NIU Journal of Humanities

Kampala International University, Uganda.

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Published in March, 2023

ISSN: 3007-1704 (Print)

ISSN: 3007-1712 (Online)

Published by:

Nexus International University,
Kampala, Uganda.

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Nexus International University ISSN: *3007-1704;* 8(1): 3-4

Editorial

This issue of NIU *Journal of Humanities* touches on Literary Studies, Creative Arts, Religious Studies and Social Philosophy.

The first part of the Journal focues on Language and Literary Studies. One of the papers in this section reveals that Traditional and Alternative Medicine (TAM) providers employ various pragmatic strategies to project themselves and their services to their audience on Facebook. Specifically, this study identifies that legitimisation, cultural contextuality and identity construction are strategies engaged by these TAM providers to project knowledge, give credence, and dissuade scepticism surrounding traditional and alternative medicine in Nigeria.

Papers in section two explore issues in Creative Arts. It is postulated in one of the papers that apart from the fact that music is an ubiquitous phenomenon which covers every aspect of lives of the African people, popular music, being an integral part of popular culture of a society, has been used as an impactful medium through which women's subjugation in different West African societies have been subverted to an extent. This is because of its high rate of patronage and ability to reach larger number of audience through the mass media. The paper therefore recommends that government through the Federal Ministry for Women's Affairs and other corporate organizations for women's liberation should partner with popular musicians in creating awareness and promoting the campaign against women's subrogation the West African society.

One of the papers, in the third section is on Religious Studies, demonstrates that Paul's purposes in writing to the Philippians was to console and commend them and these consolation and commendation purposes are crucial to a proper understanding of the meaning and structure of the letter in relations to giving. It shows that tithing is a legalistic, Old Testament standard, it should be retained as the biblical foundational and traditional basis for giving. The study shows that outside its spiritual rewards, giving generously enhances human mental health and longevity through the reduction of blood pressure and stress.

In the last section which centres on Social Psychology, one of the papers reveals that there were innovative socio-cultural behaviours such as the drinking of herbal drinks to boost immunity, and the use of local made face mask from local fabrics. The study concludes that some socio-cultural behaviours of the people in rural communities tends to prevent the spread of Covid-19 and that

such ingenious innovative actions of the rural communities in times of pandemic should be encouraged and integrated into the national health system

In all, 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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March, 2023.

Part One

Language and Literary Studies

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(1): 7–16

Directive Speech Acts as a Communication Strategy in the Social Media Posts of Traditional Medicine Providers in Southwest Nigeria

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Abstract. Since the arrival of Europeans and the subsequent adoption of western methods in medicine, Traditional and Alternative Medicine (TAM) Providers in Nigeria have not received adequate patronage, credibility and acceptability as their orthodox counterpart. Based on this, this study examines how Traditional and Alternative Medicine providers in Southwest Nigeria project their knowledge, competence, and practice through the engagement of directive speech act on social media. Using Searle's (1967) and Kohnen's (2008) models of directive speech acts as the theoretical orientations, ten (10) TAM providers, who are independently managing their practice and craft, are purposively selected on Facebook to facilitate the analysis for this study. The findings reveal that TAM providers employ various pragmatic strategies to project themselves and their services to their audience on Facebook. Specifically, this study identifies that legitimisation, cultural contextuality and identity construction are strategies engaged by TAM providers to project knowledge, give credence, and dissuade scepticism surrounding traditional and alternative medicine in Nigeria.

Keywords: Traditional and Alternative Medicine (TAM), Southwest Nigeria, Pragmatic analysis, Directive Speech Acts, Healthcare System in Nigeria

1. Introduction

Language plays a vital role in every activity human engage in, and the field of medicine is not an exception. Medical discourse in all its entirety centralises on discourse in and about ailments, healing, curing, managing, prescribing, and taking medical histories of patients. As a mode of social activity, language helps in constituting and constructing medical institutions, curative practices and healing encounters. It is expedient to note that merging language (humanities) and medicine (science) espouses how culture is discursively constituted within a group of people. As cited by Hodge et al (1996), effective intervention in medicine requires insightful assessment of communicative practices in social cultural contexts, therefore, discourse in Traditional and Alternative Medicine (TAM) plays a role in African cultural promotion, production, reproduction, and sustainability. According to John Hopkins Medicine, there are many areas of specialisation that make up the practice of TAM. The major ones mentioned are Traditional Alternative Medicine (acupuncture, homeopathy, naturopathy); Body Touch (massage, body movement therapies, yoga); Diet and Herbs (dietary supplements, herbal medicine); Mind therapy (meditation, hypnosis), sensual therapy (dance, music, guided visualisation focus)

Before the introduction of orthodox medicine in Africa, people have been using traditional and/complementary medicine to treat their ailments. Traditional medicine (TM) was the main medical source to Africans in rural and most urban cities. Romero-Daza (2002) maintained that it was the only source of medical care for a greater population of people in Africa and other parts of the world. The healers are known with various names in Africa, for instance, in Nigeria, traditional healers are known as Babalawo, Mamalawo or Onisegun in Yoruba land, Boka in Hausa land and Dibia in Igboland. Hillenbrand (2006) asserts that in most African communities, traditional healers are attributed with treating their patients holistically taking the mental, social, psychological and spiritual factors into cognizance. Most times, they act as intermediary between the physical world and the spiritual world towards bringing their patients back into normalcy.

This is in total departure from orthodox medicine which only treats diseases in patients, with little or no belief that there is connection between the spiritual and the physical.

In Nigeria for instance, TAM can be described as traditional knowledge and practice, systems and values which have been generated and developed over centuries within specific cultural contexts. Sofowora (1993) opines that some people refer to TAM as Traditional medicine or Native medicine or Folk medicine, depending on the cultural context it originates from. In the Southwest region of Nigeria, some families have what they refer to 'Account' (a book where cure or preventive measures to certain diseases are documented and passed down from one generation to the other) in which they record all traditional practices of healing ailments and diseases. WHO (2000) asserts that Traditional and Alternative Medicine, which is also another name TAM is being referred to in this paper, is a total combination of knowledge, skills, and practices which are based on cultural beliefs used in diagnosing, preventing or curing a physical, mental or social disease and which may exclusively rely on past experiences and observations handed down from one generation to the other, either verbally or in writing. This practice is usually carried out either through the use of herbs or animals or acrobatic exercises, rituals, spiritual baths or through the combination of all, depending on the severity of the individual's health challenge(s). However, WHO notes that the National Health System and Strategies have not fully integrated the millions of traditional practitioners and their health facilities in Nigeria, despite the throngs of people patronising them.

In most developing countries, TAM is a social phenomenon that is gaining more attention globally, but the negativity attached to this form of medicine has posed a big hindrance to its general acceptability. However, the availability of social media has brought the social activity into the public glare, whereby, anyone who has access to the internet can access information on TAM for his/her benefit. Even while orthodox medicine practitioners have brought up criticisms on the inadequacy and ineffectiveness of TAM, interested users are generally adopting it considering its level of visibility on social media. Considering the number of comments and testimonies that some TAM providers have on social media platforms, it has become evident that patients now make recourse to internet, particularly the social media platforms to obtain information about one ailment or the other. Even while these new methods of finding treatment lacks orthodox regulatory norms and professional supervision, they cannot be wished away. The concept of TAM is increasingly gaining relevance on the social media platforms because users are the actual uploaders of treatment contents, who out of experience or conviction, share information in virtual communities.

2. Traditional and Alternative Medicine

As we have mentioned elsewhere in this paper, the concept of Traditional and Alternative Medicine is also known and regarded as "Traditional (indigenous) Medicine", Native Medicine' 'Folk Medicine' (Sofowora, 1993) in Africa and other climes. It describes the medical knowledge, native beliefs and practice systems which were developed and passed from one generation to the other within various societies before the arrival of orthodox medicine. In her description of traditional medicine, the World Health Organisation (WHO) affirms that it is the total combination of knowledge and practices used in diagnosing, preventing or eliminating a physical, mental or social disease and which may rely exclusively on past experiences and observations handed down from generation to generation, whether in written or verbal form (WHO, 2005).

Egharevba, Ibrahim, Kassam and Kunle (2015) posit that the history of traditional medicine in ancient ethnic Nigeria as in most West African countries is shrouded in cultural myths and folklore tales most of which have not been well documented. It is however obvious from traditional relics and folklores that these ethnic communities used one form of traditional medicine or the other since the ancient days. Also they observe that in most parts of Africa, the concept of traditional medicine encompasses such knowledge on the original concept of nature as including the material world, the human environment, whether living or dead, and the metaphysical forces of the universe Thus, Sofowora (1993) asserts that traditional medicine is health practices, approaches, knowledge and beliefs incorporating plants, animals and mineral-based medicines, spiritual therapies, manual techniques and exercises, which is applied singly or in combination, to diagnose, treat or prevent illness or maintain total well-being of a person. The methods of a traditional healer encompass using medicinal plants/vegetable, herbs, bark of trees, animals and other mineral resources to provide cure to his/her patients. Sofowora (1993) contends that these methods are grounded in the socio-cultural and religious backgrounds as well as knowledge, attitudes and beliefs that are prevalent in the community regarding the causes of a disease and/or disability, and the care/cure of the physical, social, mental and spiritual well-being of the clients/patients. He further

buttressed the fact that the other forms of cultural practices in traditional medicine most times include the use of ritual rites and incantations which are sometimes used for atonement and other mystical rites. In the same vein, Balogun (2021) posits that Alternative Medicine indicates the treatment and health care practices and systems outside the conventional medicine utilised by individual cultures throughout the world.

3. Existing Studies and Problem Statement

Plethora of research exist on TAM, but most emphasise on how the experiences, attitudes and practices of practitioners and users form the foundation on which Traditional or Alternative medicine have been built and theorised. Siahpush (1999) has argued that some studies are users' oriented, that is, espousing why users subscribe to TAM in the first place. And he has been able to expatiate that users take on TAM for different reasons, which are but not limited to: dissatisfaction with orthodox medicine outcomes because of related adverse effects; dissatisfaction with doctor-patient interaction, which is usually asymmetrical in nature; the caring and listening nature of TAM practitioners; heterogeneity of a TAM provider; social network; attraction to the new philosophy around nature and holism; psychological fulfilment afforded through alternative therapies.

In Nigeria, several scholars have worked on medical communication, (Idowu, 1973; Sofowora 1982; Adegbite, 1991 &1995; Oloruntoba-Oju, 1996; Odebunmi, 2003; Adegbite & Odebunmi, 2003 & 2013; Abdullahi, 2011), and these studies have focused on historical, linguistic, medical and sociological investigations. Abdullahi (2011) examined the impact of colonialism on Traditional medicine and also looked at the trends and challenges of African traditional medicine with emphasis on the efforts towards the integration of TAM into the mainstream of health care systems from the sociological point of view. He concluded that to minimise the current distrust between modern and traditional doctors and to achieve the objective of regulation, standardisation and cooperation, both traditional and modern doctors must acknowledge their areas of strengths and weaknesses from which they operate and be genuinely concerned about the difficult but necessary task of being human. From the linguistic perspective, Adegbite and Odebunmi (2013) carried out a comparative study of face-threatening acts (FTA) in doctor-patient interaction in orthodox and traditional medical practice among the Yoruba in Southwestern Nigeria. Using data base tape recorded conversations collected from doctors and patients in selected hospitals and from traditional medicine practitioners and their patients, their findings revealed that language use in interactions between practitioners and clients in Yoruba traditional medicine and orthodox medicine features instances of FTA with redress (positive politeness) and FTA without redress (bald-on-record). Furthermore, Li, Odedina, Agwai, Ojengbede, Hou and Olopade (2020) carried out a cross-sectional study to investigate traditional medicine usage among adult women in Ibadan. Using the interview responses of 748 adult women recruited from selected communities in Ibadan from 2013 to 2015, they found out that the overall proportion of traditional medicine was 81.6%. The findings also revealed that women from Ibo and Hausa ethnic groups were significantly less likely to uptake traditional medicine than the majority Yoruba group. Additionally, they found out that educated women were also less likely than their non-educated counterparts to use traditional medicine. However, this current study is interested in examining how TAM providers engage directive speech acts in projecting expertise, affirming efficacy of their traditional methods, and projecting competence through the avenue of social media.

4. Research Methodology

the data, ten independent TAM providers were purposively selected on Facebook, with emphasis on those from Southwest Nigeria (those who code-mix with Yoruba language). We selected the following: Sex, Relationship and Marriage Advice; Sure Truth; Women Empowerment Conference; Mums Globe International; Natural Health Tips; Healing Herbal; Herbal Doctor 1; Health is Wealth; Natural Remedies (Adepoju Abdullah Adedeji); and Traditional Practitioner (Awotope Fatoyinbo). These TAM providers selected specifically posted their expertise in curing the following diseases: ulcer treatment, easy birth delivery, breast cancer, slimming therapy, blood purification, cysts and tumors, ear infection, toilet infection, hepatitis B and so on. The data were qualitatively subjected to Searle and Kohnen's models of Directive Speech Acts where we analyse the directive speech act verbs used by the TAM providers in describing, explaining, prescribing and affirming the knowledge and efficacy of their herbal methods to the audience. The next section examines the theoretical orientation.

5. Theoretical Orientations

5.1 Directive Speech Act

Historizing the concept of speech act, one would agree that a major difference between Austin and Searle lies in the assignment of illocutionary force of an utterance. For Austin, it is speaker oriented while for Searle, it is listener oriented; while Austin based the action of an utterance to the intention of the speaker, Searle based his on the product of the listener's interpretation. Austin was able to propose a grouping for his performative verbs into five major classes, they are: *Verdictives* which are exemplified by a jury, arbitrator, or umpire where verdicts are given. e.g. acquaint, grade, estimate etc. *Exercitives* which is exemplified by the show of authority, influence or rights e.g. appoint, order, warn etc. *Commisives* which commits the speaker to doing what has been said e.g. promise, guarantee, bet etc. *Behabitives* which is concerned with the attitudes and social behaviour of interactants e.g. apologise, challenge, bless, criticize etc. *Expositives* deals with how utterances fit into ongoing discourse. e.g. postulate, argue, concede etc.

However, Searle saw the need to improve on these grouping due to the problems he identified with Austin's categorisation. He discovered that there is no clear-cut principle that guides Austin's grouping, therefore, a lot of verbs did not have a place to fit in. Based on this, Searle proposed his own classification of illocutionary classes which are referred to as macro classes. They are as follows: *Representatives*: these are utterances where the speaker fits his words with his world using his belief. According to Coulthard (1977), the degree of belief can obviously vary from 'swear', 'suggest' to 'hypothesize' and affective features can be incorporated as in, boast and complain (Pg. 24). *Commissives* was lifted from Austin's classification which is closely related to directives which is concerned with altering the world to match the words, but this time it commits the speaker himself to act. *Expressives* has no definite relationship between the words and the world, there is no psychological verb but there is an illocutionary point which is to express the psychological state specified in the sincerity condition. Examples are to offer 'thanks' and 'apologies'. *Declarations* include many of what Austin initially described as performatives. They require an extra linguistic institution such as the church, and the court. Otherwise, it could be the special case of using declaration concerned with language for instance 'I define', 'abbreviate' and 'name'. *Directives* deal with the attempt to get the listener to do something. In this case, there is an anticipated future action the speaker expects from the hearer in which the world will match his words. This class includes 'requests' and 'orders' but not strictly, because it could subtly include 'challenging', 'daring' and 'inviting', 'advising', 'ordering', 'giving cues' 'suggesting', 'commanding', 'urging', 'begging', 'asking'. This study adopts Searle's account of Directive Speech Act which defines directives as an attempt by a speaker/writer to get an addressee to carry out an act (Searle, 1976:11). Furthermore, Searles posit that these acts are used by speakers to try and encourage an audience to carry out an action. In order for this to happen, a speaker or writer usually assumes the position of power or authority.

Following Searles (1976), Kohnen (2008) defines directive speech act as an attempt by the speaker or writer to get the audience to carry out an act. In Kohnen's manifestations of directives, these acts can be categorised under four class which are performatives, modal expressives, imperatives and indirect manifestations. Performatives, being the focus in this study, are directives speech acts verbs which co-occur with first person singular or plural indicative active, an object referring to the addressee and the action requested of the addressee. In this study, a lexical item is considered directive if it is directly aimed by a speaker to an addressee to carry out an obligation, that is, cause the addressee to perform some action, or give an instruction or guideline that indicates how to perform an action or reach a goal.

6. Analysis and Findings

After subjecting the data to Searle and Kohnen's models of Directive Speech Act, it was discovered that TAM providers use the following pragmatic strategies to project competence and affirm the efficacy of their traditional methods: **(1)** Legitimization of authority- voices of expertise, altruism, rationality. **(2)** Cultural Contextuality as explanatory tool**; (3)** Identity Construction Strategies**.**

6.1 Legitimization of authority

Legitimisation of authority strategy is used in projecting knowledge and competence of the TAM provider, that is, competence to care for their addressee. Most times, these TAM providers position themselves as native scientists who use traditional methods in solving health problems. This strategy is engaged to sustain the authority of their knowledge. The providers project their knowledge on all the ailments they can efficiently treat and the outcome

the patient is expected to see. The provider uses this strategy to project an authentic self-expression which connotes a positive, revered, and coveted status. Positioning oneself as being knowledgeable and being an authority is used to persuade and convince their target audience. They tend to use source credibility, persuasion by association and exaggerated claim in legitimising themselves as being an authority.

Plate 1

In Plate 1, the TAM provider supplied information about ulcer ailment, and that defined him/her as having the knowledge of the ailment. Having a first-hand knowledge cum information on the symptoms that one can experience with ulcer, necessarily projects the person as being knowledgeable on ulcer ailment. The directive speech acts verbs engaged are all pointers to the TAM provider's way of legitimising her authority to the audience. They employ directive speech acts of commanding, where there is a supposed task directed from the speaker to the hearer. The supposed task implies that there is an obligation for the hearer to carry out sequentially and finish what the speaker has said or written. Focusing on the 'commanding' lexical items used '*dry* the peel', '*mix* one teaspoon', '*lick* twice a day' indicates the asymmetric power relations in the post and which significantly project his expertise in the subject matter and also create and increase awareness on the traditional practices and belief system. The reassurance 'say goodbye' extended to the addressee legitimises their proclaimed ability to care for the patients.

Plate 2

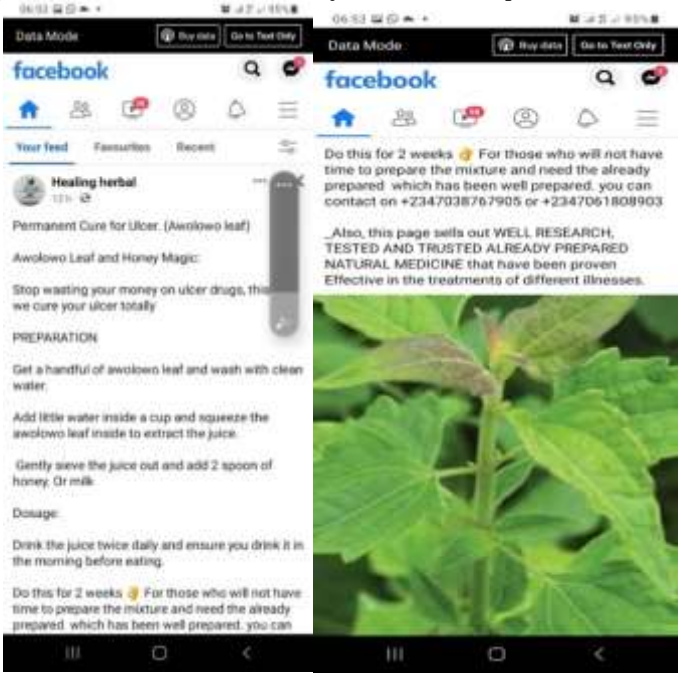

Plate 3

In Plate 2, the Herbal Doctor legitimizes his authority by engaging the diagnostic questioning pattern. The opening of the post, 'Are you suffering from prostatitis, prostate cancer, erectile dysfunction or just wanted to increase your libido and performance?' The opening diagnostic question portray the poster as an authority in the field of herbal discourse. Having the knowledge of the various things that can go wrong with male reproductive system, genitals and sexual performance legitimizes the authority of the speaker. After the diagnostic questioning, the poster uses directive speech verbs to instruct the audience on what to do. *'Boil the plant', drink two or three sups a day for a week'* and *come back to testify'* are all indicative of the poster's knowledge on herbal medicine. The specificity of the lexical verbs, 'boil', 'drink' denotes knowledge of the ailments and the solution to them. The poster also engaged the pract of 'boasting' to command the audience to 'come back and testify'.

6.2 Cultural Contextuality as Explanatory Tool

Herbal medicine is usually practised in Africa in line with the sociocultural context of the people- the speaker/poster and the audience. This makes it very intimate part of their existence. In this study, we consciously look at the sociocultural environment and the positionality of the provider in considering the authenticity of message. This explanatory tool is employed by Traditional Alternative Medicine Providers to project the fact that there is a connection between the cultural space (environment) and the self (an individual), which is an indirect way of saying that some ailments can defy orthodox medicine. TAM providers leverage their knowledge of their immediate culture and environment to project their knowledge of traditional practices. Even when some say they are unregulated and illegal, TAM engage directive speech acts to bestow credibility on themselves through their display of raw knowledge on their culture, experience and environmental background. Furthermore, it was observed that the providers engage lexemes which project the cultural contextualised activity involved in the traditional methods they project on the social media. They consciously conceptualise the sociocultural angle to the traditional methods they post on Facebook. At times, recourse is made to code switching/mixing which is understood by the audience who have the same mutual background knowledge with them.

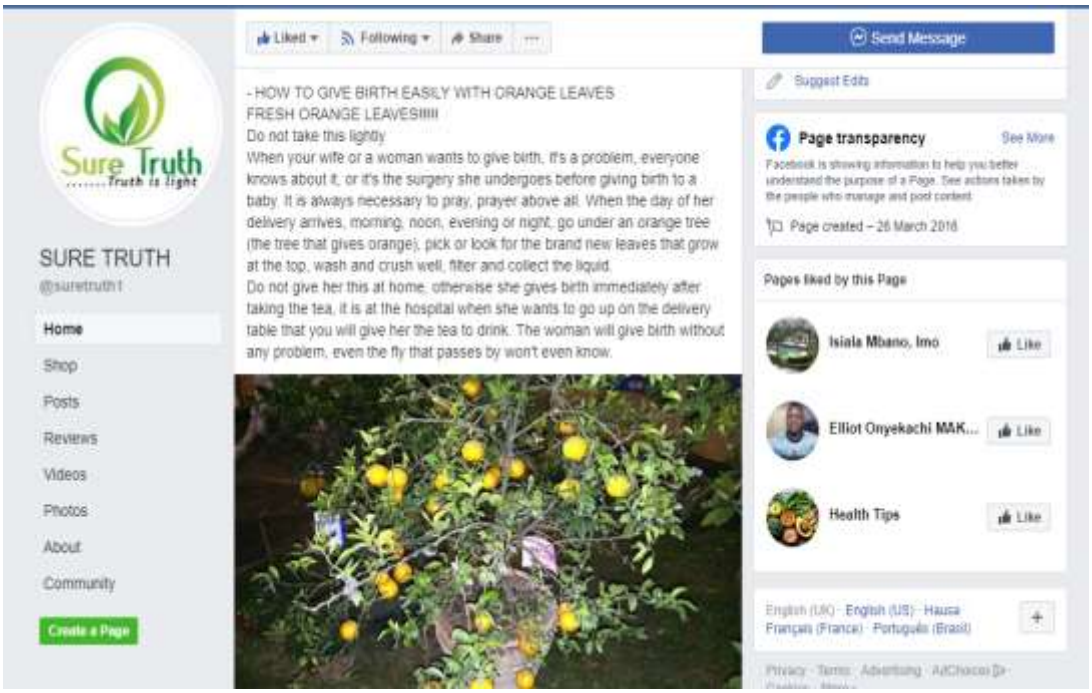

Plate 4

Plate 5

Plate 6

Plate 4 exemplifies what we regard in this study as 'native science'. We say 'native science' because it is almost mystical. The post is on giving birth easily with orange leaves. Orthodoxically, the correlation between fresh orange leaves and child delivery is something that transcends human knowledge. The narration given by the TAM provider indicates that he/she has a knowledge of the methods he is giving out and even used the pract of 'boasting' to tell the audience not to take the method lightly. The provider engages the verbal items such as 'pick', 'look', 'wash', crush', 'filter', 'collect' and 'give' to explain how the process is to be done to yield the desired outcome. These verbal items are carefully chosen by the provider to describe how the audience is supposed to systematically follow the process from the beginning to the end. There is even the engagement of pract of order' in the post, 'Do not give her this at home'. The efficacy of the traditional methods is suggested in the tone of the message. In Plate 5 and Plate 6, the analysis reveals that there is recourse to linguistic code which is both understood by the posters and their audience. Tagiri (a melon-like fruit also known as Christmas melon, which is used to wade off diseases from homes), Somuroro (a Yoruba code for Breast Cancer) and Ewe Ibepe (Pawpaw leaves) are all Yoruba codes that only Yoruba speaking audience might know their meanings. This recourse to a particular linguistic code is usually to allow people to communicate ideas without overtly saying them. The intra-sentential switching is a subtle projection of cultural inclusivity between the speaker/poster and the audience. The sociocultural and ideological influences of the language switch shape the discourse of the Traditional and Alternative Medicine providers.

6.3 Identity Construction Strategies

Under this sub-section, focus is on how the concept of identity is constructed towards shaping the understanding of the traditional treatment. The perception regarding the identity of a poster is usually needed to determine the efficacy of the treatment and/or medication. The analysis reveals that traditional medicine providers frame their methods in a convincing narrative to the audience. Also, TAM providers oftentimes use directive speech acts to construct 'expert' and 'burden-bearer' identity to their audience. This 'expert' and 'burden-bearer' identity is constructed through the engagement of independent vocatives, diagnostic questioning, experience-oriented jargons, modality, self-reference and self-inclusion and linguistic markers of politeness. They explicitly use language to construct these identities in their Facebook posts. The expert identity constructed connotes absolute authority, superior expertise in the field of native medicine and some reflect asymmetry relationship between the TAM providers and their audience. In the plate below, the poster mentions that '*try this simple magic and give me feedback*', This denotes that the TAM provider is constructing an identity of being the expert in that field.

Plate 7

Plate 8

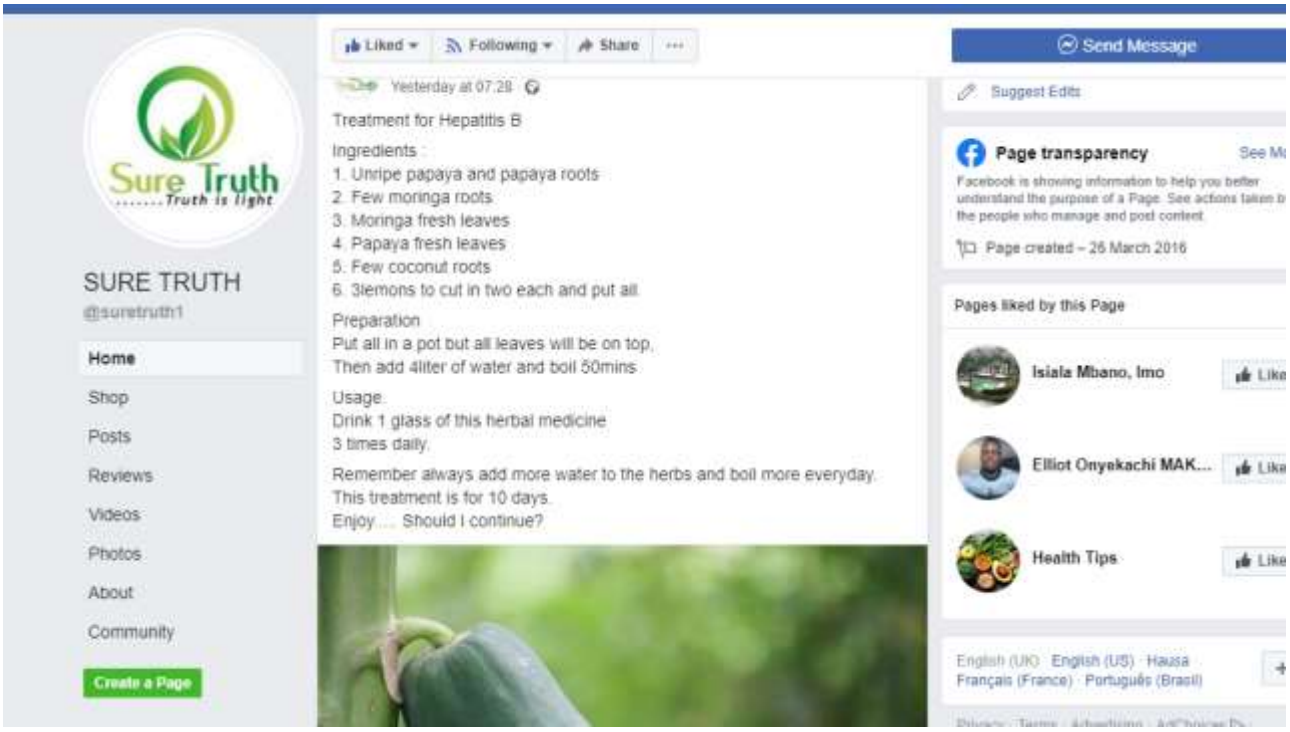

Plate 9

In the above plates, the TAM providers constructed expect identity through modality, experience-oriented strategy and exclusive pronominals. For instance, in Plate 7, the poster of Sex, Relationship and Marriage Advice constructed an expert identity through the directive speech act of 'request' engaged. He requested that the audience should, 'try this simple magic and give me feedback'. He projects his 'authoritative stance' in the tone with which he made the request. The declarative statement which also doubles as directive speech act in Plate 8, '*Take care of your health. Pls don't hide the message. Spread it and you will save life'*, is a clear pointer to linguistic marker of politeness from the provider to the audience. The provider in Plate 9 also constructed an authority identity through the use of modality of expectation 'should' in the question posed at the end of the post, 'Enjoy…Should I continue?'. This identity constructed denotes that the provider has more knowledge in her arsenal, which she is willing to provide if given the motivation.

7. Conclusion

This paper seeks to examine how TAM providers engage directive speech acts in projecting expertise, affirming the efficacy of their traditional methods, and projecting competence through the avenue of social media. The analysis reveals that TAM providers engage directive speech acts in legitimising authority, contextualising culture as an explanatory tool and constructing expert identity in describing, explaining, and affirming the knowledge and efficacy of their herbal medicine in their Facebook posts. It is believed in this study that the competence, confidence, and knowledge projected with the engagement of directive speech acts will help project the image, credibility and efficacy of the traditional methods of treatment and also give them more traffic in terms of acceptability. The findings reveal that these strategies as engaged by TAM providers on social media have a great tendency to project knowledge, give credence and dissuade scepticism surrounding traditional and alternative medicine in Nigeria.

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NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(1): 17–26

A Stylo-Graphological Analysis of Adimora-Ezeigbo's C*hildren of the Eagle*

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Abstract. Copious foregrounded stylo-graphological resources typify Adimora-Ezeigbo's *Children of the Eagle (Eagle)*. The aim of this study is to explore a stylo-graphological analysis of Adimora-Ezeigbo's *Children of the Eagle* in order to examine how the choice of graphological designs help to project the message of the literary text. The novel constitutes the data for the study. After a close reading of the text, the predominant graphological thumbprints were identified, grouped and analysed using Halliday's (1994) theoretical framework of Systemic Functional Grammar. The research employed the method of qualitative data analysis. Adimora-Ezeigbo, apart from the usual and simple prose writing form in straight paragraphing, traversed profound admixtures of narrative forms and styles, which include profile/resume and missive writing styles, versification, italicization and capitalization to elucidate the intended message, meaning and social relevance of the novel. The citation style was stylishly deployed to introduce the prominent female characters in the novel and to bequeath to them some form of social recognitions, the letter writing and versification styles were to engage an interesting and plausible form of interaction in the narrative, while both linguistic tools of italicization and capitalization were used to highlight discrete social functions in the narrative.

Keywords: Italicization, capitalisation, profile, stylo-graphological analysis, versification.

1. Introduction

The relationship between language form and function cannot be over-emphasised. Literary writers have deployed the former to project the latter. One of the various ways of studying and understanding literature is to study and understand the language that brings it into reality. It therefore means that the study of the language of literature is a way of explicating literary discourses. This assertion is supported by Halliday (1964: 68) when he affirms that "a literary text has meaning against the background of the language as a whole in all its uses, how can its language be understood except as the selection by the individual writer from the total resources at his disposal". For Adeyanju (2008: 87), "language implies the availability of an internal structure which makes it possible for writer or speaker to construct texts that are not only coherent but also situationally appropriate".

Literature can be approached from different perspectives. These include literary criticism, linguistic stylistics, text linguistics and discourse analysis. By focusing on linguistic stylistics, this study has explored how an aspect of linguistic structure is deployed to project the meaning and message of one of the foremost womanist novelists to emerge out of Nigeria, Akachi Adimora-Ezeigbo, in her fiction, *Children of the Eagle*. This is in line with Halliday (1985: 15) that "… linguistic analysis enables one to show how, and why, the text means what it does. In the process, there are likely to be revealed multiple meanings, alternatives, ambiguities, metaphors and so on". However, stylistics, which is a branch of linguistics, has branches. Some of the branches include cognitive stylistics, critical stylistics, multimodal stylistics and feminist stylistics. Since this study focuses on the way a woman writer utilizes the creative resources of language at her disposal to project her message, the enquiry being conducted belongs to the feminist stylistic enterprise.

Feminist critique of texts has established itself in the development of a critical approach to language. One of the successful works on this subject is by Sara Mills (1995) in *Feminist Stylistics*, where she draws on the theoretical position developed by Norman Fairclough (1985, 1995) to explain the socio-cultural contexts of texts written by women. Another grammatical analysis of the transitivity patterns of a feminine novelist has been carried out on Sylvia

Plath's *The Bell Jar* by Deirdre Burton (1982). There, it is found that Sylvia Plath's agency and verb forms contribute to the creation of a sense of powerlessness in the central character. In a similar vein, Wareing (1991) studies the grammatical transitivity structures in recent popular fiction where the traditional gender roles are reserved, and the central characters are portrayed as women who have struggled to become strong and successful in their own rights. Adimora-Ezeigbo's *Eagle,* as one of the modern novel written by a woman, has attracted robust scholarly attention particularly from literary point of view. However, there is a gap in the stylo-graphological interrogation of the text.

2. Theoretical Framework

The theoretical framework deployed in this study is the Halliday's (1994) Systemic Functional Linguistic. This theoretical framework serves as a background against which the analysis is carried out. It will cover inquiries into foregrounding, linguistic vis-à-vis style and stylistics. Berry (1975: 24) captures the essence of the systemic linguistics succinctly well, when he explains that it is a grammar that "is interested in relating the internal organisation of language, the various kinds of patterning which language exhibits to the function of language and to the social situation of language". This means that the theory can sufficiently account for form, structure and function of language. Halliday (1973: 104) further lends weight to this argument by saying that "by a functional theory of language, I mean one which attempts to explain linguistic structure, and linguistic phenomena, by reference to the notion that language plays a certain part in our lives that it is require to serve certain universal types of demand". Furthermore, the Systemic Functional Grammar recognizes four primary levels of language arrangements; phonology, graphology, syntax and semantics, out of which graphology is the main focus of this research.

3. Literature Review

Citing the Fontana Dictionary of Modern Thought (1977), Thornborrow and Wareing (1998) describe stylistics as a branch of linguistics which studies the characteristics of situationally-distinctive uses of language, with particular reference to literary language, and tries to establish principle capable of accounting for the particular choice made by individuals and social groups in their use of language. In another studies by Crystal (1999:32), the above definition is supported when it presents stylistics as the "study of any situational distinctive use of language and of choice made by individuals and social groups in their usage in all linguistic domains". From the definitions, it is clear that stylistics studies and analyses literary text through linguistics. In other words, stylistics is grounded theoretically in the principles of linguistics and this is borne out of the plethora of terminologies culled from linguistics.

Cluett and Kampeas (1979) opine that the concern of stylistics is to study, criticize and expose 'tangible manifestation of style' through both bare facts (descriptive and interpretive judgments). But what are these tangible manifestations of styles? Fowler's (1975:11) idea gives an apt answer when it says "focus on style…entails close attention to the surface structure of literary texts, and an assumption that phonology, syntax, everything which makes up rhetoric are of paramount importance in determining the identity of literary work". Part of 'everything' which Fowler refers to, apart from phonology and syntax, are also lexis, semantics and graphology which are all elements of linguistics. Now, having therefore located graphology within the ambit of stylistics, it may be expedient to review what graphology implies in stylistic studies.

In stylistic studies, the examination of written language is of primary concern. Language itself is either transmitted by audible sound-waves or by visible marks on a surface: that is, language is either phonic or graphic (Spencer et al. 1964: 69). Graphology can therefore be seen as the study of the system of symbols that have been devised to communicate language in written form. It refers to visible features and designs which a writer makes use of to enhance the overall meaning of his literary works. Simpson (1997:25) makes it clearer when he suggests that "the term graphology will be used here in its broadest sense to refer to the visual medium of language. It describes the general resources of language's written system, including punctuation, spelling, typography, alphabet and paragraph structure, but it can also be extended to incorporate any significant pictorial and iconic devices which supplement this system".

Therefore, the essence of graphology cannot be over-emphasized. It exerts psycholinguistic influence on reading process. How the text is visually arranged in particular helps to manipulate perceptual strategies, creating mental sketches which inform the way we process and understand information. Chapman (1973:33) drives home the importance of graphology in written texts better when he posits that "the graphology of any text is of great importance in identifying the stylistic peculiarities of a writer, since

the apparatus of writing consists of visible marks made by various implements on various types of surface…and received by the eyes".

These visible marks or visual features according to Ngara (1982: 17) "can be exploited by the reader or writer". For instance, a poet usually employs the graphological thumbprints of lineation (i.e. verse and stanza) while we expect a novelist to use paragraphing. Graphological devices also include shape and arrangement of literary works. It entails the foregrounding use or deliberate neglect of the norms of punctuation marks such as capitalization or lower case letters, the use of question marks, interjection, the comma, the colon, the semi-colon, the dash, the quotation marks, ellipses, symbols, hyphens and occasional contracted forms. Others are paragraphing, spacing as well as prints (small, gothic and bold prints). And according to Dada (2004: 6) "italicization is also a study of particular interest to graphologists." These devices of rule breaking reflect a conscious deviation from the norms and demonstrate individuality which has been the hallmark of stylistics. Graphology enables a writer to give aesthetic pleasure and erect a signpost for his/her readers to comprehend his/her message and to penetrate into his/her literary world.

4. Analysis

In this section, everything which constitutes the graphological aesthetics of Akachi in *Eagle* will not be explored. The paper will focus only on five most prominent ones, namely: profile, letter, versification, italicization and capitalization.

4.1 Profile/Resume

Profile is a short description of someone or something. Akachi has not only succeeded as a smooth narrator, she is also an impressionistic profile writer. She does not depend entirely on narrative skills to introduce her characters to us; she prepares a sandwich of abundant narration mixed with a little profile writing technique to savour readers' appetite. The first instance of profile is found on page 16 of the novel.

Ogonna Okwara-Nduka: A Secondary school teacher in Lagoon city. Married with four children-two sons and two daughters.
Nnenne Okwara-Okoli: A senior lecturer at the University of the South in Lagoon city. Married with two children – a daughter and a son.
Obioma Okwara-Ebo: A church leader, pastor and evangelist who lives in Lagoon city. Married with four children – two sons and two daughters.
Amara Okwara: A journalist living in Coal city. Single. She has no intention of bringing children into this world.
Chiaku Okwara-Kwesi: A medical doctor who practices medicine in London and lives in a flat with her African American friend. Divorced. She does not have a child.
Nkemdirim Okwara: A secondary school boy in Kada city, the youngest member of the family.
Eagle – Page 16

With this profile writing style instead of the usual description that is woven in long sentences and paragraphs, Akachi reveals her gift of economy of words/expressions which notwithstanding does not leave out any salient details about the character being presented. In addition, this unique foregrounded graphological device enhances the readers' enjoyment. It aids quick recovery/remembrance of information, since essential points are itemized/highlighted in an easy-to-remember way.

But essentially, this profile style is used to show clearly the accomplishments of all the children of the Eagle one after the other. With this, Akachi enhances for them the respect of the readers without saying much to demand for it.

She is a university teacher and a researcher, well versed in the writing of books. Above all, she is a literary artist, possessing an uncanny ability to string words together like beads. Nnenne produces books as a queen bee spawns egg. Her fertility in this area is prodigious. A published dramatist and novelist, she has a poetry collection in her kitty entitled *Melodies of Love*…Nnenne is a born writer…
Eagle page 91

The above is another example of profile writing style of Akachi in *Eagle*. However, this citation of Nnenne delivered through Ogonna is quite different from the earlier one in that while the former contains short expressions marked out by one punctuation mark or the other, the later is presented in fluid descriptive form that builds up into paragraph. It is also a way of describing to the reader the calibre of the women characters in the narrative.

The Chairman, Obejiri Nzeka – a former University Professor, ex-politician by the grace of the nation's military government, at the present a business tycoon… *Eagle* – Page 296

In the above example of resume from the novel, Akachi gives the citation of a male character for the first time. This shows Akachi as a balanced celebrator of high profile of both female and male. Even as a defender and projector of womanist views, she remains unprejudiced in recognizing quality where found also in men.

4.2 Letter/Missive

Another graphological aesthetics which Akachi employs to foreground the social relvance of the novel is letter/missive writing. Letters can be formal or informal. A formal letter is an official letter while an informal letter is a personal letter. The distinguishing feature of both is the form (structure) and the language. Incidentally, the two types of letter are employed in the novel to really create a social or situational environment which allows for plausible forms of interaction/communication among the people in the narrative setting. For example, Dr Okoli's letter to Ogunano Ezeala.

Josiah Obidiegwu Okwara's Compound.
Ezeala Village
Umuga
December 16, 1990
Ogunnano Ezeala
Ezeala Village
Umuga

Dear brothers,
LAND DISPUTE
We-Ogonna Okwara-Nduka and Nnenne Okwara-Okoli, the two eldest
daughters of late Josiah Obidiegwu Okwara, arrived home yesterday. We
were informed and we also saw and confirmed that the agbudu-boundary
markers used for the demarcation of the disputed land between Josiah
Obidiegwu Okwara and the family of William Umeaku were cut down and
removed….
Your sisters,
Mrs Ogonna Okwara-Nduka
Dr (Mrs) Nnenna-Okoli

Eagle page 76-77

The two eldest daughters of the deceased Josiah obidiegwu Okwara wrote the above formal letterto the Ogunano Ezeala, the village council in charge of land dispute. This letter has all the attributes of a letter, including the address of the writer and date, the designation and address of the receiver, salutation, title, body of the letter, complementary close and names of the writers. Akachi uses the letter to show that women too can stand up to protest and fight against injustices in the society using subtle and non-violent means of communication. But apart from this, the way the letter fuses with the narrative without causing a distortion in the flow of the plot shows Akachi as a dynamic prose writer.

It took me sometime to decide how to address this all-male Organization. I finally settled on 'Dear compatriots' then I wrote: let me begin by congratulating you on the successful conferment of chieftaincy titles on over fifty deserving Umuga citizens on 20 December, 1989. It was … Eagle page 170-171

In the example of letter cited above, which is also a formal letter, Akachi saves the readers of the headache of reading through the formal features, and only allows the letter to diffuse freely into the narrative without giving it out distinctively as a letter. This once again attests to Akachi's creativity, skillfullness and dynamism as a writer. And like what obtains in the first letter, the women, led by Nnenne also present their grievances to the Umuga Progressive Union (UPU) on the marginalization done against women in selection of candidates for honours and titles in Umuga. All this presents a picture of women in struggle for equity and justice through a peaceful means.

My dearest Mother,
This is just to let you know that I'm fine. Don't worry about
me. I have a fracture but the doctor says it will heal quickly.
How were your birthday party and papa's memorial service?
I'm sorry I missed the two events. I hope you had a good time.
I hope too you left some cake for me. How are my sisters?
Did Chiaku return home? See you soon. Lots of love from your son,
Nkemdirim.

The above is the third and only informal letter in the narrative. It is written by Nkemdirim whose conspicuous absence from Eaglewoman's birthday and her husband's memorial service has caused a lot of worry to the entire family. The letter comes at the heels of a sad message received concerning him. Akachi uses this letter to show the role an informal letter like this can play in bridging the gap of communication between family members. It shows how such a letter can alleviate worry, heal wounds

and douse tension caused by sudden break in communication flow between loved ones. Apart from this, the letter momentarily put paid to insidious speculation that the family is now without a surviving male child. This missive erupts in the family joy and rekindles the hope of Eaglewoman.

And as usual, the missive too creates a perfect blend into the narrative and it adds an innovative aesthetics to the writing of a novel. The readers' enjoyment of the novel heightens as they are served different varieties and genres of writing.

4.3 Versification

One other prominent aesthetic grapholological deign at the disposal of Akachi in *Eagle* is versification. Versification is a form of writing whereby creative and imaginative ideas are expressed in verses, lines and stanzas. Versification is undoubtedly a poetic feature, which one does not actually expect to form a predominant occurrence in a prose work. But in *Eagle*, short passages rendered in form of verses are introduced, mixing up with the usual paragraphs expected in prose writing. These verses can be classified into three, which are songs/lyrics, poems and prayer.

4.4 Lyrics/songs

Song dominates the use to which verses are put in *Eagle.* Akachi perhaps uses this to remind us of the social relevance of the entire work because song/singing is part of day to day events in real life situation. Songs are sung for various purposes and in different settings. That is why the various songs in the narrative reflect different social functions. For example:

a) Dirge
May God be with you /Till we meet again/ Till we meet again …

Eagle-page 15

Dirge is a type of song rendered at the grave yard to mourn the departed. The above excerpt is the first versification that appears in *Eagle* precisely on the first page of the narrative. This is used to set the stage for all the unfolding plots in the novel. It quickly reveals to the readers the basis of the gathering of the Eagle woman with all her children, which is for a remembrance service for her husband. The dirge bids farewell to the departed, and it is loaded with a lot of nostalgic feelings.

b) Children Rhymes
These include lines rendered in songs for the enjoyment of school children. Such songs are composed by stake holders in education to teach pupils salient rote learning. Pupils sing the songs either in the morning or afternoon assembly. An example in the novel is given under:

Schools belong to the community/Schools belong to all of us
Support your own state/And help rebuild your school.
Eagle – page 219

Akachi, through the above children song expects to infuse into the readers' mind a sense of collective responsibility in the stake of education

c) Masquerade's Songs
Akachi involves elements of oral performance in her narrative. Just an example will do to exemplify this:
Madam, do you have money?/Please give it to Ulaga
Master do you have money?/Please give it to Ulaga
Kwa mmelegogogo kwa mmelego
Eagle page 189

In the above excerpt, *Ulaga*, a singing masquerade intercepts the strolling four sisters on the way and entertains them fully with the song. The singing is accompanied with drumming and dancing. Apart from the entertaining function of the song by this masquerade, Akachi stylistically reflects part of the rich culture of her people in *Ulaga*'s live oral performance. The four sisters even have to stop and watch as *Ulaga* flaps his costume, sings and dances to the beating of the assorted musical instruments held by his followers.

d) Church/Gospel Music
Akachi does not only portray her society in a sophistication of cultural values, she also clearly demonstrates that Christian religion has a powerful influence on the custom of Igbo people. Not only do we read about Christian practices in the novel, we are made to partake along with them in one way or the other. One of the ways through which Akachi involves readers' participation in the pervasive Christian practices is through gospel lyrics. The songs are either rendered by church choir or a gospel band. Example:
Aye ye ye/Kauna/Kauna/Itace Baba
Kauna na Yesu/Kauna ta hada mu
Eagle page 196

The above popular gospel song is raised in Hausa language; the song means 'love is the greatest. The love of Christ binds us together.' This exactly is what

Akachi wants to achieve by the lines of this song rendered in native Hausa language. The picture becomes clearer when one thinks of the fact that the song is rendered in Hausa and sung by the Igbos. Although the sisters rendering this song in the narrative desire love within themselves as children of the same mother, this depicts Akachi's solution to the ethnic conflicts. The song is also performed with accompaniment of harmonious musical instruments. And like the novel describes it, it is 'soul stirring and uplifting' (*Eagle:* 196).

e) Satirical Songs

Another category of lyric employed for aesthetic pleasure in *Eagle* is satirical song. This is a song which is meant to lampoon/criticize a group of people in a funny way. Example:

you wanton woman child/when they enticed you with gifts you did not tell your mother/when they pumped semen into your vagina you said nothing to your mother/now that you are pregnant you tell your mother of your disgrace…

Eagle page233

The purpose of the above song is to ridicule fornicating girls, who eventually get pregnant outside wedlock. While it ridicules those who have fallen victims, it strongly warns other girls to desist from such wayward habits.

