placed on organizations by society at a given point in time.”

CSR has both economic and legal components/responsibilities for the firm (Carroll, 1991). Economic: a) it is important to perform in a manner consistent with maximizing earnings per share; b) it is important to be committed to being as profitable as possible; c) it is important to maintain a strong competitive position; d) It is important to maintain a high level of operating efficiency; and e) it is important that a successful firm be defined as one that is consistently profitable. Legal: a) it is important to perform in a manner consistent with expectations of government and law; b) it is important to comply with various federal, state, and local regulations; c) it is important to be a law-abiding corporate citizen; d) it is important that a successful firm be defined as one that fulfills its legal obligations; and e) it is important to provide goods and services that at least meet minimal legal requirements.

Furthermore, adhering to CSR principles has benefits to the organization (Carroll & Shabana, 2010; Cavico & Mujtaba, 2012): a) it helps to avoid excessive exploitation of labour, bribery and corruption; b) companies would know what is expected of them, thereby promoting a level playing field; c) many aspects of CSR behavior are good for business (e.g., reputation, human resources, branding, and legislation) which can help to improve profitability, growth and sustainability; d), in some areas, such as downsizing, it could help to redress the balance between companies and their employees; and e), potential “rogue” companies would find it more difficult to compete through lower standards. Moreover, the wider community would benefit as

companies reach out to the key issue of underdevelopment around the world.

Additionally, six major CSR related activities which can generate a positive impact on the firm are as follows (Kotler & Lee, 2005). First, corporations can provide funds, in-kind contributions or other resources to build awareness and concern for social cause. Second, corporations commit to donating a percentage of revenues to a specific cause based on product sales. Third, corporations support the development and/or implementation of a behavior change campaign to improve health, safety, and the environment or community well-being. Fourth, corporations directly contribute to charity in the form of cash donations and/or in-kind services. Fifth, corporations support and encourage retail partners and/or franchise members to volunteer their time to support local community. Finally, corporations adopt and conduct discretionary business practices that support social causes to improve community well-being and for protecting the environment.

4. Stakeholders and CSR

Corporate social responsibility as a business system can enable the production and distribution of wealth for the betterment of its stakeholders through the implementation and integration of ethical systems and sustainable management practices (Frederick, 2006). Stakeholder theory posits that corporations gain competitive advantage by addressing important stakeholder demands (Freeman, 1982). The stakeholders of any firm are “those groups who can affect or are affected by the achievement of an organization’s purpose” (Freeman, 1984, p: 49). Corporations can no longer be isolated economic actors operating in detachment from society and working solely for shareholders.

There are five major stakeholder groups (internal and external of the firm) that are recognized as priorities by most firms: owners (shareholders), employees, customers, local communities, and the society-at large (Carroll, 1991). The concept CSR embraces multiple stakeholders or partners (employees, customers, suppliers, the environment, local authorities, governments and others) in addition to shareholders and other investors (Mazurkiewicz, 2005). The quality of relationships that a company has with its employees and other key stakeholder (i.e., customers, investors, suppliers, public and governmental officials, activists, and communities) is crucial to its success, as is its ability to respond to competitive conditions and corporate social responsibility (CSR) (D’Amato et al., 2009). To

implement CSR, corporations need employees who are committed to, and knowledgeable about corporate citizenship (Friedman & Tribunella, 2012).

CSR provides signals to job seekers about organizational values and norms (Greening and Turban, 2000). Organizations that project a ‘good’ image provide positive signals to job seekers (Rynes & Cable, 2003). Employees are primary stakeholders who directly contribute to the success of the company. Thus, understanding employee reactions to corporate social responsibility may help answer lingering questions about the potential effects of corporate social responsibility on firms, and also illuminate some of the processes responsible for them (Bauman

& Skitka, 2012). Social identity theory suggests that individuals tend to reinforce their self-esteem and bolster their self-image by identifying with groups and organizations recognized for their social engagement and responsibility (Gond et al., 2010). Depending on the field of CSR (workplace, marketplace etc.) and the particular stakeholder group (current vs. future employees), different theories and arguments can be used to explain positive effects of CSR on employer attractiveness, employer choices and employee motivation (Bustamante & Brenninger, 2013).

CSR can, therefore, be seen as a useful marketing tool for attracting the most qualified employees, and also as an important component of corporate reputation (Fombrun & Shanley, 1990). Accordingly, by enhancing corporate image and reputation, CSR is an appropriate tool for marketing the organization to prospective employees. Employees are primary stakeholders who directly contribute to the success of the company, understanding employee reactions to corporate social responsibility may help answer lingering questions about the potential effects of corporate social responsibility on firms as well as illuminate some of the processes responsible for them (Bauman & Skitka, 2012).

5. The Research Approach

The methodology, methods of data collection and analysis are the processes that inform an approach to research (Cohen et al., 2007). Research is commonly viewed from the lenses of the quantitative and qualitative paradigms (Bracken, 2010). The research process of this study is quantitative since it involves primary data collection through the use of a questionnaire, and numbers; and the findings are presented in the form of graphs and tables, to convey

a sense of solid and objective research (Denscombe, 2003).

5.1 Sampling Procedure

The sample is derived from students of the Bayero Business School (BBS); both MBA students and past students who are practitioners in the business world. Every year, students of BBS are exposed to major corporate scandals through annual seminars and workshops, since Corporate Social Responsibility and business ethics form an integral part of their programmes. .

In order to get samples for the various categories of participants, two different techniques of non probability sampling were used (i.e., Saunders et al., 2007). The email addresses of all the BBS MBA alumni were collected from the Alumni office, and each manager invited through a letter to participate. On the other hand, convenience sampling was used to select the MBA students, since only the email addresses of the MBA students were available. In all 160 respondents: 80 MBA students and 80 managers were selected for the study. The response rate was 41 or 51% for MBA students and 72 of 90% for the managers; totaling 113 or 71%. In terms of gender, whereas 21 or 51%) of the MBA students were male, 20 or 49% were female.

Also, whereas 49 or 68% of the managers were males, 23 or 32% were female. As far as age is concerned, majority of the participants for both groups were between the ages of 30 and 49 years old. Also for both categories of participants, 11 or 27% of the students and 10 or 14% of the managers were between 18 to 29 years old.

5.2 Data collection and analysis

The study made use of both primary and secondary sources of data. Online surveys using questionnaires were administered to the students and managers eliciting their views on business ethics and CSR. The data was checked for accuracy and completeness. The IBM Statistical Package for the Social Sciences (SPSS) software was used to obtain frequency distributions because of its clarity in expressing quantitative analysis between variables (Leech et al., 2005).

6. Results

The results are presented in the following steps. We first present the perceptions of participants on business ethics and CSR. Then, we present their perceptions on the importance or benefits of CSR to the business or organizations.

a) Perceptions of students and managers on business ethics

Table 1 below presents the knowledge of participants on business ethics. As can be observed in the table, when students and managers were asked on the importance of business ethics for business success, most of the respondents affirmed in the positive. For example, 68 or 85 %, and 70 or 87% of students and managers affirmed business ethics as very important for business growth. Also, when asked whether business ethics can lead to positive employee relations, 69 or 86% 73 or 91% affirmed in positive. As to whether their organizations have a Code of Ethics, and if so, whether training is offered to the employees on ethical behavior, again, majority affirmed in positive. For example, 68 or 85% and 70 or 87% affirmed that training on ethical behavior in corporations is very important.

Table 1: Ethical factors considered important by the students and managers

S = Student M = Manager	None of the aforementioned		Not important at all		Somewhat important		Somewhat unimportant		Very important	
	S	M	S	M	S	M	S	M	S	M
Ethical behavior and business success	0 (0%)	0 (0%)	0 (0%)	0 (0%)	75 (94%)	76 (95%)	73 (91%)	79 (98%)	68 (85%)	70 (87%)
Ethical behavior and employee relations	0 (0%)	0 (1%)	0 (0%)	0 (0%)	60 (75%)	58 (73%)	56 (70%)	64 (80%)	69 (86%)	73 (91%)
Ethical behavior and customer relations	0 (0%)	0 (0%)	0 (0%)	0 (0%)	54 (67%)	60 (75%)	57 (71%)	53 (66%)	65 (81%)	66 (82%)
Ethical behavior and community relations	0 (0%)	0 (0%)	0 (0%)	0 (0%)	53 (66%)	58 (72%)	54 (67%)	67 (82%)	63 (75%)	65 (81%)
Code of Ethics in the company	0 (0%)	0 (1%)	0 (0%)	0 (0%)	11 (27%)	28 (39%)	1 (2%)	4 (6%)	29 (71%)	39 (54%)
Training on ethical behaviour	0 (0%)	0 (1%)	0 (0%)	0 (0%)	74 (93%)	76 (94%)	73 (90%)	79 (98%)	68 (85%)	70 (87%)

b) Perceptions of students and managers on CRS

Table 2 below presents the perceptions of participants on CRS. As can be observed in the table, most of the students 32 (78%) identified “a better public image/reputation;” “greater customer loyalty;” and “a strong and healthier community” as very important benefits that will inure to the benefit of a company that is socially responsible; while 21 (51%) cited “increased revenue.” Similarly, majority of the managers 53 (74%) also identified “better public image/reputation” as very important benefit that will accrue to a company that is socially responsible; while 30 (49%) cited “increased revenue.” However, unlike the students, the managers did not rank “a strong and healthier community” as “very important”. Moreover, 26 (36%) of the managers also think no benefits would accrue to a company that is socially responsible.

Table 2: Perceptions of students and managers on the benefits of CSR

S = Student M = Manager	Not important at all		Somewhat important		Somewhat unimportant		Very important	
	S	M	S	M	S	M	S	M
	A better public image/reputation	0 (0%)	0 (0%)	8 (20%)	19 (26%)	1 (2%)	0 (0%)	32 (78%)
A more satisfied and productive workshop	0 (0%)	0 (1%)	12 (29%)	26 (36%)	2 (5%)	2 (3%)	27 (66%)	44 (61%)
Greater customer loyalty	1 (2%)	0 (0%)	8 (20%)	24 (33%)	0 (0%)	3 (4%)	32 (78%)	45 (63%)
A strong and healthier community	0 (0%)	0 (0%)	8 (20%)	31 (43%)	1 (2%)	2 (3%)	32 (78%)	39 (54%)
Long term viability in the market place	0 (0%)	2 (3%)	12 (29%)	24 (33%)	1 (2%)	4 (6%)	28 (68%)	42 (58%)
Fewer regulatory or legal problems	3 (7%)	0 (0%)	15 (37%)	36 (50%)	4 (10%)	5 (7%)	19 (46%)	31 (43%)
Increased revenue	2 (5%)	1 (1%)	13 (32%)	27 (38%)	5 (12%)	14 (19%)	21 (51%)	30 (42%)

7. Discussion

The findings are in line with earlier studies (e.g., Bello, 2012; Gross & Holland, 2011; Kaptein & Schwartz, 2008; Lindorff, 2007; McMurrian, & Matulich, 2006; Rowley et al., 2013; Tandberg & Mori, 2007). As shown in the data, business ethical behavior can lead to a positive customer and employee relations. Specifically, it was revealed that having an ethical code and training on that code is important for business growth. Also, in line with previous research (e.g., Kaptein & Schwartz, 2008), it was found that training employees on best ethical practices can lead to positive employee relations.

The data also revealed that majority of the students and managers perceive a better public image/reputation; greater customer loyalty; and strong and healthier community relations will inure to the benefit of corporations that are socially responsible. These findings appear to be in tandem with that of the Aspen Institute (2008:15) where students still viewed social responsibility in a conventional way as “good public image,” and missing its connection to increased corporate revenues and reduced operating costs.

8. Conclusion

The objective of the study was to determine students and managers perceptions on business ethics and CSR in relation to business success or growth. Corporations are facing increasing demands, and that, they should look beyond their own interests and prioritize those of the societies in which they operate (Broomhill, 2007). This is because businesses host their operations within society, and in return, society expects these businesses to show responsibility for aspects of their operations (Bichta, 2003). It is no longer acceptable for a firm or corporation to experience economic prosperity in isolation from the stakeholders (D’Amato et al., 2009).

This study showed that many of the MBA students and managers perceive business ethics and social responsibility as important for organizational growth and success. Specifically, they consider business ethics to lead to positive employee, customers and as well community relations. Furthermore, they perceive better corporate image/reputation, greater customer loyalty; and a strong and healthier community as benefits that can inure to the benefit of corporations that are socially responsible. It is therefore, important that business schools and professionals in the corporate world turn their attention to these factors, since they are critical components in their training and practices. Our study is however without

limitations. Further research with a larger sample of business schools should help us to contribute to this line of inquiry. These studies may also deploy both the quantitative and qualitative approaches to research. This has the potential to complement any inherent weaknesses that may exist in either approach.

9. Recommendations

Organizations can manage ethics in their workplaces by establishing ethics management programs that convey their corporate values, codes and policies to guide decisions and behavior. However, the mere presence of a code of ethics does not necessarily guarantee causation of ethical behavior within a company, unless it is integrated into all aspects of an organization (Mathis & Jackson, 2011). Employees must buy into the programs and code of ethics for easy and proper implementation. Therefore, there is need for training on the ethical code which may include the values, codes, and standards of the organization. In addition, every employee wants to be part of an organization where they are recognized and made aware of the truth and what is going on, particularly in crisis situations. Companies which are responsible and transparent with their employees have a better chance of attracting and retaining more talented staff.

Also, CSR is not only relevant because of the changing policy environment, but also, because of its ability to meet business objectives (Carroll, 1991). As the business environment gets increasingly complex and stakeholders become vocal about their expectations, good CSR practices can only bring in greater benefits. Undertaking CSR initiatives and being socially responsible can have the following benefits: strengthening relationships with stakeholders; attracting the best industry talents; and risk mitigation because of an effective corporate governance framework (Porter & Kramer, 2006). Additionally, a well-managed CSR creates social and environmental value, while supporting a company's business objectives and reducing operating costs, and enhancing relationships with key stakeholders and customers (Rangan, Chase, & Karim, 2012). It is therefore imperative that corporations establish a CSR unit whose primary responsibility is coordinating and integrating all CSR initiatives.

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College Students' Skills and Motivation in Solid Waste Management: Implications for Environmental Education

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Abstract. This study assessed colleges of education students' skills and motivation towards solid waste management in the North Central Zone of Nigeria. The cross-sectional survey design was adopted in the study and a sample of 1, 800 NCE three students from six sampled colleges of education in the north central zone of Nigeria used. Two research questions were raised and two hypotheses formulated to guide the study. Students' Skills and Motivation towards Solid Waste Management Questionnaire was used for collecting data from students. The instrument was validated by three experts, one, a director from the Plateau State Environmental Protection and Sanitation Agency, the others, professors in science education and research, measurement and evaluation, respectively, from the faculty of education, University of Jos, Nigeria. The construct validity was established using factor analysis while the reliability index of 0.85 was determined using the Cronbach alpha method. Frequency, mean, standard deviation and percentage were used to answer the research questions while t-test and Pearson product moment correlation coefficient were used to test the hypotheses at 0.05 level of significance. Findings showed that, colleges of education students had low levels of skills and motivation, respectively, in solid wastes management. Science major students were found to be more motivated than the non-science major students. There was also a significant relationship between students' levels of skills and motivation in solid waste management. Findings imply that teachers should inculcate requisite waste management skills in in environmental/geography education students and motivate them to apply such skills in managing solid wastes in and outside college premises for environmental sustainability.

Keywords: Assessment, Environmental Education, Motivation, Solid waste management Skills, Sustainability.

1. Introduction

The challenge of managing solid waste due to astronomical growth in human population and subsequent waste generation is daunting and a threat to sustainable environment in the sub-Saharan African region. Solid waste is littered often in large heaps in urban and rural areas, near students' settlements, dormitories and offices in college premises. This, more often than not, results in blocked drainage systems and breeding grounds for disease vectors.

Over the last decade, most Nigerian cities have been grappling with the challenges of managing their solid wastes as a result of phenomenal growths in population and waste generation. It has been reported that the population in some States and Local Government capitals is growing by as much as 20-30% per annum (World Bank, 2000 & Ezeah, 2010). Solid waste management in cities and institutions of learning (colleges of education inclusive) is still in its infancy. Institutional and policy frameworks were they exist are not in line with global best practices. City specific data on waste necessarily for planning are also not readily available (Akoni, 2007).

A look around the study area revealed a lot of environmental problems such as pollution, deforestation, erosion, solid waste management, environmental degradation and global warming among others. Solid wastes such as used polythene

bags, empty bags of sachet water, plastics, food wrappers, cartons of soft drinks and papers are littered around in large heaps near dormitories and offices in the college premises which often block drainages. These waste materials are either blown by wind or washed by rain water into dormitory areas and college compounds often resulting in breeding ground for vectors of diseases such as mosquitoes, rats, house flies among others. The college farms and uncompleted buildings around the college premises most often are littered with sewage. The solid waste and refuse dumps are not cleared or inadequately managed as the case may be. There is a *laissez-faire* attitude by students towards the issue of solid waste management on the campus. This leaves the researchers in doubt with regard to the knowledge of the health implications or hazards of such unhealthy environment by students of the colleges.

The consequence of not addressing this environmental problem of solid waste poses various threats to the public health of members of these colleges of education communities and may adversely affect flora and fauna as well as the environment, especially when it is not appropriately collected and disposed off. Furthermore, environmental efforts by the college management directed at safeguarding the health of citizens besides, the clamour for environmental awareness and practices, especially from the account of environmental movements seem not to have achieved much success due to individual environmental behaviours. In other words, solid waste management is a serious problem in Nigeria. It is an important environmental health service and an integral part of basic urban services. This is because the health implication of poor waste management can be very devastating to the people exposed to unhealthy environmental conditions. Diseases such as cholera, typhoid, dysentery and malaria are also related to the practice of poor waste management. This can result in the loss of human resources needed for the development of the country.

Researches over the years have shown that most of the studies on environmental education were on pre-school, primary, secondary school students and part of it on university students (Sama, 2003; Erol & Gezer, 2006 & Kofoworola, 2007). However, the variables of skills and motivation of students of colleges of education in Nigeria towards solid waste management do not seem to have been given the emphasis they deserve

In response to the serious challenges posed by the ravaging effects of pollution, deforestation,

desertification, erosion, solid waste management, and sundry manifestation of environmental degradation, the Federal Government of Nigeria enacted the National Environmental Standard and Regulation Enforcement Agency (NESREA) Act of 2007 through the Federal Ministry of Environment to replace the Federal Environmental Protection Agency Act. The agency provides authority to ensure compliance with environmental laws, local and international, on environmental sanitation and pollution prevention and control through monitory and regulatory measures. Despite the effort by the government in addressing the issue of solid waste management and disposal in Nigerian cities, much still need to be done to ensure environmental protection, safety and sustainability in Nigeria.

Environmental Education (EE) is not stated clearly in the vision of the Federal Ministry of Education (FME). It is rather seen as a cross cutting theme within the nation's curricular for both primary and secondary schools and the National Minimum Standards (NMS). Nevertheless, the Minimum Standards for Colleges of Education have undergone a series of reviews to make the curriculum relevant, while meeting the demands of the Universal Basic Education Commission (UBEC). This has been by increasing the workload in Primary Education Studies (PES), and the infusion of Environmental/Conservation Education as a theme into the present General Studies in Education (GSE) curriculum. These courses are made compulsory for all prospective Nigeria Certificate in Education (NCE) holders in addition to the subjects of specialization. Also, EE is infused into subjects like Integrated Science, Biology, Geography and Geology in the sciences and some aspects of arts and social sciences (Dung, 2018) in a bid to inculcate environmental consciousness and friendliness in students. However, the question is whether the content of the NMS offered by the students of colleges of education adequately equips them with the skills and motivation to effectively manage solid wastes while in college and carry out teaching and learning of environmental concepts on graduation. The colleges of education in Nigeria are also entrusted with the task of molding students to be responsible members of the society. It is crucial that teachers are the front liners in establishing and sustaining the culture of environmental consciousness in the society. Moreover, education should make young people aware of environmental problems ((Akinbote, 2007; Ibrahim & Babayemi, 2010).

For this to be done in any significant way, there is the need to collect baseline data on students'

understanding of the teacher training programme in colleges of education, particularly on their awareness about environmental problems through education because solid waste management activities in colleges of education campuses involve the students as part of their learning process. The particular skills and motivation gained from Environmental Education would help in changing their behaviour towards the environment. Hence, the need to assess colleges of education students' skills and motivation towards solid waste management in the north central zone of Nigeria. This study was therefore, motivated by the need to fill the gaps in skills and motivation by generating empirically tested data on solid waste management in colleges of education that could underpin future solid waste management strategies /sustainability and policies in colleges of education. The theoretical framework of this study was based on the Theory of Planned Behaviour (TPB) propounded by Ajzen and Fishbein (1980). The TPB states that, what an individual does is determined by personal motivation. The objectives of the study were to assess the skills and motivation of college of education students towards solid waste management. To achieve these objectives, the following research questions were raised and hypotheses formulated:

What is the level of students' skills in solid waste management? What is the extent of students' motivation towards solid waste management? There is no significant relationship between skills acquired by students and their motivation in solid waste management; there is no significant difference between motivation of students who are science major and students who are non-science major.

2. Research Methodology

The research design employed in this study was the cross-sectional survey design. The population of the study comprised 8,808 NCE three students in 14 colleges of education in north central zone of Nigeria. A sample of 1,800 students from six colleges of education representing 43.00% of the population of colleges of education in the north central zone of Nigeria was used (Two federal colleges of education with 1126 students, two state colleges of education with 468 students and the two private colleges of education with a sample 206 students). The stratified sampling technique was used to obtain six colleges from the population of fourteen colleges of education in the north central zone of Nigeria with a sampling fraction of 0.02.

The SSMSWMQ comprised of two sections namely A and B. Section A elicited information on

demographic variables of respondents, such as, gender, age, school/Institution, department of students. Section B consisted of two sub-sections namely: SSSWMS, with 20 items respectively, while SMSWMS consisted of 25 items on intrinsic motivation, Career motivation, Self-determination, Self-efficacy and Grade motivation each with five items, respectively. The items were drawn on students' skills and motivation on solid waste management in Environmental Education. In developing this instrument, the core principles of attribution theory of ability, efforts, luck and task difficulty was taken into consideration. Seven items were developed on students' ability, six on efforts, four on task difficulty and three on luck.

The instrument was structured based on the five points Likert rating scale ranging from Strongly Agree (SA), Agree (A), Undecided (UD), Disagree (DA) and Strongly Disagree (SD). The values allotted to the options are 5,4,3,2 and 1 for positive items (from strongly agree to strongly disagree) and 1,2,3,4 and 5 for negative items, respectively. However, students' responses to SMSWMS were used to categorize them as having high, moderate and low motivation levels. The standard for rating was generated from the average values of five point Likert scale as follows: $1+2+3+4+5 = 15/5 = 3$ (average value). Respondents with score of (4.00 and above) on the SMSWMS were regarded as having high level of motivation, those with 3.00-3.99, as having moderate level of motivation while those with 0-2.99 were regarded as having low level of motivation. The instrument was administered in two hours.

The content of the SSMSWMQ was developed by taking into consideration the specific objectives, research questions and hypotheses that guided the study. The SSMSWMQ was structured based on the five point Likert rating scale with Strongly Agree (SA) Agree (A) Undecided (UD) Disagree (DA) and Strongly Disagree. The respondents were required to tick the appropriate column indicating the level of agreement provided. The development of SSMSWMS was guided by the following steps:

- A careful study of the objectives the research intended to achieve which include the investigation of skills of solid waste management and to determine the level of motivation of students studying environmental education related courses,
- A review of relevant literature on instruments development to find out how the items of SSMSWMQ were developed,

- Consultation of experts in the field of environmental education and psychology on how an instrument of this nature could be developed,
- A careful study of the environmental education concepts in the National Minimum Standards for Colleges of Education,
- Generating items of SSMSWMQ from the course content areas of the National Minimum Standards to take care of students' awareness on solid waste management practices in colleges of education,
- Editing the SSMSWMQ items taking into consideration the length of the items, appropriate wordings, adequacy of language level and item arrangement,
- The SSMSWMQ instrument was finally subjected to expert scrutiny which guided the final production of the items of the instrument.

Education Department, University of Jos, and a Professor in Test and Measurement from the Department of Educational Foundation, University of Jos. They were given the items to judge how adequately the items measured the construct students' skills and motivation towards solid waste management. They also scrutinized the items in terms of wordings. The independent assessment of the experts was used to produce the final copy of the instrument. The construct validity of SSMWQ was determined using factor analysis method, a statistical technique that was used to reduce large number of items to smaller number, known as factor. The implication of this was to establish the factor structure of the instrument.

The reliability of SSMSWMQ was determined using the Cronbach alpha coefficient method as 0.85

The instrument was trial-tested in college of education Kaduna state, using 60 NCE three students that were not part of the sample used in the main study in the north central zone of Nigeria. However, they had similar characteristics with the sample for the main study. The test was administered on the students once. The analysis of the result was done using Statistical Package for Social Science (SPSS) software version 23.0. Frequency, mean and standard deviation were used for answering the research questions while Pearson product moment correlation coefficients (r) were used to test the hypotheses.

The construct validity of the instrument Students' Skills and Motivation towards Solid Waste Management Questionnaire (SSMSWMQ) was determined using factor analysis as 0.90. In order to validate this instrument, copies of the instrument were subjected to the scrutiny of three experts namely: a director from the Plateau State Environmental Protection and Sanitation Agency (PEPSA), a Professor in Science and Technology

3. Results

The results were presented on the bases of research questions and hypotheses that guided the study.

Research Question One: What is the level of students' skills in solid waste management?

Table 1: Mean Analysis Responses of Colleges of Education Students on the Level of Skills towards Solid Waste Management

		Rating scores	Frequency	Percent	Valid Percent
Valid	High	76-100	323.00	17.90	17.90
	Moderate	68-75	585.00	32.50	32.50
	Low	0-67	892.00	49.60	49.60
Total			1800.00	100.00	100.00

The analysis in Table 1 shows the mean responses scores of colleges of education students on their skills acquisition in solid waste management. The result is categorized into high level, moderate level and low levels, of skills acquisition with a rating or 76-above, 68-75 and 67-less respectively. However, the analysis reveals that colleges of education students have the following frequencies and percentages scores; high level of skills acquisition has a frequency of 323.00 with a percentage score of 17.90%, moderate level skills acquisition has a frequency of 585.00 with a percentage of 32.50% while low level of skills acquisition has a frequency of 892.00 with a percentage of 49.60% respectively. From this analysis the result revealed that students generally have Low level of skills acquisition in solid waste management.

Research Question Two: What is the extent of students' motivation towards solid waste management?

Table 2: Mean Analysis of Students Responses on Level of Motivation towards Solid Waste Management

		Rating Scores	Frequency	Percent	Valid Percent
Valid	High	87-100	649.00	36.10	36.10
	Moderate	76-86	224.00	12.40	12.40
	Low	0-75	927.00	51.50	51.50
Total			1800.00	100.00	100.00

Table 2 shows the responses of colleges of education students as categorized into high, moderate, and Low levels of motivation rating from 87- and above, 76-86 and 75 and less, respectively. The analysis shows that colleges of education students had high level of motivation towards solid waste management with a frequency of 649.00 with a corresponding percentage of 36.10%, moderate level has a frequency of 224.00 with a percentage of 12.40% while Low level of motivation has a frequency of 927.00 with a percentage of 51.70% respectively. This result revealed that students of colleges of education have low level of motivation towards solid waste management.

Hypothesis One: There is no significant difference between motivation of students who are science major and students who are non-science major.

Table 3: Analysis of Difference in Motivation between Science Major and Non-Science Major Students

Category	No. of Students	\bar{x}	SD	df	p-value (2-tailed)
Science major	1127.00	78.70	22.90	1763.00	
Non-science major	638.00	73.10	24.50	1252.00	0.000

The analysis in Table 3 shows that Science Major Students’ recorded a mean of 78.70 and standard deviation of 22.90, with a p-valued of 0.000 while the Non-Science Major students recorded a mean of 73.10 with a corresponding standard deviation of 24.50 and a p-value of 0.000 respectively. From the result, it is revealing that mean differences in motivation of 5.60 exist between the science Major students and Non-Science Major Students’ in favour of the science major students and a p-value less than 0.05 level of significant. This means that, the science major students are more motivated than the Non-Science Major students in solid waste management.

Hypothesis Two: There is no significant relationship between skills acquired by students and their motivation in solid waste management.

Table 4: Correlation Analysis between Level of Skills and Student Motivation towards Solid Waste Management

Variable	No. of students	r	P-value (2- tailed)
Skills	1800.00	-0.29	0.000
Motivation	1800.00		

Significant at P < 0.05

The result in Table 4 shows the relationship between students’ level of skills and their motivation towards solid waste management. The score (-0.29) reveals that there was a significant relationship between the levels of skills of students of college of education in north central zone of Nigeria and their motivation in solid waste management. This is because the p-value of 0.000 is less than the level of significant 0.05. Hence there is no enough evidence to retain the null hypothesis. The result was categorized into high level of skills acquisition, moderate and low levels with a rating of 76 above, 86-75 and 67-less respectively. The analysis showed high level of skills with a frequency of 323.00 and a percentage of 17.90%,

moderate level has a frequency of 585.00 with a percentage of 32.50% and low level has a frequency of 892.00 with a percentage of 49.60% respectively. The result revealed that colleges of education students generally have low level of skills acquisition in solid waste management. This is not surprising as it was evident in students’ low mean scores to some items of the instrument which they accepted, that, metals cannot be recycled into other useful products, they did not agree that solid waste can be sorted into glasses and recycled and also they did not engage in compost formation for agricultural purposes. However students when exposed to a kind of cooperation with the immediate community that

permits them to be associated with the community in environmental quality understanding. This involves going out of the classroom, observing, studying and working directly in the fields or with community groups. This activity could be in the industries, factories and or any organization to acquire the necessary skills and their picture of environmental solid waste management is seen and the need for everyone having a responsibility to see that government controls and or policies are formulated to minimize the environmental waste as the case may be. This finding is in agreement with the suggestions of Eguabor (2012) that to improve on students' skills acquisition, students should keenly and seriously take part in extracurricular activities and this provides many learning opportunities which are likely to build their skills.

The findings revealed a significant relationship between the level of skills of colleges of education students and their motivation in solid waste management. This is in line with Olawepo and Jekayinfa (2011) who discovered that most of the teachers (86.10%) disclosed that they engaged in desirable environmental skill practices while only a few of them (13.90%) displayed environmental skills acquisition practices. They further, stated that there was a need to provide opportunities to acquire the skills and commitment required to protect and improve the environment.

Findings reveal that students of colleges of education generally had low level of motivation toward solid waste management. This was glaring from the responses of students to the instrument which recorded low mean scores on items like, the use of strategies to learn about solid waste management, the students did not care much in spending much time to learn more about environmental related issues and ways of tackling them, they admitted that they were not interested in coming up with a career in solid waste management and they did not show more interest in learning about environmental education. This result is in line with the findings of Mankilik and Usman (2017) who supported the improvement of high motivation by internal forces that activate a person to translate into performing what a learner would not naturally do.

Findings showed that science major students were more motivated than the non-science major students in solid waste management. Probably, this might be as a result of their disposition in the science discipline considering the effects and danger in the future as a result of solid waste accumulation and the negative effects of environmental issues in general.

The implication is that the teacher has the role of enhancing students' motivation towards solid waste management by creating and maintaining successful expectations.

This finding is in agreement with the findings of Feldman (2005) in which he concluded that, motivation is seen as a factor that directs and energizes the behaviour of humans and other organisms, as well as initiates and sustains the same behaviour to satisfy physiological or psychological needs. This statement was further buttressed by Anakwe (2009) in his findings that there are specific actions that teachers can adopt in the class to increase students' motivation on tasks. Furthermore, these actions are intrinsic and extrinsic motivation.

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Part Two

Communication and Literary Studies



Ecocriticism, Botanical Imagination, and the Analysis of Plant Life in Joe Ushie's Poetry

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Abstract. This paper positioned within the context of ecocriticism, the environment, and literature, argues that Joe Ushie explores botanical imagination and plant life to reflect the 21st century Nigerian reality; using some of Ushie's selected poems. This representation is not just depicted to signify death, threat, gloom or to justify an oppressive element of the environment. It is also captured as a healing balm, or an element of the environment that elicits love, creativity, succor, or hope in a dialectical human and environmental relationship. Ushie's poetic advocacy and imaginative thought using plants and their association with human beings, needs more critical focus dwelling within the literary corpus of contemporary studies. Eco-critical advocacy as applied in this paper, deals with how scholars use literature and nature, in relation to plants to investigate and invigorate ecological thought in relation to human issues. Botanical criticism, on the other hand, lays emphasis on the importance of plants in literature and argues that poets imaginatively explore plant life to symbiotically identify and express themselves in their poetry. Ushie's faith in plants lies in the process and cyclical development and representation of Nature as a presence, personality or existence; rather than as mere objects, medicinal herbs or mechanical operators. The main thrust of this paper hinges on plant ecology and its mode of interrelationships within a literary corpus. This paper concludes that Ushie is not just an ecologically conscious. He is also portrayed as a botanically-inclined and aware poet. Thus one perceives a rich ambiance and notable mastery of the flora and plant imagination in his poetry.

Keywords: Ecocriticism, Botanical Imagination, Plant Life, Joe Ushie's Poetry.

1. Introduction

Joe Ushie, a Third Generation Nigerian Poet, was born in Akorshie, Bendi in Obanliku Local Government Area of Cross River State, Nigeria. His poetry is influenced by his rural agrarian background, feeding on nature and the environment. Literature and environmental issues from the ancient times, dovetailed with human activities to give vent to the rich steam of current literary works. The notion of place or home as environment is central to literature, cultural and environmental studies. In the same vein, ecocriticism draws attention to place, as home recognizing the relationship between humans and their environment.

The study of plants and related discourses in consonant with ecocriticism, generally deploys the use of terms such as floral criticism, botanical criticism, vegetal criticism, and Phyto-criticism to explore botanical imagination and its representation in Literature. Eco-critic John Ryan's (2018) *Plants in Contemporary Poetry: Ecocriticism and the Botanical Imagination*, examines the nexus between plants and poetry. He situates and represents plants in contemporary poetry within the ambit of eco-critical scholarship. Thus the contention of this recent field of studies condemns the lack of importance placed on the study of plants in literature generally. Ecocriticism tasks scholars to mind the manner in which they represent, interact or construct the environment from whatever critical vantage point of view. This theory is a call for commitment and placement of the value of plants to the environment (Buell 1995: 11). Botanical criticism according to John Ryan (2018) is the study and discussion of plant life and environment in literature. Thus he continues

to speed up critical dialogues with biological scientists to ascertain the fidelity of literary advocacy against some ecological realities so also does phyto-criticism engage emergent views and ideas in botanical science and more precisely, on plant neurobiology as part of its analytical slant.

As a botanical-oriented mode of eco-criticism, Phyto-critics maintain and respect plants' otherness, uniqueness, and existence (Tally & Battista, 2016). The phyto-critical impulse of this study rests on the rootedness of the botanical poetry of Joe Ushie in the vibrant materiality of nature as he embraces a conception of the plant as a being, and not just a textual artifice or what Ryan (2018: 13) refers to as an "insensate phenomenon". John Ryan's (2018, 4) has continued to situate plants and their science as a breakthrough in the field of ecocriticism. He opines that plants have a symbiotic and an interdisciplinary relationship with literature as well as man, and the environment. His contention is that critics who believe that botanical life, that is plant life is a lesser being or an inferior element of existence, because it is largely immobile and transfixed, or because it lacks the power of locomotion or expression of words and thoughts, are anthropocentric and human-centric who indulge in propagating human supremacy, falsehood that give plants a second place in the context of existence. These critics believe that human beings are central and the most importantly the dominant entity or element in the universe.

Ushie can be compared to the Romantic Poets of 19th-century English Literature. This is against the backdrop that he developed quite early in life a great love, passion, and affinity with the flora which he taps extensively from its rich sources of inspiration and poetic material. As a boy who grew up in the green pastures of Bendi hills in Nigeria, he is sensitive to the trees, vegetation, and other pastoral elements in his locality. Just like in ancient Greece and the early British Romantic Poets. Ushie found solace and healing in nature, such as the trees, plants, rivers, and the green pastures of the Bendi environment. Voros (1997: 2) affirms that the marriage between plants and poetry began in ancient Greece tradition with the publication of the poem, "Apollo", written by Ovid. In Japan, for instance, with the Zen monks and haiku poets, flowers and plants occupy a special place in their literary creativity. The English poets are constantly inspired in diverse ways by plants in their poetry (Morton, 2010: 2). The extra-literary argument in this study is that Phyto-criticism which is the study of the science of plant ecology in relation with literature is relevant in Ushie's poetry.

The objective of this study, therefore, rests on the connection between humans and plants which the poet exploits to express himself in his poetry. Flora, Phyto, ecosystem or botanical imaginations in Joe Ushie's Poetry invokes, builds and expands previous considerations of the imagination in some of the earliest and most formative scholarship in ecocriticism. John Ryan (2018:7) affirms that ecocriticism signifies the ability of an author to mediate with the natural world in an evocative or persuasive manner, a quality that emerges between text and referent during the process of mediation. Ushie approaches the environment as one whose vegetative world is not simply a framing device, but it is also a presence in which human responsibility to plants imprints upon the ethical fabric of his poems. For him, his view of 'reality' encompasses the mind in relation to the phenomenal world. He also presents human beings as participants and not as the only observer of the natural process. Consciousness for him is a form of participation, and his sense of human being is integral, and not as a dominant part of the natural world. These traits which are peculiar to Ushie, align with ecological discourse. Generally, plants greatly inhabit, inundate, and influence Ushie's poetry.

2. Ushie's Poetry: Exploring the theme of Flora, Phyto, Vegetation, or Botany

The study of flora or vegetative content of Ushie's poems, is a plant-based form of criticism given the representation of vegetative life such as forests, trees, bushes, flowers, herbs, orchids, wildflowers, and garden plants in his poetry. The relationship between humans and the plant is expressed in "Orange tree":

At the peak of the yester-wet season,
We encircled this orange tree,
You, me, neighbours and passers-by,
Off-loading her boughs, her bowls.

Some noons away now and
Look at the tree, her ruffled
Leaves rattled and falling
Like alopecia-fired hair.

... Beneath, the sun-fired earth roasts
My bare feet and the wilting grass
Waits for the un-coming rain.

... Seasons march past. Sometimes
The orange tree gulps water. Sometimes
It gasps for a sip of dew,
But its spirit ticks across the seasons. (*Eclipse in Rwanda*, 67)

The poet personifies the orange tree by giving it consciousness and the ability to perceive sensation which also embodies a certain degree of mental activity of vegetal life like “gasps”, “gulps” and “sip”. This indicates that plants possess human qualities. Over the years, human beings see plants as organisms that are unable to sense, feel or relate to their environment and are unresponsive to it as a result of their anthropocentric nature or human consideration. Ushie has however broken this misconception and proven it wrong and incorrect. In the lines above, the poet builds in plants the ability to perceive their state and their surroundings and are also capable of adjusting to their conditions depending on the environment which may be favorable or unfavorable. The argument made here is that plants, like humans, communicate and are responsive to their physical environment.

“The orange tree” eavesdrops on its neighboring “wilting grass” to acquire information about the “uncoming rain”. It communicates with microbes that allow it to forage more effectively and also with animals that facilitate mating and helps it to move its seeds to locations where it can “gulp water” and likely thrive and survive. Ushie portrays plants as sophisticated information-processing organ that have complex communication strategies. They can also sense and respond to environmental stimuli and play active role in their ability to survive and reproduce through ecological reactions in a conducive environment. This is a radical and an obtrusive human transformation which departs from the notion of perceiving plants as unresponsive and ready to be instrumentally appropriated. By providing a multifaceted understanding of plants informed by the latest developments in evolutionary ecology, the philosophy of biology, and ecocritical theory in the poem “The orange tree” promotes the freedom of imaginative thought necessary for new ecological awareness and more sustainable interactions with diverse life forms. In the expression, “we encircled this orange tree”, Ushie presents the orange tree as the most fundamental form of life, giving and enabling it with human essence and functions.

Human beings have focused attention on creatures like animals while trees are being neglected. The poet wants to redirect and focus man’s attention towards trees and consequently nature and the environment. Trees are hereby projected as life giving and sustaining. The orange tree has been a source of sustenance and nourishment to the poet and his native clime for decades. In the expression, “But its spirit ticks across the seasons”, captures plant’s ability to communicate and respond to time and tide in the

stream of existence. According to Gagliano (2017: 10), plants lack central nervous systems and so the mechanisms involved in sensing and communication in plants are quite different from those of animals. Hence, plants and animals have challenges with their communication system and so they evolve strategies of survival and functioning. Other things that endear the poet to the orange tree is its ability to flourish and even as “the rain is far gone”; and yet the tree is still “off-loading her boughs, her bowels”. The tree just like a mother, feeds and sustains her children, mankind. This is a symbol of motherhood who feeds and nurtures her children.

Similarly, using phyto-criticism as depicted in “The shrub”, the poet exhibits character trait of botanical beings and demonstrates how plants are rendered, evoked, mediated, or brought to life through the use of figurative expression:

But even here at this arena and around it,
I can see some shooting green grass
Waiting to be fertilized
Or waiting for the right season (*Popular Stand and Other Poems*, 7)

With reference to the above, Tally and Battista (2016: 14) assert that one of the tasks of Phyto-criticism is “to identify the potentially negative construal of the vegetal world through the human proclivities for aestheticisation. This infers that plants are beautiful objects that make attractive picturesque scenery. In other words, the potency of Phyto-criticism derives not exclusively from its highlights of anti-ecological treatments of plants but also in its foregrounding of the heterogeneous way vegetal life has been integrated into literary invention. A critical view of the lines above reveals that ecological minded Ushie greatly cherishes and respects plants such that he carefully observes “some shooting green grass”.

Ushie’s obsessive plant-centered poems reveals the formative role of botanical beings in him from his youthful days. Again, from his expression of “shooting green grass”, the poet shows that the lively plant lives (shoots), implying that plants have life, live, express life, and enact their subjectivity in the world. Thus, the shooting of the grass provokes consciousness of the intrinsic faculties of vegetal life and lives to affect bodies and to be embodied. Against this background, Ryan (2018:16) observes that “botanical poetry becomes the material semiosis of vegetal being and vitalizes the reformulation of engrained ideas along with the botanical world”. The poet’s conception of plant-focused poetry aligns with the idea of the plant being part of the ecosystem. His poetry approximates the integrated systems of the

natural world. In examining the ways poets engage and mediate with botanical lives, Ushie offers a glimpse into the ontologies, epistemologies, and semi-spheres of the flora and, by extension, the environment and the ecosystem.

Ushie's poetry expresses the perception of plants having human attributes. His "Tropical neighbors" counters the premise that projects plants as lacking intelligence, consciousness, subjectivity that bear only a rudiment of the soul. Consequently, Gagliano (2017: 10) declares that plants sense a variety of cues that provide reliable information and communication. Against this background the poet reveals that plants detect light when receptor molecules absorb electromagnetic radiation; and absorb energy that causes changes in receptors that trigger responses in photosynthetically active tissues. Engaging the flora in "Tropical neighbor", the poet uses lyricism to present plants as sensitive, sacred and intelligence:

Each day the leaves of
tropical forest open
to receive the sun's loaves

Each day the leaves of
tropical forest giants open
to receive the sky's showers.