4.4 Poems

Although every versified passage is poetry, they serve different functions. While songs are sung, poems are recited or chanted. And that is exactly what is noticed in *Eagle.* Two different types of poem deliberately composed, recited and printed for readers' enjoyment can be identified in the narrative.

4.5.1 Ode

This is a long lyric poem which is addressed to ideas, objects, animals or persons.

Two odes appear in the novel. The first ode is on page 110 and it is addressed to U*dele*, the vulture. The second one appears on page 211-212 and that one is sung to a *Goat's Head*. The first ode is used to teach growing children that it is not good to eat or drink too much of anything or between meals like the vulture. The second one celebrates a goat that once lived and reminds everyone still alive that one day they too will pass the way of death.

Oh, goat that once frolicked in the field/Splendid acrobat, in love with life
Right from your days as a kid…/Now reduced to a mere skull
Without a tale, without a name….
Eagle page 212

4.5.2 Didactic poem

A didactic poem teaches moral lesson. Example:

If you are wise and want the good life eat sensibly
Consume vegetable, devour fruits/Go easy on sugar, oil and fat
Sweeten your life with honey/Stuff your month with salad without dressing
You will be as fit as a fiddle
Eagle page 111

Farewell Oh, cake!/Delicious though you may be
Oh, sweetened drinks/And you creamy ice cream
Good bye goodbye!/You all I must desert
Though my favourte dessert/You all are/Aurevoir
Eagle page 288

The two prominent didactic poems in *Eagle* are used to add glamour to the narrative. Incidentally, the two appear on different pages teach and celebrate a healthy eating habit. This depicts Akachi as a nutritionist as well as a therapeutic writer.

4.6 Prayer

Some verses in the novel also appear as prayers. However, they perform different prayer functions. This becomes clear through the content of each prayer. Examples:

Hear me Beloved/You are my reason why I stand:
Oh my Lord/If you withdraw your hand, I totter and collapse:
Hold me up….
Eagle page 136

The above versified passage is a prayer meant to intercede for support.

Some have food but no appetite/Some have appetite but no food
For having both we thank thee Lord
Eagle page 187

The above excerpt is a prayer of thanksgiving which is rendered before one begins to eat.

Have your way Lord/You died for me/Have your way… Eagle page 389

The above is a song-prayer rendered while praying by Obioma, one of the daughters of Eaglewoman. It is a prayer asking God to intervene in some matters. In all these and similar examples of prayers in the novel we feel Akachi's religiousness, the importance she attaches to place of prayer in man's life and her message which resounds in readers' mind not to joke with prayer.

Epic

The last category of versification which forms part of graphlogical depiction in *Eagle* is
a type of poem known as epic. An epic tells a story of a national hero or a god's deeds and adventures. From the novel we have this example:

Once there was a man/He had only one child
The child's made was Okorigwe
He was the strongest man ever seen
He was the strongest man on Earth… Eagle – Page 328 -329

The epic presented above is titled T*he Epic of Okorigwe* and this summarizes Akachi's aim in the E*agle.* Okorigwe signifies the heroic strength and a celebration of an indomitable fighting spirit in the face of social-cultural oppression. Akachi symbolically desires a woman-Okorigwe to stand in deviance against the various injustices done to women in the society. She also uses the poem to teach readers generally about courage and heroism.To conclude this section, one will notice that with an array of verses culled from a prose work like this, it would seem as if we have an anthology to deal with. This idea adds powerful and dynamic aesthetics to the outlay/outlook of Akachi's narrative work, *Eagle.*

4.7 Italicization

Italicization is a method of printing selected words or expressions in a text in a different character. In employing italicization to achieve a graphological aesthetics, Akachi uses the device for the following purposes in *Eagle.*

a) Borrowings

Yule (1996:65) describes borrowing as "the taking over of words from other languages." There are many examples of local words used in the text. These local words come from Pidgin English, Igbo, Yoruba, Hausa and French. This reflects interplay of cultural diversities within the writer's socio-cultural setting. Examples:

wrappa	*Eagle* – page 29
udara and *uguri*	*Eagle* – page 32
Dada	*Eagle* – page35
Ayeyeye…	*Eagle* – page 196
Aurevoir	*Eagle* – page 288

Example (i) is pidgin, meaning a piece of cloth women tie around the waist. **(ii)** is an Igbo word which refers to some fruits found in the local environment. (iii) is the Yoruba word for a person having dreadlock. (iv) is part of a Hausa song (see 3.3.1.d) and (v) is a French word meaning goodbye/farewell. Akachi deliberately uses them for want of an appropriate expression for them in English and purposely to show the incursion and great influence of other languages on the dominant Igbo language of her people.

(b) Titles of Works

Some films or books are cited in the novel. Their titles are italicized to make them easily identified from ordinary expressions. Examples are *Jaiyesimi*, a popular Yoruba film by Hubert Ogunde (page 38). Also on the same page, we have, *Melodies of Love; A Cry in the Wilderness, Lord of the Flies and the Epic of Ojaadiri.* Page 112 of the novel is also replete will titles like: *How to Live a Stress Free Life; How to Make Your Marriage Work; How to Find Yourself a Husband; How to Think and Grow Wealthy and How to Use Mind Power to Get What You Want.* Through these collections of titles of films and books, Akachi reflects a voracious desire for reading, which she is trying to encourage in readers.

(c) Proverbs

Another item which is foregrounded by means of italicization is proverb. A proverb is a wise saying which is employed to explain an issue. Some examples are:

It is not everything the eyes see that the mouth talks about: the mouth does not utter all that the heart knows.

Eagle - page 89

'Ogori luo di abuo, amara nke ka nma', meaning, it is after a woman has tasted two marriages that she is in a position to say which is better.

Eagle – Page 128

Akachi uses the proverbs to show the rich Igbo culture.

(d) Newspapers/magazines

Some newspapers feature in the novel. The names of these newspapers are italicized too for effect. Examples are: *The Eagle* (a weekly magazine),

W*eekend Post* and the *Daily Post*, which appear on page 146, 196 and 197 respectively. Thus, Akachi foregrounds the place of the print media in the social affairs portrayed in the novel.

(e) Biblical Allusions
Akachi alludes into the Bible one way or the other in *Eagle*. Examples:

Beloved, I am your handmaid, waiting for your command.
I wait for your word…
Eagle – page 15

If we confess our sins, he is faithful and just to forgive
our sins, and to cleanse us from all unrighteousness. Him
that cometh to me I will in no wise cast out…
Eagle – page 140

The first alludes to the call of the little boy Samuel while under prophet Eli, while the second example comprises of direct quotations from the Bible. All these are clear pointers that Akachi is a Bible scholar.

(f) Thoughts
Some expressions come inform of thoughts which are not verbalized in the narrative by one character or the other. Akachi distinguishes between verbalized expressions and unverbalized thoughts by printing the later in italics. Where this is the case, introductory clauses such as 'She thinks…', 'Nnenne thinks…', precedes the thoughts. Example:

Nnenne thinks: How painful, disconcerting it is to see deformity,
to be confronted with a handicap in another human being when
you are bubbling with good health! It does give you a humble
feeling that you are blessed to be well and whole.
It does make you wonder why he and not you are facing this
predicament.

The above excerpt is a spontaneous line of thought of Nnenne who is seen expressing a feeling for the stroke victim met on the way while she is strolling in company of her sisters. Akachi uses this unverbalized thought to show the thoughtfulness of women, their sympathetic feeling and concern for the wellbeing of others especially those in distress.

(g) Abuses/Curses

Longman Dictionary of Contemporary English defines an abuse as "rude or offensive things that someone says when they are angry". Some abuses find expressions in E*agle.* Examples:

His number one and only swear expression was 'Fucking
bloody thief '… he would blurt out the word onyiori – thief
– as if it was the only abusive word he knew. Eagle-page 334.

The above abusive statements are credited to a man who is fond of calling people thief meanwhile he himself is a thief because later we see him being sentenced to death. It is a case of the pot calling the kettle black. The writer foregrounds this aspect to demonstrate that sometimes a man may live what he professes.

(h) Horoscopes
This is a description of someone's character and the things that will happen to him based on the reading of the star. A fairly long passage spanning from page 281 to 287 is dedicated to zodiac record concerning Ogonna, the second daughter of Eaglewoman. Everything the horoscope says is documented in italics to show how important they are. And by placing side by side the horoscope and the life lived by Ogonna, one cannot help thinking that the astrologer's records concerning Ogonna are revealing and prophetic. This is a deliberate attempt by Akachi to show that the spiritual actually controls the physical. And that if everyone is privileged to have a glimpse of his future, he would know how to survive challenges posed by life. But this is practically impossible.

There are several other miscellaneous uses of italicization in *Eagle*. Others are poems, songs, ironical expressions, letters, and words in appositions. The way Akachi uses italics in *Eagle* is highly resourceful and depicting. Italics actually form the largest or most used graphological device in the novel. It can be said that the writer's love for this graphological icon is with a lot of profundity in a way that suggests that almost everything said in the novel must be taken note of by the readers. But really, is there anything said/written that should not be noted in *Eagle*?

4.8 Capitalization

Capitalization is another marked pattern in *Eagle* and it is used to highlight three major functions. These are briefly discussed below.

4.9 Epitaph

This is a short piece of writing on the stone over someone's grave. Examples in the novel are:

IN MEMORIAM JOSIAH (OSAI) OBIDIEGWU OKWARA: REST IN PEACE
Eagle Page 16
IN MEMORIAM OBIATU, LEADER OF OBUOFO
IN MEMORIAM EJIMNAKA OBIATU
IN MEMORIAM EZIAGBA OBIATU
Eagle Page 21

Those words printed in block letters serve two major purposes in the novel. One is to constantly remind the readers that everybody's journey in life will end up in the grave like those people buried in those graves. Secondly, it is to make it difficult for people to completely and quickly obliterate the relevance, contribution and memories of the dead ones from their minds. The epitaphs thus serve as a link between the past/dead and the present/living.

b) Newspaper Headlines: On one occasion, the caption of a news item in a newspaper is printed in block letters in *Eagle*. Example:

Glaring at her were the words
DON RECOMMENDS MASTURBATION.
Eagle – Page 147

The above style of writing makes the expression in block captivating and attention arresting. Although the title is funny and shocking, even to Nnenne whose contribution in an interview with The *Bugle* is being relayed, Akachi stylistically reveals that the press can sometimes be embarrassing with some of their publications.

4.10 Acronyms

There are a couple of acronyms in Akachi's *Eagle*, which are printed in capital letters for stylistic effects. Although some of the acronyms are familiar and explained, some of them are not. The acronyms cover names of International Organizations, Public Establishments, Non Governmental Organizations, Institutions and others. International and regional organizations such as the UN, OAU, SADA, COMESA and ECOWAS find expressions on page 208 of *Eagle.* Also GEW (that is Gender Equity watch) an NGO appears on the same page. There is NTA on page 121, GRA (Government Residential Area) on page 152, NYSC (National Youth Service Corps) on page 341, ACMAS (Archdeacon Crowther Memorial Girls' School) on page187, ASWOJ (Association of Women Journalists) on page 197. However, we shall like to draw attention to the example on page 54.
Amara grunts. "Someone told me that the real
meaning of NEPA is Never Expect Power Always."

What interest us is about the way the acronym mentioned above is interpreted. Instead of National Electric Power Authority, it is interpreted to mean "Never Expect Power Always."
This is rather funny but deliberate. It is used by Akachi to satirically reflect the epileptic situation of power and the ineptitude of the establishment in charge of electric power in the social setting. She also berates with this graphological design the irregularity of power supply which the entire nation is suffering in the hand of NEPA. This adds a risible pleasure to the readers as they feel live, part of the enduring circumstances which exist outside the narrative setting.

5. Conclusion

This paper has succinctly examined some graphological devices which add to the beauty of Akachi's *Eagle*. It is found out that Akachi stylistically employs the use of several genres of writing instead of a strict pattern of paragraphs and chapters which should normally characterize a novel. Enjoyable forms of writing such as profile, letter and poetry constitute some very fine aesthetics which Akachi uses to portray the work as a socially relevant text and which help elucidate constantly her womanist ideas in the novel. And with the two foregrounding markers, italicization and capitalization, which are at Akachi's disposal in the novel, we witness a beautiful display of skill of writing that brings nearly all issues of social concern being discussed in the novel into prominence. There is no doubt that on the whole Akachi succeeds as one of the leading womanist novelists to emerge out of Nigeria.

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Nexus International University ISSN: *3007-1704*; 8(1): 27–32

Machine Translators and Indigenous Knowledge in Hausa Language: A Case for Google and Facebook Translators

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Abstract. The prominence of technology and its intractable effects on every sector of human life in the world has been acknowledged. In the field of translation, technological advancement has influenced the process of translation. The questions that beg for answers therefore are? How adequate are these technological translation machines? Can these machines transport successfully cultural relics and imports embedded in a given corpus to the target language? These questions provided the impetus for this study. This study examines machine translated corpora and their intelligibility with a view to ascertaining their adequacy and effects on information in Nigerian indigenous languages. Quantitative research method was adopted for this study. Text corpus in Hausa languages were subjected to Google translation machine and Facebook translation system. The study revealed that the translated corporal were fairly intelligible; machine lexical choices were ambiguous; Translation does not recognize proper nouns and so places them arbitrarily. On the basis of these findings, it is recommended, amongst others, that more Hausa words are encrypted into the translation machine. Translation machine should be improved upon to carter for the adequacies detected.

Keywords: Machine Translation, Technology, Translation, Facebook Translation, Google Translation, Hausa Indigenous Knowledge

1. Introduction

Communication is the live wire of any human system. Communication in whatever conduit – verbal, written, gesturing, facial expression or sign is language. Language is the quintessence of human existence; it makes us inimitable and makes a distinction between us other animals. Through language, man perceives and organizes his reality; expresses and promulgates rules, morals and values that mark them off as distinctive group of people with a definite identity. Thus, language is a fulcrum of social mobilization communities leverages on towards achieving sets of developmental goals.

All languages of the world, Hausa language inclusive, are effective in catalyzing development. It is the depository of a people's identity and way of life and also, the principal network for the transmission of societal belief system and ideologies to other people and evolving generation. Culture, literature, philosophies and the entirety of a people's creativity were communicated to the new generation through information encrypted in signs/symbols/drawings/paintings on walls of caves, in carvings, sculptures, etc. Consequently, the indigenous knowledge shared is concealed from the vast majority; while only a privileged few who share the same linguistic code have access to the information.

Indigenous knowledge, according to Udoh and Anyanwu (2015:3) comprises mutually implicit and explicit knowledge that is "held and made use of by people who regard themselves as indigenous to a particular community". Indigenous knowledge systems greatly depend on indigenous languages for sustenance. Knowledge encrypted in indigenous languages are significantly important to a people; they depend on it for medicinal and herbal needs, food supply, conflict resolution and spiritual growth, inter alia. Udoh et al (2015) further argued that a peoples' indigenous knowledge helps in information processing, allocation of resources and help in the production methods and decisions of the community in question. In a bid to transmit knowledge in indigenous languages to other people in around the globe, the services of translators come into effect.

The ontological significance of translations has been established among different circles. Translation is "the process of translation can be described as a two-stage process of decoding the source language input (to obtain the meaning) and encoding the meaning thus obtained into outputs in the target language" (Ayogu, Adetunmbi and Ojokoh, 2018:2). Mundy cited in Ezeafulukwe (2018) sees translation as the process of "changing of an originally written text (the source text or ST) in the original verbal language (the source language or SL) into a written (the target text or TT). In a nutshell, translation has to do with passing a message expressed in one language (which could be oral, written or signed language) into another. This is done to disseminate knowledge to other people who may not be familiar with the linguistic code the knowledge was encrypted.

In the last few decades, Information Communication Technology (ICT) and its paraphernalia has played a significant role in translation. Computers now automate some or all of the process of translating from one language to another, unlike what we used to have before now. This development places new demands on translators which necessitate that they adopt new technologies to carry out their day-to-day work. In view of this, therefore, translators are expected to improve themselves in order to meet these demands. The objective of using machine translator is to assist human translators produce output that can be used directly without further processing.

Machine Translation process involves the use of computational systems to decrypt and translate the meanings in a given input sentence from one language – the source language, e.g. Igbo, to the other(s) – the target language(s), e.g. Yorùbá, Hausa, English or Chinese (Ayogu *et al,* 2015). This basically involves two processes – decoding the source language input (to obtain the meaning and encoding the meaning thus obtained into outputs in the target language. It is, however, expedient to note that Machine Translation, as observed overtime, at its basic level usually do not produce a good translation of indigenous knowledge that non-native can run with. This study, therefore, sought to determine the peculiarities that are associated with Facebook Translation and Google Translation of indigenous knowledge in Hausa language, a language spoken in the Northern part of Nigeria.

2. Theoretical Framework

The theoretical framework adopted for this study is computational linguistics. Computational linguistics is a field between linguistics and computer science. This theory is founded on the basic fact that computers can be used to treat linguistic issues. The term "computational linguistics" which was credited to David Hay evolved in the 1950s when there was a dire need for United States to use computers to automatically translate texts from foreign languages (particularly Russian scientific journals) into English (Nzuake, 2018). It is in the light of this that computational linguistics has been considered as a branch of computer science as well as of linguistics.

Muslim (2007) highlighted two essential motivations behind computational linguistics:

1. **Theoretical:** It came from the progressive thought that adopting computational aids (sic) would cause important progress in linguistics.
2. **Technological:** It came from the sheer need to produce a technology to serve the practical needs for translation, information extraction, grammar checking---etc.

It is expedient to note that none of these projects can be achieved by the adoption of linguistic methods alone. From these points of view, two groups emerged. According to Muslim (2007), one applies their experience in computer science to linguistics while the other apply their experience in linguistics to computer science so that computers can understand everyday human language and translation. In the light of the foregoing, computational linguistics is synonymous to automatic processing of natural language, since its major task is the use of computer programs to process words and texts in natural language.

3. Conceptual Framework

3.1 Indigenous Knowledge

According to Udoh and Anyawu (2015), language is an essential aspect of a community, as well as an important index of identity. It is a conveyor of culture and warehouse of indigenous knowledge on all aspects of life like ecosystem, flora and fauna, traditional medicine, social norms, political and historical traditions. When a language goes extinct, all the accumulated knowledge and experiences of the people equally begin to go into extinction (Dandaura, 2017). UNESCO (2003) recognizes indigenous languages as expression of cultural diversity and its mutual sustainability with indigenous knowledge system and sustainable development. Indigenous languages, basically, are languages that are spoken in particular regions by the

natives of the region over a long period (UNESO 2003) while indigenous knowledge refers to the traditional or folk knowledge that is unique to a particular culture.

Indigenous knowledge includes but not limited to traditional songs, stories, legends, dreams, methods and practices of a people. When there is trouble, people run to it for medicinal and herbal needs, food supply, conflict resolution and spiritual growth, inter alia. For the benefit of others who may not share the same linguistic code to which the knowledge has been coded, machine translation becomes expedient.

3.2 Machine Translation

There is no clanger in the fact that Machine Translation is an indispensable commodity, as the world is titling towards a global village. According to Folajimi and Omonahin (2012), machine translation is extremely significance in view of the growth of international communication – both at government (European Union EU, United Nations Organization UN) and business and commerce levels (exporters need product documentation in the languages of the countries where their products are marketed). For effective communication between people of different language and geographical backgrounds, therefore, machine translation is eminent.

Machine Translation has been variously defined by different scholars. As one of the branches of applied research, it is a conglomeration of ideas and techniques from linguistics, computer science, Artificial Intelligence (AI), translation theory, and statistics. To Nzuanke and Chinaka (2018:40), machine translation which is also known as fully automated machine translation (FAMT), is a process whereby "the source language text is fed into the computer as a file, and the computer produces a translation automatically without any human intervention". According to Hutchins and Somers (1992:3), Machine Translation (MT) is "computerised systems responsible for the production of translations from one natural language to another, with or without human assistance. From the foregoing, one may conclude that in Machine Translation, the translator has little or no inputs to make in this translation process. All that is required of him/her is to feed into the computer the knowledge in indigenous languages s/he wants to translate while the computer which has been programmed gets the job done.

4. Results and Discussion

Below, excerpts written in Hausa indigenous language were subjected to Google machine translation while some comments in Hausa language were translated using Facebook translation. The peculiarities of these translation machines were accentuated.

Indigenous knowledge in Hausa language and its parallel corpora which has been subjected to Google translation

Except 1:

Hausa Language: Ra'in Bincike

Bincike ko nazari dangane da maganin kowace al'umma abu ne da ya shafi rayuwar al'ummar gaba ɗaya. Bahaushe ya gama magana da ya ce: "lafiya uwar jiki." Idan babu uwa, lallai babu rabin zance domin ko a dara ma "fid da uwa ake." Yayin da aka ɗaura ɗamarar nazartar maganin gargajiya na Bahaushe, haƙiƙa an tunkari wani babban ginshiƙi ne a rayuwarsa. Za a iya tabbatar da hakan yayin da aka yi la'akari da cewa, nason magani ya mamaye al'ada da adabin Bahaushe baki ɗaya. Duk wani motsinsa, sai ya sanya magani ciki.

Google Translated Version: Search Options

Research into the treatment of any community is an issue that affects the lives of the community as a whole. "**Good morning, mother,**" said Bahaushe. If there is no mother, there is no half-talk because even more so is the "mother out." As the study of Baha'i traditional medicine was under way, it was approached as a major milestone in his life. This can be proved by considering that medicine has dominated Baha'i culture and literature as a whole. Whatever his movements, he put medicine inside.

Comments:

In the Google translated version of the corpora above, the following are noted. Firstly, the phrase "Good morning, mother" which is a parallel version of "lafiya uwar jiki" (health is wealth) in Hausa language was wrongly translated by Google. "lafiya uwar jiki" is an adage in Hausa language which could be literarily translated as Health is wealth. In Hausa cosmology, being healthy is the chief of all things. It was also noticed that "Bahaushe ya gama magana da ya ce" was not translated by the Google Translation, probably because it does not recognize it. The expression was completely omitted by Google translation. Furthermore, the expression "If there is no mother, there is no half-talk because even more so is the "mother out" refers to a game of seeds played in Hausa land. The mother seed is said to be the chief among others, once the mother seed is defeated, then the player may likely not win the game. Google

translation could not appropriately contextualize this. It only interpreted the string on the surface level which almost rendered the string unintelligible. Noticeably, the expression “as the study of Baha'i traditional medicine was under way, it was approached as a major milestone in his life” contain some grammatical fillers from Hausa language and this was translated superficially. The author concludes that “whatever an Hausa man does, he mixes medicine” and this has been largely the reason an Hausa man hardly fall sick. In the translated version, Google translation puts it thus “Whatever his movements, he put medicine inside”. Google translation language choice is done indiscreetly and this could hamper the passing of a particular knowledge.

Except 2:

Hausa: Ma’anar Magani

Bunza, (1990: 135) ya bayyana kirdadon samuwar kalmar magani da ya fi karɓuwa a tsakanin masana Hausa a yau. Wannan ra’ayi ya yi daidai da ɗaya daga cikin ra’ayoyin da suka shafi samuwar magani ga Bahaushe, wato ra’ayin gwadawa. Ra’ayin na nuna cewa, kalmar magani ta samu ne a lokacin da Bahaushe ke ƙoƙarin samar wa kansa magungunan cutuka daban-daban. Yayin da cuta ta samu, sai Bahaushe ya tattaro ganyaye da saiwu da sassaƙe-sassaƙe domin gwadawa, har sai ya samu wanda zai samar masa da waraka. Zai ɗauki nau’in sassaƙe ko saiwa ko ganye (da makamantansu), sai kuma ya ce: “Ma gwada wannan mu gani.” Wato dai za a gwada a gani ko za a dace?

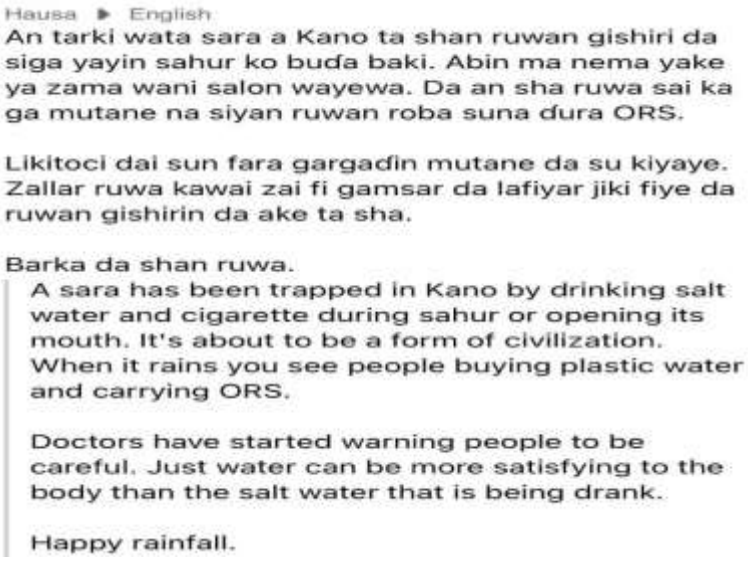
Google Translated Version: The Meaning of Solution

Bunza, (1990: 135) describes the hypothesis of the emergence of the most widely accepted term of medicine among Hausa scholars today. This idea agrees with one of the concepts of medicine in Baha'i, namely the concept of experimentation. The theory goes that the word medicine came about when Baha'u'llah was trying to find a cure for various ailments. When the disease struck, the Baha'is collected leaves, roots and carvings to test, until they found a cure. He would take some kind of carving or root or leaf (and the like), and then say: "Let's try this and see." That is to say, it will be tested to see if it will be appropriate?

Comments:

The subtitle – Magani means medicine and not solution as translated by Google. As noticed overtime, the nomenclature “Hausa man” takes different spelling. In the first excerpt, it was coded as “Bahaushe” however, Google translation outputs have consistently switch this with “Baha'u'llah” and “Bahai” respectively. In line 5, Google translation repeatedly made wrong lexical choices through choosing “carvings” over barks of wood. This is observed in line 5 and 6 respectively.

Excerpt 1: Facebook Translation


Hausa ▶ English

An tarki wata sara a Kano ta shan ruwan gishiri da siga yayin sahur ko buɗa baki. Abin ma nema yake ya zama wani salon wayewa. Da an sha ruwa sai ka ga mutane na siyan ruwan roba suna ɗura ORS.

Likitoci dai sun fara gargaɗin mutane da su kiyaye. Zallar ruwa kawai zai fi gamsar da lafiyar jiki fiye da ruwan gishirin da ake ta sha.

Barka da shan ruwa.

A sara has been trapped in Kano by drinking salt water and cigarette during sahur or opening its mouth. It's about to be a form of civilization. When it rains you see people buying plastic water and carrying ORS.

Doctors have started warning people to be careful. Just water can be more satisfying to the body than the salt water that is being drank.

Happy rainfall.

Comments:

The first sentence was badly translated by Google. Some words, however, are noticed to be strange to Facebook Translation. Hausa word such as “sara” which means what is in the vogue was not recognized by Facebook translation. The translation error is so severe that someone in an outer circle would be left in quandary. The statement should be “It has become a new development in Kano for people to drink salt and sugar water (ORS) during the breaking of a fast. It is also expedient to note that Facebook translation infixed the word “cigarette” to its

outputs which was not in the original corpus. However, the error could be traced to the translation of "siga" which means sugar in Hausa language. The Hausa phrase, dan sha ruwa" which Facebook Translation has transcribed as "when it **rains**" is wrong. "Dan sha ruwa" means, when they (people) break their fast … It is also important to note that Facebook translation appears to make no lexical choices as words are chosen without due considerations to the context they occur. The selection of "when" and "carrying" respectively is entirely word for the string we just examined. The last phrase which was translated as Happy Rainfall by Google Translation is wrong. It should be Happy Fasting Breaking!

Except 2: Hausa corpora **Facebook Translation**

Abin da yake faruwa tsakanin Ukraine da Russia da sauran kasashen Turai, izina ce babba ga daidaikunmu. Duk mai tunzura ka ka yi rigima da mutane a social media, ka tabbatar da idan ta kwabe ma zai iya tsaya ma. Kar ka damu da cewar kai ke da gaskiya ko akasin haka. Mutane suna da wayon tsiya, kowa zaman lafiya yake nema. Kar ka dinga rubutun neman fitina ka ga ana ta ma like da kalaman yabo ka yi zaton goyon bayanka ake.

Ga shi nan dai kunu ya tsinke wa Ukraine amma ana ta kawo mata uzirin rashin kasacewarta daya daga cikin NATO.

Kai ma za ta iya kasancewa da kai. Idan giyar 4G ta debe ka ka zagi wani babban mutum ya ci kwalarka a wata jahar daban, sai dai mu karade ko'ina da #hashtag. Idan an ce mu dau mataki, sai mu ce ai don kai ba dan Kano ba ne, ba mu da damar shiga.
See Translation

What's happening between Ukraine, Russia and other European countries, is a big deal to our altitude. Whoever wants you to argue with people on social media, make sure that if it's too late he can stand for you. Don't worry if you're right or wrong. People are so smart, everyone wants peace. Don't be posting for trouble and get likes and compliments and assuming that they support you.

Here it is, Kunu has broken against Ukraine but she is being excused for the loss of one of NATO.

It could be you too. If 4G beer makes you insult a big guy to eat your brain in a different state, we just add everywhere with a #hashtag. If we are asked to take a step, we will say because you are not from Kano, we have no chance to enter.

Comments:

The second sentence in the first paragraph which reads "whoever wants you to argue with people on social media, make sure that "if it's too late he can stand for you" was translated at the surface level. The phrase "if it is too late" explains a situation where the purported supporters can advocate for one in the case where such arguments lands one into trouble. In the beginning of second paragraph, the translated Facebook version was completely unintelligible and meaning may be hampered. As noticed from the outputs, the author created an analogy of what is happening between Ukrain and Russia using "Kunu", an indigenous food in Hausa land which when not monitored may go awry. The implied meaning of the expression "Kunu has broken against Ukrain but she is being excused for the loss of one of NATO" is that the case before Ukraine has become deteriorated because she is not a member of NATO. Again, the last paragraph was erroneously by Facebook Translator. So many words were mistranslated by Facebook translator and this rendered the paragraph useless as one cannot make any meaning out of it. A Hausa word, such as "kwalarka" which is a shirt collar and "kwakwalwa" means brain. The translator only has "kwakwalwa" in its repertoire; hence, it translated "kwalarka" as brain. This is seen in this excerpt "if you drink 4G beer and you insult a big guy to eat your **brain** in another state". Noticeably, Facebook translator algorithm could not detect the meaning of "kwalarka", so it replaces it with brain which it has in its word economy. Implied in the paragraph, was that insulting someone of influence lands one into trouble and those him/her to support others may not be able to defend him/her than to make an hashtag posts on social media. Again, Facebook translator indiscriminately makes odd lexical choices which may not represent what the author has in mind. For example, the sentence "we would just add everywhere with hashtag" does not reflect the through intention of the author. Perhaps,

the word "add" and the structure of the output made mess of the discourse in view.

5. Conclusion

The significance importance of Machine Translator has been acknowledged in all circles. As the world tilts towards global village, there is increasing need to breaking the various language barriers which have confined us from growing as we would desire. This study revealed that Google Translator can handle complex corpus, however, cannot translate adages, maxim, clichés. Google translator does not recognize context and often, omit any expression it does not recognize. In the same vein, Facebook Translator cannot handle complex corpus. Hausa expressions in adages, maxims, clichés, and proverbs amongst others were miserably translated that the reader may be totally confused as to what the discourse dwell on. Noticeably, from the translation outputs, Google Translator and Facebook Translator operate on different algorithms. For Facebook translator, the web crawler searches for words in its repertoire first, if the word is not in its bank, it replaces that word with another word that has similar orthography.

6. Recommendations

On the basis of the findings of this study, the study recommends that:

- Google and Facebook translators improve on their services
- Google and Facebook translators feed their machines with Hausa adages, maxims, clichés and proverbs etc
- Google and Facebook translators consider how to integrate context into their operating system
- Google and Facebook translators reconfigure their operating system to translate words beyond the surface level

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Nexus International University ISSN: *3007-1704*; 8 (1): 33-51

Human Evaluation of Yorùbá Noun Ontology

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Abstract. African Scholars have engaged in Ontological annotation to present explicitly the content of concepts in a domain by using formal machine-readable labels which must conform to an agreed standard in order to achieve interoperability of Natural Language Processing (NLP) systems. As good as this development is, there is the need to evaluate the contents of the concepts labelled for semantic web activities. This paper therefore presents an evaluation report carried out in building a hybrid semantic web engineering system for Yorùbá nouns. Human evaluation method through the statistic evaluation tools was employed. To achieve the desired objective of proper human evaluation, two different technical workshops were held on the 13th and 20th April 2018 at the University of Ibadan, bringing twenty (20) Linguistics Scholars together to examine and validate the extracted lexical entries before annotation. After thorough scrutiny, each of the scholars evaluated the entries with the use of questionnaire. The SPSS data analysis software was used to analyse the responses to different question statements based on the five (5) variables of: Accuracy, Completeness, Semantic error freeness, Orthographic error freeness and Ambiguity freeness rating. Eight (8) questions were also used to measure the experts' perception on the usefulness of the model. The t-test on the experts' perception of the five variables indicated that none of the respondents has poor perception of the software. The study therefore concludes that thorough evaluation procedure is essential to benchmark the internal lexical contents for building ontology models.

Keywords: Yorùbá noun, Ontological annotation, Evaluation, Natural language processing

1. Introduction

Ontological annotation model in Natural Language Processing (NLP) makes explicit the content of concepts in a domain, using a set of arbitrary tags or labels which must conform to an agreed standard. The modern-day quest for technological innovation triggered language Scientist and experts to expandt their horizons in designing and building knowledge-based systems and machines to aid human tasks. Power (2002), Marakas (1999), Ruskova (2002) Several other models are developed for enhancing performance of the Semantic Web in different domains, each being specified for the purposes which its being built for. (Hutchins 1994, 1995, 2007). Others are developed as expert systems capable of providing efficient human- machine linguistic performances and analysis, and for providing a theory-neutral backbone in the processing of scientific documents pertaining to the linguistics domain. Andre and Rist (1993). Automatic evaluation techniques are as well-developed alongside these models to monitor effective performance. Odoje (2016), Ezeani, Onyenwe and Mark (2020). Onyenwe, Uchechukwu, and Hepple (2014). Interestingly, in order to pave the way for further inter-operable Natural Language Processing for Yorùbá language data, Aina (2019a, 2019b, & 2020), Aina and Taiwo (2019) implemented semantic web annotations for different concepts in Yorùbá language scholarship. Efforts to ensure accuracy of the contents of the built model form the basic reason this study is conducted.

1.1 Statement of the problem

With the background developmental tasks noted earlier, hidden and unperceivable statistic and stochastic errors in automatic evaluation techniques, the subjective and heterogeneity nature of Yorùbá language data, brings the need to complement the in-built automatic evaluation phase in Protégé (the editing tool used for implementation of Yorùbá noun annotation) with human evaluation methods. Also, capturing the intuitive knowledge of Yorùbá noun into a model as done by Aina (2019a & 2020) are highly resourceful in executing the development of Yorùbá language especially with the modern information and technological trend. However, a problem arises if intelligible and performative knowledge of the professionals in the field is not endorsed at the background of the models. The language specialist needs to be given the avenue to scrutinize the modelled language data. Effort to achieve the solution to this peculiar problem becomes the focus of this paper.

1.2 Objectives

The objective of this paper therefore is to report the scholastic scrutiny of the language specialists, with the view of manually checking, scrutinizing and evaluating the Yorùbá noun language data modelled and assess its accuracy, completeness, semantic error freeness, orthography error freeness, ambiguity freeness, its relevance to the content quality and the experts' perception of the usefulness of the annotation.

1.3 Research question

The paper provides answers to the following questions:
- What are the standard tools and techniques in evaluating the language data modelled for Yorùbá Noun ontology annotation?
- How accurate, complete, semantical, orthographical and ambiguity error free are the language data modelled for the Yorùbá Noun Ontology?

1.4 Research Methodology

In order to ensure that the Yorùbá language data content in the developed model is highly accurate. Two different validation and evaluation workshops, with Twenty (20) participants in each of the sessions, were organised in respect of the Yorùbá nouns modelled. In the first of the workshop, all participants that were drawn sparsely from different dialectal regions of Yorùbá territory had to go over the extracted terms line by line considering the mutual intelligibility of the data, The necessary correction were made before we proceeded to model the data. The presentation and analysis of the results of the human evaluation during the first and second workshop is the basis of this paper. Each participant was presented with a questionnaire of three (3) sections with a total of thirty-two (32) questions. The on-screen display of the model data is projected for all the participants to view and answered the question in the survey based on their assessment. The results were analyse using SPSS software made for statistical analysis of data. The results of the analysis are presented subsequently.

1.4.1 Workshop Participants

Twenty language experts were gathered together in a workshop, as a language study group Under the Supervision of a Professor of Linguistics. The language study group is formed in the University of Ibadan, Nigeria. This university is located in the southwest of Nigeria; it is the Premier University in Nigeria, an offshoot of University College London founded in 1948. It is well known for its specialties that ranked first in returning highest number of postgraduate degrees among its counterparts. The language specialists for the validation workshop in the study came from five (5) south western states of Nigeria where Yorùbá language and its dialects are spoken. They are highly intelligible users of the language and nearly all the participants have carried out many research works on the language. All participants have at least a Master degree in Linguistic as revealed by the demographic information provided in questionnaire.

2. Yorùbá Noun Ontology (YORNO) in Brief

The work presented Ontological annotation of concepts of Yorùbá nouns in explicit description, converted in machine readable format to serve other web searching agents. The set of instructions in this label or tag otherwise known as annotation is useful for other Natural Language Processing (NLP) purposes. The work adopted Methontology and Generative Lexicon (GL) theories as framework. Interpretive design was used. Four Yorùbá texts (Awobuluyi's *Essentials of Yorùbá Grammar* and *Ẹ̀kọ́ Gírámà Èdè Yorùbá*, Bamgbose's *Fonọ́lọ́jì ati Gírámà Yorùbá,* and *Modern Yorùbá Dictionary*) were purposively selected for their semantic and syntactic classification of Yorùbá nouns. The informally perceived domain knowledge of Yorùbá nouns from the four texts were extracted using

intermediate representations based on tabular and entity-relation notations to design three models: Yorùbá nouns according to Awobuluyi (YORNOA), Yorùbá nouns according to Bamgbose (YORNOB), and the hybrid Yorùbá noun Ontology (YORNO). Protégé 4.5 (a semantic web editing tool) was used to implement the ontological annotation.

The component features of Yorùbá nouns isolated and tagged from YORNOA and YORNOB were concept terms, subclasses, groups, attributes and relations. YORNOA has 23 concept terms, 13 subclasses, 10 groups, 13 attributes and two symmetrical relations while YORNOB has 20 concept terms, 12 subclasses, 10 groups, 13 attributes and 12 relations (four contrastive and eight non-contrastive). The concept terms, sub-classes, groups, relations and attributes in YORNOA and YORNOB were nested together in YORNO as a hybrid model. The implementation of the three models at the final edge revealed that some items classified as nouns in YORNOA are inconsistent and/or incompatible with the qualia structure of GL. Some examples like manner nouns [*kíákíá* and *wéréwéré* (quickly)], and polymorphic nouns [*mo* (I), *mi (*me), *o* (you), *ó* (he/she), *ìrẹ (*you), *irẹ̀* (him/her), *wọn (*them)] cannot be modelled as nouns because they do not exhibit independently the qualia properties and attributes required of nouns, unless they are stored dependently and linked to the subject they replaced. They are modelled as nouns in YORNOA only. The three models render nouns less ambiguous in machine learning because the semantic meanings of the lexicon have been defined and annotated. However, some semantic properties like 'mass', 'discreet' 'size' and 'individual' nodes were queried and unfilled in the qualia structure defined for YORNOA.

The Ontology-driven models for Yorùbá grammar serve as repositories of data and shared terminology to support manual and automated web-based Natural language processing activities. Those models solve the problems of ambiguity for machine learning.

3. Review of Literature

Annotation activities involve adding short comments to a book or piece of writing in order to explain parts of it. In essence, annotation provides comments, notes or explanation (usually short and coded) to a lexical item, text or a book. Zauzich (1992:20) related that annotation efforts started during the Ancient Egyptian writings in which an equivalent determinative was to be tagged at the end of the serial order to make clear the ambiguities of the contextual meaning. In essence, annotations were added to text to identify and decode appropriately the meaning of ambiguous fact in it. There were two broad approaches to annotation namely: The linguistic annotation and the computational methods. Each of these methods has the sub-components. Aina (2020: 20). However, the Computational approaches developed through stages of Generalised Markup Languages, (GML), and Standard Generalised Markup Languuages (SGML) to semantic web annotations. Pareja-Lora (2012).

The definition of ontology as a concept is well discussed in Guarino, Oberle and Staab (2009:10), Gruber (1993:200), Borst (1997:20), Studer, Benjamins and Fensel (1998:4) and others. Despite the bulky of dichotomies in the focus of its definitions because it cuts across different field of studies and each point to the fact that the classification of any semantic web annotation is based on set of attribute and properties which must be defined on a set of rules and constraint known as axioms, and it must be generally accepted by the members of the participant in the community knowledge known as the Domain of Discourse (DOD). Adekoya (2010).

Further to the above, other works on evaluation of machine constructed models includes Odoje (2016). The work aimed that machine translation activities are not enough but its evaluation is needed so as to monitor its improvement, particularly in fluency, accuracy and efficiency. Using the Ibadan and Akungba Structured Sentence Paradigm, the paper evaluates two translation activities of the Google Translate and the human translation. The findings reveal that human translation fares better in terms of accuracy and fluency. It's being made perfect by the quality and the quantity of training data. The semantic web annotation described in Aina (2020) is a means to an end of achievements to other Natural language processing techniques including Machine translations, failure to evaluate properly the contents annotated for web activities will in turn affect other web resources developed from it. However, we share the opinions that thorough human evaluation increases the efficiency, accuracy and quality of models built for use on the fly.

Gangemi, Catenacci, Ciaramita, and Lehmann (2017) developed a meta-ontology called O^2 which identifies structural measures, functional measures, and usability-profiling measures, to evaluate annotation of ontology. The metaontology is then complemented with ontology validation called oQual, which provided ways to simulate the best set of criteria when choosing any Ontology over the other. Finally,

the paper concludes that parametric design of evaluation and validation (diagnostic) tasks are an integral part of building effective ontologies. The scope of our evaluation is strictly manual than the formalisms adopted in this paper but the point of emphasis is on evaluating the content of semantic web annotations.

4. Data Analysis

In order to build the three models briefly summarised above, an entry frame which contains the lexicon of the Yorùbá nouns according to Yorùbá Scholars were generated. The entry frame is structured according to the Qualia Structure (QS) of the Generative Lexicon. The frame contains 100 items and it serves as the backbone of the models developed. The items were evaluated in the project workshop as stated earlier and the results of the evaluation are discussed subsequently. Example of one of the items in Aina (2020) is repeated below as a glimpse of the entry frame.

(i) Àbá (n) attempt, proposal, suggestion
YORNO B90 - Ọ̀rọ̀ - orúkọ afòyemọ̀
YORNO A78 - Non-Human Nouns
YORNO A13 - Ọ̀rọ̀ - orúkọ ohun
WORDNET - Nouns cognition
CAT - POS noun
SEM - DISCRETE = true
SIZE = discrete
IND = x
QUALIA - object = false
FORMAL = cognition
CONST = part of (x, y)
TELIC = readjustment

The screenshot of the implementation page where the lexicon above occurs in Aina (2020) is shown below in Figure 1:

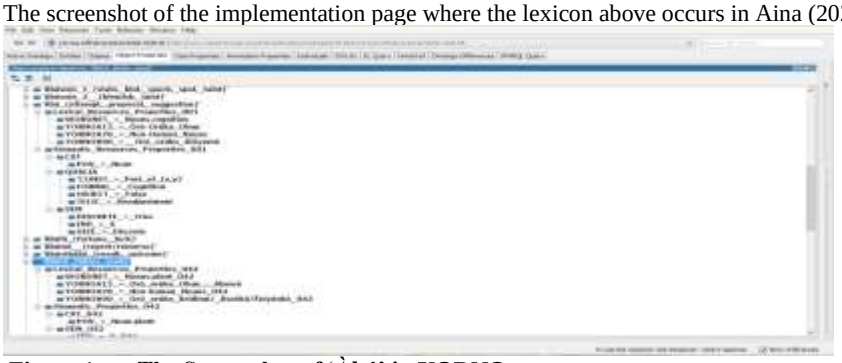


Figure 1. The Screenshot of 'Àbá' in YORNO

The source codes of the model were manually checked and evaluated for completeness, accuracy, orthographic error freeness, ambiguity freeness and semantic error freeness. The demographic information, content evaluation and perceptions of the professionals on the usefulness of the model were extracted through the use of questionnaires, and the results were statistically analysed. Twenty (20) questionnaires were distributed but Nineteen (19) were returned. The tables and charts below indicate the distribution pattern of the respondents in terms of age and educational qualifications:

Table 1: Age Distribution Table

	Frequency	Percent	Valid percent	Cumulative percent
26-30	4	21.1	21.1	21.1
31-35	5	26.3	26.3	47.4
36-40	5	26.3	26.3	73.7
41-45	1	5.3	5.3	78.9
46-50	2	10.5	10.5	89.5
51 and above	2	10.5	10.5	100.0
Total	19	100.0	100.0	

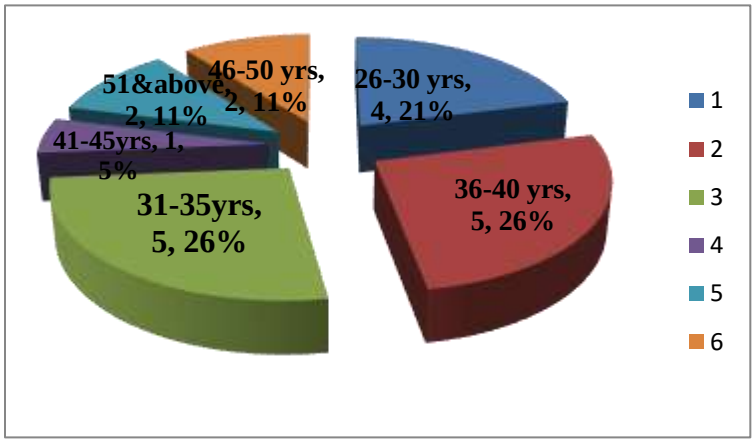


Figure 2. Age Distribution Chart

The age distribution of the evaluators reflects strength and effectiveness of the evaluation workshop held based on the following facts: (1) the larger percentages of the participants were between the ages of 31-40, namely 26.3% for ages between 31-35 and 26.3% were for the ages between 35-40 years. This is the age that rigorous academic prowess begins to grow. This reflects positively in the evaluation procedure. Also, the distributions of ages between age 46 and 50 were 10%, while 51 and above were also 10%. This also is a very good indicator because the wealthy experience of the participants, their rank in academics combined to make a good bear on the effectiveness of the evaluation.

5. Discussions

The different variables of content evaluation were extracted and discuss as follows:

5.1 Completeness

Checking and rating for completeness ensures that the entries are complete alongside with the English equivalent in terms of concepts they represent. The tables below reveal the plausibility of their responses to the number four questions under which stresses completeness and the ratings under completeness. The question statement is repeated here for emphasis: 'Can you say that the entries are complete in terms of concept they represent?' Their responses are analysed as follows:

Table 2: Question Statement (4) on Completeness

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	16	84.2	94.1	94.1
	No	1	5.3	5.9	100.0
	Total	17	89.5	100.0	
Missing	System	2	10.5		
Total		19	100.0		

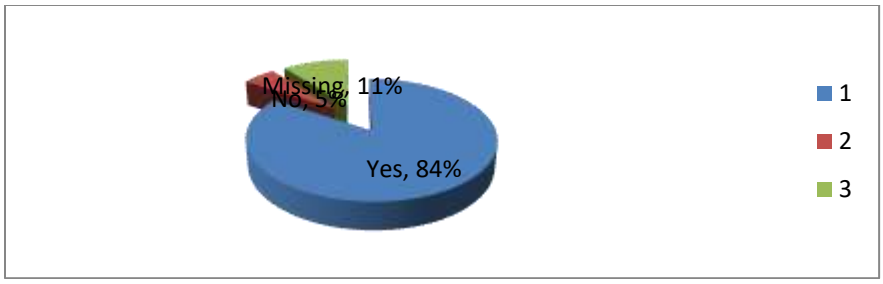


Figure 3. Chart Representing Question Statement (4) on Completeness

Table 3: Ratings of Question statement 4 on Completeness

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Good	6	31.6	31.6	31.6
	V. Good	13	68.4	68.4	100.0
	Total	19	100.0	100.0	

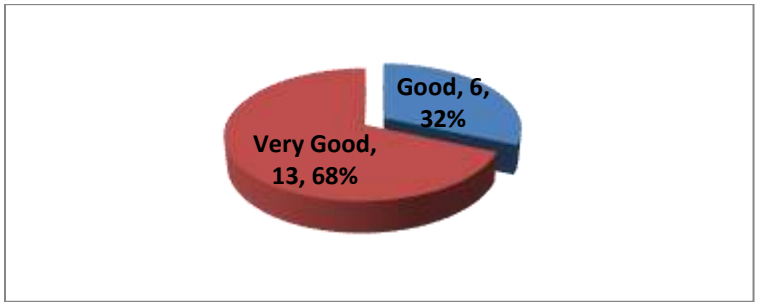


Figure 4. Chart Representing Rating of Question Statement 4 on completeness

Considering the responses, eighty four (84) which forms a highly larger percent agrees the entries are complete in terms of concept they represent. A good percentage also rated it very good compare with the whole statistics.

5.2 Accuracy

Checking and rating for accuracy ensures that the entries are semantically correct to a reasonable extent. The table below shows the responses to number four questions which stresses accuracy, and the questions for accuracy is repeated as follows: 'Can you confirm that the entries accurately represent the Yorùbá terms and concise too?'

Table 4: Question Statement (4) on Accuracy

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	15	78.9	93.8	93.8
	No	1	5.3	6.3	100.0
	Total	16	84.2	100.0	
Missing	System	3	15.8		
Total		19	100.0		

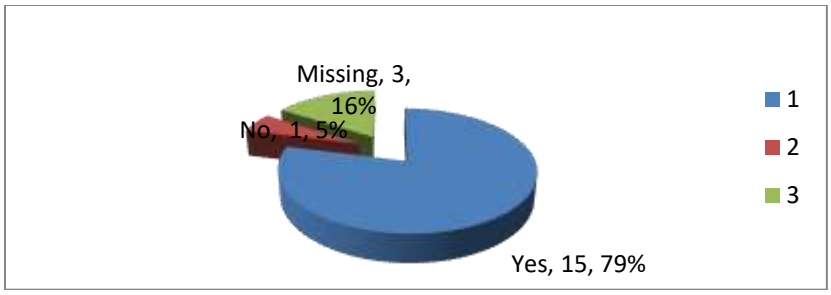


Figure 5. Chart Representing Question rating on Accuracy

Table 5: Ratings of Question statement 4 on Accuracy

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Good	6	31.6	33.3	33.3
	V good	12	63.2	66.7	100.0
	Total	18	94.7	100.0	
Missing	System	1	5.3		
Total		19	100.0		

Figure 6. Chart Representing Ratings of Question statement 4 on Accuracy

From the above, 15 (fifteen) responses which forms the larger percentage of 78.9 confirms that the entries are accurate and concise as to the terms they represent.

5.3 Semantic error freeness

Semantic error freeness checking and rating ensures that the items in the entry are semantically in tune with the Yorùbá semantic references and also close semantically to the English equivalents. It also measures the degree of its plausibility and conformity. The tables below show the responses to number four (4) question statement which confirms the semantic error freeness and ratings repeated here as 'Can you confirm that the entries are semantic error free to a good extent?'

Table 6: Semantic Error Freeness Question Statement

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	17	89.5	94.4	94.4
	No	1	5.3	5.6	100.0
	Total	18	94.7	100.0	
Missing	System	1	5.3		
Total		19	100.0		

Figure 7. Chart Representing Semantic Error Freeness Question Statement

Table 7. Semantic Error Freeness ratings

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Fair	1	5.3	5.3	5.3
	Good	4	21.1	21.1	26.3
	V good	13	68.4	68.4	94.7
	Excellent	1	5.3	5.3	100.0
	Total	19	100.0	100.0	

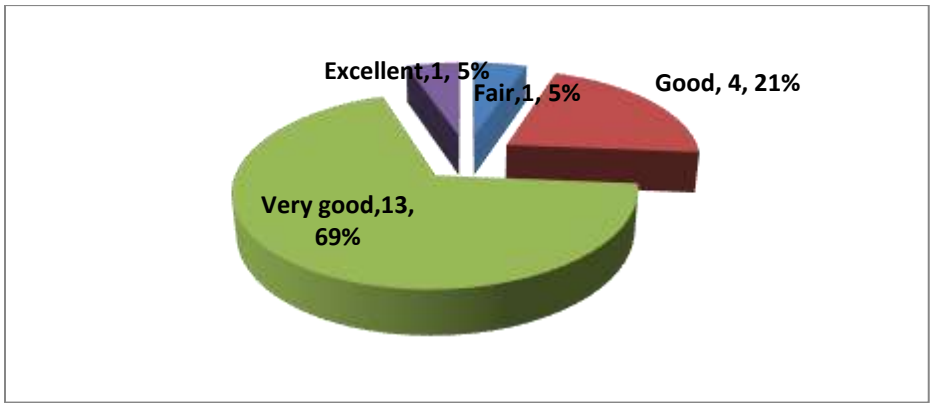


Figure 8. Chart Representing Semantic Error Freeness ratings

The statistic output above reflects that the entries are semantically in tune with the Yorùbá semantic references and are also perceived close semantically to the English equivalents. Out of the 19 responses, only one rated it excellent, while 13 which is 69% rated it very good, 4 which is 21% rated it good and only one rated the semantic error freeness fair

5.4 Orthography error freeness

Orthography error freeness checking and rating ensures that all the items in the entry are both English and Yorùbá orthographically correct. It also measures the degree of its plausibility. The table below shows the responses to number 4 question statements which emphasize the orthographical freeness and ratings of the model contents under orthography error freeness:

Table 8: Orthographic Error freeness Question statement

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	17	89.5	89.5	89.5
	No	2	10.5	10.5	100.0
	Total	19	100.0	100.0	

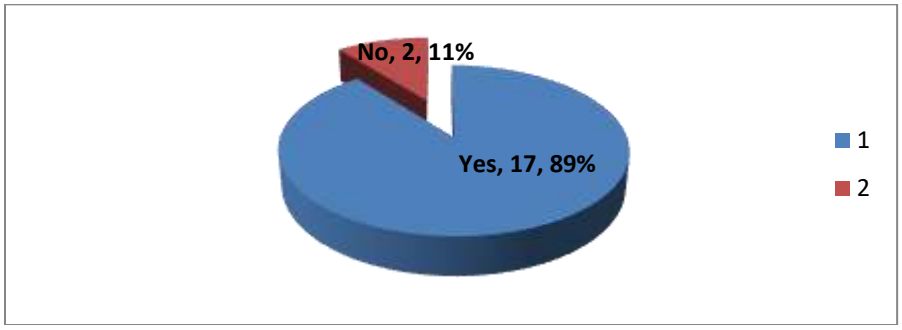


Figure 9. Chart Representing Orthographic Error freeness Question statement

Table 9. Orthographic Error freeness Ratings

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Fair	1	5.3	5.3	5.3
	Good	5	26.3	26.3	31.6
	Vgood	13	68.4	68.4	100.0
	Total	19	100.0	100.0	

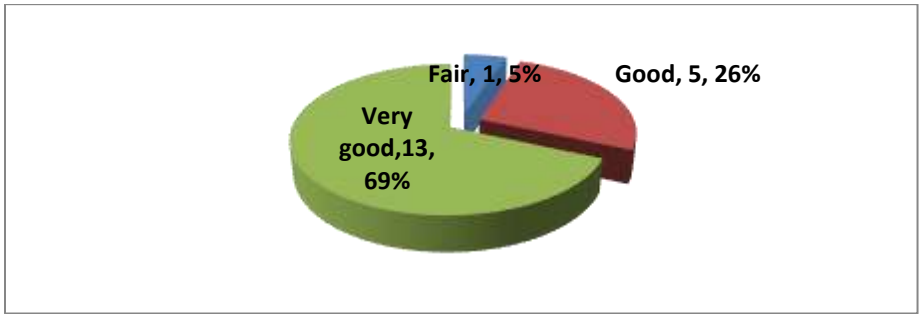


Figure 10. Chart Representing Orthographic Error freeness Ratings

Evaluating the orthographic error freeness, 13,5and 1were recorded for frequency, 68.4, 26.3 and 5.3 percent were recorded for very good, good and fair respectively. This shows that the rating were of pass mark.

5.5 Ambiguity freeness

Checking and rating for ambiguity freeness ensures that the entries are not ambiguous with the concepts they represent. The tables below reveal the plausibility of their responses to the number four questions which stresses ambiguity freeness and the ratings:

Table 10: Ambiguity freeness Question statement

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	18	94.7	94.7	94.7
	No	1	5.3	5.3	100.0
	Total	19	100.0	100.0	

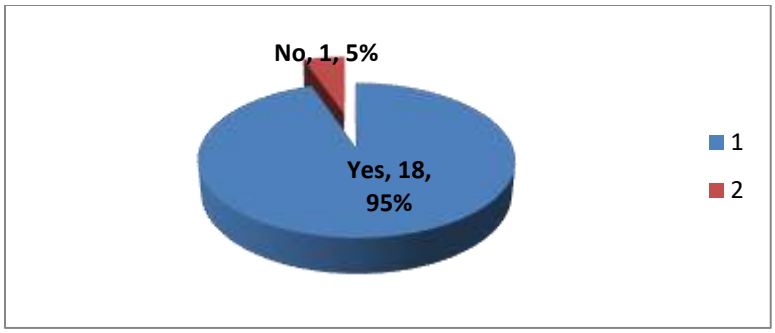


Figure 11. Chart Representing Ambiguity freeness Question statement

Table 11: Ambiguity Freeness Ratings

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Good	5	26.3	26.3	26.3
	V good	13	68.4	68.4	94.7
	Excellent	1	5.3	5.3	100.0
	Total	19	100.0	100.0	

Figure 12. Chart Representing Ambiguity Freeness ratings

Considering rating of orthographic error freeness, 13, 5 and 1 were recorded for frequency. This is of approximately 69, 26 and 5 percent recorded for very good, good and fair respectively. The majority of the rating confirms that the entries are not ambiguous withe concepts they represent.

5.6 Experts Perception on the Usefulness of the Model

The eight (8) questions discussed in this section measure the experts' perception on the usefulness of the model. Question statements 3, 4 and 7 were targeted to gauge specifically the respondent's perception on the usefulness of the model. The statistics of their responses are shown in the table below:

Table 12: Response to Perception Question Statement (3)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	10	52.6	52.6	52.6
	Strongly Agree	9	47.4	47.4	100.0
	Total	19	100.0	100.0	

Table 13: Response to Perception Question Statement (4)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	5.3	5.3	5.3
	Agree	8	42.1	42.1	47.4
	Strongly Agree	10	52.6	52.6	100.0
	Total	19	100.0	100.0	

Table 14: Response to Perception Question Statement (7)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	5.3	5.3	5.3
	Agree	7	36.8	36.8	42.1
	Strongly Agree	11	57.9	57.9	100.0
	Total	19	100.0	100.0	

5.7 Evaluation with the aid of Frequency Table

Frequency table is one of the common approaches in human evaluation. The frequency table is based on frequency, percentage, valid percentage and cumulative percentage. Five (5) questions were set for each of the five indicators i.e completeness, accuracy, orthographic error freeness, ambiguity freeness and semantic error freeness.
The highest score of respondents to each of the five (5) content indicators was 8. The respondents that score less than 4 were categorized as having poor perception in the content indicators i.e. Completeness, Accuracy, Semantic error freeness, Orthographic error freeness and Ambiguity freeness. The Respondents that scored between 4 and 5 were categorized as having average in all the five content indicators. The Respondents that scored between 6 and 8 were categorized as having high accuracy in all the five content indicators. The results were then used to form the frequency tables and the chart accordingly as shown below.

Table 15: The frequency table for Completeness

	Frequency	Percent
Average Completeness Score	4	21.1
High Completeness Score	15	78.9
Total	19	100.0

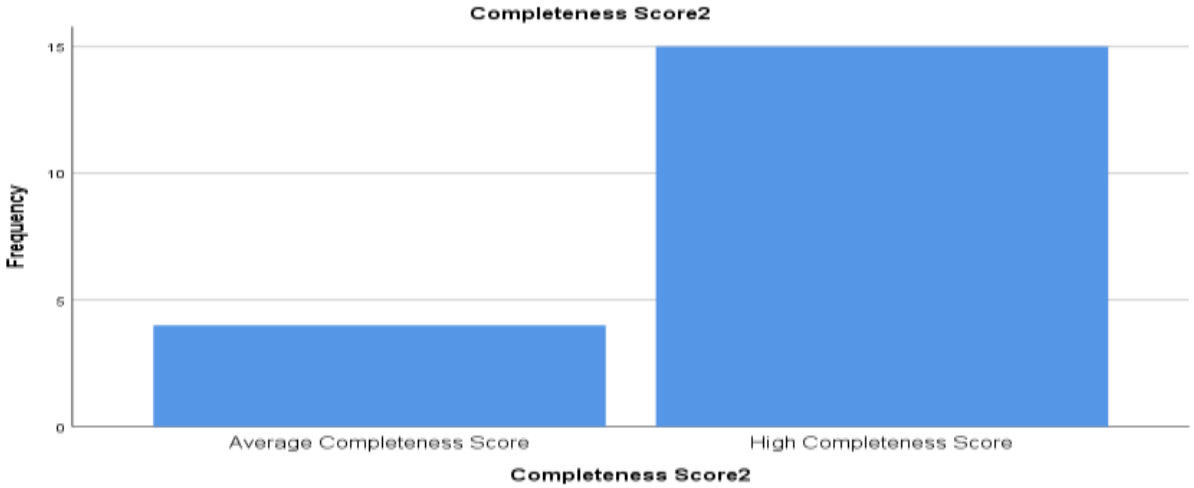


Figure 13. Chart Representing Experts perception as to Completeness

Table 16: The frequency table for Accuracy

	Frequency	Percent
5Average Accuracy Score	7	36.8
High Accuracy Score	12	63.2
Total	19	100.0

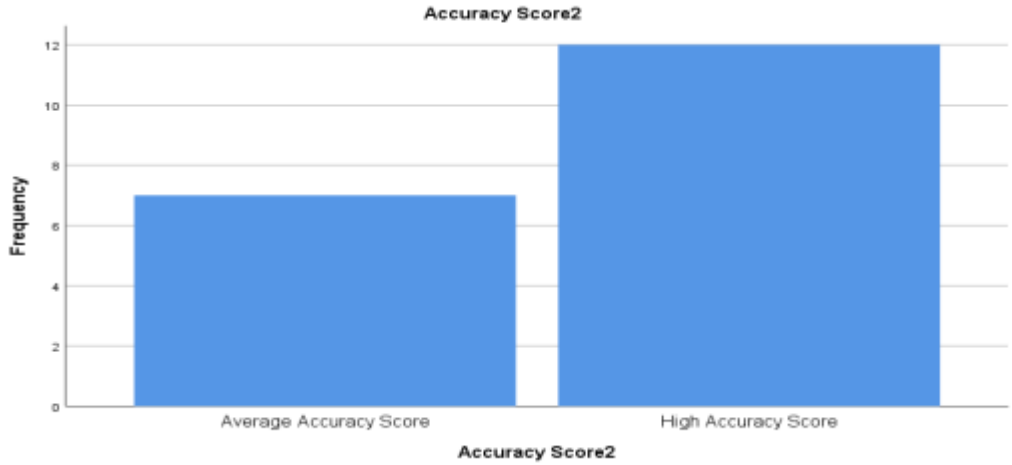


Figure 14. The frequency Chart for Accuracy Score

Table 17: The Frequency Table for Semantic error freeness

		Frequency	Percent
	Average Semantic error freeness Score	2	10.5
	High Semantic error freeness Score	17	89.5
	Total	19	100.0

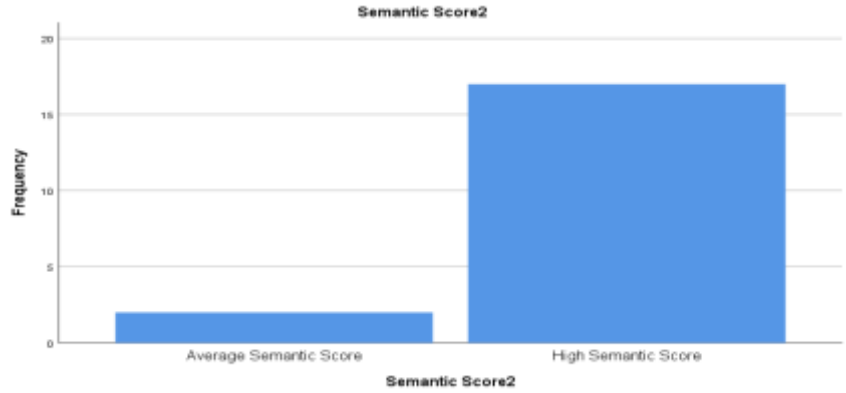


Figure 15. The frequency Chart for Semantic error freeness

Table 18: The frequency table for Orthographic error freeness

		Frequency	Percent
	Average Orthographic error freeness Score	2	10.5
	High Orthographic error freeness Score	17	89.5
	Total	19	100.0

Figure 16. Chart Representing frequency table for Orthographic error freeness

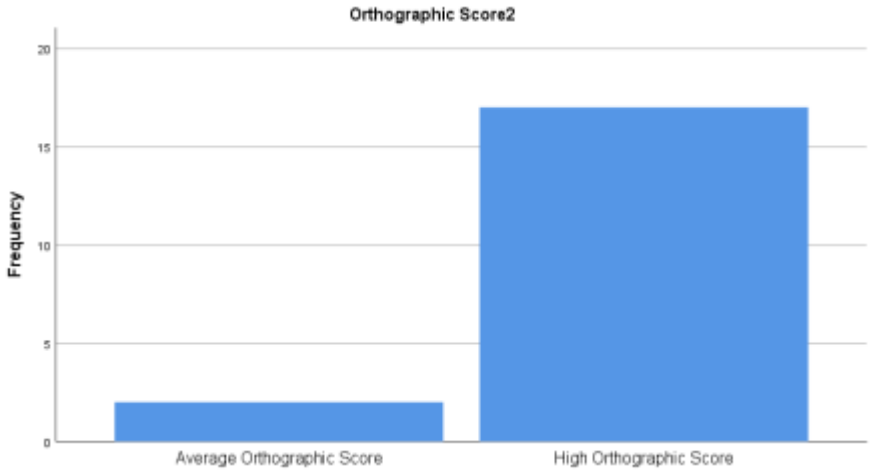


Table 19: The frequency table for Ambiguity freeness

	Frequency	Percent
Average Ambiguity freeness Score	1	5.3
High Ambiguity freeness Score	18	94.7
Total	19	100.0

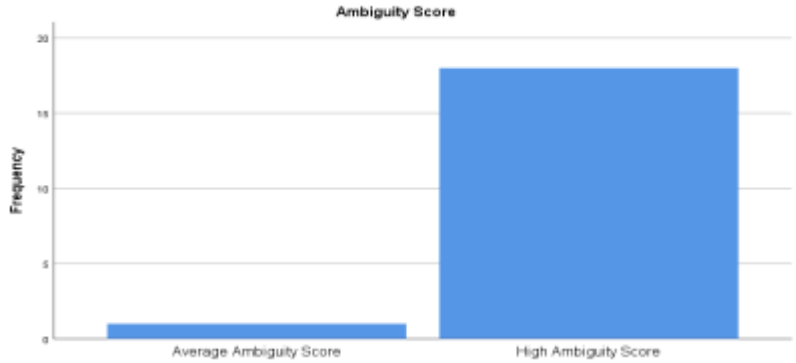


Figure 17. Chart Representing frequency table for Ambiguity error freeness

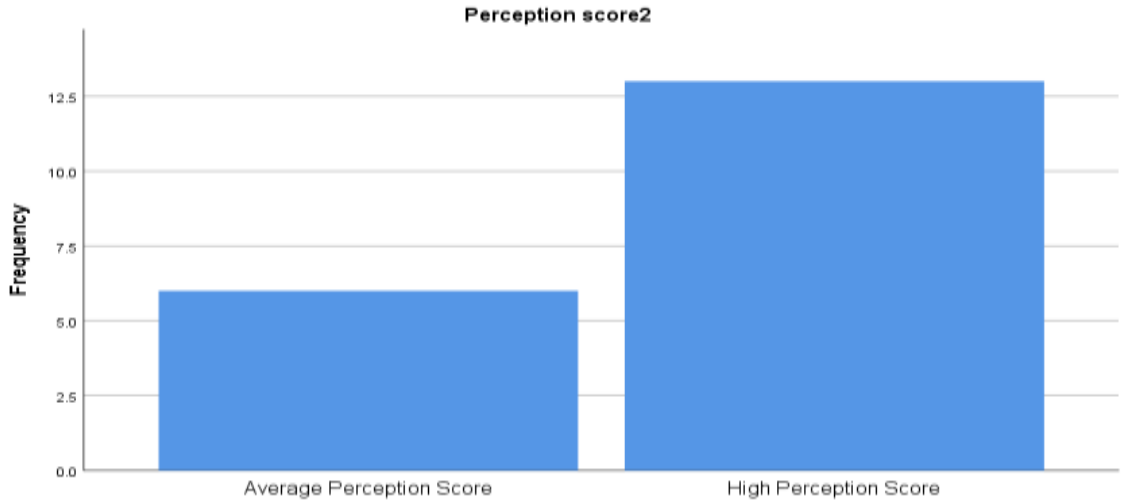
5.8 Experts' Perception of the Usefulness of Ontology Annotations

Eight questions were designed to determine the degree of the respondent's perception about the usefulness of ontology annotations to NLP and AI systems and the contributions it could make to Yorùbá language. Question statements 3, 4 and 7 were specifically targeted to gauge the experts' perception of the model. Using the T- test analysis, the highest perception score of the respondents was 32. Respondents that scored less than 16 were categorized as having poor perception of the software. Respondents that scored between 16 and 24 are categorized as having average perception while those who scored more than 24 were categorized as having high perception. Table 20 shows the statistics of their responses.

Table 20. Perception of the model

	Frequency	**Percent**
Average Perception Score	6	31.6
High Perception Score	13	68.4
Total	19	100.0

Figure 18. Chart Representing Perception of the model



5.9 T-test

Carrying out a T-test in data analysis involves the statistical examination of two population means. It examines whether two samples are different and commonly used when the variances of two normal distributions are unknown and when an experiment uses a small sample size. The T-test was used for the five content evaluation indicators and the experts' perception sections of the questionnaire and the following results were produced.

5.10 Completeness

One-sample t- test was carried out using 4 (half of 8) as test score. This was to test the following hypothesis;

H_0: There is no statistically significant difference between the mean completeness score and the test score, 4
H_1: There is a statistically significant difference between the mean completeness score and the test score, 4
The t-test gave a p value of <0.0001 (α=0.05). Since p is <0.05, the null hypothesis was rejected and the alternative hypothesis was accepted. The conclusion was that there was a statistically significant difference between the mean completeness score and the test score, 4. Table (15) above, shows that there is a significant difference, none of the respondents had poor evaluation of the concept 'completeness' as the content indicator of annotation made.

5.11 Accuracy

One-sample t- test was carried out using 4 (half of 8 which is the highest score for content evaluation question statements) as test score. This was to test the following hypothesis;
H_0: There is no statistically significant difference between the mean accuracy score and the test score, 4
H_1: There is a statistically significant difference between the mean accuracy score and the test score, 4
The t-test gave a p value of <0.0001 (α=0.05). Since p is <0.05, the null hypothesis was rejected and the alternative hypothesis was accepted. The conclusion was that there was a statistically significant difference between the mean accuracy score and the test score, 4. Table (16) above, shows that there is a significant difference, none of the respondents had poor evaluation of the concept 'accuracy' as the content indicator of annotation made.

5.12 Semantic Error Freeness

One-sample t- test was carried out using 4 (half of 8) as test score. This was to test the following hypothesis;
H_0: There is no statistically significant difference between the mean semantic error freeness score and the test score, 4
H_1: There is a statistically significant difference between the mean semantic error freeness score and the test score, 4

The t-test gave a p value of <0.0001 (α=0.05). Since p is <0.05, the null hypothesis was rejected and the alternative hypothesis was accepted. The conclusion was that there was a statistically significant difference between the mean semantic error freeness score and the test score, 4. Table (17) above, shows that there is a significant difference, none of the respondents had poor evaluation of the concept

'semantic error freeness' as the content indicator of annotation mad

5.13 Orthography Error Freeness

One-sample t- test was carried out using 4 (half of 8) as test score. This was to test the following hypothesis:

H_0: There is no statistically significant difference between the mean orthography error freeness score and the test score, 4
H_1: There is a statistically significant difference between the mean orthography error freeness score and the test score, 4

The t-test gave a p value of <0.0001 (α=0.05). Since p is <0.05, the null hypothesis was rejected and the alternative hypothesis was accepted. The conclusion was that there was a statistically significant difference between the mean orthography error freeness score and the test score, 4. Table (18) above, shows that there is a significant difference, none of the respondents had poor evaluation of the concept 'orthography error freeness' as the content indicator of annotation made.

5.14 Ambiguity freeness

One-sample t- test was carried out using 4 (half of 8) as test score. This was to test the following hypothesis:

H_0: There is no statistically significant difference between the mean ambiguity freeness score and the test score, 4
H_1: There is a statistically significant difference between the mean ambiguity freeness score and the test score, 4
The t-test gave a p value of <0.0001 (α=0.05). Since p is <0.05, the null hypothesis was rejected and the alternative hypothesis was accepted. The conclusion was that there was a statistically significant difference between the mean ambiguity freeness score and the test score, 4. Table (19) above, shows that there is a significant difference, none of the respondents had poor evaluation of the concept 'ambiguity freeness' as the content indicator of annotation made.

5.15 Perception

One-sample t- test was carried out using 16 (half of 32) as test score. This was to test the following hypothesis;

H_0: There is no statistically significant difference between the mean perception score and the test score, 16
H_1: There is a statistically significant difference between the mean perception score and the test score, 16

The t-test gave a p value of <0.0001 (α=0.05). Since p is <0.05, the null hypothesis was rejected and the alternative hypothesis was accepted. The conclusion was that there is a significant difference between the mean perception score and the test score, 16. As shown in Tables 15 -19 above. The significant difference in the mean score occurs because none of the respondents has poor perception of the software.

6. Conclusion

The clarion calls by the earlier Scholars to shift the focus of language research to the deployment of modern innovative technology for human language analysis is a good development. The emphasis is not only enough and complete without thinking of evaluation readings of the developed systems and models. Most of the editors available for semantic web annotations already have their in-built automatic evaluation tools which are not able to capture human intuitive language knowledge. This reason should force human evaluation activities to complementing automatic in-built assessment technology. The hypotheses examined in the T-test data analysis used for the five content evaluation indicators and experts' perception of contents of the annotations done for Yoruba noun Ontology gave out findings that reflects a necessity. The results show that there was a statistically significant difference between the mean score and the test score for the five variables of completeness, accuracy, semantic error freeness, orthographic error freeness and ambiguity freeness. This indicates that none of the experts had poor perception and evaluation of the ontology. Different human evaluation techniques are therefore recommended as a necessity when thinking of semantic web annotation.

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APPENDIX

SECTION A DEMOGRAPHIC INFORMATION

(1) Sex: Male ( ) Female ( )

(2) Marital Status: Single ( ) Married ( ) Divorced ( ) Widowed ( )

(3) Age group: 21 – 25 ( ) 26 – 30 ( ) 31 – 35 ( ) 36 – 40 ( ) 41 – 45 ( )

46 – 50 ( ) 51 and above ( )

(4) Highest Educational Qualification:

(a) 'O' Level, GCE/WAEC ( )

(b) 'A' Level, OND/NCE ( )

(c) B.Sc. B.A, HND ( )

(d) M.Sc. M.Ed. ( )
(e) Ph.D ( )

(f) Areas of Specialization: Linguistics/Yorùbá language: Phonetics/Phonology ( )
Morphology ( ) Syntax ( ) Applied Linguistics
Literature: Prose ( ) Poetry ( ) Drama ( ) others: Please specify ( )

(e) Other professional qualifications ( ) Specify _____

(5) Working Experience: (in years) …….

SECTION B

CONTENT EVALUATION QUESTIONNAIRE

The following statements are designed to determine the degree at which you evaluate the contents of the model as to completeness, accuracy, semantic error freeness, orthographic error freeness, and ambiguity error freeness.
Please respond to the following items by ticking the response that most adequately fits in.

Completeness

No.	Statements	Yes	No	Remarks
1	Did you manually check the entries line by line?			
2	Did you observe any item that is not complete in any form? Please state the entry in the 'remarks' column			
3	Do you agree with the English equivalent of the entries? If your answer is no, state the entry and your suggestion in the 'remarks' column			
4	Can you say that the entries are complete in terms of concept they represent?			
5	How do you rate the completeness of the entry? Please enter your rating in the 'remarks' column (1) Poor (2) Fair (3) Good (4) Very Good (5) Excellent			

Accuracy

No.	Statements	Yes	No	Remarks
1	Are you highly competent in Yorùbá language?			
2	Did you observe any item that is not accurate in any form? Please state the entry in the 'remarks' column			
3	Do you agree that the English equivalent of the entries are accurate? If your answer is no, state the entry you are not comfortable with and your suggestions in the 'remarks' column			
4	Can you confirm that the entries accurately represent the Yorùbá terms and concise too?			
5	How do you rate the accuracy of the entry? Please enter your rating in the 'remarks' column (1) Poor (2) Fair (3) Good (4) Very Good (5) Excellent			

Semantic error freeness

No.	Statements	Yes	No	Remarks
1	Are you competent in Yorùbá language sematic references?			
2	Did you observe any item that contains semantic error in any form? Please state the entry in the 'remarks' column			
3	Do you agree that semantic references of the English equivalents of the entries are close to the Yorùbá language? If your answer is no, state the entry you are not comfortable with and your suggestions in the 'remarks' column			
4	Can you confirm that the entries are semantic error free to an extent?			
5	How do you rate the semantic error freeness of the entries? Please enter your rating in the 'remarks' column (1) Poor (2) Fair (3) Good (4) Very Good (5) Excellent			

Orthographic error freeness

No.	Statements	Yes	No	Remarks
1	Are you competent in current Yorùbá language orthography and spellings?			
2	Did you observe any item that does not conform to the modern Yorùbá orthography and spellings? Please state the entry in the 'remarks' column			
3	Do you agree that the English equivalents of the entries are also orthographically correct? If your answer is no, please state the entry you are not comfortable with and your suggestions in the 'remarks' column			
4	Can you confirm that the entries are orthographic error free to an extent?			
5	How do you rate the orthographic error freeness of the entries? Please enter your rating in the 'remarks' column			

(1) Poor (2) Fair (3) Good (4) Very Good (5) Excellent

Ambiguity freeness

No.	Statements	Yes	No	Remarks
1	Are you much familiar with ambiguity and ambiguous terms in Yorùbá language?			
2	Did you observe any item that is ambiguous in meaning? Please state the entry in the 'remarks' column			
3	Do you agree that the English equivalents of the entries and the Yorùbá equivalents are not ambiguous with the concepts they represent? If your answer is no, please state the entry you are not comfortable with and your suggestions in the 'remarks' column			
4	Can you confirm that the entries are free from ambiguity to a fairly large extent?			
5	How do you rate the ambiguity freeness of the entries? Please enter your rating in the 'remarks' column (1) Poor (2) Fair (3) Good (4) Very Good (5) Excellent			

SECTION C

EVALUATION OF EXPERTS PERCEPTION ABOUT THE USEFULNESS OF ONTOLOGY ANNOTATIONS

The following statements are designed to determine the degree of your perception about the usefulness of ontology annotations to natural language processing (NLP) and Artificial Intelligence (AI) Systems for Yorùbá language. The contributions it could make to the development of Yorùbá language as a whole.

Please respond to the following items by ticking the response that adequately fits your thoughts.

Strongly Agree (SA) = 4 points, Agree (A) = 3 points, Disagree (D) = 2 points, Strongly Disagree (SD) = 1

S/N	Statements	Strongly Disagree	Disagree	Agree	Strongly Agree
1	I have come to understand what ontology annotation does in the course of this workshop.				
2	I am aware it has been in existence in other languages of the world.				
3	Ontology models in Yorùbá will enable the existing NLP and AI systems.				
4	YORNO will foster developments of more applications that exploits Yorùbá grammar				
5	YORNO can serve as repository of data and can solve ambiguity problems in Yorùbá language.				
6	YORNO provides opportunity for software developers to explore the grammar of their choice since it is a hybrid model of two scholars while re-inventing the wheel.				
7	The model can contribute to the development of Yorùbá language.				
8	There is need for improvement and motivations for more research in this direction.				

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(1): 53-60

The Nexus between Ideological and Thematic Preoccupations in the Deployment of Folkloric Expressions in Tunde Fatunde's *La calebasse cassée*

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Abstract. One of the major responsibilities of literary writers is to right the perceived inappropriateness in human societies for the purpose of socio-economic, cultural, and political development. Many creative writers of the post-independent period, especially in Africa, attempt to strike a balance between their ideological stance and the thematic preoccupations in their artistic works. It appears that less attention has been paid to the use of folkloric expressions in the discharge of the author's ideology and preoccupations. This study, therefore, examines the deployment of folkloric traditions in Tunde Fatunde's *La calebasse cassée* to illustrate the relationship between the writer's point of view and the moral lessons he wished his readers could pick from his literary work. Tunde Fatunde's *La calebasse cassée* is purposively chosen for this study because of the playwright's inclination toward the social transformation agenda he has for human society. The French « explication de texte » is adopted as the methodology and Marxism serves as the theoretical framework for the study. Findings reveal that Tunde Fatunde's *La calebasse cassée* exposes a binary opposition between the poor and the rich, and it presents religion as a false consciousness, a repressive ideology that brainwashes the poor which makes them stupid or at least modest to a fault and cheap to manipulate. The study concludes that Fatunde's play, *La calebasse cassée* is a mockery of capitalism and/or neo-colonialism in African States, particularly in Nigeria.

Keywords: Ideology, thematic preoccupations, folkloric expressions, Marxism, Ogundokun

1. Introduction

Marxism advocates for equality, fairness and a balanced society in terms of the production and distribution of resources (wealth) of a given society. The rejection of religion and spiritualism is pertinent to the Marxists because it is believed that religion has been misused to brainwash man and to control his mind to his disadvantage. The issue of woman emancipation is equally taken seriously by the Marxists because it is hoped that the liberation of womenfolk will contribute significantly to the development of a given society socioeconomically and politically.

Applying Marxist theory to literature; there is an established dialectical connection between the content and the context of literary expressions. The content is the message of a text and the context implies the style, the form, or the technique applied in putting the text together. The content is often drawn from the social life of the people and the society presented in the arts. The style is informed by the social life itself which may sometimes be conditioned by the existing forces of nature and humans in a particular society.

Marxists see the issues of economic power, class conflict, materialism, and spirituality as the bone of contention in human societies. To them, literature, as a form of art, is a means of expressing a class struggle. Literary production is, therefore, a matter of personal and social expression. It is sufficient to say that each class in a society produces its own literature and art. In other words, there is evidence of class consciousness in Marxist texts.

Karl Marx (1978: 54) defines ideology as "the mental attitude, consciousness or set of ideas that the ruling class held consciously. This consciousness was held in their self-interest and their set of ideas was institutionalized as a social system." One could then say that ideology is a shared principle of a social group. Ideology allows people, as members of a group, to organize the multitude of social beliefs about what is the case, good or bad, wrong, for them and to act accordingly (Teun, 1998: 8). Tsao (2001: 2), however, views ideology as "a set of beliefs about the world, including beliefs about the morality of the division of labor, income distribution, and the existing structure of a society." From the three perspectives on what the concept of ideology represents, one is convinced to put it that ideology is the worldview, beliefs, guiding rules, and organizational principles of people who belong to the same social group within a system.

The concept of thematic preoccupation can be interpreted as an author's intended and focused pedagogical values of his/her subject matter (s). The message of a piece of art through which a target audience learns some moral lessons which could shape, reshape, direct and, or redirect the affairs of their life as members of society. Every literary creation, either real or imaginary, is never a story in a vacuum. There should be a theme or two that often teach certain moral lessons to readers, viewers, or listeners. Writers' ideological positions and their intentions to write what they have written are, most often than not, interconnected. A creative writer's ideological position can be understood when the theoretical framework on which his/her story is premised. It is, however, important to add that two or more theories might provide the basis for a given literary text if they share some traits. For example, Marxism, Feminism, Postcolonialism / Neocolonialism, or Orientalism could be identified in a single literary text.

Folkloric expressions stand out as one major stylistic element a modern critic could study in an African literary text, to investigate the link between a given writer's ideology and his/her theme(s) which envelope his/her motive. Folklore is the raw talent through which cultural practices are displayed, expressed, and sustained in form of songs, chants, dance steps, drama, story-telling, and proverbs among other things. Ajuwon (1995: 306) observes:
Pre-literate Nigeria once enjoyed a verbal art civilization which, at its high point, was warmly patronized by traditional rulers and the general public. At a period when writing was unknown, the oral medium served the people as a bank for the preservation of their ancient experiences and beliefs. Much of the evidence that related to the past of Nigeria, therefore, could be found in oral tradition.

According to Gimblett (1998: 327), folklore means "the study of a particular mode of cultural production which focuses more on oral tradition and less on aural reception." However, the concern of this study is not to determine the potency of oral tradition or that of aural reception rather, it is to exploit any form of folkloric expressions as to how they impact a writer's ideology and his/her theme(s). In the making of African literary texts, orature which is the mediated or documented form of oral tradition plays a significant role. Okpewho (1990: 83) when giving his take on folklore explains:
The literary or artistic quality of oral literature was underplayed and undermined by foreign scholars who have little or no feelings for languages and the attitudes in which that literature was expressed. It was only inevitable that, when these African nations won their independence from foreign domination, they undertook to reexamine and overhaul not only the institution by which they had been governed but also the image of their culture that had long been advertised by outsiders. The aim was to demonstrate that Africa had since time immemorial traditions that should be respected and a culture to be proud of.

From the aforementioned, Okpewho attempts to deconstruct the insensitivity of the Whites as regards Africans and their cultural heritage. Culture is the people; there is no how a people can be separated from their culture since it is the totality of their ways of life. Iyasere (1975: 107) is of the opinion that "the modern African writer is to his indigenous oral tradition as a snail is to its shell. Even in a foreign habitat, a snail never leaves its shell behind." For instance, in many of his artistic works, Wole Soyinka references Yoruba gods such as Ogun, Sango, and Orisanla. To buttress this point, Okpewho (1990: 91) notes:
The exploration of African oral literacy tradition attains perhaps its most intense and skillful level in the work of Wole Soyinka. In a number of his plays, in some of his poems, and definitely in his novels, he has borrowed heavily from Yoruba mythology especially the aspects of it that narrate the relationship between divinities… for Soyinka the basic elements of the Yoruba outlook of life.

2. Analysis

Analyzing the nexus between ideological and thematic preoccupations in the deployment of folkloric expressions in Tunde Fatunde's *La*

calebasse cassée, the use of proverbs, metaphors and story-telling techniques shall be considered in this study.

2.1 The deployment of proverbs

The use of proverbs is crucial in the inculcation of cultural norms and values of a given group of people called a tribe, an ethnic group, or a linguistic community. Gulere (2000: 3) opines that:
Proverbs and riddles are some of the commonly applied forms of orature in day-to-day communications among serious-minded people. Whether in song, story recital, or statement, they make a person wiser, more sociable, happier, and more respectable in society.
Similarly, literary critics such as Malunga and Banda (2004), suggest that proverbs identify and dignify a culture. They express the collective wisdom of the people; reflect their thinking patterns, values, and behavior. From the aforementioned, the following facts are obvious about proverbs: they are elements of cultural heritage; they are words of wisdom; they clarify vision; they reduce tension through humor; they create strong imagery; the message contents of proverbs are not always disputed; and; they often influence people to actions.

In a purely African context, proverbs are described as wise sayings to unlock wisdom, clarify vision and unify different perceptions of different people on varieties of issues. Because some proverbs contain witty expressions, they add humor to discussions and thereby reduce tension on practical sensitive issues. They can again be used to build relationships and promote institutions. They often create strong images which can galvanize people into action. Most often people tend to regard proverbial assumptions as credible because they tend to express proven conclusions of sorts (see Ogundokun, 2015 & 2017). As a matter of fact, a proverb is capable of introducing an idea, developing an argument, and teaching a moral lesson as well as resolving a conflict. Hence, in an ideological text- a poem, a play, or a novel, proverbs are used to express themes like love, subjugation, war, corruption, oppression, gender inequality, and others.

Let us consider some proverbs used by the playwright in *La calebasse cassée* with a view to examining the writer's ideology and his themes.

Le fermier apeuré qui croise un lion affamé risque de s'evaporer … (*La calebasse cassée*, p. 1).
The playwright is warning African leaders that the frightened farmer who comes across a hungry lion runs the risk of being consumed. In this context, the bad leaders are the farmers while the downtrodden is to him the lions. It is believed that in a true democracy, power lies in the hands of the people as politics is a game of numbers where the majority carries both the vote and the day. Being a Marxist, Fatunde is on the side of the poor masses in his ideological disposition and thematic orientation.
Quand on pleure, on voit tout de même (*La calebasse cassée,* p. 1)

It is true that when we cry, we still see. This proverb expresses the self-awareness of the less privileged. It appears as a warning to the oppressive privileged elites that the fact that the poor are passing through hardship does not mean that they are blind or insensitive to their fundamental human rights. Despite their plights, the poor have their minds intact and are battle-ready to take their destiny into their hands when the time comes.

Quand on nage, on essaie d'ouvrir les yeux afin d'éviter les écueils (*La calebasse cassée,* p. 1) When we swim, we try to open our eyes to avoid pitfalls.

This proverbial expression also gives a warning to the ruling class that the downtrodden are fully conscious of their multi-dimensional challenges. Hence, they are systematically waiting for a payback time to take their own pound of flesh from the capitalists, neo-colonialists, and their associates.

Tous les poisons ont le même regard innocent, mais personne ne sait ce qu'ils pensent (*La calebasse cassée*, p. 11)
Different types of fish have the same innocent look, but no one knows what they are thinking. Almost all African leaders are suspected to be deceitful in their practices and actions. Therefore, the writer describes them as "innocent-looking" but dangerous fellows whom no man knows their inner minds. Some of these leaders smile at their people by day but poison them at night with repressive policies and presidential or executive orders. "Quelq'un le sourit le jour et il témpoisonne la nuit" (*La calebasse cassée,* p. 11). However, the leaders are reminded of the transient nature of power in this world which makes the power does not last forever in the hand of a person or a group of people.
Un chat qui prétend être ami finira, un jour, par manger la viande de la fête si la porte de la cuisine n'est pas bien fermée (*La calebasse cassée,* p. 12)

A cat that pretends to be a friend will one day end up eating the meat of the party if the kitchen door is not closed properly. In the context of this proverb and as

intended by the playwright, a cat symbolizes the foreign investors, with their capitalist tendencies, who pretend to be helping Africans but are milking heavily the continent's natural and human resources instead. With the use of this folkloric expression, the writer captures his Marxist ideology and the theme of anti-neocolonialism.

Une poule sans dent sait comment se protéger (*La calebasse cassée,* p. 14)

A toothless chicken knows how to protect itself. By and large, the playwright sees the downtrodden as chickens that have no teeth but know how to defend themselves when the occasion arises. This statement once again shows that Fatunde picks tent with the poor masses and serves as their spokesperson.

Un chien enragé oublie de protéger son maître (*La calebasse cassée,* p. 22)

A mad dog forgets to protect its master. This playwright of Marxist orientation uses his art to warn African dictators that it is possible that one day, their so-called defense line could break down and provide no support for them to survive. Those mad dogs the writer is referring to are the military formations and other security agencies. Experiences have shown that in some African countries, there are coup d'états where the military often violently sack the elected and constituted governments, even in recent times.

Le chasseur qui agite le nid d'abeilles rentrera chez lui le visage enflé (*La calebasse cassée,* p. 23)

The hunter who shakes the honeycomb will return home with a swollen face. The writer refers to the oppressive leaders as hunters here and the masses as the bees. Then, hunters that invade the bees' abode will not go home peacefully because they shall be stung by the angry bees. Fatunde is indirectly warning the corrupt and dictatorial rulers and their associates to heed advice because no one will be able to control the masses when they are ready to vent their anger on their oppressors or perceived enemies. The case of the French revolution of 1789 and other mass protests are testimonies of the writer's point of view. One also remembers a popular song that is always sung at protests or during mass actions: **"How many people do soldiers go kill".**

La pluie qui tombe dans une rivière ressert du sol sous la forme d'une source (*La calebasse cassée,* p. 24)

The rain that falls in a river recovers from the ground in the form of a spring. This folkloric expression which is enveloped in this proverb reveals the success of the poor people who have triumphed over their oppressors. Towards the end of the play, all the corrupt leaders are rounded up, exposed and surrendered their loot. This act of ceding their ill-gotten assets and illegal wealth to the State by the culprits is what the author compared to the rain which falls into the river that goes back to its original source.

3. The Use of Metaphoric Expressions

In literary compositions, metaphoric expressions serve as both literary devices and stylistic elements. The deployment of this writing format permits writers to arrive at name-calling. A metaphor is a direct comparison where one thing is called another name without the use of the word "like" or the expression "as--as". For example, if one says, the man is a devil. In connecting his ideological position with his thematic preoccupation, here are examples of metaphoric expressions Fatunde uses in his play, *La calebasse cassée*:

La calebasse cassée, the title of the play is in itself metaphoric. The playwright underscores the failed nature of the African States that have broken into several pieces socioeconomically, politically, and otherwise as a result of misrule; oppressiveness of the capitalist order. *La calebasse* which literarily means calabash is a metaphor for the continent of Africa. Hence, *La calebasse cassée,* symbolizes the African continent which has already shattered on different fronts. In the words of Sabine, hero's wife, "La calebasse est cassée en plusieurs morceaux et il sera désormais difficile de la recoller", p. 37. The calabash is broken into several pieces and it will be unfortunately difficult to mend or put those pieces together.

The play, *La calebasse cassée*, mirrors the situation in the postcolonial African State where everything is already aground. Almost all aspects of human life are shattered and reduced to nothingness. Things have fallen apart and there is no hope in sight. This symbolic play is a metaphor for an imaginary African country that is bewitched by many follies and vices ranging from corrupt practices and conspiracy against the State and her citizenry, as well as woman's oppression, to take the centre stage. In short, the story is a demonstration of neocolonialism in post-independent Africa.

Un homme restera toujours le lion de sa maison (A man will always remain the lion of his house, *La calebasse cassée,* p.16).

This statement, "A man will always remain the lion of his house", explains the male chauvinism and dictatorial nature of African elites and their collaborators. They over-dominate the poor masses

especially the women by hiding under unacceptable beliefs which present women as weaker vessels. Eteki proudly expresses his anti-feminism by saying; "Cette histoire de libération de la femme doit prendre fin aujourd'hui. Un homme restera toujours le lion de sa maison. Sinon c'est le désastre" (p. 16). The protagonist who represents the ruling and the privileged class holds that a man is the power broker of his family and of course of his society. Hence, he wants any idea of women's liberation to be aborted right away. He sees women's emancipation as a disaster if not put to an end.

However, for the playwright who is a social critic and a freedom fighter, Fatunde is of the view that women's liberation is crucial to the development of a society. For example, the writer empowered his female character Sabine, the protagonist's wife educationally and economically. With this empowerment, when Eteki refuses to pay his driver for three months, Sabine picks up and pays the bills. The action of Sabine here proves that women's liberation is a necessity and a task that must be accomplished. There is a common saying which says; "if you train a woman, you train a nation". The motherly and caring nature of Sabine by paying Joseph, Eteki's driver his unpaid salaries, makes the man reveal his master's infidelity and sexual escapes to Sabine.