But beneath each canopy
of each tropical forest tree,
there are shriveled shrubs

gasping for the crumbs of rain
from the trays above, and for
peeping streaks of nature's rays.
Yet, shrubs and trees rest on the same soil. (*Eclipse in Rwanda*, 58)

By employing personification in the expressions "receive the sun's loaves", "receive the sky's showers", "gasping for the crumbs of rain", and "peeping streaks of nature's rays", the poet integrates cosmological features in his poem got from his indigenous Bendi culture that perceives plants as spiritual and as participants in the creation narratives. Here, Ushie pursues poetry as a conversation with divinity in the community of beings of the ontology of Bendi's indigenous culture. Ushie is rooted in the traditional Bendi society, thus he is familiar with the mythology of the locality. The sacred ecology of plants at work in Ushie's poetry points to two dimensions of the vegetal soul. On one hand, there is the existing intrinsic plant soul, regardless of human ascriptions of ensoulment to the botanical world. On the other hand, there is the ability of plants to catalyze the sacred experiences of humans. This is

done to nourish our souls and provide living portals with divine experience in everyday consciousness. As presented in the poem, "Tropical neighbours", the botanical role of plants is to absorb energy from the rain to bring forth life through the dialectic as ensouled beings with proper capacities to their modes of existence which remains sensorial accessible to human subjects.

Ushie's floral and botanical eco-activism is dedicated to educating his readers to perceive and acknowledge the importance of plants and their unique human qualities and abilities, and also to recognize the ethics of human-plant relationships. To imagine the floral world around them in this way is the first step towards valuing plants and devising sustainable means of living with plants, rather than displacing and destroying them; which will eventually, mean destroying the environment which provides life, a place of abode, and economic resources for all. Ushie's inclination to floral life interweaves with the traditional English Nature poetry of poets such as Wordsworth and Keats. His passionate love for plants is akin to the love that one may express towards his god. Thus, he displays so much bitterness and pain on discovering that the cotton tree which he so cherished and preserved as a growing child in his village, has either been hewn down or destroyed by merchants and industrialists:

Remember that old silk cotton tree
With whose wooing wool I had planned
As a child, to turn a merchant, a millionaire. (*Popular Stand and Other Poems*, 32)

As an eco-poet, he sees plants as divine and mourns the loss of the cotton tree which grew along the Bendi hillside, a scene that captured his interest, desire, and love as a child. He visualizes his favorite cotton tree, an ephemeral spring orchid, a luscious path of rainforest moss, and then mourns its defilement and destruction. His lamentation is not just the death of the singular cotton plant, but of the entire ecosystem and the environment. By portraying a despoiled environment, the persona portrays characteristics of the current environmental degradation, a scenario where the fauna and the flora seem to be going toward extinction if nothing is done to halt the ongoing catastrophe.

It is also important to note that it is not simply the death of the cotton tree that the poet mourns. He grieves at the death of the whole scene; the ecosystem, vegetation, and even the area where the tree was formerly housed. This creates a deep melancholy in him. Bate (2000: 191) argues that there are two forms of death in plants. The first form is what he calls *biogenic* death. This has to do with

the material decay and demise of plants which reflects in the withering of leaves, rotting of roots, shedding of bark, and falling off of limbs as ecological occurrences central to the regeneration of the biosphere and the proliferation of obligate species. The second type refers to the anthropogenic death. This is the felling of trunks, poisoning of rhizomes, and the destruction of botanical enclaves due to acts of negligence, ignorance, or as a result of “ecocide” promulgated by human activities. Whether it is the biogenic or anthropogenic death, the poet laments about the demise of the entire vegetal death or the far-reaching cessation of plants which he admires and values greatly. He and plants are like the inseparable Siamese Twins. In the lines referred in the poem, the poet seems to feel sad and hopeless that the old economic tree which used to stand, with all it entailed, will never be available for him, the people, and the entire future generations in the community. The poet simply mourns the loss of the flora and looks back to when nature was truly beautiful and regrets its destruction which will affect the people and the environment.

As a child, he loved trees the same way a man would express love to a woman. Hence his use of the word “wooing”. The scene captured in the poem is just a dispatch from a place where beauty was lost. The natural flora is spoiled and some beautiful old memories have also been permanently taken away from him. The poem is a lamentation over the destruction because humans are ignorant of destruction they do. The possibility of plant ethics brings us closer to the consideration of our lives and deaths, including the embodiment of the emotional and spiritual effects on humans as plants cease to exist. This raises in the poet of what Costello (2003: 48) calls “botanical melancholia”. This is a form of emotional or existential distress caused by environmental degradation. It is a condition in which people who intimately identify with plants are either paralyzed or called to action by the anxiety, despair, and grief of witnessing the loss of an individual plant or the whole botanical elements of the community. Hence, Ryan (2018: 204) declares that botanical melancholia recognises the imbrications between biogenic and anthropogenic processes of a plant’s death.

Ushie’s feeling for the natural world and the eminence of plants and landscapes in his poetry reflect the poet’s rural upbringing on arable farmland in his village, Bendi. It is at least partly because of his childhood experience, having grown up in the village environment where all manner of plants; both domesticated and wild, ground-hugging and

skyward-reaching, factor into his world of botanical imagination, providing the vehicles for his poetic expression of dendrophilia and the act of loving trees. No doubt, there is a great sense of pastoral radicalism in the poet. An extreme pastoral life conspicuously factored into Ushie’s eco-poetic corpus. This combines acute sensory awareness of habitats and meticulous ecological knowledge of local flora. His poetic engagement with pastoral death reflects, on the one hand, the destruction of the native ecosystem, while on the other, the positive and negative environmental memories from his predominantly rural upbringing. Ushie grew up in the suburbs of Bendi where he nurtured a naturalist’s ability to observe the flora and the fauna of his rustic environment.

In “Roadside tree” the poet continues to mourn over the loss of plants. The worst injustice which can be perpetrated upon the natural vegetation, in Ushie’s view is the destruction of the flora. Such destruction robs Nature of its inherent power which lies precisely in its Otherness and renders it a paltry and diminished version of the human world. Ushie wants to see the world in its greenish vegetative milieu. Seeking an ideal greenish environment and embracing natural forces and elements as companions, are familiar traits in Ushie’s poetry. On seeing how the roadside tree dries up and withers, probably because of drought or environmental degradation, the poet mourns thus:

The fate
of this roadside tree
whose roots must have
sunk their teeth into
some hemlock, whose
branches rain yellow
leaves like a tropical
downpour, whose under-
growth is carpeted by
the skeletons of the fall-
en leaves – echoes loud the
fate – of my clan whose
human leaves falling from
man’s feral rule (innocent green
leaves whisked off by the
brute iron brawns of the
season’s horrifying hurricanes)
whose mourners must hiss
only in whispers their pain
not to sip into the urgent
ears of the throne which,
like the teeth of the roots,
has hooked us to canker. (*Eclipse in Rwanda*, 63)

The death imagery such as “yellow leaves” and “skeletons of the fallen leaves” tells the sad story of

environmental degradation which relates to human death caused by mundane life styles of the present society. The consequences of modernity and the 21st-century way of life, have not just destroyed the environment, it has also affected humanity negatively.

He expedites action and expends energy in most of his poetry to recall the sad state of the environment despoiled by human activities. In the poem, “Home-reel”, the poet in his characteristic botanical despondent and melancholic manner, expresses sympathy towards the tree on the roadside which is destroyed by drought as the poet shows that the branches have dried up and the tree emasculated and emaciated like a skeleton. This poor state of the tree is most likely to have been caused by negative forces of human activities as they are referred to as the “brute iron” which raises a deep concern in the poet.

If Ushie’s preoccupation with the flora is grafted on a chart or placed on a scale, his career line would show a high and steady captivation and progression with the natural vegetation. The first stanza of the poem “Home-reel” demonstrates a lyrical engagement which reveals that plants are locomotive, communicative, perceptive, sensitive, conscious, sentient, and intelligent. The poet also portrays that plants are built with souls rather than just captured as passive autonomous, aesthetic backdrops, or the mute foils of animalist tendencies. The poem gives plants animalistic tendencies with credence to speak and act for themselves:

At the last bend
Named Libong Kekwoe-akai,
the aquiline elephant grass
welcomes you with its
wind-powered waves.
The primordial hilltop forests
of silk cotton trees shaved into
islands of groves by seasonal
flames, mark your arrival. (*Eclipse in Rwanda*, 19)

Considering Ushie’s tendency to lyricize Libong Kekwoe-akai, as well as his sustained interest in Bendi and other indigenous environmental monument, the traditional Bendi dimension of his poetry requires botanical consideration. The expression “the aquiline elephant grass/welcomes you with its/ wind-powered waves”, captures the principle of the vegetal dialectics showing that plants affect and are affected; experience and are experienced; feel and are felt; sense and are sensed; remember and are remembered; imagine and are imagined, etc. The science of plant neurobiology increasingly affirms that vegetal life exhibits a

disposition towards intelligent behavior that enhances its evolutionary survival (Ryan, 2018: 37).

Ushie’s attribution to the plant as one who “welcomes you”, implies that he believes that human beings transact with the flora. Such appreciation of vegetal potentiality expands the ambit of human-plant interactions and relationships which goes beyond a narrow utilitarian paradigm of flora as foods, fibers, dyes, medicines, ornaments, aesthetics, or otherwise consumable things. Again, the poet presents the plant as one whose “flames, mark your arrival”. Here, Ushie believes that a plant is ensouled. He is of the views that a plant inherently bears a soul or spirit by the virtue of its nature and existence. The plant as an object signifies home, conduit, or stimulus of a spiritual experience, insight, or awakening of human beings. While visually evocative of African plant life, Ushie’s poetry also draws from a heightened sense of embodiment through tactile, olfactory, and gustatory feedback. The resulting immediacy of his sensory transactions with plants converges of an awareness of ecological exchange and spiritual consciousness of landscape that hybridizes a range of belief systems. To appreciate Ushie’s sacred ecology of plants is to recognize its basis in sensory experience and indigenous Bendi/African worldviews. In this poem, Ushie brings to the fore, botanical transformation to life, spurning the preconception of plants as insensate things through the twists and turns of lyrical language.

In the poem, “From hill to valley”, the regenerative processes of the plants and flowers unfold before the poet’s senses. The emergence of vegetal beings is rhythmic and processional, yet astonishing and all-enveloping. As new trees spring from the old and the colors of the natural world transform from dull to vibrant, one might be reminded of Aristotle and Aquinas’ speculation over the divisibility of the vegetative world. In Ushie’s view, a glimpse and grasp of the plants in the poem are both limitlessly accessible to ordinary perception. In the instance the poet begins to synthesize the sensory information acquired through a rupture in the forest, the plant community of ecologically threaded souls becomes alluring to the poet. The lines below exemplify this fact:

Once upon a hill
trees stood as goliaths
dressed in resplendent ferns.

There was the iroko’s
expansive empire
with a million shrubs as subjects

Next was Mahogany's domain
standing defiance
of marching seasons.

... There was the bougainvillea
brandishing
her multi-racial flowers.

...
Once upon a hill
The domineering silk cotton tree
ranged high in the sky, a roaring
mass in midst of midgets.

In the dry season,
its milky clouds of wool
sailed leisurely over the valleys
on a sea of steel-muscled wind. (*Hill Songs*, 33)

This exemplifies the poet's passionate love for nature set against the background of the rustic flora. The poem is set in a hilly countryside, filled with many vegetative lives, particularly those that are known as ferns, iroko, mahogany, bougainvillea, shrubs, and cotton trees. Although the topography of the scene was "once upon a hill", the floral splendors are still enormous. The poet's attention is drawn to the alluring glamour of the plants. The ferns are adorned in their "resplendent" nature. The iroko in its bountiful disposition has covered its "expansive empire" with "a million shrubs". All the plants identified in the botanical ecology exhibit great forms of liveliness and vibrancy. The motif of liveliness is ensured by gazing at the plants re-echoed throughout the poem. Idealizing the place of one's youth, particularly when idyllic, as Ushie has done with the Bendi countryside, is understandable. However, the poet's ideal as can be seen in the poem is a world where the 'bougainvillea' is 'brandishing' and exuding its rich splendor in a way that even birds have it as their "colony" and "butterflies decorating shrubs".

The cotton plant is not left out in this splendid world of the flora as the poet makes it clear that the silk cotton tree is "domineering". There is a magnificent competitiveness in the world of the flora. It is the view of the poet that it is possible for many to achieve a spiritual union with nature. The extraordinary joy expressed by these plants is capable of reducing stress, anxiety and boredom inflicted by the times in the life of the observer or even the poet. The flora to the poet is an epicenter of reverie, reverence, rejuvenation, and enlightenment. The possibility for the poet to sense and perceive the body of plants in its splendor and plant life exists in dialogical exchange with the multitudinous bodies of

nature. This includes the iroko, mahogany, ferns, shrubs, bougainvillea, silk cotton, and other vegetal forms that co-inhabit in the hilly terrain. Plants are as always self-directed beings with discriminating internal sensory faculties and the potential for canal presence in the world. The use of the following verbs "dressed", "subjects", "brandishing" and "domineering" attest to this assertion. Ushie engages the somatic registers of vegetal life as part of his eco-poetics not just to figure out that plants as human analogs; for instance, have brains, lungs, skin, blood, and bones, although he regularly deploys anatomical rhetoric of plants. More compellingly is the fact that the poet resists a botanical imagination of disembodied, transcendent reverie by attending to the sensorial immediacies of plants in the actual spaces of inter-corporeal (relating between one's own body and that of the other) encounter. Understanding the plant-human inter-corporeality of Ushie's poems calls for awareness of the pastoral dimensions of his early life up bringing in the rustic Bendi community.

The poem "Hilltop Flowers" traces the source of Ushie poetic inspiration and narrates the intimate relationship between his botanical life and that of his poetic history. It is at the feet of the flowers that Ushie "do pick sonnets". During his solitary childhood Ushie's empathic disposition towards plants matured through the combination of walking, observing, reflecting, and composing: "All ways, I wear your presence/As an armor against anger/Against hunger, against death". In his narration of human-flora entanglements and affinities, Ushie eschews the hierarchical rendering of plants as disembodied automatons devoid of soul in comparison to their animal and human counterparts. On this note, Chamovitz in Ryan (2018: 70) points out that plants also have a highly sensitive inherent form of olfaction by sensing their own odours. For example, when their fruits get ripen, registering those of their neighbours threatened by grazing animals or voracious insects. Hence, plants are acted upon by humans, animals, and insects while, at the same time, they interact with their environment for the benefit of themselves and the ecosystems of which they are part of. Ushie's preponderance of writing botanical poems, presents the agentic plant body as an animate, self-governing yet permeable subject enmeshed within the ecological community of which it is part and parcel. His poetry uses plant tropes judiciously. Sharing an inwardness with plants and aligning with natural elements, Ushie presents himself as the offshoot of plants:

Your tension-dissolving rays
Your wit-shooting stars of the forehead:

Tall thorn silk trees for
My feeble words to climb

All ways, I wear your presence
As an armor against anger
Against hunger, against death

Ah, radiant hilltop flower
At your feet do I pick sonnets
Night and day, O winged Luck
Spinning away my bliss like Penelope. (*Hill Songs*,
68)

The above tribute shows the power and potentiality of the flower at hilltop to inspire, resuscitate and awaken poetic thoughts. The flower is endowed with beauty, strength, and has the ability to inspire. Its beauty is so alluring that it serves as the “lone star” in the night. As the beautiful flower grows on the hilltop, it attracts the poet’s attention and serves as a light giver that illuminate the whole place. Apart from its splendor, it also enriches the environment with fragrance; “your petals open and/fragrance clouds the clime”. Apart from the olfactory purpose of the flower, it also serves as a shade and protector against the direct scorching of the sun. To the poet, the flower is an instrument that gives joy especially when the poet is down and angry. Thus, the flower gives succor and serves as an “armor against anger”, gloom and dejection. The flower is also edible as it saves and shields the poet from hunger, and consequently, death. Most importantly, the flower is also his source of poetic inspirations; “At your feet do I pick sonnets/Night and day”. Thus he submits himself totally to the effect and influence of the flower and does not mind that at all that it “spin away from my bliss like Penelope”.

In ancient Greece, Penelope was the wife of Odysseus who remained faithful to her husband during his long absence at Troy. In “Hilltop flower” Ushie lyricizes vegetal embodiment as necessarily inter-corporeal; the plant’s presence emerges through contact and spirited exchange with humans, animals, insects, and other plants. The hilltop flower serves, not only as an inspiration to the poet but, it is also a symbol of his emotional wellbeing and comfort. Having submitted himself to the influence and control of the flower, the poet charges it, “shut not your luminous petals”. He wants his poetic outputs to be known across the globe. The fact that he is still being read across the globe after more than two decades of emergence as a young poet, is a fulfillment of that wish. Ushie’s “Hilltop flower” compels his readers to recognize his emotional attachment to the flora as an essential step towards valuing botanical nature and cherishing the vegetated

biosphere that graciously sustains life, despite humanity’s callous attitude towards nature. This, in the words of Ryan (2018: 93) it is termed “vegetal empathy”. Vegetal empathy breeds bio-empathic feeling *in* and *with* plants that conversely entails openness to being affected by plant’s gestures in response.

To Ushie, plants do not only serve as ornamental, spiritual, and means of sustenance. They are also medicinal and living entities. In stanza 9 of the poem, “From hill to valley”, the poet presents the healing powers of the plants thus:

All in those great seasons
when forests were pharmacies
and farmers the pharmacists. (*Hill songs*, 33)

Consistently, plants magnanimously supply humans with food, fiber, oxygen, and other essential ingredients and also provide medicinal substances that are vital to human health and wellbeing. Finch (2002: 81) captures these essences when he writes that the diverse herbal traditions of the world are often theorized in terms of ethnobiology, ethnobotany, and ethnopharmacology. He enunciates that vegetal life is an inimitable source of psychological rejuvenation and physical healing. Plants serve as healing balm, life-giver and sustainer to both human beings and animals. They therefore sacrifice their leaves, flowers, stems, roots for the well-being of both man and animals even to their own detriment. In contrast, the loss of an anatomical segment for most humans and animals is typically catastrophic because their bodies are not agreeable to being nibbled. Ushie is not just a vegetal oriented poet, he is also a botanical conscious poet. His botanical awareness foregrounds the topographical specificities of plants and the long-standing African cultural traditions, especially those involving medicine, nutrients, and spirituality of which the poet is embodied.

The sensitive nature of plants is also captured in “Tap root”. In this poem, the poet demonstrates how plants monitor and are sensitive to environmental changes, enacting the facility to both memorize and anticipate gradations in temperature, light, pressure, stress, and other ecological variables (Dreese, 2000: 137). In most of Ushie’s botanical poems, he makes explicit allusions to the science of plants. His poetry imaginatively mediates between vegetal beings and their ecological circumstances:

It prognosticates
tap root of ebullient baobab,
of steely iroko, of mahogany,
into dynasties of earth

to grab grounds for fortress.

Still, a sting from earth's mystery
wilt that immortal empire draining
the fibrous-rooted shrub.

The empire falls, sometimes
At the feet of standing shrubs. (*A Reign of Locust*,
40)

From the above the reader can perceive that Ushie tends to metaphorize vegetal life. He sees vegetal nature as a symbol for the emotional state and ideational deliberations of human subjects. The opening lines of "Tap root", for instance, epitomize the distillation of botanical life into the symbolic language in which the poem bears its trace of real plants, their ecologies, and companion species. In the expression, "still, a sting from earth's mystery/wilt that immortal empire draining", the poet emphasizes that plants are not just remembered, memorialized, or metaphorized by humans. They also actively integrate information, make conscious decisions and predict future circumstances by taking previous experiences into account. This agrees with the assertions of Ryan (2018: 162) who affirms that vegetal being punctuate time and passage of things. In their bodily presence, "plants instantiate temporality through material-semiotic processes of bringing forth and dying back. These processes produce signifiers of temporal movement". In the expressions "prognosticates (forecast)" and "wilts", the poet establishes the fact that plant is an integral part of conception and time.

We appreciate Ushie's poetry through the prism of botanical hope. "The silk cotton tree" establishes vegetal life as an object or material expression of human hope and, on the other hand, as the principle that plants themselves possess, desire or aspire to. In "The silk cotton" plants give hope to the future generation and ensures the well-being of the bio-social communities:

Firm and rotund
Stands the cotton tree –
a crown of nourished leaves,
a vassalage shrubs and ferns,
a host to embassies of the avian race,
to emissaries of squirrels and lizards.
... In a twinkle of two seasons
the silk tree lies prostrate,
strangled by the filial embrace;
its trunk's hollow host now
to ants and deathwatch beetle;
host now to every creeping thing. (*A Reign of Locust*
65)

The lines above give a utilitarian role to the silk cotton tree. This is because it is exploited by humans, animals, and other motile creatures for food, medicine, fiber, and adornment. Ushie endears his readers to see the capability of the botanical domain as a positive influence to their bodies, minds, and spirits. Plant is presented by the poet as "a host to embassies of the avian race" and also as a host to "every creeping thing" which includes human beings. More than as mere resources, Ushie presents plants also as helpers. The selfless assistance perpetually granted by the botanical world to other beings expresses a yearning for familial exchange and hope for kinship with the non-plant. As a phytophile poet, Ushie is shaped and deeply inspired by the love of plants. Beyond their profoundly deep symbolic dimensions, he presents plants as vibrant, effective, and resonant presence in the world, just like poetry and imagination are to the poet. Inviting contemplation of the counterpart of the botanical hope dialectic, Ushie enables his readers to imagine plants as bearers of the forward-leaning consciousness necessary for hope. In the end, Ushie implores his readers to establish a cordial relationship with the botanical world by speaking to and listening to it and by attending sensitively to their specific dialogic modes.

3. Conclusion

This paper explored botanical consciousness of plants in Joe Ushie's poetry. Vegetal awareness and the knowledge of plants as explored in Ushie's poetry formed the thematic thrust of this paper. Through the study, Ushie is portrayed as a plant-centered and conscious poet. Many of Ushie's poems were analysed to show the poet's alignment and inclination to plants. He presents plants as humans inhabited with souls, and as gods, lovers, healers, inspirers, and as human companions. This study also revealed that the poet frowns and objects to the practice of ecocide, a mindless destruction of trees by hewing them which leads to ecological genocide and the annihilation of lives since plants are inbuilt with souls. In the end, as a phytophile poet, Ushie is shaped and deeply inspired by the love of plants and the environment. Beyond their profoundly deep symbolic dimensions, plants are always vibrant, affective, resonant, and present in the world and also in literary discourse.

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Assessment of Marketing Mix as Marketing Communication Strategies by Selected Private Universities

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Abstract. For brands to reach a wider audience and ensure that their core message is well-received and understood, they need to communicate and do that well. As a result, different brands, such as private universities, employ marketing strategies to help them do this effectively. This study, therefore, aimed to assess the different marketing mixes some private universities employed as part of their marketing communications strategies. The universities studied include Afe Babalola University, Ado-Ekiti; Caleb University, Imota Lagos; and Adeleke University, Ede. The study employed the survey and adopted both qualitative and quantitative approaches to gather data from some parents and students of selected schools for this research. Findings from this study show that all private universities sampled for this study employed all or some of the marketing mixes as their marketing communications tools. Students surveyed from each university admit that the following marketing mixes were essential in helping them make choices of universities: price, process (registration, accommodation, and results), and programme. Although the three private universities studied for their marketing communications programmes, they do not operate similarly in terms of execution and engagement with customers. Therefore, it is recommended that private universities should mix their marketing tools strategically so they can effectively communicate the unique values they offer through their services. The three universities also need to focus on the people element of the seven marketing mixes.

Keywords: Marketing, Marketing Mix, Communication, Marketing Communication, Private Universities

1. Introduction / Background to the Study

What are the objectives of tertiary education in Nigeria? Is it simply to educate young people? Besides providing quality tertiary education, tertiary institutions have other objectives, one of which is to make profits. Therefore, while tertiary institutions aim to educate and equip their students with the knowledge they need to function in society, work and earn a living, and be instruments of change, they also pursue economic objectives.

Furthermore, as De Vaus (2002) and Zikmund (2000) highlighted in their different studies, governments of developed or developing countries cannot single-handedly provide tertiary education for all their student population. Consequently, the private sector supplements the infrastructure needed for university education.

Therefore, to be ahead of their competition, private universities such as Adeleke University, Ede; Caleb University, Imota; and Afe Babalola University, Ado-Ekiti, need to apply effective marketing strategies. Furthermore, three private universities have relied on communicating their brands and the products they offer – in this case, educational services. Marketing communication for private institutions involves letting their customers and potential customers know the products they offer. They try to create an appealing and marketable brand image during this process. In this context, therefore, we can define communication as the process or action of transferring information from one person (the sender) to another person (the receiver) using words, symbols, and body language, amongst others (Ogili, 2005). Therefore, scholars like Jefkins (1989) agree that marketing, or marketing communication as it is, should include all forms of communication.

In addition, the market share for institutions offering tertiary education services become smaller the stakes become higher because of influx of different institutions offering similar services (Ojo & Afolabi). To stay in the competition, many of these private universities try new strategies to help them capture a more significant chunk of the market share. These strategies also aim to give them a competitive advantage over others offering the same quality of services.

However, like other products and services, what appeals to people are quite different regarding university education. Some people will require different services from others, which will determine whether they enroll their child or wards on those universities or even consider them an option. Other considerations generally include tuition and education costs (Dahari & Ya, 2011).

As stated earlier, customer preference varies when it comes to university education. Faith-based private universities may be the choice for some people because of considerations such as morals, religious values, and spiritual and character development. As Sebba (1991) and Van Pelt, Alison & Allison (2007) highlight, some parents can go as far as withdrawing their children or wards from the schools when they feel those schools no longer offer the same moral values. In addition, these customers' income level is significant in their choice of institutions and educational level. Other customers will prefer schools with big size and prestige or the school (Khan, Triq & Tasleem, 2010) as well as security and accessibility.

Therefore, this article addresses an important question: whether any of these factors inform the planning and implementation of the marketing mix of three private universities - Adeleke University, Ede; Caleb University, Imota; and Afe Babalola University, Ado-Ekiti. The challenge, however, is that while some customers may be aware of what they want from their choice of higher institutions, they do not make these decisions. For some, the decision of the University of choice is made by other family members. Therefore, this article aims to assess and compare the marketing mix of three different institutions and how they perform.

1.1 Statement of the Problem

Unlike other regular goods and commodities, branding in terms of universities in Nigeria has the interest fewer researchers. That is why it is not difficult to understand why there are fewer studies on tertiary education branding. The few studies on this

issue have highlighted the growing competition among existing universities, especially private universities. Therefore, this highlights the need for adequate and very effective marketing communication campaigns to improve University brands and foster the relationship between universities and prospective consumers or their services (Chapleo, 2010; Ivy, 2008; Saginova & Belyansky, 2008).

Researchers like Dekimpe and Hassens (1995) have written extensively on how various types of communication strategies in marketing, for instance, have been applied and evaluated by tertiary institutions. These marketing strategies include advertising, public relations, personal selling, and other promotional tools. This confirms that universities and colleges use marketing strategies to reach their target customers. Moreover, they do this because of the absolute necessity caused by intense competition in the tertiary education market.

Nevertheless, while several studies highlight the performance of marketing communications strategies that different brands have employed, very few studies focus on the marketing strategies employed by these private universities. As will be the focus of the article, these strategies are the seven marketing mixes. The seven marketing mixes include programme, price, people, process, and physical evidence.

Kotler (2008) developed the seven marketing mix for educational service marketing. For him, when this marketing communication mix is strategically applied, it can influence the target audience's perception. This influence is because people are more likely to establish shared meaning, understanding, and relationships through communication that occurs frequently and is coherent. Nevertheless, Kotler emphasises that some of these marketing communications may focus on achieving instant awareness and deal with challenges related to brand image and preference, particularly regarding their target market. In contrast, they could have approached communication from the point of managing the consumers' buying process, particularly during these stages: pre-selling, selling, consuming, and post-consuming. Therefore, private universities and their marketers need to assess the influence of each communication strategy at different levels of consumer perception.

Consequently, this article aims to assess the marketing mix as marketing communication strategies of three private Universities in Nigeria,

namely: Adeleke University, Caleb University, and Afe Babalola University. Finally, it will also assess how communication strategies achieve the intended effect.

1.2 Objectives of the Study

Specifically, this study aims to assess the marketing mix as part of the communication strategies employed by the following private universities in Nigeria; Adeleke University, Caleb University, and Afebabalola University. Additionally, this study will assess the impact of marketing communication strategies used by the above universities in Nigeria in helping customers of higher institutions make their choices of universities. Finally, the study will also identify some of the marketing strategies used if these marketing communication strategies meet their objectives, how effective they were, and if they influenced the decisions of customers in choosing higher institutions of learning.

1.3 Research Questions

- What are marketing communication strategies employed by the selected private universities in South-West, Nigeria, to communicate with their customers?
- To what extent do the marketing communication strategies employed by the private universities in South-West Nigeria meet their objectives?

2. Literature Review

Some marketing communication studies have focused on how businesses can sell themselves and their products to various stakeholders. This highlights the critical role marketing communication plays in the success of a business. Scholars like Varey (2001:4) emphasised that marketing communication provides analytical and constructive knowledge about businesses and their products. This is an example of communication woven to focus on and deliver the critical message to the right audience. Also, its core goal is to meet the immediate customer's needs and draw prospects to foster business growth (Grinuite, 2000).

For private universities, studies like that of Grinuite (2000) imply that they need to implement marketing communication because it will help them provide sufficient information about the University's critical products to their customers. However, according to Porter (1996), strategy is simply being different; that is, a business's ability to select a different set of

actions or events to a unique combination of values (Porter, 1986). He further argued that strategy is about a brand's competitive position, how it sets itself apart from others, and about adding and defining its value. Furthermore, all of these are done using a mix of activities that are different from the ones used by most competitors (Porter, 1986). Therefore, we can define marketing communication strategy as selecting various activities to effectively communicate a unique mix of values that can be delivered adequately.

For Lamb, Hair, McDaniel, Boshoff, and Terbalancle (2004), marketing communication strategies is an activity that begins by distinguishing customer groups, identifying their needs, mixing the needs with the organisation's offer, and effectively selling the offer to stakeholders. This means that implementing customers' needs is only one part, so organisations must give themselves an advantage over their competitors, mainly when they offer similar products. Customer retention is also critical. As Kotler (1999) noted, retaining customers is far cheaper than obtaining them. However, his study also found that customers that have been won do not remain forever. For instance, students may leave their current program and transfer to another university, and other customers' perceptions about the universities might be affected when this happens. Therefore, a university can benefit from designing a market strategy that helps it compete well with others offering similar or the same services. To design these strategies, they must first analyse their customers' needs and follow that up with analysing their competitors.

Therefore, their marketing communication strategies should follow the organisation's vision, strategy, and mission (Fill, 1999). An effective marketing communications strategy is consistent across all the communication messages and channels. In addition, using consistent themes is a great way to build trust and coherence in how the audience perceives the message.

Nevertheless, Sargeant (2005) stated that several problems might exist for private Universities trying to build and execute their marketing communication strategies. Some of the challenges they may face include:

- The management and academic units may have conflicting ideas. For example, the responsibility to deal with customers between departments and the central administrative functions may differ.

- They may lack strategic insights and perspectives. For example, universities run courses to maintain the glory or status of the University instead of running those courses based on their demand or economic viability.
- Preference towards academics. Some people consider academic mission more critical than marketing the institution (p.297).

Therefore, the marketing communication strategies need to have values; they should not be common and should not have strategically common equivalents for the resource skill. Also, to formulate a competitive marketing (communication) strategy, universities need to reorganise the relationships between marketing mix elements. They need to conduct in-depth analyses and assessments of the impact of competitive and market conditions on formulating a

marketing mix. More importantly, they must interact effectively to change customers' behaviour and meet their needs.

2.1 Marketing Mix of the Universities

Two scholars, Kotler and Fox (1995), developed a version of the marketing mix for universities in their study titled, Strategic Marketing for Educational Institutions. They developed education marketing mix as programme, price, promotion, place, people, process, and physical evidence. Other scholars who have written on this came up with programme, price, promotion, placement, people, process, and physical evidence (Ivy, 2008). This study, however, will assess the elements of the marketing mix for educational services using the following: programme, price, place, people, process, physical evidence, and promotion.

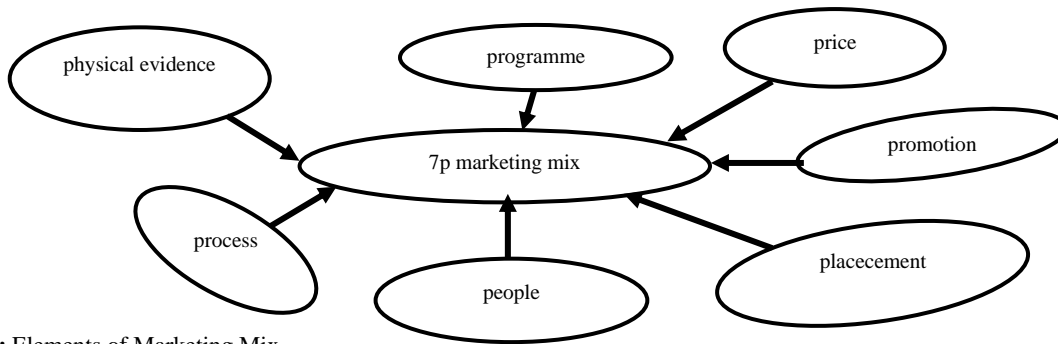


Figure 1: Elements of Marketing Mix
Source: Ivy, (2008)

2.1.1 Programme

Private universities need to schedule periodic programme modifications and evaluations. They should also consider programmes that are more central than others. While auxiliary programmes such as recreational activities may be easier to modify, others may not be so easy. Kotler and Fox (1995) mention that flagship programs play a significant role in attracting customers. These may include a variety of short courses, academic quality, and sporting programmes. Some academic programmes are core while others are catch courses.

Kotler and Fox (2012) describe the programme in curricula and services. For others, it is seen from its dominant intangible quality. However, education, although intangible, also has its tangible elements. Institutions provide service activities like teaching and customer contact – the intangible element. It also provides teaching and learning materials like students' textbooks, laboratory equipment, electricity, and infrastructure – tangible element. However,

Adam and Mamound (2014) highlighted that the University's curriculum must be developed correctly and adapted to suit the educational needs of the students. According to Kotler and Fox (1995) quality of higher education institution (universities) services becomes essential as a trigger for customer satisfaction.

2.1.2 Pricing

Price may be defined as the amount of money that a buyer gives in exchange for a service he is provided by a seller (Lamb; Hair; McDaniel, Boshoff & Terbalancle, 2004). In the context of tertiary institutions, prices are defined by the cost of tuition fees and other items or services offered by the school. Pricing influences marketing communication strategies for private institutions majorly. This is because most students and parents are often concerned about the high cost of tertiary education and its implications on their finances. Kotler and Fox (1995) agree that students' prices comprise monetary, effort, physical, and time costs. For example, parents

may accrue a time cost when they spend much time visiting their child or ward in school.

Furthermore, Gajic (2012) explains that price may be an economic and psychological element. If it is viewed from an economic standpoint, the price could be said to determine income and profit. While from the psychological viewpoint, price determines the value of the service.

2.1.3 Place

Place or distribution is the third element of the higher education marketing mix. The place is simply the method of distribution the universities adopt to provide their services. In this case, service refers to lectures the students receive. Therefore, place refers to where they receive this service – lecture and whether the condition of the place meets the students' expectations. For Kotler (2008), place or distribution is "the availability of education/programme to potential students in the most convenient and accessible way." Therefore, part of the universities' responsibilities is to provide convenient and accessible venues for students (their customers) to receive lectures.

Gajic (2012) opines that in order to create a competitive edge strategically, a place reflects the need and requirements of the University's target market, in this case, parents and students. Furthermore, he adds that institutions must find ways to draw "users" to the existing building (p 35).

Additionally, some private universities use distance learning and contemporary technology to enhance their competitive advantage. According to Adam and Mammud (2014), opportunities for distance learning have sprung from post, email, video, teleconferencing, and the internet.

2.1.4 People

Regarding educational services, people are always the focus, which requires a high level of interaction. Since it requires a considerable level of interaction, the delivery of its service and performance is critical. For instance, the University's fate is decided at this point – interaction with the customer (Ruskin-Brown, 2006). He explains the reason for this: "The customer 'consumes' the service as it is performed, and at the same time forms an impression of its quality, level of satisfaction, and the basis on which they will, or will not buy again and also recommend the firm (University) to others (who have the potential to be customers too)". When it comes to university service

providers, both the teaching fraternity and the non-teaching community, directly and indirectly, associated with rendering services in the school, may fall under this umbrella.

Therefore, the people element of the University marketing mix refers to everyone, especially humans, who renders their services and directly or indirectly influences how customers perceive the institution. For example, customer perception may start from how the direct service providers appear, how they behave, and their attitudes (Zeithaml & Bitner, 1996; Du Plessis & Rousseau, 2005; Tareef & Balas, 2010). Therefore, the element of people refers to all the university staff and students already enrolled who interact with prospective students and other students already part of the school community.

2.1.5 Process

The process is how the service is delivered. It is also seen as the procedures by which the buyers acquire and utilise the product and the flow of activities involved in creating, distributing, and offering educational services (Goldsmith, 1999; Palmer, 2005). This also includes handling enrolment, registration, enquiries, course evaluation, result dissemination, policies, mechanisms, employee discretion, graduation, and enquiries (Ivy, 2004; Soedijati & Pratminingsih, 2011; Adam & Mamoud, 2014).

In addition, a university grading system that is done accurately, correct handling of accommodation processes, and schedule of classes are some tertiary institution processes that can bring about customer (student and parents) satisfaction (Adam and Mamoud, 2014). Hoffman and Bateson (2011) add that rules and regulations also profoundly affect the students' experience of the university service. Therefore, delivering services can position a private university differently from others.

2.1.6 Physical Facilities and Evidence

This refers to every tangible or physical structure, item, or object a private school provides for its students. These may include items like brochures, infrastructure, technology, and books. Physical facilities are excellent for image building and communicating to existing and potential customers the nature of service they will receive in the universities. Standard infrastructure, for instance, can give prospective customers the impression of a conducive learning environment. It could also communicate to the potential students that the

institution cares about their learning and where they learn. Additionally, it gives potential customers an idea of customer satisfaction level with the University (Ivy & Fattal). Therefore, physical

facilities can strategically influence how customers perceive the quality of the institution's service delivery (Gajic, 2012).

Table 1: Elements of Physical Evidence

Facility Exterior	Facility Interior	Other tangibles
Exterior design	Interior design	Business cards
Signage	Equipment	Stationary
Parking	Signage	Billing statements
Landscape	Layout	Reports
Surrounding environment	Air quality/temperature	Employee dress
		Uniforms
		Brochures
		Web pages
		Virtual service scape

Source: Zeithaml, Bitner & Gremler (2006)

2.1.7 Promotion

Promotion is crucial to the service marketing mix or communication (Fill, 2002). Therefore, private universities must inform their target audience about their services through prompt, timely, and coordinated promotional strategies. Their target audience may include existing customers and prospective customers.

Marketing communication is essential but has challenges, particularly in service delivery. For instance, since the nature of services is characterised by the intangibility of the service product, it becomes necessary to be decisive when convincing customers of the intangible product's value. This means that brands in the service delivery sector might have more work than they imagined. Gajic (2012) stresses this point as he states that promotion will only be efficient if instruments such as product, price, distribution, people, process, and environment play their roles efficiently. Therefore, private universities must do more than develop a good programme for promotional purposes.

3. Methodology

This study employed the survey research design and adopted both qualitative and quantitative approaches. The qualitative data were collected via in-depth interviews. Questionnaires were used to collect quantitative data by generalising the population's findings. Furthermore, secondary data were obtained from the selected private universities.

3.1 Data Analysis

Research Question 1: What marketing communication strategies are employed by the

selected private universities in South-West, Nigeria, to communicate with their customers?

Theme: various types of Marketing Communication tools employed by the three selected private universities

The respondents agree that they implemented all seven marketing mix elements based on the data gathered. The seven elements of the marketing mix listed by participating private universities include programme, price, process, physical evidence and people. Although they all agreed to have combined these different marketing mixes, their responses to the question on which marketing mix elements had been used to communicate with their target customers were diverse. For example, Afe Babalola University reported that they use all seven elements of the marketing mix as tools for marketing communication strategy. In addition, Afe Babalola University also reported having been integrating the marketing communication tools as they work simultaneously.

On the other hand, Adeleke University Reports applied five tools: promotion, programme, people, place, and price. Furthermore, Caleb University revealed that they applied four marketing mix elements for their marketing communication strategy. Although Caleb University claimed to have the same number of tools employed for their marketing communication strategy, the mixture of these tools is quite different from the other universities and vice versa. For instance, Caleb University declared promotion, people, affordable price and place as their marketing mix.

The responses indicate that only Afe Babalola University, of the three universities studied, employed every element of the marketing mix to communicate with their customers. The others, Caleb and Adeleke University, did not.

Research Question 2: To what extent do the marketing communication strategies employed by the private universities in South-West Nigeria meet their objectives?

Theme: How marketing communication strategies employed by private universities in South-West Nigeria meet set objectives.

Afe Babalola University employs seven elements of the marketing communication mix to be able to help them interact with their target customers. Additionally, the University employed an element of people by relying primarily on its founders' personalities to sell and promote the institution's image. Based on data gathered, this strategy has drawn some levels of customer satisfaction and, in turn, has enhanced good relationships with them.

In addition, respondents from Afe Babalola University said they often organised forums for parents and intending parents where the University explains why they employ whatever strategy they employ, particularly concerning price. The officer explained price in relation to time cost; that is, the amount of time saved considering a four-year course in their school could extend to six or eight years in other schools. Furthermore, Afe Babalola University also saw the concept of price in relation to the dynamic nature of the course of study. For instance, the course covered the danger of constantly being on the road due to frequent university strike actions and cultism. In addition to the danger element, student safer (security) was also mentioned as part of the price definition. Price also covered aspects such as improving students' reasoning ability, enlightenment, and international connection.

On the other hand, Adeleke University has a marketing strategy that first tries to find out and analyse how customers see the University and how it prefers to be seen by it. This analysis begins by identifying and improving the University's selling points – people (such as students and staff), physical evidence, place, and promotion. Based on this analysis, the University focuses on improving the standard of staff and their qualification. First, it introduced a feasibility course, which aimed at helping staff members change their orientation. This course covered both academic and non-academic staff members. The University sees its staff as the focal point for building the school's image. They are, therefore, taught communication skills, courtesy, politeness, and managing adverse reactions.

Furthermore, the University also uses physical evidence. For example, each school has its building, and the students and staff members were encouraged to wear their identification tags and dress corporately. Additionally, the school's management changed the physical environment to reflect the international standards. For example, they landscaped the school and built hotels, hostel facilities, and other state-of-the-art lecture halls. These facilities served as their unique selling points. The university hotels also had facilities that would encourage customers to have their vacation in a relaxing and serene environment. This, according to the University, will serve as physical evidence that would encourage customers to choose the University.

The promotion was applied through the use of social media. They did this through the University's website. Through the website, the University has been able to influence potential customers' perceptions of the University and what it stands for. Along with websites, newsletters were used to share information with the general public about what the institution stands for and its services. Promotions were also carried out on the radio and in newspapers. For them, promotion was the most successful marketing mix in attracting prospective customers. Nevertheless, the school successfully blended all its marketing communication elements.

At Caleb University, the marketing mix elements are mixed to create a positive outcome. At first, promotion, people, and place elements were combined; however, of all the elements mixed, there was more emphasis on place. At first, it began by emphasising that it was the first and only University in Lagos State to target Lagos-conscious people. While it worked for some time as they got many intakes, it is no longer effective as there are other universities in Lagos State. Therefore, its focus has switched to promotions mixed with physical evidence and place. It continuously applied this strategy and updated it as time went by. One of the things they did was create a WhatsApp group page for all existing parents where they received constant information on the school's activities. Caleb University also made telephone calls to parents and students to keep them updated on the school's activities. Parents could also interact with the school through the parents' forum. In addition, the University created jingles and shared flyers that advertised some of its remarkable living and lecture facilities. The school also sent bulk SMS to potential parents and visited secondary schools and JAMB coaching centres as part of its marketing drive.

Table 1.1: Elements of Marketing Communication Strategies employed by Afe Babalola University

Marketing Communication Strategies	SA	A	D	SD	NR	Mean	SD
Programme	167(74.8)	47(21.1)	9(4.0)			3.7	0.55
Price	110(49.3)	94(42.2)	13(5.8)	3(1.3)	3(1.3)	3.3	0.67
Physical evidence	210(94.2)	7(3.1)	3(1.3)	3(1.3)		3.9	0.44
People	91(40.8)	122(54.7)	10(4.5)			3.3	0.57
Place	160(71.7)	56(24.7)	7(3.1)			3.5	0.53
Process	154(69.1)	55(24.7)	14(6.3)			3.6	0.60
Promotion	113(50.7)	97(43.5)	13(5.8)			3.5	0.60

KEY: SA= Strongly Agreed, A= Agreed, D= Disagreed, SD= Strongly Disagreed, NR= No Response
 Decision Rule if mean is ≤ 1.49= strongly disagreed; 1.5 to 2.49=disagreed; 2.5 to 3.49=agreed; 3.5 to4.49= Strongly agreed
Field, 2017

The table above represents the elements of marketing communication strategies which Afe Babalola University employs when engaging its students and potential students. 95% agree that Afe Babalola University employs programmes to communicate with its students for the first element, programme. However, 4% disagree. In addition, 91.5% agree that price is one of the significant elements of its marketing communication strategies. Around 2.1% of the population disagreed, and 1.3% could not give a response. Regarding physical evidence, 96.3% agree that the school employs this element, and 2.6% disagree. People element a percentage of 95.5% agreement ratio, while 4.5% disagree.

Regarding the place, 96% agree that it is one of the university's marketing communication strategies, but around 3.1% disagree. Regarding the process, 93.8% of the respondents confirmed that it is one of the elements of marketing communication strategies; however, 6.1% do not agree. Around 94.2% of respondents agree that promotion is one of the elements of communication the university uses. However, 5.8% do not agree. Based on the results from the above table, all seven marketing communication tools were used for information sharing. The average responses show that respondents strongly agree that programme (Mean = 3.5%, SD = 0.55), physical evidence (Mean=3.9, SD=0.44), place (Mean=3.3, SD = 0.53), process (Mean = 3.6, SD= 0.60), promotion (Mean = 3.5, SD=0.60), price (Mean=3.3, SD= 0.67), and people (Mean = 3.3, SD= 0.57) were employed in engaging students.

Table 1.2: Elements of Marketing Communication Strategies employed by Adeleke University

Marketing Communication Strategies	SA	A	D	SD	NR	Mean	SD
Programme	10(20.0)	28(56.0)	12(24.0)			2.9	0.63
Price	47(94.0)	2(4.0)	1(2.0)			3.9	0.34
Physical evidence	48(96.0)	1(2.0)	1(2.0)			3.9	0.31
People	48(96.0)	2(4.0)				4.0	0.20
Place	34(68.0)	14(28.0)	1(2.0)	1(2.0)		3.6	0.64
Process	17(34.0)	26(52.0)	6(12.0)		1(2.0)	3.3	0.65
Promotion	3(6.0)	11(22.0)	22(44.0)	14(28.0)		2.1	0.87

KEY: SA= Strongly Agreed, A= Agreed, D= Disagreed, SD= Strongly Disagreed, NR= No Response
 Decision Rule if mean is ≤ 1.49= strongly disagreed; 1.5 to 2.49=disagreed; 2.5 to 3.49=agreed; 3.5 to4.49= Strongly agreed
Field, 2017

The table above shows all the marketing communication strategies used by Adeleke University to reach existing and potential customers. Therefore, 10 (20.0%) of the respondents strongly agree that the programme is one of the marketing communications strategies employed by Adeleke University and another 28(56.0%) of the population agree, while a total of 12 (24.0%) disagree. For physical evidence, 48 (96.0%) of the respondents strongly agree, and 1 (2.0%) agree that physical evidence is among the elements. Nevertheless, 1 (2.0%) respondent disagreed. As for the people element, the response shows that 48 (96.0%) strongly agree, and two respondents (2.0%) agree that Adeleke University applies this element as part of its marketing communications strategies. Finally, as for the place, 34 (68.0%) of respondents strongly agree that place is an element of marketing communication strategies applied by the University, and 14 (28.0%) do not agree, while 1 (2.0%) strongly disagree.

Therefore, it can be said that Adeleke University employed the elements as follows: programme (Mean= 2.9, SD= 0.63); price (Mean= 3.9, SD= 0.34); physical evidence (Mean= 3.9, SD= 0.31); people (Mean= 4.0, SD= 0.20);

place (Mean= 3.6, SD= 0.64); and process (Mean= 3.3, SD= 0.65) as marketing communication tools to transfer messages to respondents.

Table 1.3: Elements of Marketing Communication Strategy employed by Caleb University

Marketing Communication Strategies	SA	A	D	SD	NR	Mean	SD
Programme	6(10.7)	3(5.4)	45(80.4)	2(3.6)		2.1	0.56
Price	6(10.7)	47(83.9)	3(5.4)			2.9	0.13
Physical evidence		3(5.4)	50(98.3)	3(5.4)		2.1	1.03
People	3(5.4)	3(5.4)	50(89.3)			2.2	0.94
Place	6(10.7)	15(26.8)	33(89.3)		2(3.6)	2.5	0.89
Process	6(10.7)	6(10.7)	44(78.6)			2.4	0.64
Promotion		3(5.4)	53(94.6)			2.2	0.33

KEY: SA= Strongly Agreed, A= Agreed, D= Disagreed, SD= Strongly Disagreed, NR= No Response
 Decision Rule if mean is ≤ 1.49= strongly disagreed; 1.5 to 2.49=disagreed; 2.5 to 3.49=agreed; 3.5 to4.49= Strongly agreed
Field, 2017

From the table above, it can be deduced that Adeleke University employed the elements as follows price (Mean= 2.9, SD= 0.13) and place (Mean= 2.5, SD= 0.89). Whereas the respondents held contrary opinion when it came to programme (Mean= 2.1, SD= 0.56), physical evidence (Mean= 2.1, SD= 1.03), people (Mean= 2.2, SD= 0.94), process (Mean= 2.4, SD= 0.64) and promotion (Mean= 2.2, SD= 0.33) as the five elements were rated lowly. Therefore, one may infer that Caleb University used marketing communications strategies such as price, physical evidence and place to spread their intended messages than they used programme, price promotion and process.

4. Findings and Recommendations

The selected private universities in South-West Nigeria use marketing communication tools to communicate with their customers.

From the findings in this study, all private universities used elements of the marketing mix as their tools for their marketing communication, mainly to reach their different customers. Afe Babalola University, for instance, applied all seven marketing mixes as part of its communication tools, while Adeleke University employed five marketing mix elements as part of its marketing communication programme. In addition, Caleb University employs marketing mix elements for its marketing communication programme. All three private universities agree that they have integrated marketing to communicate with their customers clearly, and findings in this research show that they did. Therefore, this study agrees with Pour, Nazari, and Emami's (2013) findings that when these elements are appropriate, the aim is often to attain the marketing goal.

How marketing communication strategies are employed by the selected private universities meet their set objectives

In terms of meeting their marketing communications objectives, the three universities used for this research applied different marketing mixes to meet their objectives. However, the three private universities' elements or marketing communications objectives are similar. Ultimately, this confirms the position of Porter (1996 pg 3), who states that "strategy means performing different activities to those performed by rivals or performing the same activities differently."

Although these private universities have the same tools for their marketing communications programmes, they operate differently when executing them and engaging customers. For instance, Adeleke University began by first analysing the market; that is, by analysing how people see them and how they want people to see them. Therefore, Adeleke University implemented its strategies while identifying and analysing customers' needs and wants.

Furthermore, Afe Babalola University exploited the image and personality of its founder to execute the people element because they found that it had the potential to open doors for the institution in terms of branding and marketability. This peculiar feature – using the image and profile of the person named after the school – is only peculiar to Afe Babalola University alone. Moreover, this strategy is peculiar to only Afe Babalola University as no other university under study has employed such. Consequently, the ability to outshine other universities to gain more market share and customers requires strategy.

Caleb University has a different opinion regarding meeting its set objectives. For example, it makes use of promotion and people, and it does this by making prompt payment of its staff's salaries. However, the University did not mention that they invest in academic and non-academic staff members.

Effectiveness of the marketing communication strategies employed by selected private universities in South-West Nigeria

Students in Afe Babalola University agree that the institution's seven marketing communication tools were mainly employed to reach out to customers. Other features mentioned by parents include admission processes, lecturers' qualifications and reputation, and parents' forum. In addition, the personality of the founder and the school's facility are some significant elements that influenced how they perceive the school. This, therefore, agrees with Ademola, Ogundiper, and Babatunde's (2014) findings that most students in Afe Ababalola University selected the institution because of the founder's personality. Unfortunately, this is a feature some private universities have not yet tried to exploit.

Respondents from Adeleke University revealed that items such as programme, price, physical evidence, people, process, and place were employed as marketing communication tools, whereas the communication officers stated that the University applied promotion, programme, people, place, and price. This means that the University has been communicating with the process and physical evidence elements even though they may not be aware they are doing so. Nevertheless, parents reveal that they learned about the University from the radio and a website. The student's parents also mentioned the following as essential in helping them decide: price, process (registration, accommodation, and results), and programme.

Based on findings from this research, Caleb University used the following marketing communications elements: physical evidence, price, and place, and this helped them disseminate their intended messages. Furthermore, the study also showed that the University used price, physical evidence and place elements to convey its intended messages, not price, people, promotion, and place. Students agreed that the school uses place and price, while parents admitted that the school uses promotion. The students also stated that physical evidence was used to engage them. Frequent information about the school's admission was a

critical factor influencing the parents' choice of Caleb University.

5. Conclusion and Recommendations

This research concludes that marketing communication strategies and their elements influence the choices of private universities in South-West Nigeria by parents and students. In addition, this study also establishes a correlation between universities' marketing communications elements and their performance indicators: brand awareness, brand image, perception, relationship building and referral. This invariably affects the choice of private universities.

Based on the findings of this study, some recommendations are made. First, private universities should mix their marketing communication tools strategically to effectively communicate the unique value they offer through their services. Secondly, universities need to focus more on the people element. Factors such as the lecturers' academic qualifications, communication skills, and personality improve the universities' images and all aspects of the people element.

Furthermore, universities should work hard on improving their relationship with customers; this will contribute to retaining them. Retaining customers, therefore, should be part of the marketing communications objectives. In addition, private universities like Afe Babalola University should be more informed about the price element.

Finally, its messages marketing communication messages should be coherent and clear. It should also be focused on the target audience. By doing this, students and parents will be better equipped with the knowledge tools to make better choices for where they would lie to study.

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Exploring Cohesive Devices in Religious Discourse

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Abstract. This study explored the language of sermon; therefore, it examined spoken discourse. The aim was to investigate the cohesiveness or otherwise of the sermon and how the cohesive devices (if any) contribute to the logicity and understanding of the non-written text and their significance. A sermon from the WhatsApp page of Rev. Fr. Joseph Nyarko, a Catholic priest of Sunyani Diocese, was purposively selected for this study. The sample was closely analyzed through the content analysis propounded by Halliday and Hasan (1976). The findings revealed that there was cohesiveness in the sermon, and reference, ellipsis, substitution, conjunction, collocation and reiteration were used in the sermon to logically organized structures into meaningful discourse. This work concluded that every utterance or text, whether written or non-written, consciously or unconsciously, has unique structure and form which could be analyzed.

Keywords: Religious discourse, Sermon, Cohesion, Cohesive devices, Communication

1. Introduction

Language is one of the most effective tools used to serve the communicative needs of human beings. Social and other needs of human existence are given meaning through language. In facts, ideas are kept and transformed through language and it is the elements through which social environments are shaped. Discourse and social practices are inter-dependent as they influence each other. In religious circle for instance, language plays a significant role. Religious language is somewhat different from other varieties of language within a society because it is

used to shape beliefs, opinion, behaviour, rights and the general countenance of a people. Therefore, it must be persuasive enough (Asiedu, 2016)

1.1 Religious Discourse

Religious discourse is a form of discourse/language used by members of a given religious group to communicate with one another for transactional and interactional religious purposes. Sermon is a type of religious discourse. It is a planned formal speech designed to develop faith in the hearers and to urge them on to new beliefs, new courses of actions or to spiritual progress. Religious language as used in sermonic discourse makes assumptions of people and of the world around us. Meaning in this genre is constructed and conveyed by the preacher, and the congregation is expected to rely on their background knowledge, biblical as well as other contextual information to interpret communicated meaning.

Religious language can be explained in many ways, from casual conversation to sacred texts and purposed revelations. In other words, what to be considered as a religious language can be limitless depending on one's perception on religion and spirituality. Bounds (1907), one of the foremost scholars to recognized the exclusive influence of God in any successful preaching, argues that the preacher of God's Word needs more than eloquence, the art of great, clear thinking and the art of pleasing an audience. In his opinion, for a sermon to be powerful, draws people closer, attracts hearts, edifices, convicts and saves, the preacher must have his words cohere. Civetta (2003) recognizes creativity, linguistic artistry as relevant ingredients for persuasion in

Christian sermonic discourse. In the same vein, Dzameshie (1997) in his exploration of linguistic choices as an identification strategy of persuasion in sermons in Ghanaian Christian churches, establishes that preachers show modesty in speech by employing in-group terms of address such as “folks”, “brothers”, “sisters” and “friends” as well as linguistic forms such as inclusive and exclusive pronouns as strategies to promote solidarity in discourse.

Religious discourse can also be used to sustain social roles and relations in media discourse such as radio, television and the internet (Taiwo, 2007). He points out that preachers control the discourse by using interrogatives, imperatives and declaratives to elicit responses from the listener/readers and portray themselves as the knowers/experts.

In all, it can be said that religious discourse/sermons reveals that preachers and the congregation must share some kind of knowledge which accounts for how meaning is constructed and inferred by the participants in the discourse. The interpretation of meaning hinges primarily on the cohesiveness of the linguistic devices, textual resources and contextual/situational factors available in the discourse (Adukpo, 2017).

1.2 Cohesion and Its Structural and Semantic Effects on Discourse

Cohesion refers to relations of meaning that exist within a text. It is a meaning relationship that an element has with another element in the text. For a text to cohere or have texture there must be the possibility of interpreting the meaning of a form with reference to another. If therefore the interpretation of any element in a discourse is dependent on making reference to another, there is cohesion (Halliday & Hasan, 1976; Emezue, 1998). For example:

Donald is well-liked. Touch him and you will receive the wrath of the people. He’s their hero.

In the above text, *him* and *he* refer back to Donald as *their* refers back to the people. While *him*, *he* and *their* are the presupposing item, *Donald* and *people* are the presupposed elements. So, we have a phoria or phoric direction that is anaphoric. The phoria give cohesion to the three sentences so that we interpret them as a whole. Like all the components of the semantic system, cohesion is realized through grammar and vocabulary (Tanskanen, 2006). Cohesion is broadly divided into two – grammatical and lexical cohesion. Grammatical cohesion includes devices such as reference, substitution, ellipsis and conjunction, while lexical cohesion is divided into

reiteration (repetition, synonymy etc.) and collocation (co-occurrence of lexical items). These cohesive ties could be applied in numerous fields of study, including spoken discourse as sermon.

Cohesion is expressed through the semantic organization of language. Language can be explained as a multiple coding system containing three levels of coding: the semantic (meaning), the lexico-grammatical (forms/structure) and the phonological and orthographic (expression). The concept of cohesion can be described in the following ways. Meaning (the semantic system) Wording (the lexico-grammatical system, grammar, and vocabulary), Sounding (the phonological and orthographic system). Within this stratum, the guiding principle in language is that the more general meanings are expressed through the grammar, the more specific meanings through the vocabulary. Since users in spoken discourse are able to provide meaning, they consciously or unconsciously make use of cohesive devices in their utterances.

Cohesion does not only concern what the text means, it also concerns how a text is built on semantics. This means that although cohesion plays an important role in connecting ideas among the sentences in a paragraph, it must also contribute to semantic effects. Renkama (2004) explains that the most salient phenomenon of discourse is the fact that sentences or utterances are linked together. He further explains that to achieve this “connectedness”, two concepts are used: cohesion, referring to appropriate linkages in the text and coherence, referring to logicity and connections which can be made by the reader or listener based on the knowledge outside the discourse. He explains that for a proper interpretation of discourse, there should be proper link of sentences and utterances

To Adukpo (2017), cohesion is a formal feature of texts as it gives texts *texture*, while coherence is “in the eye of the beholder”. Thus, cohesion is objectively verifiable, while coherence is more subjective. He adds that a text may be coherent to a person, but incoherent to another and further stresses the fact that the way textual cohesion is achieved is best learned through paying close attention to the way sentences are linked in texts. Asiedu (2016) posits that the exact relationship between cohesion and coherence is a matter of contention. However, while it is true that a sequence of unlinked utterances can make sense, it is often the case that some form of linking, e.g. with cohesive devices such as *and*, *but*, *so*, can make it easier for the reader (or listener) to process and to make sense of what they read (or

hear). He further argues that the way that textual cohesion is achieved is best learned through paying close attention to the way sentences are linked in texts.

On the relationship between cohesion and coherence, Foltz, (2007) and Graesser, et al (2004) explain that while coherence refers to the representation relationships of a text in the mind of a reader, cohesion refers to the textual features that coherent texts are built upon. They explain that in the essence, then, cohesion consists of the elements of the text, while coherence refers to the consistency of the elements as mental representation. They further clarify that cohesion and coherence are linked, because the more language depends on cohesion, the more coherent it will be and easier it will be to understand. They agree with Renkama (2004) who believe that coherence is how the reader interprets a text based on cohesive elements in the text. Bublitz & Lenk (1999) expand the argument and explain that coherence is not completely text inherent; it is partially text dependent. This means that cohesion of a text depends both on how the text is structured and also on the logical arrangement of the text as both contribute towards the interpretation of the text by the reader. Listeners are able to interpret spoken discourse because of its peculiar structure. Therefore, the structure of spoken discourse could be studied and the cohesive devices which effect the logical arrangement of the spoken discourse aid meaning. The language of sermons is intelligible and hence coherent.

Costerman & Fayol (1977) citing Halliday and Hassan (1976) argue that connectives play an important role in the creation of cohesive links between ideas. The use of connectives in discourse relates to the density and abstractness of discourse and correlatives to higher demands of working memory. This ensures that connectives are measured through their density in two dimensions. The first-dimension contrasts positive versus negative connectives while the other dimension considers connectives associated with particular classes of cohesion identified by Adukpo (2017). This means that if there is connectivity of lexical items and structures, there is cohesion. Utterances in spoken discourse possess these connectives which help to provide cohesion, hence, meaning and coherence to listeners.

Foltz (2007) and Graesser et al (2004) have a similar view that often times a proficient speaker is determined by the form of cohesive devices he/she employs. They claim that these include logical

linguistic elements (defined as explicit markers of coherence e.g. reference, substitution, ellipsis, conjunction, repetition and anaphora) as well as more global measures (implicit markers of coherence) such as causal relations and semantic similarities. This means that if a speaker makes use of cohesive devices in his utterances it builds the person's confidence and skills. McNamara et al (1996) add their views that cohesive devices also allow interlocutors to make links between pieces of discourse and conceptualize the transition of information from one section of discourse to another. They argue that gaps in cohesion force participants to complete the gap or, if inferences are not possible, to negotiate meaning. Tanskanen (2006) supports the view that cohesive devices allow the speaker to provide indications of coherence in a message and provide interlocutors with a means to interpret the message.

Liu et al (2009) argue that text cohesion arises from the use of explicit features (e.g., words, phrases and sentences) that make connections among ideas and sentences to guide the reader through the text. Their study focused on two types of text cohesion – referential cohesion and semantic cohesion. Referential cohesion is the noun, pronoun, or noun phrase that refers to another constituent in a text; which can be increased by repeating prior arguments, that is, nouns, pronouns, noun-phrases. Kintsch (1998) explains semantic cohesion as the semantic (meaning) or conceptual similarity of two sentences or paragraphs. Semantic cohesion can be increased by enhancing semantic connections of two text constituents, such as words, phrases, or sentences that share the same world knowledge. Semantic cohesion occurs when there is a semantic link between sentences and utterances.

1.2.1 Lexical Cohesion

Nunan (1993) describes lexical cohesion thus:

Lexical cohesion is, in many ways, the most interesting of all the cohesive categories. The background knowledge of the reader or listener plays a more obvious role in the perception of lexical relationships than in the perception of other types of cohesion. Collocation patterns, for example, will only be perceived by someone who knows something about the subject at hand.

Collocates can be words used in the same context or it can be words that contribute to the same area of meaning. For example, a text dealing with the chemical treatment of food contains lexical chains

such as: fruit, skin, citrus, lemon, orange, chemicals, products and laboratory. These words can be said to belong to the same register and contribute to the same topic.

Bloor (2004) has a similar view that lexical cohesion involves meaningful connections in text that are created through the use of lexical items and that do not intrinsically involve grammatical cohesive ties. He explains that two main categories linked with lexical cohesion are collocation and reiteration. Collocation covers two or more words which can be said to go together in the sense of frequency of occurrence. Substitution, in contrary to the reference, is a relation in syntax rather than meaning. He further suggests that lexical cohesion is simply interpreted as "the cohesive effect achieved by the selection of vocabulary". It involves meaningful connections in text that are created through the use of lexical items and that do not intrinsically involve grammatical cohesive ties. The two main categories linked with lexical cohesion are collocation and reiteration. Collocation covers two or more words which can be said to go together in the sense of frequency of occurrence. Grammatical cohesion, on the other hand, refers to the structural content, and it is categorized into four main cohesive ties: reference, substitution, ellipsis and conjunction. Reference is considered as a cohesive tie "when two or more expressions in the text refer to the same person, thing or idea" (Bloor, 2004:93). This means that textual cohesion involves semantic link of text through the use of words while grammatical cohesion is connected with structure. Grammatical cohesion is explained as follows:

We shall consider some grammatical regularities observable in well-formed written texts, and how the structuring of sentences has implications for units such as paragraphs, and for the progression of whole texts. We shall also look at how the grammar of English offers a limited set of options for creating surface links between the clauses and sentences of a text, otherwise known as cohesion. Basically, most text display links from sentence to sentence in terms of grammatical features such as pronominalisation, ellipsis (the omission of otherwise expected elements because they are retrievable from the previous text or context) and conjunction of various kinds. The resources available for grammatical cohesion can be listed finitely and compared across language for translatability and distribution in real texts. (McCarthy, 1991:25)

Djabatey (2013) suggests that collocation errors are pervasive in students' attempts to vary their lexis. He

advises that as much as possible, collocation knowledge should be developed alongside reiteration skill development and collocation dictionaries or corpus data can be used by teachers to help give students the most typical or strongest collocates of important words. Slavičková (2014) support the fact that exposure to 'contrived' texts has a negative effect on the development of a learner's use of lexical cohesive ties in writing and warn teachers not to over-simplify texts for their students as they believe that edited texts are not rich in their lexical cohesive ties. They believe that students interpreting texts from their original form is the best.

No doubt, a lot of studies have been carried out on religious discourse and cohesion/cohesive devices across the world. For instance, Azzouz (2009) analysed grammatical cohesion in expository essays; Tsareva, (2010) cohesion in students' argumentative essays and Asiedu (2016) carried out a critical discourse analysis of selected Christian sermons paying attention to language, power and ideology. To the best of our knowledge, there are minimal studies carried out on cohesion in online sermons in Ghana. This necessitates this study. And our aim is to contribute to the body of literature in this line of discourse.

1.4 Research Questions

What are the linguistic features of cohesion present in the selected church sermons?

What semantic influence do the cohesive devices have in the selected sermons?

2. Theoretical Framework

Cohesion by Halliday & Hasan (1976) is the framework for this study. According to them, cohesion deals with the relations of meaning within any text. It occurs where the interpretation of some element in the discourse is dependent on another and, thus, a relation of cohesion is set up. The one presupposes the other, and cannot be effectively decoded except by recourse to it. The two elements, the presupposing and the presupposed, are integrated into a text. In their work, cohesion is described as a semantic concept referring to relations of meaning that exist within a text and their definition of cohesion emphasizes the relationship between the meanings of linguistic units. Grammatical cohesion covers four cohesive devices: reference, substitution, ellipsis, and conjunction, while reiteration and collocation fall into the category of lexical cohesive devices.

(a) Reference

Reference explains a kind of semantic relation whereby information needed for the interpretation of one item is found elsewhere in a text. Pronouns are the most common linguistic elements as referring devices in a text. However, other linguistic elements used to fulfill the same function are articles, demonstratives and comparatives. Reference is classified into personal such as *she, he, it, his, her, and their*; demonstrative such as *the, this, that, and those* and comparative which sets up a relation of contrast, involving a conception of likeness and unlikeness phenomenon like *such as so, as, equal, similar, different, otherwise, likewise* and comparison in respect of quantity or quality such as *more, fewer, additional, better, good*.

(b) Ellipsis and Substitution

There are three types of substitution – nominal, verbal, and clausal. In nominal substitution, the substitute items function as head of a nominal group, and can substitute only for items which are themselves, head of a nominal group. The verbal substitute in English is *do*. “Do” operates as the head of a verbal group, in the place where it is occupied by the lexical verb, and its position is always final in the group. Clausal substitution is one further type of substitution in which what is presupposed is not an element within the clause but an entire clause. The words used as substitutes are *so* and *not*. Ellipsis refers to “something left unsaid” which is easily recoverable in the text because it is understood nevertheless. Unlike in the substitution, in ellipsis, nothing is inserted into the “empty” slot. That is why we say that ellipsis can be regarded as substitution by zero. In many cases, ellipsis is represented by the three dots ...

(c) Conjunction

Conjunction refers broadly to the combination of any two textual elements into a potentially coherent complex semantic unit. Halliday & Hasan suggest that they are not principally devices for reaching out into the preceding (or following) text. They argue that in describing conjunction as a cohesive device, the attention should not be on the semantic relations between the clauses linked by the conjuncts, rather on the conjunctive devices themselves and the function they have of relating to each other linguistic elements. We have types of conjunctions as coordinating: ‘and’, ‘or’, ‘but’; subordinating: ‘because’, ‘although’, ‘if’ and conjunctive adverbs: ‘on the other hand’, ‘nevertheless’

(d) Collocation and Reiteration

Halliday & Hasan link collocation and reiteration with lexical cohesion. Collocation covers two or more words which can be said to go together in the sense of frequency of occurrence. To them, collocation is the most problematic part of lexical cohesion, which is achieved through the association of lexical items that regularly co-occur. In other words, collocation is just a covering term for the cohesion that results from the co-occurrence of lexical items that are in some way or other associated with one another in similar environments. The specific kind of co-occurrence relations is variable and complex, and would have to be interpreted in the light of a general semantic description of the English language. Expanding on iteration, they argue that reiteration is a form of lexical cohesion which involves the repetition of a lexical item, at one end of the scale, the use of a general word to refer back to a lexical item, at the other end of the scale, a number of things between the use of a synonym, near-synonym, or superordinate.

3. Methodology

This qualitative research adopts the descriptive design. The study examines the presence of cohesive devices in the selected text and how they enhance unity and understanding. The sermon was extracted from the WhatsApp page of Rev. Fr Joseph Nyarko, a Catholic priest of Sunyani Diocese in the Brong-Ahafo Region of Ghana. The Diocese was chosen because one of the researchers belongs to the priest’s WhatsApp Platform and a member of the Sunyani Diocese. This platform was created by the priest for the sole purpose of disseminating the gospel and members of the Sunyani Diocese are member of the platform. Therefore, access to the sermon was easy. A sermon titled “God Our Portion” was purposively selected for this study. The sermon was selected for its suitability. The sample was coded in sentences for easy identification of the linguistic elements of cohesion.

3.1 Transcription

In transcribing the recordings, it was first hand-written. Punctuations were determined by referring to both intonation contours and verbal content. For example, a falling intonation is generally taken to signal the end of a sentence, while a rising intonation might signal a comma or a question depending on the content of the utterance. It was decided that in cases where there might be a discrepancy between intonation and so-called ‘grammatical correctness’,

intonation would be given preference to determine how utterances should be punctuated. The use of subjects was also observed to help separate sentences from phrases and clauses. The initiation of subjects gave signals to the end of sentences and the beginning of new sentences.

Finally, the reliability of the transcription was augmented during the subsequent timing of the individual segments. At this time transcription were re-read, while listening to the recorded items where necessary.

4. Data Presentation and Analysis

Table 1: Sermon Topic – God Our Portion

CODE	SENTENCES
1	Today, the church is drawing our attention to the judgment day.
2	I will hammer on that and God's love.
3	Let us bear in mind that one day either we will die or Jesus will come again.
4	Both Moslems and Christians alive believe that the world will come to an end.
5	Those who do good will go to the lord and those who do evil, to hell.
6	Today, God said, 'When I take those alive with me, I will destroy the world; I will not need it anymore'.
7	So, if the earth is destroyed, it is rather you go with him or ...
8	So, we have to live a way if God destroys the earth, we have a place to be.
9	So, let us try to avoid whatever we know to be sinful, whatever evil, or whatever bad so that our lives reflect the one God wants.
10	Let us drop sin so that when the savior comes, we find peace with Him.
11	God made it clear in the 1 st reading that Michael, the great priest will come.
12	He said when he does, nobody will be able to escape, and if your name is not written in the book of life, you will be destroyed.
13	You will go through distress that is beyond measure.
14	He said, the wise shall shine right with.
15	With reference to the bible, the wise are those who know God because (the psalmist says), 'The foolish man has said to his heart there is no God'.
16	So, if you are one, and you know there is God, then you do His will.
17	It is not those who say 'lord! Lord!' will go to heaven.
18	You are right.
19	This is not about singing beautifully.
20	You may do this around the alter, yet you go to hell.
21	You may be holding the censer like I do, but if you do what is not right, you will go to hell.
22	It is like being in school and not studying.
23	You can have the best uniforms, yet, you will fail your exams.
24	Now, I have talked about eternity, about judgment.
25	The responsorial psalms also say something I want to draw your attention on.
26	It says, 'You are my inheritance, o lord!'
27	Some bible version will say, 'You are my portion, o lord!'
28	What is inheritance?
29	I heard somebody say it but the one was not sure of herself.
30	Inheritance is what somebody takes over from the dead, isn't so?
31	You are brilliant but you don't believe in yourselves.
32	The first step to excellence is self-trust.
33	If you believe in yourself and you know who you are, nothing can destroy you.
34	I repeat, if you believe in yourself and know who you are, nothing can destroy you.
35	That's true.
36	So, if the lord is your inheritance and he, your portion, what should frighten you?
37	He said, 'I am your portion and your cup.
38	He means He is there for you in every situation.
39	To be frank, if you believe in God, yet, afraid of demons and evil spirits, then you do not know the one you believe in.
40	We must keep the lord before us; no other things.
41	So, this is the encouragement – that we should learn to keep the lord before us in everything.
42	If we are not careful, we will forget the greatness of God.
43	The psalmist says, 'I am on the lord's side'.
44	'So, my heart is full of joy, and my soul, glad'.
45	If you are able to put the lord on your side, always, when you sleep, you will see God, and angels, and Jesus, and beautiful things.
46	If you are not, you will see scary things which will frighten you.
47	He will not abandon your path.
48	He will show you the path of life, the fullness of joy in His presence, and happiness forever.
49	This is the promise.
	Number of sentences: 49

Table 2: Cohesive Devices in the Sermon

Cohesive devices	Sentences	Samples	Frequency	%
Reference	2, 6, 6, 12, 14, 15, 16, 19, 30, 30, 42, 47, 48, 49,	2. that, 6. I, it, 12. He 14. He, 15. His, 16. His, 19. This, 30. So, This 42. His, 47. He, 48. He, 49, This	14	16.9
Ellipsis	2, 4, 6, 7, 9,	2. but, rather, ... God's love 6. those ... alive 7. It is either you go with Him or ... 9. whatever...evil, whatever ... bad	4	4.8
Substitution	9, 12, 16, 29, 30	9. one, 12. does, 16. one, 29. One	5	6
Conjunction	3, 3, 3, 4, 4, 5, 6, 7, 7, 8, 9, 9, 9, 10, 10, 10, 11, 12, 12, 12, 13, 15, 15, 16, 16, 20, 20, 21, 21, 22, 23, 29, 30, 31, 33, 33, 36, 36, 37, 39, 39, 39, 41, 42, 42, 44, 45, 45, 45, 46, 46, 48	3. That, or, and, 4. And, that, 5. And, 6. When, 7. If, or, 8. If, 9. Whatever, or, so that, 10. So, that, when, 11. That 12. When, and, if, 13. That, 15. Who, because, 16. If, and, 20. Yet, if, 21. But, if, 22. And , 23. Yet, 29. But, 30. What, 31. But, 33. And, who, 36. If, and, 37. And, 39. If, yet, and, 41. That, 42. If, and, 44. And, 45. If, when, and, 46. If, which, 48. and	52	63
Collocation	1, 3, 15, 42,	1. judgment day, 2. Bear in mind, 15. with reference to the bible 42. the greatness of God	4	4.8
Reiteration	5, 9, 33&34, 45	5. those who do 9. whatever 33&34. If you believe in yourself 45. and	4	4.8
Total			83	100

The discourse makes use of reference as a cohesive device.

S1. *'Today, the church is drawing our attention on the judgment day'.*

S2. *'I will hammer on that and God's love'*

In sentence 2, the pronoun, "that" is used to make a demonstrative reference. The pronoun "that", makes reference to the expression, "the judgement day", in the preceding clause (sentence 1): Another demonstrative reference is used with the pronoun, "this":

S18. *It is not those who say, "lord! Lord!" will go to heaven'*

S19. *'This is not about singing beautifully'.*

The determiner, "this", in sentence 19 is used as a demonstrative reference to the infinitive nominal clause, "going to heaven" in sentence 18. Demonstratives such as *the, this, that* and *those* are used for referential purposes (Halliday and Hasan, 1976). Personal reference is observed in sentence 6. The pronouns, "I" and "it", are used to make personal reference:

S6. *'Today, God said, "when I take those alive with me, I will destroy the world; I will not need it".'*

Whereas the pronoun, "I", in sentence 6 makes reference to the name, "God", the pronoun, "it", makes reference to the phrase, "the world". Another personal reference is observed in sentence 12 with the use of the personal pronoun, "He":

S11. *'God made it clear in the first reading that Michael, the great prince will come...'*

S12. *'He said when he does, nobody will be able to escape'.*

The personal pronoun, "He" makes reference to the names, "God" and "Michael", in the preceding clause (sentence 11). Personal reference with the use of determiners is observed in sentence 15 and 16. In sentence 15, the determiner, "his", makes personal reference to the expression, "the foolish man":

15. *'... (the psalmist says) the foolish man says in his heart there is no God'.*

16. *'So, if you are one and you know there is God, then do His will'.*

The same determiner makes reference to the name, "God", in sentence 16. According to Halliday and Hasan (1976), reference is classified into personal reference, demonstrative reference and comparative reference. As to personal reference, we often use pronouns such *she, he, it, his, her,* and *them* to refer to earlier items. The use of pronouns here could be termed as anaphoric since each expresses meaning by referring back to its antecedent. For instance, the pronoun, "He" in sentence 12 is anaphoric which depends on its antecedent, "God" in sentence 11 for meaning. In linguistics, anaphora is the use of an expression whose interpretation depends upon another expression in context (its antecedent)

An elliptical item is one, which leaves specific structural slots to be filled from elsewhere. Like substitution, there are nominal ellipsis, verbal ellipsis and clausal ellipsis. Ellipsis, as non-structure cohesive device is observed in the discourse. The discourse makes use of clausal ellipsis in sentence 2: S2. *'I don't want to hammer on that but rather, ... God's love'.*

A structural slot is left to be filled, and it is an entire clause in the sentence. This could be filled from the immediately preceding clause on the sentence. A similar usage is observed:

S24. *'Now, I have talked about eternity... about judgment'.*

In sentence 24, the entire clause is omitted and could be filled "elsewhere" in the discourse. Another clausal ellipsis is observed in sentence 7:

S7. *'It is either you go with Him or ...'*

Here, the elliptical item is the entire clause, which is left to be filled by the listeners. The user intentionally uses ellipsis as a pause. This can be used to demand contributions from listeners. The use of verbal ellipsis is observed in the discourse:

S5. *'Those who do good will go to heaven and those who do evil, ... to hell'.*

Sentence 5 is a compound sentence in which the verbal group of one of the independent clauses, "will go", is omitted, and could be filled from the other independent clause. The use of ellipsis can avoid redundancy, that is, needless repetition of lexical items and expression. Another use of verbal ellipsis is observed in sentence 36 with the verb "be" as the elliptical item:

S36. *'So if the lord is your inheritance, and He, ... your portion, what should frighten you?'*

The verb "be" as an elliptical item is omitted and, therefore, creates a verbal slot which could be filled from the textual environment. A similar usage of the verb "be" is observed in sentence 44: *'So, my heart is full of joy and my soul, ... glad'.*

As we noted earlier, we have three types of substitution – nominal, verbal and clausal. In nominal substitution, the substitute item always functions as the head of a nominal group. The usage of this is observed in sentences 9, 16 and 29 in the discourse with the substitute, "one". In sentence 9, the nominal group which contains the substituted item is, "our lives":

S9. *'... so that our lives reflect the one God wants'.*

The head of the nominal group which is substituted is the word, "lives". Nominal substitution is used:

S14. *'He said the wise shall shine right in'.*

S16. *'So, if you are one and you know there is God, you do His will'.*

The nominal group, "the wise", is the substituted item in sentence 16, and the head of the nominal group is, "wise". The substitute "one", then becomes the head of the nominal group since it replaces the entire group. In sentence 29, the substitute, *one* replaces the pronoun, somebody: *'Somebody said it but the one was not sure of herself'.*

Conjunction as a grammatical cohesive device is employed in the discourse. Conjunctions are used as linguistic tools to connect sentences and clauses.

According to Halliday and Hasan (1976), unrelated clauses, expressions, and items could be made related through the use of conjunctions. In sentence 3, two conjunctions are used – the coordinator, "or" and the subordinator "that":

S3. *'Let us bear in mind that one day, either we will die, or Jesus Christ will come again'.*

The coordinator, "or", connects two main clauses: "we will die" and "Jesus Christ will come again". The subordinator, "that" connects the subordinate clause, "that one day either we will die or Jesus Christ will come again" to the main clause, "Let us bear in mind". In sentence 6, the adverbial conjunct, "when", connects a subordinate clause and a main clause to achieve connectivity:

S6. *'When I take those alive with me, I will destroy the world'.*

A complex sentence is formed from the subordinate clause, "When I take those alive with me" and the main clause, "I will destroy the world". Another complex sentence is formed with the subordinating conjunction, "if" in sentence 7:

S7. *'So, if the earth is destroyed, it is either you go with him or ...'*

There is another connectivity of clauses in sentence 9 with the subordinating conjunction, "whatever":

S9. *'So, let us try to avoid whatever we know to be sinful...'*

The subordinate clause, "whatever we know to be sinful" is embedded in the entire clause and functions as an object. Connectivity occurs in sentence 15 with two subordinating conjunctions "who" and "because":

S15. *'... the wise are those who know God because, the psalmist says, the foolish man has said in his heart, there is know God'.*

A complex sentence is formed from the main clauses, "... The wise are those" and the subordinate clauses, "who know God", and "because the (the psalmist says), the foolish man has said in his heart there is no God". In sentence 23, the coordinating conjunction, "yet" is used to connect two independent clauses to form a compound sentence:

S23. *'You can have the best uniforms, yet you will fail your exams'.*

Lexical cohesion is simply interpreted as the cohesive effect achieved by the selection of vocabulary. The two main categories linked with lexical cohesion are collocation and reiteration. Collocation covers two or more words which can be said to go together in the sense of frequency of occurrence (Bloor, 2004). There are such co-occurrences of associated words in this discourse. The usage of this device is observed in sentence 3:

'Let us bear in mind that...'

This is a kind of collocation which expresses the usage of a verb and a noun with a preposition. Any change of the collocated items can distort meaning; for instance, “*bear at mind”. Another usage of collocation is found in sentence 15: ‘*With reference to the bible, the wise are those who know God*’. This is a kind of collocation which a noun collocates another noun with a preposition.

Reiteration is the repetition of lexical items. The usage of this cohesive device is observed in the discourse. In sentence 5, there is the repetition of the expression, “*those who do*”:

S5. ‘*Those who do good will go to the lord and those who do bad, hell*’.

This repetition is employed to clarify the difference between good and evil. In sentence 9, there is repetition of the word “*whatever*”: ‘*So, let us try to avoid whatever we know to be sinful, whatever bad*’. The repetition lays emphasis on the fact that we should stay away from sin. Sentences 33 and 34 are the repetition of the same clause:

‘*If you believe in yourself and you know who you are, nothing can destroy you*’.

The speaker does this to emphasize his point. In sentence 45, there is repetition of the conjunction, “*and*” which connects lexical items; ‘*... when you sleep, you will see God, and angels, and Jesus, and beautiful things*. This is to emphasize on what is entailed in believing in God.

5. Findings and Conclusion

Question 1: What cohesive devices are present in the selected church sermons?

It was discovered that sermons as spoken discourse influence listeners through its meaning and structure. And this meaning was largely as a result of the numerous cohesive devices present in the sermon. This semantic and structural significance came as a result of linguistic elements incorporated in the utterances of the text. These were cohesive devices propounded by Halliday & Hasan (1976) – reference, ellipsis, substitution, conjunction, collocation and reiteration.