Joseph: C'est devenu une habitude. C'est une pratique courante. Je connais au moins cinq femmes différentes qui préparent à manger pour mon patron. Elles ne cessent de lui téléphoner. Parfois le patron se plaint d'être trop déranger par ces femmes. Mais il est toujours content d'aller chez elles (*La calebasse cassée*, p. 7).

Joseph exposes his master by telling the wife that he knows at least five different women who often prepare food for Eteki, his boss and that they always disturb the man with their calls yet his master often visits them with happiness. This ugly practice is common among African politicans and office-holders who are married but always keep a chain of concubines. This practice can be interpreted as another form of women oppression and discrimination. Therefore, one could rightly say that the writer x-rays the theme of women emancipation in this play.

Ces femmes savants! (These learned women! *La calebasse cassée*, p. 20)

Again, as it has been pointed out earlier, in the characterization of his play, Fatunde assigns significant roles to his female characters. Sabine, the hero's wife, and Salimatou, Njoya's wife is well educated and gainfully employed. They are not presented as objects, sex tools, or good for nothing. It is as a result that they have been painted as "femmes savants!" which implies learned/wise women. The evidence of their wisdom is demonstrated in the play by making Eteki's driver reveal the infidelity of his master and by exposing the unfaithful pastor. The sinful pastor name Kolinga is a cohort of Mr Eteki. He knows about all the atrocities and criminalities committed by the protagonist. Unfortunately, he often uses religion to deceive people in order to manipulate them and enrich himself. Condemning the use of religion as a false consciousness, Ngugi (1980: 51) affirms:

Christianity, for instance, had always been used by the colonial system to rationalize inequalities; the colonial state encouraged that brand of Christianity that abstracted heaven from earthly struggles. So, Mau Mau took the same Christian songs and even the Bible, and interpreted them for themselves, giving these values and meaning in harmony with the aspirations of their struggles. Officially approved Christians sang of a host of angels in heaven. They sang of a spiritual journey in a spiritual, intangible universe where a metaphysical, disembodied evil and good were locked in perpetual spiritual warfare for the human soul.

Fatunde like other Marxists does not believe that religion is so important to the advancement of human society. He believes that religion is a repressive ideology that renders poor people powerless and more miserable. Truly, in most African countries, pastors are living big; in mansions with luxurious cars and jeeps. Some of them even own private jets. The colleges and universities the pastors build with poor people's money cannot be attended by the children of the poor masses who form the bulk of their congregations in different churches. Do not forget, those poor people are the major contributors to the churches. This idea of robbing Peter to pay Paul is frowned upon by Fatunde in *La calebasse cassée* through the character of Kolingba, the pastor.

…Un vrai cochon (… a real pig, *La calebasse cassée*, p. 56). Earlier in the story, Njoya, Eteki's son has described his father a pig (…mon père pue comme un cochon qui patauge dans la boue, *La calebasse cassée*, p. 9).

Eteki, the protagonist of the play, is referred to as a true pig in this context, to x-ray the level of his involvement in unclean practices such as corruption and infidelity. For instance, he conspired with the President of his country and his foreign associates to

loot his country and enrich themselves at the expense of the whole country.

Besides, at the expense of his immediate family and those who are working for him, Eteki spends a lot of money on several girlfriends and concubines. He is unable to pay his driver and does not give money to his wife for domestic purposes. All these are dirty engagements and the tenor which exists between his behaviors and the animal called the pig gives room for the metaphor which describes him. For Fatunde, every African leader who is insensitive to the plights of the innocent masses is a pig; dirty and unkept even with regard to promises as a political office-holder or an individual at the corridor of power. With the deployment of this metaphor, Fatunde's ideological disposition (Marxism) and the theme of neo-colonialism (man's inhumanity to man, political oppression, and inequality) are expressed.

4. The adoption of the story-telling technique

This writing technique allows an author to narrate another story within a particular story. It often provides a communalistic view of issues. It could also be conversational in its style. Story-telling can give a kind of flashback to current events or actions. And Tsegaye (2019: 2) notes:
In literature, flashbacks are incredibly useful for different objectives. It is linked to the author's purpose. The writer may opt for various aims, understanding characters' relationships and backgrounds, understanding a character's motivations and perspective, disrupting the chronological line or order of a narrative for more depth and complexity, creating surprise or suspense, giving clues or hints to remember which foreshadow future events enhancing understanding of an important theme or idea.

In the play under review, Fatunde adopts story-telling technique to achieve the following purposes, namely; understanding characters' relationships and backgrounds, understanding a character's motives and perspective, creating suspense, and giving clues to remember a certain experience that predicts future events and thereby enhancing understanding of an important theme or idea which explains his ideological point of view. An instance of a story within a story in Fatunde's play, *La calebasse cassée* can be found on pages 60 – 61

Eteki : Peu importe ! L'homme est plus égoïste que grégaire. Nous cherchons tous à nous mettre à l'abri de la misère. Mon grand-père était un serf à la cour royale dans notre village. Il s'est échappé pour se réfugier en ville. Mon père, un illettré, était un pauvre ouvrier au port maritime.il a économisé pour m'envoyer à l'école coloniale. Et j'ai réussi à avoir une bourse pour étudier en Suisse où j'ai rencontré mon ami Pierre. J'ai passé ma vie en faisant en sorte que ma famille ne souffre pas. Ma famille vit mieux par rapport à celles de mon père et de mon grand-père, et maintenant au nom d'un soi-disant ? Tu veux que je cède à l'Etat toute ma richesse ici et en Suisse ? … (*La calebasse cassée,* pp. 60 – 61)
Eteki, the major character instead of dealing with the reality on ground, is given excuses to justify why men do some of the things they do by shipping in entirely a new story. This is what we called story within story.
The use of folkloric expressions in Tunde Fatunde's *La calebasse cassée* is to underscore his Marxist ideology and by extension, his postcolonial stance on issues affecting Africa socio-economically and politically. However, it is important to note that positive change will not yet happen without struggles; rejection of any repressive order like capitalism and neocolonialism. Ngara (1975: 31) remarks:

Social stratification and inequality are a historical part of our society and these are what Marxist writers are continually fighting against in our society. Through the change, significant attention to social structures will be made. This will come in form of a revolution which is the displacement of one rotten class by another. The sky-laden walls and narrow chambers of prison couldn't lock this strong will of life-making.

In criticizing the neocolonial tendencies of the post-independent African States, Fatunde sets the young generation against the older one to displace capitalism in the land. The youths are planning to organize a national constitutional conference to upturn the old order with a view to restructuring the country and putting it on the right track of advancement in all ramifications.
Njoya : …Moi, j'irai témoigner à la Conférence Nationale.

Christophe: Njoya et moi, nous sommes unis dans le même combat. L'échec de la nouvelle démocratie ici risque de faire répandre la dictature même chez nous. Cela parait peut-être impensable, mais c'est une possibilité. Je ferai tout pour que la nouvelle démocratie réussisse. Nous luttons pour un monde nouveau (*La calebasse cassée,* pp. 67 – 68).
From the extract above, it is obvious that the youths are ready to take the bull by the horns. They are

prepared to displace the old social order which is characterized by corrupt practices, oppression, and social injustices. Njoya and Christophe have resolved to drag their fathers to the National Conference and to stand as witnesses against them just to make sure the new social order works.

As we can see, the development of an inquisitive mind accounts for why a creative writer may engage the social order of their time, especially in their immediate environment or community with a view to advocating for good governance. On the issue of good governance, Ode (2013: 131) notes:
A good government would ensure that social amenities are provided, that policies which are formulated are achievable, sustainable, and consistent, and that the three arms of government remain independent of each other to enable them to act as checks and balances for each other.

Relying on Ode's perception as regards good governance, it is obvious that African countries have a long way to go. From available statistics, poor social infrastructure, corruption, unemployment, poverty, armed banditry, kidnapping, and other high-profile crimes are on the increase. As a way of suggesting solutions to the challenges in Africa, writers like Fatunde are questioning the existing social order which has made the continent of Africa stagnant for decades. (Falola, 2015: 79) observes:
The monopoly of the state to sell its own ideology has to be confronted. Knowledge must empower women, the grassroots, and civil societies to solve age-old problems of economic underdevelopment and political instability. We cannot expect to take advantage of new possibilities and opportunities if we cannot comprehend and correct the mistakes of the past.

From the foregoing, whether Africans like it or not, it is time to constructively confront the existing social order that disallows meaningful development. This is the motif of many African creative writers.

5. Conclusion

In this study, an effort has been made to present the concept of ideology as a philosophical foundation that governs a social group, an association, or a system to achieve its aim and objectives. Based on the Marxist theoretical framework, the connection between Tunde Fatunde's ideological belief and his thematic preoccupation is analyzed. Emphasis is placed on folkloric expressions such as proverbs, metaphoric expressions, and the writer's use of story within the story technique.

The playwright holds that for Africa to develop in all ramifications, the hang-over of the colonial mentality among African elites which is branded as neo-colonialism should be abolished. Women's liberation which will pave the way to women's active participation in all state matters- socio-economically and politically should be encouraged. Citizens should be allowed to enjoy their fundamental human rights and there is the need to separate religion from politics because they are two parallel concepts and they are sensitive too.

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NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(1): 61-68

Foreign Language Anxiety and Indigenous Language Competence as Predictors of Junior Secondary School Two Students' Achievement in French in Atiba Local Government Area of Oyo

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Abstract. This study explored Foreign Language Anxiety (FLA) and its consequential effects on the achievement of French learners. It also examined how Mother Tongue Proficiency (MTP) could affect achievement in a foreign language. Junior Secondary School 2 students from six (6) schools were selected as participants. The instruments used were Foreign Language Anxiety Questionnaire (r =.72), Yoruba Language Proficiency Test (r = .75) and French Language Achievement Test (r = .80). Data collected were analyzed using descriptive statistics of frequency counts, percentage scores, mean and standard deviation as well as the inferential statistics of Pearson Product Moment Correlation and Multiple Regression Analysis at 0.05 level of significance. Findings revealed that foreign language anxiety had a negative relationship with students' achievement in French language while mother tongue proficiency had a positive relationship with it. The joint contribution of the two independent variables to students' achievement in French language was significant. Also, each of the variables had relative contributions to students' achievement in French language with Mother Tongue Proficiency being a variable with a stronger prediction power. It was therefore recommended that the medium of instruction in the primary school shall be the language of immediate environment for the first three years of schooling. Also, French Language teachers should fabricate means of reducing foreign language anxiety among learners.

Keywords: Achievement in French language, Foreign Language anxiety, Indigenous language competence, Predictors

1. Introduction

The French language is an important world language. Onyemelukwe (1995) in the article published by Kolawole (2015) "observed that Nigeria needs the knowledge of French so as to have a healthy relation with the francophone neighbors. "In the same vein, Igonor (2011) in the article published by Kolawole (2015) opined that "… for Nigeria to enter a relation of mutual benefits with these nations, it is imperative, at least to some extent, for her to communicate with these countries in their own official language - French". The geographical location of Nigeria justifies the adoption of French language, so as to foster the relationship between the bordered countries in achieving the development of the nation in all spheres of life.

Ojo (2012) further stresses the importance of French language to Anglophone Africans in this way: "it is no longer a secret that many highly placed Anglophone Africans in politics, business, academics as well as on diplomatic and professional assignments have been shamefully embarrassed, psychologically traumatized and depressingly humiliated in several locations and situations. These happen very often in international organizations, forums, meetings, immigration and custom posts, hotels, banks, restaurants, shops and other venues in countries in which communication and international relations are compulsorily conducted in French.

This traumatizing experience result from the inability of such Non-Francophone Africans to communicate in French, because of either the lack of opportunities to have learnt French earlier in life or the poor quality of the teaching of French that they had received from their French teachers or because they simply did not show the required interest in learning French when the opportunity was readily available to them. It must, however be admitted that the above excuses might not necessarily be laid at the door steps of individuals so negatively affected by their lack of ability to speak the French language. They are traceable for example, in Nigeria, just as in many Anglophone African Countries, to the poor policy of

the country's successive government on the teaching of French and other foreign languages.

Foreign language anxiety has been the focus of increased research in the last two decades, and of the four traditional language skills (speaking, writing, reading, and listening) involved in such studies, the research has traditionally concentrated on speaking anxiety as its main component (Horwitz, 2001, Lucas 1984, Phillips 1992, Price 1991, Woodrow 2006). Researchers have also begun to investigate more specific types of anxiety in relation to foreign language learning, and pertaining to different skill areas: foreign language writing anxiety (Cheng, Horwitz, and Schallert 1999; Daly and Miller, 1975), foreign language reading anxiety (Saito, Garza, and Horwitz, 1999), and foreign language listening comprehension anxiety (Kim, 2000; Vogely, 1998).

Zheng (2008) sees language anxiety as the worry and negative emotional reaction aroused when learning or using a second language. Similarly, Horwitz, Horwitz and Cope in Zheng (2008) conceptualized foreign language anxiety as a distinct complex of self-perceptions, beliefs, feelings, and behaviors related to classroom language learning, arising from the uniqueness of the language learning process. It is that which impedes (one's) ability to perform successfully in a foreign language class Varro (2015).

Few people can appear equally intelligent, sensitive, witty, and so on when speaking a second language as when speaking their first; this disparity between how we see ourselves and how we think others see us has been my consistent explanation for language learners 'anxiety. To deny the reality of foreign language anxiety is illogical as well as insensitive to the experiences and needs of many language learners and teachers. (Horwitz, 2000)

Language teachers have observed, on numerous occasions the apprehension and discomfort, experienced by many students who are attempting to acquire and produce a foreign language. This nervousness or anxiety frequently seems to become particularly aggravated when students are required to speak in class, and during exams and tests (Wilson 2006).

Many learners express their inability and sometimes even acknowledge their failure in learning a second language. These learners may be good at learning other skills and sciences, but when it comes to learning another language, they claim to have a 'blockhead' against it (Nadeem, Ali, Maqbool, and Zaidi, 2012).

A recent review of research reports on language and literacy concludes that becoming literate and fluent in one's first language is important for overall language and cognitive development, as well as academic achievement (Ball, 2010). Children gain a better self-concept and have a strong sense of their own identity. Such children usually achieve better in school and life than children who are forced to learn in an unknown, strange language (Ball, 2010).
More so, it is very unfortunate that the practice of education in Nigeria is inarguably different from the approved standardized and laid out principles in the National Policy on Education.

The National Policy on Education emphasizes the use of the language of the immediate community/environment as instruction in teaching children in preschools.

Section 2(14) (c) on policy document stipulates that government shall ensure that the medium of instruction is principally the mother tongue or the language of the immediate environment. Furthermore, NPE, (2013) the government recognizes the importance of language as a means of promoting social interaction, national cohesion and preservation of culture. The policy mandates that every child shall be taught in the mother tongue or language of the immediate community in the first three years of basic education. The child learns faster, develops healthy personality and has a sense of belonging when the communication of quality of instruction is carried out using the mother tongue (Nsafor, 1998).

Using another language rather than the mother tongue as a medium of instruction impairs the development of the child's personality and ability (Olanrewaju, 2006). However, it is so pitiable that reverse is the case in Nigeria, our mother languages are being despised and relegated and we lost our basic language competence to this disdain; hence we have foreign language anxiety and mother tongue incompetence as two pertinacious factors to combat with, in the journey of achieving excellence in learning French language in Nigerian schools.

2. Statement of Problem

Language teachers have observed, on numerous occasions the apprehension and discomfort experienced by many students who are attempting to acquire and produce foreign language. This nervousness or anxiety frequently seems to become particularly aggravated when students are required to speak in class, and during exams and tests. Many learners express their inability and sometimes even

acknowledge their failure in learning a second language. On the other hand, Mother tongues in Nigerian society today have been greatly despised and trampled upon and foreign languages especially English language has been over esteemed. Hence, children learn foreign language first and thereby loose inherent ability sourced in the mother tongue. The calamity that this has brought upon our education is that children cannot actually speak the foreign language as the native speakers and they do not have the mastery of their own mother tongue, therefore, positioning Nigerian language students unbalanced; not proficient in both mother tongue and foreign languages. This study therefore explored Foreign Language Anxiety (FLA) and its consequential effects on the achievement of French learners. It also examined how Mother Tongue Proficiency (MTP) could affect achievement in a foreign language.

3. Research Questions

The following research questions were posed to guide the study:

- What relationship exists between the independent variables (foreign language anxiety and mother tongue proficiency) and students' achievement in French language?
- What is the joint contribution of the independent variables (foreign language anxiety and mother tongue proficiency) to students' achievement in French language?
- What is the relative contribution of the independent variables (foreign language anxiety and mother tongue proficiency) to students' achievement in French language?
- Which of the independent variables (foreign language anxiety and mother tongue proficiency) would better predict students' achievement in French language?

4. Research Methodology

The descriptive survey research design was adopted for the study. This is suitable for the study since the researcher could not directly control the independent variables because their manifestations were already in existence. The sampling procedure that was used for this research work is the simple random sampling. The sample size consists of two hundred (200) French language students who have Yoruba language as their mother tongue from Junior Secondary School 2 of selected Private Secondary Schools in Atiba Local Government in Oyo town of Oyo State. In this study, the population comprised of French language students who have Yoruba language as their mother tongue and are of Junior Secondary School 2 in selected Private secondary schools in Atiba Local Government Area of Oyo Town in Oyo State. Three instruments were used in this study. These are: Foreign Language Anxiety, (FLA): Questionnaire, Mother Tongue Proficiency (MTP): Yoruba language proficiency Test (YLPT) and French Learner's Achievement (FLA): Achievement Test in French Language (ATFL)

5. Results

Research Question One: What relationship exists between the independent variables (foreign language anxiety and mother tongue proficiency) and students' achievement in French language?

Table 1.1: Relationship exists between the independent variables (foreign language anxiety and mother tongue proficiency) and students' achievement in French language

Variables	Students' achievement in French language	Foreign language anxiety	Mother tongue proficiency
Students' achievement in French language	1		
Foreign language anxiety	-.023 (.748)	1	
Mother tongue proficiency	.251 (.000)	.056 (.432)	1
N	200	200	200
Mean	10.25	40.86	13.05
Standard Deviation	3.87	8.87	3.00

Table 1.1 shows the relationship that exists between the independent variables (foreign language anxiety and mother tongue proficiency) and students' achievement in French language. The result indicates that while foreign language anxiety (r =-.023) had a negative relationship with students' achievement in French language, mother tongue proficiency (r = .251) had a positive relationship with it.

This implies that mother tongue proficiency was directly related to achievement while foreign language anxiety was inversely related.

In other words, the more students are proficient in their mother tongue, the more their achievement in French language increased and vice versa. Also, the more students are anxious about learning French as a foreign language, the less their achievement in French language and vice versa.

Research Question Two: What is the joint contribution of the independent variables (foreign language anxiety and mother tongue proficiency) to students' achievement in French language?

Table 1.2: Summary of Regression Analysis of the joint contribution of the independent variables (foreign language anxiety and mother tongue proficiency) to students' achievement in French language

Model 1
R = .251
R Square = .063
Adjusted R Square = .053
Std. Error of the Estimate = 3.767

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	187.731	2	93.866	6.614	.002[b]
	Residual	2795.769	197	14.192		
	Total	2983.500	199			

Table 1.2 shows the joint contribution of the independent variables (foreign language anxiety and mother tongue proficiency) to students' achievement in French language, using the multiple regression analysis.
The result indicates that the joint contribution of the independent variables to students' achievement in French language was significant ($F_{(2; 197)} = 6.614$; Adj. $R^2 = .053$; $p=.002<.05$).
This implies that the two independent variables when pulled together contributed significantly to students' achievement in French language.

The result also indicates an Adj. $R^2 = .053$, which implies that 5.3% variance in students' achievement in French language was due to the joint contribution of the two independent variables and that the remaining 94.7% variance was due to other variables not included in this model.

Research Question Three: What is the relative contribution of the independent variables (foreign language anxiety and mother tongue proficiency) to students' achievement in French language?

Table 1.3: Summary of Regression Analysis of the relative contribution of the independent variables (foreign language anxiety and mother tongue proficiency) to students' achievement in French language

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.	Rank
		B	Std. Error	Beta			
1	(Constant)	5.882	1.667		3.528	.001	
	ForeignLanguageAnxiety	.004	.030	.009	.128	.898	2nd
	MotherTongueProficiency	.323	.089	.250	3.622	.000	1st

Table 1.3 shows the relative contribution of the independent variables (foreign language anxiety and mother tongue proficiency) to students' achievement in French language, using the standardized coefficient beta weight. The result indicates that foreign language anxiety ($\beta = .009$) and mother tongue proficiency ($\beta = .250$) contributed relatively to achievement in French language. This implies that the variables individually contributed to achievement in French language.

Research Question Four: Which of the independent variables (foreign language anxiety and mother tongue proficiency) would better predict students' achievement in French language?

Table 1.3 shows the rank of the relative contribution of the two independent variables to students' achievement in French language, using the standardized coefficient beta weight. The result indicates that mother tongue proficiency ($\beta = .250$) had a higher beta weight that foreign language anxiety ($\beta = .009$). This implies that mother tongue proficiency has a stronger prediction power that foreign language anxiety, hence, mother tongue proficiency is the variable that would better predict students' achievement in French language.

6. Discussion of findings

The relationship that exists between the independent variables (foreign language anxiety and mother tongue proficiency) and students' achievement in French language.

The first research question investigated the relationship that exists between the independent variables (foreign language anxiety and mother tongue proficiency) and student's achievement in French language. The findings reveal that mother tongue proficiency was directly related to achievement while foreign language anxiety was inversely related. In other words, the more students are proficient in their mother tongue, the more their achievement in French language increased and vice versa. Also, the more students are anxious about learning French as a foreign language, the less their achievement in French language and vice versa.

This result is in line with Obinna-Akakuru, Maduagwu et al (2019) whose findings revealed that foreign language anxiety, fear of negative evaluation, communication apprehension, anxiety of French classes and fear of tests as variables, which increases students' anxiety in French language learning. The result indicated that there was a significant relationship between anxiety and the academic achievement of secondary school students in French language.

Similarly, this finding agrees with Somia (2010) who found that test- anxiety decreases attention span, memory and concentration, then leads to low academic performance and Waseem &Jibeen (2013) who found out that high school students with high test–anxiety had a poor school performance.
This is also true for Wilson (2006) and Souad (2001) who found that foreign language anxiety decreases attention span, memory and concentration, then leads to low academic achievement.

The joint contribution of the independent variables (foreign language anxiety and mother tongue proficiency) to students' achievement in French language

The second research question investigated the joint contribution of the independent variables (foreign language anxiety and mother tongue proficiency) to students' achievement in French language. The findings reveal that the two independent variables when pulled together contributed significantly to students' achievement in French language. The result also indicates an Adj. R^2 = .053, which means that 5.3% variance in students' achievement in French language was due to the joint contribution of the two independent variables and that the remaining 94.7% variance was due to other variables not included in this model.

The relative contribution of the independent variables (foreign language anxiety and mother tongue proficiency) to students' achievement in French language

The third research question investigated the relative contribution of the independent variables (foreign language anxiety and mother tongue proficiency). The findings reveal that foreign language anxiety (β = .009) and mother tongue proficiency (β = .250) contributed relatively to achievement in French language. This implies that the variables individually contributed to achievement in French language.

The most predictive to measure student's achievement between Foreign Language Anxiety and Mother Tongue Proficiency

The fourth research question investigated the most predictive to measure students' achievement between Foreign Language Anxiety and Mother Tongue Proficiency. This implies that mother tongue proficiency has a stronger prediction power that foreign language anxiety, hence, mother tongue proficiency is the variable that would better predict students' achievement in French language.

7. Recommendations

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

- The National Language Educational Policy (that states that students should be raised using their mother tongues) should be put to practice in Nigerian Secondary Schools.
- Teachers of French language should make reducing tensions/anxieties during the process of teaching and learning their basic role. Teachers should come up with strategies that bring French language closer to the students than it used to be and not just theories but practical, practice to enhance communicative competence.
- Instructional techniques such as role playing, simulations and games should be adopted in teaching French language in order to create an enabling learning environment free of tension and unnecessary stress so as to avoid anxiety among students.

- Assessment in French language should be well planned and the students put into consideration during such planning to avoid undue stress which triggers anxiety.

8. Conclusion

The results of this study revealed that foreign language anxiety and mother tongue proficiency are two inversely related is independent variablesthat has joint contribution and when pulled together contributed significantly to students' achievement in French language.

Also, when these two independent variables (Foreign Language Anxiety and Mother Tongue Proficiency) are ranked mother tongue proficiency has a stronger prediction power than foreign language anxiety, hence, mother tongue proficiency is the variable that would better predict students' achievement in French language.

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Part Two
Creative Arts

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Nexus International University ISSN: *3007-1704*; 8(1): 71-80

Ceramic Beads as Yoruba Art Marker of Transcendence and Power

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Abstract. Transcendence and power; *ase*, amidst Yorùbá is expressed through allegories for concretism of relative status of an official authority and to check power limit. Beads (*Ileke)* are one of Yorùbá symbolic arts and voguish paraphernalia to denote kings' transcendence and chieftains' hierarchies with their classificatory criteria at the regnant apex to the monarchic throne and priests/priestesses' office to the religious cults. Traditionally, some beads' designs are sacred to nonmembers of the ruling class or religious cults irrespective of thirst for beauteous and chic elegance. Quasi-religious perceptions and regal designs of these kinds of beads suggest sacerdotal emphasis on the authority of priest and art of gravitas for people in power. Perceptual structure of these arts as power's veneration and motifs on beads as ceramic art, however, requires examination in order to determine their arrangement and significance to Yoruba political transcendence and power. This study is a socio-cultural inheritance pictured in the Yorùbá system of government and practice of the ceramic art. Through the discussion of political significance of beads as conspicuous symbol of transcendence among the Yorùbá, the paper seeks to provide metaphorical account in the patterns of beads as emblem of power and examine the peculiarity of this art to monarchial structure and religious cults. The study depends on the socio-historical perspectives and phenomenological concepts on different official beads that exemplify hierarchical structure of Yorùbá ruling system for its analysis. Photographs of beads were collated for analysis of rule-governed beads in official signification to each office. The findings of the work reveal the import of beads to the preservation of authority among the Yorùbá people despite acceleration of cultural change and unbridled influence of foreign culture. Evidently, appellations are given to each position for mutually-recognizable power.

Keywords: Art, Beads, Ceramics, Transcendence, Yorùbá

1. Introduction

The structure of Yorùbá monarchial administrations are epitomized by the policy of paramountcy and preponderant influence. To these recognitions by the imperium's subjects are emblematic arts, often used for series of ordered ranks within the monarchic hierarchies and chieftains' systems. These arts are utilised to denote gravitas of people in power and their herculean tasks. Sacerdotalism and ineffable arts, however, emphasized the authority of priest/priestess with mutually-recognizable power to their religious cults together with appellations that explicate their classificatory criteria. No doubt, these arts and appellations are institutionally scheduled for the policy of *fait accompli* and to reach most decisive points for the region over which this imperial dominion is exercised. This is evidenced by the themes and power's scope amidst internecine feuds and mutual decision of the proxy holders. The Yorùbá cultural and historical traditions pointedly affirm the significance of emblems to powers' recognitions, particularly, the hierarchical structure of their monarchial system of government. Besides, the Yorùbá socio-political system demonstrates institutionalized arrangement to guarantee the allegiance of the imperium's subjects to the rulers and imperial jurisdiction.

Before the arrival of the unbridled influence of foreign culture, Yorùbá indigenous institution and administration was headed by supreme male monarch of the colony and the powers of the paramount chiefs are progressively checked through symbols and appellations (Ajadi, 2023). This is why, in spite of British conquest and administration, the political and cultural weight of the traditional themes and autochthonous symbols of Yorùbá are still displaying

superhuman strength and power. These endemic symbols fairly well delineate the boundaries of different chiefs as they serve as the founts of honour of the entire system (Ajadi, 2022), and the transcendent art which is seemingly dominating the social relations intriguing to gain authority amidst Yoruba is bead (*Ileke*). This is evidenced by this encomiastic maxim of transcendence by this social group: *Adé ori láà fí mo oba, ìlẹ̀kẹ̀ láà fí mon ìjòyẹ̀* (Crowns are used to identify kings; beads are used to recognize chiefs). This is a Yoruba condensed and memorable saying which embodies some important fact of higher-ranking and superior ruler. Metaphorically, the excerpt of this axiom explicates transcendent realities and some aspects of royalty and chieftaincy in a Yoruba governing system. This is in line with Omolola's (2017) position that:

Royalty as applicable to the Yoruba people of West Africa, defined the people connected with power, people within the grip of royal blood, and with the biological evidence of birth liking children to parent from a royal family, categorized as kings, princes, princesses, kings' brothers and sisters, uncles and paternal aunts, by proxy or respect gain from being in the household of a royal family as kings' representative and the chieftaincy is held by the chiefs with a crucial symbol.

Bead is a crucial symbol of royalty, chieftaincy, status seeking, state of being paramount and an indication of preponderating authority in Yoruba cosmology. Bead practices are ceramic art and bead products are usually made from vitreous materials. Historically, bead production is antediluvian in age and practice, primal to human culture for thousands of years (Kalilu, Akintonde and Ayodele, 2006; Berth, 2010; Ajadi, 2017; Ajadi, 2019). The development of beads from the Bronze Age to the high technological vitreous material manifested sequentially in stone, clay, brass (bumpy bead), wood, sea shells, and glass beads technology (Ajadi, 2019). Bead production is also not alien to Yoruba culture. Bead in the Yoruba culture is, however, made from glossy seeds, polished stone, clay, brass (bumpy bead), wood, sea shell and glass derived materials.

Yoruba tribal beads hold a special mythological significance in appearance of power and transcendence. This is not only to the royalty and culture alone, religious expressions are attached to it. Also, the economic values of beads amidst Yoruba were attested during Trans-Atlantic slave trade era as an exchange for human between Europeans and West Africans (Lovejoy, 2009). Scientific study evidences 11th century as the early period of Yoruba bead fabrication. Diverse colours of pulverized glass were combined for bead derivation and polished beads were derived from cullet (Ogundiran, 2002). The evolution of beads' recipe and direction for making local glass formula were not only unveiled in a socio-religious and economic transformation in Yorubaland but also made reparations to the place of sub-Sahara African in the historiographical map of ancient global technology and commerce (Babalola, 2017).

The Yoruba methods of bead practices were considered as the most advanced technology in bead derivation. Their beads were found as most valuable amidst the traded beads discovered by Europeans in West Africa because of the size, techniques of production and other attributes (Busari, 2017). Beads are precious art in Yoruba culture and its high worth prompted some royal and affluent Yoruba names such as *Iyunade* (the precious for crown), *Iyunola* (the precious wealth), *Iyunwande* (the precious reached me), *Iyungunju* (the perfect precious), *Iyunromade* (the precious gripped the crown), and *Segilola* (the precious wealth). These names are alluding to precious or red coral bead (*iyun*) and precious blue glass bead (*segi*).

Precious or red coral (*iyun*) is the common name given to coralloid rubidium and other similar species of marine coral. The distinguishing characteristic of precious corals *(iyun)* is the hard stony attribute and durability, masses in a variety of chromaticity and shapes and often forming reefs. Many of these hard stony skeletons of sea coral that have delicate red and pink colours are used for jewelry. Precious coral holds a special mythical signification in Yoruba society and plays significant role in mythological identification and moneyed appearance. *Segi* is the ancient blue glass bead, usually derived from pulverized waste cullet (Kalilu and Ajadi 2021). It is the symbol of spiritual royalty, divine dominion and terrestrial affiliation.

With Yoruba cultural potpourri, some beads are sacred objects in terms of symbols and usages. Quasi-religious impression and regal designs of these kinds of consecrated beads suggest sacerdotal emphasis on the authority of priest and art of gravitas for people in power. The historical background of some of these beads, however, requires contextual examination and clarification in order to give comprehensible explanation as regards contexts, concepts, styles and themes, and to crystallize metonymical and vague impression towards their usages irrespective of the perceptual experience and viewers' cultural background. Therefore, this study is a socio-cultural

inheritance pictured in the practice of the Yorùbá system of government and ceramic art with the objective of providing metaphorical account in the patterns and structures of beads as marker of power and transcendence.

Diverse accoutrements have received artistic commentaries on hierarchical structure of power and transcendence in Yoruba culture, some of which have gained platitudinous scholarship through their importance in socio-historical study of this social group. Scholastic attentions have been concentrated on sculptural arts as a major art form for expression of power at the expense of the other art forms. Also, it is worthy of attention that the royalty and the nobility had received substantial frequenters by intellectual discourses. All the same, there are myriad art forms that symbolize power of expressions and commentaries of transcendence that have not been studied. Among such art forms are beads. In spite of the fact that comprehensive researches have been carried out by different scholars from fields of art, history, anthropology, archeology and ethnography on bead fashion, bead craft and aesthetics, however, bead as ceramic art and conspicuous symbol of transcendence still demands in-depth attention.

Over and above, the significance of this art as conspicuous symbol of Yoruba power structure and marker of cultural heritage requires scholastic research. In evidence, Busari (2017) examines the history, categories, patronage and varied uses of Yoruba traditional beads as a rich blend of royalty and aesthetics, particularly in its association with spirituality and decorative embellishment. Drewal (1998) affirms that a number of key concepts-temperament, empowerment, protection, potentially desire, wealth and well-being are associated with beads while Drewal and Mason (1998) study beads, body and soul as an art and light in Yoruba universe with the submission that beads stands for unity, togetherness, and solidarity when threaded together like the wrapped bundle of broom (*Igbale)* which symbolizes amity.

Aremu (1999) examines materials, processes and decorative motifs for beaded craft and affirms specifically that beaded crown craft was practiced extensively in most Yoruba towns and villages up to the middle of the 20th century. Babalola (2017) studies the indigenous glass/glass bead industries in South-West society of Nigeria with specific highlights on some of the first recognized indigenous sub-Sahara African glass technology which are dated to early second millennium AD or earlier. Ortmeyer and Porter (2015) explore creative possibilities in the beading work with the clover's mini loom to produce beautiful bead weaving ranging from bracelets, necklaces to embellishments on cross stitch, need-point, and other handmade items in different methods of multiple wrap, hiding wrap, weft threads, quilt block designs and random sampler cuff bracelet.

Babalola, Ogunfolakan and Lababidi (2020) discuss the process and significance of religious practices to the glass-making and glass-working at Ile-Ife and Bida in Nigeria with focuses on ritual and religious goddess of beads (*Olokun*) as god of wealth and priests/priestesses of this goddess were consulted with undoubted affirmation that religious beliefs are strongly linked to the material practices of glass/glass bead making at Ile-Ife and Bida. Apart from scholastic studies on significance of beads to the socio-political and cultural history of Yoruba, Ajadi (2023) traces the historical background of some motifs on Yoruba sculptural verges and provides their contextual definitions and interpretations for meaningful time-scale oriented study which crystallized metonymical and vague impression towards those motifs. Kalilu (1994) studies gourd carving among the Yoruba of Nigeria with emphasis on motifs and symbols as logically necessary consequence for the perfection of history in African art.

The quantities of Yoruba art styles are enormous and several studies have provided remarkable information on their materials and forms (Thompson, 1976; Willet, 1976; Drewal, 1977, Heyder, 1977, Stevens, 1978 and Azeez, 2017). Also, equipment consisting of miscellaneous artifacts needed for different Yoruba divinities; *orisa*, with their iconic sacred motifs and symbolic arts together with their production process and usages were conceptually explored (Dennis, 1974; Ajadi, 2014; Ajadi, 2017; Ajadi and Akinde, 2019; Ajadi, 2021; Ajadi, 2021). Kalilu (1995) elucidates some of the unheeded issues and metaphorical commentaries that suggest the powers of expression and expressions of power in the visual arts of the Yoruba and considers in a detailed survey, the under-emphasized arts in the nature of Yoruba culture. The results, however general, are important and to whatever degree of these detailed critical survey, studies on most of Yoruba beads have been centered at the history of its origin, categories, patronage, fashion, aesthetics and varied description of a few numbers of its usages neglected its capability on the powers of expression and expression of transcendence in Yoruba monarchial system of government. Hence, perceptual structures of these arts as power's veneration and their production processes as ceramic art, requires

examination in order to determine their usage and significance to Yoruba transcendence and to give informative knowledge on the practice of this art.

In a bid to throw more light on the political significance of beads as transcendence and power-preserving art among the Yorùbá, this work, therefore, seeks to provide metaphorical account of the structures and patterns of beads as emblem of power and examine the peculiarities of this art to monarchial structures and religious cults. To the same degree, some discernible misrepresentation and misapplication in the themes and usages of some beads were examined with a view to redressing them. On these premises, the study examines socio-hierarchical approaches in the structural forms, productive techniques and appellative functions of some religious rites of diverse beads that represent transcendent emblems in social and cultural systems of Yoruba society. The examination is for a careful exploration of the distinctive attributes of these arts to socio-political appellations and religious cults. Expressions in the artistic techniques, ceramic practice in the beads derivation and representation of the significance of this art to the sacred cults will equally be studied to determine their quintessence on the system of Yoruba religious beliefs and rituals.

2. Research Questions

The following research questions were formulated to retrieve crucial information on materials for bead derivations, bead patterns, and essential relevance of bead forms to the cultural appellations with pictorial examination of their themes:

- Do the usage of beads exhibit transcendence in terms of hierarchy and stress continuity in forms and traditional standards as a way of legitimizing the Yoruba cultural heritage?
- Do the perceptual structure of beads and spatial arrangement of their forms and colours as symbol of authority represent the most important status and relatively important positions in Yoruba society?
- Do the materials for bead production in Yoruba culture emphasize the significant interpretations of the ineffable names of the deities, reveal the sacerdotal emphasis on the authorities of priests/priestesses in Yoruba chiefdom and preserve the distinctive features of religious cults?

3. Objectives of the Study

The above questions were set with the following specific objectives in mind:

- To analyze the traditional standard and superiority-conscious format in the usage of beads in the Yoruba culture and explore the prominent attributes that exemplify their features.
- To clarify the metonymical explanations, literary criticisms and mythological submissions surrounding the Yoruba traditional beads and provide a scholastic contribution to the historical view on Yoruba art.
- To highlight the materials for bead production that exemplifies the significant illustrations of the sacerdotal and ineffable contexts of Yoruba divinities in relation to their religious cults' symbols and priest/priestess identities.

4. Methodology

This study employed the methodologies of socio-historical perspectives and phenomenological concepts. Socio-historical perspectives were utilised for collation of diverse rule-governed beads that exemplify the hierarchical structure of Yorùbá ruling systems. Phenomenological concepts were employed for the study of human experience in connection with their impression and instinctive knowing of beads to the specific doyens' symbols. Photographs of rule-governed beads were collated for analysis of their official signification to each office. Conceptual interpretations were made based on their usage to the distinguishing hierarchies in the structure of Yoruba governance. Also, relevant and appropriate documents to this study were consulted for proper analysis and discussion of Yoruba politics in hierarchies and the formality of their structures.

5. Discussion

5.1 Ceramic Beads *(Ileke)* as Yoruba Transcendence Preserved Art

Ceramic beads; *Ileke,* Plate 1, are one of the Yorùbá symbolic arts and voguish paraphernalia to denote kings' transcendence and chieftains' hierarchies with their classificatory criteria at the regnant apex to the monarchic throne and priests'/priestesses' office to the religious cults. Bead and royal beaded objects differentiate titled persons from non-titled persons (Aremu, 1999). In a sense, the beads are threaded to form bracelets, necklaces, rings, and anklets that promulgate the power of transcendence and the interconnectedness of spiritual and physical realms (Drewal and Mason 1998). The use of beads (*Ileke*) is

to some certain extent, extremely old in Yorùbá culture and researches in various institutions of Yorùbáland have shown that the wearing of beads was known as reverence for power, royalty and hieratical allegory. Aside from veneration, beads (*Ileke*) are utilized to ensure firm and dependable political paramountcy that characterized the checks and balances of the monarch at the top and diverse preponderant office-holders of body politic with intelligible-defined functions (Afolayan, 1984).

Plate 1
A Cross Section of Ceramic Beads

Yoruba history and cosmology affirm monarchs as being sacred with self-governing power, idolized as the second-in-command to the gods (*orisa)* (Ajadi, 2021). The significance of beads to Yoruba monarchial institution and its contributions to the elaborated imperial administration is enormous. This art usually transforms monarchs to the status of god *(orisa)* and gives physical and spiritual validation to their authority. Though a critical study of the origin of the Yorùbá socio-political history recognizes many royal paraphernalia as symbols to impose political paramountcy and appurtenance of gods, however, beads, particularly among other appurtenances, are prerogatives of the gods and only those closely associated with them make use of these symbols for intrepid theme (Ajetumobi, 1989; Robert, 1970).

Traditionally, designs of some beads are sacred to non-members of ruling class or religious cults who may desire them for their aura of elegance and beauteous appearance. Quasi-religious perceptions and values for the beads are bordered on veneration and power's validation for chieftaincy institution in fairly complex socio-political system. The use of bead as political instrument was an innovation which was vested in an individual who combined political, and in some cases, spiritual duties (Afolayan, 1984). Historical tendency and syncretistical illustration of power exemplify beads from other transcendent arts and symbols. These inclinations proliferates beads amidst other symbols of power in Yoruba monarchial institution and as a material for Yoruba arts and designs. Bead as a material for arts and designs among the Yoruba can be found on beaded fan (*abebe*), diviner's hanging panel (*Opa awo*), crown (*Ade*), and verge of king (*Opa oba*). The moment any of these is sighted, due respect is accorded.

Aside, colours of beads are acculturative codes whose vibrations resonate meaningfully (Drewal, 1994). For instance, *pupa resu-resu* (coral red) is noteworthy and it intensifies the royalty and nobility of monarchs and chiefs. Wearing of *funfun* (cool white) by priests and priestesses is to proclaim religion of some white cults such as *Orisa nla, Olokun* while *pupa* (hot red) is for both retributive and healing and for the enablement of the presence of the god of thunder (*Sango)*. Most of Yorùbá beads possess a specific history, and their meanings and history are often misapprehended in terms of themes and usages. The set of facts that surround the cultural values of some beads on certain occasions are ignored. These are evidenced by jewelries and accessories which are related to religion. To this point, discourse that surrounds the contextual interpretations of diverse Yoruba beads and the logical implication cum relation between their vaguely specified cultural functions will be discussed for thematic clarification of Yoruba indigenous governances in terms of transcendence and power.

5.2 Socio-cultural Appraisal of Beads as Yoruba Art Marker of Power

As earlier reiterated, Yoruba is a unique culture with mutually-graspable symbols that showcase political transcendence and cultural clarification of their religious cults both in structures and hierarchies (Ajadi, 2022). This social group sees beads as the exclusive right of the monarchs (*oba*), chiefs (*oloye*) and gods *(orisa)* and only those who are in positions of power or connected with these gods make use of this art for intrepid subjects. Oladipo (1998) posits that to understand a people through their cultural significations, one must judge each culture through the basic assumptions about realism and objectives. Indisputably, appearance is very significant among the Yoruba people and equally speaks volume in personality both in status and exceptional uniqueness. Although the distinguishing trait of the Yoruba

people is shown in diverse ways, beads in this culture are also used as a means of hierarchical identification and religious delineation.

Beads are fundamental symbols, perhaps the most important class-conscious influence in the life of the Yoruba. The usages of beads are contextually significant in terms of expressions but are being misapprehended by foreigners who constantly miss their cultural import and practice. Beads give diverse contexts when used by crowned heads and chiefs, and some are sacred arts to nonmember of either religious cults or ruling class irrespective of wishful of beauteous and chic elegance. Oftentimes, beads convey an aura of elegance and peace in one hand and connote a war of wits in the other hand. This is rightly pointed out in these two coral bead (*Iyun)* axioms (Plate 2): *Tewe tagba ni iyun wu, sugbon gbogbo eniyan ko lo le lo* (Both old and young cherish coral bead, but not everybody can use it). *Iyun ni oba ileke* (coral bead is the most precious amidst beads).

Contextually, *iyun* is a symbol of power, transcendence, blood, principality and royalty by Yoruba cognitive content. This bead also connotes affluence among the wealthy, royal and noble chiefs under their respective monarchs as a visible emblem that, by convention, represents power. Aside, this bead is often used as a mark of restriction on king's wives against external sex act which can lead to the sacrifice of an illicit man's blood. Whenever the restricted bead is removed by king's wives, it must be placed in *osùn* as a replacement for blood. This is enounced in this Yoruba proverb: *Ti a ba fi omi si osùn, a di eje* (If water is added to *osùn*, it turned to blood). Also, the colour of this bead is a symbolic representation of monarch's mood in respect to the situation of his territorial dominion.

Plate 2
Coral Bead (*Iyun)*

This is why precious blue glass bead, *segi*, Plate 3, implies adversative symbol of coral beads, *iyun*. *Segi* bead is a symbol of spiritual royalty, divine dominion and terrestrial affiliation. This is evidenced in these two panegyric bywords for *segi*: *Segi, oba birin ileke* (*segi,* the queen of beads) and *segilola ileke abira, awon bi oju oso eleye* (*Segilola* the bead of *abira*, the precious eyes of witches). In context of use, the monarchs often don this bead to show affiliation with spiritual and terrestrial realms and exhibit peace, happiness and unity amidst imperium's subjects. However, the blue *segi* and red *iyun* can equally be donned together by the monarchs to establish peace and aggressiveness respectively.

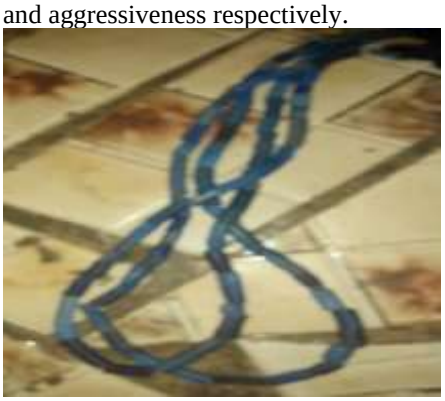

Plate 3
Blue Glass Beads (*Segi*)

From royal and wealthy affluence of beads in Yoruba society, beads delineate and differentiate the religious cults. The Yoruba theology asserts monotheism with diverse gods (*orisa)*, believed to possess the qualities of the Supreme Divinity, *Olodumare* (Ajadi, 2023). In the various cults of these gods (*orisa*) are priests and priestesses in different hierarchies to serve as intermediaries between members of these cults and the gods. One of the essential and relevant materials to recognize their religious cults are beads. For example, cowries bead, *Aje*, Plate 4, which expresses wealth in context of use by Yoruba people. In Yoruba legend, cowries shell represents ocean spirit (*Olokun*) which is the goddess of wealth, femininity and fertility. This shell is commonly being exhibited in the form of jewelry in order to bring good luck and to protect the spirit of the users. This bead can predominantly be seen amidst priests/priestesses and members of cult of water goddess (*Olokun)* and diviners (*Babalawo*) as oracle eye and chain. In another contextual definition, it is a symbol of legal tender (money) cum affluence. An extract from *Odu-Meji* of the *ifa* divination corpus established the popularity of *Aje* on the earth and how people usually desire her presence, as explicated thus:

Adaba sekele je, adifa fun Aje,
Aje ti orun bowa sile aye,

ohun wa oko imoran ni yiyan,
Adaba sekele je, adifa fun Orunmila,
ohun ka itan mo abe alailobirin,
ohun fi ojojumo ka owo bo itan,
Adaba sekele je,
Ko si ile ti a o ti mon Aje,
Adaba sekele je,
Ko si ile ti ao ti mon Ifa

A small dove, divined for *Aje*
On her journey to the earth
Searching for companionate husband to choose
A small dove, divined for *Orunmila*
Folding torso without wife,
Infixing hands in his laps periodically
A small dove
No land *Aje* is not known
A small dove,
No land *Ifa* is not known

The above *Ifa* literary corpus narrates the widely admired, accepted and sought after *Aje* in entire macrocosm and the universal popularity of this goddess as the custodian of wealth and profuse abundance.

Plate 4
Cowries Bead (*Aje)*

The ceremonial bead in Plate 5 is for *Obatala's* cults (*sese efun*), strictly for priests/priestesses of this cult and monarchs that have connection with this god. In Yoruba theology, *Obatala* is the deity of light and brightness. The metaphysical study of Yoruba religion affirms the capability of this deity to change human misfortune and overall circumstances or condition in someone's life. This is proved in *Ìwòrì Méji.* The voice of *Olódùmarè* says:
Ilé ìgbín gba ìgbín
Ilé ahun gba ahun
Ọ̀dẹ̀dẹ̀ ahun kò gba olòjò
Ahun ló kọ́lé tán ó yọ ọ̀dẹ̀dẹ̀ rẹ̀ẹ̀ sí bàrá ìdí
Adífá fún Ọbàtálá
Tí ohun tún ayé ẹni tí kò sun wọ̀n ṣe
The house of a snail suit snail
The house of a turtle suit turtle
The porch of the turtle cannot suit visitant
The turtle built house with porch at the bottom
Divined for *Ọbàtálá*
That change misfortune of human misery

The excerption affirms this god with the capability of overturn the misfortune of people with wretched destiny and recognizes this bead as a symbol of unsullied purity, peace, axenic spruce and aged. Kings from the lineage of this deity often used the bead for beaded crown and necklace. Some of the kings with connection to this divinity are *Oni* of *Ife* and *Olufon* of *Orolu* which is evidenced by *Orolu's* eulogistic biographies: *Olufon Orolu, omo alade sese efun....* (*Olufon Orolu,* the lineage of white-beaded crown....).