Question 2: What semantic influence do the cohesive devices have in the selected sermons?

It was discovered that cohesion has logical and semantic influence on the text. This was manifested through cohesive devices. It was found out that grammatical cohesive devices like ellipsis, substitution and reference help prevent redundancy and support easy interpretation of text. Conjunction, as a grammatical cohesive device provides logical

connectivity to text. Lexical cohesive devices like collocation and reiteration also have influence on text interpretation. Collocation adheres to co-occurrence and provides logical word order. These co-occurrences established name for, or idiomatic way of conveying a particular semantic concept. Reiteration lays emphasis and clarifications on the utterances of the discourse.

The analysis identified how words are manipulated by the priest to achieve cohesion in church sermons. It revealed the linguistic features of sermons and how they were structured to achieve cohesion. The work therefore identified cohesive devices and their effects on cohesion of utterances of church sermons. The cohesive devices identified/adapted for this study were reference, ellipsis, substitution and reiteration/collocation.

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Reflection on Conjugation of the Verbs ‘Avoir and Etre’: What do learners know? What do they not know? And what do teachers need to know?

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Abstract. This article considers tests and examinations as tools for feedback and corrective feedback. Tests results have been observed to be used in the Nigerian Defense Academy (NDA) Kaduna, Nigeria mainly for promotion or relegation of learners (cadets). This article argues that such uses constitute a superficial and an underutilization of these two functional measurement tools. Data for the study was elicited from written tests on conjugation of two verbs: ‘avoir’ (to have) and ‘être’ (to be). Sixty-three (63) first year cadets learning French as a foreign language and as a general course for beginners (A₁) drawn from three Departments constitute the population for the study. Chomsky’s Minimalist Program and its ‘select and merge’ principles were used as a Theoretical Framework. Using Error Analysis, data was analyzed on the basis of: complete non conjugation, correct, incorrect and incomplete conjugation of the two verbs. The results presented in tables, percentages and in pie charts showed higher occurrences of deviant conjugations compared to correct ones. Results showed that tests and examinations are useful not only for promotion and relegation but can most importantly reveal what learners know, what they know not and what instructors need to know to initiate corrective feedback.

Keywords: feedback, ‘avoir’, ‘être’, corrective feedback, conjugation.

1. Introduction

French remains a foreign language in Nigeria despite the 1996 decree promulgated by the late Head of

State, General Sani Abacha, upgrading it to a second official language. As a foreign language, it is learned in a controlled classroom environment. The process of language learning in such a context poses many challenges to learners in Nigeria. Some of the challenges include those of: government policies, manpower, students’ enrolment, instructional facilities, infrastructure, contact periods allotted to it on the curriculum and many others. There are also sociolinguistic issues like: multilingualism, cross linguistic interferences, cultural and religious biases among many others. Structural features of the French language itself can be daunting to the faint hearted. These constitute some of the realities confronting the Nigerian learner of French who also has to sit for tests and write examinations as part of the training package obtainable in any training institution. This article looked at the use of tests as a functional feedback mechanism for effective corrective feedback which is necessary in enhancing learners’ performance. The study examined performances of a group of cadets in the conjugation of the French verb ‘avoir’ (to have) and être (to be) in the present simple tense. The cadets, also called respondents are mainly French language learners who are beginners at the A₁ level of competence according to the Common European Framework of Reference for Languages (CEFR) European Council 2001, (Mraz, 2017).

1.1 Background, Concepts and Previous Findings.

Languages have different syntactic features, structures and combinatorial properties which come into play when expressing meaning. Learners who have already acquired a first language and are in the

process of learning an additional one especially at adulthood often encounter cross linguistic interferences (CLI) between structures of the acquired/learned languages and those of the target language. Most of the respondents used in this study already have a mother tongue, (L1) and in addition, speak one or two other Nigerian languages apart from English the official language. These learners are also expected to have a working knowledge of French before the end of their academic training. In the course of learning French which has the status of a foreign language in Nigeria, the learners produce what Macaro (2010, p.138) quoting (Selinker, 1972), describes as 'interlanguage' which is a 'separate linguistic system... the learner's language system... a developing system in its own right.' The present discourse is an investigation into as aspect of learners' interlanguage and adopts the Minimalist Programme (MP) proposed by (Chomsky, 1993) and (Chomsky, 1995) as the Theoretical framework and Error Analysis (EA) as the analytical tool. Speaking on the Minimalist Theory, Liceras (2010 p.249) says:

Chomsky (1993; 1995) proposed that the content of functional categories is defined by bundles of features. Features also have a crucial role in the operations merge, agree, and move. While these operations are assumed to belong to Universal Grammar (UG) and to be innate, not all features are activated or organized in the same way in all languages. Therefore, it is how learners activate and organize the features of the target language, as well as how they make them interact with the operations merge, agree, and move, that may be problematic for the second language (L2) learner. In other words, in order to acquire the grammar of a given language, the L2 learner has to combine elements from the target lexicon to form a derivation by means of the structure-building operation merge.

Chomsky's 1995 Minimalism which was developed in the last years of the 20th century, as well as the subsequent versions (Chomsky, 2001; 2007; 2008) ...have set the pace for the formalist research in second language acquisition (SLA) (Liceras, 2010, p.248). The descriptive components of the MP consist of four operations which according to Chomsky constitute the main building block of most languages. They include operations select, merge, move and check. In practical terms, communication requires a speaker to first select appropriate lexical items which are compatible with the idea to be expressed. The selected items are then merged according to the distributional and combinational properties of the language in question. Certain adjustments or movements may be required after the merging operation in consonance with the rules of the

language. The structure generated as a result of operation 'select, merge and move' is then 'checked' to ensure grammatical and semantic 'convergence' with the rules of the target language. On this, Koster (2013, p.13) says "all words have a valency, predicting in which syntactic environment they may occur." Therefore, a structure such as (a)*'The mans is ate the class,' feature selection and merging of constituents of sentence (a) which are incompatible both grammatically and semantically with the rules of English. In order for sentence (a) to converge with the structure of the target language, some of its constituents will have to move or be adjusted. If the noun phrase 'the mans, subject of the sentence is intended to be plural, the 'a' in 'mans' will have to move and give way for the selection of 'e' which merges with 'm' to the left and 'n' to the right, forming a new lexical item 'men.' The 's' is no longer compatible with the new structure 'men' and is therefore moved. The checking process progresses to the verb phrase where the previously checked item 'men' becomes incompatible with the verb 'is' which has to also move to enable the selection of a compatible verb 'to be' which has plural features that will correctly merge and converge with the item 'men' to produce a sentence in the present tense. However, if the sentence is intended to be in the past, the verb 'is' will be moved to give way to the structure (b) 'the men ate...' the processes of selection, merging, movement and checking continue until all the constituents converge and produce a grammatically and semantically correct structure based on the syntactic rules of the given language. The same principle applies in a French structure like the following produced by a learner.

(c)* Elles est.....

In (c) above, the plural subject pronoun 'Elles' selected and merged with a singular verb 'est' is incompatible with the syntactic rules in French. This combination renders the phrase ungrammatical. In order to obtain a grammatically correct sentence, the singular verb 'est' needs to move to give way to the plural form of the verb which is 'sont' to enable it merge and converge with the plural subject pronoun 'Elles.' Based on the theoretical postulates of the Minimalist Programme, we find its principles adequate, simple and sufficiently rigorous to apply as a Theoretical framework in describing learners' output.

2. Current Practices

The years spent in training and testing French language learners in the Department of Languages, Nigerian Defense Academy, Kaduna have shown that

tests and examinations are mainly used to promote or relegate learners at the end of every session. The practice of analyzing tests and examinations for corrective feedback is virtually nonexistent. Examination scripts are marked, assessed and retained by the examiners who are mainly concerned with the scores generated by learners. Scores are important in learners' assessment, however, going by the current practices, French tests and examinations are grossly underutilized as they show only a superficial and a one sided aspect of learners' performances. Emphasis is rather placed on test and examination scores as the basis for promotion or relegation of Learners. Minimal attention or none is paid to tests and examinations by French teachers for corrective feedback. This article therefore seeks to show that analyzing learners' interlanguage, generated from language assessments can provide actionable feedback on what learners know (their competence), what they know not (the gaps) and what their instructors/teachers need to know (feedback) in order to devise intervention strategies (corrective feedback) to fill the observed gaps.

This article presents the results of an analysis of the 'interlanguage' generated by beginners in the course of an assessment in conjugating the verb 'avoir' and 'être,' which are two primary verbs in French. They are primary in the sense that they also serve as auxiliary verbs to other main verbs in French. Adger (2003) in (Liceras, 2010, p. 250) describes such features as 'atoms of language' while (Liceras, Zobl & Goodluck, 2008) in (Liceras, 2010, p.250) refer to such features as the 'DNA' or 'base pairs' of language. Learners of French are therefore exposed to the two 'base pairs' of 'avoir' and 'être' early in the course of learning French. In the course of adapting to the structure and features of the two verbs, learners produce an 'interlanguage' as 'a feature of learners' language called 'idiosyncratic' by (Corder, 1971). Dawaele (2010, p.14) describes them as "learners, grammatically - based syllabus... which seems communicatively necessary, early in the acquisition process." (Selinker,1972, p.214) and (Hummel, 2014, p.65) recognize learners' language as a true system with its own regularities, called an interlanguage (IL) which they describe as a "separate linguistic system based on observable output that results from a learner's attempted production of a Target Language (TL) norm." Bialystok & Smith (1965, p.101) define interlanguage as "a systematic language performance by second language learners who have not achieved sufficient levels of analysis of linguistic knowledge or control." (Corder, 1973), (Selinker, 1972) and (Martin, 2021, p.1) refer to interlanguage as an intermediate brand of language

produced by learners who are grappling with the task of learning a new language. This article presents the results of an analysis of the 'interlanguage' generated by beginners in the course of an assessment in conjugating the verbs 'avoir' and 'être,' which are two primary verbs in French. They are primary in the sense that they also serve as auxiliary verbs to other main verbs in French. Mastery of conjugation of the verb 'avoir' and 'être' is therefore a foundational skill for any learner of French. Learners' developing system is described as 'learners' language', 'approximative system' and 'idiosyncratic dialect'. (Hummel, 2014) The term 'interlanguage' is widely used to refer to learners' evolving second language... which defers in systematic ways from that of the native speaker' (Hummel, 2014). The data used in this study is generated from a 'learning' situation rather than an 'acquisition' context. Van Patten & Benati (2010, p. 60) state that "learning refers to conscious effort at learning rules from books and teachers while acquisition involves processes by which learners internalize language from exposure to input." They describe input as "samples of language heard or read in the course of communication" (Van Patten & Benati (2010, p. 60). White (2003, P.26) in (Doughty & Long, 2003, p. 2), draws attention to (Bley-Vroman, 1987) 'comparative fallacy' which states that work on the description of learners' language can be seriously hindered or sidetracked by a concern with the target language. Learners' system is worthy of study in its own right, not just as a degenerate form of the target system Learners' interlanguage representation is often expected to converge on the grammar of native speakers which is a misconception (White, 2003, p.4). (Lakshmana & Selinker, 2001) describe it as those behavioral events where learners attempt to express meanings which they may already have in a language that they are in the process of learning (that is, attempted meaningful performance in an L2).

Hummel (2014, p.65) argues that "errors are important in providing a glimpse into the learning process." Corder (1967, p.167) pointed out that "learner's errors...are significant in that they provide to the researcher evidence of how language is learned or acquired, what strategies or procedures the learner is employing in the discovery of the language." Llach (2011, p xii) notes, Ignorance or imperfect knowledge of lexical items leads to errors. The notion of error has changed from a negative view to a positive one as an inevitable phenomenon in the process of Second Language Acquisition (SLA). It helps us to understand how language acquisition proceeds and where it does not proceed smoothly, what stages it goes through, what

processes are at stake, and in particular, at which moment of acquisition the learner is.

Ellis (1997b, p.15) adds “finding out the what, why and when of lexical errors can be very valuable and useful in determining how to remedy them and get a successful performance.” LLach (2011, p.9) alludes to the select, merge, check principles contained in Chomsky’s Minimalist theory, which is the theoretical underpinning of this discourse and reiterates that “learning vocabulary involves developing a set of associations...a semantico-formal network that reorganizes itself with every new word learned”. The literature which featured in this article covered some of the researches conducted on second language acquisition. Reference materials such as (Bescherelle, 1998) which focus on the art of conjugation also exist. However, such reference materials are rather prescriptive as their focus is on correct usages while this article’s focus is investigating actual usages by learners of French language. The aim is to highlight areas of correct and deviant usages and call on teachers to incorporate corrective feedback in the process of teaching.

3. Feedback/Corrective Feedback

On corrective feedback, (Valizadeh, 2020), (Gabrijela, Pižorn, and Jurišević, 2014) dwelt on learner centered corrective feedback, also called negative feedback. They describe it as information provided to learners about the ill-formedness of their L2 production. It is basically an intervention strategy that focuses on helping learners improve their linguistic competences. (Lowen, 2012, p.24), (Bitchener & Ferris, 2012), explain that feedback can take any of these forms. It can be written corrective feedback which is described as grammar/error correction wherein the wrong word is crossed out and the right word is given through direct feedback. The process can also be indirect, whereby an explanation, an example or a hint is given, but not the correction itself. Bitchener & Ferri (2012) add that “focused feedback occurs when only one or a smaller number of errors are corrected while the unfocused feedback is seen where all errors are corrected.” Speaking on the function of feedback, (Nassaji, 2016), notes that it helps learners notice the gaps in their representation of the second language being learned. Richer (2003, p.6) adds : « L’évaluation se présente dans la séquence didactique comme un principe de régulation de l’enseignement et de l’apprentissage qui intervient aux différents moments de la séquence didactique en mettant en jeu des modalités diversifiées, qui permet de mesurer l’efficacité de la démarche d’apprentissage et les acquis. » In this paraphrase,

(Richer, 2003, p.6) describes evaluation as a principle of regulation of teaching and learning using various modalities (...) at different moments of the teaching and learning process to measure the effectiveness of learning and achievements. He stresses the essence and need for frequent evaluation as a tool for measuring the process and achievements in learning, but omits to add that evaluation is expected to also measure gaps in learning. This article seeks to evaluate not only the competences of cadets but also attempts to look at the gaps in order to provide a holistic picture of learners’ competence and difficulties in conjugations of the verbs ‘avoir’ and ‘être.’

Judging from the literature consulted, corrective feedback is a learner centered exercise which seeks to address known gaps/ errors or difficulties in learners’ performances. The relevance of this article lies in its perspective of viewing feedback as a need assessment process whereby post training difficulties/deficiencies of learners are identified. The vital information derived from learners’ tests and examinations enables teachers to plan and implement corrective feedback (remedy) based on learners’ observed deficiencies. This approach, which this article considers as fundamental to the remediation of learners’ errors has been observed to be relegated to the background in the literature consulted on language teaching and learning as well as in the actual practices of French language teaching in NDA. There is therefore the need to first identify the difficulties/challenges which learners confront before proceeding on corrective feedback. This is the approach proposed and constitutes the rationale for undertaking this study.

A number of concepts which feature in this discourse include ‘conjugation’, ‘feedback’ and ‘corrective feedback’. Conjugation is defined by Merriam Webster’s dictionary at www.merriam-webster.com as a “schematic arrangement of the inflectional forms of a verb...the change that takes place in a verb to express tense, mood, person, number and gender.” In other words, conjugation reflects the changes which occur in a verb to enable it to express a different person, number, tense, aspect or gender. Feedback is described as “the return of information about the result of a process or activity, an evaluative response” (www.yourdictionary.com). It is also defined at www.collinsdictionary.com as someone “telling you how well or badly you are doing.” Corrective feedback on the other hand “involves a learner receiving either formal or informal feedback on understanding or performance on various tasks by an agent such as a teacher or employer.”

(en.m.wikipedia.org). www.teachhub.com defines it as “correction of errors made by students.”

4. Methodology

Sixty-three (63) respondents, spread across three Departments made up of 14, 17 and 32 cadets respectively participated in the study. The three groups have classes together at the same venue with the same instructor. Data is generated from a test consisting of conjugations exercises covering the verb ‘avoir’ (to have) and the verb ‘être’ (to be) in the simple present tense. A complete conjugation of each of the verbs yields eight occurrences. Error Analysis (EA) is used to analyze data. EA has been described by Hummel (2014, p. 65) as an “approach in Second Language (L2) research which involves the description and classification of errors to gain an insight into the learners current underlying knowledge of the L2 system.” Respondents’ tests output is analyzed according to four criteria which include: (a) complete non conjugation (non-usage) of each of the verbs, (b) correct conjugation (usage), (c) incorrect conjugation (usage) and (d) incomplete

conjugation. The total performance from each category was counted and recorded for each Department. The number for each category was thereafter divided by the total number of occurrences of each of the verbs and multiplied by one hundred in order to obtain the percentage for each category. The results are presented in tables and in pie charts.

5. Presentation and Analyses of Data

Due to ethical considerations the identities of respondents are not divulged. The three groups totaling 63 respondents take French lessons together. The written test required the learners to conjugate separately two verbs, namely the verb ‘avoir’ and the verb ‘être’ in the simple present tense. A complete and correct conjugation of the verb ‘avoir’ by a learner will yield eight entries as indicated in Table 1a. Samples of ‘deviant’ conjugations of the verb ‘avoir’ are shown in Table 1b. Similarly, a complete and correct conjugation of the verb ‘être’ by a learner will also yield eight entries as indicated in Table 2a. Samples of incorrect conjugations of the verb ‘être’ are shown in Table 2b.

Table 1a: Complete and correct conjugations of the verb ‘avoir’

Serial Number	Singular forms	Serial number	Plural forms
1	J’ai	5	Nous avons
2	Tu as	6	Vous avez
3	Il a	7	Ils ont
4	Elle a	8	Elles ont

Table 1b: Samples of deviant conjugations of the verb ‘avoir’

Serial number	Singular forms	Serial number	Plural forms
1	* je suis avoir	5	*Nous allon, nous illons, nous avon
2	*Tu va, tu es, tu a avoir	6	*Vous avon , vous aves, vous onz, vous avier
3	*Il as, ill va, ill a, il à, il sont	7	*Ils sont, ille ant, ils vont
4	*Elle vas, ella, elle ont, elle à	8	*Elles sont, elles vont,

An asterisk * denotes a deviant production.

Table 2a: Complete and correct conjugation of the verb ‘être’

Serial Number	Singular forms	Serial number	Plural forms
1	Je suis	5	Nous sommes
2	Tu es	6	Vous êtes
3	Il est	7	Ils sont
4	Elle est	8	Elles sont

Table 2b: Samples of deviant conjugations of the verb ‘être’

Serial Number	Singular forms	Serial number	Plural forms
1	*Je sius, je suis avoir, je suise	5	*Nous somme, nous avon,
2	*Tu en, tu est.	6	*Vous etrès, vous estes, vous êtes,vous été, vous aves
3	*Il et, ille st	7	*Ils sonts, ill est, ils ant,ills sommes
4	*Elle sont, elle es, elle	8	*Elles sonts, ells ant, elle sont, elle sommes.

(An asterisk * denotes a deviant production.)

Learners' responses were classified into four categories which included:

- Complete non conjugation of a verb. This category recorded cases where a respondent completely failed to conjugate any of the eight entries of the given verb.
- Correct conjugation of a verb. This refers to correct conjugation of a given verb.
- Incorrect conjugation of the verb. This group covered instances where a given verb was wrongly conjugated.
- Incomplete conjugation. This group features cases where not all the eight conjugated forms of a given verb featured.

Analyses of data was based on the four classifications lettered a to d above and were intended to answer the following questions.

- What is the post training performance of a group of first year General French language learners in conjugating the verb 'avoir' and the verb 'être'?
- What post training gaps subsist among a group of first year General French language learners in conjugating the verb 'avoir' and the verb 'être'?
- What feedback can French language teachers obtain from learners' performance in conjugating the verb 'avoir' and the verb 'être' to enable the teachers plan and implement corrective feedback'?

6. Results

The first question of this study is: What is the post training performance of a group of first year General French language learners in conjugating the verb 'avoir' and the verb 'être?'. Table 3 to Table 8 show respondents' post training performances in figures, percentages, and pie charts.

The second question is: What are the post training gaps which subsist among a group of first year General French language learners in conjugating the verbs 'avoir' and 'être?.' The results are shown in Tables 1b, 2b, 3 to 8.

The third question is: what feedback can French language teachers gather from learners' performances in conjugating the verbs 'avoir' and 'être?' Table 9 and Table 10 show the performances of learners across the three Departments, divided into groups A, B and C. The performances covered four areas namely: complete non conjugation, correct conjugations, incorrect and incomplete conjugation of the two verbs 'avoir and 'être.

Table 3 to Table 8 show the gaps, classified into three categories which subsisted among a group of first year General French language learners in conjugating the verbs 'avoir' and 'être.' The gaps also called 'deviant conjugations' were observed to be in the areas of complete non conjugation, incorrect conjugation and incomplete conjugation of the verbs 'avoir 'and 'être'

The results of conjugations of the verbs 'avoir' and être' by respondents of group A which is one out of the three Departments is shown in Table 3 and Table 4.

Table 3: Performance of group A in conjugation of verb 'avoir'

Number of respondents	Complete non conjugations	Correct conjugations	Incorrect conjugations	Incomplete conjugations	Total occurrences	Deviant conjugations
a	b	c	d	e	f	g
17	48	50	22	16	136	86
%	35.2%	37%	16.1 %	11.7%	100%	63%

NB: Values of columns b, d and e make up values in column g, tagged 'deviant conjugations.' 'Deviant' connotes usages not compatible with the norm.

Table 3 indicates the performance of 17 respondents of group A in conjugating the verb 'avoir' which yielded a total of 136 occurrences. The number of correct conjugations which were 50 or 37% were higher than all the other entries in columns b, d and e respectively. These figures give the impression that the learners have performed well. On a closer look however, the number of complete non conjugations, added to those of incorrect conjugations as well as those of incomplete conjugations which are named 'deviant,' account for 86 out of 136 occurrences or 63% as depicted in Pie Chart 1.

Pie chart 1: Showing conjugations of verb ‘avoir’ for group A.

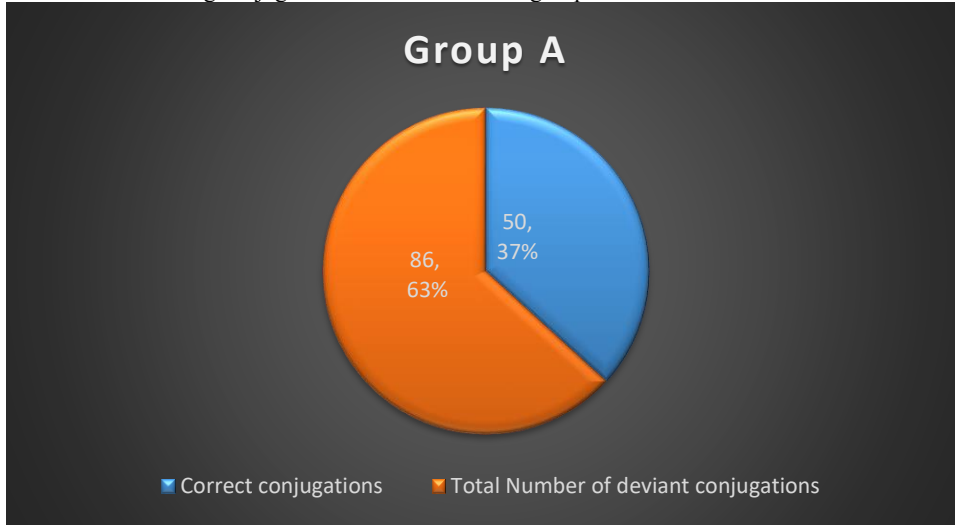


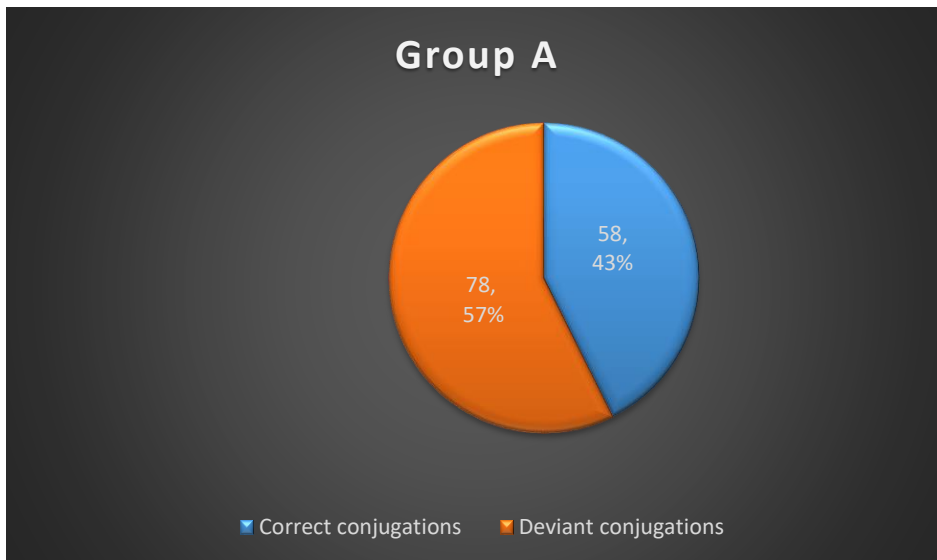
Table 4: Conjugation of verb ‘être’ for group A

Number of respondents	Complete non conjugations	Correct conjugations	Incorrect conjugations	Incomplete conjugations	Total occurrences	Deviant conjugations
a	b	c	d	e	f	g
17	40	58	17	21	136	78
%	29.4%	43%	12.5%	15%	100%	57%

(NB. values of columns ‘b, d and e’ in Table 3 to Table 8 make up the values in column ‘g’ of the respective tables. Values in column ‘g’ are tagged ‘deviant’ conjugations and refer to usages not compatible with the norm.

Table 4 depicts the performances of respondents in group A in conjugating the verb: ‘être’. Correct usages amounted to 58 or 43% while deviant usages were 78 or 57% as shown in Table 4 and in Pie chart 2. The correct usages of the verb ‘être’ in Table 4 were slightly higher than what was observed in conjugating the verb ‘avoir’, recorded as 50 or 37% in Table 3. In Table 4, correct conjugations in column c were higher than the other entries in columns b, d and e. The total number and percentages of deviant conjugations in column g which are 78 or 57% respectively are higher than correct conjugations recorded as 58 or 43% as shown in pie chart 2.

Pie chart 2: Showing conjugations of the verb ‘être’ for group A.



Performances in the conjugations of the verbs ‘avoir’ and ‘être’ for group B, comprising 32 respondents are depicted in Table 5 and 6. Table 5 shows that correct conjugations occurred 132 times representing 52% while deviant conjugations depicted in column g amounted to 124 or 48% as illustrated in pie chart 3. The margin between correct and deviant conjugations is less than 5% showing that learners in group B had minimal difficulties in conjugating the verb ‘avoir.’

Table 5: Conjugation of verb ‘avoir’ for group B.

Number of respondents	Complete non conjugations	Correct conjugations	Incorrect conjugations	Incomplete conjugations	Total occurrences	Deviant conjugations
a	b	c	d	e	f	g
32	30	132	65	28	256	124
%	11.7%	52%	25.4%	10.9%	100%	48%

Pie chart 3: Showing conjugations of the verb ‘avoir’ for group B.

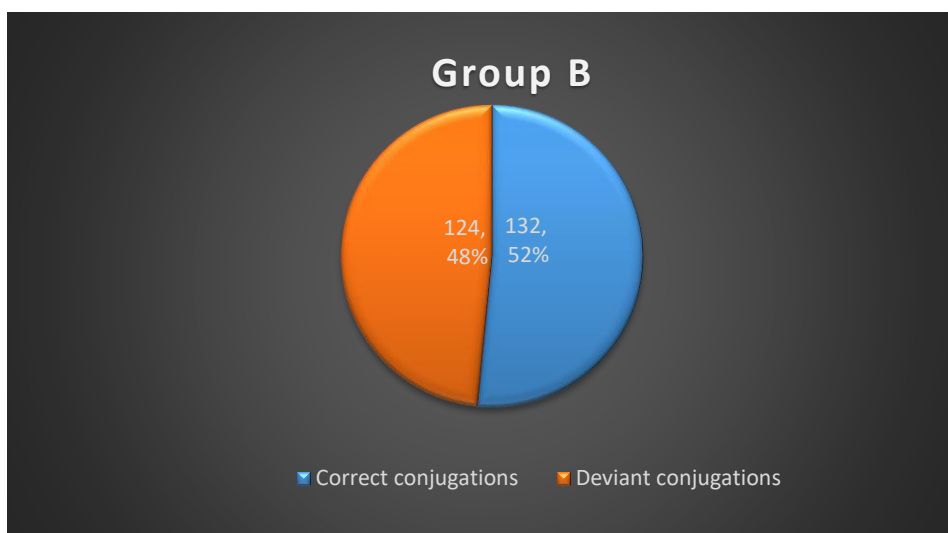
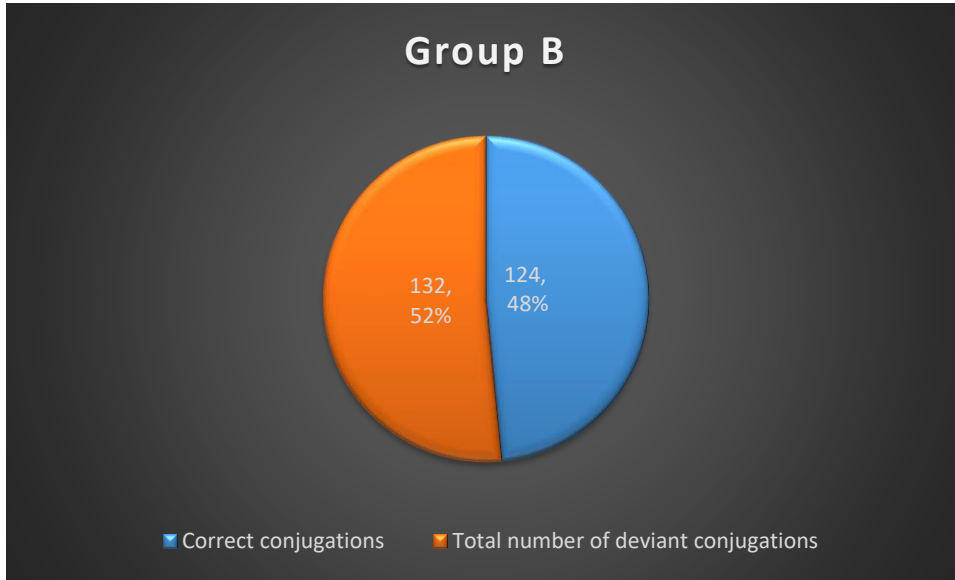


Table 6 indicates that conjugations of the verb ‘être’ posed some challenges to learners in group B. Deviant conjugations were 52% while correct conjugations were 48% as reflected in Pie chart 4. This suggests that although learners had some difficulties in conjugating the verb ‘être’, the margin between correct and deviant conjugations was narrow.

Table 6: Conjugation of the verb ‘être’ for group B.

Number of respondents	Complete non conjugations	Correct conjugations	Incorrect conjugations	Incomplete conjugations	Total occurrences	Deviant conjugations
a	b	c	d	e	f	g
32	40	124	54	38	256	132
%	15.6%	48%	21.1%	14.9%	100%	52%

Pie chart 4 : Showing conjugations of the verb ‘être’ for group B.

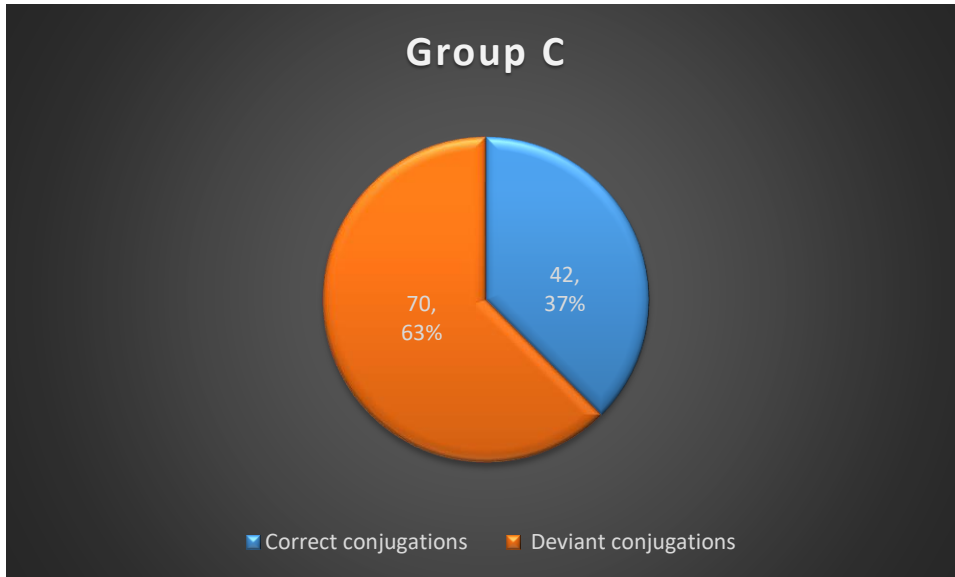


In Table 7 correct conjugations of the verb ‘avoir’ occurred 42 times and represent 37 % of the total occurrences. Complete non-conjugations occurred 33 times representing 29.5% which raised some concerns. Deviant conjugations in column g were cumulative occurrences of columns b, d and e. The deviant conjugations put together stood at 70 out of a total of 112 or 63% as seen in Pie chart 5. Deviant conjugations are also high in this group for the conjugation of the verb ‘avoir’

Table 7: Conjugations of the verb ‘avoir’ for group C

Number of respondents	Complete non conjugations	Correct conjugations	Incorrect conjugations	Incomplete conjugations	Total occurrences	Deviant conjugations
a	b	c	d	e	f	g
14	33	42	30	07	112	70
%	29.5%	37%	26.8%	6.2%	100%	63%

Pie chart 5: Showing conjugation of verb ‘avoir’ for group C.

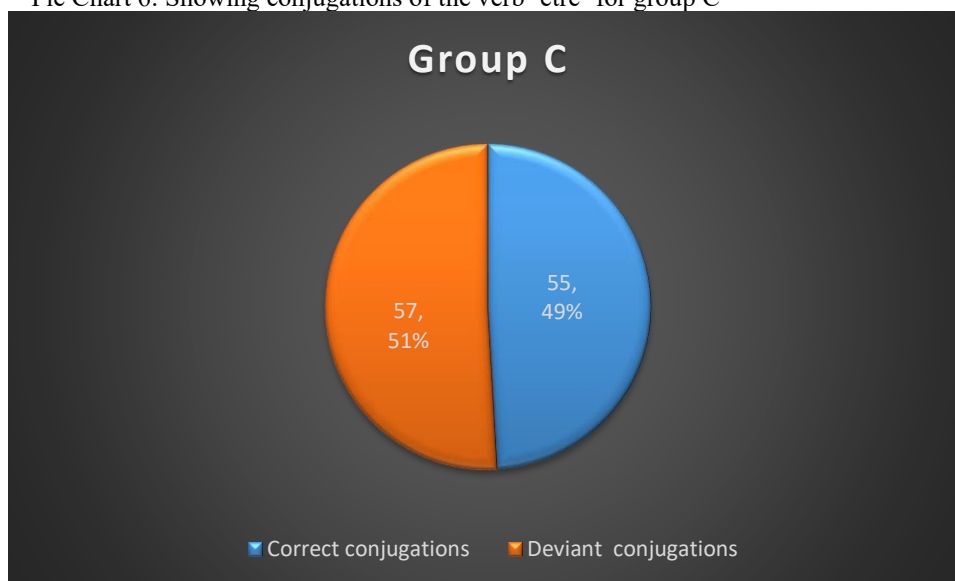


In Table 8, the number of correct conjugations in group C for the verb ‘être’ was 55 out of a total of 112 which was 49%. The performance was higher when compared to other entries in column b, d, and e, even though the percentage was below 50% compared to the deviant conjugations which cumulatively stand at 57 or 51% respectively as Pie 6 indicates.

Table 8: Performance of group C in conjugation of verb ‘être’

Number of respondents	Complete non conjugations	Correct conjugations	Incorrect conjugations	Incomplete conjugations	Total occurrences	Deviant conjugations
a	b	c	d	e	f	g
14	39	55	16	02	112	57
%	34.8%	49 %	14.3%	1.8%	100%	51%

Pie Chart 6: Showing conjugations of the verb ‘être’ for group C



7. Discussion and Implication of Findings / Results.

In Table 9, the summary of performances of the three groups in the conjugation of the verb ‘avoir’ showed that deviant conjugations of 63% for groups A and group C in serial 5b, columns ‘c and e’ were higher than correct conjugations which are only 37% as shown in serial 1b, columns ‘c and e’ respectively. However, for group B, column ‘d’, serial 1b, the results showed that correct conjugations were 52% compared to deviant conjugations which were 48% as indicated in serial 5b, column ‘d.’ The margin between the deviant and correct scores is less than 5%. The figures of 63% deviant production compared to only 37% correct conjugations in two out of three groups suggest that learners have more difficulty in conjugating the verb ‘avoir.’

Table 9: Summary of occurrences and percentages of conjugations of the verb ‘avoir’ for group A, B & C.

S/no.	Type of conjugation	Group A No. & %	Group B No. & %	Group C No. & %
a	b	c	d	e
	Correct conjugation	50	132	42
1b.	Percentages	37%	52%	37%
	Complete non conjugation	48	30	33
2b	Percentages	35.2%	11.7%	29.5%
	Incorrect conjugation.	22	65	30
3b	Percentages	16.1%	25.4%	26.8%
	Incomplete conjugations.	16	28	07
4b	Percentages	11.7%	10.9%	6.2%

	Total number deviant conjugations in serial 2, 3 & 4 above	86	124	70
5b	Percentages	63%	48%	63%
	Total number of occurrences of serial no. 1,2,3 & 4 above	136	256	112

The summary of performances of groups A, B and C in the conjugation of the verb ‘être’ shown in Table 10 indicates that correct conjugations by respondents in groups A, B and C were 43% ,48% and 49% respectively as depicted in serial number 1b, in columns ‘c, d and e’. Conversely, the percentages for deviant productions depicted in serial number 5b in columns ‘c, d and e’ were 57%, 52% 51% respectively. It is interesting to observe that the margin between correct and deviant conjugations of the verb ‘être’ was not as wide as that observed in the conjugation of the verb ‘avoir.’ The results suggest that learners have more difficulties conjugating the verb ‘avoir’ than they have with the verb ‘être.’ Furthermore, a comparison of performances of learners in Table 9 and 10 suggests that the respondents have mastered better the conjugation of the verb ‘être’ than the verb ‘avoir’. This knowledge, derived from analyses of tests scores provides a clue to both teachers and learners on what the learners know and what they know not and what remedy the teachers need to adopt to improve learners’ performance.

Table 10: Summary of occurrences and percentages of conjugation of the verb ‘être’ for Group A, B & C.

S/no.	Type of conjugation	Group A No. & %	Group B No. & %	Group C No. & %
a	b	c	d	e
1	Correct conjugations	58	124	55
1b	Percentages	43%	48%	49%
2	Complete non conjugation.	40	40	39
2b	Percentages	29.4%	15.6%	34.8%
3	Incorrect conjugation.	17	54	16
3b	Percentages	12.5%	21.1 %	14.3%
4	No. & % of incomplete conjugations.	21	38	02
4b	Percentages	15%	14.9%	1.8%
5	Total number of deviant conjugations in serial 2, 3 & 4 above	78	132	57
5b	Percentages	57%	52 %	51%
6	Total number of occurrences of serial no. 1,2,3 & 4 above	136	256	112

8. Conclusion

This article has shown the frequency and percentages of correct and deviant conjugations of the verb ‘avoir’ and ‘être’ observed among three groups of military cadets learning French at a Military Academy in Nigeria. The article has equally highlighted the structure and frequency of the deviant conjugations and subsisting gaps for the attention of the learners themselves and the teachers/instructors. In other words, the research which produced this article has revealed to learners and teachers what they know, what they know not and what they need to know on the conjugations of the verbs ‘avoir’ and ‘être.’ The discourse has also shown that tests and examinations can be used not only for promotion or relegation purposes but that they can also serve as an evaluative resource for corrective feedback. The article therefore concluded that French tests and examinations are

presently being underutilized as their current usage is primarily skewed towards promotion and relegation of cadets. These tools are potential indicators of what learners know, what they know not and what teachers need to know in order to plan and implement intervention measures. The article recommends that tests and examinations should not only be used for promotion and relegation purposes but should also be used as materials for corrective feedback and quality assurance to enhance cadets’ performance not only for French language but for other courses in the Nigerian Defense Academy.

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Part Three
Social Philosophy



Get-Rich-Quick Syndrome and the Incidence of Human Rituals among South-West Nigerian Youths: A Sociological Analysis of Associated Factors

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Abstract. Weber's *Protestant Ethics and Spirit of Capitalism* represents the ethics, moral virtue and strict attitude toward hard work as a fundamental way of wealth creation. The Yorubas also extol ethics and moral virtue of hard work as means of making money to escape poverty. The study is explorative and dialectical, probing and opening up the reality of motivated human killings for money ritual among the Yoruba youths, in the course of struggle for survival and to escape poverty amidst limited economic opportunities, deprivation and inequality in wealth distribution. The study investigates the factors that could have influenced the inordinate desire of these youths to get rich quick and accumulate sudden wealth and riches. The study was carried out in Oshogbo. Accidental sampling method was employed to sample a cross section of respondents from the indigenous communities in Oshogbo. Three hundred and sixty (360) respondents were randomly selected and sampled with open and close-ended questionnaires. Out of this figure, three hundred and forty one (341) questionnaires properly filled and returned were analysed for the study. An in-depth unstructured interview (IDI) was also conducted with five other respondents in each of the indigenous communities. The study reveals that the present inordinate desperation of the youths to get-rich-quick is influenced by unemployment, online and Nollywood videos, peer influence, poor parenting and change in societal value system, economic deprivation and inequality in wealth distribution characterized by marginalization, limited opportunities and social exclusion of these youths perpetrating the criminal acts. Finally, the study recommends that society should exhibit zero tolerance to the get-rich-quick syndrome of these youths. The federal and States governments should create job opportunities for the youths. The youths should also be encouraged to engage in entrepreneurial skills acquisition ventures that will

provide them with means of earning income and wealth generation.

Keywords: Get-Rich-Quick, Human Rituals, South-West Nigeria, Youths, Associated Factor.

1. Introduction

Max Weber (1864-1920) wrote *The Protestant ethic and The Spirit of Capitalism* between 1903 and 1904 and published it as two separate essays in 1905 and 1906. While *The Protestant Ethic* stands as an independent study, Weber scholarly established the link between it and *The Spirit of Capitalism*, as how the development of Capitalism and the pursuit of wealth generation started in Western Europe (Haralambos, et al, 2013). The emphasis is that *The Spirit of Capitalism* represents the ethics, moral virtue and strict attitude toward hard work as a fundamental way of wealth generation (Morrison, 2006). Though *The Protestant Ethic and The Spirit of Capitalism* was viewed as classic because of its central assertion on strict attitude toward hard work in the pursuit of wealth generation, yet the essay was controversially criticised by historians and theologians who claimed that Weber's argument has unnecessarily exaggerated the protestants, especially the Calvinists religious conduct of strict attitude toward hard work in the pursuit of wealth generation as a factor that influenced the development of modern capitalism in Western Europe (Henslin, 2010).