Plate 5
Obatala's Beads (*Sese Efun*)

Plate 6 is a ceremonial bead in *Ifa's* cult, (*Otutu Opan*). The bead is colligated to wisdom, equanimity, purity, divination and also explicates the rational and systematic way of religion, its influence and of the nature of religious truth. *Ifa* believed in a system of two sides that revolves around each other under their mutual gravitation and antithetic units such as male/female, good/bad, right/left, up/down. The green-coloured bead in Plate 6 represents male (*otutu*) while the venetian red symbolizes female (*opan*). Whenever the bead is used as necklace, it is referred to as *Ide* by this cult and the users cannot bow down to any authority irrespective of status. This bead is usually accorded with monarchial respect and equated with king's crown. The lofty respect is illustrated by this *Ifa* axiom: *Eni oba lo gba ogba, oba n de ade ori, mo gbe ide bo orun* (King's associate receives gracious kindness, diadem signifies monarch, *ide* identifies *ifa*'s members).

Apart from *ide* (necklace), *ifa* diviners also use the beads for crown objects and only *ifa'*s descendants can wear the crown. This bead is a symbol of power and membership (*awo)* in *Ifa'*s cult and nonmember of this religious cult accord the bead with high

respect to forefend cataclysm from this cultus as demonstrated in this admonitory corpus:

À fi ẹni tí kọgílá kọlù
À fi ẹni tí ó fi asínrín jẹkà
Ló lè kọlu Èṣù
Ló lè kọlu Ṣàngó
À yà fi ẹni tí Ṣàngó ó pa
Ló lè d'ojú ìjà ko ọmọ Awo

Only insane human beings
Only smelly rats' eaters
Can have temerarious heart to head-on *Èṣù*
Can foolishly confront *Ṣàngó*
Except, those cease to live through *Ṣàngó*
Can antagonize *Awo*

Plate 6
Ifa's Bead (*Otutu-opan*)

Yoruba theology affirms *Esu* as the deity that possesses highest *ase* and the black bead in Plate 7 represents *Ase*. *Esu's* ceremonial bead (*ileke Esu*), Plate 7 is a symbol of power and sacredness. The red in the bead symbolizes power and the cosmology established that, *ase* of this divinity is located in his phallus. The bead is the sacred object for non-members of this cult except the cults that have affiliation with this divinity.

Plate 7
Ceremonial Beads of *Esu*

Kele Sango, Plate 8, can only be found amongst *Sango* priests/priestesses cum devotees. This bead usually combines red andwhite colours (symbolizing checks and balance). The symbolic representation of red in the bead is danger, fire, power and caution, for the reason that *Sango* kills without interrogative sentence. This is established in this Sango cautious byword: *Sango ki pa eni ki ayan iko mu, eni Sango pa a pa gbe* (*Sango* kills without apprehension, *Sango* kills without reprimand or repercursion). And the white bead explicates purity and peace in the heart of this divinity. In structure and arrangement, the two beads are usually teensy-weensy in size with big sepia bead at the conspicuous position.

Plate 8
Sango beads (*Kele Sango*)

Ceremonial bead of water goddess, (*ileke iyemonja)*, Plate 9, is a symbol of femininity and fertility. When the bead is in use by any woman, it is in the belief of Yoruba that it will make provision for gestation and help in the period of difficult delivery. Yoruba cosmology affirms *Iyemoja* as *Sango's* mother and a very powerful woman. This is why Yoruba usually eulogizes her as thus: *Iyemonja o ta ta, a ri eyin pon Sango si, Iyemoja le, Sango omo e le* (*Iyemonja* the powerful woman with strong dorsum for *Sango*, *Sango* is tough just as his mother, *Iyemoja*). Plates 10, 11, 12 and 13 are beauteous and associative beads. These beads can be found amidst anybody in the society.

Plate 9

Water Goddess' Beads (*Iyemonja*

Akun, *idun* and *enla*, Plates 10, 11, and 12 respectively are regular beads, mostly worn in Yoruba society at wedding, naming coronation ceremonies. *Ileke egbe*, Plate 13, is a symbol of connectivity and oneness for a formal organization or group. *Enla*, Plate 12, is a symbol of affluence, wealth and nobility in the society. Richness exemplifies *enla* amidst other beads in Yoruba culture and *Enla* simply means *eni n la* or *eni ti o ti la* (wealthy person). Ultimately, the Yoruba traditional institution and religion have established beads as major symbol for power recognitions and asseverated in this monarchial salutation, rendered thus: *Ki ade o pe lori, ki ileke o pe lorun* (may the crown stay long on the king's head, may the beads last long on the king's neck). This salutation metaphorically signifies that the neck beads are a symbol of king's status and relevance in his kingdom jurisdiction.

Plate 10
Ileke Okun

Plate 11
Idun

Plate 12
Enla

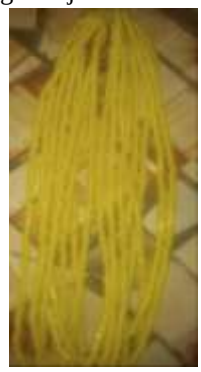

Plate 13
Ileke Egbe

6. Conclusion

The need to retrace how the Yoruba conceptual structures are presented before the advent of Western culture and other contemporary influence that impact perceptual experience and representation of power prompted this study. In Yoruba tradition, monarchial institutions, religious cults and people who occupy highly revered positions in the society use symbolic objects as markers of transcendence and power. The perspective and practice of these symbols are rooted mostly in outward packaging and appearance. No doubt, ceramic bead has been recognized as one of the key objects for power recognition.

At the same time, some beads are outfit for celebration and societal occasions. In these regards, attempt has been made to study the contribution of ceramic beads to the hierarchical classification system of Yoruba monarchial institutions and traditional religions. Identity, structural arrangement, theme and colour of diverse beads as an integral part of kings, chiefs and gods have been contextually defined with pictorial illustrations. The article, therefore, reveals the import of beads to the preservation of authority among Yorùbá despite acceleration of cultural change and unbridled influence of foreign culture. Evidently, appellations that are given to each position for mutually-recognizable power were highlighted.

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Nexus International University ISSN: *3007-1704*; 8(1): 81-88

Subverting Women's Subjugation in West African Society: The Roles of Popular Music.

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Abstract. Women's subjugation is a common phenomenon especially in African society. This is due to numerous factors which including religion, culture among others. This has facilitated scholars to document literature relating to gender equality in African society. Within the framework of Feminist theory, this paper discusses the issue of women's subjugation in West African societies and the roles played by popular musicians and their music in subverting this phenomenon. The methodology includes oral interviews, the textual analysis of the selected discography and the review of relevant literature. Findings reveals that text of the selected songs campaign against misconception and intimidation of women by the society, gender equality to social life, regard for women, motivation for gender equality, financial empowerment and better life for women and gender equality for Political leadership role. This paper concludes that apart from the fact that music is an ubiquitous phenomenon which covers every aspect of lives of the African people, popular music, being an integral part of popular culture of a society, has been used as an impactful medium through which women's subjugation in different West African societies have been subverted to an extent. This is because of its high rate of patronage and ability to reach larger number of audience through the mass media. The paper therefore recommends that government through the Federal Ministry for Women's Affairs and other corporate organizations for women's liberation should partner with popular musicians in creating awareness and promoting the campaign against women's subrogation the West African society.

1. Introduction

Women, especially in African society are found to be the major contributor to the growth and development of the society. The integration of the societal traditions, cultural values and norms are informally transmitted into a child by the mother and other women in the society. Apart from this, women play significant role in building, sustaining and management of home in every family. Therefore, it is important to note that well-being or welfare of a woman will invariably promote peace and development of the family and the society at large.

However, since the primitive period, women subjugation either by the society or men, has been recorded to be a universal phenomenon. This has manifested in form of restriction of women from some part of social life, domestic violence against women by men, underemployment of women for jobs, which has deprived most women from being financially independent. Some religions like Christianity and Islam through the doctrine in their Holy Scriptures, subjugate women in favour of men, thereby serves as spiritual basis for gender inequality in the society. This explains why women are not allowed to occupy some spiritual positions in these two religious worship places.

In Africa, culture has being one of the major factor militating against women's liberation and empowerment. Most cultures in Africa have little regards or placement for women especially when it comes to decision/policy making in the society. Most tradition in West Africa does not give equal liberty to women as men. Due to this factor, most Africans perceives woman as less superior being to men. Until about five decades ago, Hausa and Fulani women in the Northern part of Nigeria, are neither given privilege to have access to school education nor allowed to work. Similarly, the culture of the Igbo people from, Eastern part of Nigeria prohibits women or a girl child from benefitting from family inheritance because it regards women as less significant to the family due to the fact that a girl

child will get married to a man outside their own family; and form part of another family within the same or different society.

According to Moodley et all (2019) Africa lags behind other regions on progress towards gender equality in society, which we define using three elements: essential services and enablers of economic opportunity; legal protection and political voice; and physical security and autonomy Africa has not done a good job of providing essential services such as healthcare and education. According to them:
'The continent has the highest average rates of maternal mortality and unmet need for family planning in the world. One key to unlocking economic opportunities for women is ensuring that they have access to finance, but that access has actually declined over the past four years. Some African countries have made some progress on getting women into influential positions in politics, but even here gender inequality remains extremely high as it is around the world.' (Moodley et al.)

In concordant with the above assertion. It is realized that despite the western education which brought about modern civilization to many African countries, women are still marginalized especially by men in the society. Some men believe that they are the 'bread-winner' in the family and therefore men should be the ones going out to source for income for the family; while the women's business is to stay back at home taking care of the children. This situation makes women to be financially dependent on their husbands and this sometimes resulted into social restriction and maltreatment of the women by their husbands. This explains the major cause of all domestic violence between couples or spouses.

Despite many international agreements affirming their human rights, women are still much more likely than men to be poor, illiterate and unemployed. They are far less likely than men to be politically active and far more likely not to be in groups which will offer them the opportunity to be economically sound and politically active (State of World Population, 2005). The obsession of this paper therefore, is to examine and discuss the various issues of women's subjugation and its pretext in African societies as well as to identify and highlight the roles played by popular musicians through the text content of their music and their impact in subverting this phenomenon among the people of Africa.

2. Theoretical Framework

Based on the nature of this research work, Feminist theory shall be the premise for discourse in this study. The feminist theories speak against women oppression and inequality and projects women liberation and self-empowerment. Feminist theorists have argued and are still arguing that Western feminism derived much of its inspiration from Africa. Women in Africa have suffered severe conditions such as growing and harvesting crops on farmlands during pregnancy, as well as fetching water and logs of wood with children strapped to their backs during nursing with little or no help from their husbands or guardians.

Women, in general, have endured emphatic stigmatization and oppression in their homes and elsewhere. Education had been the male child's birth-right, with the enforcement of domestic duties on the girl child growing into womanhood with the conception of being the weaker sex not only in physical strength but also in the psyche. In many societies, especially in Africa, man's acknowledgement of the input and contributions of women on the growth of the economy, family, and nation as a whole is still farfetched.

Brereton (1995) argued that feminism refers to the recognition of the "misrepresentation of females, both in actual public life and within, media representations and uses their writings to articulate and respond to such ideological effects. 'This ideology refers to the public opinion perpetuated by the 'powerful' in the society and sustained by a public structure that seems normal and cultural in essence. Essentially most deep-seated patriarchal societies strive on this kind of attitude where tradition and identity are constructed based on erroneously enthroned myths in private cultures.'(Brereton. p.76). It is therefore it is worthy to note that what feminism does for popular music like any other performing arts is, to interrogate the quality of representation of women's right through the text or lyric content of the music produced.

Uwah (2016) theorized that feminism is a liberating movement that upholds the fundamental rights of women as global citizens not merely left at the back and call of men folk. Uwah stated further that 'since all persons are grouped male and female genders and most society have the tendency to treat women as second-class citizens after men, this ideology advocates for equality and equity between men and women in the society. This calls for the reappraisal of some of the political, socio-religious and the traditional cultural concepts about women's position especially in the African society.
According to Gloria Fwangyil (2012) women are subjected to male oppression and suppression at

various stages of life. Unfortunately, female oppression is deeply ingrained in the culture of the societies which ensures the continuation of patriarchal control. This situation makes it impossible for women to seek ways of liberating themselves because doing so will be tantamount to challenging the age long tradition and customs of the people.

In concordant with Fwangyil's assertion, Ezenwanebe (2005), noted that the social and cultural oppression of women and their determination to liberate themselves is the consciousness and bedrock for feminism. Feminism is the political label for this consciousness. The history of feminism is the history of women resistance and opposition to patriarchy. It is an ideology in art and. life that resists "patriarchy" and challenges "the female essence".Ezewanebe stated further that, Womanism is feminism in African context. It is a political ideology that sums up the African women's quest for emancipation within the framework of non-oppressive African culture. According to her:

'It not only fight against all forms of crimes against womanhood but also seeks for ways to empower women to break through the socio-cultural walls erected to suppress and marginalize women.

Womanism calls for a re-examination and a deconstruction of some African cultural histories, traditional practices and social values and norms in the light of the realities of modern time.'

(Ezenwanebe: 2005)

The application and implication of feminist theory in musicological study implies that in the study of music, which is the most common form of art that covers day to day activities of people, it is imperative to be conscious of its effects on, and the activities of both genders in musical practices in the society. Therefore, musicians especially the popular musicians are part of, and the most patronized by the popular society. The popular musicians through their music, reflects the situation of the societal situation because they serve as the mirror of the society. Since music have been identify as one of the most powerful and effective means for communication and transformation. It is therefore necessary to investigate and highlight the activities and roles of their popular musicians in campaign against gender inequality and efforts in subverting women's subjugation in order to buoy up women emancipation in the African society.

3. Common Issues of Women's Subjugation in West Africa

Women's subjugation are perpetrated in many ways in West Africa. This is largely due to the influence of varied socio-religious, cultural beliefs and norms that governs each society. In regards to gender roles, Adinkrah (2015) observed among the Ghanaians that the traditional roles played by women are majorly domentical. These includes activities such as cooking, raising children, catering for family guests, laundering and performing other household chores. On the other hand, men's roles are predicated on their responsibilities as heads of the household, security providers, and primary economic sources of the family.

In sequel to the above observation, Boateng (2016) stressed that as children, girls are taught to regard men and boys as stronger, wiser, and more responsible, while boys are accordingly taught to lead, exert control, and be assertive in their social encounters. Similarly, boys are advised against fighting girls, because the average girl is considered to be physically weaker than the average boy; however, a boy who loses a fight to a girl is considered to be less of a man, or a "weak" boy. Any deviation from these gender perceptions is met with varying degrees of confrontation from the community such as name-calling, stigmatization, and physical violence. According to hi Boateng:

'A boy whose lifestyle deviates from these expectations is given derogatory names such as "kojo-basia," meaning 'man-woman,' and a "weak boy is often called "obaa-ba" meaning 'a woman's child'. Similarly, a woman who veers from the expected feminine roles into domains prescribed for men is branded "obaa-kokonin," (a female cock), "obaa-barima" (tom boy) or "obaa gengen" (a wild woman).' (Boateng: 2016, p. 25)

Other common forms of women's subjugation among the Igbo people of Nigeria, according to Ibemere (an informant), is when a woman give birth to only female child without a male child, such woman and her daughters have nothing to inherit form the man's property after the death of her husband. This situation has subjected many widows into serious hardship that had led some to their early death. Also, women who had lost her husband has no right to collect items brought, and the dowry paid on her female child (ren) by her in-laws. Everything belongs to the male family members of her husband.

According to Ofagbe (oral interview), culturally, among the Isoko people of Delta State Nigeria, while the grooms are exempted, brides are subjected to take an oath before the gods of the land as part of the marriage rites, never to engage in an extra-marital affair after marriage. It is believed that doing such will afflict spiritual calamity upon the woman. Also,

Among the Hausa-speaking people Northern Ghana, while men move freely and interact with other women in the society, Musa (an informant) explain that man can divorce his wife just verbally and it is upheld in the society. He also stressed that women's movement are restricted on the street. Their tradition doesn't permit them to have free interaction with their husband's male visitors unless they are invited by their husbands.

Mgbo (Oral interview) explained that among the Ogu people of Republic of Benin, Women are subjected to do harder work than men. Ogu women are more engaged in more tedious and risky jobs than men. They are subjected by their husbands to do businesses like smuggling, farming, sales of cooked foods and retail sales of petroleum. Ogu women are saddled with financial responsibilities of taking care of their husband and children. Only few men engaged in motor and motorcycle transportation, while many others lazy ones depend on their wives for survival.

Another is the religious doctrines and practices in West Africa. There are three major religions embraced by the people of West Africa. These includes, Christianity, Islam and African traditional religion. Since the advent of Christianity and the establishment of the first Church by the Christian Missionary Mission (CMS) in Nigeria in 1842, no female Bishop have been ordained by any Church denomination in Nigeria. Also, the position of Imam and Sheik in Islam are mainly for men only in all West African countries. Equally when Islamic religion permits men to marry up to four wives, women are not allowed to marry more than one husband. The traditional African religion also subjugate women in different African society in different ways. One of them, according to Aileru (an informant) is that apart from few ritual worship and dance, Yoruba women in Nigeria are allowed to wear *Egungun's* (masquerade) mask during *Egungun* festival or take part in *Oro* cultism because women are forbidden from witnessing *Oro*.

Other forms of women's subjugation in West Africa includes, girl-child's deprivation form having education, which is common among the Hausa people of different countries in West Africa. Also, the issue of rape and domestic violence against women by their husband is another form of violence against women, which women are usually at the disadvantage because they are culturally victimized by the society. While some men only allow their wives to do petty trading around their homes and communities, others do not allow their wives to engage in any employment or business, thereby making them to be financially dependent on their husbands. All these and so many other factors contributed to the reason for women's subjugation in African society.

4. Popular Songs for Subverting Women's Subjugation in West Africa.

Popular music in West Africa could be described as music recorded on tapes, CDs or VCDs for commercial purposes. They include music performed for all social and entertainment purposes which is the performance and dance is open to everyone irrespective of social class, age, race and religion. Similarly, Ekwueme (2008) described popular music as music that is enjoyed and appreciated by many people. It is social dance music for people across age, sex, class, and ethnic barriers. Similarly, Okafor (2005) in a sharp contrary, describes popular music as socially entertaining and dance music-oriented music with broad, immediate and implicitly transient appeal, which draws its core clientele from urban dwellers, adding that 'It is understood and accepted by a lot of people not as a final solution to their problems, but as a tropical of their sentiments and current worldview.

It is significantly necessary if one want to adequately assess and investigate the representations and subversion of women's subjugation in popular music to pay close attention to the text content and theme of the songs by popular musicians. The popular musicians that are conscious of issues of gender inequality and the women's subjugation plays social roles in subverting the phenomenon through their song lyrics of music which addresses and condemn the different areas and form of women's subjugation in West African society which shall be discussed subsequently.

4.1 Misconception and Intimidation of Women by the Society

The misconception of female child as weak and less important gender by the people, especially in African society have resulted into women being intimidated with insults and condemnation by everybody in the society. When there is inability of a family to produce children or the family becomes poor due to many factors, the women are blamed by the family to be responsible. Even when the family produce a child with unruly behaviour or with low intellectual capacity, the family always conceive such child as true replica of his or her mother. At time, such child is regarded to be a bastard. This serves as insults and intimidation to women. Some popular music were

produced to create awareness and correct this misconceptions and intimidation. Songs in this category include the song titled 'Woman' by Simi in the album titled TBA. The song goes thus:

Pidgin English	**Translation**
Woman don suffer oh	Women have suffered
L'owo everybody	in the hands of everybody
Suffer suffer for world (amen)	Subjected to suffering while alive
Enjoy for heaven	with the hopes to enjoy in heaven
Man no like woman	Men don't respect women
Woman no like woman	Women too don't respect women
She no be like water (water, e no get enemy	She is not like water that has no enemy
If woman never marry oh (then she no be woman)	A single lady is not being respected
If woman never carry omo (she no be woman)	No regard for a woman yet to have a child
If she no get man for side oh	If she is not known with any spouse.
Dem go dey push woman aside oh	She will be disregarded by the people
And eventually oh	and eventually
Dem go suffer suffer woman	Women will be maltreated by people……

In the song above, Simi, the female Nigerian musician highlighted the different ways in which the Nigerian women are being subjugated in the society which calls for need for change and women liberation and empowerment in the society.

4.2 Gender Equality to Social life

One of the most common forms of women's subjugation addressed by popular music in West Africa is the issue gender equality to social life. It is a common practice to condemn women found drinking and dancing in night-clubs, hotels, beer shops and other places of relaxation without their husband present with them. Any woman found in such places for relaxation are tagged as *'Asewo'* (prostitutes) whereas, men patronizes dance clubs and beer shops without their wives present with them. Some men are also in the habit of attending those places with their girlfriends or mistresses. A Nigerian popular juju musician, Sunny Ade addressed this in is song title 'E Mase Bu Awon Sisi Omoge' in the album titled 'Ja Funmi' where he sang thus:

Yoruba Language	**Translation**
E mase bu awon sisi omoge	Stop condemning the socialite ladies
E mase bu awon sisi omoge	Stop condemning the socialite ladies
Sisi l'amuludun, Omoge lo l'ariya	Ladies are the spice of all social merriments

In the song above, the musician tries to subvert women's subjugation by advocating for equal gender right to social life. The music explains the essence of women in social life of men in the society. Therefore, the society needs to be sensitized about the fact women that are socialites, found in relaxation centers during their leisure time are not necessarily a slot or a prostitute.

4.3 Regard for Women

Women disrespect by men is another way in which women have been subjugated in the West African society. Many cultures have little or no regard for women and they are regarded as second-class citizens or weaker sex. Therefore, the view of women in societal issues and discussions are less required and regarded. The disrespect for women in West African society have thereby contributed to women's abuse sexually, physically or emotionally by men.

However, some popular musicians made effort in subverting this women's type of subjugation by releasing album with song lyrics to create the awareness on the situation and to encourage women to be courageous to repel disrespect from men and the society. A Republic of Benin born Afro-pop musician, Angelica Kidjo in collaboration with Yemi Alade in her song, titled 'Dignity' advocates for respect for women by singing thus:

Dignity, can save you or kill you
Dignity, I wanna hold on to you
Dignity, can hurt you or heal you
Dignity, I wanna hold on to you
Were you dey yesterday?

When the gunman shoot men down?
No retreat, no surrender
If them push you, no fall down
Many come, many go
We no dey sleep, we dey for road
We come in peace
Not in pieces

O yeah, yeah, Oga
Respect is reciprocal, is reciprocal
Respect is reciprocal
My Oga, oh-oh-oh
Respect is reciprocal, is reciprocal
Respect is reciprocal…….

The song is used in conveying the message to men in the society that women deserve some level of respect from men because respect beget respect. Respect for women is expected to reciprocate some respect from women to men in return. Therefore, mutual respect between all genders in the society will lead to smooth and peaceful co-existence of people in the society.

4.4 Motivation for Gender Equality

Since the awareness and commencement of campaign against women's subjugation in the world society by government, different world organizations, corporate bodies and institutions, effort have been made to sensitize, remind and motivate women for quest for gender equality in any community they find themselves. The need for motivation is that many women in some part of the world especially in Africa are still being subjected and afraid of their traditions and religious conception about women which placed men as a superior gender ahead of women. One example of songs for motivation for gender equality is the song titled 'Strong Girl) by eight top female artists from across Africa, Victoria Kimani, from Kenya, Vanessa Mdee, from Tanzania, Arielle T, from Gabon, Gabriela, from Mozambique, Judith Sephuma, from South Africa, Waje, from Nigeria, Selmor Mtukudzi, from Zimbabwe, Yemi Alade, from Nigeria and 14-year-old South African rapper called Blessing. The following is a lyrics excerpt from the song:

English translation:

African baby, American lady
It doesn't matter where you're from, you're a strong lady
Chai, Asian baby, Australian *Sisi* (ladies)
The time has come to take our place as strong ladies
Coz we are strong, ayo
If we come together we can rule the world, yeah yeah
If you hit a woman, ayo
You hit a rock
Together we are stronger
CHORUS
Anywhere you are
Show the world that you're a strong girl
Say you're a strong girl
Strong girl
We face different situations and different problems
But we are resilient, I refuse to give in
It's now time to empower the woman,
because when you empower a woman,
you have empowered the nation.
We are the future
The hope of a blessed world
Here and everywhere
We are the bearers of life
Let's say it out loud, it's time to express ourselves
Let's uplift women around the world.

The lyrics of the music contains words that sensitized, remind and motivate and encourage the ladies and women around the world to be strong and confident in themselves in order to get themselves liberated from being subjugated by other gender.

5. Empowerment and Better Life for Women

Zahidi (2005) in his study on Women's empowerment in relations to measuring the global gender assert that in the light of heightened international awareness on gender issues, it is a disturbing reality that no country has yet managed to eliminate the increasing gender gap. Several countries that do not capitalize on the full potential of one half of their societies are misallocating their human resources and undermining their competitive potential in their developmental quest.

In this regard, some musicians through their song lyrics sang to enlighten the society on the need to subvert women's subjugation by giving the women, especially widows the opportunity to gain access to employment or empowering them financially for economic independence in order to foster general development of the society. Popular songs that that lyrics that represent and support women's empowerment for better life of the women includes Ebenezer Obey's song titled 'Better life for Women' in the album titles 'Womanhood' where he sings thus:

Pidgin English	**Translation**
If you see a woman,	If you have women around,
make you treat am betta o	try to treat them well
If you treat am betta,	If you treat them well,
e go betta for you	it will be well with you
I support better life	I support women's empowerment
for my mama na woman	because my mother is a woman
I support better life	I support women's empowerment
for my wife na woman	because my wife is a woman
Softly, softly make you treat am betta	handle them with care and treat them well

The song above was recorded by Ebenezer Obey to advocate for support of the Better Life for Rural Women Programme initiated by the Nigerian government in 1987. The programme was set up to empower widows and other single parents in Nigeria for them to be economically and financially independent and self-reliant.

5.1 Gender Equality in Political Leadership Roles

Generally, in Africa, men dominate politics and this is evident in number of political positions occupied by men in governance especially in West Africa. This is as result of the African's conception that female gender are weaker sex and should be dominated by men. This is because they believe the leadership roles in homes, communities, state and country is solely the responsibility of men. Also, it has been observed that most women in politics are single ladies who are

believed to have limitless freedom and access to other men in politics.

There is a popular notion in West Africa that women in politics are financially desperate and liable to being lured into extra-marital sexual engagements with rich politicians due to financial gains, political relevance and other opportunities. This is corroborated by a popular statement among the Igbo people of Nigeria that says:

'*Onye nachoghi olulu nwunyewa ozo, Gwa nwunyeya banye ndoro ochichi'*

Meaning 'He who is not interested in marrying his wife again should allow her to join politics.'

Shina Peters, a popular juju musician in Nigeria released a song track 'Give Our Women Chance' in the Album titled 'Shinamania' to advocate for gender equality in political leadership roles. The lyrics of the song says thus:

English/Pidgin English:

Na wah ooooo Na wah for Nigerian men (Nigerian men are too fond of dominating women)
Give our women chance to talk o
Give our women chance to rule
Go to India, na women dey rule
Go to England woman ruled them before
Great Britain, Philippine, Nicaragua na woman dey rule
Na wah ooooo, ooooh, ooooh
African women get knowledge
African women are sensible
They are beautiful, ooooh, ooooh……(and so on)

The song above serves as an awareness and appeal to men in Africa not to subjugate but rather, to create rooms for women's participation in political affairs of their country and gender equality in political leadership roles. This is because political knowledge and intelligence as well as leadership responsibilities has no gender barrier.

6. Conclusion

Since the inception of campaign against gender equality and women subjugation, government, different world organizations and corporate bodies around the world have for several decades been making financial commitment towards rehabilitating, empowering and supporting women especially the widows, internally displaced women (IDW) due to war or domestic violence or social rejection. The effort towards subverting women's subjugation in Africa has achieve remarkable success especially in West African countries despite western education and civilization. This is as a result of religious and concepts of women in the society. However, the impact of postmodernism on both popular culture and popular music in West Africa has contributed tremendously to the women's liberation from gender inequality and women's subjugation.

This paper concludes that apart from the fact that music is an ubiquitous phenomenon which covers every aspect of lives of the African people, popular music, being a genre that is widely accepted and patronized by popular culture in the society, has been used as an impactful medium through which women's subjugation in different West African societies have been subverted to an extent. This is because of its high rate of patronage and ability to reach larger number of audience through the mass media. The paper therefore recommends that government through the Federal Ministry for Women's Affairs and other corporate organizations for women's liberation should form partnership with popular musicians, in creating awareness and promoting the campaign against gender inequality and the subversion of women's subrogation the African society. This is inevitable for national economic growth and human development among the West African countries.

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Discography

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Malala Yousafzai et al. (2020) in the Album "Poverty is Sexiest" produced by RCA Records.

Shina Peters (1994) 'Give Our Women Chance to Rule' in the Album "Shinamania"

Simi (2021) 'Woman' in album titled TBA, Studio Brat.

Sunny Ade (1982) 'Ema Se Bu Awon Sisi Omoge' in album "Ja Funmi". Island Records

Oral Interviews

S/N	Name	Age	Occupation/Position	Address	Date of Interview
1.	Chief (Dr) Gbeminiyi Aileru	55	Traditional Doctor/Chief priest	Itun-Idesun's Compound, Egbe.	January 6, 2022
2.	Mallam Musa	65	Security officer	Bankale Estate, Ijebu Ode, Nigeria	January 6, 2022
3.	Mrs Comfort Ofagbe	50	Trader	Flat 45, Jakande Estate Isolo, Lagos	February 14, 2022
4.	Kortin Mgbo	52	Trader	Agboku marche, Republic of Benin	February 15, 2022
5.	Miss Loveline Ibemere	46	Teacher	No. 76, Oweh Street Awoyaya Lagos.	M,arch 5, 2022

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Nexus International University ISSN: *3007-1704*; 8(1): 89-96

Artists, Covid-19 and Community Sensitization in Northern Nigeria: A Thematic Analysis of Zainab A. Baba's Song '*Korona Bairos*'

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Abstract. For many years, traditional Hausa singers of Northern Nigeria such as Alhaji Musa Dankwairo, Mamman Shata, and Dan Maraya Jos, used their artistic skills for community sensitization about diseases, pandemics, societal ills, political contestations, and economic challenges. This tradition is sustained up to the 21st century by both established and upcoming artists in the region, especially with the emergence of the Covid-19 pandemic. On this basis, therefore, this paper provides a thematic analysis of Zainab A. Baba's Song '*Korona Bairos*' as a form of community sensitization in Northern Nigeria about the nature, symptoms, dangers, and preventive measures relating to the Covid-19 Pandemic. Hinging on both primary and secondary sources, as well as through the adoption of a historical methodology, this paper argues that, Zainab A. Baba, a Northern Nigerian Hausa female artist played a significant role in community sensitization about Covid-19. The paper also finds out that though other Hausa singers produced songs on a similar topic, her song is more comprehensive and chronological as it discusses the nature of the virus, its features, dangers, and preventive measures apart from the fact that it is also the most aesthetically famous one during the lockdown period.

Keywords: Covid-19, Lockdown, Music, Hausa Songs, Community Sensitization, Northern Nigeria.

1. Introduction

Since the emergence and spread of Covid-19, it has attracted the attention of many governments and institutions because of its serious threat to human existence. In an attempt to study, examine and find a solution to the disease, many scientists have published a large corpus of literature (Ciotti et al, 2020; Lone & Ahmad, 2020; Watkins, 2020; Cullen et al, 2020; Vaishya et al, 2020; Suryasa et al, 2021). Though science-based researches tend to dominate the general narrative about Covid-19, some scholars in the humanities and social sciences have also written on the role of the visual arts and music, especially on community enlightenment and sensitization about the disease across different African states (Hamaguchi et al, 2020; Kara, 2021; Kantorová et al, 2021; Hennessy et al, 2021; Sabol, 2022; Szostak, 2022).

In Nigeria, a number of scholars have also published important works on the roles of the visual and performing artists in both community sensitization about Covid-19 and for entertainment so as to reduce boredom during the lockdown period (Eze et al, 2021; Ayinla & Amenaghawon, 2021; Amenaghawon & Salawu, 2022). For instance, the torrent of artworks produced by cartoonists, many graffiti street artists, and muralists that have taken over the private and public spaces during the Covid-19 pandemic lock-down in Nigeria with the intention of expressing their skills for support and dissent about the disease are classic examples (Otonye and Eseagwu, 2021). It is surprising, however, to know that, despite the availability of works on the roles of the visual and performing artists in Nigeria, such works seem to be more generic than specific as they tend to provide a selective analysis of different areas in Nigeria, especially in the southern part of the country. Based on this submission, it became clear that there are little or no works on the role of Northern Nigerian Hausa performing artists in community sensitization about the Covid-19 pandemic. The Northern region is not only the most populous in Nigeria, but also has an overwhelmingly Muslim majority who at the beginning of the Covid-

19 pandemic have some reservations about its true existence.

During this dilemma on the true existence of the Covid-19 virus, Hausa singers played a significant role in educating the people about the true nature of the disease, its rapid spread, and its dangers. Some of these efforts include; Sani Liya Liya's *Wakar Corona Virus* (on lockdown compliance), Yamu Baba and Zainab Sambisas' *Mai Corona* (about the dangers of the Covid-19 virus), Ahmad Shanawa's *Mallam Muje* (on Covid-19 and fear-mongering), as well as Ali Nuhu, Maryam Yahaya and Ali Jitas' *Corona Gaskiyace* (justifying the true existence of the Covid-19 and the need to comply with the Nigerian Center for Disease Control). None of these songs, however, clearly explain the nature, symptoms, and impact of the Covid-19 virus. Instead, each song focuses on one aspect of the Covid-19 conundrum either its existence, threats, or the preventive measures. That is why Zainab A. Baba's song demands special scholarly attention. On this basis, therefore, this paper attempts a thematic analysis of a song titled *Korona Bairos* (Corona Virus) by Zainab Abdulkarim Baba. This also includes the effort of this female artist in community sensitization programs across Kano, which is the most populous state in Northern Nigeria. The choice of this artist is justified by the fact that she is the only Northern Nigerian Hausa singer whose song on Coronavirus is not only the most comprehensive discussing the nature of the virus, its features, dangers, and preventive measure, but also the most famous of them all. The song has also followed the old formal tradition of the way and manner prominent Hausa singers such as Alhaji Musa Dankwairo, Mamman Shata, and Dan Maraya Jos, approach their respective communities for sensitization about diseases, pandemics, societal ills, and economic challenges (Na'Allah, 1994; Onuekwe, 2015; Satatima, 2015; Nasidi and Nasiru, 2021).

Using a qualitative research methodology, this paper hinges on both primary and secondary data in the form of oral interviews with the artist and extensive published literature on issues revolving around the Covid-19 pandemic, especially in Nigeria. The paper is basically categorized into six major segments namely; introduction, the methodology, an overview of the Covid-19 Pandemic in Nigeria, a brief biography of the artist, a thematic analysis of the song under review, and the conclusion of the paper.

2. Methodology

This paper uses both primary and secondary data. While the former deals with face-to-face interviews with the artist, the latter included books, journal articles, and government reports. Using gadgets such as a tape recorder, smartphones, and the computer, the authors also listened to the audio and watched the visual version of the song under review many times before its transliteration. This was subsequently followed by the English translation of the song. To ensure that the text is the same as the lyric, the authors finally juxtaposed them. The thematic analysis of the paper was also done within the context of the broader academic discourses on the Covid-19 pandemic.

3. Covid-19 in Nigeria: An Overview

Corona viruses are a genus of viruses that cause infections ranging from the common cold to more serious illnesses such as Middle East Respiratory Syndrome (MERS-CoV) and Severe Acute Respiratory Syndrome (SARS-CoV) (Nhamo et al, 2020). The covid-19 pandemic is, therefore, one of the types of Corona Viruses that have spread worldwide influencing all spheres of life. This situation worsens by the continuous virus strain mutations that have continued to downgrade the available vaccines and vaccinations worldwide. As a result of the Covid-19 pandemic and mutation, it has resulted in challenging global implications that have tilted the social, economic, and political landscape of humanity throughout the world. The fact that Africa is a part of the world community in the present globalization agenda necessitates deliberate methods for the continent to position itself in the new situation of pandemic emergence, while still preserving its political, social, and economic independence.

To properly contain the spread of the Covid-19 virus, the Nigerian government ordered the closure of all international airports, as well as its land borders. In March 2020, the government imposed a lockdown on the capital territory and two major southern Nigerian states of Lagos and Ogun. Later, around April and July 2020, the lockdown was extended to other states such as Kano, Kaduna, Sokoto, Katsina, Ekiti, Kwara, Taraba, Adamawa, etc. The state security personnel were sent to all states to ensure total compliance with the lockdown protocols (Onuoha et al, 2021; Shodunke, 2022).

Like other parts of the world, the spread of Covid-19 and the subsequent imposition of a total lockdown made Nigeria vulnerable to squalor, poverty, and other forms of social insecurities. This situation was also worsened by widespread propaganda about the existence of the virus. While many traditionalists and religious groups dispelled the reports on Covid-19 as

just fairy tales, many others were scientifically convinced, especially through the admission of many people into the isolation centers provided by the government (Olonade et al, 2021; Ndinojuo, 2020; Nche, 2022). Dodsworth (2021) while commenting on the role of the media in spreading fear about the virus argues that rather than facing an adversary halfway over the world, one would face danger from everyone they came into contact with. This is because the public was unable to determine the exact genuine truth as a result of the widespread dissemination of these fear-mongering statements in the media. The level of trust in various media outlets also decreased as a result of this circumstance.

The fear-mongering also made many Nigerians resort to herbs in preventing the spread of the Covid-19 pandemic. This development paved the way for the politics of regularizing African indigenous herbal medicines for emergency supplemental medicines to vaccines in times of pandemic, which was one of the major topics of worry surrounding the fate of African independence in the face of the Covid-19 pandemic. According to World Health Organization (WHO), any finished, labelled pharmaceutical product that incorporates aerial or underground plant parts, other plant components, or combinations thereof as its active ingredient(s), whether in the raw form or as a plant preparation, is referred to as traditional or herbal medicine (WHO, 2010). The organization estimated about 80% of the African Region's population is relying on traditional medical treatments for their healthcare requirements (WHO, 2010). Antwi-Baffour et al (2014) also supports this statistical proof with similar estimates from the International Development Research Centre (IDRC).

It should also be noted that the Covid-19 pandemic has affected the poverty level index, especially on the African continent. The continuous lockdowns of 2020/2021 changed working dynamics and business activities affecting household incomes and national growth domestic product figures in Nigeria and the African continent at large. About 14% of the world's population lives in low-development nations, most of which are in Africa, and by 2020, it is anticipated that these nations would be responsible for 53% of the world's extreme poverty (Amirudin et al, 2021).
With all the socio-political challenges during the Covid-19 pandemic in Nigeria, public enlightenment remained the most important means to educate the populace on preventive measures. In achieving this, the Nigerian Centre for Disease Control (NCDC), Islamic scholars, audio-visual and print media, as well as artists, played significant roles. It is on this basis that this paper provides a thematic analysis of the song of Zainab A. Baba on the dangers of the Corona virus so as to sensitize the people of Northern Nigeria.

4. A Brief Biography of the Artist

Born in Kano on the 2nd of October, 1987, Zainab Abdulkarim Baba is one of the vibrant Hausa female artists following the footsteps of her elder sister, Maryam. Her father was a Hausa man from a town called Kura, which is 27 km away from the metropolitan city of Kano. Her mother, however, hailed from Kukawa, one of the oldest settlements in Borno. Upon the completion of her primary education, she was admitted into Federal Government College, Kazaure where she graduated in 2003. From 2007-2010, she attended the College of Arts, Science, and Islamic Studies for her Special Arabic program. From 2018-2019, she also obtained a Professional Diploma in Mass Communication from Bayero University, Kano. Currently, she is pursuing an Advanced Diploma program there.
According to Baba (2023), she started composing songs in her childhood days. Because of her great love for music, she also participated in music competitions during her secondary education. Her elder sister, being an accomplished artist, made it very easy for her to nurture her talent and convince her parents to allow her to pursue music as a profession (Baba, 2023). She began to compose her English songs in 2005 before she finally abandoned them for the Hausa lyrics due to their prominence within her community.

In developing her musical career, certain individuals helped her immensely, especially Abubakar Sani, who trained her in music production. This was further strengthened by her continuous participation in featuring other artists. Though the major thematic preoccupation of contemporary Hausa music is love, Zainab abhors it the most because according to her, a piece of good music should be didactic. This stand is properly justified based on the thematic focus of her songs, which include; *Iyaye* (about obedience to parents), *Abun duba a nan duniya ya yan uwa bazamu dawwamaba* (the important thing to consider in this world is that we will not live forever), to mention, but a few. It was on this basis that she was commissioned by many NGOs such as HC3 and The Challenge Initiative (TCI) to produce songs for awareness, especially on issues related to malaria and child spacing (Baba, 2023).

With the emergence and spread of the Covid-19 pandemic in Nigeria, she was commissioned in 2020 by TCI to produce her song titled '*Korona Bairos*'

(Corona Virus) with the aim of enlightening the people of Northern Nigeria. This was because of the religious misinformation of many people in the region who even thought that the virus would not affect Muslims or the black race. According to the artist, she conducted serious research on the pandemic laying emphasis on its symptoms, dangers, and preventive measures (Baba, 2023).

5. A Thematic Analysis of Zainab A. Baba's *Korona Bairos*

Korona Bairos was composed in 2020 during the famous 'Nigerian Corona Lockdown'. The song, which has ten (10) stanzas is composed in an interrogative way where some people are asking the artist in a conversational form about the Covid-19 virus, especially its existence, symptoms, preventive measures, and the development of vaccines. Through this style of presentation, the artist successfully passed her message to the people of Northern Nigeria. The rhyming pattern of the song has no doubt given it an aesthetic and lyrical rendition. Below is the thematic analysis of each stanza of the song.

Ga kira ga mutane bai daya,
Korona bairos cutar da ta addabi duniya,
Mu kiyaye tsafta lafiyace jarin rayuwa.

This is a call to everyone,
Corona is a pandemic disease,
Let us observe cleanliness to stay safe,
Health is wealth.

The artist in the above stanza opens the song with an overall call to the people of Northern Nigeria with the intention of calling their attention to the fact that Covid-19 is truly a global pandemic. Through this style, the artist puts her listeners in suspense to the extent that they would like to listen to her message. She also made it clear that the only solution is personal hygiene for health is wealth.

Wai mece ce korona?
Ana ta fadi mu mun jiya.

What is corona?
The news is everywhere, we have heard about it.

In this stanza, the artist is asked to shed more light on what is Covi-19 pandemic because people have heard a lot about it without a clear explanation. This important question gives the artist the latitude to properly explain Covid-19 in the following stanza.
Cuta ce 'yan'uwa ga shi nan ta addabi duniya,
Ba dabba ba mutane ana iya dauka bai daya,
Hanyoyin numfashi take bi ba ta barin daya,
Bayyanarta jikin mutum sati biyu ba ta yin daya,
Amma kuma na ji wadansu mutane na ta hayaniya,
Sun ce cutarma wai karya ce ba ita duniya,
Wasu sun ce wai bakar fata ba ya yi gaskiya,
Na ji an ce ba ta kama Musulmi, an saki gaskiya,
Ita annoba idan har ta zo ba ta yin wariya,
Kai mu dauki matakin kare kai magana kan gaskiya.

My people it is a disease that fights the whole world,
Which infects both animals and humans,
It generally affects all the respiratory system,
In humans, it takes two weeks not one to be detected,
I heard some people debating about it,
That there is no such disease in existence worldwide,
Some said that blacks cannot be infected with the disease,
I heard that it does not infect the Muslims,
But a pandemic does not differentiate race,
Let's take preventive measures to stay safe.

In this stanza, the artist answers by debunking the major misconceptions trending amongst the people of Northern Nigeria about the Covid-19 pandemic. She explains beyond a reasonable doubt that the virus exists and that pandemics or diseases do not differentiate whether one is a Muslim or not, a black or white. Though an artist, she is able in this stanza to project the larger perceptions of people in the region about the disease. After clarifying the misconceptions, she lays a foundation by informing the people that the best way to combat the pandemic is to take drastic measures, which would be explained in the following stanza.

Ta yaya ake dauka ki fada mana 'yar'uwa?
Da mai ita idan ka hada jiki za ka iya kamuwa,
Ko a atishawa in kana gun sai ka yi kamuwa,
Ko da tari ne mai ita in ya yi sai tai yaduwa,

How can one be infected, please educate us sister?
One can be infected having body contact with an infected person,
Or when he sneezes, while you are near him,
Cough is also another way of speedy spread of the virus.

This stanza begins with a question addressed to the artist about the ways one can contact the Covid-19 virus. The artist replies by stating the various channels through which the disease can be transmitted from one person to another, which included, but not limited to coming into close contact with an infected person, or when he sneezes while one is close to him, and coughing that is one of the

fastest ways to spread the virus. Through this means, the artist educates the audience about some of the ways facilitating the rapid spread of the virus. By knowing the channels of transmission, the people will find it easy to protect themselves.

To mene ne alamu na cutar tun da kina gani?
Likitoci sun ce da akwai ciwon kai kun gani,
Da akwai kuma zazzabi har mura in tai tsanani,
Ciwon kirji da limoniya har koda na jini.

What are the symptoms of the disease, as you have observed?
Doctors said among the symptoms is severe headache, beware!
There is also a fever with a cold, chest pain, pneumonia, and a kidney bleed.

In the above stanza, another question about the symptoms of the Covid-19 virus is addressed to the artist in a conversational way. The artist explains that medical practitioners have itemized severe head-ache, fever, flu, chest pain, pneumonic attacks, and kidney bleeding as the major symptoms of the virus. Providing the symptoms in clear terms is one of the major differences between Zainab's song and the ones composed by other Northern Nigerian Hausa artists. This is because, apart from adopting a chronological presentation, she also pays attention to details about the nature, means of transmitting the virus, its symptoms, as well as impacts on human life generally.

Ta yaya za mu kare kanmu wurin yin kamuwa?
To farko tsafta ita ce jigo kuma garkuwa,
Wanke hannunka da sabulu cuda kuma sa ruwa,
Atishawa tari sanya tishu don kare 'yan'uwa,
A kiyaye kai hannu abaki da idanuwa,
Da akwai takunkumin rufe hanci kusa don garkuwa,
A nemi abinci mai kyau da 'ya'ya na itatuwa,
A tsaftace duk abin da ake taba shi da hannuwa,
Matattakala ta bene da kofa har da abin hawa,
Hada da tebur, kujera na ofis kafin kai hawa.

How do we protect ourselves from being infected?
First and foremost cleanliness is number one,
Wash hands with soap under running water and squeeze both hands,
While sneezing, cover your mouth with tissue paper to prevent others,
Using a facemask is another preventive measure,
Eat a balanced diet with fruits,
Clean all surfaces that can be reached with hands,
These include staircases, doors, and lifts
Office furniture should always be wiped before use.

This stanza begins with a question about the preventive measures to be adopted so as not to be infected by the virus. Here, the artist mentions all the major preventive measures as advertised by the Nigerian Center for Disease Control, which include; personal hygiene, washing hands with soap under running water, covering the mouth while sneezing, eating a balanced diet, as well as cleaning house or office utensils and furniture using a sanitizer. Using a conversational lyrical performance, the artist enlightens the people about personal and collective prevention of the Covid-19 virus.

Daga kun ji alamominmu na baya na wanzuwa,
Garzaya gun likitoci fada masu me ke faruwa.
Shin wai akwai maganinta ne ki fada mana 'yar'uwa?

As soon as you notice the symptoms mentioned,
Rush to medical doctors and inform them,
Is the virus curable? Please, let us know.