Weber's work on *The Spirit of Capitalism* has variously received several scholarly applications to illustrate the objective need to make money and accumulate wealth through hard work, frugality, rationality and discipline. Scholarly opinions commonly agree that the very idea of *The Spirit of Capitalism* is based on capacity for hard work

because the ethics and moral virtue of hard work is indispensably found in the spirit of capitalism. But the general attitude of the present generation of youths in Nigeria, to make money and accumulate wealth without necessarily working hard or sweating for it has recorded a negative impact on work ethic among these youths. This is because the value which the present generation of youths in Nigeria seem to attach to a “Get-Rich-Quick,” mindset through cyber crime and the use of human blood or body parts for money ritual can be discerned in contemporary scholarly effort as a serious disconnect from the Weberian thesis. The argument is that poverty may have severed the connection between the Weberian thesis of the spirit of capitalism and development of the ethics and moral virtue of hard work. This can be corroborated by the present poverty situation that clearly manifests with the denial of opportunities, unemployment and inequality in wealth distribution.

The average Nigerian is a poor person. Nigeria is a rich country but majority of its inhabitants are poor because of inequality in wealth distribution (World Bank, 2020). This inequality in wealth distribution, unemployment especially among youths and corruption especially among politicians and public office holders, has increased the rate of poverty (Ucha, 2010). There are several effects associated with poverty in Nigeria. Some of such effects are high crime rates like cyber fraud, kidnapping, prostitution and motivated ritual killings for money making by the present generation of Nigerian youths. In Nigeria today, it seems that the easiest way to make money, get-rich-quick and accumulate wealth is to engage in criminal activities (Osinowo et al, 2019) especially through cyber crime or the use of human body parts for money ritual.

In Nigeria, the common social vices that are associated with social media and the internet among youths is the “get-rich-quick” syndrome or “how to make fast money”. The inordinate desire of these youths to “get- rich-quick” or “make fast money” is not peculiar to Nigeria because it is a globalized phenomenon, which has spread across the world via digital transformation (Ajao, 2022). In this digital age, digital skills such as social media content creation, programming, web designing, mobile app designing, video editing, online forex trading, online bitcoin trading, children cartoon designing, computer game creation, etc, are legitimate means of making fast money without necessarily pursuing education to university level (Ajao,2022). But the narrative seems quite different with Nigerian youths who may have been wrongly socialized into using their digital skills negatively for making quick money through

glamorized “Yahoo-Yahoo,” “Yahoo-Plus” and other cyber crimes connected with hacking of bank accounts.

Nothing is absolutely wrong with making money and accumulating wealth legitimately through hard-work to escape poverty; but to make money and accumulate wealth with little or no hard-work or not necessarily sweating for it, especially through cyber crime or the use of human body parts for ritual is what can be described as “get-rich-quick syndrome”. This is more prevalent among Nigerian youths, today. These youths are mostly into cyber crimes like advanced-fee-fraud otherwise known as 419, human trafficking, prostitution and motivated ritual killings for making money. These youths, mostly unemployed, want to drive posh cars, live in mansions in the choicest areas of town, hang-out with beautiful ladies and frivolously lavish money on betting, casinos and in club houses (Balogun and Oladipupo, 2013).

The use of human body parts for money rituals has been known for centuries in Africa. The practice has not totally relented despite the huge influence of Christianity and Islam. Especially, in recent times, Nigerian youths have developed and maintained a very deep syncretic link with the traditional African system, metaphysical forces, spiritism, rituals and indigenous epistemologies of acquiring sudden and unimaginable wealth and prosperity through motivated ritual killings (Adedayo, 2021). The link between motivated ritual killings or the use of human blood or body parts for money making or wealth generation, though cannot be scientifically explained, but the traditional African spiritual system believes that when the body parts of the victim of the motivated ritual killing is used for money ritual, the soul of the victim is sent on an errand in the supra-physical realm to engage in laborious work that will spiritually ‘generate or harvest’ sudden and unimaginable wealth and riches for the ritual killer (Adedayo, 2021). Metaphysically, this is possible because man is essentially a spirit being with a soul that lives in his physical body. This traditional African supra-spiritual system of wealth generation through the invisible world of spirits and forces by using human body parts or blood is based on metaphysics which is not only ‘unexplainable’ but ‘crude’. This same spiritual and occultic ritual basis for money making and wealth generation is also being used in the sustenance of cyber crimes. (Adedayo, 2021). This is why some Nigerian youths no longer value the ethical and moral virtue of hard work that could influence them to engage in serious work activities that will take them through laborious paths for wealth generation.

Apart from these youths, many Nigerian elites, including business men and women, politicians, artists, celebrities and socialites also engage in human rituals for money making, fame, power, electoral success and for protection. For example, in Lagos in 2017, the Nigeria Police arrested a member of a gang popularly known as “Badoo Boys”. The suspect confessed that the business men and women, celebrities, socialites, politicians and public office holders pay them as much as one hundred dollars (\$100) for stolen ladies pants, used menstruation pad and five thousand dollars (\$5000) for an handkerchief soaked with human blood of motivated ritual killing for protection, money making, fame and power (Obadare, 2022). The ritual killers perpetrate the evil by killing their victims and collecting their blood or removing vital organs (especially the reproductive sexual organs, eyes, heart, breasts, head, tongue, toes and fingers) from the victim for rituals. Some however prefer to use their own sperm or inflict themselves with occult ulceric sore as a form of indigenous epistemology for acquiring sudden and unimaginable wealth. The belief is that the invisible metaphysical world of spirits and forces holds the key to wealth, riches, prosperity power and fame and this can only be achieved by using human blood or body parts for the ritual. The belief in the existence, influence and efficacies of the invisible metaphysical world of spirit and forces as a way of making money, riches, prosperity, fame and power only confirms the myths about man’s relationship with the metaphysical and spiritual world. Yet, this traditional African system, rituals and indigenous epistemologies of acquiring sudden and unimaginable wealth and prosperity do, however, not endure for long because evidence has shown that it attracts serious repercussions such as sudden calamities befalling the wealth or sudden ailment or death of the ritual killer. Also, sometimes, the children of the ritual killer could be spiritually doomed to pay with miserable life, mysterious death or mental illness (Adedayo, 2021).

In the Yoruba socio-ethical thought, the ethics and moral virtue of hard-work are extolled as a means of making money and as a condition through which survival could be achieved and escape poverty (Balogun and Oladipupo, 2013). While the moral virtue of hard-work is given an important priority in the fight against poverty, of course, the Yorubas are also aware that inequality in wealth distribution, unemployment and the unnecessary flaunting of wealth by the haves and the associated frustrations that come with all these, could drive one to engage in crimes of stealing or money ritual (Balogun and Oladipupo, 2013).

Over and above these, however, the use of human blood or body parts for money rituals has been known for centuries in Africa, and the practice has since continued despite the huge influence of Christianity and Islam. More pathetic is that recently, motivated killing for money rituals has almost become a permanent feature in our daily news and social media. A worrisome issue about the increasing cases of these motivated killings for money ritual is that no part of the country can be excluded from this horrified menace. This among other issues, have provoked the interest of this paper to pedagogically offer a scholarly contribution to this contemporary sociological discourse of traditional African spiritual system of wealth generation through the invisible metaphysical and spiritual world of forces and spirits by using human blood or body parts. To do this, the study shall attempt a critical analysis of the incidence of get-rich-quick syndrome among youths in indigenous Yoruba town of Osogbo, in South-west Nigeria and especially, to explore the seeming factors that could have influenced the inordinate desire of these youths to get rich quick and accumulate sudden and unimaginable wealth and riches through the use of human blood or body parts. Following this, this paper shall attempt to unveil and stimulate the study with some of the newspaper reported cases of motivated ritual killings in south-west Nigeria. We shall also provide a body of sociological theories as a framework to evaluate the crime of motivated human ritual killings. Above all, the study shall test a hypothesis to show that **Ho Null Hypothesis** that the African Magic/Yoruba Nollywood and online videos/films is not significantly associated with the incidence and involvement of youths in motivated killing for money rituals in Osogbo.

2. Theoretical Framework

Since the industrial revolution of the eighteenth century, sociologists have vigorously developed a body of empirical studies that spurred the structural application of several theories to explain the phenomenon of crime, criminal behaviour and deviance. The intellectual crystallization of the novel theoretical perspectives of these theories of crime is very complex. This is because none of these theories is sufficient enough to singularly explain the totality of the phenomenon of crime. This is so because each of these theories provides different perspectives on the issue of crime. While one theory may explain the cause of crime; others may be explaining the prevalence of crime. Yet, the general consensus of these theories is that the basis of social order is when the norms, ethics, moral virtues and value system of the society is collectively shared and conformed with.

But when these norms, ethics, moral virtues and value system are broken by an individual, that individual is a deviant and has committed a crime. Crime is one of the most ambiguous concepts in sociology and related fields. Yet, crime can be defined as an act of omission or commission punishable by law or which the state has set a penalty for. Thus, making money is not a crime, but the act of making quick money only becomes a crime when an individual does not conform to the societal ethics and moral virtues of hard work to making such money, or when the individual breaks the institutional rules or uses an illegal means in making such money. When the rules defining the institutional and legitimate means of making money are thus broken, the result is a situation called “the state of anomie”.

Max Weber (1864-1920) opines that natural science cannot adequately address or explain the phenomenon of crime and what predisposes an individual to engage in crime. That human beings do not merely commit crime because they have consciousness, reasoning, interpretive meaning and value judgment. They define situation and give meaning to external stimuli that impinge on their mental reasoning. Over time, Weber’s ideological view became a theoretical justification for the pursuit of a distinctive theory of social action among sociologists who are interested in the basis of social order. Therefore, the sociological explanation of the ‘get-rich-quick’ syndrome among south-west Nigerian youths is such that these youths engage in internet crimes such as hacking of bank accounts, and also human trafficking, pornography, prostitution and ritual killings, because of the subjective meaning and interpretive understanding of the youths concerning deceptive social media posts, information, messages, videos and photographs that impinge on their mental reasoning. This is reasonably what spurs the youths to engage in crime to make quick money by any means especially through human ritual killings.

On the other hand, acts such as internet fraud, which involves hacking bank accounts as well as, human trafficking, pornography, prostitution and ritual killings to make ‘quick money’ are defined as “crime” by the society because the societal norm, moral virtue and value system connected with the ethics and virtues of working hard is broken by some Yoruba youths through their wrong socialization and exposure to internet social networking sites that post deceptive information that are capable of misleading them.

Demonology is one of the earliest theories of the sociology of crime and deviant behavior. It states that

crime perpetrators like those Yoruba youths engaging in the act of internet fraud pornography, prostitution and ritual killing to make quick money, are strongly influenced by unseen supernatural or demonic forces. That crime generally cannot be committed without the perpetrator being under Satanic or demonic influence. The core assumption and application of demonological explanation of the phenomenon of crime was based on religious belief that people commit crime under Satanic or demonic influence. The theorists posit further that “God created man free from criminal tendencies but Satan entered into man and caused him to commit crime. Though demonology is one of the earliest theories of crime and deviant behavior, yet its explanation came to be seen as rather unscientific and merely a product of imagination, speculation and superstition, well crafted with the creative mind of religion. In spite of this however, demonological theory still cannot be considered as totally irrelevant because in many parts of the world today, people still believe in the supernatural forces of Satan to explain reasons for engaging in crime.

Other theoretical perspectives of sociology that may explain the phenomenon of crime and what predisposes individuals to engage in crime include functionalist, internationalist and Marxist theories. The **functionalist perspective** argues that crime is an inevitable part of society, and it has a positive function essentially because it suggests that something has gone wrong in the society. Emile Durkheim, a prominent member of this school of thought argues the presence and inevitability of crime in all aspects of social life. That crime is an integral part of all healthy societies. It is inevitable because not every member of the society can be equally committed to the norms, moral ethics and value system of society. This is because individuals are exposed to different influences and circumstances. As such, they may not all be equally committed to conforming to the norms, moral ethics and value system of the society. Durkheim argues further that the function of punishment is not to stop crime but rather to maintain the strength in the collective bond expressed in the shared norms, moral ethics and value system of society. This view was taken up and developed by Robert K. Merton (1910-2003), another notable member of the school of thought.

According to Robert Merton, society creates crime by setting cultural goals and institutionalized means of achieving these goals through value consensus which all members of the society share in common. Merton argues further that by this, society creates five modes of behavior namely: conformity, innovation,

ritualism, retreatism and rebellion. Conformity occurs when people accept both the cultural goals and institutionalized means through value consensus of achieving the goals. Such behaviour forms the bedrock of social order. At the other extreme, rebellion occurs when people accept the cultural goals but reject the institutionalized means of achieving the goals. Like Durkheim, Merton concludes that society itself creates the phenomenon of crime and deviance because since people are placed on different social strata by social class and life chances, to realize the cultural goals through the shared norms, moral ethics, virtues and value consensus of the society, there is the propensity for some people to reject the institutionalized rules of the game and strive to achieve the goal of making money and escaping poverty by other alternative and 'illegitimate' means of crime such as through cyber crime and human ritual. When the rules defining the legitimate means of achieving success are thus broken, the result is a situation which Merton calls 'state of anomie'.

The interactionist perspective explains the aspect of crime which has been largely ignored by the functionalist school of thought. The interactionist perspective focuses on the interaction between the potential criminal and the agencies of social control which define him or her as 'criminal'. The interactionist perspective also examines the importance and meaning which the various actors bring into how and why certain individuals are defined as 'criminals' and the effects of such definition upon their future actions. That the definition of crime is negotiated and formed in the interactions between the "criminal" and the agencies of social control. Thus, the criminality of an act is not necessarily derived from the content of the act but the way people define and react to it. This view was further developed by the labeling theory of the American sociologist, Howard Becker. Becker's labeling theory provides a clear illustration of the phenomenon of crime, crime behavior and how people become criminal.

The labeling theory argues that the society is the creator of crime and it does so by identifying certain act as crime and thus creating a situation for the act to be committed yet society turns round to label those who commit these acts as 'criminals'. That being 'criminal' is a social construct even though their criminal behaviour reveals a fundamental truth about who they really are. Criminals only become criminals when society perceives and defines them as "criminals". Society creates "criminals" by placing recognition on conformity to institutional

rule as an ideal and accepted choice of behavior of which any infraction is crime. The criminal is therefore one to whom the label has successfully been applied. A label thus defines 'criminal' as particular kinds of persons.

Once labeled, this label becomes an essential part of their identity. This label is an evaluation of their 'persons' and people relate to them based on their labeled identity. Thus the labeled individuals typically find themselves isolated and rejected by people. This prejudice, pushes this stigmatized individual toward other people that are also similarly criminally labeled. Following this, a subculture is formed. The individuals now participate in the subculture as a way of coping with the frustrations arising from the discrimination, rejection and isolation. They find emotional support and acceptance from their peers within the subculture. This subculture then provides the necessary beliefs, values and confidence to rationalize, justify and support their criminal identity because they have been so publicly labeled. However, since individual concept is largely derived from the response of others, criminals tend to see themselves in terms of this label. This in turn produces what Howard Becker calls "self-fulfilling prophesy". However, **Emile Durkheim (1858-1917)** work on deviant behaviour also provides a good illustration of the phenomenon of crime. Durkheim sees criminals as deviants that are 'inevitable' because not every member of the society will be equally committed to the collective sentiments, rules, moral and ethical value of the society.

The **Marxist perspective** sees the prevalence of crime from the material basis of society. That capitalism is characterized notably by inequality in wealth and power distribution between the bourgeoisie and the proletariat, and that this inequality is the root cause of crime. The Marxist sees power as largely being held by those who own and control the means of production (the Bourgeoisie who constitute the ruling class). That the capitalist society reflects the relationship between the bourgeoisie and the proletariat, and the definition of crime in general essentially reflects and serves the interests of the ruling class. According to Marxists, laws are not expressions of value consensus but rather a reflection of ruling class ideology and the general commitment to law on the part of members of the society as a whole is an aspect of false class consciousness. A sociologist like Livingston worked on this ideological framework and adopted the concept of 'underclass'. According to him, the 'underclass' is similar to Marx's concept of

proletariat. That the underclass experiences material deprivation, inequality, marginalization and social exclusion. His argument is that underclass criminality is the consequence of material deprivation, inequality, marginalization and social exclusion. That is to say, because of material deprivation, unequal access to opportunity, marginalization and social exclusion, there is a greater pressure on the underclass within the social structure to deviate and commit crime.

So far, the theory of crime is not a single and all restricted theory. It has several ideological perspectives that allow wide applications to capture acts such as cyber crimes, human trafficking, pornography, prostitution and ritual killings as crime; immoral and as something strongly disapproved of or which the society finds impossible to tolerate. Since the beginning of the decline of oil boom in Nigeria in the 1980s and '90s and the global economic crunch in the early 2000s, the attendant struggle for survival by Nigerian youths has found vent in crimes like cyber crimes, advanced fee fraud (popularly called 419), prostitution, human trafficking, ritual killings, drug and arms dealings, among others. These crimes are a spontaneous phenomenon and a product of the capitalist culture in Nigeria, characterized by existence of exploitation and denial, reinforced by poverty, inequality, marginalization, limited opportunities or life chances, unemployment and social exclusion of the youth perpetrating the criminal acts. In Nigeria, a great importance is attached to success and making money now-a-days but relatively little importance is paid to how the wealth is made. This situation provides a huge tendency to reject the norms, ethics and moral virtue to work hard to make money and wealth legitimately. In Africa, societal norms, ethics and moral virtue of working hard to make money and wealth are the important part of the socialization process that individuals are exposed to and society frowns strongly at any form of rejection of these norms, ethics and moral virtues.

3. Research Methodology

The study was carried out in the indigenous Yoruba town of Oshogbo in south-west Nigeria. Osogbo is the capital of Osun State, Nigeria. Nigeria has three major tribal groups, the Yorubas, Hausas and Igbos. The Yorubas are prominently found in the South-Western geo-political zone, comprising Osun, Oyo, Ogun, Ondo, Ekiti and Lagos States. They are also found in large parts of Kwara and Kogi states in the North-Central geo-political zone of Nigeria. Apart from Nigeria, the Yoruba people also spread across to

some neighbouring West African countries like the Republic of Benin and Togo. Yorubas in the Diaspora are also found in South America, particularly Brazil, and some Caribbean countries like Cuba, Haiti and Dominican Republic (Johnson 2009). The Yoruba people have unique peculiarities in history, traditional belief system, myths, culture, norms, values, moral virtues, taboos and superstitions everywhere they are found.

This study is basically an opinion study. Since the link between motivated ritual killings or the use of human blood or body parts to generate sudden and unimaginable wealth may sound rather strange and as myth or figment of imagination well crafted within speculations and superstitious beliefs, which cannot be scientifically explained or empirically proven, efforts are made in this study to concentrate on the societal opinion and interpretative understanding of the factors seemingly responsible for the inordinate desire of the present generation of youths in Osogbo to get rich quick and accumulate sudden and unimaginable wealth through money rituals. Hence, the opinions of the sampled respondents who are not perpetrators of ritual killing are taken as the societal interpretative understanding of the factor deemed responsible for this get-rich-quick syndrome among the youths. The study was carried out in Osogbo. Osogbo shares boundaries with other indigenous Yoruba towns like Ifon, Ede, Ikirun, Ibokun and Ilesha. Osogbo is an indigenous Yoruba town with the following indigenous communities: Ooke-Bale, Isale-Osun, Balogun-Agoro, Ooke-Oniti, Ita-Olokan, Igbonna, Alekuwodo, Oloba-Ile, Ooke-Fiaa, Igbonna-Alaye, Idi-Sheke, Gba-Eemu, and Oluode.

Primary and secondary sources of data were employed for this study. While the primary data was sourced through survey conducted with the aid of questionnaire administered on a cross section of respondents, secondary sources of our data include newspapers reports, online posts and Yoruba home videos/films. Yoruba home videos/films were used as a secondary source of information because three out of every five randomly picked Yoruba home video/films on money rituals, power and fame has major or sub-themes related to indigenous ritual sacrifices, ceremonies, spells, incantations and rites (though are mere fiction) that demonstrate vividly how the indigenous epistemologies and metaphysical world of the invisible forces and spirits are invoked and placated with human blood or body parts to produce sudden and unimaginable wealth, and for the purpose of acquiring power and fame.

Accidental sampling method was employed to survey a cross section of respondents from the indigenous communities in Oshogbo. The questionnaire used for the study was drawn to probe into present desperation of youths to get-rich-quick. In all, three hundred and sixty (360) respondents were randomly selected and sampled with open and close-ended questionnaires. From this figure, three hundred and forty one (341) representing 94.7% of the questionnaires properly filled and returned were analysed for the study. An in-depth unstructured interview (IDI) was also conducted with five other respondents in each of the communities. The IDI participants' consent was sought and they were duly informed about the objectives of the study and their rights to quit or withdraw their participation at any time. Also, they were assured of their privacy of identity and confidentiality of the information shared with the researchers. These sets of respondents were not part of those sampled with questionnaires. The in-depth unstructured interview (IDI) questions were not arranged as a fixed questionnaire. Answers to the questions were also gently probed, only where necessary, to give respondents a moment to reflect and gather their thoughts for clearer responses and information. Above all, the data gathered was analysed with inferential and descriptive statistics presented in frequency tables with the aid of statistical package of the social sciences (SPSS).

4. Results and Discussion

Some Newspapers Reported Cases of Motivated Human Killings for Money Rituals Perpetrated by Youths in South-West Nigeria.

Official statistics on motivated human killings for money rituals in Nigeria is very scanty and inconsistent because such cases are generally underreported. A worrisome issue about the increasing cases of this menace however is the nature of the desperation of South-West Nigerian youths to get-rich-quick through violent ritual killings as reported in the newspapers and social media. Some decades back, matters of ritual killings and the quest to get-rich-quick by what-ever-means were restricted to the older generation, but in recent years, cases of youth involvement have been on a sharp increase. These desperate youths go the extra mile to achieve their aim, while their targets include their siblings, parents, friends, lovers and strangers especially, people with hunch back and albinos.

For example, The Guardian Newspaper of Monday, February 21, 2022 reported that one Afeez Olalere, 32 year old, a suspected internet fraud-star confessed

to killing his own younger brother for money ritual after he was arrested during a stop-and-search by operatives of the Lagos State Police Command, along Itamaga-Ikorodu, in Lagos State. Upon interrogation, he reportedly confessed that he was encouraged by his mother to sacrifice his younger brother to make money to end the family poverty situation. Timothy Odeniyi, 35 years old was reportedly arrested by men of the Amotekun Corps in Ondo State, and allegedly confessed to harvesting human body parts from burial ground for money ritual. A necrophilic mortuary attendant, Asimiyu Amuda 43, was caught having sex with a female corpse for money ritual at Ifo, before he was arrested by men of the Ogun State Police Command. Another 27 years old bricklayer, Olamide Odulaja connived with a 29 year old native doctor named Ifajuyi to kill one Modupeola Folorunsho and her four year old son for money ritual at Ijebu-Igbo, before they were arrested by men of the Ogun State Police Command. Also, 29 year old Ismail Wasiu in collaboration with Shittu Mutairu, having failed in his earlier bid, using a dry human skull in his quest to be rich at-all-cost, opted for the fresh skull of his ex-lover, Mujidat for money ritual in Ogun State. A hunter, Oladipupo Lekan acceded to the request of a friend to get human body parts for money ritual but was arrested alongside Sulaimon Aremu, Akanji Moruf and Adekunle Tajudeen over the murder and dismemberment of one Sunday Okosun. A 50 year old man Moruf Ganiyu was arrested by detectives from Mapo Divisional Police Headquarters, Ibadan, Oyo State, with a human head severed from the exhumed body of a buried woman. Two brothers, Monsuru Tajudeen, 37 and Lawal Tajudeen, 32 were arrested in Iwo, Osun state in connection with operating a ritualist den where innocent people are gruesomely murdered and their body parts and organs severed for sale. A 45 year old cleric, Philips Segun, pastoring the Cherubim and Seraphim Church, Solution Chapel, Ikoyi-Ile, Osun State, was arrested and charged to court with a 49 year old woman, Bola Adeeko and her 26 year old son, Owolabi Adeeko, for allegedly killing one Favour, a 400 level student of Lagos State University with her body parts severed. One Ramon Adedoyin, 45 year old and owner of Hilton Hotel, Ile-Ife, Osun State, was arranged before the Osogbo High court alongside six others for conspiring and allegedly murdering one Timothy Adegoke, an Executive MBA student of the Obafemi Awolowo University, Ile-ife who lodged at the Hilton Hotel. And also, the murder of 17 year old Sofiat Kehinde who was lured by her 18 year old boyfriend, Soliu Majekodunmi to his house in Abeokuta where she was murdered by her lover and his friend, 19 year old Mustakeem Balogun. Her head

was severed and burnt for money ritual (The Guardian Newspaper, Friday, March 4, 2022).

We adopted a purposive sampling method that focused the youths as our sampling audience because a random view of age of overwhelming majority of the above newspapers reported youths that were involved in ritual killings, shows that they are between 18-45years. This age bracket obviously suggests an economic active age at which moral ethics and virtue of hard work is expected to be indispensably found for serious work activities that will take the youths through laborious paths for wealth generation. Yet, limited economic opportunities, deprivation, social exclusion and

unemployment reinforced by poverty and changes in societal value, especially when society begins to honour wealth, money and fame regardless of how they are made, this may have forced majority of these youths into perpetrating the criminal acts as a way to escape the agony of poverty.

The composition of data in Table 1 shows that the respondents are basically youths within the economic active age group of 20-45 years. In the study, profound majority (26.7%) of the respondents are within the age bracket of 26-30 years, 31-35 years (23.2%), 36-40 years (19.1%), 41-45years (10.0%), 21-25years (8.5%) and <20 years (2.6%).

Table 1: Distribution of Respondents Based on Personal Characteristics

AGE	FREQUENCY	PERCENTAGE (%)
<20	09	2.6
21-25	63	8.5
26-30	91	26.7
31-35	79	23.2
36-40	65	19.1
41-45	<u>34</u>	<u>10.0</u>
TOTAL:	<u>341</u>	<u>100.0%</u>
<u>GENDER</u>		
MALE	223	65.4
FEMALE	<u>118</u>	<u>34.6</u>
TOTAL:	<u>341</u>	<u>100.0%</u>
<u>EDUCATION</u>		
No formal education	83	24.3
Primary	101	29.6
Secondary	131	38.4
Tertiary	<u>26</u>	<u>7.6</u>
TOTAL	<u>341</u>	<u>100.0%</u>

On the other hand, a significant percentage of our respondents (65.4%) are male while (34.6%) are female. The significance of involving women in our sample coverage is that women are also fond engaging in money rituals. Above all, the study revealed that 24.3% of respondents had no formal education while 29.6%, 38.4% and 7.6% had primary, secondary and tertiary education respectively.

Incidence of Money Rituals among Youths in Osogbo.

The composition of data in Table 2 shows significant percentage (82.7%) of respondents confirming incidence of involvement of youths in money rituals in Osogbo while (17.3%) did not agree to ever

Table 2: Distribution of Respondents Based on Confirmation of Incidence of Money Rituals among Youths in Osogbo

INCIDENCE	FREQUENCY	PERCENTAGE %
Yes	282	82.7
NO	<u>59</u>	<u>17.3</u>
TOTAL:	<u>341</u>	<u>100.0%</u>

Knowing or hearing about any incident of money ritual among youths in Osogbo. This finding seems to confirm the narrative of the attitude of the present generation of youths in south-west Nigeria, to get-rich-quick and make sudden and unimaginable

wealth, through money ritual instead of engaging in moral and ethical activities of hard-work. The Yorubas extol the moral and ethical virtue of hard-work as means of escaping poverty and keeping the

good name of the family (Balogun and Oladipupo, 2013).

However, the result of the IDI conducted reveal that apart from money rituals involving the use of human blood or body parts, there are other lesser forms of money rituals such as “Anobo” (money laced with charm that returns to the spender with other monies it touches or comes into contact with after being spent); “Awure asiri-bibo” (charms for easy access or flow of money); “Awure oja-tita” (charms for making bumper sales); “Aajo lilo-aisiki” (ritual involving the use of human destiny); and “Eyonu agba” (benevolence favour of powers). Olufadekemi (2014) confirms that some of these lesser money rituals may initially involve the use of animal blood and sacrifices to appease the metaphysical, zodiac spiritual forces but when the potency of the money ritual starts to reduce or stops yielding money as expected, the invisible forces when consulted by “Ifa” priest locally known as “Babalawo,” could demand that the money ritual be renewed and placated with human blood or body parts, spells, incantations, ceremonies, ritual sacrifices and rites.

Especially in the case of “Aajo lilo-aisiki” (ritual involving the use of human destiny), the Yoruba “Ifa” divinity explanation of metaphysical and spiritual forces connected with human destiny may have apparently given rise to the belief that inspires the use of human destiny for money ritual. The belief is that these unseen forces connected with human destiny can be induced with spells, incantations, rites and ritual sacrifices to spiritually harness and dispense the volume of material well-being, fortune and prosperity of another person’s destiny for sudden and unimaginable wealth to the ritualist. When this is achieved, the life of this other person whose destiny is used will be so miserable and will be mysteriously pauperized. Man is essentially a spirit being with destiny metaphysically connected to zodiac forces, which determines and influences the fulfillment, well-being, wealth, prosperity and happiness of man on earth. The metaphysical and zodiac forces connected with human destiny have a hidden fact about the volume of material well-being, wealth and prosperity deposited in an individual’s destiny (Enaikele and Adeleke, 2018) and it is only Ifa divinity that can reveal the secret. The quantum of material well-being and fortune in people’s destiny differs from one person to another. So, those who engage in “Aajo lilo-aisiki” (the use of human destiny) don’t just use anybody, they inquire first from Ifa divinity about the volume of material well-

being, wealth, prosperity and happiness deposited in the destiny of the individual they want to use.

The sociological understanding of the link and how the supernatural forces provide sudden and unimaginable wealth and material well-being could only be explained as myth showing the relationship between man and the supernatural forces. So also, the ritual sacrifices, rites, ceremonies, incantations and spells of money rituals are symbolic ways of communicating, appeasing and appealing to the metaphysical, supernatural, and zodiac forces to influence the speedy benevolence of unimaginable wealth, fortune and prosperity for the money ritualist. Above all, this is a component part of the people’s cultural belief system, heritage and alternative means by which they could ultimately appease and influence the supernatural forces for the purpose of attaining luck, power, fame protection, material well-being and fulfillment in order to escape the pains and agony of poverty and failure in life.

Associated Factors Responsible for Youths Involvement in Money Rituals.

The Yoruba indigenous films otherwise known as the Yoruba Nollywood home videos, were used as a secondary source of information for this study. An assessment of Yoruba home videos/films shows that three out of every five randomly picked Yoruba video/films with major or sub-themes related to money ritual, power and fame seems to commonly demonstrate (though mere fiction) how the indigenous invisible forces and powers are invoked and placated with human blood or body parts and spiritual ceremonies, spells, incantations, sacrifices, rites and rituals to produce sudden and unimaginable wealth and for the purpose of acquiring power and fame.

The composition of data in Table 3 shows significant percentage (68.3%) of respondents’ opinion stating that Yoruba home videos/films have principally influenced the involvement of youths in cases of money rituals, while just about (31.7%) stated that the Yoruba home videos/films have not in any way influenced the involvement of youths in cases of money rituals.

Table 3: Distribution of Respondents Based on Opinion that Online/Social Media and Yoruba Home Video/Film is the Major Factor that Influenced the Youths Involvement in Money Rituals.

YORUBA HOME VIDEO	FREQUECNY	PERCENTAGE (%)
YES	233	68.3
NO	108	31.7
TOTAL:	341	100.0%

On the other hand, the IDI conducted reveal that the present inordinate desperation of youths to get- rich-quick and escape poverty through money rituals is influenced by several factors, which include unemployment, peer influence, poor parenting, changes in societal value, especially when society begins to honour wealth, money and fame regardless of how they are made and the influence of social media and African Magic/Nollywood Yoruba Videos/films. Others include the inefficiency of Nigerian Communication Commission (NCC) social media/film censors board and weak enforcement of criminal laws. Interestingly also, the Ifa priests locally known as “Babalawo” who offer metaphysical services to the desperate youths in their search for quick wealth, and church pastors who preach financial break through without hard work, as well as Imams who indirectly encourage laziness among the youths are also partly to blame

Test of Hypothesis

The **Ho Null Hypothesis** that the African Magic/Yoruba Nollywood and online videos/films is not significantly associated with the incidence of involvement of youths in money rituals in Osogbo is tested with Pearson Chi-square with the aid of statistical package of the social sciences (SPSS) and the result is as shown on the tables below:

Table 4: Chi-Square Tables Testing Significant Association Between Yoruba/ African Magic and Online Videos/Films and Incidence of Involvement of Youths in Money Rituals in Osogbo.

VIDVIDEOS/ FILMS * INCIDENCE* Cross tabulation

Videos/Films	INCIDENCE		Total
	yES	no	
YES	185	49	233
NO	97	10	108
Total	282	59	341

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	6.980 ^a	1	.008		
Continuity Correction ^b	6.189	1	.013		
Likelihood Ratio	7.649	1	.006		
sFisher's Exact Test				.008	.005
Linear-by-Linear Association	6.960	1	.008		
N of Valid Cases	341				

0 cells (0.0%) have expected count less than 5. The minimum expected count is 18.57.

b. Computed only for a 2x2 table

$X^2 = 6.980, Df = 1, P = 0.008$

Since the probability value of 0.008 is less than the 0.05 level of significance, the Null hypothesis (Ho), which states that Yoruba/African Magic and online videos/films are not significantly associated with the incidence and involvement of youths in money rituals is rejected while the alternative hypothesis (H1) which states that Yoruba/African Magic and online videos/films are significantly associated with the incidence and involvement of youths in motivated killing for money rituals is accepted. Or put differently, there is a significant association between the Yoruba/African Magic and online videos/films and incidence of involvement of youths in money ritual in Osogbo. The implication of this finding is

that social media musicals and Yoruba/African Magic and Nollywood videos/films have done enormous damage to the psyche and well-being of the youths because these are platforms where the gullible youths are exposed to different sorts of immorality and criminality. Especially, the Yoruba Nollywood video/films on money rituals, power and fame are known to frequently demonstrate how the metaphysical, supernatural and zodiac world of the invisible forces and spirits are invoked and placated with ritual sacrifices, ceremonies, spells, incantations, human blood or body parts (though mere fiction) to produce sudden and unimaginable wealth, fortune and prosperity.

On the other hand, there is a probable reason to think that the social media musicals and Nollywood Yoruba videos/films did not principally influenced the involvement of youths in cases of money rituals because ritual killings in Nigeria predated these online and Nollywood videos/films. Consequently, ritual killings for money making could rather be seen in the broader context of economic/opportunities deprivation and inequality in wealth distribution characterized by existence of exploitation and denial, reinforced by poverty, inequality, marginalization, limited life chances, unemployment and social exclusion of majority of these youths perpetrating the criminal acts.

5. Conclusion and Recommendation

The use of human body parts for money rituals has been known for centuries in Africa. But the practice has not totally relented despite the huge influence of Christianity and Islam. In recent time, the rate at which the crime is perpetrated by youths in the south west of Nigeria is remarkably worrisome because there is never a time in the past that the quest to get rich quick at all costs has been this alarming. Though the idea that human blood, body parts or destiny can be used for money ritual to get-rich-quickly may sound strange and as myth or figments of imagination that cannot be proven scientifically, yet the phenomenon is very real because the metaphysical, supernatural and spiritual zodiac forces and spirits are invoked and placated with human blood or body parts, spells, incantations, ceremonies, ritual sacrifices and rites that later spiritually produce sudden and unimaginable wealth and riches for the ritualist.

Even though ethics and moral virtue of hard-work are extolled among the Yorubas of south west Nigeria as a means of making money, the youths now mostly engage in cyber crimes and motivated ritual killings, for the purpose of accumulating sudden and unimaginable wealth, rather than in moral and ethical activities of hard-work through laborious paths for wealth making and keeping the good name of the family. These youths perpetrate the crime of killing their victims and collecting the blood or removing vital organs from their victims for ritual purpose. Some however prefer to use their own sperm or inflict themselves with occult ulceric sores as a form of indigenous epistemology for acquiring sudden and unimaginable wealth.

Other forms of money rituals that the youths engage in include “Anobo” (money laced with charm that returns to the spender with other monies it comes into

contact with after being spent); “Awure asiri-bibo” (charms for easy access or flow of money); “Awure oja-tita” (charms for making bumper sales); “Aajo lilo-aisiki” (ritual involving the use of human destiny); and “Eyonu agba” (benevolence favour of powers). Some of these money rituals may initially involve the use of animal blood and sacrifice to appease the metaphysical supernatural and spiritual forces but when the potency of the money ritual starts to reduce or stops yielding money as expected, the invisible metaphysical, supernatural and spiritual forces when consulted by “Ifa” priest locally known as “Babalawo,” could demand that the money ritual be renewed and placated with human blood or body parts and various spiritual ceremonies.

The test of hypothesis shows that there is a significant association between the Yoruba/African Magic and online videos/films and incidence of involvement of youths in money ritual in Osogbo. Yet, what could have principally influenced the involvement of youths in cases of ritual killings for money making could be seen also in the broader context of economic deprivation and inequality in wealth distribution characterized by existence of exploitation and denial of opportunity reinforced by poverty, inequality, marginalization, limited life chances, unemployment and social exclusion of these youths perpetrating the criminal acts.

The present inordinate desperation of youths in south west Nigeria to get- rich-quick and escape poverty through money rituals is also influenced by such factors as peer influence, poor parenting, and changes in societal values. Others include the inefficiency of Nigerian Communication Commission (NCC) social media/film censors board and weak enforcement of criminal laws. The Ifa priests (Babalawo) who provide spiritual services for the desperate youths are themselves not totally blameless, just as the pastors who preach prosperity without hard work, or the Imams who encourage laziness on the alter of faith.

Following this, fighting against the get- rich-quick syndrome among the youths is all encompassing. Law enforcement agencies like the Nigeria Police Force (NPF), the courts, parents, Nigerian Communication Commission (NCC), Social Media/Film Censors Board and members of the public are all expected to play different but critical roles in the war. In a nutshell, society should exhibit zero tolerance to the get- rich-quick syndrome of these youths engaging in various cyber crimes and money rituals. Governments should create job opportunities for the youths, who in turn should also be motivated to acquire necessary entrepreneurial for

employability. News media should promote public awareness of these crimes and collaborate with the National Orientation Agency (NOA) to work on reorientation of the youths against crime. Parents should instill necessary moral discipline and ethics on their children. Civil Society Organisations and schools can also do much in advocacy and sensitization of the general public on the danger of get-rich-quick syndrome of these youths. The Nigerian Communication Commission (NCC) Social Media/Film Censors Board should be stricter with its censorship policies. Pastors and Imams should emphasize more on the sacredness of human life and the essence of hard work. Above all, government and the courts should show more political and legal will with prompt prosecution of anyone engaging in various cyber crimes and motivated ritual killings to serve as deterrent.

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Islamic Position on Child Abuse: Selected Cases in Ilorin, Nigeria

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Abstract. Child Abuse remains a plague eating up every society. With children being victims of physical, emotional, psychological, and sexual abuse, one wonders if there is any hope for the upcoming generations. This paper, therefore, examines the Islamic position on child abuse with reference to selected cases in Ilorin. Employing the descriptive and analytical methods of research, this paper realizes that the menace of child abuse is prevalent and often not recognized as a form of violation. It notes that victims of abuse suffer physical and psychological repercussion of the abuse, which leads some into depression, pushes some to suicidal acts, and even affect the cognitive and emotional development of others. Hence, the study concludes that child abuse should be spoken against and never normalized and that all hands must be on deck towards applying the Islamic principles in cleansing the society of the filth of child abuse.

Keywords: Child, Abuse, Cases, Islamic Position, Right, Effect

1. Introduction

More than a thousand years ago, the noble cause of safeguarding the welfare of children was espoused by Islamic law and in pursuit of that commitment certain inalienable rights and legal safeguards were promulgated for the benefit of all children. The glorious Qur'ān itself, the primary source of Islamic law, initiated this unprecedented venture by declaring certain basic rights for the protection of children that have acquired universal validity in Islamic juristic thought. In addition to children, there are other persons in society who, because of natural or cultural disabilities, similarly require special protection. This matter was considered of such importance that a whole chapter, *Surat al-Nisa* (the Women) was

enacted in the glorious Qur'ān to deal with some of the particular matters affecting such persons

The issue of childhood is at the core of the objective of *Sharī'ah*, namely, safeguarding children (progeny) and immunizing them against dangers. On this theme, Islām introduces bountiful and precise laws that are almost non-existent in other religions or social systems. It would suffice to point to the rigorous legislation dealing with the child from the early days of formation in the womb of the mother, all the way until he or she attains the age of puberty. In between, there are the various stages of pregnancy, birth, breastfeeding, weaning, playfulness, discipline and education, friendliness and companionship, and finally independence and self-reliance.

The concept of child protection cannot be fulfilled unless we confront all forms of abuse, violence, and exploitation that deny the child – or even just threaten to deny the child – his or her basic rights in attaining sufficient parental care, as well as education, health services, enjoyment of recreation and sports, and the free expression of what goes on in the child's mind. Child care and protection are principally the responsibility of the family. When the family is the source of abuse, exploitation, and violence, however, it becomes incumbent upon state institutions to intervene to provide the abused children with protection.

2. Conceptualization of Child Abuse

The history of the human race lends credence to the fact that human nature sometimes is dominated by aggressive impulses. Invariably, this creates a social disturbance that adversely affects socio-cosmological orderliness. These impulses could be of selfish motives or oppressive tendencies. Based on the above position, it is a popular belief that injustice is

ubiquitous, and is inextricably linked with abuse in one form or the other. As a result; human abuse is a global phenomenon that many religious bodies and international organizations have made serious efforts to reduce its occurrence to a minimal level.

The term 'child' could be defined as an unborn or newly born human being, boy or girl, son or daughter. About the contextual meaning of this work, a child means a human being of under-age, irrespective of his sex, and who should be under the care and protection of the adult race in the society.

The term 'abuse' simply means wrong use and ill-treatment. Hornby defines "Abuse" as an act of making bad or wrong use of something. In the light of this, child abuse could be defined as infamous acts of ill-treating, wrong handling, and wrong training of a child. It is simply one of the ways of placing the duties and responsibilities of the parents (who are adults) on the child's shoulder without considering his or her capacity in bearing such a burden.

According to the World Health Organization, Child abuse includes all types of physical and/or emotional ill-treatment, sexual abuse, neglect, negligence, and commercial or other exploitation that results in actual or potential harm to the child's health, survival, development, or dignity in the context of a relationship of responsibility, trust or power.