Here, the artist calls on people to quickly seek medical attention when they detect symptoms of the Covid-19 virus. In so doing, they would be informed about their health status because the symptoms of the flu are almost the same as the Corona virus. Though the artist gives a convincing explanation about what to do when a person has noticed the symptoms, she fails to start by advising people to first isolate themselves until the condition is critical. Another question about the presence of a cure for the virus is addressed to the artist, which she explains in the next stanza.

A'a, ba maganinta a halin yanzu ko ban ji ba,
Amma ba karya don hukumomi ba su gaji ba,
Daga kun ga alamar mai ita ku kai shi ko bai yarda ba,
Wurin likitoci akwai kwararru tun ba yanzu ba.

No, I have not heard of the cure yet,
But medical practitioners are working tirelessly for the cure,
As soon as you notice an infected person, rush him to the hospital even when he refuses,
Because in such health facilities, there are professional doctors ever since.

In this stanza, the artist responds by saying that to the best of her knowledge, a cure was not developed when the song when was composed. However, she adds that she knows that medical practitioners were tirelessly working on developing one. Meanwhile, if any person is confirmed to be positive, he should be taken to the hospital even against his will for proper

treatment. Here, the artist refers to the services that could be provided by the then-established isolation centers, which many people were afraid of. If the fear comes from the fact that one would die there, she is confirming to people that there are professionals who can handle any case.

Da rigakafi za suyi masa sai kuga cutar beyiba,
Da akwai maganin alamominta idan ba'a kamuba,
Mun gode 'yar'uwa, Allah ba mu tsawon rayuwa,
Zainab A. Baba nace mu kara kula da rayuwa.

There is a vaccine for a person that has not contacted the disease,
There is a cure for its symptoms when one is free from it,
Thank you, may we live long,
I am Zainab A. Baba, let us be more careful with life.

In the above stanza, the artist further informs her audience that there are available vaccines for those who have not been infected by the virus. She concludes the song by thanking her audience, praying for a long life for all and personally advising people to be careful with life, especially during a pandemic like Covid-19. Mentioning her name at the end of the stanza is no doubt an endorsement of the contents of the song and to also claim copyright through a verbal signature.

6. Conclusion

This paper provided a thematic analysis of Zainab A. Baba's song on Covid-19 entitled '*Korona Bairos*'. The paper argued that though many other Hausa artists have composed songs about Covid-19, none of the songs gives a clear analysis of the Corona virus, particularly its symptoms, preventive measures, and alarming dangers. On this basis, therefore, Baba's song stands out, which is one of the reasons why it attracts academic attention of this nature. Apart from the aesthetic, musical, and communicative value of the song, it is concluded that many people patronized it. This has also raised a level of sensitization about the threats of the Covid-19 pandemic in Northern Nigeria. Most interestingly, however, is the artist's ability to adequately provide convincing answers to the fears and concerns of the people about the pandemic. Though the artist tried immensely in explaining the virus, its symptoms, preventive measures and impact in a chronological manner, it is observed that some steps are missing such as isolation before going to the hospital when the symptoms are critical. Another preventive steps missing included social distancing and the use of hand sanitizer.

In the video version of the song, the artist explained in gestures the way and manner the virus can be contacted. The dramatic representation of the artist visiting to the nooks and crannies of cities in the North is also commendable. She is also seen embarking on community sensitization. Besides, the representation of both sexes in the video also ensures gender sensitivity.

The paper also revealed that artists play significant roles in community sensitization and enlightenment, especially during pandemics or other social problems such as war, famine, and fire outbreaks, to mention, but just a few. This development also shows the need to further have in-depth studies on the role of individual artists in community sensitization about at least, the Covid-19 pandemic, particularly in Northern Nigeria.

Acknowledgements

The authors also express their gratitude to Elizabeth Anorkor Abbey of the Department of Psychology, University of Ghana not only for proof-reading the paper, but also in suggesting very relevant psychological implications of the song analyzed.

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Part Three
Religious Studies

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Nexus International University ISSN: *3007-1704*; 8(1): 99–108

A Contextual Study of Paul's Teaching on Giving in Ethiope Delta Baptist Conference

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Abstract. Many individuals question or inquire what the primary biblical foundations are for Christian giving. As a result of the clear teaching of God's word in the Bible, the answer to that dilemma causes Christians to reflect on their attitude toward donating to the church. It is pertinent to evaluate and recreate such concepts in order to participate in theological inquiry on giving. Giving has been shown to lower blood pressure and stress, in addition to its spiritual and physical benefits. This decreases or increases human lifespan and improved health. The objectives of this study are to assess the status of local Baptist church members on giving for mission support; address the problem of non-adherence of Baptist church members to basic Biblical principles of giving as well as examine giving in the sense of tithing, offering, free-will donations, seed offerings, as means of supporting the financial and material needs of local Baptist churches and the Conference. This study is significant in that it eschews the anti-mission's mindset that discourages Christians from endeavouring to carry out the Great Commission which is the hallmark of Christian mission. The study employed the historical, hermeneutical, exegetical, phenomenological and analytic methods to achieve its objectives. It adopts the use of oral interviews to achieve its main objectives. This study demonstrates that Paul's purposes in writing to the Philippians was to console and commend them and these consolation and commendation purposes are crucial to a proper understanding of the meaning and structure of the letter in relations to giving. It shows that tithing is a legalistic, Old Testament standard, it should be retained as the biblical foundational and traditional basis for giving. The study shows that outside its spiritual rewards, giving generously enhances human mental health and longevity through the reduction of blood pressure and stress.

Keywords: Contextual, Giving, Paul's Teaching Ethiope Delta, Baptist Conference.

1. Introduction

Many individuals question what the primary biblical foundations are for Christian giving. As a result of the teaching of God's word in the Bible, the answer to this dilemma causes Christians to reflect on their attitude towards giving in the church. It is important to evaluate and recreate such concepts in order to participate in theological inquiry on giving. Giving has been shown to lower blood pressure and stress, in addition to its spiritual and physical benefits. This decreases or increases human life span and improved health (Nielsen, 2010; Seligman, 2002; 2002; Piliavin and Siegl, 2007; Allen, 2018). Giving also encourages social interaction (Allen, 2018). According to studies, when someone provides to others, their generosity is typically passed down the line to someone else or back to them (Piliavin & Siegl, 2007; Brooks, 2003).

Too frequently, churches focus on methods to raise money rather than reminding people why they should give to God first and trust him to meet their needs. The modern church has a struggle in continuing to teach biblical doctrines. Many individuals have approached religion with a consumer mindset, a self-centered attitude that asks what services are available. Giving has decreased as churches have concentrated on supporting people's necessities rather than pushing them to go on missions. Another truth that modern churches are dealing with is that young people are less dedicated to the church as an institution and are more concerned with how their contributions might help them achieve a specific goal in their life.

The giving of Christians today has fallen short of biblical standard. This is due to the fact that is has not been followed by Paul's injunction on the shape with which given should take. Giving has posed serious challenges to the contemporary Baptist Churches.

The zeal to give is dying in so many churches. Giving is taunted by modern generations and looked upon as a futile endeavour. They do not know the meaning and the benefit of giving. This research considers giving in the circumstances of Ethiope Delta Baptist Conference. Ethiope Delta Baptist Conference enters mission field in the twenty-first century; its entities, seminaries, schools, and mission pose serious financial challenges. They are experiencing trends in their fiscal financial plans that could quickly devolve into a crisis. The main source of financial difficulty is that the normal growth of operating expenses, combined with the expansion of ministry opportunities, is outpacing the growth of financial income in the church. Some of the decrease in income is due to a decrease in giving and lower investment earnings, national inflation, and currency devaluations in Nigeria.

The amount of money contributed as a percentage of available income in local churches have been dropping at an alarming rate. Churches financial contributions to the Conferences Cooperative Programmes have dropped drastically in recent years. Thus, the decline in the percentage of contributions made by church members to Baptist churches and by local churches to missions, is a worrisome trend. While total contributions have risen in recent years, the rate of increase has not kept pace with increases in spending due to rising costs and expanding ministries. Many people have interpreted rising contributions as a sign of the churches' financial health in recent periods of economic growth.

Church members have been giving a small percentage of their available income to their local churches. The same trend can be seen in the percentages given to the conference and wider missions by churches in the Cooperative Programmes. Not only are church members giving small percentages to their local churches, but their churches are also giving small percentages to the Central Conference to enable them solve congregational needs (that is, to support the Conference). The issue of declining church contributions is identified and discovered as a sign of a two-fold problem:

- A generational issue, with older individuals who were more generous in the early days of the Christian mission now having a different attitude on giving. That is, the number of those over sixty (60) years of age who give (via tithe, offering, contributions) is dwindling.
- Failure to follow biblical principles of giving has grave implications for the future of the Christian Church, particularly the Baptist Church.

1.1 Objectives of the Study

The major objective of the study is to expose Paul's letter to the Philippians (4:15-19) on the concept of giving in order to present it as a model for the churches in the Ethiope-Delta Baptist Conference (EDBC). The specific objectives will be to:

- examine Paul's teaching of giving in Philippians 4:15-19;
- help Christians of Ethiope Delta Baptist Conference implement the principles of giving in Philippians 4:15-19;
- construct a model on Christian giving.

1.2 Research Methods

The study adopted the historical, hermeneutical, exegetical, phenomenological and analytic methods to achieve its objectives.

2. Exposition of Philippians 4:15-19

The Philippians are praised by Paul for being his ministry's most giving church. From the beginning, they have supported him financially. They gave to Paul even though he never requested money from them because they wanted to support him in his ministry work. Paul compares their giving to a pleasant offering to God, one for which they would get praise when Jesus comes back. Paul now provides some background on their assistance to him. He claims that you, Philippians, are also aware of the fact that, at the first gospel sermon I spoke after leaving Macedonia, you were the only church to share in the giving and receiving with me. Paul's second missionary voyage took him and Silas to Macedonia, or northern Greece, where Timothy also accompanied them (Acts 16). Philippi, Thessalonica, and Berea were located in the Roman province of Macedonia. Only the Philippians continued to give money to Paul after Paul and his group left Macedonia. Other than the church at Philippi, no other church shared financial giving and receiving with Paul.

Even when Paul was still ministering in Macedonia, the Philippians helped him out financially. "Even in Thessalonica, you sent a present more than once for my needs," Paul wrote. After being persecuted at Philippi during their second missionary journey, Paul and Silas moved on to Thessalonica. The Philippians made several financial gifts while they were serving there. It seemed possible that the believers at Philippi

were also under persecution. However, it appears that they grasped the mentality ("*phroneo*") that Paul taught them and desired to take part in Paul's support. Maybe they knew that according to the Bible, "He who receives a prophet in the name of a prophet shall receive a prophet's reward" (Matthew 10:41). Given that this is the premise Paul will declare next, it would seem that this is likely.

Although I do not seek the gift itself, Paul expresses his appreciation for their assistance and praises them for joining him in the mission. The main advantage for Paul is the success of his cherished spiritual offspring. Paul's primary motivation for being happy to accept the gift is that I aim to boost your account's profit. Their heavenly account of good actions is the account Paul is referring to. The point Paul has espoused is founded on receiving rewards from God and appeasing Him via our loyalty and faithfulness. Paul will be freed from jail, enjoy some time in the open air, then be arrested once more and put to death. Shortly before his passing, he penned the letter 2 Timothy, in which he discussed his personal account in heaven. He said: "...because I know Him I have believed and I am sure that He is able to preserve what I have entrusted to Him until that day" (2 Timothy 1:12b).

Paul views all of his good efforts and acts of obedience to Jesus as "entrusted" deposits into his heavenly account. Furthermore, Paul is convinced that God will "protect" his savings account so that he can "withdraw" it once he enters heaven. The Philippians get profit when they provide Paul financial support, which raises their standing in heaven. This appears to be an image of a prosperous company. When a company's sales outpace its receipts, the profit boosts the equity account of the company. Similar to this, when these Philippians donate from their material possessions to advance the gospel, they are making a profit for their eternal account. They are placing heavenly treasure deposits. But I have gotten everything in full and have an abundance, Paul says in reference to the particular gift offered by the Philippians. "I got everything you sent, and you gave even more than I needed," he is saying. I am sufficiently provided, having received from Epaphroditus everything you have given, he repeats, underlining the point. The package with the money gift from Philippi to Paul in Rome was delivered by Epaphroditus. After being ill and nearly passing away, Paul seems to have sent him back to Philippi along with this letter. By using the terms have an abundance and I am abundantly provided, Paul reassures them that this gift was sufficient to suit his physical requirements.

Paul continues by describing his Philippian partners' financial contribution as a lovely aroma, an acceptable sacrifice, and well-pleasing to God. Paul might have been referring to the incense that was first presented in the tabernacle and then in the temple when he spoke of a pleasant perfume. Or maybe the burnt offering, which the Lord is stated to find to be a "soothing scent" (Exodus 29:18,25, 41). This financial present to Paul ascends to heaven and pleases God, just as a ram offered on the altar emits a calming perfume when the smell ascends to heaven. It is comparable to an appropriate sacrifice. The sacrifices needed to be made in the right way and with the right mindset in order to be considered acceptable. "You did excellent, you accomplished this precisely the right way, with the proper motive," says Paul in this instance.

Paul now says something that seems to go against all logic. And my God will meet all of your needs in accordance with His immeasurable riches in glory in Christ Jesus, he adds. Paul has needs, and the Philippians have just satisfied those needs in regards to tangible possessions. But as has been shown throughout this letter, Paul has a mindset ("*phroneo*") that he advises the Philippians to adopt as well: spiritual matters are much more significant than material things.

Paul, however, does not overlook the material world. He merely states that God will meet all of your wants. This is unquestionably true. The Philippians might view everything comes into their lives as "This is all I need" if they embrace the mindset Paul has advised, to adopt the attitude Jesus adopted, and to delight in all things. With this mindset, it is guaranteed that God will meet all of their needs.

3. Biblical Text (Philippians 4:15-19) (NLB)

4:15 οἴδατε δὲ καὶ ὑμεῖς, Φιλιππήσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήμψεως εἰ μὴ ὑμεῖς μόνοι,

[15] You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone;

4: 16 ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δὶς εἰς τὴν χρείαν μοι ἐπέμψατε.

[16] for even in Thessalonica you sent *a gift* more than once for my needs.

4:17 οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.

[17] Not that I seek the gift itself, but I seek for the profit which increases to your account.

4:18 ἀπέχω πάντα πεπλήρωμαι καὶ περισσεύω δεξάμενος ὑμῶν τὰ **παρὰ** Ἐπαφροδίτου εὐωδίας **ὀσμὴν δεκτήν θυσίαν εὐάρεστον Θεῷ**
[18] But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God.
4:19 ὁ δὲ Θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ.
[19] And my God will supply all your needs according to His riches in glory in Christ Jesus.

4. The Meaning of Giving

Giving (or generosity) may mean different things to different people in different situations, according to Allen (2018), and it is not a term used by academics in most of the disciplines (they prefer notions like “altruism” and “prosocial conduct”). For the sake of this research, we will use the definition provided by the University of Notre Dame’s Science of Generosity Project, which defines generosity as “the virtue of freely and generously sharing good things to others.” Generosity may take the form of money, assets, time, attention, assistance, encouragement, emotional availability, and more (Science of Generosity Initiative, 2012).

Giving has proven to make people healthier, happier, and even live longer, according to a study of the developing science of giving (Csikszentmihalyi, 2002; Dillon, Wink, & Fay, 2003; Oman & Thoresen, 2000; Piliavin and Siegl, 2007; Post & Neimark, 2007). Giving is linked to better, mental and physical health as an adult, as well as a decreased incidence of adolescent depression and suicide (Dillon et al., 2003). In the Bible, God encourages Christians to put their faith in giving to the test. Because he loves mankind so much, God gave his only son to humanity in the New Testament, and that Son died on a cross for them (John 3:16). As a consequence, his deeds serve as a model for how God’s people should give generously and sacrificially. In this biblical sense, giving is a component of a larger problem called stewardship.

4.1 Lesson from the Text

4.1.1 Biblical Perception of Giving (Tithing)

Tithing, almsgiving, seed donations, and first fruits are all forms of Christian giving, according to Ponio (2019). According to him, if a person practices all of these types of giving for the right purposes and reasons, their financial life may be under control. The "tithe" was a system of income tax for the nation of Israel in the Old Testament (Israel was not a church). A ten percent gift is referred to as a "tithe." This tax was imposed on both believers and non-believers. There were three tithes in the Old Testament: one for the feast and sacrifices, another for the Levites' maintenance, and a tax for the poor every third year. This required them to give 20% every two years for the first two years, and 30% the third year. Although they are not the same thing, tithes and offerings are sometimes mistaken.

According to the Bible (Leviticus 27:30), tithes are 10% of your income and do not count as an offering. An offering is anything you give aside from the required tithe. Tithes are not only a sign of appreciation; it is also a way of showing your appreciation for all the things you have received. The Bible mentions tithing on a few times. On the other hand, Abraham was the first to tithe. He just returned from battle, and the Priest and King Melchizedek met him, praising God and congratulating him on his triumph. As a consequence, Abraham gave him a tenth of his possessions (Genesis 14:19-20). Despite the fact that tithing was required in the Old Testament, the New Testament emphasizes the importance of focusing on the /important issues of justice, kindness, and fidelity (Matthew 23:23). Tithes are commonly paid in cash or through cheques these days, although they were formerly required and delivered in kind, such as agricultural produce. Tithing should be combined with a strong concern for "justice, kindness, and fidelity," according to many Christian faiths (Richison, 2020)

4.1.2 Seeds as Offerings

Offerings are more of a voluntary act than tithing, which has a set amount that must be given. The donor may pick how much seed to provide, but the more seed he or she gives, the more seed he or she will get (Luke 6:38). Consider it from the standpoint of a farmer: the more seeds he or she sows, the more plants he or she may harvest. According to the Bible, one's donations should go to the source of one's spiritual nutrition (1 Corinthians 9:11).

4.1.3 The First Steps

In ancient biblical times, the first fruits were usually presented once a year or for each new blessing received (Deuteronomy 14:22). The house of God, for example, should get the whole of one's first income from a new job. Pay raises should also be given to a person's spiritual storehouse. First fruits are any new benefits received by a person, and they

should all be presented to God (Proverbs 3:9). Giving one's first fruits once a year expresses thanks to God for the blessings he or she has received.

4.1.4 Almsgiving

Alms are for the welfare of mankind, as opposed to the three types of giving stated above that should be given to God. Compassion and sympathy will motivate people to help others who are less fortunate and in need in their surroundings. Almsgiving may be done in a number of different ways. There are several kitchens that help the less fortunate and accept donations of food, clothing, and even money. Apostle Suleman, the pastor of Omega Fire Ministry in Auchi, Edo State, Nigeria, is one of many who is already doing so. He built "Apostle Johnson Suleman's Free Food Restaurant" in Auchi, where the poor can eat for free. Charity should be given in secret, according to the Bible, to protect the dignity of those in need (Convey, 2023).

5. The Supreme Example of Giving

Paul sent Titus to Corinth to see whether the Corinthians would give like the Macedonians: "So we urged Titus, that as he had begun, he would also complete this grace in you" (2 Cor. 8:6). According to Richison (2020), Titus introduced the grace concept to the Macedonian churches, and the Corinthian church was soaked with blessing. They are filled with faith, preaching God's word in the knowledge of God's truth, dedication in Christian service, and love for the Lord's servants. "However, just as you abound in everything in faith, speech, knowledge, all diligence, and love for us," Paul added, "so you abound in this gift as well" (2 Cor. 8:7). Giving demonstrates genuine love for Christ because it is an integral part of the Christian lifestyle: "I speak not by order, but by the vigilance of others, I am testing the genuineness of your love" (2 Cor. 8:8). The desire to please God is the driving force behind giving. Obviously, giving under duress is not the same as giving out of love (Richison, 2020). As a result, the word "commandment" cannot be used to describe a provision. It is a matter of connection with God, not of obedience. The autonomy of a partnership is crucial. It is difficult to make someone fall in love against their will. As a consequence, no one can be forced to provide money. The phrase "testing" refers to a test for approval when it comes to judging the genuineness of one's affection. When it comes to giving, God approves of the test of love. On the occasion of the Macedonian giving, God puts their love to the test.

Giving is built on a foundation of grace. Grace is the means by which God elevates himself. God's grace is evident in everything he does. If God is the one who does it, He is also the one who is credited. Grace is both who God is and what he does. It aims to acquire God's favour by the believer's conduct. For long eternity, the Lord savoured the immeasurable God's limitless treasures. Despite his status, he became impoverished. He foresaw a prosperous future for humanity. Because he gave out of grace, Jesus Christ is the supreme example in the grace of giving.

6. Christians Teaching on Giving

The practice of giving in the Christian church setting has become a very controversial one, different Christian churches and denominations teach and practice different principles of giving and some of them are not even biblical. Moreover, some ministers start churches with the motive of financially enriching themselves. For these reasons among others, most people outside the church perceive the church as a money-making scheme and ministers to be nothing but lovers of money. Secondly, the people within the church are deprived of the joy of giving. One believes this to be nothing close to God's purpose of giving as a practice. All of this is subject to change if things can be done according to the bible and nothing else.

7. Empirical Studies on Effect of Giving

According to recent study, the human brain seems to be designed to give. Several studies have shown evidence that when people help others, their brains exhibit activation in fundamental neurological networks, such as those that support parental care-giving (Swain et al., 2012). Giving also seems to stimulate reward-related brain circuits, which are engaged when we eat or have sex, which helps to explain why it feels good to contribute. This brain response also suggests that generosity or giving is important for survival - behaviours that make you feel good are more likely to be repeated. The mesolimbic reward system, which is stimulated by stimuli such as sex, drugs, food, and receiving money, is also engaged when people donate charitable presents, according to a study (Moll et al., 2006).

In previous studies (Harbaugh, Mayr, & Burghart, 2007; Hubbard, Harbaugh, Srivastava, Degras, & Mayr, 2016), participants' brains showed activation in reward-processing areas even when they were forced to help others, however neural activity was substantially higher when they provided freely.

Several recent studies (Christov-Moore & Iacoboni, 2016; Marsh et al., 2014; Waytz, Zaki, & Mitchell, 2012) have shown that the brain's ability to empathise, especially its ability to resonate with other people's pain and emotions, leads to our prosocial inclinations.

7.1 The Act of giving as Genetic

A person's intrinsic proclivity to be charitable may be impacted by their genetic ancestry. Rushton, Fulker, Neale, Nias, and Eysenck (1986), Knafo and Plomin (2006), and Cesarini, Dawes, Johannesson, Lichtenstein, and Wallace (2009) all found that prosocial behaviour is moderately to significantly heritable in twin studies. Surprisingly, a twin study discovered evidence for a genetic proclivity for volunteering in females but not males. Researchers found those participants' scores on any of five different facets of pro-sociality - sharing, social concern, kindness, helping, and empathic concern - were highly correlated with their scores on the other four facets in a recent study of seven-year-old twins, implying that pro-sociality is a stable trait, similar to other personality traits.

This characteristic was also found to be more similar in identical twins than in fraternal twins, implying that it is inherited (Knafo-Noam, Uzefovsky, Israel, Davidov and Zahn-Waxler, 2015). Developmental origins of generosity study have given significant evidence of children's intrinsic generosity throughout the past few decades. This study suggests that giving is deeply rooted in human psychology, and that the desire to help others is at least partially natural, rather than a product of social and cultural conditioning. Indeed, some evidence suggests that our instincts are strongest when we are young, and then gradually become more regulated throughout childhood.
Relationships between Giving and Happiness

Aknin et al (2012) and Nelson, et al (2016) focused on happiness in their studies of the relationship between generosity and psychological well-being. While popular culture may lead you to believe that happiness is found in focusing solely on yourself, research suggests that giving to others may actually make you happy (Krasnozhon & Levendis, 2020). Even at a young age, this appears to be the case: Children under the age of two were happier when they gave treats to a puppet than when they received rewards themselves, according to one study, and they were even happier when they gave treats from their own bowl (versus giving the puppet a newly discovered treat). A study of male students found that helping to clean up spilled items made them feel better (Williamson & Clark, 1989). In fact, simply agreeing to help improved their mood, but not nearly as much as agreeing to help and then actually doing so. Students who were not asked to help (or who did not offer) experienced a slight drop in mood. Participants in another study were instructed to perform acts of kindness for others or the world over the course of a six-week period; these participants reported higher positive emotions and lower negative emotions, whereas those instructed to perform acts of kindness toward themselves reported no emotional benefits (Nelson, Layous, Cole, & Lyubomirsky, 2016). While small acts of kindness may appear to increase happiness, longer-term generosity may be far more beneficial.

7.2 Christian Mission and Giving

Christian missions have a focused to convert non-Christians to Christianity (Anderson, 1998). Individuals and groups are sent across boundaries, majority of which are geographical, to carry out evangelism or other activities such as educational or medical labour. Individuals are occasionally dispatched as missionaries. When groups are dispatched, they are referred to as mission teams and go on mission trips. Mission trips might be short-term, long-term, relational, or just to help people in need. Some people make the decision to devote their entire lives to a cause. While teaching the Christian faith (and sometimes administering sacraments), missionaries also provide humanitarian aids (Barnes, 2013). Many Christian philosophies (such as the "Doctrine of Love" preached by many missions) allow for assistance without requiring religious conversion. On the other hand, Christian missionaries are accused of genocide against indigenous peoples.

In California, missionaries are said to have murdered 100,000 native people, accounting for a third of the native population (Dunch, 2002). Major countries send aids and support missionaries, but they are also welcomed by other nations. The United States sent out 127,000 missionaries in 2010 and got 32,400 back (Endres, 2010). Missions are centred on evangelism, although it is not the only component of it. How does God's prioritization of missions manifest itself in local churches? Only 15% of senior Protestant pastors polled by George Barna in December 2004 said missions were one of their top three goals for the coming year (Adizes, 1998). According to David Barrett's annual "Status of Global Mission" study for 2005, global overseas missions receive one-tenth of one percent (ten cents per hundred dollars) of all Christian revenue. Seven tenths of one percent went to churches around the

world, and another 1.2 percent went to para-church organizations (Barrett, David, Johnson & Crossing, 2005).

Fundamentally, the issue is stinginess among Christian (at least nominally Christian) congregations, and even more fundamentally, it is a failure to take advantage of God's kindness (Barna, 2005). Benevolence giving as a percentage of overall church revenue declined from 21% in 1968 to 15% in 2002 in twenty-nine American denominations (Barna, 2005). Funds contributed to the local church for local, national, and international missions, as well as denominational support, are known as benevolences. Despite the fact that probably less than half of even this modest cash went to worldwide missions, benevolence giving declined from.66 percent of personal disposable income to.38 percent of disposable income during the same time period. In effect, this means that each member of those faiths set aside on average $101.00 for all church benevolences in 2002. Apart from giving through the church, giving directly to missions was not included, despite the fact that giving to missions was generally minimal. Across denominations, the amount paid to each member for missions varies greatly. Christian Evangelicals give significantly more (14 percent tithe, compared to 5% of the general population), despite making up only 7% of the US population (Barna, 2005).

Eighty-five percent of donations from the 29 faiths went to support the local church programme. The situation is the same when it comes to human resources. Ninety-five percent of evangelical seminary, Bible College, and similar institution graduates stay in the United States, which accounts for 5% of the global population (Guthrie, 2000). Is local church revenue a reflection of an ethnocentric and insular mindset or a global and missionary perspective? Missions can account for up to half of a church's budget. Rather than being an end in itself, giving is a means of glorifying God (Escobar, 2003). Blasphemers, materialists, hedonists, cynical post-moderns, the indifferent, the ugly, and the simply pious can all be transformed by the Spirit into happy worshipers of God.

8. Giving among Christian of Ethiope Delta Baptist Conference

Giving to the Christians of Ethiope Delta is a spiritual exercise and it is an injunction from God as rightly stipulated in the scripture. According to Imashone (2023), the scripture is the manual for Christian living for the Baptist churches in Ethiope Delta. The situation of giving in the Ethiope-Delta Baptist Conference's churches is dwindling, and future financing trends in increasing financial support for Conference ministries via the Cooperative Programme, mission offerings, and other acceptable kinds of giving is harmed (Olokujeri, 2023). The three patterns found are apparent, and they all point to major financial issues for the Ethiope-Delta Baptist Conference:

1. Church members are devoting a lesser portion of their money to their local congregations.
2. Local churches spend an even less amount of their revenue outside the congregation on any sort of missions from this reduced percentage.
3. Cooperative Programmes receives an even lesser share of the local churches' mission spending from this decreased amount.

9. Giving revives our concern (Phil. 4:10)

The word renewed in verse 10 pictures something that was dead now coming to life. The word sometimes is translated as revived. The word pictures a tree or plant that is barren in the winter, but when spring comes, the tree or plant blossoms with new shoots and flowers. The Philippian Christians had been barren in expressing their concern for Paul, but now, with the gift of money they sent him, they were blossoming anew with concern for Paul's welfare. Giving takes the focus off ourselves and puts it onto someone or something else. Giving becomes a tangible way we can express concern and love to other people (Isiorhovoja, 2023).

A rich man sought help from a wise counselor. The counselor led the man to a window in his office that overlooked the street below. "Tell me," said the counselor, "what you see." The man said, "I see people." The counselor then led the man to a mirror and said, "Tell me what you see." The man said, "I see myself." The counselor explained that a mirror is a piece of glass that has been covered with silver. "No sooner than a little silver is added," he explained, "and you cease to see others and you see only yourself."

As we focus on the needs of others, and give to help meet those needs, we experience joy.

Giving revives our concern for people.

Giving teaches us contentment

According to Akpokiniovo (2023), Paul did not want this church to think that his joy rested on whether he had money. Paul had schooled himself to be satisfied with whatever he had. He had joy in his life, not because his purse was full, but because he had learned contentment. The Greek Stoics used the word

content to describe self-sufficiency. Paul believed his sufficiency was in Christ (Read Hebrews 13:5). Paul believed that whether you were naked or clothed, hungry or filled, rich or poor, if you had the Lord in your life, you had everything you needed.

Our consumer-oriented society pressures us to place too much value on material things, to the point that our joy is based on how much we have. This approach to life results in chronic dissatisfaction

10. Giving makes us partners in ministry (v. 14)

Paul said about this gift of money sent by the church at Philippi (Read verse 14). The word share is the same word often translated as "fellowship." The word denotes partnership. Each time we give to the Lord's work, we partner with other Christians to help advance the kingdom. That exciting thought puts joy in our hearts (**Onohwakpor, 2023).** Ethiope Baptists churches recognize the importance of partnering with one another. We do this through the Cooperative Program, an ingenious missions support plan that allows us to do far more together than we could individually (Omosomuofa, 2023).
Giving pays spiritual dividends (17-18)
Omonighe (2023) says that Paul made it clear that he was not looking for monetary gifts for his own benefit. According to him, giving blesses the one who gives more than the one who receives the gift. The phrase "credited to your account" as it is used in the passage implies that giving to the Lord is like investing in kingdom matters. Kingdom work pays spiritual dividends.
'Offer sacrifices in the right spirit, and trust the LORD'. This language from the Old Testament shows that our giving becomes an act of worship and devotion to God. Sacrifices to God fill our hearts with great joy (Ps. 4:5, 7).
Giving grows our faith in God (v. 19)
Ughwubetiye (2023) opines that perhaps some of the members of the church at Philippi had given to Paul's ministry but were worried they might not have enough money left to meet their own needs. Paul gave them a great promise to stand upon.

Many Christians sit at the kitchen table or at a desk each month with their bills, and they conclude they have no or little money to give to the church. Putting braces on the kids' teeth, paying for college tuition, buying new tires for the car, and replacing the roof on the house loom as larger priorities than faithful financial stewardship.

Verse 19 encourages us to take the step of faith and to give, trusting God to meet our needs.
God meets our needs personally ("my God").
He meets our needs liberally ("all your needs").
He meets our needs gloriously ("according to his glorious riches in Christ Jesus").
Constructing a Model from the Text (Philippians 4:15-19)
The model from this text is as shown below:
The art of giving in the text is voluntary and not coercive
It was done with the motive of assistance to the Priest
It is a spiritual exercise and not a mere carnal one
It was done to glorify God through the work of Paul

11. Findings

The following are the findings of this research:

- Giving is mission oriented and it is expressly stated as a biblical injunction for mission- minded-oriented individuals
- Giving especially to the recipients gladdens heart and elongate the lifespan of the individuals
- To the giver, given is a lifestyle that should be nurtured by daily practicing it, lest it dies
- Giving reduces blood pressure and gives joy to both the receiver and the giver.

12. Conclusion

The study is an exposition of Apostle Paul's letter to the Philippians (4:15-19) on giving. The work presents giving in Philippians 4:15-19 as a Christian model of giving. It is discussed in the light of reawakening the giving attitudes of the members and churches of Ethiope-Delta Baptist Conference. Giving is a spiritual exercise rather than a normal routine as may be thought by other denominations. It should be approached with a mindset of love and purposely to please the Lord who has expressly stated it in His word.

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INTERVIEWS

	Name	**Age**	**Place**	**Date**
1	Jonathan, O	52	Benin	January 12, 2022
2	Omori, E.A	51	Obiaruku	January 12, 2022
3	Abbey, J. F	41	Obiaruku	January 14, 2022
4	Rukevwe, S.R	31	Abraka	January 14, 2022
5	Ejuone A. O	56	Abraka	January 14, 2022
6	Isiorho, O	60	Abraka	January 12, 2022
7	Edeigbe, S.A	48	Obiaruku	January 14, 2022
8	Ovode, V.	54	Obiaruku	January 14, 2022
9	Odogboro, S.O	63	Obiaruku	January 18, 2022
10	Onotere, T.	57	Obiaruku	January 18, 2022
11	Ogbemudia, T.I	40	Obiaruku	January 19, 2022

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Nexus International University ISSN: *3007-1704*; 8(1): 109–119

The Abduction of God and the Quest for Sustainable Development in the Nigerian Multi-religious Milieu

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Abstract. As a multi-religious society, Nigeria is ensnared with the quagmire of religious violence resulting from the rivalry, most especially, between the dominant religions i.e. Christianity and Islam in the country. Each of these two dominating religions attempts to forcefully confine God within the ambient of its traditions, and the resultant perennial rivalry among the adherents of these religions in Nigeria is not without its implication on inter-religious relation and the quest for sustainable development. The thrust of this study, therefore, is to interrogate the effects of God's abduction by each of the two dominant religions in Nigeria on inter-religious relation and its attendant implication for the quest for sustainable development in the multi-religious country. The "abduction of God" in this context is a figurative description of the inherent tendency of exclusivism associated with each of the two dominant religions in Nigeria. The paper employed functionalism, descriptive and historical approaches to appraise the effects of religious exclusivism on interreligious relation and the attendant influence on the quest for sustainable development in Nigeria. The secondary method was employed to elicit information. The attempt to forcefully confine God within the ambient of a particular religious tradition through the claim of ideological absoluteness by each of the two major religions in Nigeria is responsible for the perennial inter-religious conflict that is threatening sustainable development. The paper therefore recommends preclusion of religious absoluteness by the adherents of the major religions towards engendering sustainable development in Nigeria.

Keywords: Abduction of God, Interreligious Relation, Dominant Religions, Sustainable Development, Nigeria

1. Introduction

Religion is a universal involvement of mankind. Mankind all over the world and throughout known histories professes one form of religion or the other. It, that is, religion is with us at every moment of life - in our innermost beings, and with regards to the great or minor events of life, it is discussed daily in the newspapers, through the radio and television, and in our conversations. It is with all of us inevitably, whatever may be our individual, avowed attitudes to it (Idowu, 1973: p.1). And religion permeates every department of human endeavour. Its significance in human community is easily noted, because man always yarns for a power greater and mightier than him to depend on for security, succor, comfort, hope, restoration, justice, love and so on. During the time of crisis and threat, he needs a supernatural force to depend on. When engulfed with the fear of the unknown and perplexity, he has recourse to religion. In fact, this is the Genesis of religion (Igboin, 2003: p.387). And this is the reason religion has refused to leave itself out as human societies progress on the path of civilization. So, in most human societies, religion constitutes a powerful force to reckon with.

In Nigeria, as it is in other climes, religion is also a very powerful force to reckon with. It is very difficult and even impossible to see a Nigerian who does not profess one form of religion or the other. Awoniyi (2003: p.356) observed that in contemporary years, nearly all the foremost living religions of the world, especially in their new appearances have come to be displayed in the country. As a matter of fact, Nigerians are not only "notoriously" religious, but are also "incurably" religious, and the religious notoriety of Nigerians is to the extent that this most populous country in the black continent is now

enmeshed in quagmires partly concomitant of religious plurality. What we are saying is that Nigeria is a religiously pluralized country, and that many of the socio-economic challenges being witnessed in the country today are partly as a result of its multi-religious nature.

The most popular of the religions in Nigeria are Christianity, Islam and African Indigenous Religion. The population of Nigeria is however bifurcated between Christianity and Islam and the religious polarity of Nigeria is intertwined with geo-ethnic schism. Sampson (2012, cited by Ogunbadejo, 2020: p.370), corroborated this observation when he argued that even though there is neither a scientific representation of the numerical strength of these major religious groups nor of their geographical distribution. One can conveniently argue that the Islamic faith preponderates in the northwestern and northeastern parts of the country (comprising of Sokoto, Kano, Kaduna, Zamfara, Borno, Yobe, Katsina, Kebbi, Jigawa, Bauchi, Taraba, Gombe and Adamawa states). On the other hand, Christianity is more prominent in the South-East and South-South geographical zones (comprising Imo, Enugu, Anambra, Abia, Ebonyi, Delta, Edo, Bayelsa, Rivers, Cross River and Akwa Ibom states). The South-West and North-Central zones (comprising Lagos, Oyo, Ogun, Ondo, Ekiti, Osun, Niger, Plateau, Nassarawa, Benue, Kogi states and the Federal Capital Territory respectively) have a reasonably balanced numbers of Muslims and Christians. Also, in line with this view, Anugwom (1998, quoted by Anugwom and Oji, 2004: p.143) observed that ethnic and religious conflicts and divisions arising from them are intertwining phenomena in contemporary Nigeria society. In this sense, according to him, ethnic and geographical divisions in Nigeria, translate also into religious differences in most cases. So, in its simplest form, while the Northern Nigerians are predominantly Hausa - Fulani Moslems, the Southerners are largely Yoruba / Igbo and Christians. There is also the presence of the traditional religion in most parts of Nigeria. Even though the traditional religion, despite its autochthony, enjoys low public patronage in recent time, and is often marginalized, it has a fair degree of followership.

Despite the plurality of Nigeria in the area of religion as indicated above, however, the two most popular religions in the country, that is, Christianity and Islam continue to make claims and counter claims of monopoly of religious truth. They are thus constantly at loggerhead. Each of these two proselytizing religions lay claim of monopoly of "God's truth", religious absoluteness; each tries to confine God within the ambient of its tradition and attributes falsity to the other. By this claim, each attempt to forcefully take ownership of God and try to deny other faiths and traditions of any access to Him. In line with this observation, Ayantayo (2018) noted that the claim of monopoly of God's truth by the two dominating religions in Nigeria is exemplified in scriptural verses like: John 15:6 in which a statement attributed to Jesus declares thus "I am the way, and the truth, and the life, no one comes to the father, but by me." Surah 3:85 also states that "And whoever seeks a religion other than Islam it will never be accepted of him and in the hereafter, he will be one of the losers." Meanwhile since the emergence of these two imported religions in Nigeria, both have continued to coexist in the country notwithstanding their ideological/doctrinal differences and the resultant rivalry between the duo, and it does not seem like if any of the two will be abandoned anytime soon by Nigerians, as each continues to be appealing, and more and more famous amongst its adherents. However, the adherents of each of these two popular religions seem not to come to term with this important fact, hence, the recurrent religion-induced tensions that continue to inhibit development in the country. This study therefore probed the influence of religious exclusivism on interreligious relation and its implication for the achievement of agenda 2030 in Nigeria.

2. The Idea of God's Abduction

According to the Collins English Dictionary (2021), abduction means "the act of taking someone away by force or cunning; kidnapping. Legally, it means "the carrying off of a person by force or fraud; especially kidnapping of woman for marriage, prostitution, etc." It is the action of forcibly taking someone away against his/her will (Ayantayo 2018: p.3).

The idea of God's abduction as used in the context of this discourse therefore refers to the forceful hijacking or forceful take away of God by the adherents of each of the two dominant religions (Christianity and Islam) in Nigeria, who through claims and counterclaims of monopoly of God's truth are forcibly taking away God against His will. They do this by making claims of monopoly of religious truth and doctrinal absoluteness, and thereby attribute falsity to the religion and religious ideas of others. In attestation to this observation, Ayantayo (2018: p.4) noted that the adherents of these religions abduct God through a process known as truth claim, which is a proposition or statement that a particular person or belief system holds is the truth. On the basis of this, according to him, Christians argue that their religion

is the only religion and not Islam or Traditional Religion. Muslims counter the claim by boasting that Islam is the true religion. The two of them lay claim to some passages of their scriptures and religious traditions to prove their arguments. Christians refer to the following passages of the Bible:
John 14:6: "Jesus said to him, "I am the way, and the truth, and the life. No one comes to the father except through me."
Act 4:12: "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."

1Timothy 2:5: "For there is one God, and there is one mediator between God and men, the man Christ Jesus."
On the contrary, Muslims often quote the following portions of the Qur'an:

- Surah 3:19: "Truly the religion with Allah is Islam."
- Surah 3:85: "And whoever seeks a religion other than Islam, it will never be accepted of him and in the hereafter he will be one of the losers."
- Surah 48:28: "He it is who has sent His Messenger with guidance and the religion of truth."

What came out of this, is what Mala, quoted by Ayantayo (2018: pp.5-6), labels as particularity trust, which is the belief held by different religious practitioners that there is no good thing in other religions different from the one a person practices. In history, this religious mentality has had sinister effects on intra-religious and inter-religious relations in Nigeria. Also arising from the above is the use of abusive words by Christians and Muslims to disparage each other's religion. For example, some Muslims labeled Christianity as a polytheistic religion because of the Christians' belief in Trinity----God the father, the Son, and the Holy Spirit. In quick reaction, some Christians interpret the Muslims' usage of the word "Servant/Slave of Allah" to mean that Muslims are truly slaves in the real sense of the word, while Christians are the children of God, as described in the Bible. No wonders Udoidem cited by Arukwe (2004: p.177) submitted that the impetus to the various inter-religious violence experienced in Nigeria are given by the basic philosophies of these religions; where, for instance, Islamic philosophy divides the world into 2 camps –''believers'' and "infidels''. Believers being the Muslim faithful who believe that there is only one God, with Muhammad as His only true prophet, with infidels, on the other hand, consisting of non-Muslims, particularly Christians who are regarded as ''blasphemers''. On the other hand, in Christendom, the divinity of Jesus, His sonship of God, as well as the belief that salvation is exclusively for only those who believe in, and accept Jesus as the only means amongst other ideologies, constitute the *sin qua non* of faith, which also pitch Christians against the people of other religious faiths, especially the Muslims who only see Jesus as one of the several prophets/servants of Allah, and refute His divinity and sonship of God. As such, the Christians see Muslims and others who share the Islamic view of Jesus or who do not embrace Christian Christology, as non-believers. So, the idea of monopolization of God's truth through claims and counterclaims of religious absoluteness is what this study figuratively describes as "abduction of God", which this paper submits has a very serious negative influence on inter-religious relation in Nigeria. The paper therefore investigates the influence of God's abduction on inter-religious relation in Nigeria and its implication for sustainable development in the country.

2.1 Categories of God's Abductors

The experience of religiosity (i.e. religious behaviour) in Nigeria showcases that different groups of people can be classified among the abductors of God in the country, among the group of people categorized in this study include: broadly the adherents of the major religions in Nigeria i.e. Christianity, Islam and Traditionalists. Ayantayo (2018: pp.4-9) specifically identified religious functionaries and religious followers, Western researchers and religious fundamentalists/radicalists as the principal abductors of God in Nigeria.

2.1.1 Western Researchers

The westerners were the first set of people who initiated the idea of monopolizing God in Africa, Nigeria inclusive. The westerners who came to Africa not purposefully to carry out investigation, and indeed, did not carry out investigation about the religion of the Africans, but to explore and exploit the available resources in Africa to braze up their own economy, and in the process observed certain cultural ways of life of the Africans, were the first set of people who promoted the idea that the Africans and Nigerians in particular did not know God. These westerners constitute the first sets of God's abductors. Western scholars like Taylor, James and Levy-Bruhl labeled African Traditional Religion (ATR) as paganism (worshiping of false gods or false idols), savagism (religion of uncivilized and unpolished people, which is characterized by cruelty, brutality and ferocity), fetishism (a form of belief and

religious practice in which supernatural attributes are imputed to material, inanimate objects, known as fetishes, that is, worshiping of fetish things that has to do with a belief in the magical power of fetishes), heathenism (a religious system or rites of a heathen nation), idolatry (worshiping of idols, images or anything which is not God), and primitivism, animism and polytheism (the doctrine of, or belief, in a plurality of gods). Meanwhile, further studies of ATR showed that none of the labels is applicable to it because the religion is equally monotheistic like Christianity and Islam. Therefore, the position of the Western scholars regarding ATR is nothing, but an expression of bias, which is characterized by prejudice, subjectivity and preconceived idea which Parrinder quoted by Ayantayo (2018: p.7) describes as derogatory terms. And this is burn out of the impression that only the European had genuine idea of God and had relationship with God.

2.1.2 Religious Functionaries and Religious Followers

Building on the pejorative ideas of the foreigners about the African indigenous religion, the religious functionaries and religious followers of the two imported dominating religions in Nigeria i.e. Christianity and Islam as the second category of God's abductors, having been indoctrinated with the philosophy of God's abduction of the imported religions, also continue in branding the indigenous religion of the Africans with opprobrious nomenclatures, painting the religion in bad lights by associating all sorts of evils with it. They blackmailed the adherents of the indigenous religion to get them converted to Christianity and Islam. For instance, the first generation of converts from African Traditional Religion to either Christianity or Islam according to Ayantayo quoted above, got converted neither because of their understanding about their newly found faiths, nor that they willingly changed their religions, rather, because they were blackmailed to get them converted from their original religion. This is evident in some of the words used by Christian and Islamic missionaries when they had contact with the traditional religious practitioners. For example, the traditional religious practitioners were called names such as ajebo (sacrifice eater), elebo (sacrifice maker) and onimole (owner and worshipper of evil deity) among others, This group of God's abductors, also building on the doctrines and philosophy of God's abduction of each of their religions, also attributes falsity to each other's religion while making claims and counterclaims of monopoly of religious truth. This category of God's abductors is made up of religious leaders comprising principal and subsidiary religious functionaries such as Priests, Priestesses, Reverends, Imams, Sheikhs, Amirs, Pastors, Prophets and many other sectarian leaders with their priesthood titles as well as their followers across the three major religions in Nigeria (Ayantayo 2018: p.4). As indicated earlier in this discourse, this group also abducts God through a process known as truth claim.

2.1.3 Religious Fundamentalists and Radicalists

These are the ones who have fixed minds about the teachings of their religions and are not ready to shift ground by accepting religious pluralism. They have closed minds and always remain absolute about their religious truth claims. In most cases, this group of religious practitioners is ready to defend their faith including using arms and ammunitions and eliminating the lives and destroying properties of people belonging to faiths different from theirs (Ayantayo 2018: p.9).

3. The Concept of Sustainable Development

The term: 'Sustainable Development' suggests an enduring, remarkable, non-terminal improvement in the quality of life, standard of living and life chances of people. Such development must be capable of surviving generations over a prolonged period of time. It favours a progress curve in human development, encompassing enhanced creativity, for increased productivity (Akinwumi and Ibimilua, n.d.: p.11).

Sustainable Development has been defined in so many ways, but the most frequently quoted definition is from Brundtland Report, according to which it is defined as "the development that meets the needs of the present generation without compromising the ability of the future generations to meet their own needs''. The idea of sustainability, which stems from the global quest to conserve both the global natural resources and social- economic fortune for the benefits of both the present and future generations, and the sustenance of a better and comfortable human race on the planet earth, without compromising the planet, is the foundation for today's leading global framework for international cooperation – the 2030 agenda for Sustainable Development and its Sustainable Development Goals (International Institute for Sustainable Development, n. d.).

Specifically, Sustainable Development is a way of organizing society so that it can exist in the long term. It implies taking into account both the imperatives of the present and those of the future,

such as the preservation of the environment and natural resources or social and economic equity. (https://youmatter.world>definitinition>def)
Sustainability is development that satisfies the needs of the present without compromising the capacity of future generations, guaranteeing the balance between economic growth, care for the environment and social well-being. Many challenges facing humankind, such as climate change, water scarcity, inequality and hunger, can only be resolved at a global level and by promoting sustainable development: a commitment to social progress, environmental balance and economic growth. It is a call to action to protect the planet and guarantee global well-being of people. These common goals require the active involvement of individuals, business, administrations and countries around the world. (https://www.acciona.com>sustainable-development)

So, the commitment to the noble and lofty idea of the agenda 2030 i.e. Sustainable Development is the expected responsibility of every reasonable society, and even individuals. In this respect, it is expected that every reasonable societies strive and work in commitment to promoting, and the achievement of the SDGs. In this connection, a serious and civilized society should preclude all tendencies considerable as inimical, antithetical, and which are capable of shattering the realization of Sustainable Development. Whereas, the controversial claims and counter claims of monopoly of God's truth and religious absoluteness by the two dominating religions in Nigeria, which threatens inter-religious peace, is posing serious threat to the achievement of sustainable development in the country.

4. Abduction of God and Interreligious Relation in Nigeria

As has been pointed out earlier, abduction of God (confinement of God within the ambient of a particular religious tradition through monopolization of religious truth and claim and counterclaim of religious absoluteness) by the major religions is not without its implication on interreligious relation in Nigeria. Its immediate consequence is religious exclusivism and the emergence of insider and outsider phenomena, not only in inter-religious relation, but also in inter-personal relation. In this regard, the term insider is used to describe an individual or group of individual belonging to a religious group, assembly, denomination, cluster, association, union or society like the Anglican Church, the Baptist Church and the Nasrul Lahi-l-Faith Society (NASFAT). For example, anyone outside the four groups mentioned above but belongs to religious groups such as Redeemed Christian Church of God, Christ Apostolic Church, Sufi Movement and Quareeb are regarded as outsiders. However, the people so regarded as outsiders see themselves as insiders in their own religious enclaves and consider the first group as outsiders because they do not belong to their group. The term insider and outsider are used in interdenominational, group and sect senses. For instance, at the intra-religious level, Christian who belongs to the Anglican Church will consider Christians in other Christian denominations, like the Baptist Church, Christ Apostolic Church and the Redeemed Christian Church of God, as outsiders. Beyond this level, the terms insider and outsider are used for religious differentiation, especially at the broad religious level in which we make a line of demarcation among religions of the world, such as African Traditional Religion (ATR), Christianity, Islam, Guru maharaji, Hare Krishna, Eckankar etc. for illustration, at the interreligious level, Christians consider Muslims as outsiders, while Muslims also consider Christians as outsiders. For this reason, members of the different groups are fond of calling one another several names that have to do with different doctrines, beliefs and practices. Practitioners of ATR are called initiate/devotees, the words parishioners, brethren and congregation are used for Christians, while the word Ummah is used in Islam to describe Muslims. Practitioners of ATR (insiders) are called "Awo" meaning initiates or devotees, while non-members (outsiders) are known as "Ogberi", that is, novices. Christian (insiders) could be called brethren, believers or born-again, while non-Christians are regarded as unbelievers (outsiders). In the same vein, Muslim (insiders) are regarded as "Ummah", while non-Muslim (outsiders) are regarded as unbelievers-"Kafir" (Ayantayo 2018: pp.13-14).

This religious mentality now influences the daily social interaction of the adherents of these diverse religions, denominations and sects in Nigeria in a negative sense such that even at the intra-religious level, a young member of Cherubim and Seraphim church cannot be introduced by a young Redeem Christian Church of God (RCCG) member to his or her parents as a prospective suitor, and when situations like this arises, from experience, the next question from such fanatical parents is "Is he or she a believer"? Which means "is he or she a member of our church or denomination", if the answer is no-(that is he or she is not a member of our church or denomination), the next instruction from such parents most often is "you cannot be unequally yoked with unbelievers". What makes such an aspiring suitor in

that context "an unbeliever" is the fact that even though he or she is a Christian, he or she does not belong to the same denomination or church with that of his or her desired prospective suitor. The implication of this is that Nigerians of different religious persuasions are now socially separated from one another, and are now observing social distancing not because of Covid 19 this time around, but because the pandemic religious faiths, denominational and sectarian differences now pitched them against one another (Ogunbadejo 2020: p.379).

This attitude of religious absoluteness or claims and counterclaims of monopoly of religious truth also transmutes into attitude of religious fanaticism which in turn precipitates most of the religious crises that have been witnessed in Nigeria, in which innocent lives and properties worth billions including life supporting environment have been destroyed. Religion in all societies is said to provide a healthy terrain for a functional and vibrant society. It is regarded as the opiate of the masses and serves cohesive and euphoric functions in society. Oddly enough, the case of Nigeria is somehow different. Hence, religion functions as a means for the perpetration of violence, fueling ethnic consciousness and solidarity, acquisition of political power and socio-economic gains, massive killings and the wanton destruction and vandalisation of properties of those considered infidels or who pay allegiance to other religions (Anugwom and Oji 2004: pp. 144-145).

Conflicting doctrines and claims of monopoly of God's truth thus lead to religious intolerance which finds its manifestation in the various religious tensions that have and are still bedeviling Nigeria. In the light of this observation, Boyle and Sheen (1997: p.55) pointed out that:
Intolerance of religion and belief in Nigeria has manifested itself through sporadic civil unrest and some internal armed conflicts. In places where Christian and Muslim religious revivalisms are in geographic proximity, the result can be explosive. Between 8,000-10,000 Nigerians died in religious violence between 1980 and 1987.

According to Awoniyi (2003: p.362), religious crises are usually ignited by seemingly innocuous factors. Take for example, the "Kafanchan crisis" began at a College of Education. The Muslim Students Society objected to a banner erected by a Fellowship of Christian Students that read "Welcome to Mission 87 in Jesus Campus". Eventually, the banner was removed but a talk during the programme was considered offensive. Subsequently, Christian and Muslims in Kafanchan attacked each other and this culminated in a lot of destructions.

In 1991, another round of religious violence was sparked off by a religious revival to be addressed by German preacher, Evangelist Reinhard Bonnke, and some American preachers. However, the Muslims protested and accused the government of double standards for failing to grant permission to one Sheihkh Deedat from South Africa who had wanted to organise a religious revival for the Muslims in Kano. They quarried that why should the same government grant permission to Reinhard Bonnke to preach in Kano. As Rev. Bonnke arrived Kano on 13 October 1991, violence broke out, many people suffered human and material losses. Also in 1991, a Muslim group attacked the "Daily Times" office in Katsina and burned copies of their publications. The action was in response to a publication by a Christian said to have blasphemed two Muslim prophets. In addition, the preaching of Muslim revivalist leaders then served as a fuel to the religious tension in the same year and the subsequent Zangonkataf episode in Kaduna State in 1992. In these conflicts at least 1,833 were killed and hundreds injured while about 845 houses were reportedly looted and burnt including 19 churches and 11 mosques. In December 1994, Gideon Akaluka, the head of an Igbo Christian (sic) was brought before the Emir of Kano accused of blasphemy and desecration of a leaflet of the Qura'an. He was detained at Bonpai prison where he was beheaded by some Shiite fundamentalists. In 1998, Muslim and Christian students of the University of Ilorin fought each other over who was the right owner of a place of worship on the university campus. Many of the students on both sides sustained injuries in this respect (Awoniyi 2003: pp. 362-363).

Another manifestation of religious intolerance in the country is the issue of Ikenga symbol in Imo State. Traditionally, the Ikenga is a symbol of uprightness and it signifies an upright man struggling through the vicissitude of life in Igbo land. This symbol according to Awoniyi (2003: p.363) was commissioned by Allison Madueke administration. Unfortunately, the Ikenga symbol was reported in 1999 to have been destroyed on account of being an object of "Idol worship" by the protestants. However, the symbol was not just destroyed ordinarily but it was replaced with the "Cross of Jesus Christ". The atmosphere was tensed up because of this action.

The historical negative influence of religion occasioned by the attempt at monopolising God by each of the dominant religions in Nigeria on religious

relation, and the associated rivalry between the dominating religions has continued down through the early 2000s till date. In the year 2000, thousands of people were killed in northern Nigeria as non-Muslims opposed to the introduction of sharia, or Islamic law, fought Muslims who demanded its implementation in the northern state of Kaduna. In September 2001, Christian-Muslim violence flared up after Muslim prayers in the city of Jos, with Churches and Mosques set on fire. At least 1,000 people were killed, according to a September 2002 report by a panel set up by the state government. In November 2002, Nigeria abandoned the Miss World contest in Abuja, following the death of at least 216 people due to riots that broke out in Kaduna after a newspaper article innocuously suggested that the Prophet Mohammad would probably have married one of the Miss World beauty queens if he were to be alive. In May 4, 2004, hundreds of people, mostly Muslim Fulanis were killed by Christian Tarok fighters in the central Nigerian town of Yewa. Survivors reported that they buried 630 corpses. Again, in May 12, 2004, Muslim and Christian fighters waged street battles in the northern city of Kano. Christian community leaders said 500-600 people, mostly Christians were killed within the two days of the violence. Also in February 2006, at least 157 people died in a week of rioting by Muslim and Christian mobs. The violence began in the northeastern city of Maiduguri when a Muslim protest against Danish cartoons of Prophet Mohammad ran out of control. A revenge attack followed in the South. In November 2008, clashes between Muslim and Christian gangs triggered by a disputed local government election killed at least 700 people in Jos, according to the US based Human Rights Watch. In February 22, 2009, the governor of Bauchi state imposed a night curfew on Bauchi city, a day after the clashes in which at least 11 people were killed, 28 were seriously wounded and several houses, churches and mosques were set on fire (Aljazeera News: 26 December, 2010).

A more dangerous experience of religion-induced tension in Nigeria is the insurgent activities of the Islamic sect Boko Haram. These Islamic fundamentalists' activities started in the northeastern Nigeria around 2009. According to the Aljazeera News timeline of 26 December, 2010 quoted above, in July 26, 2009, the Boko Haram, an organisation that opposes to the Western education and demands the adoption of Sharia across, Nigeria staged attack in the northeastern city of Bauchi after the arrest of some of its members. More than 50 people were killed and over 100 were arrested. In July 27, 2009, Police in Maiduguri, home of the Boko Haram's leader Mohammed Yusuf, said security forces killed 90 sect members in July 27. In neighbouring Yobe state, police recovered the body of 33 sect members after a gun battle near the town of Potiskum on July 29. In July 30, 2009, Boko Haram leader Yusuf was shot dead while in police detention in Maiduguri. Meanwhile, Red Cross and defence official reported that more than 700 people were killed during the five-day Boko Haram uprising. Again, in December 2009, at least 40 people were killed in clashes between security forces and members of an Islamic sect armed with machetes in the northern city of Bauchi. In January 2010, hundreds of people were reportedly killed after clashes between Muslim and Christian gangs in Jos. The violence abated after military officers were sent to the area and a curfew was imposed. Also in July 17, 2010, a church was burnt and eight people were hacked to death in an attack by Muslims in Mazzah village located 14km from Jos. In December 31, 2010, a bomb exploded in an open-air beer garden and market in an army barracks in Abuja, killing at least four and wounding at least 21. In January 2011, fresh sectarian violence between Christians and Muslims flared up in central Nigeria, at least 35 people were killed, and various places of worship were targeted while religious rioting and arson attacks continued on the street in the city of Jos and Tafawa Balewa. In June 16, 2011, Boko Haram claimed responsibility for a suicide bombing in the car park of the police headquarters in the federal capital Abuja. At least two people were killed, including the bomber. The attack was reported to have been Nigeria's first suicide bombing attack (Aljazeera News: 26 December, 2010).

The list of the various religion-induced tensions occasioned by the rivalry of the major religions in Nigeria, which have continued to threaten Nigeria's existence, is inexhaustible, and it has continued unabated till this present time. A very much recent experience is the case in Ire-Ekiti, in Oye Local Government Area of Ekiti State in the year 2020, in which two persons were gruesomely murdered and several others sustained varying degrees of injuries, in a violence that broke out as a result of the step taken by the state government to check the spread of corona virus in the state. According to the New Telegraph of 11th of August (2020: p.6), the violence broke out when the adherents or worshipers of Ogun- (the Yoruba god of iron) protested against the cancelation of the annual Ogun Onire festival because of Covid-19. The governor of the state- Kayode Fayemi had stopped the celebration of all traditional festivals across the state because of the ravage of corona virus. In order to enforce the directive, the traditional ruler of the town- the Onire of Ire-Ekiti, Oba Victor Bobade told the Ogun

adherents to shelve the year's celebration. This did not go down well with the worshipers who claimed that both Christians and Muslims in the town and perhaps across the entire state were being allowed to worship in their various worship centers, though with subtle measures put in place to guide their activities by the state government despite the purported Covid 19 saga. In the violence that erupted on Sunday 9th of August 2020, a car belonging to the monarch was set ablaze, two persons were shot dead, many were injured and valuable properties were destroyed. So, the abduction of God through the claims and counterclaims of monopoly of God's truth and religious absoluteness by the major religions in Nigeria is partly responsible for the rivalry of the major religions in the country and the resultant incessant religious violence experienced in the country. The next section of this study therefore pays attention to the implication(s) of the incessant religious conflicts experienced in Nigeria for the quest for sustainable development in the country.

5. The Impact of the Abduction of God's Induced Inter-Religious Rivalry on Sustainable Development in Nigeria

Sustainable peace is not only one of the pertinent projections of sustainable development, it is also an important ingredient for the attainment of agenda 2030 i.e. sustainable development. This is sufficed to say that peaceful environment is an indispensable requirement for the achievement of sustainable development. This invariably implies that socio-economic progress, including natural environment, suffer in a society like Nigeria where recurrent religious violence is the order of the day (Ogunbadejo 2020:379)

Incessant religious violence is akin to having a society in a state of war. The war zone situation engendered by incessant religious violence is particularly debilitating to social-economic development as no meaningful development projects could really thrive under such circumstances. Religious violence discourages economic growth in the sense of industrialization and modernization as it causes foreign capital flight since no businessman or industrialist want to invest where the safety of their investment is not guaranteed. What is more, by local businessmen always fleeing from areas of high religious violent, like Northern Nigeria for instance, a corresponding local flight or dispersal of capital would occur, denying the region, and indeed, the entire country, the economic development that is sure to kick-off from concentrated economic activities in an area (Arukwe, 2004: pp. 180-181)

Eradication of poverty is a specifically pinpointed projection of the agenda 2030. But It is however unfortunate that less than a decade to the projected deadline for the attainment of the agenda 2030, many Nigerians are still living in abject poverty as a result of the impact of religious tension occasioned by forceful attempts by the dominating religions in the country to confine God within the ambient of their tradition. The primary source of economic life of most rural dwellers in Nigeria is agriculture, and it is these rural populations that produce the bulk of the foods that the entire country feed from, including industrial raw materials. Meanwhile, the agrarian activities of rural dwellers, especially in the northeastern parts of the country that is mostly ravaged by the activities of the Boko Haram fanatics since 2009, for instance, have been put on hold, with many of the farmers being killed, maimed, and in the worst case, kidnaped. The survivors are being chased away from their ancestral homes. Many of these people now live outside their ancestral villages/homes as IDPs in uninhabitable environments without requisite life supporting amenities. Adegoke (2006: p.209), submitted that in Nigeria, widespread and severe poverty is a reality. It is a reality that depicts a lack of food, clothe, education and other basic amenities. Severely poor people lack the most basic necessities of life to a degree that it can be wondered how they are managing to survive. There are several effects and deficiencies associated with poverty in Nigeria. One of the main effects of poverty is poor health, as is reflected in Nigeria's high infant mortality and low life expectancy. Most children do not have the opportunity of being immunized and this leads to certain physical defects in some of the children. Their health has become low priority as they have little or no choices, they depend on whatever they are provided with, whether healthy or not.

Idika-Kalu (2020: cited by Ogunbadejo 2020: pp.385) found that in the Lake Chad Basing, the inhabitants live with relatively high poverty rate and population pressure, with about 50 people per km2. The human population in the area is expected to grow annually by estimated 2.5-3.0%. The area is also prone to intense water scarcity with access to less than 550 m3 water per year. Their challenges include poor medical facilities, human literacy and inadequate water supply. According to him, and as indicated here earlier, the critical factor to the economy of the region is the level of displacement resulting from the conflict and the consequent unemployment and deprivation. As Boko Haram continues its attack in the area, thousands are forced to flee across the borders between the countries

around the LCB, and within the states. It is on record thousands of refugee flee Nigeria to Cameroon when insurgents ransacked any of the border towns. The same was the case with over 5000 inhabitants of Baga, another city on the border of Chad, fleeing across the Lake into Ngouboua village in Chad. This new demographic is dependent on aid and accounts for a swelling vulnerable population and fragile economy in the LCB.

The main points for trade and access to local markets for inhabitants, which are the borders, are mostly closed for security. Some livestock farmers move their herds through longer routes passing Niger, from Chad to sell at higher prices at the border markets. The commercial activities from fishing and agriculture have become restricted. Counter-terrorism endeavor by joint task force has been recorded to involve "clearing out" areas around the border, surrounding forests, and the lake shores. This military style operation targeted at flushing out insurgents has the side effect of destabilizing the lives of local fishermen and farmers. Maiduguri, in Borno State, Nigeria, has an ancient history of serving not only as a cultural and religious hub, but as the commercial heartbeat of the LCB region. Going back to thousands of years culturally, the Kanem-Bornu Empire and Kanembu of Chad are akin to the Kanuri in Nigeria in the way of life and language. The threat of constant Boko Haram activities over the last few years in the area has negatively affected business in the region and the rest of Northern Nigeria.

The violent activities of Boko Haram have brought a serious paralysis to business, the banking sector, markets, tourism, the transport system, hospitality, internal and external investment, companies and other economic activities. Okereocha (2012, cited in Aduku & Benjamin 2019: p.22), submitted that because of attacks on banks, markets, parks and government departments in Northern Nigeria, human capitals and investors have collapsed and people have migrated to other parts of the country. Economic backwardness, poverty, unemployment, insecurity and failure in sustainable human development have increased, not only in the northern parts, but in the entire country as well as neighboring countries like Chad, Cameroon, Niger and Benin.

Another dimension of the implications of the rivalry between Christianity and Islam on sustainable development in Nigeria is the shattering of public spaces in the country as a result of the proselytizing efforts of the two religions. The attitude of contestation for space that emanated from the rivalry between Christianity and Islam has also led to the desecration of the public spaces as evident in the indiscriminate siting of Churches and Mosques on every Nigerian streets and residential areas. This act ultimately violates town planning protocols and destroys the aesthetics of the environment through littering of public spaces like banks, post offices, motor parks with religious billboards and posters. This singular fact raises the issue of social and moral responsibility on the part of the religious organizations that teach the duty towards environmental sustainability. Abuse of the environment is also evident in the use of drum-sized loud speakers, during morning, afternoon and evening religious services taking place in the public spaces. This often results in air pollution and social noise, which negatively affects the neighborhoods of the culpable religious centers, including the infants and the sick on admission in hospitals that ordinarily might be expected to be on bed rest. On the menace of noise pollution in Nigeria, Sony-Ehi (1984, quoted in Ayantayo 2018: pp.16-17) observed that:
Residents of big cities are increasingly going through partial deafness. Their sensitive eardrums are daily being bombarded by a continuous barrage of environmental noise overflowing from ear shattering drum-sized speakers of markets, mosques and churches.

The implication of this is that most public spaces, including residential environments in Nigeria have become uninhabitable due to the activities of religious organizations, stemming from their scramble for membership, and as a result of the mentality of monopoly of religious or God's truth by the two proselytizing religions i.e. Christianity and Islam. Whereas, the projected deadline for the attainment of agenda 2030 in which the imperative of sustainable environment is emphasized, is now less than a decade.

Finally, the financial implication of the various religious violence in which economic properties are destroyed or burnt down in Nigeria cannot be overestimated. The resources that governments ordinarily would have invested on industrial and infrastructural development of the country is most of the time diverted to rebuilding or reconstruction of the damaged properties and this partly accounts for the infrastructural deficit in the country today. Both government and NGOs expend lots of money on the rehabilitation and resettlement of the victims of religious insurgent activities in Nigeria. All these account for the socio-economic including natural environment's sustainability retrogression in Nigeria even while the projected deadline for the attainment

of agenda 2030 remains less than a decade. This is regrettable.

6. Conclusion

This study has examined the influence of the attempts at forcefully confining God within the ambient of a particular religious tradition which is exhibited by the major religions in Nigeria, and which the paper tagged "God's abduction" on inter-religious relation and its implication for the quest for sustainable development in the country. The dominant religions in Nigeria each try to confine God within the ambient of its tradition, and deny other religions and their adherents access to God against His will by making claims and counterclaims of monopoly of God's truth and doctrinal absoluteness, while at the same time attributing falsity to other religions and their religious ideologies. This attitude however degenerates into religious fanaticism on the parts of the adherents of these religions, and this thus transmutes into the attitude of religious exclusivism among the people of different religious persuasions in the country, hence the recurrent interreligious conflicts that have continued to interdict the attainment of sustainable development despite the fact that the year 2030 projected deadline for the achievement of sustainable development is now less than a decade.

7. Recommendations

Based on the foregoing, this study prescribes the preclusion of the attitude of monopolising God's truth by the adherents of the major religions in Nigeria towards engendering the attainment of sustainable development before the stipulated deadline of year 2030. The members of these major religions should rather leverage on the prescriptions of their religions on inter-personal relation to create a peaceful environment where religious values will be harnessed towards building environmental friendly society for socio-economic development. Without any iota of doubt, God belongs to everybody.

There is need for religious education that is built on the principle of objectivity, reverence for other people's religion and religious ideas. Religious education offered by both Seminaries and Qur'anic schools should emphasize objective study and sound understanding of scriptural hermeneutics so as to facilitate sound understanding of the unique meanings of scriptures and their applicability.

The imperative of peaceful interreligious and interpersonal relation in a pluralized society like ours should be made part of religious and moral education curricula taught at different levels of education in Nigeria. As a matter of fact, the "peace and conflict studies" general studies course that is offered in Nigerian universities today that is design specifically to contain the social menace of conflict and violence, should also incorporate interreligious relation in a pluralized society, factors of different forms of religious relation and religious dialogue because religion constitute one significant factor of social unrest in today Nigeria. And that aspect of such course of study must be handled by experts in the relevant field of Religious Studies.

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The Holy Bible (Reversed Standard Version)

The Holy Qur'an (Warsh Version)

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Nexus International University ISSN: *3007-1704*; 8(1): 121–128

Communication Symbols in Nigeria Culture and Religions

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Abstract. This paper considered communication symbols from religious, sociology and anthropology perspective. Symbol is an instrument of learning, the image of a representable object. It is conventional and cultural conditioning. The history of symbolism shows that everything can assume symbolic significance. Scholars in many fields writes about symbolism from their discipline. In ancient time Greek and Latin words related to symbol had a variety of meaning, arranged round the notion of matching entities. A symbol is an instrument of expression and in early Christianity it was associated with set of beliefs. The method adopted in this paper is critical analysis.

1. Introduction

The ability to understand and be understood is central in communication. Competent comprehension must go beyond a topical awareness of another culture's communicative practices and behaviours. An appreciation of the cultural antecedents and motivations shaping an individual's communication conventions is necessary for understanding how and why a particular practice is used (McDaniel,1997).

An established method of explication the cultural motivations of human behaviour is to identify and isolate consistent themes among a social grouping. Anthropological writings have posited that each culture manifests a "limited number of dynamic affirmations" referred to as themes (McDaniel, 1997). In communication studies, the concept of thematic commonality has been utilized to help explicate relational communications. They conceptualized a series of interrelated message themes which have purported application to both verbal and non-verbal exchanges. These proposed themes have become a supposition cited in subsequent studies of interpersonal relations communication (McDaniel, 1997).

This paper focuses on communication symbols, a major function of symbols is in facilitating communication. In a ritual field, performance of a symbolic act allows ideas to be shared and reformulated without use of words (Firth, 1973:79). Some anthropologists and sociologists use the term 'ritual' to refer to symbolic action with reference to supernatural beings. They may use 'ceremony' to describe secular rituals. The only difference in the definition is whether the subject matter is restricted to religion or secular (Bocock,1974). Collins Dictionary and Thesaurus (2006:155) international edition define language as, 'system of sounds, symbols, for communication thought, particular system used by a nation or people. From a purely technical point of view, language may be defined, fundamentally, as an communication system employed in giving, receiving or hiding information. It may be made of sounds and calls, signs and signals, gestures and postures, including silence. Language may be oral or written. When the medium of communication is orality, an arbitrary system of vocal symbols is employed (Iwara,1990).

2. Symbol as Sign

A sign provides simple information, while symbols are used to communicate complex knowledge. A sign is a mark, object, symbol used to represent something like a mathematical sign. A sign is a word or words, design on a board or plate to give a warning, or to direct somebody towards something such as traffic or danger (Oxford Dictionary of current English).

The word symbol comes from the Greek word 'symbolon', which means contract, token, insignia, and a means of identification. Parties to a contract, allies, guests, and their host could identify each other with the help of the parts of the symbolon. In its original meaning the symbol represented and communicated a coherent greater whole by means of a part. The symbol is based on the principle of complementation. The symbol object, picture, sign,

word, and gesture require the association of certain conscious ideas in order to fully express what is meant by them. The symbol has a veiling and a revealing function, discovering its meaning is based on convention of a group that agrees upon its meaning (Religious symbolism and Iconography, Wilkiepedia Free press).

A symbol can be interpreted in various ways, it has been contrasted especially with allegory, the translation of an abstract idea into a concrete image (Firth, 1973: 72). The problem in the study of symbolism is the statues. The relationship between a symbol and that which it represents. Some have argued that there must be a natural or 'real' link between the thing recognized as a sign (signans) and that for which it stands (significatum). Natural symbols of divinity in Semitic worship were rocks, trees, fountains- things of the external environment which had independent existence unaltered by man. 'Natural symbols' were those where there was a closely observable correspondence' between symbol and thing symbolized. As when the symbol is also a sign, as when weeping in a play indicates mourning; and when a symbol is dynamically expressive, as when darkness symbolizes mystery (Firth, 1973:59).
Religious symbols are used to convey concepts concerned with humanity's relationship to the sacred, also to his social and material world. Other non-religious types of symbols achieved increasing significance in the 19th and 20th centuries, especially those dealing with human beings' relationship to and conceptualization of the material world (Wilkiepedia Free pree).

Creuzer saw the symbolic as the root of all imaginative expression especially in the theological idea of sacrament (Firth,1973:100). He devoted much attention to the many meanings of symbol and its allied forms found in Greek literature, and pointed out that writing about symbols specifically could be traced back to Greek times. He said, those who speak of things divine by means of sensible signs intuitively express themselves either in symbols and in myths, or in images (Firth, 1973:100). Through symbol man expresses his dream or production of images in dreams, dream is part of human life (Firth, 1973:94). Creuzer again said, the pragmatic significance of symbols is, it is an instrument of learning with the idea of mystical religious expressiveness (Firth 1973:99).

In the eighteenth – century anthropologists began to distinguish treatment of symbols from academic study of theology, art or philosophy in the fields of magic and religion. Their main concern was to identify objects or actions as symbolic, not literally explaining what they meant, and looking for systematic ways in which such symbols were formed (Firth, 1973:92). A symbol is ordinarily the image of a representable object. There must be a link between the status and what it stands for. Natural symbols of divinity in Semitic worship were rocks, trees, fountains (Robertson Smith 1889: 180, in Firth, 1973:59), the things of external environment which had independent existence unaltered by man, for example Olumo rock in Abeokuta, S.F.Nadel writes, 'natural symbols' were those where there was a closely observable 'correspondence' between symbol and thing symbolized. Natural places like Olumo rock, Oke- Ibadan have be deified. They have priests dedicated to them, symbols are conventional and cultural conditioning (Firth, 1973:60).

3. Legal Symbols

The culture of marriage rite with simulated seizure of the bride as a symbol originated from the social and political institutions of the Greeks and Romans. A religious ceremony, arising from the need to transfer the bride from the jurisdiction of her own family sacred fire to that of her husband, where from now on it would be her duty to worship by his side. In this characterization of the symbolic significance of the pretended seizure, Raymond Firth indicated the essential sociological point of the function of formal transfer of the woman between groups (Firth, 1973:111).

The term 'engagement ring' can only be understood by knowing that this object is worn by a woman in Christian societies who is either signifying her intention to marry a specific man, or, if she is also wearing a wedding ring, is married. It can only be fully understood in the context that a man does not wear such rings but buys them for the woman he intends to marry, a fact signifying something about the different relationships of males and females within the social institution of marriage (Billington, Strawbridge, et al 1991:37).

Robert Bocock (1974) view marriage service which involves a man putting a ring on the fourth finger of a woman's left hand, 'with the pronouncing of with my body I thee worship', a symbolic action. This phrase is the voice of 'authentic' ritual, and should aid the lovers to enjoy their sexuality (union). Elizabeth Ree (1992) writes, we are all symbol- producing individuals, and the history of symbolism shows that everything can assume symbolic significance: natural objects such as trees stones, and human ante facts such as wedding rings, the cross and even abstract

forms such as numbers, the square and the circle. As St. Paul said, through visible things we learn to appreciate invisible ones (Romans 1:20).

In C.N. Adichie (2009) "The Thing around your Neck" the author wrote about an Igbo girl who had American Green Card, who travelled from Nigeria to USA. The book contains objects like masks used at royal ceremonies, necklace, rosary that Roman Catholics wear or use to pray but her real focus was on this girl. Marriage is the thing hanging around every woman's neck, it is what they dream about and the image around which the whole book was written. The young woman with green card got to America, saw different men but found it difficult in making her choice because she wanted her race man. Where marriage is not contracted in the church or court, the payment of bride price (dowry) is symbolic. The family of both the bride and groom must be gathered in a ceremony before there is agreement, for the girl to be considered wife or hand over to the new husband. The purpose is to regularize and stabilize marriage, if the full dowry is paid it usually ensures that the children of the marriage belong to the husband (Parrinder, 1976).

Non-verbal Symbols: The first step in communicating with another person is to form some impression of him/her. This impression directs one's reaction to that person and thus influences the course of the interpersonal communication. This process of forming impressions of others and making judgments about them is called interpersonal perception. Each of us tend to take the perceptions of others for granted without considering why and how these ideas are formed. And whether they are right. Friends are thus selected without conscious realizations of why 'A' is attracted to 'B'. These perceptions are formed based on every day "informal" judgments of others (Cook, 1971). Visual communication is inevitable and basic to the establishment of a relationship. Non-verbal communication is tied closely to the visual signals exchanged between people. Eye contact between people may establish the initial contact, the union and interaction of individuals is based upon mutual glances. The observer seeks to know the observed through the glances (Simmel, 1921).

Simmel, G. said, we use sign language which includes words, numbers and punctuation signs. Action language embraces all movements that are not used exclusively as signals, such acts as walking and drinking. Also, the use of object like art objects, architectural structures, including the clothes human being wear. The commonest means by which man communicate is by gesture and material objects.

Among the Japanese, a non-verbal code normally provides only partial interpretation of the intended message. The Japanese kinesics reflect the cultural themes such as gestures, bow, eye contact and facial expression (McDaniel, 1997). A Japanese manager might rely on gestures to communicate with subordinates, thereby demonstrating the cohesive familiarity common among in- group members. The Japanese are more relaxed and expressive within their in-group. Away from the in-group, however, the use of body language is usually restrained. In public, it is quite common to see both Japanese men and women sitting quietly and unobtrusively, with hands folded. This self-restraint of body movement in out-group environments is designed to avoid attention and maintain situational harmony.

The most common activity associated with Japanese kinesics is the bow, an integral and repetitive part of daily social interaction. A Japanese will bow when meeting someone, when asking for something, while apologizing, when offering congratulations, when acknowledging someone else, and when departing. Historically a sign of submission, the bow is a contemporary ritual that continues to convey respect and denote hierarchical status. The junior person bows first, lowest, and longest. An improperly executed bow can be a significant insult (McDaniel, 1997).

Traditional Japanese women exhibit a very distinct kinesic activity by obscuring facial areas with their hands or some object. As was reported by McDaniel (1997) women utilized these adaptors for impression management. A very explicit intent of these actions is to evoke a perception of humility when in the presence of a social superior. Prolonged eye contact is considered rude, threatening, and disrespectful. Children are taught from childhood to avert their gaze when one is part of an audience. Direct, sustained eye contact is normally avoided, unless a superior wants to admonish a subordinate. Japan has a homogenous indigenous population, culture and their ethics is Confucian- based (McDaniel, 1997). In Nigeria bowing one's head is what is taught in schools but some people bend their kneel, while some prostrate to greet seniors as culture demands.

Identifications of one another are ordinarily facilitated by appearance and are often accomplished silently or non-verbally. This can be made crystal clear by observing the necessity for and process of establishing gender in social transactions. Everywhere we find vocabularies sexually distinguished: there are languages for males only, languages for females only, and languages employed

to communicate across the barriers of gender. The knowing of the other's gender is assumed silently, established by appearances. Appearance is that phase of the social transaction which establishes identifications of the participants. Ordinarily appearance is communicated by such non-verbal symbols as gestures, grooming, clothing, location and the like; discourse, by verbal symbolism (Stone, 1962:90).

Ritual Symbols: The emphasis here is on passage rituals of groups from one state of life to another, a life cycle ritual in Van Gennep's theorem. This begin with rites of separation, which remove the subject (individual) from the 'environment' or social field he is in, the rite of transition, while the individual is waiting on the threshold of the status or social field he is about to enter, and finally comes rites of incorporation into the new status. The ritual in each case is appropriate because it symbolizes the nature of the passage in each particular case (Meyer, 1987:86). There are ritual marking movement from one age –grade to an other among ethnic groups, prince who are to become king pass through series of rituals. In initiation into masquerades cult in Ikuo clan at Ugo. The kids between the ages of 10- 15 years are initiated into junior masquerade cult of the street. Those between 16- 40 years are members of senior masquerade cult of the clan. The members pass through some ordeals of physical nature, they are flogged by the old members before acceptance. Initiation is an important threshold that must be passed in order for the person to live his society (Meyer, 1987). The kids expect to be accepted by the society when they reach the age. The cult of junior masquerade is a preparatory for the adult cult. This community celebrate new year festival with masquerade dance every new year since ancient time. The kids in a particular street perform their dance while the adult dance involve a clan which is a combination of streets. To become a member of adult masquerader cult, the elders of the clan elevate youths from children age-grade to youth- age grade at clan council meeting.

The newly elevate must stripe off the paraphernalia of the junior mask grade and undergo the rituals which involve flogging and providing wine that will pave the way for acceptance or incorporation (Meyer, 1987). The masks wore by the dancers have iconic significance, the images have mythological tales surrounding each of them. In the most primitive societies ever studied, dancing has been a highly social activity. Anthropologists link dance to feeling of personal power (Raymond 1975:58). The appeal of the mask is enormous in aesthetic and utilitarian terms in various aspects of the arts- performing and visual. In the visual arts, the mask has been a medium of plastic and graphic expression, and communication through the ages. As a cultural object, the mask is a device mostly worn on the face or the head together with costumes which cover all or parts of the body. The spiritual function of masks: mask-donning performers assume supernatural roles. It is a popular conception in African cosmology that masks contain the spirit powers of whatever material is used to produce the costume (Esekong, 2012).

Quite often, African masks function in religious and social events to represent the spirits of ancestors or to control the good and evil forces in the community. It is assumed they come to life, possessed by spirits in the performance of dance, and are enhanced by both the music and atmosphere of the occasion (Esekong, 2012). Among Ugo people one is not expected to fight a masquerade because of the belief that it represents spirit or symbol of spiritual presence.

4. Myth Symbols

Myth belongs to pre-historic times and was treated as a development of folk belief. It was one of the characteristics of the early stages of human culture. The primitive stages of human development were dominated by mythic consciousness (Raymond, 1975:57,96). Myth was a simple human attempt to explain in symbolic language the origin of the world, human discoveries and inventions, suffering and death, which the community accepts as belonging to it (Abanuka, 1999:5). Myth uses symbolic language to express the problem of origins. The symbols mainly employed are those of a Supreme Being, gods and goddesses including iconic heroes. Symbols are the images by which man seeks to explain concretely what he thinks about the relationship between the material and immaterial, the visible and invisible aspects of the universe. Man's aim is to give some meaning to his experience, and the community claim myth as its property. Myth has been a folk story inherited from the community or legend that came from neighbouring ethnic groups.

Ogun is the god of Iron among the Yoruba, there has been a myth about Ogun clearly and succinctly which narrates the descent of the gods. In its essence, the myth tells that when the gods came to earth determined to occupy their appointed places, they discovered that they were separated from man by some disorderly growth, a kind of primordial marsh. Of all the gods, Ogun, was the hunter, who had visited the earth before and who knew how to smelt iron (Abanuka, 1999:30). Ogun has been a god

among Edo people but the origin of Ogun has been traced to the Yoruba neighbours.

5. Aesthetic Symbols

Aesthetic is about appreciation of the beautiful in the arts. In Pawns and Symbols by Majliss Larson (1985) a book written on a cave, referred to as klingon empire the author discussed the presence of Europeans in the cave. The city has massive architecture, buildings were almost all of stone or orange colour brinks, roofs were flat or dome-shaped. The city was laid out along broad avenues with heavy muscular statues of military heroes at intersections. The crowds thronging the road way, dressed mainly in browns, blacks, and maroons. There was an air of festivity, especially when there was an anticipation and an enthusiastic reception of their leader. Thick copse of trees was common in the cave with the custom of the people viewed as real. In the book custom served as a symbol of justification. The means of transport was small three-wheeled rigs pedaled by their occupants. Two-wheeled carts drawn by goatlike creatures. The procession ended in front of an imposing building whose dusky pink façade was decorated with silver and white tiles (Majliss,1985:6-59). Symbols serve as monuments of the dead- the ancient Italian attached importance to the monuments of their dead. They had grave monuments as a most ancient cult of fertility (Firth, 1973:104). Ruth and Eiieen claim that people often see symbols as they travel either by road or sea, they see doll houses, ornamental building containing candles and pictures where families buried their loved ones. The families put up a memorial at the spot where it happened. These memorials were monuments observed at Mythos Island in Greece. Poseidon was the god of the sea among the Greeks, while Amphitrite was the wife and the name of the boat through which Zeke and Elizabeth saled to Mythos (Ruth and Eileen, 1997).

There is a close relation between symbols and civilization (Flora S. Kaplan, 1981). She discovered the close relationship in the royal arts in the courts of Benin, Nigeria; Ashanti of Ghana and some other nations like Luba, Songa, Fang, Kong, in African Continent. The Oba (king) of Benin has been a symbol of the living past, representing the unbroken dynasty that began in the 12th century. He resides in the palace which dates back to the 9th century. The Oba possesses the divine regalia- the staff and the royal coral beads that enables him to bring to pass whatever he utters. The king of Benin and personages of rank wore strands of coral necklaces piled about their necks. The necklaces are for embellishment assumed to possess the magic and the force attributed to coral. In Benin, periodic festivals of coral were held and the king recited the famous incantation: “Oh corals, when I adorn myself with you, endow me with wisdom and keep me apart from evil spirits” (Obichere 1981:49). The use of brass and bronze works, ivory carvings have been in Benin, including coral for centuries. Bronze was reserved for royal usage, the bronze contains brass products, other objects are brass or carved in wood objects. The next symbol is ivory face masks which are distinctive part of the royal regalia (Jeffries, 1981:41). It signifies purity wore only by the king at ritual, religious and magical contexts. The other symbols are the beads given to members of the royal court as an honour by the king. The number of rows of coral in a necklace indicate the rank of a court official. The Queens of the Oba wore ivory and coral hair ornaments in their braided tresses and horsehair wig, in addition to necklaces and bracelets (kaplan, 1981:79). There are many statues in the center of Benin City referred to as ring road, the stutus are symbols of chiefs and the images appear as such. There is no single male statue displaying genitalia that can incite lust (Dan Brown 2000:27), Angels and Demons, New York: Pocket Books.

6. Symbols of Authority

In this aspect moral symbols and sacred emblems, serving as instruments of power is prominent in public domain. The ‘will of the people’ and the ‘divine right of kings’ is the central concept. The kings claim that it is God that gave them power to rule while the governors were voted into power by the people. The monarch wears the crown, he reigns ‘by the grace of God’. The coronation of the king go through different rites. The coronation was part of the supporting mechanism of the monarchy; it employed a range of traditional symbols, both political and religious (Firth, 1973:88). The symbolic relevance of the ceremony is not exhausted simply in power terms, it had aesthetic and moral interest. The people tolerated the symbolism of the ceremony because they enjoyed it and had already accepted the king. The coronation ritual was a demonstration of the way in which the crown had kept the society intact since ancient time. The crown symbolizes the authority system of the tribe, representing the hierarchy of values of the society (Shils and Young, 1953 in (Firth 1973:89).

6.1 Symbols as Roots to Imaginative Expression

Trees are often described as God’s gift to human beings and animals, including birds. They featured in

history, in religion and folklore. Legend describes trees as the link between heaven and earth, and as the resting place for souls. The life giving role of trees is expressed in variety of fertility symbolism and has been traditionally preserved in sacred groves for the benefit of mankind (Ekhosuehi, 2022:45).

Egbe is a hidden and a special plant at Egume at Dekina in Kogi state that is meant for special occasion. It depends on less quality water which makes it possible for the plant to survive drought. The plant is believed to have provided shade for the ancestors of Egume Ome in the distant past due to its unique quality. Special herbal medicine, traditional juju and core traditional masquerades are kept under the shade of this tree and allege that traditional spirits reside under this special tree. Its attractive quality gives the tree a special position as leader of all trees, and the king is likened to Egbe in oral folklore (Ebeh, 2013:63).

Expressive Symbols: A symbol has instrumental value, and are instruments of expression, of communication, of knowledge and of control. As instrument of expression symbols are to a supreme degree tools of the artist (Firth, 1973:77). The instrumental nature of a symbol as a means of expression is especially clear with political and religious symbols. Early in history, sculptors tried to express the spirit of a rock by giving it the hint of a human figure; many statues of the earth mother take this form. Ancient Israelis held that God was too holy to be represented in any form, but early Christians, influenced by surrounding cultures, developed a rich tradition of statues and paintings (Rees, 1992:17). One of the earliest forms of Christian statue was that of the 'virgo Lactans', the mother of God seated, suckling her child (Rees, 1992:17). At the University of Benin teaching hospital gate is a statue of a Doctor attending to a mother breast-feeding baby, A pediatrics symbol.

There are many other expressive symbols such as the flag, church painting, scriptural text, national dress, school label they evoke powerful emotions of identification with a group and can be used as a rallying point for group action. Symbols are aesthetic and of political significance. In Nigeria political campaigns the use of 'broom', 'umbrella' signifies a rally point for a group.

Symbols is a unique way of getting at the truth. Symbols may be used for reference and support when conduct is called into question; they are appealed to as repositories of values. Symbols can be invoked for justification, for example ancestral cult objects of memorial (monuments). A symbol is a sign consciously designed to stand for something. A sign is comprehended if it serves to make one notice the object or situation it speaks. A symbol is a sign or status produced by its interpreter and acts as a substitute for some other sign for which it is synonmous or make one conceive the idea it represents, a red flag in the middle of the road usually means an obstacle ahead, a clear sign to slow down. This is conventional and well understood internationally (Firth, 1975:65).

Iconography: The word Icon is a sign that represents its object by resembling it- which is 'determined by its dynamic objectivity by virtue of its own internal nature'. The concept of the religious symbol embraces an abundantly wide variety of types and meanings. Allegory, personifications, figures, analogies, metaphors, parables, pictures, signs, emblems as individually conceived (Religious Symbolism and Iconography, Wilkiepediia Free press). The word Iconoclast refers to persons who took part in the movement against the use of images in religious worship in the churches of Eastern Europe in the 8^{th} and 9^{th} centuries, Christian era (Oxford Dictionary). Collins dictionary and Thesaurus defined it as persons who attacked established ideas or principles. Iconography refers to destruction of images (Foley, 1991:136)

Visual Symbols: The term visual refers to things visible, that aid learning, such as charts, films, books, pictures, maps. Artists are taking the objects of everyday life and making them into art objects, people are making their everyday lives into aesthetic projects by aiming at a coherent style in their clothes, appearance and household furnishings (Nicholas, 2000:7). Society is a particular social system of which the participants in the rite are members, which may be a tribe or clan, or a nation-state, or an organization. The rituals relate to the specific group of members and their experiences. Civil ritual is distinct from religious ritual, the distinction is analytical, empirically some rituals will be a mixture of the two, for example, the coronation service, the funeral of a national figure, Remembrance Day activities, morning assembly in schools are civic rituals.

When members of a parish church meet for worship, part of the ritual action involves, creating a consciousness of membership of the group, that is, the church, and renewing commitment to its norms and values. This may be achieved by the singing of hymns by all the congregation, all taking part in the

communion, and being taught the values of the church in sermons.

Symbols in religious ritual have a reference to the Holy. The symbols may be special clothes worn only on ritual occasions, material objects or actions or words. The earring is a potent symbol of kingship (kurtz, 1986::371). Shining mass of silver medals wore around necks were symbols of royalty The flag of a nation-state is used as a symbol for a secular social group (Bocock, 1974:64). Symbols distinguish the priest in the pupit, some wear vestments while others wear coat. Culture is a distinctive and transmissible network of symbols which characterizes a designated aggregate of people. This term embraces man-made artifact, activities that people perform, ideas and feelings. In the study of a culture, it is germane to analyze the symbols, customs and conventions, values and norms which distinguish a particular culture from another. First and perhaps the most common symbol that is found in all cultures is language. Language is a major instrument through which people express their ideas, thought, feelings and sentiments and through which they communicate with each other (Nwosu and Kalu, 1982).

7. Conclusion

Communication symbols is an important area to study because it features in every area of society When one move along the streets you see evidence of symbols in posters, paintings, statues, images and designs. In the religious realm, there are many symbols, if one walk into a Catholic Church he will genuflect, as he joins the procession he will see candles on the altar, a crucifix above it gave at least some reference point on which to focus. There is altar rail and the priest kiss the altar. There will be a solemn hymn as people come into the church (Kurtz, 1986).

In the tradition culture, the paintings in chief houses often distinguish their building from others. In the secular realm there are visual symbols in ritual, dance and art objects. This paper also discusses non-verbal symbols mainly from literatures on non-African society.

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Part Four
Social Psychology

NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(1): 131–139

Effects of Socio-Cultural Behaviour on Covid-19 Protocol among Rural Dwellers in Rivers State, Nigeria

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Abstract. This study examines the effects of socio-cultural behaviour on Covid-19 protocol among rural dwellers in Rivers State, Nigeria. The study is a guided by two research questions and research design is the descriptive survey research design. The population of the study was drawn from members of community-based organisations in five rural communities in Emohua Local Government Area of Rivers State, Nigeria. The purposive and convenient sampling techniques were adopted using 400 members of the CBOs. The instrument used for data collection is a self-structured questionnaire titled- "Assessment of effects of socio-cultural behaviour of rural dwellers in the prevention and spread of covid-19 Questionnaire (AESCBRDPSCQ)". The questionnaire is complimented by the use of observation in data collection. The instrument was validated using face and content validity and the reliability of the instrument was determined using the test-retest method. The descriptive statistics mean and percentage were used to analyze the data collected. The study reveals that the socio-cultural behaviours such as the religious rites, festivals, pattern of greeting and funeral rites and festivals undermine the observation of the Covid-19 protocols. The study also reveals that there were innovative socio-cultural behaviours such as the drinking of herbal drinks to boost immunity, and the use of local made face mask from local fabrics. The study concludes that some socio-cultural behaviours of the people in rural communities tends to prevent the spread of Covid-19 and that such ingenious innovative actions of the rural communities in times of pandemic should be encouraged and integrated into the national health system.

1. Introduction

The outbreak of the corona virus (Covid-19) pandemic was a big threat to the entire globe including Nigeria. According to Adelakun (2020), the sudden outbreak of coronavirus-2019 (Covid-19) pandemic was first reported in Wuhan, China, in December 2019. It is also referred to as serious acute respiratory syndrome coronavirus-2 (SARS-CoV-2). Similarly, (WHO) on 30 January 2020 announced that this outbreak had constituted a public health emergency of international concern. According to Chen, Zhou, Huang, and Wang (2020) research has it that the novel coronavirus was initially named 2019-nCoV and officially as severe acute respiratory syndrome coronavirus 2 (SARSCoV-2). According to the World Health Organisation, a total of 44 case-patients with pneumonia of unknown etiology were reported to its office by the national authorities in China on December 31, 2019. The causal agent was not identified until January 11 and 12, 2020, when the World Health Organisation received further detailed information from the National Health Commission in China that the outbreak was associated with exposures to seafood market in Wuhan city. Shereen, Khan, Kazmi, Bashir, & Siddique, (2020) note that within the first fifty days of its outbreak, the coronavirus killed more than one thousand eight hundred persons and infected over seventy thousand others.