Violence against children in its comprehensive meaning is a complex phenomenon that includes physical abuse, sexual assault, verbal harassment, psychological abuse, emotional deprivation, neglecting the material and moral needs of children, and deserting them without paying attention to who should take care of them or giving them up to a known person or institution. In its wide-ranging scope, violence against children may take place at home or school, in the street, at work, or inside welfare houses such as orphanages or reformatories. Laxity in confronting familial or societal violence against children, and neglecting the duty to provide them with protection against such violence, may lead to serious repercussions.

2.1 Forms of Child Abuse

Child Abuse as a societal menace happens in several forms. The following are the known forms of child abuse as recognized by The World Health Organization (WHO):

Physical Abuse: Physical abuse occurs in the form of beating, kicking, tying, choking, burning, hard work, and denial of food.

Sexual Abuse: Sexual abuse occurs when children are coerced or manipulated into sexual acts by an adult.

Neglect: Neglecting a child can be done by failing to meet a child's physical, economical, educational, and emotional needs.

Violence Exposure: Children can as well be abused by exposing them to several forms of violence, either in the home, in schools, or the society.

Exploitation: Children are can be abused by exploiting them economically and sexually. They are exploited economically by making them go through child labor and child prostitution to provide for someone older than them. This form of abuse greatly affects the child emotionally, psychologically, and health-wise.

2.2 Effects of Child Abuse

Child abuse is not without its effects. Below are some serious repercussions of abuse on the victims:

Physical Effect: Many children suffer physical injury as a result of abuse, such as broken bones, infections, and physical illness. These physical consequences can be painful for children and costly for families. Injuries can affect children's physical development and can have an economic impact on the entire community.

Emotional and Psychological Effect: When children are beaten or molested, they often feel anger and shame at the same time, which leads to a feeling of humiliation. When we force children to tolerate injustice, we damage their sense of dignity and self-confidence. Children may also stop trusting adults who repeatedly abuse them. These negative experiences can lead children to depression, thoughts of suicide, desires for revenge, and aggression toward others.

Behavioural Effect: Many children who experience any form of abuse bully other children, or as adults, use domestic violence. Abusing children teaches them that violence is an acceptable way of imposing their views on someone less powerful than themselves.

Developmental Effect: Many children who experience abuse on a regular basis live with slowed or interrupted cognitive and emotional development. They become withdrawn and fearful of trying new things. They feel ashamed of themselves due to regular humiliation. They need more time to learn social and academic skills. Their performance at school deteriorates, and their ability to form healthy, satisfying relationships can be severely affected.

3. Cases of Child Abuse in Ilorin

Ilorin, the haven of Arabic and Islamic scholars, is a multi-lingual and multi-ethnic community popularly known to some people as “*Gerin Alimi*” (the town of *Alimi*) and to many others as “*Ilorin Afonja*” (Ilorin of *Afonja*). The people of Ilorin are known to possess intellectual dexterity in regards to Islamic knowledge, with Islamic schools scattered around the town – running on weekdays and weekends respectively.

Notwithstanding the status of the Ilorin Emirate, it stands to date as one of the promoters of child abuse in Nigeria. Jekayinfa studied 210 students of selected secondary schools in Ilorin and reported the following percentages for various types of abuse: Physical abuse (47.5%), sexual abuse (26.2%) psychological abuse (41.5%), physical neglect (82%), Medical care neglect (28.4%), intentional drugging (10.9%), and educational deprivation (19.7%).

Children in Ilorin are not spared from different forms of abuse; from the family level to the school and societal level. They have experienced and are experiencing physical, emotional, and sexual abuse heartbreaking. They are being exploited and exposed to domestic violence. With emotional or psychological abuse being the most common form of childhood abuse in Ilorin, a considerable number of parents are known for cursing their children, this happens incessantly and you will wonder if the child truly belongs to them or not. According to the Islamic teachings, parents are enjoined not to curse their children, as the supplication of a parent upon the child is always answered – good or bad. Rather, they are advised to pray for them at all times, even when they err. The prophetic narration states:

Jābir (may Allah be pleased with him) reported: The Messenger of Allah said, “Do not invoke curses on yourself or your children or your possessions lest you should happen to do it at a moment when the supplications are accepted, and your prayer might be granted.

Teachers in schools take joy in punishing children physically when the condition arises; they at times go overboard with these punishments and end up hurting the children, leaving them with bodily wounds. All these punishments and abuses are mostly counter-productive, making a child withdraw from the rest, and when the abuse persists, it turns the child into a habitual offender and the punishment ceases to have any effect on him no more.

There is also the issue of sexual abuse in Ilorin, which is today a cankerworm that brings about

societal decay. Known mostly to be affecting the female child, the perpetrators of sexual abuse are deemed to be perverts who cannot keep their hands to themselves. They sexually harass and assault the female child, even to the extent of forcefully cohabiting some of them. These assaults are made by known people, family relatives, teachers in schools, and other individuals in society. In bringing light to the cases of abuse in Ilorin, this study will be looking at instances of child abuse in the parts of Kwara State, Ilorin. These cases are examples of physical, emotional and sexual abuses.

3.1 A popular case relating to *Hijab* wearing in Ilorin locality

The kinds of this case has been happening in Ilorin, however, this particular one is characterized with physical molestation, assault, sexual abuse, denial of rights, and inhumane reactions to an issue that seems not complex. This case happened in an area of Ilorin, precisely at *Okelele*. According to interview granted to an informant, the victim who was a female teenager claimed to have been physically abused by her parents due to her insistent on the use of *Khimār*. Worthy of note is that she was never known with wearing the *Khimār* (a long flowing *Hijab*) before, but when she began to use it, her parents cautioned her regarding the usage; having heard that those who use the *Khimār* are known to be disobedient to their parents and do not subscribe to the ‘normal’ religious inclinations all other people are known with.

On different occasions, she was subjected to torture from her parents and these went rotational between the family members. According to narration, she was beaten to a pulp which affected her and she had to be taken to a psychiatric hospital along *Eyenkorin*. This became a serious case of several hospital visitations, and after a series of tests that proved nothing was wrong with her, she was locked up in the house until a day she got herself free and absconded. Her parents thereafter raised a supposedly false alarm that their daughter was kidnapped.

Upon all these threatening and provocation, the girl remained adamant on her use of *Khimār*. Adding that, she has chosen that the *Khimār* would stay with her as a mode of dressing forever and absolute “no” to skimpy dresses. This stance of hers birthed the days of abuse and molestation for her which would be made known as the paragraph unfolds. To keep the fire burning, a Muslim cleric who happened to be a relative to the victim also intervened in the issue. Her intervention to a source was described as a salt to a sore.

This cleric was reported to have ferociously taken a stance that the girl in question should be dealt with on a refusal to return to her normal dresses and do away with the *Khimār*. Several episodes of the “Alfa” for cleric, ordering that the girl be beaten and seeing to some of her *Hijab* burnt were narrated. She was reported to have been abused physically through beating, and emotionally through utterance of unpleasing accusations.

There was also a narration that the girl was forcefully married off to a man she has never consented to. The man tried to forcefully cohabit with her for days and he failed, until a time when he had beaten her up to a pulp and when she became too weak to struggle, he raped her; with the result of that rape ending in a traumatizing unwanted pregnancy. The moment was a heartbreaking one, and she reportedly escaped from the village some days after.

Everything was said to have been masterminded by the Alfa in a bid to return the girl to her earlier and usual mode of dressing. Upon all these, it could be seen that she stood her ground, and never felt weary of using *Khimār*. To be noted is that a list of witnesses was summoned to hear their voices on the issue, including the parents of the girl and their neighbors. However, there were dissecting statements, especially the one made by the girl and her parents.

Similarly, a close personality to the cleric was granted an interview; he debunked the claim of the girl and proclaimed that she only want to tarnish the reputation of the cleric. It calls for great concern that the rate of child abuse in Ilorin is on the rise and cases like this are but few among the ones which happen every day, in the home, in schools, right under our noses, and behind our backs. This prevailing incident of abuse calls for great concern and needs curbing. To curb it, however, the responsibility falls upon everybody, keeping in mind the prophetic narration:

Abu Sa'id said: “I heard the Messenger of Allah say: 'Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart- and that is the weakest of Faith.

3.2 An issue arising from birthday celebration party

On the 9th of October, 2021, about 3 videos surfaced online. The videos detailed about 3 students of a particular Arabic and Islamic school being beaten in a way that could be said to be unpleasant, degrading

and horrible to watch. In fact, viewers' discretion was strongly advised regarding the video. After what could be regarded as combing through the online space, the researcher found out that the Arabic and Islamic school in question is located somewhere in Ganmo, Ilorin, Kwara State.

Judging from the viral video, the students were apparently punished for an offence we would come to know as the research unfolds. Out of the three videos, the most sensational one which generated lots of discussion online was that of a lady (who is apparently a student of the school as she is dressed in uniform) being beaten by fellow students (who would later be identified as her seniors). Just like her male colleagues, the lady was whipped several lashes that one could possibly not lay a claim to its numbers, as she was lashed by 3 individuals concurrently.

The researcher, in a bid to shed light on the eyesore situation did a field work to ascertain the true sides of the narrative. Getting to the school, the researcher met with teachers of the school, the school principal, and victims of the unfortunate incidence.

According to interview held with individuals who pleaded anonymity, it was gathered that the students were punished for attending a birthday party in a hotel where they were indecently dressed, pictured with alcohol, and also mixing freely with a female student from the same school. This, they said is against the basic principles of Islam and the laid down rules by the school authority.

When asked whether the school forbids students from celebrating birthdays, one of the teachers responded in the opposite, he said:

We do not forbid them from celebrating birthdays. In fact, whenever they celebrate their birthdays, they do bring drinks and some other edibles for us as part of the celebration gifts. They were only punished because they choose to celebrate in a hotel, with alcohol and free mixing, while they know that all these are prohibited, and they were taught

Speaking with other teachers of the school who pleaded anonymity, the researcher was made to know that the punishment melted out on the offenders were nothing compared to what they also suffered from (as ex-students of the school), although they acknowledge that it is wrong to punish children in such ways at this present age, they however believe that it is one of the ways to instill moral uprightness.

One of the senior teachers was asked how they got to know of the birthday incident and he replied saying:

We never knew that any birthday took place. We received a call from some of the parents who accused us of not properly teaching their children the right ethics and morals. They were the ones who forwarded pictures of their children to us at the said birthday, and requested that we carry out the necessary judgement on them, so that they will serve as examples to others who are planning or nurturing similar ideas.

The researcher was also privileged to meet with some of the students who were victims of the punishment, and from the interview, things became clear that the video which surfaced online on the 9th of October was the second phase of the punishment. It was gathered that quite a number of students were at the said birthday party. The first phase of the punishment happened on Wednesday, the 6th of October, 2021, this phase saw to the punishment of some students, but no video was recorded. The second phase which took place on Saturday, the 9th of October 2021, was the conclusion to the first phase which saw to the punishment of the remaining students who were absent on Wednesday.

From the interview with the victims, the researcher was made to know the other side of the incident. One of the victims, while granting an interview, said: We never had the birthday party at a hotel, rather, it was at a bar. When we got to the bar, we were few in number, and I was told other people are going to join us. Since it is going to be a large crowd, I moved from the small table I was to a larger table, and we met a guy there who ordered a trophy. We never knew this guy. We took our sit. I did not even know who took our picture. We did not drink alcohol.

Commenting on the incident, one among the punished students said: The birthday party was held neither at a hotel, nor a clubhouse. It was at a bar, and we did not take alcohol. I did not take alcohol. Why will I take something I have never had before? What we ordered were energy drinks and Malta Guinness.

The birthday party incidence, the accusation of having had alcohol and mixing with the opposite sex ended in a horrible punishment for the students involved. They were all lashed severally by four students, not even the lady among them was spared. The punishment resulted into several bruises, blisters, welts, and injuries on every part of their bodies. Islam as an encompassing religion preaches peace, leniency, and mercy. The peace which Islam preaches does not limit itself to humans alone. It teaches us that birds should not be used as targets in archery. It

teaches us that one should not just kill any animal for fun except you are in dire need of them for consumption. It tells us of a woman who would be punished with hellfire for starving a cat. It tells us of a prostitute who would be admitted to *Jannah* for quenching the thirst of a dog. Islam teaches us that women are fragile vessels who should be cared for, and never molested in any form.

If these are the teachings of Islam, then, the above cited case and others like it which projects an alien form of Islam should totally be spoken against. This does not in any way support acts of indecency, free mixing, and alcoholic consumption, it however calls for moderation in punishment and facts-checking before taking any serious action.

4. The Islamic Position on Child Abuse

Child abuse has for a long time been recorded in literature, art, and science in many parts of the world. Reports of infanticide, mutilation, abandonment, and other forms of violence against children were dated back to ancient civilizations.

Infanticide was a customary practice in many pre-Islamic societies. Some of the causes of infanticide were the fear of penury, or the offering of religious sacrifices, or, in the case of daughters, to avoid disgrace. Thus, according to the glorious Qur'ān, any killing without lawful authority constitutes murder in Islamic law and is punishable in this life and the hereafter. It is of fundamental value in Islamic juristic thought, therefore, that the life of a child must be preserved. Furthermore, Islam considers all children – including children in the care of their natural parents – to be vulnerable and thus in need of protection. The Qur'ān, therefore, provides safeguards for children by defining the limits of parental authority.

Violence against children may take various forms and may take place at home, in school, or the society. The Islamic law requires parents to discipline their children and it is for the sake of disciplining the child that parents may sometimes resort to smacking or corporal punishment. A child might indeed commit mistakes, but smacking and corporal punishment may not be suitable for disciplining, rather in some cases, it may be counter-productive. Allah, The Exalted reminds Muslims that:

O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful" – Quran chapter 64, verse 14.

Parenting can be very hard, especially in this present generation. One of the most fundamental concepts for a parent is to understand that children are a test. Once this is realized, there should be a profound change in how they relate to and deal with their children. The Quran explicitly state:

Your wealth and your children are but a trial, and Allah has with Him a great reward”– Quran chapter 64, verse 15.

Moreover, the Prophet in a *Hadith* narrated by Ibn ‘Abbās has urged all Muslims to be very kind and affectionate to children:

Ibn Abbas narrated that the Messenger of Allah said: “He is not one of us who does not have mercy upon our young, respect our elders, and command good and forbid evil.

The above prophetic tradition does not in any way support spoiling children and not disciplining them when required, rather, it enjoins us to be merciful and not go overboard with bringing them to justice when they commit mistakes. Controlling one’s self at the time of anger is very difficult, but patience in this situation is appreciated by the Prophet:

Narrated Abu Huraira: Allah’s Messenger said, “The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger.

According to the great *Hanafi* Jurist, if a father, while disciplining his child, killed him, he will be liable for *Diyāt* (blood money) and *Kaffārah* (expiation) in the opinion of Imam Abu Hanifah. In addition, he mentions that if a teacher disciplined the child with the permission of the child’s father, then the teacher is liable for expiation, however, if the teacher exceeded the disciplining, he will be liable for compensation according to Abu Hanifa and Abu Yusuf. There are many other alternative methods of disciplining the child. Some of these are giving advice, temporary isolation, admonition, withdrawing rewards, denial of playtime, and so on. One or more of those punishments are much effective for the child than corporal punishment which leads to an abuse of the child.

It is reported that the prophet said the whip or stick should be displayed in such a place so that it could be seen by all members of the household. It is important to note that the Prophet did not order the hitting of anyone with the stick. Manawi comments on this *Hadith* and says that when the members of the household could see the stick, they will not commit bad things and it will encourage them to lead good manners.

The verse about the beating of wife for ill-conduct and disobedience mentioned in *Surat Nisaa* should be properly understood as well. Ibn ‘Abbās said: “Allah has permitted to you to hit her in a way that is not painful”. ‘Atā said: I said to Ibn Abbās: What is the hitting that is not painful?” He said: The *Siwāk* (tooth stick) and so on. (i.e. hitting with the *Siwāk*). One can easily understand that hitting with the *Siwāk* is only symbolic and the idea is not to inflict harm.

Shi‘ah jurisprudence suggests that corporal punishment which eventually leads to child abuse is prohibited. A saying was ascribed to Ali bn Abi Tālib as thus: *Do not beat your children. To correct them, speak to them for a while, but make sure that it does not last long.* Also, child exploitation is expressly prohibited in Islam. One of the most obvious forms of exploitation is economic exploitation, especially child labour. This involves the initiation of children in difficult and risky jobs which may endanger their lives and violate their rights. The extreme form of child exploitation is the enslavement of children, their selling, and sexual exploitation.

5. Recommendations

From the discussion above, this study, therefore, recommends the following:

- Rather than punishing at all times, one should learn to appeal to children’s sense of reasoning by having healthy discussions regarding the consequences of their actions.
- There should be an Islamic body consistently enlightening individuals from all society units on child abuse. This body will work hand-in-glove with the Sharī‘ah court to educate individuals about the rights of child in the Islamic law.
- Parents should be made to know the length at which children can be punished; physically, emotionally, and psychologically.
- Adequate time should be spent teaching children about the proper ethics of behavior and positive moral dispositions.
- Discussions centered on child abuse in the home, schools, and public places should be normalized and not seen as a trivial issue.
- Government agencies saddled with defending the rights of the child should see to the strict implementation of sanctions meted out on child offenders.
- People should maintain a middle course between spoiling children when they are

well-behaved and straightening them when they err.

6. Conclusion

The menace of child abuse can be curbed using the injunctions of the Qur'an and *Sunnah*. Everyone at any level of society is expected to speak up against any form of injustice melted out on children by maintaining a middle cause between spoiling a child and straightening him. Abuse of any form should never be seen as a norm, even though some cultural values might have normalized a number of abuses, it does not erase the fact that it leaves unprecedented effects on the victims, and that Islam totally objects to it. Parents should not in any way be allowed to go overboard in disciplining their children by subjecting them to any form of abuse. Teachers in schools, *Asaatidh* in *Madaaris*, and individuals in the society should be made to know the extent they can go in correcting or punishing children when they err.

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Derivative Codes for Conflict Management in African Cultural Communalism With Reference to Acts 6:1-7 and James 4:1-3

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Abstract. Conflict is a social reality in human existence and Inter-Relationship. Conflict remains a possible phenomenon in a pluralistic society that is characterized by self-righteousness, self-centeredness, self-satisfaction, self-aggrandizement and self-promotion. This pyrrhic triumph of the self is always with a corresponding distaste for self-denial proper for union with God and man. In what Rudolf Bultman refers to as the sphere of men's thinking, planning, and desiring in their cares and wishes, their pleasures and pursuits, their pride and arrogance, conflict rears its ugly head in virtually all spheres of human endeavours in Africa as observed in socio-economic, political and religious interactions. This paper considered the concept of communalism, using biblical hermeneutic tools, for an egalitarian society where conflict would not only be drastically reduced, but would always be well managed whenever it resurfaces. Since there is no community that can develop in the absence of peace, communalism as an art must be made to reflect the realities of a typical African cultural methods of interactions as well as biblical modes of managing human differences exacerbated by desires. While some New Testament passages will be studied by related words, characters such as Jesus, Paul and Peter shall be cited in their conflict resolution approaches as examples for Africans in different positions of authorities who are daily faced with developmental challenges through series of conflicts and violence, either in politics, religious and educational sectors.

Keywords: Conflict, Conflict Management, African Culture, Communalism

1. Introduction

Conflict is inevitable in any form of active relationship. The possibility of contentious issues

cannot be glossed over whenever and wherever human differences collide. As human wants are insatiable, no human needs are usually the same, and where they are, the methods of achieving them are usually diametrically opposed to one another. In relation to colour, while some are colour sensitive, others, may be colour blind, and yet, no one seems to be better off than the other. This is a natural phenomenon. As we are not created the same, so are we not the same in terms of taste, colour, race, tribe, country, continent and even religion.

The fact of these differences notwithstanding, human beings are social animals who must relate with others. And like marital union, this is a mystery. Though conflicts do occur as a result of collision of individual differences, yet conflicts do not only occur in between people, there are also intra conflicts within individuals. This situation is something of an inward struggle exacerbated by the urge to be somebody, or make something in the world, of which maxim is "survival of the fittest." While this is equally a natural phenomenon, what kind of relationship do we envisage when the pressures of external and internal conflicts are made to reside together?

Conflict, however is not as important as how it is managed. As a matter of fact, conflict, as Adeyemo (2006:551) observes, has a way of keeping us alert, so that we do not slip into complacency¹. According to him: "Conflict also spotlights problems that require attention. It may force clarification of issues and challenge leaders to question the status quo and search for better solutions. Good handling of the conflict between the Hellenized Jews and the Hebrew Jews in Jerusalem resulted in the exponential growth of the early Church" (Taylor, 1963: 99).

Conflict has the potential of starting off from a minor disagreement. When not properly handled, it could escalate into a fight and even prolonged armed struggle. The end result is usually division, destruction, demoralization of the people and damage to existing relationship.

African continent is in a terrible state of conflicts. Hardly do you see any of her countries without one form of conflict or the other. This conflict ranges from political turmoil, coup d'état, religious fanaticism, internal insurrection, and other forms of civil unrest. Ironically, African natural culture is group being, poles apart from Western anthropocentrism with its focus on individualism. This natural culture is known as communalism. To the credit of African communalism, Taylor (1963: 99) says:

Man is a family. This living chain of humanity, in which the tides of world-energy ebb and flow most strongly, stands at the heart of the great totality of being... The underlying conviction remains that an individual who is cut off from the communal organism is nothing... As the glow of a coal depends upon its remaining in the fire, so the vitality, the psychic security, the very humanity of man, depends on his integration into the family... There are many who feel that the spiritual sickness of the West, which reveal itself in the divorce of the sacred from the secular... and in the loneliness and homelessness of individualism, may be healed through a recovery of the wisdom which Africa has not yet thrown away.

John Taylor's recommendation of African communalism for the West is very curious for obvious reasons. If Africa that owns the concept is in a sorry state of conflict, perhaps worse than the 1963 situation, it then means the concept is lost and there is the need for its recovery for an overall development. The assumption here is that no meaningful development can take place where conflict is allowed to elongate.

It is the recovery of this African system of communalism that prides itself in communal fellowship, communal chairing, communal management of personal and group conflicts and the likes that this paper is focused. It uses the exposition of Acts 6:1-7 and James 4:1-3 to ascertain the root causes of human conflicts and the best ways to manage them for the type of progress that is befitting for an egalitarian society in dare need of an all- round development.

2. Causes of Conflict with Respect to Heart Desires

Conflict is not an academic exercise. It is a reality of life. For its accommodation in our world however, it requires an effective management. Unfortunately, management which is an art and a skill that could be learnt has been wrongly placed in the realm of science. This is a great de-service to the field of academics.

As an art, effective conflict management requires a pragmatic approach and this must begin with a thorough understanding of its most potent causes. With the mindset that only God is an uncaused cause, conflict like any other concept requires a pragmatic post mortem which scientific observatory hypothesis may not reveal or at best waste a lot of time on. By then, the conflict may have moved beyond abstract to a steering reality. Using this approach, conflict management must also move beyond blame game syndrome if the reason behind it must be revealed and tackled. Blame is an instrument for self-righteousness and the only winner of such game is confusion and violence.

One of the best managers of conflicts in the New Testament is Apostle James. According to his letter, particularly, 4:1-3, it would be clear, how the Apostle revealed and dealt with the remote cause of conflict in his immediate community. It would be recalled that the theme of the entire book of James is the problem of dissensions among his members. The dissensions appear as external unrest. James however looked inward to discover that individual desire is the first problems to be tackled, if the dissensions were to be nib in the bud.

Desire in the word of James is a translation of the Greek word "*hedonon*." This is where the English coinage "hedonism" is derived. It is to crave for sensual pleasures and gratification. The craving is frustratingly done that the word "*epithumeite*," which means desperate thirst, is added to prove that the sought pleasure, has turned to lust and evil desires. Instead of turning to God, the desperados have adopted the method of first, "*polemos*," meaning strife or battle. As the battles rage uncontrollably, the *polemos* became "*maxe*" – a violence struggle.

The interrogative adverb "*pothen*" that James added to "*maxe*" forms an interesting angle. *Pothen* means from where and how, and it is James own way of saying the battles that are being fought must have an allotted field to operate. The field according to James

is “*melesin*” – within, but literarily means human bodies.

Human body is always a battlefield of wants and desires. This desire is strong and difficult to control and only few people are able to overcome its grip. While few may be able to control desires before it degenerates to vengeance and murder, many falls drunkenly into the temptation of gratifying their desires through the influence of power, position, money, affluence, opulence and even women. To buttress this point, William Barclay (1953: 115-117), while quoting Philo, observes thus:

Philo points out that the Ten Commandments culminate in the forbidding of covetousness which is desire, for desire is the worst of all the passions of the soul. Is it not because of this passion that relations are broken, and this natural goodwill changed into desperate enmity? that great and populous countries are desolated by domestic dissensions? and land and sea filled with ever new disasters by naval battles and land campaigns? For the wars famous in tragedy... have all flowed from one source—desire either for money, or glory or pleasure. Over these things the human race goes mad.

Although, some desires may be accommodated, if done in conventional way, the insatiable thirsts of a natural man make desire to be the cause of the “mother” of all conflicts.

3. Concept of Communalism

Communalism refers to a group of people with common bond. It is translated from the Greek word “*koinonia*,” from the root of “*koina*,” to have things in common. *Koinonia* as a fellowship can also refer to an expression of an existing common bond in communion, partnership, contribution, sharing, and conflict management in a corporate existence, where everybody is expected to be somebody. In this type of common life, there is constant communication, with absolute sense of care for one another, and in a reciprocal sense of love and responsibility.

It is a taboo to be selfish or self-centered in a communal society. That is why the community of believers in the book of Acts, particularly from chapters two to five, were always together, had all things in common, sold their properties, and share with as many as are in need. This was very strange. In the first instance, the community was a combination of believing Jews and believing Gentiles. These were strangers from different background and culture. Secondly, the typical Jews

had neglected the needy, even though the law taught them to care for them, while the natural Gentiles were not always concerned about the less fortunate.

Some people have cited this communal system to accuse those believers of practicing communism. While they describe them as “Men desiring to set up Utopian Societies.” (Roper, 1995: 49). John Eidsmoe (1984:95-96) debunks such an insinuation with commendable illustrations. First, the community neither set up a new economic order, nor did they establish a new government or a new society. They rather devised a way of life for themselves where their needs would be met, and where they would be able to live and work peacefully in the city of Jerusalem (Keener, 1993: 330). Secondly, rather than being seen as a communist economic order, their devises could be likened to a voluntary co-operative society in order to survive together in an emergency situation exacerbated by poverty and injustices.

In his own comment, Burton Coffman (1976:63) opines that “...the so called communism of Acts... bears exactly the same relation to world communism of today that a collection plate bears to a gun in the hands of a robber.” This was not a system where some small units hold other peoples’ properties with wide political powers to do and undo. The communal community in question understood that nothing they owned really belonged to them, but rather that all belonged to God (Ps. 50:10-12), and that, they were merely stewards of God’s possessions (I Cor. 4:2). Since they had a common life with their brothers and sisters, it would be natural to think that they also had their possessions in common.

The apparent peace that reigns within them only became truncated after the community were scattered from Jerusalem and everybody goes on his or her own individual ways. Thus, according to Keener (1993:338), it (the conflict) was a result of the introduction and the final overwhelming values of the pagans in the believing community.

4. Communal Conflict Management in Acts 6:1-7

In this paper, the assumption is that, interested readers would have scanned through the passage in question. This being so, we go straight into its summary, the cause of the conflict, the reactions of the leaders and the end results.

As the population of the community increased, a complaint arose from some Hellenistic Jews, against the native Hebrews, on account of the fact that their

widows were being neglected in the daily serving of food. Until this time, the community had been of one heart and one mind (Acts 2:46; 4:32; 5:12). It was however a volatile mix because they have lost their “group spirit” having stayed apart for some periods, though they still wanted the loving cares of every member to continue. This goes to buttress an adage that out of sight is out of mind,

Hellenistic Jews were Jews who had scattered to other nations, whose first language was Greek and who had picked up the customs of their host countries. While native Hebrews were Jews whose primary language was Aramaic, (a variation of Hebrew), and who prided themselves on retaining the customs of their fathers. Majority of them lived in Palestine and often looked down on the Hellenistic Jews who had, in their view, taken up Gentile ways. Apparently, the discussion was between Jews and Jews, and if these were unable to live together on account of personal interest, there would be no hope for Jews and typical Gentiles to ever get along. What is happening between Israel and Palestine in the contemporary period is a case study. As indicated in Acts 6:9, the Hellenistic Jews already had their separate synagogues in Jerusalem. Apparently, the two types of Jews had kept their distance from each other within the same city. This shows the spirit of individualism and separatism rearing its ugly head.

The problem started with complaints, but this complaint is very curious to be ignored. According to Analytical Greek Lexicon (1971:81), the Greek word “*goggusmos*,” translated as complaint means a discourse..., the expression of secret and sullen discontent, murmuring” In our understanding today, it would mean “backbiting.” This word has never been used in the positive sense in the New Testament (cf. Phil. 2:14). It refers to mumbling, and grumbling among members of a given community. It includes talking to others instead of the ones who caused an offence. It is part of an under-current of unhappiness that can flow through the membership. It is a wave of dissatisfaction that can grow in strength until it tears a society to pieces.

The problem appears an intentional oversight. The apostles got the native Jews to do the distribution of daily food, and the apostles themselves, were native Jews, who, most probably, would have been prejudiced against the Hellenistic Jews. The interpretation would therefore have been, “since the apostles got the people they knew to help with the distribution, those men might also have come with the mindset of prejudice.” There is however no evidence to believe that the choice and the slight

were intentional. Even where there are best intentions, people can still fall apart. In all probability, the apostles were only responding to the Jewish culture of caring for the widows who had no support in the absence of their families. The gathering of widows at this time may have been a result of the Jews in diaspora who considered it virtuous to be buried in the land of Israel and had to return home to spend their last days in their native land, then died, and leave widows behind.

5. Apostles’ Reaction

While Keener (1993:338) describes the apostles’ reaction as affirmative action,¹³ Ernest Trenchard (1986: 1279), opines that it is a general lesson of corporate living and service. It is not clear how the apostles got to know of the raging feuds, but wherever rumour flies, the concerned parties would sooner than later be made to know. They, however, reserved the right to take the criticism as personal, as it might be in our contemporary period, since the blame on their appointees was also their own blame. Rather, they became sensitive and disallowed procrastination. They acknowledged that a legitimate problem existed and suggested solutions rather than trade blames. They immediately summoned the congregation, suggested the need for more and new leaders, involved the whole community in deciding who they wanted, advised them on the qualities required for better services, and delegated their authorities in a manner of division of labour. The people were to choose by, and for themselves, specific men to take care of specific tasks but with prerequisite qualifications.

The first qualification is “Men with servant hearts”. The Greek word used is *diakonos*, translated servant. Danny McCain (1996: 157-158) says that the word could mean a waiter at a meal (Jn. 2, 5, 9), or a servant of a master (Matt. 22:13). Part of the tasks of a ‘*diakonos*’ is to serve his fellows (Mark 9:35; 10:43; Math. 20:26 and 23:11), but only in a manner that he or she cannot lord anything over them. What must be uppermost in the mind of this servant is service devoid of profits. Secondly, they are to be men of good reputation. This means they are to be respected people among all segments of the community based purely on their antecedents. No one should be given a high profile responsibility in a community, if his or her life, is not worth following. Thirdly, they are to be full of the spirit. In this context it neither refers to miraculous ability nor preaching or teaching ability. They are to be godly men whose conducts would always be backed by love, joy, peace, patience, kindness, goodness,

faithfulness, gentleness, and self-control (cf. Gal. 5:22-23). And lastly, they are to be men of wisdom. Those who would care for the needs of hundreds, thousands and perhaps millions of people require superb sense of equity and judgment. People, who could withstand pressures, open to criticism, and ready to make amend when found wanting.

The result of these actions are interesting and worth noting. First, the number of the people continued to grow “greatly” in Jerusalem. As earlier noted, the chapter begins with the subject of increase that was becoming problematic to manage. Now the adverbial clause continued to grow greatly is indeed the direct result of good management of crisis that would have destroyed the entire community. Secondly, even the unthinkable happens. “And a great many of the priests were becoming obedient to the faith (vs. 76). Thus, managerial skill becomes so attractive that the collective enemies of the believing community were being drawn to their camp. This is a remarkable achievement. David Roper (1995: 49) notes that Acts 3:12 announces that, at this time, there were estimated eighteen thousand priests and Levites, who served in the temple, two weeks out of every year, and who had vested interest in errors. This indeed is a tribute to the power of acceptable conflict management.

6. Derivative Codes for Conflict Management in Africa

There are seven derivative codes for conflict management that are of interest in this paper. These are leadership, communication, negotiation, trust, satisfaction, external intervention, and divine intervention.

6.1 Transformational Leadership

Harris Lee (1989: 27) defines leadership as that which moves persons and organization toward the fulfillment of their goals. And on the type of leadership that matches Harris Lee definition, James MacGregor (1978: 4), recommends a transformational one, that is capable of inspiring, motivating and communicating ideas to people, with a shared vision of the future. This type of servant leadership raises people to a higher level of commitment and morality as a change agent.

One of the greatest reasons for conflict in Africa is inequality. This could be linked directly to a breach of social contract from failed leadership. To avoid conflict, leaders must move beyond prioritizing capital development which is in the realm of human

welfare to the detriment of human development which is in the realm of human well-being. Only well-educated and well-fed people would remember state of arts cars that would ride on some ego trip fly overs. African leaders engage in gigantic projects for the purpose of siphoning money that could provide jobs for citizens. An idle hand is always the devil’s workshop. Leaders in the book of Acts have the divine mandate of word ministry. They however did not forget the food ministry which could enhance the success of word ministry. A hungry man is an angry man. This type of food ministry is constant and realistic, devoid of any ulterior motives as in the stomach infrastructure being practiced in some states in Nigeria for cheap popularity, egocentrism and hoodwinking the electorates.

6.2 Communication

Knowledge is power. And to be well informed is to be well prepared. Leaders that will not gloss over the possibility for quarrels between one another, and between the led and their leaders, must come down from ivory towers and run an effective open door policy. It takes a sensitive leader to disallow rumour mongering from operating. A former president of Nigeria announced openly that he was caged for sixteen years. To be caged is to be in inaccessible, particularly to the teeming masses, who voted him into power. The few elites who have free access would probably not tell him the real situation on ground for obvious reasons. The revelation of monumental fraud under his watch is an attestation of his confession. Not even the draconic regime of General Sani Abacha, witnessed so much hatred from the poverty stricken masses like Dr. Goodluck Jonathan’s democratic regime. African leaders must learn from president Barrack Obama of America who devotes some hours weekly for telephone conversation with the American people in order to hear directly from them, the state of the nation.

6.3 Negotiation

One of the best ways to manage conflict is to have a round table negotiation in a give and take manner. In this arrangement, neither party to the conflict could insist on being wright. This also connotes that people are encouraged to get involved not only in the choice of their leaders, but even in the day-to-day running of such administration. Capper (1995: 353) gives a hint that the primary cause of conflict in Acts 6:1-7 is not actually on the neglect of widows in food distribution but in their agitation for being part of the system. According to him:

The solution to the dispute over the care for the Hellenists' widows was the appointment of the seven officers (6:5). All seven have Greek names and appear to be drawn from the Hellenist community alone. This implies that the solution to the dispute was not the integration of the 'Hellenist' widows into the 'daily distribution' of the 'Hebrew' congregation but rather the establishment of offices to organize care within Hellenist community itself, which clearly had no arrangement of any kind for the care of the poor.

The disastrous consequences of Rehoboam's unwillingness to negotiate in I Kings 12 is a practical case study for leadership and conflict situation in Africa.

6.4 Trust

Building confidence on the integrity, veracity and judgement of a principal partner in an active relationship is a solid pillar of success. Watching one another's action for the purpose of finding fault is a sure bet for conflicts. People should trust their leaders as well as put trust in one another to be able to live in peace.

6.5 Satisfaction

A clear and unambiguous theme in the Bible is contentment (Lk. 3:14, Heb. 13:15; I Tim. 6:6). This contentment asks for human efforts with the awareness that those efforts might end up in few or plenty, but definitely not in nothing. It therefore asks those who have more to take what they need and share with the less privileged. Everybody should then be satisfied with what he or she has and hope in God for increase when necessary.

6.6 External Intervention

When the posture of the parties concerned in a conflict is hard lining, so much that amicable compromise becomes difficult to reach, external assistance may be sought. Paul's instruction to the Corinthians is to seek the assistance of a wise man to intervene when dispute arises (I Cor. 6:5). A sharp dispute between Paul and Barnabas took the intervention of the Jerusalem council (equivalent of the United Nations today). Though, the bible forbids court cases particularly between Christians, some disputes may require the intervention of courts of competent jurisdiction instead of taking laws into the hands by parties concerned. Seeking for external intervention must however not be aimed at self-adulation, self-promotion or self-pity but for an

enduring peace in a manner of give and take. A stitch in time is likely to save nine.

6.7 Divine Intervention

Above all, divine intervention would be appropriate in conflict resolution. This should not be surprising to African people as a continent deeply religious. It is always necessary to seek God's assistance through prayers. The council at Jerusalem Jettisoned human wisdom in favour of God's intervention in a crisis that would have permanently divided the Church into Jews and Gentiles (Acts 15:23-29). The 2015 general elections in Nigeria witnessed the unthinkable, the defeat and the acceptance of defeat by the incumbent president. This may not be unconnected with the prayers of Nigerians. At least, a former head of state, General Yakubu Gowon embarked on prayers throughout Nigeria in what was called "Nigeria Prays." Despite predictions of disintegration and civil wars, the nation remains intact and peaceful. In any dispute, the efficacy of prayers cannot be underestimated.

7. Conclusion

African continent has had more than enough share of conflicts in recent past. This may not be unconnected with her abandonment of her traditional system of life which not only prides itself in group being where the affairs of one were the concern for all, but even in group spirit of give and take whenever conflicts arose. She had equally taken to different types of economic and political ideologies with deep sense of individualism, separation and private accumulation of wealth. This has in effect resulted in a wide gap between the rich and the poor. In fact, in today's Africa, the idea of Middle Class has been wiped off leaving in its place a frustratingly poverty-stricken masses.

With a thorough exposition of Acts 6:1-7, alongside James 4:1-3, a number of lessons have been drawn from conflicts, its potent cause and its management. The derivative codes suggested for conflict management may lead to a new African of peace and prosperity where everybody would be proud to belong. This can only be done however with a sincere communal spirit with its demand for a high sense of responsibility and accountability towards our fellow beings. That was the culture of Africa and it is hereby recommended for the world at large for peaceful co-existence.

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Legal Issues in combating the Scourge of Terrorism; its Impact on International Trade and Investment: Nigeria as a Case Study

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Abstract. The world has become a global village. There is international economic interdependence driven by international trade and investments through globalisation. This has, now, made no nation to be self-sufficient any longer since each nation is involved, at different levels, in trade and investments to sell what it produces and to acquire what it lacks. In this regard, it suffices to state that Nigeria also has its fair share of international trade. This is concerning the fact that, through international trade and investments, the Nigerian economy has received tremendous transformation. However, this is now facing a serious threat from the menace of terrorism – both domestic and cross-border terrorism. It is in this regard that this study employs a hybrid method of research in ascertaining the prospect of international trade in Nigeria and the threat of terrorism.²⁴⁷ was sent to the respondent, and the data obtained was analysed through the analytical and descriptive methods. The study, therefore, found that international trade has greatly impacted the Nigerian economy. However, the recurrent incidence of terrorism is a threat to international trade. It was therefore concluded and recommended that to continue to foster international trade, the Nigerian government must through the instrument of the law and relevant means curtail the incidence of terrorism in Nigeria.

Keywords: Terrorism, International, Trade, Investments, Nigeria

1. Introduction

The current wave of global interdependence through international trade and investments cannot be overemphasized. The countries of the world now depend on one another for fluid economic activities (Alesina, 1996) . Economic forces flow with great rapidity, and from one country to another so much that no country can conveniently lay claim to her complete economic sovereignty and independence as every country`s economy is so dependent on trade with other countries (Abadie, 2005). Through international trade and investments, tremendous global wealth has been created as there has been an opening up of the world market for the free flow of business at the international level.

For instance, owing to international trade and investments, since Nigeria discovered petroleum in commercial quantity, there has been an influx of foreign companies into the country investing in petroleum with billions of foreign exchange earnings generated in the process by Nigeria.

Nigeria is the 12th largest producer of petroleum oil in the world as oil provides 40% of its Gross Domestic Product (GDP). She is also the 8th largest exporter of oil in the world and oil accounts for 95% of the country`s total exports. About 80% of the country`s budgetary revenues come from oil production which is a subject of international trade and investment as most of the major players in Nigeria`s oil and gas exploration and production are multinational companies operating in Nigeria`s oil and gas business through direct foreign investment

(Okorodudu-Fubara, 2019). The downstream of the country's oil industry is dominated by foreign companies such as Shell Petroleum Development Company Ltd; Mobil Producing Nigeria Ltd; Chevron Texaco; Agip Oil Company Nigeria Ltd; Elf Nigeria Ltd. Others are Ashland (US), Pan Ocean (Switzerland), Statoil (Norway), Conoco (US), British Gas (Britain), who have come down to do business in Nigeria owing to opening up world market for free flow of trade and investments (Okorodudu-Fubara, 2019).

2. Terrorism and International Trade and Investments

It is the goal and aspiration of every country to have a buoyant economy; to harness and utilize its resources for the promotion of her national prosperity; to achieve an efficient, dynamic, and self-reliant economy; to control her economy in such a way as to secure her citizens' maximum welfare, freedom and happiness; and to guarantee socio-economic and political stability within the framework of the ideals and spirit of her body of laws (Alan and David, 2006). International trade and Investments have given so many countries of the world the hope and prospect of achieving the above stated desired economic heights as a result of the propensity for the generation of wealth and the flourishing of the economy.

The horrendous terrorist activities perpetrated all over the world have, however, subjected the lofty marketing and business strategy of international trade and investment to a serious threat in recent times (Majekudmi et al. (2022). There are terrorist groups like the Islamic State of Syria (ISIS), Al Qaeda, Taliban, Boko Haram, and Al-Shabaab of Somalia whose activities have crippled governmental operations, state functions, and general business activities in the world (Aidonojie et al. 2021).

Many of these terrorist groups make damaging businesses and crippling the economy their target and priority since it is part of the terrorist groups' strategic objectives to inflict damage on their victims' critical economy (Sinai, 2016). Other objectives include bringing about human fatalities/injuries, physical damage to the targeted facility, and psychological damage to a country's population.

3. Terrorism in Nigeria

In Nigeria, kidnapping, hostage-taking, militancy, and the Boko Haram insurgency are cases in point with deleterious effects on businesses, general welfare, and the economy of the country including

international trade and investments. Boko-Haram, which has its base in the north eastern region of Nigeria, is the greatest threat to the country's economic wellbeing as many businesses, including large-scale agriculture, cannot operate due to the fear of attack by the dreaded group (Aidonojie and Egielewa, 2020). The group has become so sophisticated in its operations that its attacks, resulting in ruthless killings and destruction of properties, have become very frequent. This has made people, particularly those from the southern part of Nigeria, flee the northern region, with their businesses in the area becoming abandoned ventures.

Due to the operations of Boko Haram in the country, Nigeria was the 40th most attractive economy for the location of foreign direct investment (FDI) in 2006, had her FDI inflow drop in the year 2012 alone by 21.3 percent from \$8.9 billion which it was in 2011 to \$7 billion. Ever since the FDI has been on a steady slide as it sank further to \$5.85 billion in the year 2016. The United Nations Conference on Trade and Development (UNCTAD) disclosed, in its Global Investment Trends Monitor for the year 2021, that Nigeria's FDI had further fallen by 36 percent (Olalekan et al., 2020). The report stated that despite Africa's rising FDI inflows by 6 percent in 2018, Nigeria experienced a cut in its FDI inflows, falling 36 percent to \$2.2 billion, while the continent's FDI inflows hit \$40 billion from \$38 billion recorded in 2017.

This has not been without grievous consequences for the country. This is because FDI into Nigeria has a direct impact on trade, as it assures the progression of economic growth. FDI inflow also supplements the available domestic capital by stimulating the productivity of domestic investments. There is also the need for complementary co-dependency between the inflow of FDI, the Nigerian oil sector, and the country's GDP.

A unit increase in FDI into the Nigerian oil sector may increase the country's GDP by approximately 16 units (Kareem et al., 2012). This shows that the Nigerian oil and gas sector, which is the mainstay of the economy, has a high rate of exposure to foreign direct investment.

Another blow already affecting the profitability of business establishments is the mass emigration of investors from the major conflict-affected communities in Nigeria's northern region. For example, most banks have closed down their business outlets in the northern region due to the area's decrease in economic activities. Employees of institutions that are still on the ground are also

increasingly demanding that they be posted to less volatile branches. This massive departure of economic and business institutions in the region has far-reaching effects on international trade and investments in the country.

In the same vein, the emergence of militancy in the Niger delta of Nigeria has created a state of general insecurity in the area. In recent times, following the 2015's general elections which brought about a change in government with the surprise defeat of the ruling party bringing an end to the reign of Goodluck Jonathan (who hails from Bayelsa State of the Niger Delta) as Nigeria's president, a heavily armed militant group known as Niger Delta Avengers suddenly surfaced (Egielewa and Aidonojie, 2021). They embarked on blowing and shutting down oil terminals, installations and facilities. They were also neck-deep in illegal oil bunkering, kidnappings, and hostage-taking of foreign workers and oil development partners. This scared away potential development partners and robbed Nigeria of the benefit of such development alliances and opportunities.

This also led to a fall in Nigeria's oil production to its lowest level in twenty years; and this, no doubt, impacted Nigeria's foreign trade and investments in the oil and gas business because the majority of players in Nigeria's oil industry, such as Shell Petroleum Development Company Ltd (Kareem et al., 2012). (SPDC); Mobil Producing Nigeria Unlimited; Chevron Texaco; Agip Oil Company Nigeria Ltd; Elf Nigeria Ltd, are multinational companies operating private foreign investment (PFI) in Nigeria; and the country depends on the oil industry for nearly all its government revenues (Kareem et al., 2012).

4. Legal Perspective in Combating Terrorism

4.1 International laws

Several international treaties have been adopted to wage war against terrorism on a general scale. The Convention on Offences and Certain Other Acts Committed on Board Aircraft is one such. It applies to offences against penal law and to any acts jeopardizing the safety of persons or property on board civilian aircraft while in-flight and engaged in international air navigation.

There is also the Convention for the Suppression of Unlawful Seizure of Aircraft, the Convention for the Suppression of Unlawful Acts against the Safety of Civil Aviation, the Convention on the Prevention and

Punishment of Crimes against Internationally Protected Persons, including Diplomatic Agents, the International Convention Against the Taking of Hostages and the Convention on the Physical Protection of Nuclear Material. States of the world have also enacted a series of laws to combat terrorism. For instance, the United Kingdom has extant legislation in combating terrorism. It is known as the Terrorism Act of 2006. It has been updated as Counter-terrorism and Security Act, UK Anti-terrorism Law, Legislation, 2015. The Act, which is a response to the famous London Bombings, created several offences of terrorism and amended the existing ones.

The Act is divided into two parts. Part one creates a series of new criminal offenses intended to assist the police in tackling terrorism. Part two deals with miscellaneous provisions. It gives wider power to the Home Secretary to proscribe terrorist groups and amends the law to allow the prescription to continue when the group changes its name. Offence provisions of Part one of the Act prohibit the publishing of a statement that is likely to be understood by some or all of the members of the public to whom it is published as a direct or indirect encouragement or other inducements to them to the commission, preparation or instigation of acts of terrorism or any offense contained in any of the international Convention against terrorism.

Dissemination of a publication that is either likely to be understood as directly or indirectly encouraging terrorism, or includes information that is likely to be understood as being useful in the commission or preparation of an act of terrorism is also prohibited. The Act further prohibits using radioactive materials or a radioactive device in a terrorist attack, and the sabotage of nuclear facilities which causes a radioactive leak (Sinai, 2016). Part two of the Act which constitutes miscellaneous provisions gives wider power to the Home Secretary to proscribe terrorist groups and amends the law to allow the prescription of such terrorist groups to continue even if the group changes its name. The provisions also give greater flexibility to search warrants by allowing them to cover other premises under the control of the same suspect, and by allowing searches where the possession of terrorist publications is suspected (Abadie, 2005).

The United States of America has the US Patriot Act. It is aimed at strengthening America by providing appropriate tools required to intercept and obstruct terrorism acts. It also aims at deterring and punishing terrorist acts in the United States and around the

world and to enhance law enforcement investigatory tools and other matters connected thereto (Abadie, 2005). The provisions of the Act are contained in ten titles with different headings. This brings to the fore the clarity of the aim and objective of each title of the provisions of the Act. The Act, to enhance domestic security against terrorism, authorizes measures to enhance the ability of domestic security services to prevent terrorism. It also established a fund for counter-terrorist activities and increased funding for the Terrorist Screening Centre which is administered by the Federal Bureau of Investigation (FBI). There is the provision authorizing the military to assist in some situations that involve weapons of mass destruction when so requested by the Attorney-General. The National Electronic Crime Task Force was expanded, along with the President's authority and abilities in cases of terrorism. The Act also condemned the discrimination against Arab and Muslim Americans that happened soon after the September 11 terrorist attacks.

The Act makes provisions for enhanced surveillance procedures and covers all aspects of the surveillance of suspected terrorists which includes those suspected of engaging in computer fraud or abuse, and agents of a foreign power who are engaged in clandestine activities. The Act allows government agencies to gather foreign intelligence information from both U.S (Sinai, 2016). and non-U.S. citizens. The Act makes provisions for the prevention, detection, and prosecution of international money laundering and Financing of terrorism. Immigration and Nationality Act of 1952 was amended by the Act to give more law enforcement and investigative power to the United States Attorney General and the Immigration and Neutralization Service (INS). The United States of America Attorney-General is also empowered and allowed to pay rewards according to advertisements for assistance to the Department of Justice to combat terrorism and prevent terrorist acts. The Act improves the provision of aid made to families of public safety officers for expedited payments to officers or the families of officers injured or killed in the line of duty by amending the Victims of Crime Act of 1984.

There is also an increase in the ability of U.S law enforcement to counter terrorist activity that crosses jurisdictional boundaries. It does this by amending the Omnibus Crime Control and Safety Act of 1968 to include terrorism as a criminal activity. Terrorism is re-defined by the Act and there is also an establishment of re-definition of rules with which to deal with terrorism. It redefines the term domestic terrorism to broadly include mass destruction as well as assassination or kidnapping as a terrorist activity.

The definition also encompasses activities that are dangerous to human life that is a violation of the criminal laws of the United States or any State and are intended to intimidate or coerce a civilian population, influence the policy of a government by intimidation or coercion or are undertaken to affect the conduct of a government by mass destruction, assassination, or kidnapping" while in the jurisdiction of the United States.

4.2 Anti-terrorism legislation in Nigeria

Nigeria's law for combating terrorism is the Terrorism (Prevention) Act of 2011. It was enacted for the country to fight terrorism and to implement its international treaty obligations on terrorism and matters related thereto. In the year 2013, it was subjected to amendment and its amended version is known as the Terrorism (Prevention) (Amendment) Act of 2013. The extant statute is, therefore, the Terrorism (Prevention) Act (as amended). The legislation seeks to combat terrorism in Nigeria by clearly prohibiting some acts that constitute acts and financing of terrorism. It also prescribes appropriate sanctions for violation of its provisions. The Act, which is arranged into Eight Parts with a Schedule, has forty-one sections. The first part comprehensively defines what constitutes acts of terrorism and related offences while the second part, which is titled "terrorist funds and property" gives the authorities in Nigeria power to deal in certain manners with funds and properties reasonably believed to be owned by a suspected terrorist. The third part deals with rendering mutual assistance to foreign states in line with the international treaty in respect of the investigation, prosecution, and extradition of suspected terrorists and Part IV is on information sharing on criminal matters. Parts V and VI set out investigative and prosecution processes, respectively while Part VII deals with charities and the last part contains miscellaneous provisions.

The Act gives all-encompassing analytical details of acts constituting terrorism and provides appropriate penalties thereto. The penalties for terrorism range from imprisonment between five and twenty years to the death penalty. In *Adamu Ali Karumi v. the Federal Republic of Nigeria (2018) LPELR-40473 (CA)*, the Court of Appeal ruled that the courts have the power to exercise discretion in matters of the sentence, even death sentence, in respect of charges of the act of terrorism, and an appellate court will not interfere with the exercise of such discretion. Where a person is standing trial for any action relating to terrorism, he will not be admitted to bail pending trial. This underscores the magnitude of the threat

that terrorism constitutes to the nation's security. In the case of *Dokubo Asari v. the Federal Republic of Nigeria* (2007) 12 NWLR (1048) 322, 358-359 the Supreme Court gave its nod of approval to the refusal to grant bail pending trial to the appellant on the ground of threat to national security.

The court, in Nigeria, has also ruled in the case of *Ogwu Achem v. the Federal Republic of Nigeria* (2014) LPELR-24202(CA), 12, para. F-A, that where a person is found guilty of the act of terrorism by the court, even though he retains his right to appeal a such decision of court against him, he loses his presumption of innocence guaranteed him under section 36(5) of the Constitution of the Federal Republic of Nigeria, 1999 (as amended). He is, therefore, not entitled to bail pending the determination of his appeal except in very exceptional circumstances. Ekanem J.C.A, in delivering the judgment of the Appeal Court, stated as follows:

It should be mentioned that the applicant was convicted and sentenced for offenses relating to terrorism which, in recent times, have grown in intensity and magnitude, and have become a threat to our national security. Courts should, therefore, be very circumspect in granting bail pending appeal to a person convicted for any offence relating thereto.

Where a person declared as a suspected international terrorist is a Nigerian citizen other than by birth, such a person may be deprived of his Nigerian citizenship. The Act also contains provisions for the seizure of cash reasonably suspected to be intended for use of terrorism or belonging to a terrorist. It is also an offence under the Act to knowingly give training or instruction in the making or use of any explosive or other lethal device or in carrying out a terrorist act to a member of a terrorist group or a person engaging in the commission of a terrorist act. Also, failure by a

5.2 Data Analysis

The data obtained through or with the use of an online questionnaire method survey is at this moment analysed as follows:

Research Question One

person to disclose to a law enforcement officer any information which he knows or believes to be of material assistance in preventing the commission by another person or an organization of an act of terrorism or securing the apprehension, prosecution, or conviction of such person for an offence under the Act renders the person liable.

5. Presentation and Analysis of Data

The data generated or obtained from the questionnaire sent to the various respondents randomly selected are analysed below;

5.1 Sample Size and Techniques

The study adopts an online questionnaire survey generated through the use of Google Forms. The use of an online Google form allow or enable the researchers sent the questionnaire with ease to a wide range of randomly selected respondents residing in Nigeria. The researcher adopts a simple random sampling techniques in selecting the respondents. According to Aidonjio et al., (Aidonjio et al., 2021; Aidonjio et al., 2020; Aidonjio et al., 2022; Aidonjio et al., 2021), and Oladele et al. (2022) in several of their studies, they opine that that a simple random sampling techniques is appropriate in selecting or choosing respondents from a heterogeneous country like Nigeria.

Furthermore, it has been stated that the random sampling techniques is hassle free and devoid of chance of being biased in influencing the outcome of result obtain (Aidonjio, 2022; Aidonjio et al. 2021; Aidonji and Odojor, 2021; Aidonji et al. 2022; Aidonjio et al. 2022; Aidonjio et al. 2022). However, with regard to the sample size, 247 of respondents residing in the Federal Republic of Nigeria were randomly selected to respond to the questionnaire.

What State do you reside in?

247 responses

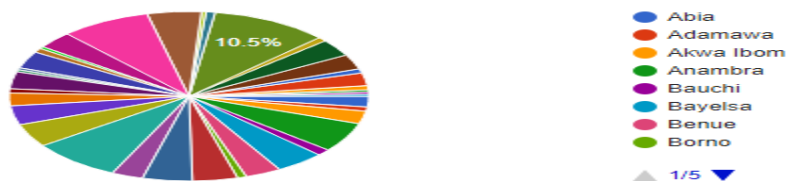


Figure 1: Respondents identifying the various states they reside in Nigeria

S/N	States in Nigeria	Responses of Respondents	Percent
1	Abia	5	2%
2	Adamawa	2	0.8%
3	Akwa Ibom	6	2.4%
4	Anambra	14	5.7%
5	Bauchi	3	1.2%
6	Bayelsa	11	4.5%
7	Benue	8	3.2%
8	Borno	2	0.8%
9	Cross River	10	4%
10	Delta	11	4.5%
11	Ebonyi	7	2.8%
12	Edo	20	8.1%
13	Ekiti	11	4.5%
14	Enugu	9	3.6%
15	(FCT) Abuja	6	2.4%
16	Gombe	2	0.8%
17	Imo	8	3.2%
18	Jigawa	10	0.4%
19	Kaduna	1	0.4%
20	Kano	8	3.2%
21	Katsina	3	1.2%
22	Kebbi	Nil	Nil
23	Kogi	8	3.2%
24	Kwara	20	8.1%
25	Lagos	13	5.3%
26	Nassarawa	Nil	Nil
27	Niger	2	0.8%
28	Ogun	26	10.5%
29	Ondo	2	0.8%
30	Osun	8	3.2%
31	Oyo	7	2.8%
32	Plateau	2	0.8%
33	Rivers	6	2.4%
34	Sokoto	5	2%
35	Taraba	Nil	Nil
36	Yobe	Nil	Nil
37	Zamfara	Nil	Nil
	TOTAL	247	100%

Table 1: Valid respondents' responses identifying states they reside in Nigeria

Figure 1 and Table 1 above are a representation of valid responses obtained from respondents in identifying the fact that they lives and reside in Nigeria.

Research Question Two

Do you agree that the Nigerian economy has been tremendously transformed through international trade?

246 responses

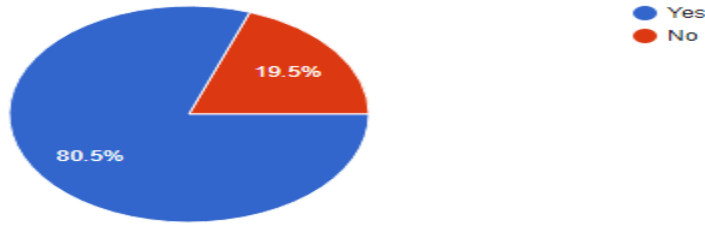


Figure 2: Respondents identifying if international trade has tremendously transform the Nigerian economy

	Responses	Percent
Valid Yes	198	80.5%
Valid No	48	19.5%
Total	246	100%

Table 2: Valid respondents' identification of if international trade has tremendously transform the Nigerian economy

Figure 2 and Table 2 above are representation of whether international trade does have positive effect on the Nigerian economy.

Research Question Three

What are the effects and relevance international trade has on the Nigerian economy?

You can tick more than one option

205 responses

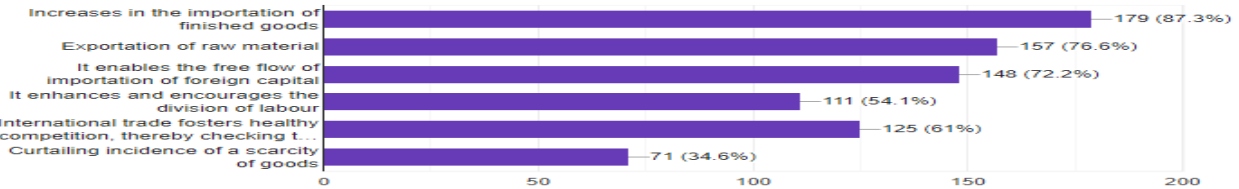


Figure 3: Responses of respondents identifying the relevance of international trade to the Nigerians' economy

Relevance of international trade on Nigerian's economy	Cluster of Response	Percentage
Increases in the importation of finished goods	179	87.3%
Exportation of raw material	157	76.6%
It enables the free flow of importation of foreign capital	148	72.2%
It enhances and encourages the division of labour	111	54.1%
International trade fosters healthy competition, thereby checking the incidence of monopolies	125	61%
Curtailling incidence of a scarcity of goods	71	34.6%

Table 3: Valid responses of respondents identifying the relevance of international trade to the Nigerians' economy

Figure 3 and Table 3 are a valid cluster of respondent responses identifying the relevance of international trade to the Nigerian economy.

Research Question Four

Are there incidences of Terrorism in Nigeria?

247 responses

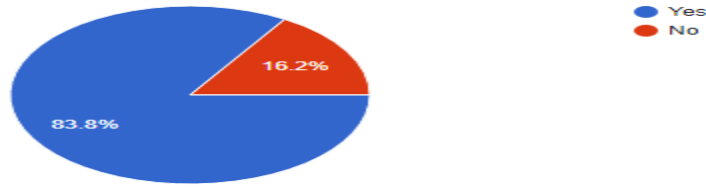


Figure 4: Respondents identifying if there incidence of terrorism in Nigeria

	Response	Percent
Valid Yes	207	83.8%
Valid No	40	16.2%
Total	247	100%

Table 4: Valid respondents' responses stating if there is incidence of terrorism in Nigeria

Figure 4 and Table 4 are valid responses of respondents identifying if there are incidence of terrorism in Nigeria.

Research Question Five

Does terrorism in Nigeria have a negative impact on Nigeria's stake in international trade?

247 responses

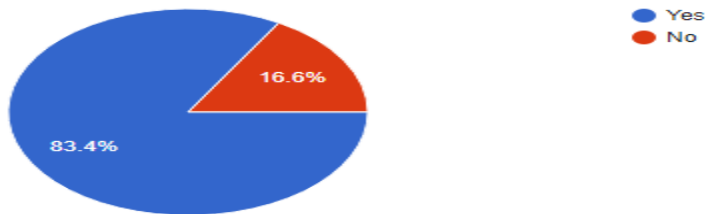


Figure 5: Respondents identifying if terrorism have ngativi effect on the Nigerian economy

	Response	Percent
Valid Yes	206	83.4%
Valid No	41	16.6%
Total	247	100%

Table 5: Valid respondents' identification of if terrorism dos hav negative effect on the Nigerian economy

Figure 5 and Table 5 are respondents' responses identifying or stating if the incidence of terrorism does have negative effect on the Nigerian economy.

Research Question Six

What are possible ways of curtailing the incidence of terrorism and promoting international trade in Nigeria? You can tick more than one option

207 responses



Figure 6: Respondents' identifying possible remedies in savaging issues of terrorism in Nigeria

Remedies in curtailing terrorism in Nigeria to foster international trade	Responses of respondents	Percentage
Declaring a state of emergency against a terrorist group within Nigeria and cross-boarder	163	78.7%
Collaborating with international bodies in the fight against terrorism	172	83.1%
Education of the general public concerning the evil of terrorism	129	62.3%
Seeking international aid from a global organisation and neighboring countries in combating terrorism	133	64.3%
Strict prosecution of individuals or groups indulging in the act of terrorism	99	47.8%

Table 6: Valid cluster of respondents' identification of possible remedies in savaging issues of terrorism in Nigeria

Figure 6 and Table 6 are valid cluster of respondents stating or identifying possible remedies of savaging terrorism in Nigeria, in order to foster international trade.

6. Discussion of Findings

The data were collated and analysed as presented above, which shows that in figure 1 and table 1, virtually all the respondents (247 respondents) reside in Nigeria. Furthermore, figure 1 and table 1 also aimed at ensuring that the respondents from Nigeria possess an informed knowledge to respond accurately to the questions concerning the issues of terrorism in Nigeria and its impact on international trade. In this regard, in figure 2 and table 2 80.5% of the respondents were able to identify that the Nigerian economy has improved tremendously through international trade. Furthermore, in figure 3 and table 3, the respondents identify some of the positive effects of international trade on the Nigeria economy as follows:

- (i) 87.3% of the respondents stated that international has led to an increase in the importation of finished goods
- (ii) 76.6% and 72.2% stated it led to the exportation of raw material and encourages the free flow of importation of foreign capital respectively
- (iii) 54.1% and 34.6% further stated that it enhances and encourages the division of labour and curtails the incidence of a scarcity of goods respectively
- (iv) Also, 61% of the respondents identify that international trade fosters healthy competition, thereby checking the incidence of monopolies

Having identified the prospect of international trade in Nigeria's economy, 83.8% and 83.4% respectively in figure 4, 5 and table 4, 5 further identify that there is an incidence of terrorism in Nigeria. That there are incidences of terrorism in Nigeria severely has a significant negative impact on Nigerian stake in international trade.

However, in figure 6 and table 6, the respondents identify possible ways of curtailing the incidence of terrorism that affect the Nigerian stake in international trade as follows:

- (i) 78.7% of the respondents stated that there is a need for the Nigerian government to declare a state of emergency against a terrorist group within Nigeria and cross-boarder
- (ii) 83.1% identify collaborating with international bodies in the fight against terrorism
- (iii) 62.3% stated that education of the general public concerning the evil of terrorism
- (iv) Also, 64.3% stated that the Nigerian government should seek international aid from a global organisation and neighboring countries in combating terrorism
- (v) Furthermore, 47.8% stated that strict prosecution of individuals or groups indulging in the act of terrorism

7. Conclusion

As robust and comprehensive as countries` anti-terrorism laws are, not much deterrence of acts of terrorism has been achieved. This is largely because the fundamental causes of the heinous acts such as justice, freedom, liberation, poverty, and unequal access to socio-economic opportunity are yet to be addressed and given the serious attention that they truly deserve. The majority of the crises bedeviling nations and the world as a whole are traceable to some groups` feelings or sense of deprivation of one or all of these concepts. This is one of the reasons it is very difficult to give a consensual definition to the word terrorism as one man`s terrorist is another man`s freedom fighter. For some, the very idea of terrorism is a snare and delusion. It is a way of diverting the public attention from the failing of the government of a state and, sometimes, the failing of the western governments, as what is regarded as terrorism is the logical and just resistance of the people against state terrorism, capitalism, racism and imperialism, injustice, slavery, and deprivation.

There is no doubt that acts of terror by any group for any reason are counterproductive, and constitute a serious threat to the economic life of a society or nation. It tends to grind a nation's business, commercial and economic life to a halt, especially in a country with a monolithic economy like Nigeria which relies on one commodity for income, and which also relies on the Western patronage of its petroleum oil commodity through interdependent, international trading and foreign direct investment to get its economy going. However, despite the threat of terrorism to the economy, trade, and investments, the fight against terrorism must be executed by-laws and existing international treaties and Conventions. The fundamental right to life as guaranteed by the International Bills of Rights and domestic laws must be respected lest the people of a nation that the State is supposedly striving to protect from terrorist attack will end up being the victims of the State's action in form of brutal extra-judicial killing.

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Groundwork for Inter-Group Relations and Solidarity among Remo Communities of Yorubaland in the Pre-Colonial Period

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Abstract. The Remo, a sub-group of the Yoruba of southwestern Nigeria, are today generally acknowledged as a unified and culturally-monolithic people. This is particularly so with the thirteen Remo groups that federated in founding the largest and the most urbanised of the Remo settlements, Sagamu, in 1872. However, this political, socio-cultural and economic affinity is a product of a long period of interaction and historical processes, which only crystallised in the third quarter of the nineteenth century as a result of the insecurity and brigandage that pervaded Yorubaland during this period. It is against this background that this paper interrogates the socio-cultural, economic and political underpinnings for inter-group relations and solidarity among the various Remo communities in the pre-colonial period. The paper argues that despite the variations in the traditions of origin of the various Remo groups, which foreshadow differences in cultural background and origin, the Remo communities actually had so much in common. It is these commonalities, which predated the imposition of colonial rule in the area, that explain the solidarity that manifested at the establishment of Sagamu Township in which thirteen Remo communities came together under a confederal arrangement. The paper adopts historical research methods. Given this, both primary and secondary data constitute the main sources of information for the study.

Keywords: History, Inter-group Relations, Pre-colonial, Remoland, Sagamu, Yorubaland

1. Introduction

Remo is one of the sub-ethnic groups of the Yoruba race, which is one of the foremost nations that were amalgamated to form the Nigerian state in 1914. Although the smallest Division in the old Southern Provinces of Nigeria, Remo was one of the most

vibrant because of its proximity to Lagos, the then seat of the British colonial administration and its strategic location as an important gateway to the interior of Yorubaland from the coast of Lagos. The area is a constituent of the Ijebu Province, one of the many provinces that made up the defunct Western Region, which became the Western State of Nigeria in 1967 (Ademiluyi and Okude, 2001). It is situated between longitude 3.35⁰ and 3.5⁰ East and latitude 6.4⁰ to 7.0⁰ North, with an approximated area of about eight hundred and forty-eight (848) square kilometres all within the tropical rain forest (Ogunlami, 2015). Remo has Ipara as its northernmost town, sharing boundaries with Owode-Egba villages. In the south, Ogiro became the boundary town after the cession of Ikorodu, a Remo port town, to the Colony of Lagos in 1894. It has Ikenne and Irolu as its boundary towns to the East, with surrounding Ijebu towns such as Aiyeye, Odogbolu, Ijesa-Ijebu and Ago-Iwoye villages. It has Siun to the West sharing boundaries with Mowe, Ibafo and other Owode-Egba villages (Ayodele, 2008).

Although the people of Remoland belong to the main Yoruba-speaking group of Western Nigeria, they, however, speak the Remo dialect with distinctive intonation and vocabulary, which distinguishes it from the main Ijebu language. Even within Remo itself, there exist different dialectal variations. For instance, northern Remo and southern Remo dialects vary and easily give away the speaker as a person either from Remo North or from Remo South (Ayodele, 2008). The differences between the Ijebu and Remo dialects are not too profound or discernible to a stranger. Perhaps, it is for this reason that E. A. Ayandele opined that "... there was no problem posed by the dialectal difference between the Super-Ijebus and the Remo" (1992: 124). Geographically, the relief of the area is generally flat, with undulating

plains and some hilly areas rising to a height of over five hundred feet above sea level, making Remo a more fragmented society than the rest of Ijebuland. The climate is of the tropical type, with two main seasons - rainy and dry. The rainy season lasts from April to October; while the dry season is from November to March, with the Harmattan coming up in December (Odonlami, 1989)

Despite the rich past and eminence of Remo and its people, the region has suffered scholarly neglect from historians as much has not been done to unravel its history. One of the reasons for this neglect is that for a very long time, Remo had been regarded as a part and parcel of Ijebuland. Hence, its history has often been told as a component of the larger Ijebu Kingdom. Some of the extant studies on Ijebu in which Remo received significant attention include O. O. Ayantuga's *Ijebu and Her Neighbours*, an unpublished PhD Thesis of the University of London in 1965; E. A. Ayandele's *Ijebu of Yorubaland: Politics, Economy and Society* in 1992; O. O. Olubomehin's (ed.) *The Ijebu of Western Nigeria: A Historical and Socio-Cultural Study* in 2001; G. O. Oguntomisin's *Studies in Ijebu History and Culture* in 2002; Tunde Oduwobi's *Ijebu Under Colonial Rule* in 2008 and O. O. Olubomehin's (ed.) *Themes in the History of the Ijebu and Remo of Western Nigeria* in 2010. The efforts of B. A. Odonlami have resulted in the publication of *Remo and Her Neighbours up to the 19th Century* in 2008 and *Remo in Yoruba History: Politics, Inter-Group Relations and Socio-Economic Dynamics* in 2011. Another important study on Remo's history and politics is Insa Nolte's *Obafemi Awolowo and the Making of Remo: the Local Politics of a Nigerian Nationalist* published in 2009.

This study, therefore, examines the traditional patterns of relationship that existed among the various communities in Remoland in the pre-colonial period and how these helped to forge solidarity among the groups and laid the foundation for communal understanding during the colonial period and up till today. To make the discourse easily comprehensible, this study opens with an introduction creating a background to the research. Thereafter, there is an attempt to explicate intergroup relations from a conceptual and theoretical point of view. The succeeding sections of the work shall discuss the traditions of origin of the Remo people and the bases for inter-group relations among the Remo communities, with special reference to the political, economic and socio-cultural linkages, before the appearance of the Europeans and the establishment of colonial rule in the area. The work

concludes by contending that despite the differences in the traditions of origin, dialects, economic opportunities and physical features of the area that sometimes impeded mobility and made inter-group relations difficult, the Remo communities had so much in common. It is these commonalities, which predated the imposition of colonial rule in the area that explains the solidarity, that manifested when thirteen communities came together to establish Sagamu Township, the most urbanised Remo town, under a confederal arrangement.

2. Intergroup Relations: A Conceptual and Theoretical Clarification

By intergroup relations, we mean the patterns and dimensions of interaction between or among different groups from diverse cultural backgrounds, historical experiences and social orientations. Some relationships could be described as tolerant or peaceful, while others could be said to be clear examples of intolerance and conflict. Inter-group relations could take economic, social and political dimensions (Muojama, 2012). Two dominant patterns of intergroup relations are discernible in sociology, which is relevant to this study. The first, which is the most tolerant form of intergroup relations, is **pluralism**, in which no distinction is made between minority and majority groups, but instead, there is equal standing. True pluralism is characterised by mutual respect on the part of all groups, both dominant and subordinate, creating a multicultural environment of acceptance. In reality, true pluralism is idealistic and utopian. At the other end of the spectrum is **amalgamation**, which is an example of intolerant inter-group relations. This represents the model in which two groups combine to form a new group. Amalgamation creates the classic "melting pot" analogy in which the combination of cultures results in the emergence of an entirely new and different culture (Conerly, Holmes and Tamang, 2021).

To further elucidate inter-group relations, several suppositions have been canvassed to underscore the dimensions and patterns of relationships that exist among the various peoples at any given time in Nigeria. For our purpose in this endeavour, we shall limit our attention to the theory of 'fundamental diversity' or 'strange-bedfellows' and 'unity in diversity'. The theory of 'fundamental diversity' or 'strange-bedfellows' postulates that the different peoples of Nigeria had little or nothing in common in terms of language, religion, social orientation and political organisation in the pre-colonial days. Hence, there was no basis for the amalgamation that the

British colonialists birthed in 1914. Hence, the amalgamation can simply be regarded as a marriage between strange bedfellows. This theory is often employed to explain why the different peoples of Nigeria had found it difficult to co-habit peacefully without acrimony and crises in the post-independence period (Muojama, 2012)

The flip side of the theory of ‘fundamental diversity’ is the idea of ‘unity in diversity’. The adherents of this theory opine that there were a series of interactions, connections and relationships that had existed among the different peoples of Nigeria before the appearance of the Europeans on the coasts of Africa and the establishment of colonial rule in Nigeria. These relationships took the form of trading activities, intermarriages, conflicts and other forms of socio-economic and political interaction. The argument of the proponents of the theory of ‘fundamental diversity’ concerning the difference in languages as a hindrance to intergroup relations in Nigeria was considered obsolete in the face of new facts in linguistic studies. In support of the argument for fundamental connections of many Nigerian languages, R. G. Armstrong (1962) asserts that, “...most languages of the sub-Saharan Africans belonged to one language family known as the Niger-Congo family. On the other hand, most Nigerian languages such as Igbo, Ijo, Edo and Idoma, belonged to the Kwa language sub-family, and they started diverging from their ancestral root between 5,000 and 6,000 years ago” (p. 26).

Furthermore, many other factors that promoted intergroup relations in the pre-colonial period included the geography of Nigeria, which allowed for differences in occupation and livelihood and fostered economic exchanges among the ethnic groups and nationalities. For instance, the people of the forest zone, because of the presence of tsetse fly and the danger it posed to cattle rearing, relied on the people of the savanna zone for their supply of meat among other things, while they, in turn, supplied the savannah dwellers with tuberous plants that are vastly available in the forest region. In the same vein, the people dwelling in the mangrove provided the forest and savanna dwellers with their demand for salt and fish and vice versa. More so, tracks, pathways and waterways that crisscrossed the entire landscape of the country facilitated easy movement and exchanges across the different zones and by extension intergroup relations. This paper aligns itself with the position of the theory of ‘unity in diversity’ that there had existed socio-cultural, economic and political interactions among the various peoples of Nigeria in general and the

different Remo communities and groups before the imposition of colonial rule in Nigeria.

3. The Origin, Migrations and Settlement of Remoland

Like much of pre-colonial African history, the history of Remo, without the benefit of written records, is shrouded in obscurity. However, from what we now know, Remo is populated by people who for centuries had migrated into the area that had come to represent a convergence of diverse groups with different legends of origin. It is noteworthy that the unified Remo kingdom under a single ruler as we know it today did not exist before the coming of the British and the establishment of colonial rule in the area. To be sure, the area consisted of a litany of independent and sovereign towns and villages each with its own traditional political and administrative set-up (Olubomehin, 2010). These traditional towns and villages were thirty-three in number and are often referred to, in local parlance, as the *Remo Metalelogbon*. With each town claiming different migration and tradition of origin, it will be fallacious to talk of a common tradition of origin for the whole Remo people. The traditions of most Remo towns often identify two major waves of migration tracing the origin of the people to either Ile-Ife or Ijebu-Ode.

The first wave of migration, claiming Irewo Quarters in Ile-Ife as the take-off point, was led by Eneyi Amunigbuwa, which other accounts simply referred to as *Owa* or *Akarigbo*, at about 1000 B.C. The travelling party, comprising many Remo groups and chiefs, first settled at Okun-Owa and later moved to Orile Ofin. Ofin, the group *Akarigbo* led, settled at Okesensen near Majopa stream on the outskirts of present-day Sagamu, while the rest of the party settled in different locations in and around Orile Ofin. Each group settled as a community with its own head, maintaining its individuality. The Remo towns that consider this tradition sacrosanct include Ilishan, Ilara, Irolu, Akaka, some parts of Ikenne, a majority of Ode-Remo people, and eleven of the Remo towns that formed Sagamu in 1872 (Martindale Report, 2009).

The second wave of migration involves a group of Remo settlers who claimed they originated from Ijebu-Ode. This group was led by the *Ewusi* of Makun. Although there is a variant of this tradition, which claims that this group had earlier migrated from Ile-Ife, they settled in Ijebu Ode and have ancestral leanings and genealogical attachments with the *Awujale* of Ijebu-Ode (Ayodele, 2008). From Ijebu-Ode, this party, comprising different Remo

groups, dispersed to establish new settlements either on the commission of the *Awujale* or on account of other circumstances. Whatever was responsible, they migrated from Ijebu-Ode and established new kingdoms in Remo and they continued to remain subservient to the *Awujale* and he exercised control over them. Ayodele (2008) opines that his tradition is popular among the Remo towns such as Makun, Ogere, Isara, some parts of Ode and Iperu. One account holds that the *Ewusi* of Makun was the son (or grandson) of Obaruwa, the tenth *Awujale* of Ijebu-Ode. Obaruwa reigned after the *Awujale* Ofinran and *Awujale* Obaganju was Obaruwa's successor.

Apart from the majority of oral traditions among the Remo people that uphold either the Ile-Ife or Ijebu-Ode origin, the historical accounts of some Remo towns reveal that they claim a different ancestry from both Ile-Ife and Ijebu-Ode. For example, a popular tradition in Emuren, a southern Remo town, indicates that the people of Emuren were never part of the original migration from Ile-Ife and that Owuyo, who is considered to be the first *Elemuren* of Emuren was a son of the *Ajalorun* of Ijebu-Ife (Coronation Pamphlet, 2017). Other accounts claim that few Remo towns, such as Okun-Owa, Odogbolu, Aiyeye and Ijesa-Ijebu, were already in existence before the dispersal and mass migration from Ile-Ife. There is another version of oral history that claims that Iperu had close links with the Old Oyo Empire, while Ilara claims close affinity and origin with Aramoko in Ekiti and Ilara-Mokin in present-day Ondo State (Nolte 2009).

Little is known about the autochthonous people that inhabited the Remo area or about the name by which the area was called before the arrival and settlement of the Remo groups. However, the traditions of origin of such Remo towns as Ilisan, Irolu, Ogere and Ode Remo suggest that the Remo migrant parties that settled in the area met some aboriginal inhabitants. Like in many parts of Yorubaland and has been established in the case of the Oduduwa and Obatala groups in Ile-Ife, these autochthones were either conquered or absorbed by probably stronger and better organised migrant groups (Ayodele, 2008).

The growth and expansion of many Remo towns after the settlement of the Remo groups in the area could be attributed to many factors. First, few Remo towns, such as Ofin and Makun, found themselves strategically positioned on important trade routes, which brought socio-economic and political advantages. This also brought some unhealthy rivalry and competition between them. Second, some Remo

towns, such as Iperu and Ode Remo, became market towns, thereby attracting people from far and near for trading and economic exchanges. The economic prosperity of these two towns made them prime targets for invasion and attacks from the Egba and Ibadan armies. In addition, the population of many towns in Remo increased dramatically as a result of the nineteenth-century Yoruba wars and the addition of refugees who fled war zones, war captives, slaves and even warmongers and warriors. Ipara, Isara, Iperu and Ogere are good examples of this (Nolte, 2009). In any case, the development of the Remo towns was so impressive that they were "well established and settled in their homesteads by 1840" (Soewu, 1987: 6) and were able to participate effectively and control the flow of trade as middlemen in the economic exchanges between the coast of Lagos and the hinterland of Yorubaland.

Despite the differences in the traditions of origin, migration stories and political allegiance, it is important to emphasise that Remo groups and communities share a lot in common in terms of their economic, socio-cultural and political institutions since time immemorial. Moreover, having found themselves together in a proximate geographical space, they have come to regard themselves as a political unit. To an undiscerning mind, the political unity and group solidarity among the different Remo communities were forced by such factors as the nineteenth-century fratricidal warfare in Yorubaland in which, as a result of devastating military raids, the various Remo groups came together to form stronger units of resistance and defence resulting in the founding of such towns as Ikenne and Sagamu. This was to be consolidated when colonial rule was established in the area in 1894 through a treaty that saw the promotion of the status of the *Akarigbo*, the ruler of Ofin, to the paramount ruler of Remoland. However, these two nineteenth-century events were products of centuries of socio-cultural connections and political intercourse among the different Remo groups and communities. It is to the analysis of the dimension of these age-long interactions that we shall turn in this essay.

4. The Political Foundation for Intergroup Relations in Remoland

The structure of government throughout Yorubaland in the pre-colonial period was monarchical and the key political unit on which governance was based was the town, *Ilu*. Although each kingdom consisted of many towns, this did not mean that there existed independent governments within a particular kingdom. The reality was that the capital (*Olu-Ilu*)

acted as the central administration while those of the outlying towns and villages (*Igberiko*) served as local administrative units (Atanda, 1980). At the head of the administration of the town was the *Oba*, or king, who ruled with powers that derived from the customs and traditions of the people. The *Oba* was entitled to wear a crown but in towns where the head chief was not entitled to wear a crown, the head of administration was called a *baale* (literally, “father of the land”). However, noticeable differences existed in the practice of this administrative system among the various Yoruba sub-groups to reflect local dynamics and realities. For instance, Oyo-Yoruba operated a political system that was a little different from the non-Oyo groups. In Oyo, the *Alaafin* was assisted by a group of kingmaker chiefs known as *Oyomesi* with members of the *Ogboni* (secret cult) mediating between them. In Remo political system, the *Ogboni* (known in Remo as *Osugbo*) played more significant political roles than they did in Oyo. Such was the importance of the members of the group in the politics and administration of an Ijebu or Remo town that Biobaku (1957) described them as ‘the real rulers of the town.’

It is important to make the point, from the onset, that there was no united or monolithic Remo kingdom ruled by a single sovereign before the advent of the British and the establishment of colonial rule. Rather, Remoland comprised many towns and townlets that operated as mini-states with each having its distinct traditional political, economic and administrative paraphernalia such as a palace, a special meeting house (*Iledi*) and at least a market. The original traditional Remo towns numbered thirty-three, *Remo Metalelogbon*, many of which were destroyed and annihilated as a result of the nineteenth-century Yoruba internecine wars. Today, Remoland comprises eleven principal towns which have subsumed many of the remaining traditional towns and villages of which the largest and most urbanised, Sagamu, was formed when thirteen villages and townlets federated for defence and security in 1972 (Martindale Report, 2009: 1). It was for this reason that Remo has been described as a mere geographical expression rather than a political entity.

Like other Yoruba towns, Remo towns were headed either by a crowned king (*oba*) or an uncrowned ruler, *baale*. The crown (*ade*) connoted power, sovereignty and independence and therefore, any town headed by a *baale* was considered to lack these political elements. Thus, such towns deferred to a town which had its crown (*ilu alade*), usually the capital, in certain matters. The *Oba*, or *baale*, in all Remo towns, was the head of traditional political

administration. Though believed to be divine and wielding power bordering on the absolute, he was not a despot. He was referred to as *Kabiyesi* (the one no mortal could question or query) and *Oko-Ilu* (the owner or the head of the town). However, he deployed this power sparingly and with great continence and discretion. This disposition was generally understood in any Remo town as crucial to the existence and progress of the town. He was assisted in the day-to-day running of the town by a council of chiefs, *Igbimo*, who represented compounds or quarters and other important institutions in the town. This council constituted a check on the power of the *Oba* and could ask the king, in agreement with the *Osugbo*, to commit suicide if he committed a grievous crime against the town through the abuse of his power (Nolte, 2009).

The *Osugbo* was another visible and dynamic organ of traditional government in Remoland. As a civic court and town executive, their role was so significant that the administration of Remo towns would not have been possible without them. They served as an advisory body to the *Oba* and approved certain orders in the town. In their regular meetings which were held at *Iledi* every sixteen days, the *Osugbo* deliberated on matters affecting the town and heard serious criminal cases such as murder, burglary and other sacrilegious acts (Nolte, 2009). Various secret cults existed to assist the king and the *Osugbo* in the execution of justice and cleansing of the town such as *Oro* and *Eluku*. They also performed certain traditional rites, particularly those associated with the burial of a deceased *Oba* (Odunlami, 2008). Considered as the custodian of the covenant that established a town, the *Oluwo*, head of the *Osugbo*, took over the administration of most Remo towns during interregnums such as the demise of an *Oba*, wartime or mass migration to a new location (Nolte, 2009; 43). It is for this reason that the *Osugbo* was often referred to itself as the town, *ilu*, itself.

The other organs of the traditional political system included the *Pampa* society, which is an association of traders. The society controlled market prices, settled market disputes and were also employed in coordinating labour for communal projects such as roads, river clearing, town walls and so on (B. A. Odunlami, 26 March 2022). The titled members of the *Pampa*, the *Jagun*, *Akogun* (or *Likotun*) and *Asipa*, sat with the *Osugbo* as judges on matters that concerned commerce. Though generally concerned with trade and commerce, E. A. Ayandele (1970) suggests that the officials of the society were initially saddled with defence and security responsibilities. The titles of the leading members of the society lend

credence to this claim. There was also the *Lopere* or *Opere* society, a military association that consisted of young men of fighting age. It was compulsory, but more fashionable, for young and able-bodied men to join the *Lopere* in all Remo towns. This was one of the ways young men integrated themselves and serve the interest of their towns. The principal officers of the association were the *Balogun*, *Seriki*, *Bada*, and *Kakanfo* in that order. The titles were not hereditary or life titles. Holders were chosen through acts of bravery and exploits on the battlefield. Hence, these titles could be lost through incapacitation, mental illness or death. When a title-holder died, his next in rank held the post.

Every Remo town was made up of quarters (*itun*) with each quarter having its head, *Olori-itun*. A quarter comprised many families (*ebi*) with each headed by family heads (*Olori-Ebi*). These were also loci of traditional power and influence in the pre-colonial Remo society. The family heads settled all disputes among the members of their families. Similar functions were performed by the quarter heads in their domains. There were also age-grade associations (*Regbe-Regbe*) in every town to complement democratic practices. The association of peers or age mates imposed a standard of conduct on their members and saw to it that none of them convened the laws of the land or brought their group to public ridicule through any misdemeanour. The traditional system ensured cooperation among the organs of government and this promoted peace, order and smooth governance. More importantly, the political system engendered popular participation in the political system and the people had a strong feeling of belonging to the society.

5. The Economic Foundation for Intergroup Relations in Remoland

Without a doubt, one significant facilitator of intergroup relations and ethnic solidarity among the Remo communities in the pre-colonial period was the economy. Agriculture, the cultivation of crops and animal husbandry, was the mainstay of the Remo economy right from when the food revolution took place in the area. The location of the region in the tropics, where rainfall and soil fertility were adequate for the cultivation of several food crops made this imperative. Some of the crops popularly cultivated among the Remo people in the pre-colonial period included the various species of yam, cocoyam, guinea corn, maize, cassava, potato, melon, beans, groundnut, okra, oil palm, kola nut, cocoa, bitter kola, locust beans, pepper and various types of vegetables. Simple implements, such as cutlass, axe

and hoe, were used in cultivating these crops and the commonest farming methods were shifting cultivation and mixed cropping. Landholding and physical control of native lands rested in the family or lineage (*ebi*) and was guided by the traditional land tenure system (Salami, 2001). It was taboo in the traditional Remo society to put land for sale or to see anyone alienated from the land. Even strangers could acquire land for agriculture or other purposes through farm tenancy which could be through borrowing, leasing or outright gift (Price, 1939).

Different types of farms existed for Remo farmers to plant their crops. There were the compound farms where vegetables of all kinds, maize, tomato, pepper and fruits were cultivated. Usually located within the vicinity of the household or family compound, such farms were tended by women and children. There were also farms popularly called *oko etile* or *oko ebale* (nearby farms) because they were usually not more than three kilometres outside the town. Such farms were visited early in the morning and workers returned to town in the evening. Crops cultivated on these farms included yam, kola nuts, cocoyam and other food crops. The other type of farm was the *oko egan* or *oko ejina* (distant farms), which is usually located deep in the forest, between five to fifteen kilometres from town (Odunlami, 2008; see also Johnson, 1921). As a result of this distance, farmers who attended and worked on these farms stayed on the farms for days and sometimes weeks. Huts (*ewu*) were usually erected to cater for the accommodation of farmworkers and attendees. Crops such as yam, cocoyam, maize, cocoa, kola nuts, oil palm etc. Food crops cultivated on these farms were usually meant to provide food for farm workers and attendees.

The surplus products from these farms were diverted into trade. Although B. A. Odunlami (2008) believes that the kind of trade that existed in the Remo area in the pre-colonial period can be regarded as local trade, available evidence indicates that Remo traders had economic exchanges with other Yoruba towns like Ijebu Ode, Epe, Ejinrin, Abeokuta, Ibadan and other hinterlands of Yorubaland and also participated in long-distance trade particularly as from the first half of the nineteenth century when the region embraced the cultivation and trade in a variety of kola, *Cola acuminata* or *Cola nitida* (Agboola, 1980). To facilitate trade, two types of markets were established in Remoland and these are daily and periodic markets. The daily markets were held within the towns every day and was meant to meet the daily need of the people living within the town. Food and perishable goods, especially farm produce, were sold at such markets and they recorded impressive

attendance in the evenings. The periodic markets were those held at intervals of five or nine days. Such market days were held in turns among the neighbouring towns to avoid clashes in market days.

Although several popular markets existed throughout Remoland such as those in Ode, Iperu and Ipara, *Obu Makun* was by far the most important periodic market in Remo land. On market days, traders from within and outside Remoland such as the Ijebu, Egba and Ibadan converged on the market for trading activities. Some items of trade included pottery materials, which were commonly used for fetching water, water storage, frying cassava flakes (*gari*) and for other household use; mats of various dimensions; woven cloth materials of various kinds; all sorts of food crops and items; farm implements and many other materials made of either iron or wood. There were no articles of trade that could not be found at *Obu Makun* in those days. Even within the market, there was a section for the kolanut traders and the Hausa/Fulani customers had a quarter near the market popularly referred to as *Sabo Makun* (Ayodele, 2008; Madam Elizabeth Eniola, 90 years, Sagamu, 20 February 2022). Traders conveyed their goods by head portorage and trekked long distances to come to the market. The widespread use of cowries (*owo eyo*) as a medium of exchange facilitated trade and exchange. This subsisted until the Europeans introduced paper money and coins as legal tender during the heydays of colonial rule.

Apart from agriculture and trading activities, the Remo developed simple industries and manufacturing. Two of the commonest and most important of these were iron smelting and cloth weaving. The blacksmiths, or *agbede*, produced all articles made of iron and steel especially farm implements such as hoes, axes, cutlasses, local guns and other tools used in other occupations. Charcoal from burnt hardwood and shells of palm nuts were the materials generally used for generating the great heat required for the furnace, which was kept on fire all round the year. Few families were known to practice this craft in many Remo towns and it was done on a small scale. Although the cloth weaving industry was generally dominated by women folks, a few men were known to be expert weavers among the Remo. The cloth materials produced were generally of two types. There was the narrow-loom type of about six inches wide called *Alawe* produced by men and the broad-loom type, popularly called *Kijipa*, produced by women (Falola, 2017; see also Johnson, 1921). The process involved the use of a mechanical contrivance operated with both hands and legs. In this way, a variety of plain and multi-coloured cloths with

numerous patterns and designs were produced. It is important to note that these cloths were usually of high quality (Falola, 2017).

Closely related to the cloth industry, and sometimes deriving from it, were the dyeing and tailoring occupations. It was the responsibility of the dyeing industry to give yarn for weaving and sometimes finished clothes the desired colours. This was exclusively done by women through the use of *Elu* (indigo), which was obtained from the indigo tree. Indigo balls were also made for sale at markets, which was also a lucrative trade. The commonest colour was blue or blue-black from the indigo dye. Besides these colours, the scarlet called *Alahari* and rough silk, *Samayan* in grey were also very common in the Remo yarn (Johnson, 1921). This occupation was not widespread among the Remo as only few people engaged in it. Tailoring, on the other hand, was an art engaged in exclusively by men as it was only men's dress that required tailoring. It involved making embroidery on the neck and breast of men's gowns. Unlike women, who were simply wrapped in plain clothes, men cut and sewed to specifications. They also prepared ready-made robes of various sizes. Whether cut to specification or not, the tailors produced light wears like *buba* and *dansiki* and heavy wears like *agbada* and *dandogo*, with *sokoto* (trousers) and *fila* (caps) to match in each case (Falola, 2017).

Apart from all the mentioned industries, many other industries produced food, household utensils, industrial and trading equipment such as beer brewing, oil production, pottery, woodwork, basket weaving, calabash carving and leatherwork. In all these endeavours, there were guilds to regulate the activities of the artisans in each category. These guilds were responsible for exercising control over the entry of new members into the crafts, standards of production, workmanship and regulating prices (Hopkins, 1973). The Remo economy, therefore, exhibited all the indices of a vibrant and diversified economy in the period leading to the nineteenth century. Production, in all ramifications, did not only meet local consumption but also external demand. It was based on this that the Remo groups were able to cope with the demand of the period when the European trade in commodities and raw materials, in the aftermath of the abolition of the obnoxious slave trade, began on a large in the second half of the nineteenth century.

6. The Socio-Cultural Foundation for Intergroup Relations in Remoland

The socio-cultural underpinnings for inter-group relations in any society are many and varied. These are socially and culturally-determined characteristics that condition the worldview and cosmology of a people and these encapsulate elements such as language, religious observances, customs and traditions, belief system, social organisation (including acceptable gender roles), dietary practices, intellectual and occupational practices and other aspects of behaviour and social orientation. In the same manner, many of these factors, if not all of them, have a significant impact on forging intergroup relations and solidarity among the Remo communities in the pre-colonial period. However, for our purpose in this work, we shall be examining only three of the socio-cultural elements and these are language, religion and festivals.

One basic feature of inter-group relations is communication and this is remotely impossible without a commonly intelligible language. Apart from the broader Yoruba language spoken throughout southwestern Nigeria and beyond, the pre-colonial Remo communities spoke a commonly understandable dialect. Common language facilitated a lot of socio-cultural connections, such as marriage, cohabitation and integration, in Remoland in the pre-colonial period. As noted earlier on, the Remo dialect, a variant of the Ijebu branch of the Yoruba language, is uniquely endowed with its distinctive vocabularies, tonation and word formations that made the dialect comprehensible throughout the Remo region in the period under review. Although slight differences are discernible between the northern Remo communities and their southern counterparts, they certainly did not constitute significant drawbacks for intergroup relations among the traditional societies of Remoland.

In the realm of religion, the Remo people, like every other tribe of the Yoruba race, were polytheists. They venerated every object or force of nature that confounded them. Hence, they worshipped such physical phenomena as rivers, earth, sun, moon, mountains etc. Some people believed in and worshipped deified heroes and mythical individuals such as *Ogun*, the god of iron; *Sango*, the god of thunder; *Orunmila*, the deity of wisdom and divination, and *Obatala* or *Orisa Nla*, the creator god. Apart from these deities which were common throughout Yorubaland, some other deities were specifically popular among the traditional communities in Remoland and these included *Obaluwaye*, *Balufon*, *Yemogun*, *Yemoro*, *Obaruwa*, *Oluweri* and *Olipakala* (Ayodele, 2008). These gods, known in local parlance as *Orisa*, were believed to

possess metaphysical powers to intervene and direct the affairs of humans. They were regarded as intermediaries between the people and the supreme and all-powerful Being, *Olodumare* or *Olorun*, who was considered to be somewhat remote and difficult to approach. The worship of these deities was carried out at personal, family and community levels and had fixed annual festivals, while others are propitiated any time during the year. It was on the occasion of these propitiations and festivals that intergroup solidarity and relations among the Remo communities come into focus.

Of all the religious beliefs, traditions and practices of the people of Remoland, the one that had significantly impacted intergroup relations and the forging of unity and solidarity among Remo communities of Yorubaland was the worship of *Ifa*, Yoruba religion and system of divination. The centrality of *Ifa* and its literary corpus to the belief system of the Yoruba race in general and the Remo groups in particular stems from the general notion of its ability to inform mortals of the wishes of *Olodumare*, the sky god of destiny and fate. As a medium of obtaining instruction and discerning future events, the Remo people consulted the *Ifa* priest (*Babalawo*) whenever any important decision or action was to be taken, from choosing the time to go to war, who and when to marry, when a house was to be built or when to go on a journey. This consultation was usually done either at a personal or corporate level. It is on record in the oral traditions of all Remo towns that the migration of all the Remo groups to their present location was coordinated by regularly consulting with the *Ifa* Oracle. Consequently, every Remo town and village has its peculiar *Ifa* code (*Odu Ifa*) for its migration and settlement.

This *Odu Ifa*, which captures the migration and settlement experience of the people of each town, was usually well-known and recited at important events within the town such as coronation anniversaries and the installation of a new king. On the occasion, certain rites and rituals were performed and instructions were sought through divination for the peace and progress of the community. For instance, concerning the founding of Sagamu, *Ifa* had instructed the migrant party to settle at a place where water flows from a well-placed pot. It was at the discovery of this wonderful sight that the people concluded that it was an *Orisa* who had kept the mysterious pot, from which flow some healing water (*Orisa gun amu ewa*) from which Sagamu was derived (Soewu, 1987). *Orisa gun amu ewa* is today an annual celebration in Sagamu. As a common

celebration among the entire Remo people, the celebration of *Ifa (Odun Ifa)*, usually done with pomp and pageantry, helped to forge the idea of sameness and oneness among the different communities in the pre-colonial period.

Festivals were very effective as a socio-cultural facilitator of inter-group relations in the pre-colonial Remo society. Festivals, which were held mainly every year, were meant to venerate and worship gods and goddesses and the practices were almost the same throughout Remoland. Although some festivals were peculiar to certain towns, there were a few, which were celebrated throughout Remoland. Of these community festivals, the most popular were the *Egungun*, *Oro*, *Eluku*, *Agemo* and *Obalufon* (Ayodele, 2008). These festivals were not only meant for excitement and consumption of food and wine, they also had social and cultural significance. For example, the *Oro* and *Eluku* festivals provided ample opportunity for carrying out rituals and sacrifices for the cleansing of the land and the warding off of evil spells and spirits from the community. They were also deployed in the execution of criminals in the traditional societies in Remoland. Women were forbidden from watching, let alone participating in, the activities of *Oro* and *Eluku*. Ayodele (2008) observes every Remo town had its *Oro* grove, *Ugboti* or simply *Uti*, which was usually, situated a reasonable distance from the town. The head of the *Oro* cult and the custodian of its festivals is the *Onimale*.

No less important and glamorous was the *Agemo* festival among the traditional communities of Remoland. The *Agemo* represented the ancestor spirit of the people and community. The head and custodian of the *Agemo* deity in each Remo town was the *Alase*. After the usual propitiation of the deity and other necessary rituals had been observed in the grove, the town's palace or market square became the bee-hive of entertainment and pleasure in the town. In Remo, two types of *Agemo* were on display during the annual *Agemo* festival. The most popular are the ones that used the raffia mats (*Agemo Eleni*) because they danced vigorously and also performed feats and magics. The other type is the *Olire (Agemo Oniko)*, a huge masquerade with a raffia mask (*iko*), which was more accommodating and was not known to perform feats or magics. Supplications and prayers were offered to *Olire* with pledges to be fulfilled if requests were fulfilled by the following year. The *Agemo* festival is a week-long (seven days) programme.

Other important festivals included the *Egungun* (masquerade) festival, which was associated with the veneration of the departed relatives and forebears and is also an important celebration among the Remo people. The masquerades were more associated with families, compounds or lineages although there were community masquerades too. Individuals were completely masked and covered up in a special costume (*eku*) and spoke in a bizarre tone of voice. The male head of the *Egungun* cult is the *Alapeni*, while the female counterpart is *Iya Agan*. There was also the *Balufon* festival, which was believed to be responsible for procreation or childbearing. It was the only festival in which women were given full participation without any restriction. Women were adorned in their best attires, with camwood used to rub their heels as decoration and armed with all kinds of babies' stuff. This way, they converged to seek the blessings of the goddess for the opening of their wombs for childbearing. They danced in circles to the beat of the drum, singing different songs in expectation of the fulfilment of their desires. The custodian of the *Balufon* deity and its annual celebration is the *Losi* of every town.

7. Concluding Remarks

This paper has examined the political, economic and socio-cultural bases for inter-group relations and ethnic solidarity among the Remo communities in the pre-colonial period. From what we know of these groups in the period preceding the establishment of colonial rule in the area, there existed different independent political mini-states each with its traditional characteristics such as boundaries, market(s), *Osugbo* and other insignias of state authority such as beaded crowns. All these reinforced socio-economic distinctiveness and political independence, which was jealously protected among the communities of the traditional Remo society. The differences were further entrenched by the variations in the traditions of origin and migration in the different communities. However, despite these factors that emphasised the individuality of the different groups and communities, there existed bases for communal interactions strengthened by a common language, socio-political organisation, economic orientation and cultural practices in the pre-colonial Remoland. For instance, the traditional festivals provided a veritable platform for bringing together people both within and from surrounding towns and villages thereby forging solidarity and close ties among the people and kingdoms of Remo. More important in forging cooperation, inter-group relations and ethnic solidarity in pre-colonial Remoland were the institutionalised forums and

assemblies of the thirty-three traditional towns (*Remo Metalelogbon*). This arrangement, a form of regional federation, brought together representatives from the traditional towns to a centrally-located town, Idarika near Iperu, to discuss issues of common interest and concerns (Nolte, 2009: 49). In the same manner, members of other civic associations throughout Remoland also held regional assemblies to coordinate and harmonise their activities. For example, the joint-headship of Ode Remo and Makun of the *Pampa*, the trade association is a testimony of the prominence of the northern Remo towns in trade and commerce in the nineteenth century. For the *Lopere*, the warrior or military association, Ofin called the shots as the leading town in Remo (*Ibid.*, 69). Even regional cooperation was brought to bear on professional and trade associations, usually referred to as *Egbe*. Such associations included the guild of general traders (*Egbe Alajapa*), the guild of itinerant traders (*Egbe Alarobo*), the guild of smelters (*Egbe Alagbede*), the guild of carvers (*Egbe Onisona*) and the guild of *Ifa* diviners (*Egbe Babalawo*) to mention few. For example, Ijagba (a town now in Sagamu) was renowned throughout Remo as the headquarters of the guild of *Ifa* diviners.

These and many more represented the groundwork for the solidarity and understanding that came to the fore in the second half of the nineteenth when these towns as a result of the internecine Yoruba wars came together to form stronger political units and consolidate the already existing confederal arrangement. The result of which is the establishment of cosmopolitan towns such as Sagamu, which comprises thirteen of the traditional towns. These thirteen towns are Ofin, Makun, Sonyindo, Epe, Ibido, Igbepa, Ado, Oko, Ipoji, Batoro, Ijoku, Latawa and Ijagba. The same situation can be found in Ikenne, a town that accommodated Idotun, another Remo town. In the same manner, Remo towns of Eposo, Idarika and Idena, which were overrun and destroyed in the 1830s and 1840s by the marauding Egba warriors, resettled as quarters in Ode Remo (Eposo) and Iperu (Idena and Idarika). All these were results of the age-long dynamics of inter-group relations that found clear and unmistakable expression in the nineteenth century.

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Assessment of Effect of Employees' Motivation on Workers' Productivity: A Case Study of Selected Hotels in Ikeja Local Government Area of Lagos State, Nigeria

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Abstract. No doubt, employees are the most significant resources in any organization. Without them, the goals of the organization can hardly be achieved. The poor attitude of hotel management especially with regards to motivating their employees has been a major concern in industry and is severally reported to have adversely affected the quality of services rendered to customers and the level of turnover in the industry. This study examined the assessment of employees' motivation on workers' productivity (a case study of selected hotels in Ikeja Local Government Area of Lagos State, Nigeria). A total of one hundred and one (101) respondents were randomly selected and interviewed for the study through a specially designed questionnaire. Descriptive statistics such as frequency counts, mean and percentages estimation were used in analyzing the study data while Chi-Square statistical tool was used in testing the study hypotheses. Results revealed that majority (65.3%) of the respondents were *male* between the ages of 31-40 years were 44.6%, 68.3% (majority) of the respondent were married and educated 69.3%, the average years of working experience of the respondents 56.4% were 6-10 years, 55.4% of the respondents were promoted in the last two years and 56.4% (also majority) were in the junior *workers' category* with less than ₦100,000 monthly remuneration and majority of the respondent (64.5%) were worked for 12hours per day. The most effective fringe benefits being adopted by the hotels in the study area in terms of motivating their employees are sponsorship for personnel trainings, timely payment of salaries and bonuses, payment for extra time spent at work and provision of accommodation among others. In addition, treatment of workers with dignity and respect, access to health care facilities, annual presentation of awards and

promotion exercise are extrinsic factors that influence hotel workers' motivation in the study area. The study concluded that there is a significant relationship between socio-economic characteristics of the workers and the effect of employees' motivation on workers' productivity in the study area. The study recommends that management *should* be meticulous in the area of motivating their employees by rewarding or celebrating them through annual promotion exercise and presentation of awards. Employers should also give their employees the opportunity to acquire more knowledge and skills by sponsoring them to study abroad in related fields. Moreover, other motivational tools such as free healthcare services, transportation allowance, accommodation allowance and hazard allowance should be duly paid to employees in order to improve their performances.

Keywords: Motivation, Employee, Workers, Hospitality, Hotel, Productivity

1. Introduction

Hospitality industry is made up of groups of organizations such as hotels, restaurants and travel agencies that provide relevant services to their customers in a warmly acceptable manner. Today, the hospitality industry is one of the fastest growing economic sectors; involving a huge monetary investment (Ivica Batinic, 2013).

The staffers of any industry constitute the key resources to the industry's success. Human asset in the 21st century is considered the most important asset of any company (Hafiza, et. al., 2011). The employees account for a significant component of the

budget of higher productive institutions and have a major role to play in terms of achieving the aims and objectives of the industry. The performance of the employees, as well as managers, determines (to a palpable extent) the quality of employees as expressed (Marlina, et. al., 2018) that, “low job satisfaction can result in costly turnover, absenteeism, tardiness and even poor mental health”. It was further argued (Klonoski, 2011) that the most valuable and volatile asset of any institution is a well-motivated and stable workforce which is competent, dedicated and productive. Whether supervising an expansion of a firm's activities or cutting back on policies in response to sagging demand, a manager continually strives to draw a better return on his capital investment. When this effort is directed towards the human portion of the firm's capital, the manager focuses on a recurrent problem in business activity; thus “employee motivation”.

Employers' frequent habit of motivation is something that can positively influence an employees' contribution. If an employee is regularly able to contribute ideas and suggestions to solving problems at hand or regular work activities which translate to feeling of accomplishment, the feeling of high self-worth prevails over such an employee (Shahzadi et. al., 2014). This research work therefore examines how human action and employees in the hospitality industry could be motivated towards the achievement of organizational and personal goals and objectives. Employees' performance could be the catalyst for helping an organization to become more efficient. The connection between employees' motivation and performance could affect the organizational effectiveness. Therefore to optimize human capital, managers should understand how to motivate their employees (EK & Mukuru, 2013).

According to Singh (2013), motivation has both psychological and managerial meaning. The psychological meaning of motivation refers to the internal mental state of a person that relates to the initiation, direction, persistence, intensity and termination of behaviour. The managerial meaning of motivation, on the other hand, deals with the activity of managers and leaders to induce others in order to produce desired outcomes or achieve goals outlined by the organization or manager which conforms to a relationship between motivation, ability and performance. Since there is a wide variety of methods available for motivating staff, from recognizing the employees' achievements (by simply saying “thank you”) to more complex schemes which combine and set targets with fixed rewards (Hafiza, et. al., 2011). It will however look ridiculous for the team

responsible for motivation in the mining companies to attempt to motivate their employees when they do not know what motivate the employees.

Motivation, as it has been emphasized earlier, is a major concern of the managers. Managerial success is measured by the performances of a department, which is made up of the performances of individuals. Each employee's performance can raise or dwindle the overall productivity and managerial success. The big challenges here are how to motivate inept employees to realize their potentials and raise their level of productivity, and how to keep adept ones from going stale in their jobs but to learn more (Fajana, et. al., 2011). Motivation is the fundamental result of effective behaviour. Employees may be satisfied with some aspects of their jobs and at the same time be highly dissatisfied with other phases of the same job. So, there is the need for an in-depth comprehension of all the factors that would determine a satisfactory work and those that would cause dissatisfaction at work. There is also the need to understand each employee's personality and factors that will bring about satisfaction and motivate them or vice versa (Hameed, et. al., 2014). It is important to consider the ways of getting employees to perform their duties willingly and enthusiastically with job satisfaction. For instance, before an employee gets satisfied with his job, his problems, needs and aspirations have to be identified by the management so that the right steps could be taken either to solve his problems, meet his needs or achieve his dreams.

The concept of motivation is very pertinent in every organization because it goes in line with productivity. It is based on this fact that the efforts contributed by each employee depend on the satisfaction degree on the job (Singh, 2013). Noticeably, all organizations want to be successful even in the current highly competitive environment. Therefore, companies (irrespective of size and market) strive to retain the best employees and acknowledge their key roles and impacts on organizational performance. So, in order to surmount these challenges, hotels should build strong and positive bond with their employees and direct them towards achieving organizational goals. However, just few organizations consider the human capital as main asset and are capable of leading them to success.

If the managers can understand, predict, and control employees' behaviours and can know what the employees want from their jobs, then a little more needs to be done. Therefore, it is important for a manager to know the factors that really motivate his

or her employees without making mere assumptions. Making enquiry about the feelings of an employee about a particular situation provides accurate details about his needs. The closer one gets to the employee's perception to a given situation, the higher the feasibility towards influencing the situation. Thus, managers can boost effectiveness by getting a better grasp on the real needs of their employees (Chaudhary et. al., 2012).

Productivity refer to the physical relationship between the quantity produced (output) and the quantity of resources used in the course of production (input). It is the ratio between the output of goods and service and the input of resources consumed in the process of production. (Obasan 2012). Productivity is the measure of the relationship that exists between the total output and total input i.e

$$\text{Productivity (P)} = \frac{\text{Total Output (O)}}{\text{Total Input (I)}}$$

Productivity is the efficient use of resources e.g labour, capital, land, material, energy and information for the production of various goods and services. Higher productivity means accomplishment of more with the same number of resources or achievement of higher output in terms of volume and quality from the same input. Productivity captures our ability to transform our physical and human resources to achieve the desired results. It is essential to note that productivity improvement or the effective use of available resources gives assurance towards future growth and development in the organization. The contribution of productivity improvement shows that there has been a direct increase in quality of life in terms of the distribution of productive benefits (Obasan 2012). The purpose of this research work is to assess employees' motivation on workers productivity.

1.2 Statement of the Problem

The degree of the satisfaction derived from one's work place goes a long way to determine the contributions of an employee and an employee's length of stay in a hotel. In clearer terms, a staff member in a hotel may decide to leave an organization due to poor motivation while another is not willing to leave because of some benefits being enjoyed. As a result of the latter, production will be augmented and eventually there will be increment in salaries and wages, bonuses and some other incentives. This means that incentives are ways in which the hotel staff could be motivated. So, if this motivational technique is not met by an employee, the organization may have problems or challenges of

retaining an employee. Hence, low performance and productivity become the end result with job dissatisfaction. Sometimes, the employers in the hotel industry fail in the areas of delegation of responsibility and authority to their employees. This will have an adverse effect on them when carrying out certain tasks. This can also happen when employees are not being celebrated. Employees' morale will be negatively affected indirectly and will subsequently boil down to their general performance or productivity. Most employers of labor do not take these into consideration rather they resort to hiring staffers with the aim of dumping them whenever their services are no longer needed. Also, it has been discovered these days that most staffers in the hotel move from one hotel to another which is consequent to the fact that they want to stay in a place where they will be well paid and where they will derive other motivational benefits like service charge, transport allowances and good medical care. In connection to the facts which have analyzed, this work looks into the level of motivation on productivity.

1.3 Objective of the Study

The main objective of this study is to assess the effect of motivation on workers productivity in the hotel, while the specific objectives are to:

- describe the socio-economic characteristic of the respondents.
- examine the motivational techniques adopted in selected hotel.
- ascertain if motivation leads to higher productivity.
- assess the factors that encourages employers to motivate staff.

1.4 Hypothesis

The tested hypothesis in this work is stated in the null form as indicated below:

H₁: There is no significant relationship between socio-economic characteristics of workers and the impact of employee motivation on workers productivity in the study area.

2. Research Methodology

2.1 Study Area

The setting of this study is Ikeja town, the capital of Lagos State which is 10.5 miles (17km) from Northwest of Lagos, South-western Nigeria. Originally occupied by the Yoruba people, the locality was raided for slavery till the mid-19th

century. Early in the 20th century, it became an Agricultural Hinterland for Lagos. Initially, kolanuts were first grown in Nigeria in this area, but the opening of the Lagos-Ibadan railway in 1901 and the growth of Lagos as a port transformed Ikeja into a residential and industrial zone of the city. In the mid-1960s, an industrial estate was established and in 1976, Ikeja became the capital of Lagos State. Ikeja has a viable road network that connects all parts of the Local Government which gives accessibility to various hotels within the Local Government Area. Examples of such roads include Obafemi Awolowo way, Mobolaji Bank Anthony Way, Allen Avenue, Opebi Link Road, Kodesho Road, Oba Akran Road and others. Major mode of transport is road. The area is also linked to Ikeja Airport and Muritala Mohammed Airport which is an added advantage to the hotel businesses in this area. Other major facilities that support the hotel industry in the area are the Police Headquarters, the General Hospital, Standard Markets, the Computer Village and Bus Terminus. It is pertinent to mention that Ikeja is one of the 774 Local Government Areas (LGAs) in Nigeria. Prior to the emergence of military rule in the early 1980s, Ikeja was a well-planned, clean and serene residential environment with shopping malls, pharmacies, government reservation areas, airport and hotels. The population of this research covers selected employees of some hotels like Sheraton Hotel, Radisson Blue Hotel, Ibis Hotel, House J Hotel and Regent Luxury and Suites Hotel which are all located in Ikeja Local Government Area.

2.2 Sampling Technique and Sample Size

A multi-stage sampling technique was adopted to select the respondents. Firstly, Ikeja Local Government Area of Lagos State has 92 registered hotels. Secondly, 10% of the hotels were selected for the study to give a total number of nine hotels, and lastly 9.2% of the staffers were selected from each

hotel to give a total number of 101 sampled respondents.

2.3 Sources of Data and Methods of Data Collection

Primary and secondary data were used for the study and structured questionnaires were administered on the hotels while data were equally obtained from relevant literatures, journals, internet, newspaper and bulletins. The dependent variable was employees’ motivation on workers productivity in the study area. The independent variables include socio-economic characteristics of hotel workers.

3. Results and Discussions

The findings in Table 1 revealed the socio-economic characteristics of the respondents as 65.3% were male which is against 34.7% of those that are female. Majority of the respondents (44.6%) were between the ages of 31-40 years. Also, the research indicates that 69.3% of respondents were OND certificate holders while 29.7% were HND/ B.Sc. certificate holders. Again, the results revealed that the majority of the respondent (64.5%) worked for 12hours per day. This indicate that most hotels in the study area operate two shifts per day. In terms of years of working experience of respondents, the study reveals that 56.4% of them had between 6-10 years working experience with 55.4% of them being promoted in the last two years while 44.6% were not promoted. Still consequent to the study, it was deduced that 56.4% of the respondents were in the junior workers’ category while 35.6% were in the senior staff categories with 7.9% in the management level. In addition, the result indicated that majority (56.4%) of the workers received less than N100,000 as their monthly income, 24.8% receive between N100,000-N200,000 while 7.9% received between N201,000-N300,000 as income.

Table 1: Socio-Economic Characteristics of the Respondents

Socio-Economic Characteristics	Frequency	Percentage
Gender		
Male	66	65.3
Female	35	34.7
Age		
21-30 years	26	25.7
31-40 years	45	44.6
41-50 years	30	29.7
Marital status		
Single	17	16.8
Married	69	68.3
Widow	3	3.0
Separated	12	11.9
Educational qualification		

Secondary education	1	1.0
OND	70	69.3
HND/B.Sc	30	29.7
Number of working hours		
8hours	24	23.8
12hours	65	64.5
24hours	12	11.9
Years of working experience		
0-5 years	33	32.7
6-10 years	57	56.4
11-15 years	11	10.9
Have you been promoted in the last 2 years		
No	45	44.6
Yes	56	55.4
Management position		
Management staff	8	7.9
Junior staff	57	56.4
Senior staff	36	35.6
Income		
Below N100,000	57	56.4
N100,000-N200,000	25	24.8
N201,000-N300,000	8	7.9
N301,000-N400,000	11	10.9
Total	101	100.0

Source: Field Survey, 2019.

Types of Motivation adopted by the Hotel

Fringe benefits are essential motivational factors as they are integral to the development of corporate industrial relations. Therefore, the results presented in Table 2 indicate that the most effective fringe benefit being adopted by the hotels in the study area in terms of employees' motivation is personnel training and overseas sponsorship programme as being indicated by the mean of (M= 3.89), payment for extra time spent at work as being shown through the mean of (M=3.77), sponsorship to study abroad on related fields as indicated by the mean of (M= 3.89), provision of accommodation and transport facilities as indicated by the mean of (M=3.76), working in a conducive environment as indicated through the mean of (M= 3.61). According to the study also, training motivates employees as it ensures that employees perform their jobs with ease. In conclusion, the study also shows that training ensures highly skilled employees with increased self-esteem, commitment and motivation. These findings goes in line with Olajide (2000) who highlights that high productivity in an organization depends on the level of motivation and the effectiveness of the workforce. Therefore, the fact that staff training comes at the center of motivating workers is established.

Table 2: Types of Motivation adopted by the Hotel.

Statement	SA		A		D		SD		Mean
	Freq	%	Freq	%	Freq	%	Freq	%	
Would you be more committed to your job if your salary is enhanced?	50	49.5	51	50.5	-	-	-	-	3.50
Will the assurance of job security motivate you to work optimally?	69	68.3	26	25.7	-	-	6	5.9	3.56
Does working in a conducive environment have any impact on your performance?	74	73.3	21	20.8	-	-	6	5.9	3.61
Does the quality of equipment have any impact on your performance?	40	39.6	49	48.5	-	-	12	11.9	3.16
Would you be more committed to your job if the organization provides personnel training which is beneficial to your future?	90	89.1	11	10.9	-	-	-	-	3.89
Would you be more dedicated to your job if you are being paid for extra time spent at work?	81	80.2	17	16.8	3	3.0	-	-	3.77
Would you be more competent to your job if the	90	89.1	11	10.9	-	-	-	-	3.89

organization provides sponsorship to study abroad on related field?

Would you be more committed to your job if the organization provides you an accommodation and transport?	77	76.2	24	23.8	-	-	-	-	3.76
Would you be more committed to your job if your organization provide you free medical care?	70	69.3	19	18.8	-	-	12	11.9	3.46
GRAND MEAN									3.62

Source: Field survey, 2019.

The result from the Table 3 indicates that among the respondents of hotel industry in the study area, 52.5% have low level of motivation adoption while about 47.5% have high level of motivation adoption.

Table 3: Showing motivation adoption level in the hotel industry in the study area

Motivation type adoption level	Frequency	Percentage
Low adoption level of motivation	53	52.5
High adoption level of motivation	48	47.5
Total	101	100.0

Source: Field Survey, 2019

The Effect of Motivation on Workers’ Productivity

The results in Table 4 show the impact of motivation on workers’ productivity in the hotels in regards to the study area. The results revealed that payment of salaries and bonuses as at and when due shown by the mean of (M= 3.70) was found to very effective as it can speedily increase workers’ productivity. In addition, the respondents indicated that certain bonuses (when hotel total expenditure does not exceed hotel purchasing target at the end of the month) will encourage productivity as indicated in the mean of (M= 3.14). This therefore depicts that payment of salaries and bonuses as at and when due and certain bonus, when hotel total expenditure does not exceed hotel purchasing target at the end of the month, are the determinant factors that increase hotel workers' productivity in the study area. This is in line with Akintoye (2000) assertion that money remains the most significant motivational strategy and therefore as Banjoko (1996) states, many managers use money to reward or punish workers.

Table 4: The Effect of Motivation on Workers Productivity

Statement	SA		A		D		SD		Mean
	Freq	%	Freq	%	Freq	%	Freq	%	
Will payment of salaries and bonuses as at when due propel your commitment to work harder?	71	70.3	30	29.7	-	-	-	-	3.70
Your superiors should always reward extra effort put in by staff to make the organization remain ahead of competitors. Do you think so?	38	37.6	27	26.7	30	29.7	6	5.9	2.96
Has your organizational policy on accommodation and transportation for staff lead to better productivity?	35	34.7	24	23.8	40	39.6	2	2.0	2.91
Would the provision of fringe benefits enhance your commitment to work?	36	35.6	41	40.6	18	17.8	6	5.9	3.06
Do you think that certain bonus on hotel sales target encourage your productivity?	41	40.6	15	14.9	26	25.7	19	18.8	2.77
Has your organization policy on occupational hazard allowances for staff lead to better productivity?	42	41.6	37	36.6	5	5.0	17	16.8	3.03
Do you think that certain bonus when hotel total expenditure did not exceed hotel purchasing target at the end of the month will encourage your productivity?	45	44.6	31	30.7	19	18.8	6	5.9	3.14
GRAND MEAN									3.08

Source: Field Survey, 2019.

The analysis result from the Table 5 presents that about 51.5% of the respondents in the study area were on the high-level motivation impact while 48.5% were on low level motivation impact.

Table 5: Showing motivation effect level on workers’ productivity in the study area

Motivation impact level	Frequency	Percentage
Low level motivation impact	49	48.5
High level motivation impact	52	51.5
Total	101	100.0

Source: Field Survey, 2019.

Factors that encourage Workers Motivation

The result presented in Table 6 indicates the factors that can encourage employers to motivate employees as regards the study area. The results shows that treatment of workers with dignity and respect by colleagues and bosses shown by the mean of (M= 3.02) was found to be very effective in motivation of the workers. The respondents’ responses showed that access to health care facilities as indicated in the mean of (M= 3.07), yearly promotion as shown by the mean of (M= 3.31) and yearly award as shown in the mean of (M= 3.36) are effective in encouraging the workers' motivation. Therefore, that treatment of workers with dignity and respect, access to health care facilities, annual awards and promotion are extrinsic factors that influence workers' motivation among the hotel workers in the study area is factual.

Table 6: Factors that encourage Workers Motivation

Statement	SA		A		D		SD		Mean
	Freq	%	Freq	%	Freq	%	Freq	%	
Compared with other organization, are you satisfied with your salary?	28	27.7	24	23.8	29	28.7	20	19.8	2.56
Would you be more dedicated to your job if you are being treated with dignity and respect by other people (Boss and colleagues)	30	29.7	57	56.4	-	-	14	13.9	3.02
free health care policy provided to the organization increase your dedication to work?	44	43.6	32	31.7	5	5.0	20	19.8	2.99
Are your effort appreciated when you discharge your duties effectively?	34	33.7	41	40.6	16	15.8	10	9.9	2.98
Do you have access to health care facilities?	37	36.6	38	37.6	22	21.8	4	4.0	3.07
Do you think that yearly promotion motivate your productivity?	48	47.5	42	41.6	5	5.0	6	5.9	3.31
Do you think that yearly award motivate your productivity?	53	52.5	37	36.6	5	5.0	6	5.9	3.36
GRAND MEAN									3.01

Source: Field Survey, 2019.

Hypothesis testing

The results of the hypothesis test of relationship between socio-economic characteristics of the workers and the impact employees’ motivation on worker’s productivity as presented in the Table 7. Results revealed that there was significant relationship (p < 0.05) between the socio-economic characteristics of the workers and motivation. This implies that age, sex, marital status, education and working experience of the respondents were associated with the impact employees’ motivation on worker’s productivity

Table 7: Chi-square Analysis of Relationship Socio-Economic Characteristics of Workers and the Effect of Employees’ Motivation on Workers’ Productivity

Socio-economic characteristics	Motivation		χ^2	d.f	p-value	Decision
	Total (n = 101)					
Sex	Low	High				
Male	42 (63.6)	24 (36.4)	9.51	1	0.02	Significant
Female	11 (31.4)	24 (68.6)				
Age (years)						
21-30	15 (57.7)	11 (42.3)	6.41	2	0.04	Significant
31-40	28 (62.2)	17 (37.8)				
41-50	10 (33.3)	20 (66.7)				
Marital status						
Single	3 (17.6)	14 (82.4)				
Married	38 (55.1)	31 (44.9)				

Widow	0 (0.0)	3 (100.0)				
Separated	12 (100.0)	0 (0.0)	22.6	3	0.00	Significant
Education						
Secondary	0 (0.0)	1 (100.0)				
O.N.D	39(55.7)	31 (44.3)				
H.N.D/B.S.c	14 (46.7)	16 (53.3)	1.81	2	0.41	Not significant
NUMBER OF WORKING HOURS						
8 hours	14 (46.7)	10(33.3)				
12 hours	38(55.1)	15(57.7)				
24 hours	10(33.3)	2(17.4)	6.82	2	0.04	Significant
Working experience						
0-5	12 (36.4)	21 (63.6)				
6-10	32 (56.1)	25 (43.9)				
11-15	53 (52.5)	48 (47.5)	7.54	2	0.02	Significant

Source: Field Survey, 2019

4. Conclusion

In conclusion, the study assessed effect of employees' motivation on workers' productivity in some hotels in Ikeja Local Government Area of Lagos State, Nigeria. Hotel industry (as hospitality category) needs employees who are satisfied with their work and will be able to perform in an effective manner. The most effective fringe benefits being adopted by the hotels in terms of motivating their employees are sponsorship for personnel trainings, timely payment of salaries and bonuses, payment for extra time spent at work and provision of accommodation among others. In addition, treatment of workers with dignity and respect, access to health care facilities, annual presentation of awards and promotion exercise are extrinsic factors that influence hotel workers' motivation. The study concluded that there is a significant relationship between socio-economic characteristics of the workers and the effect of employees' motivation on workers' productivity in the study area. Motivation is very crucial to hotel employees and the performance is very important to the management, so the two depends on each other, and the relationship of the two (motivation and employees' performance) are clearly proven by this study.

5. Recommendations

Based on the findings of the study, the following are the recommendations that need to be considered by hotel management in order to retain their employees, reduce turnover and improving performance:

- Apart from focusing on monetary incentives, there are number of other motivational factors that need to be incorporated within the practices. When the hotel total expenditure does not exceed purchasing

target at the end of the month, certain bonuses should be paid to the employees.

- Management should be meticulous in the way they motivate their employees. This means that it is better if the management should do some things such as annual promotion and presentation of award which will always remind an employee of a good job done so as to serve as an example to others.
- It should also be noted that when employees spend extra time at work, there should be an extra payment for the overtime done in order to motivate them and serve as an example for others.
- Another strong approach being recommended is that employers should give their employees the opportunity to acquire more knowledge and skills through sponsorship to study abroad in a related field.
- Provision of other motivational tools such as free healthcare, transportation allowance, accommodation allowance and hazard allowance should be provided for the employee to improve performance.

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