The World Health Organisation lists the creation of awareness and dissemination of information about the Covid-19 virus, its causes and how it spreads as the best way to prevent and slow down the transmission of the disease. As preventive measures, WHO recommends regular washing of hands with soap under a running tap, use of hand sanitiser, wearing of face mask and observing social and physical distancing in public places. Scholars such as Funk, Gilad, Watkins and Jansen (2009) and Collinson, Khan and Heffernan (2015) avert that in time of outbreak or emergency such as the case of the coronavirus, there is the need for aggressive awareness and enlightenment of the citizens to contain the spread. They avert that awareness could elicit the changes in the behaviour of the citizens in

response to an outbreak and alter the progression of the infectious agent. This change in behavior may be difficult or downright impossible if such negates widely held socio-cultural beliefs of the people. Socio-cultural milieu influences the behavioral pattern and ways of life of a people, their food, technology, medical practice and their relation with one another.

African people are noted for their strong cultural values and these values are more engrain in rural communities where the people are bound by the trado-religious beliefs. Culture can be conceptualized from three perspectives. First, it can be seen as the matrix that incorporates and totals all the realities perceived by a people. Secondly, can be seen as the vector that orients and gives meaning to all existence and all practice; and finally, it is an order, a hierarchy in which, put into context, objects and choices, facts and events, the present and the future, assume, in relation to one another, their specific weights and their particular heights, their explanations and their justifications Culture defines the habits and customs of a people, the way people cope with living and changes and the way people develop. Habits and customs of a people are specific and observable behaviors. These behaviours define their relations and the actions of the people. The cultural norms people develop is to makes their life more organized, rational and understandable. As a result of these norms most of the people essentially behave in a given manner and this makes the action of the people more predictable. Socio- cultural behaviour are institutionalized and accepted within a given community or society. The people have a way of sanctioning those who do not hold on to that behavior. When a behaviour has been institutionalized it is difficult for such behavior to change. The Covid-19 protocol is a new normal requiring a new way of social relation and behavior.

WHO (2020a), has advised that the ways to protect yourself and prevent the spread of Covid-19 include: Get vaccinated as soon as it's your turn and follow local guidance on vaccination; Keep physical distance of at least 1 metre from others, even if they don't appear to be sick and avoid crowds as well as close contact; wear a properly fitted mask when physical distancing is not possible and in poorly ventilated settings; clean your hands frequently with alcohol-based hand rub or soap and water; cover your mouth and nose with a bent elbow or tissue when you cough or sneeze. Dispose of used tissues immediately and clean hands regularly and lastly, if you develop symptoms or test positive for Covid-19, self-isolate until you recover. But has our socio-cultural behaviour supported preventing the spread of Covid-19 in Nigeria? Nwagbara, Osual, Chireshe, Obasanjo, Saeed, Khuzwayo & Hlongwana, (2021), posit that cultural behaviour can influence knowledge, attitudes, perception, and preventative practices regarding corona virus- 2019 (Covid-19). As a result of this understanding the cultural behaviour of a people is important in the implementation of measures for the prevention and control of any disease outbreak. Socio-cultural factors are the large scale forces within cultures and societies that affect the thoughts, feelings, belief and behaviours of the people. Social subjects undergo constant changes and interactions that must be considered in order to understand how complex relationships occur. One cannot fail to associate and consider these aspects in the determination of related singular aspects. These socio-cultural aspects are embedded in several health areas, especially those most stigmatized by society, such as Human Immunodeficiency Virus (HIV) and Corona virus. Understanding these Socio-cultural factors may lead to better outcomes in relation to health directives and even treatment (AIves & Oliveira, 2019).

Nwagbara, et al (2021), noted that poor knowledge regarding the disease, not having the right attitude towards the prevention of Covid-19 and poor practices against the virus will lead to more spread of Covid-19 pandemic in both Nigeria and other Africa countries which include the study area. To control and prevent contacting and spreading Covid-19 in the rural area, rural dwellers need to possess appropriate knowledge regarding the disease, have correct attitude and follow correct practices against the virus. Further studies conducted in Sub-Saharan (SSA) reported that residents were noncompliant with proposed health and safety measures recommended by the government. In accordance to the advice of WHO (2020b), efforts were made by Government of every nation to enforce the wearing of facemask, maintaining of social-distancing and self-isolation, to curtail the spread of Covid-19, yet adherence to these preventive measures was poor due to some socio-cultural behaviours found among the rural dwellers. It is against this background that this study is been carried out.

Two research questions guided this study: What are the socio-cultural behaviour of rural dwellers that may undermine the observation of protocols for the prevention of the spread of Covid-19 virus in rural communities in Rivers State? What were the socio-cultural strategies for preventing the spread of Covid-19 virus in rural communities in Rivers State?
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2. The Covid-19 Protocols

There are a number of protocols outlined by the WHO (2020b) for the prevention of the spread of corona virus (Covid-19) some of them are :

- Get vaccinated as soon as it's your turn and follow local guidance on vaccination.
- Keep physical distance of at least 1 metre from others, even if they don't appear to be sick. Avoid crowds and close contact.
- Wear a properly fitted mask when physical distancing is not possible and in poorly ventilated settings.
- Clean your hands frequently with alcohol-based hand rub or soap and water.
- Cover your mouth and nose with a bent elbow or tissue when you cough or sneeze. Dispose of used tissues immediately and clean hands regularly.
- If you develop symptoms or test positive for Covid-19, self-isolate until you recover.

2.1 The relationship between Nigerian cultural behaviour and managing the spread of corona virus (Covid-19) pandemic

Social or Physical Distancing

The Covid-19 virus primarily spreads when one person breathes in droplets or aerosols that are produced when an infected person coughs, sneezes, talks, or breathes. Physical distancing refers to actions taken to stop or slow down the spread of a contagious disease. For an individual, it refers to maintaining enough distance (6 feet or more) between yourself and another person to avoid getting infected or infecting someone else. Directives to work from home, and cancelling meetings and larger events help enforce physical distancing at a community level

Wear a Properly Fitted Mask

Wearing of nose mask is one of the measures to manage and prevent the spread of corona virus (Covid-19) pandemic (WHO, 2020a), In wearing the nose mask, WHO, (2020b) advice we should do the following:

- Make sure your mask covers your nose, mouth and chin.
- Clean your hands before you put your mask on, before and after you take it off, and after you touch it at any time.
- When you take off your mask, store it in a clean plastic bag, and every day either wash it if it's a fabric mask or dispose of it in a trash bin if it's a medical mask.
- Don't use masks with valves

Make Your Environment Safer

The risks of getting Covid-19 are higher in crowded and inadequately ventilated spaces where infected people spend long periods of time together in close proximity. Outbreaks have been reported in places where people have gather, often in crowded indoor settings and where they talk loudly, shout, breathe heavily or sing such as restaurants, choir practices, fitness classes, nightclubs, offices and places of worship.

To make your environment as safe as possible:

- Avoid the 3Cs: spaces that are closed, crowded or involve close contact.
- Meet people outside. Outdoor gatherings are safer than indoor ones, particularly if indoor spaces are small and without outdoor air coming in.
- If you can't avoid crowded or indoor settings, take these precautions:
- Open a window to increase the amount of natural ventilation when indoors.
- Wear a mask (see above for more details).

Keep Good Hygiene

By following good respiratory hygiene you protect the people around you from viruses that cause colds, flu and Covid-19.

To ensure good hygiene you should:

- Regularly and thoroughly clean your hands with either an alcohol-based hand rub or soap and water. This eliminates germs that may be on your hands, including viruses.
- Cover your mouth and nose with your bent elbow or a tissue when you cough or sneeze. Dispose of the used tissue immediately into a closed bin and wash your hands.
- Clean and disinfect surfaces frequently, especially those which are regularly touched, such as door handles, faucets and phone screens.

3. Methodology

The study adopted descriptive survey research design. The choice for descriptive survey design is based on the fact that this design will aid the researcher to collect data to assess the effects of socio-cultural behavior of rural dwellers on

prevention of the spread of covid-19 in Emohua Local Government Area, Rivers State. Purposive and convenient sampling technique was used for this study where the researcher relied on his own judgment when choosing members of the population to participate in the study. Therefore, the population of this study comprises members of five CBOs drawn from five communities from Emohua Local Government Area, Rivers State. 400 adult members of the CBOs were administered the instrument. The instrument for data collection in this study was a structured questionnaire titled- "Assessment of effects of socio-cultural behaviour of rural dwellers in the prevention and spread of covid-19 Questionnaire (AESCBRDPSCQ)". The questionnaire contained instruction on how to fill it and consisted of twelve (12) items, to generate data for the study. It was divided into Sections A and B. Section A contained items on demographic information such as, age, gender, educational status, working experience and employment status. Section B contained twelve (12) items and sort information relating to socio-cultural behavior of rural dwellers in prevention of the spread of covid-19 in Emohua Local Government Area, Rivers State. The section B of the questionnaire has modified likert-type response options of four (4) point rating scale. For Section B option of strongly agree (SA) = 4, Agree (A) = 3, Disagree (D) = 2, and Strongly Disagree (SD)= 1. Also 50 people from the rural communities in Emohua were interviewed on how their socio-cultural behaviour affect the observation of the Covid-19 protocols. The face and content validity of the instrument (questionnaire) was established by three experts in the Department of Adult and Non formal Education, Faculty of Education, University of Port Harcourt. To determine the reliability of the instrument, the test retest method was used. The instrument was administered to a pilot study group of ten person who were not part of the sample for the study. After two weeks the same instrument was administered to them. The two set of the administration of the instrument was correlated using pearson product moment correlation statistics and the calculated co-efficient was 0.79 which indicates a high degree of consistence of the response. The data generated were analyzed using descriptive statistics to answer the research questions. Thus mean and percentages were used to analyze the data.

In order to determine the acceptance and rejection levels of each research question item, a division was made based on the criterion level of agree and disagree. Any mean from 2.5 and above is considered as agreed and any mean from 2.49 and below is considered as disagree.

4. Result

Research Question One: What are the socio-cultural behavior of rural dwellers that may undermine the observation of protocols for the prevention of the spread of Covid 19 virus in rural communities in Rivers State?

Table 1: Mean response of respondents on how socio-cultural behaviour of rural dwellers undermine the observation of protocols for the prevention of the spread of Covid-19 virus in rural communities in Rivers State.

S/N	Statement for consideration	SA	A	D	SD	N	FX	X	Remark
1	Religious rites in religious gatherings.	161	148	52	39	400	1231	3.07	Agreed
2	Observation of cultural festivals	192	188	10	10	400	1362	3.40	Agreed
3	Observation of funeral rites	196	182	13	9	400	1365	3.41	Agreed
4	Pattern of greeting	209	186	3	2	400	1402	3.50	Agreed
5	The system of commercial activities	210	179	6	5	400	1394	3.48	Agreed
	Grand Mean							**3.37**	Agreed

Table 1 above shows that all the socio-cultural elements which makes up the rural behavioral pattern were considered to have undermined the effective observation of the Covid-19 protocols. On how religious rites in religious gathering undermined the observation of the protocols for the prevention of spread of Covid-19, 161 respondents representing 40.25% strongly agreed that religious rites in religious gathering undermines the observation of Covid-19 protocols, 148 respondents representing 37% agrees that agreed that religious rites in religious gathering undermines the observation of Covid-19 protocols. While 52 respondents representing 13% disagreed that agreed that religious rites in religious gathering undermines the observation of Covid-19 protocols 39 respondents representing 9. 75% disagreed that agreed that religious rites in religious gathering undermines the observation of Covid-19 protocols. The mean score of the respondents in item 1 is 3.07 consequently it is agreed that religious rites in religious gathering undermines the observation of Covid-19 protocols. In item 2 which is on whether observation of cultural festivals the observation of Covid-19 protocols, 196 respondents representing 49% of the respondents strongly agreed that cultural festivals of the rural communities undermine the

observation of the Covid-19 protocols, 188 respondents representing 47% agreed that observation of cultural festivals the observation of Covid-19 protocols; while 10 respondents representing 2.5% disagree and strongly disagree respectively that cultural festivals of the rural communities undermine the observation of the Covid-19 protocols. The mean score of the respondents in item 2 is 3.40 consequently it is agreed that religious rites in religious gathering undermines the observation of Covid-19 protocols.

In item 3, which is on whether observation of funeral rites, 196 respondents representing 49% of the respondents strongly agreed that observation of funeral rites undermine the Covid-19 protocols, 182 respondents representing 45.5% agreed that observation of funeral rites undermine adherence to the Covid-19 protocols, while 13 respondents representing 3.3% disagree and 9 respondents representing 2.2% of the respondents strongly disagree that observation of funeral rites undermine the observation of the Covid-19 protocols. In item 3 the mean score of the respondents is 3.41 consequently it is agreed that religious rites in religious gathering undermines the observation of Covid-19 protocols. In item 4 which is on whether the pattern of greeting in the rural communities undermine the observation of Covid-19 protocols, 209 respondents representing 52.3 % of the respondents strongly agreed that the pattern of greeting in the rural communities undermine the observation of Covid-19 protocols, 196 respondents representing 49% of the respondents agreed that the pattern of greeting in the rural communities undermine the observation of Covid-19 protocols, while 3 respondents representing 0.75% disagree and 2 respondents representing 0.5% of the respondents strongly disagree that the pattern of greeting in the rural communities undermine the observation of Covid-19 protocols. In item 4 the mean score of the respondents is 3.50 consequently it is agreed that religious rites in religious gathering undermines the observation of Covid-19 protocols

In item 5, which is on whether the system of commercial activities in the rural communities undermine the observation of Covid-19 protocols, 210 respondents representing 52.5% of the respondents strongly agreed that the system of commercial activities in the rural communities undermine the observation of Covid-19 protocols, 179 respondents representing 44.7% agreed that the system of commercial activities in the rural communities undermine the observation of Covid-19 protocols, while 6 respondents representing 1.5% of the respondents disagree and 5 respondents representing 1.3% of the respondents strongly disagreed that the system of commercial activities in the rural communities undermine the observation of Covid-19 protocols. The mean score of the respondents in item 5 is 3.48 consequently it is agreed that religious rites in religious gathering undermines the observation of Covid-19 protocols. The grand mean of the responses is 3.37 which is above the criterion mean of disagreeing and so it is agreed that socio-cultural behavior of rural dwellers that may undermine the observation of protocols for the prevention of the spread of Covid 19 virus in rural communities in Rivers State.

Research Question Two: What were the socio-cultural strategies for preventing the spread of Covid-19 virus in rural communities in Rivers State?

Table 2: Mean Responses on the Effects of Cultural Behaviour of Rural Dwellers on the Spread of Covid-19 Virus

S/N	Statement for consideration	SA	A	D	SD	N	FX	X	Remark
1	Sealing of containment zone using town crier and social and cultural sanction	4	8	187	201	400	615	1.53	Disagree
2	Usage of homemade mask made up of clothes	188	181	24	7	400	1350	3.37	Agree
3	Consuming traditional herbal medicine as immunity boosters	220	177	2	a1	400	1416	3.54	Agree
4	Modification of the pattern of religious worships to observe physical distance.	13	20	181	186	400	660	1.65	Disagree
5	Cleaning of hands frequently with locally made alcohol-based hand rub or soap and water.	168	151	60	21	400	1266	3.16	Agree
6	Suspension of funeral rites	158	122	74	46	400	1192	2.98	Agree
7	Suspension of cultural festival	120	89	133	58	400	1071	2.67	Agree
	Grand Mean							**2.70**	Agreed

Table 2 shows the effects of cultural behaviour on the spread of Covid-19 virus. In item 1 which is on whether communities seal containment zone using town crier and social and cultural sanction to prevent the spread of Covid-`9 virus, the 4 respondents representing 1% of the respondent strongly agreed

that communities seal containment zone using town crier and social and cultural sanction to prevent the spread of Covid-`9 virus; 8 respondents representing 2% of the respondent agreed that communities seal containment zone using town crier and social and cultural sanction to prevent the spread of Covid-`9 virus; while 187 respondents representing 46.75% disagreed that communities seal containment zone using town crier and social and cultural sanction to prevent the spread of Covid-`9 virus and 201 respondents representing 50.25% of the respondents strongly disagree communities seal containment zone using town crier and social and cultural sanction to prevent the spread of Covid-`9 virus. The mean response of the respondents in item 1 is 1.53 consequently is disagreed that communities used the socio-cultural way of sealing contaminated areas to prevent the spread of the Covid-19 virus. In item 2 which is whether people in rural areas use homemade mask made of cloths to prevent the spread of Covid-19 virus, 188 respondents representing 47% of the respondent strongly agreed that rural communities made use of homemade mask for prevention of the spread of Covid-19; 181 respondents representing 45.25% of the respondents agreed that rural communities made use of homemade mask in the prevention of Covid-19 virus. On the other hand 24 respondents representing 6% disagreed and 7 respondents representing 1.75% of the respondents strongly disagreed that rural communities made use of homemade mask in the prevention of Covid-19 virus. The mean score of the respondents in item 2 is 3.37 which is above the criterion mean of disagreeing and so it is agreed that rural communities made use of homemade mask in the prevention of Covid-19 virus.

In item 3, which is on whether people in rural communities were consuming traditional herbal medicine as immunity boosters to prevent contacting the virus, 220 respondents representing 55% of the respondents strongly agreed and 177 respondents representing 44.25% agreed that people in rural communities were consuming traditional herbal medicine as immunity boosters to prevent contacting the virus. However, 2 respondents representing 0.5% disagree and 1 respondents representing 0.25% strongly disagreed that people in rural communities were consuming traditional herbal medicine as immunity boosters to prevent contacting the virus. The mean response of the respondents is 3.54 which is above the criterion mean of disagreeing and so it is agreed that people in rural communities were consuming traditional herbal medicine as immunity boosters to prevent contacting the virus. In item 4 which is on whether in rural communities they modify the pattern of religious worships to observe physical distance, the mean score of the respondents is 1.65 which indicates that rural communities did not modify their religious practice to observe social distance. 13 respondents representing 3.25% of the respondents strongly agreed and 20 respondents representing 5% of the respondents agreed that rural communities did not modify their religious practice to observe social distance; while 181 respondents representing 45.25% disagreed and 186 respondents representing 46.5% strongly disagreed that rural communities did not modify their religious practice to observe social distance.

In item 5, which is whether people in rural communities were cleaning their hands frequently with locally made alcohol-based hand rub or soap and water, 168 respondents representing 42% of the respondents strongly agreed and 151 respondents representing 37.75% of the respondents agreed that people in rural communities were cleaning their hands frequently with locally made alcohol-based hand rub or soap and water. On the other hands 60 respondents representing 15% of the respondents disagree and 21 respondents representing 5.25% of the respondents strongly disagreed that people in rural communities were cleaning their hands frequently with locally made alcohol-based hand rub or soap and water. The mean score of the respondents is 3.16 which is above the criterion mean of disagreeing and consequently it is agreed that people in rural communities were cleaning their hands frequently with locally made alcohol-based hand rub or soap and water.

In item 6, which is on whether people in rural communities suspended funeral rites during the period of the outbreak of Covid-19, 158 respondents representing 39.5% of the respondent strongly agreed and 122 respondents representing 30.5% of the respondents agreed that people in communities suspended funeral rites during the period of the outbreak of Covid-19. On the other hands 74 respondents representing 18.5% disagree and 46 respondents representing 11.5% of the respondents strongly disagreed that people in rural communities suspended funeral rites during the period of the outbreak of Covid-19. The mean score of the respondents in item 6 is 2.98 which is above the criterion mean of disagreeing and so it is agreed that people in rural communities suspended funeral rites during the period of the outbreak of Covid-19. In item 7 which is whether people in rural communities suspended cultural festivals during the period of the outbreak of Covid-19, 120 respondents representing 30% of the respondents strongly agreed and 89

respondents representing 22.25% of the respondents strongly disagreed that people in rural communities suspended cultural festivals during the period of the outbreak of Covid-19. On the other hands 133 respondents representing 33.25% disagreed and 58 respondents representing 14.5% strongly disagreed that people in rural communities suspended cultural festivals during the period of the outbreak of Covid-19. The mean of the respondents in item 6 is 2.67 which is above the criterion mean of disagreeing so it is agreed that people in rural communities suspended cultural festivals during the period of the outbreak of Covid-19.

5. Discussion of Findings

This study reveals that religious rites in religious gatherings in the rural communities negates the observation of the Covid-19 protocols. Nigeria is a multi-religious country with African religion, Christianity, and Islam as the major religion. Most African religious rites do not observe necessary personal hygiene and social distance. They dance and mix all sorts of thing to drink consequently their practice could be antithetical to the observation of Covid-19 protocols. This study reveals that people in the rural communities by their socio-cultural practice as a result of their observation of religious rites do undermine the necessary Covid-19 protocols such as social distance and good personal hygiene like regular washing of hands. This finding corroborates the study Adarsh, Neha, Manu and Asir (2020) carried out a study on rural community awareness levels, challenges and strategies adopted to combat Covid-19 that religious practice and rites are one of the challenges of the observation of Covid-19 protocols in African and in Nigeria in particular. The study also reveals that the observation of cultural rites and funeral rites negates the observation of Covid-19 protocols. Rural communities are predominantly culturally dogmatic and repugnant to western value systems. Most rural communities celebrate the death, have funeral rites that last for several days and in some cases do not avoid contact with the dead body. Having contact of dead body contaminated with the Covid-19 virus is a major mean of spread of the virus that is why during the Covid-19 burial ceremonies were suspended by the government and later all burial were to be supervised by the Ministry of Health. The findings of the study corroborates the study conducted by Steven, Iboro,. Ottu, Olusola, Samson, Joshua, Abdullahi and Peter (2020) where it was found that suspension of cultural festivals and funerals are necessary protocol for prevention of the virus.

The study reveals that the pattern of greeting in the rural communities undermines the observations the Covid-19 protocols. In the rural communities of Emohua in Rivers State Nigeria, the men greet by hand shake both from the front of their pam and the back of their hand, stands for some second greeting and praising one another. Among the women they stand praising and inquiring from one another the state of well-being of their family, children, husband and other relatives. This process and pattern of development negates the observation of social distance. The protocol holds that people should stay two meters apart to observe social distance, having hand shake bridge the 2 meter social distance and also creates the possibility of sharing the virus through the shaking of hand if contaminated. It was said that during the period of the outbreak, people were still holding on to their sociocultural behaviour such as greeting in the traditional ways. 209 respondents strongly agreed that the pattern of greetings undermines the observation of the covid-19 protocol. The study reveals that by their socio-cultural behaviour the people of the rural communities in are in high risk of transmission of the virus. This study corroborates the finding of Elnadi, Odetokun, Bolarinwa, Ahmed, Okechukwu, & Al-Mustapha (2021) that African disparity in attitude and practice towards the virus. The study reveals that 210 respondents representing 52.5% of the respondents strongly agreed that commercial activities in the rural communities undermine the observation of Covid-19 protocols as part of the observation of the lockdown to prevent the spread of the covid-19 virus commercial activities where temporally shut down. The study reveals that during the period of the outbreak of the virus commercial activities such of the period local markets were still operated in the villages. People usually gather in their numbers without the observation of social distance and the basic hygiene such as the washing of hand in a running water with alcohol hand sanitizer. This finding shows that the people within the period of the outbreak of the Covid-19 commercial activities were still operated by the local people without the observation of the Covid-19 protocols.

The study reveals that the rural communities did not seal containment zone using town crier and social and cultural sanction. To prevent the spread of the Covid-19 virus, contaminated areas are sealed off from the public and the area disinfected. This protocol was not observed in the rural communities. 187 respondents representing 46.75% disagreed that communities seal containment zone using town crier and social and cultural sanction to prevent the spread of Covid-`9 virus and 201 respondents, representing

50.25% of the respondents, strongly disagree communities seal containment zone using town crier and social and cultural sanction to prevent the spread of Covid-`9 virus. The implication of this is that in the rural communities in the Rivers State Nigeria, people were freely moving with no area under restriction because of the contamination of the area. The consequence of this is that there is high risk of the spread of the virus. However, the study reveals that 187 respondents representing 46.75% disagreed that communities seal containment zone using town crier and social and cultural sanction to prevent the spread of Covid-`9 virus and 201 respondents representing 50.25% of the respondents strongly disagree communities seal containment zone using town crier and social and cultural sanction to prevent the spread of Covid-`9 virus. The also reveals that the people of rural communities in of Emohua in Rivers State Nigeria use several traditional make shift methods to prevent the spread of the Covid-19 virus. Such methods include the use of homemade mask made from clothes, the consumption of traditional herbal medicine as immunity boosters, and cleaning of hands frequently with locally made alcohol-based hand rub or soap and water. The implication of this findings is that the local people are very proactive and ingenious to have used local materials and resources to meet their need of contenting the spread of the virus without waiting for external and foreign medical aid and support. The study also reveals that the people of the rural communities in Emohua in Rivers State Nigeria adjusted some of their socio-cultural behaviours in view of the Covid-19 pandemic. Some of the adjustment include the suspension of their funeral rites and cultural festivals. This was in line with the state government restriction of the all burial activities within the period of the pandemic.

6. Conclusion

The study examines the effects of the socio-cultural behaviour on the prevention of the spread Covid-19 virus in rural communities in Emohua in Rivers State Nigeria. Rural communities are more traditional than western oriented and the prevention of the spread of the Covid-19 requires a western oriented behaviour such as observing social distance of 2 meters, a proper hygiene like regular hand washing and sanitization. Other measure the government of the state was a total lockdown resulting in the ban in burial activities and cultural festivals. These measures are all alien to the people of the rural communities as it is not in tandem with their socio-cultural values and behaviours. From the findings of the study, it can be concluded that a number of the socio-cultural behaviour of the rural communities are not in tandem with the Covid-19 protocol and so undermines the efforts in the prevention and spread of the virus. Some of the socio-cultural behaviours includes the pattern of greeting, the cultural festivals, the religious rites, and commercial activities. It can also be concluded that in spite of their level of technology, the people of the rural communities were able to make use of their local resources to meet the basic requirement for personal hygiene such as the use the local herbs to boost the immune system of people, the production of local hand sanitizers and the locally made face mask and that such ingenious innovative actions of the rural communities in times of pandemic should be encouraged and integrated into the national health system.

This study was limited to a few rural communities in Emohua local government area of Rivers State Nigeria. The study can be extended to other regions of Nigeria to ascertain the effects of socio-cultural behaviours on the prevention of the spread of Covid-19 virus and to ascertain if there will be variation of the effects on the basis of gender, level of income and education.

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Nexus International University ISSN: *3007-1704*; 8(1): 141–153

Foundation on Framework for Male and Female Rape Legislations in Nigeria: Delta State as a Case Study

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Abstract. Virtually every day, there is an incidence of reported cases of rape, either in teenage girls or children. It is as a result of this that the issue of rape is seen and considered a global issue, given the rising cases in virtually most of the global environment. In Nigeria, the fight against rape has been mainly geared towards the protection of women & girls against violence (sexual violence). This is concerning the fact that in 2020 Nigeria alone, about 20 states governments, through the initiatives of the office of the first lady, had one or more events to commemorate the 16days activism on Gender-Based Violence against women and girls, so many CSOs, NGOs Faith Based Organizations were all, in one way or the other given their voice to the issue of sexual violence against women & girls. The effort of the Nigerian government has received laudable applause from various quarters. However, it has been noticed that the issues of rape have been gender-based, that it mainly focuses on the female alone, virtually little or nothing has been said about sexual violence against Men & Boys, yet it is of growing concern with its prevalence in our society. It is in this regard that this study tends to adopt a hybrid method of study to examine issues as they relate to male rape. The study, therefore, found that the issues of male rape have gradually crept into society, and it has become very prevalent within society as little or nothing is done about it. The study further concludes and recommends that the issues of rape should not focus on females alone as a result of the fact that it is gradually becoming an act been perpetrated, and most males are suffering in silence. The law, government, and NGO that protect the female against any form of sexual violence should also seek to protect the male.

1. Introduction

It is a known fact that the norms that are operational at any point in history tend to reflect the views of those who are at the moment holding the prevailing mantle of power (Lalor, 2004). The need to ensure effective protection of every individual, whether male or female, is often regarded as universal (Aidonojie and Egielewa, 2020) in the sense that most societies and cultures have practiced and have saw the fact that society needs to be cleansed from any form of abuse (Adeowale, 2017; Egielewa and Aidonojie, 2021; Aidonojie et al., 2021). However, the need to ensure effective protection of an individual in every given society is expressed, exercised, and realized in distinct ways. In this regard, it can be said that there is no society that does not have a widely endorsed practice, or even vision, of equal and inalienable individual protection within the society (Duffield, 2006).

However, it must be noted that the issue of rape is really a cankerworm that is eaten deep into the fabric of society (Omorodion and Olusanya, 1998). This is concerning the fact that the issue of rape has become very rampant that it calls for concern (Clarissa et al., 1993). The word rape can be defined as forcefully and abusively having violent sexual intercourse without the consent of the victim. Rape could be committed in various forms, such as; group rape, which includes a rape perpetrated by ‘gangs of ruffians or cliques and armed robbers. There is also a public gang rape, this kind of rape is often committed to the victims who may have been behaving immorally or dressing in an improper manner (Olusanya et al., 1986). According to the public, gang rape is said to have been practiced by some communities and sanctioned by community leaders as a punitive measure to correct the societal abnormality (Jenkins, 1998; Ikubanni and Aidonojie, 2021). Also, another form of rape includes marital rape, which is often committed by incompatible couples or couples cohabiting as partners (Esere and Idowu, 2005). Furthermore, there is also another form of rape known as statutory rape, which is sexual intercourse with minors and physically or mentally impaired or incapacitated persons (Ullman, 1997).

However, the issue of rape has always been gender-based issues (Akinade, 2001). This is concerning the fact that the culprit is always seen as a male, while the victim is usually a female (Abrams et al., 2003). This belief or ideology is occasioned by the fact that rape includes or is defined to mean any form of sexual connection by objects such as penis, finger, sticks, or vibrators that could penetrate through the victim forcefully or without the victim's consent (Achunike and Kitause, 2014). In this regard, given this definition, it is the belief of most persons or most government and relevant institutions that rape could only be perpetrated against females given their vulnerability and given their genetic make-up as a woman (Devries et al., 2004).

The fact that the issue of rape is centrally focused on the female as the main victim is evidence. Male are sexually abused now and then by either their fellow men or women. Male victims find it most difficult to speak about sexual violence against them or report the same, and when they speak out, they are often ignored. The danger in this is that because they are ignored when they muster the courage to speak up or report sexual abuse against them, it leads to underreporting that makes statistic unavailable, lack of available statistics make the true seriousness of the problem unknown, and when a problem is unknown, a policy cannot be adequately put in place to address it. It is a vicious cycle kind of situation. This is a call to all stakeholders in the administration of criminal justice and the society at large that Gender-based violence is inclusive of men and women, boys and girls, that the word gender is not just about women and girls, but Gender includes men and women. The word gender is not about working on women issues only, but gender is a characteristic of people, communities, sectors, society. In this regard, there is a need to pay attention to the violence and abuse against males because several cases of abuse against men form the root cause of abuse against women. This can be seen in the social sense of seeing men's masculinity and protector of women, especially in African society. Therefore, where the protector is emasculated of his masculinity and strength, what happens to those who are they deemed to protect? In this regard, it suffices to state that the government and all concerned institutions as regards sexual violence must give voice to the voices of fewer male victims of sexual violence, speak out, and make reports to the appropriate authorities. Protecting males against any form of sexual violence is not a call to abandon the progress made so far on the fight against abuse of women and girls, but it's a call to fight it side by side.

It is in regard to the above that this study x-ray and examine the concept of sexual violence such as rape perpetrated against males. The study will also embark on a review on the various legal framework as they concern rape, most especially male rape, most especially the Violence against Persons (Prohibition) Act and the Nigeria Criminal Code. The study will also proffer possible solutions for the need of curbing the current trend and prevalence of male sexual violence.

1.1 Nature and Scope of Rape

The word rape is said to have the same meaning and definition in several dictionaries and explanations of various scholars across the global environment. This is concerning the fact that it is a criminal phenomenon being experienced worldwide. Rape involves the act of having a violent and abusive carnal knowledge of someone or an individual without the person's approval or consent. However, rape has also been defined as any form of sexual intercourse or connection that has a penetration of an object such as penis, stick, finger, and vibrator.

Furthermore, it has always been the ideology and belief that the victim of rape is usually female, and it is often perpetrated by males such as ruffians, boyfriends, husbands, fathers, stepbrothers, uncles, or other close friends or relatives. In this regard, given the fact that sexual assault such as rape has a devastating effect on victims' physical health and social wellbeing, that females are often the victims has led to more concentration and protection to be accorded to females. Interestingly this ideology seems to be adopted in most countries, including Nigeria, where the fight against rape has been mainly geared towards the protection of women and girls against sexual violence.

It is in regard to the above that there is a need to ascertain the fact if there are no instances or incidence of male rape within the society? However, it suffices to state that given the fact that the issues of rape and the quest to curtail it have always been gender-based, it mainly focuses on the female alone. Also, given the fact that virtually little or nothing has been said concerning sexual violence against males, it is now gradually and ferociously creeping into society. Furthermore, given the incidence of male rape, it is now becoming a growing concern with its prevalence in society.

Although, this view of limiting the idea of rape to affect female alone was argued by Nwankwo (2021) to be a myth, this is concerning the fact that there have been several unreported incidences of male

rape. According to him, in narrowing the definition of rape as a crime committed by the male alone against female will definitely affect or lead to male rape being perpetrated in silence. In this regard, the biased view concerning the issue of rape held by a majority of the public should be laid to rest in order to ensure the effective protection of males being sexually abused.

It is concerning the above that this study tends to focused on the current prevalence of male rape or sexual violence against males, which is often under-reported. Further, the study also tends to also focus on the relevant framework as it concerns male rape or sexual violence. To what extent has the available legal framework addressed issues of male rape or sexual violence against male.

2. Legal framework on rape

The issues of sexual violence or rape have always been the subject of discussion and there are several legal frameworks (both local and international) that condemn and criminalise sexual violence or rape. However, in most legal jurisdictions, the issue of male rape is slowly gaining recognition, most especially Nigeria. Although, in Nigeria there several literature and legal framework concerning incidence of rape, however, it suffices to state that there is little scholarship and legal framework concerning male rape. In this regard, it is relevant to considered some of these legal frameworks as follows within the Nigeria legal system.

2.1 Nigeria Legal Framework concerning Rape and Male Rape

It is noteworthy that the Nigerian constitution is regarded as the supreme law that binds the government and the governed. Although, the Nigeria constitution does not expressly provide for incidence of rape, however, section 34(1) of the Nigeria Constitution provides that every individual residing in Nigeria is entitled and required to be treated with respect for the dignity of his person. Furthermore, the section also provides that no person or individual shall be subject to torture or to inhuman or degrading treatment, which in essence include rape.

Furthermore, by section 4 and 5 of the Nigerian Constitution, the Nigerian government is mandated to make laws with respect to matters contain in the exclusive and concurrent legislative for the peace and good governance of Nigeria. It is in furtherance of this, that some relevant legislature has been enacted curtailing incidence of rape and male rape. In this regard, some of this provision of the legislation concerning rape and male rape will be considered as follows;

The criminal code provided in section 357 as follows; "Any person who has unlawful carnal knowledge of a woman or girl without her consent, or with her consent, if the consent is obtained by force or by means of threats or intimidation of any kind or by fear of harm, or by means of false and fraudulent representation as to the nature of the act, or, in the case of a married woman by personating her husband is guilty of an offence called rape.' From the definition of rape in the criminal code it is clear that the offence is against women/girl only and cannot be committed against a male and the law meant to protect women alone.

Given the above, it can be said that in Nigeria, there is hardly any legislation addressing male rape as a sexual violence, except for the Violence against Persons (Prohibition) Act which came into operation in 2015.The Violence against Persons (Prohibition) Act was a law passed as an improvement on existing law on rape and other forms of sexual abuses. However, the enactment of the Violence against Persons (Prohibition) Act operated to widen the scope of the meaning of rape. Some of the relevant provision as it relates to rape.

By section 1 of the Violence Against Person (Prohibition) Act specifically provide that defined rape in it broad context to include as a violent act where he or she without the consent of another penetrates the vagina, mouth or anus with any other part of his or her body or with the use of anything that could penetrate the victim of rape. It went further to stipulate that the victim in question must not have consented or the consent was forcefully obtained by means of intimidation, threat of any kind, fear of being harmed. Furthermore, the provision further stated that forceful obtaining consent could also entails fraudulent and false representation in obtaining sex or the use of any substances that could make the victim to act without his or her will or consent.

Given the above section 1 of the Violence against Person (Prohibition) Act it suffices to state that both female and males are well protected against any form of rape.

However, section 1(2) of the Violence against Person (Prohibition) Act further provide for strict punishment of anyone convicted for the offense of rape. It provides that anyone who have been convicted under subsection of section 1 of the Violence against Persons (Prohibition) Act will be

sentence to life imprisonment. Where such an offender is within 14 years of age, such individual will be liable to imprisonment for 14 years. Although, the provision of the Violence against Persons seems to be weak concerning gangs' rape which is even worse than a rape committed by just an individual. This is concerning the fact that, the Act limited sentence of those convicted for indulging in group or gang rape to just 20 years imprisonment.

However, irrespective of the weakness inherent in section 1(2)(c) of the Violence against Persons (Prohibition) Act, it suffices to state that the Act having recognize the issues of male rape has to a large extent resolve and lay to rest the controversy and bias view concerning male rape. Furthermore, it also ensures strict deterrent against any form of rape include male rape.

3. Jurisprudence of Male rape

The rising incidence of rape is said to become very worrisome to all and sundry across the global environment (Adams, 1999). This is concerning the fact that there have been several reported cases of rape. However, the issues of rape have been said to traumatize the victim with severe psychological pains and other likely venereal sexual transmitted diseases (STD) (Bames, 2001). Furthermore, sexual assault such as rape has a devastating effect on victims' physical health and social wellbeing; this is concerning the fact that survivors often experience stigmatization, rejection, and even suicidal thoughts, however, given the fact that the issue of rape is said to be prevailing in society and the very fact that it is considered as a criminal act against the state and the said victim, that need to be curtailed (Frazier, 2000). Most government and the international community have seen the need to curtail this evil act been perpetrated by enacting stringent laws that criminalise and punish cases of rape. Some of these laws are;

- The Universal Declaration of Human Right
- Convention against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment
- The International Convention on the Elimination of all Forms of Racial Discrimination,
- Convention on the Elimination of all Forms of Discrimination against Women (CEDAW)
- Declaration on the Elimination of Violence against Women (DEWA)

Given the above international legal framework, it suffices to state that rape is seen or conceived as a common phenomenon that is mainly against the female gender, given the idea of their vulnerability (Abbey and McAuslan, 2014; Abbey et al., 2007). Interestingly this ideology seems to be adopted in most countries, including Nigeria, where the fight against rape has been mainly geared towards the protection of women and girls against sexual violence. Accordingly, in 2020, about 20 states government in Nigeria alone, through the initiatives of the office of the first lady, had one or more events to commemorate the celebration of activism on gender-based violence against females, so many chief security officers, Non-Governmental Organisations, and faith-based organisations were all, in one way or the other given their voice to the issue of sexual violence against female. In this regard, it suffices to further opine that the issues of rape and quest to curtail it has been gender-based, that it was mainly focusing on the female alone, virtually little or nothing is being said about sexual violence against males, yet it is of growing concern with its prevalence in our society.

Given the above, it can be said that because little or no attention is given to issues of male rape, most males have had to suffer silence, most especially in a scenario where they have no to speak for themselves. For example, male rape is often perpetrated in correctional centres (Oyekachi, 2010). This is concerning the fact that there have been several complain that most male inmate has been severely abused and sexually assaulted by the most correctional center personnel (Obioha, 2011). In this regard, it can be said that the state of correctional centres and treatment of male inmates in Nigeria is one critical aspect that has been left unattended to by the most governments (Ayo, 2008; Aboki, 2004). As a matter of fact, most male inmates are often subdued to succumb to submit to staff of correctional center less they may be starving and treated with disdain. According to Yejide Gbenga-ogundare (2013) summarized the state of Nigeria prison service in the following words

"Sexual assaults…. are parts of the decay which has turned Nigeria prison to a breeding ground for criminals….. underfeeding, slashing of feeding fee of individual inmates from #150 to #70 daily which led to reduction in food rations, low quality of food, over crowing and poor medical service have made prisoners both male and female ones becomes very vulnerable and open to sexual assaults, because of promise of favor and special treatment ……prisons inmate are terribly treated and because of the terrible treatment meted out to a prisoner, attempt of

jail breaks are rampant in Nigeria, it happen on September 11 2007 at the agodi prison in Ibadan, September 2008 at the old prison in Benin city during which 23 hardened criminal escaped...

The above characterized the sexual assault often encountered by a male inmate in Nigeria correctional center. In this regard, it can be said that this is an abuse and a violation of the rights of most male inmates in Nigeria correctional center. It is in this regard that this study tends to examine issues as they relate to male rape, the legal framework as it concerns sexual violence against males, and the need for prompt response in curtailing this evil act that is gradually creeping into society.

However, it suffices to state that several scholars and academia had also elicited on the issues or incidence of rape in Nigeria and across the global environment. For Akinade et al. (2010), in their study, examines the socio-legal causes that tend to influence the incidence of rape in Nigeria. They found that the incidence of sexual abuse or rape within Nigeria are majorly caused by the following factors:

- Poor policing and ineffective intervention of police in cases of rape or sexual violence
- Judiciary reliance on strict proof of cases of sexual violence
- Excessive drinking by most culprits involves rape or sexual violence
- Frustration on the part of the culprit melted on the victims
- Indecent dressing on the part of the victim could be sexually harassing

Furthermore, they also identify the fact that persons of low or poor socio-economic status or class and legislators also contribute to the widespread of sexual violence. In this regard, they suggested that in order to combat this incidence of sexual violence, members of the society such as the government, community, non-governmental organizations, educational institutions should ensure that there is an effective preventive and combative measure or efforts being put in place to curtail the incidence of sexual violence. Also, Akintayo et al (2019) in reviewed the conceptual issues as rape, its prevention, and controlling method in Nigeria. They identify the fact that the issue of rape has become endemic in Nigeria that calls for concern. Given the fact that sexual violence or rape does not only compromise the dignity of the victims but goes to the extent of affecting their wellbeing, health, and physical status within their society. Although they agreed that young females are often the victims of sexual violence, however, it the act of sexual violence is often experienced by males, though not as widespread as is the case of female rape. They further stated that causes of rape or sexual violence often stem from the adverse effect of poor economic, social, and cultural conditions of most societies. They further identify the fact that various stakeholders such as the government, government ministries, its agency, religious institution, and Non-governmental Organisations are giving a short of curtailing incidence of rape. However, there seem to be several challenges militating against the curtailment, and these challenges include:

- Inappropriate perception concerning issues of rape
- Social stigmatization emanating from the society
- Under-reporting incidence of rape
- Cumbersome legal requirements are needed to establish or prove incidence or cases of rape

Given the above, they further suggested that in order to find a lasting solution in curtailing the incidence of rape or sexual abuse of both males and females, the following solution were proffered as follows:

- There should be public enlightenment
- There should be multi-sectoral action geared towards combating the incidence of sexual abuse
- More advocacies are required concerning issues of rape
- Amendment of rape-related laws
- The training of targeted personnel in health care concerning caring and handling issues of rape
- Criminal justice systems and formulation of evidence-based policies

This view of Akintayo et al. was also emphasized by Adogu (2015), who stated that although the issues of rape are perpetrated in both developed and developing societies across the global environment. However, in Nigeria, the issue of rape is considered endemic; this is concerning the fact that it has become rampant, that it led to public outcry of the evil being perpetrated. He further stated that despite the agitation of most female activists and concern group, there is still no viable preventive mechanism put in place in curtailing this evil act of sexual violence or rape. This is concerning the fact that his study, which entails reliance on various literature, reveals that there was 717 incidence and reported cases of sexual violence or rape cases between January to March 2020. He further stated given the dangers caused by rape on the victims, and there is a need for various stakeholders such as the

government, law enforcement agents, human right organization, society, and Non-governmental organizations to collaborate in ensuring the curtailment of sexual violence.

However, it suffices to state that the above authors address issues as they relate to the prevalence and incidence of rape being perpetrated in Nigeria. It could also be glim from their study that they emphasized more sexual violence against females. Although, it was just only the study of Akintayo et al. that made reference that males also experience incidence of rape or sexual violence, though it is more common with the female counterpart. However, the myth that female is majorly the victim of sexual violence or rape cases were most pronounced in the study embarked on by Adogu *et al.* (2015), According to them; rape is often involved forceful sexual penetration and lack of consent of the female. They stated that from the review of their study, females are often the predators, most especially females that are single. This view was further emphasized by Bukar et al. (2021) in their study, which entails an examination of the causes of rape among teenage girls in Nigeria. According to them, virtually every day, there are reported cases or incidence of rape in Nigeria, and the victims are always teenage females, and the perpetrator are often the male counterpart.

However, as has been said before, it is a myth to conceive the idea that female is only the victims of issue of rape or sexual violence. According to Nwankwo (2021), in his study, he focused on two aspects concerning rape; the first view was to establish the view or the conceptual theories concerning the incidence of sexual violence. He emphasizes the fact that it is a myth and a misconceived view that rape is mainly committed by a male against a female alone. That was narrowing the definition of rape as a crime committed by the male alone will definitely affect or lead to male rape being perpetrated in silence. In this regard, the biased view concerning the issue of rape held by a majority of the public should be laid to rest in order to ensure the effective protection of males being sexually abused. However, his second view was aimed to examine the outburst of incidence of rape being perpetrated in Nigeria, and most victims often experience traumatic stress and post-traumatic stress. This is concerning the fact that they often had stigmatization and inadequate means to prosecute those culprits involved in the evil act of sexual abuse. Also, according to Oladipupo and Ademola (2019) in their study, they embark on an empirical analysis concerning the incidence of rape among Nigeria tertiary institution students in Nigeria. Their study reviewed that both males and females that responded to their questionnaire agreed that they were victims and survivors of rape and attempted rape. However, the context of their experience concerning the incidence of rape and attempted rape were different. Their study further reviews that most of the perpetrators of rape against the respondents to their questionnaire are majorly their acquaintances. According to their study, it further reported that both the male and female victims of rape often experience the following consequences as a result of the incidence of the sexual abuse:

- Physical injuries
- Pregnancy among females
- Psychological disturbances among males
- Stigmatization

Given the above, most victims of sexual abuse are ashamed of seeking help, and a complaint is given the fact that the sexual abuse is often perpetrated by their acquaintances.

Given the above, it has been noted that various scholars above have been able to jurisprudentially identify and discuss issues as they relate to the incidence of rape or sexual violence in Nigeria and across the global environment. However, from the examination of their study, there seems to be a central focus of the issues of rape as it relates to female. Their focus is mainly on rape cases or sexual violence against the female counterpart, though just a few authors adumbrated on the fact that there are incidences of male rape which is often not reported or under-reported. However, it suffices to state that the basis Nigeria is gradually moving away of the myopic view which is of the view that rape cannot been committed against male. This is concerning the fact that in 2015, the Nigerian Government saw the need of enacting a law known as the Violence against Persons (Prohibition) Act, 2015. This law widely defined rape from the general perspective by includes male rape as a form of rape perpetrated against male.

4. Presentation and Analysis of Data

With regard to result obtain from the data presentation as obtained from the questionnaire in this study, is therefore analyse as follows:

4.1 Sample Size and Techniques

Concerning the sample size adopted in this study, 204 respondents were selected or chosen to respond to the questionnaire. In this regard, in selecting the respondents to respondents to the questionnaire, the

study adopts simple random sampling techniques. The essence of adopting the simple random techniques is concerning the fact that in several study it has been adjudge to possess some potential relevance and advantage in identifying respondents from a heterogeneous population like Nigeria (Idahosa et al. 2023: Aidonojie et al. 2022; Majekudumi et al, 2022; Aidonojie, 2022; Aidonojie and Francis, 2022; Aidonojie et al. 2022; Aidonojie et al. 2021). Furthermore, a simple random sampling techniques or method of identifying the respondents is also said to possess the following benefit or advantages (Aidonojie et al. 2022; Aidonojie et al. 2021; Aidonojie et al. 2020; Oladele et al. 2022; Aidonojie et al. 2022; Aidonojie and Odojor, 2020; Aidonojie et al. 2022) as follows:

- A simple random sampling method or techniques is said to be free from any form of bias result
- It is said to be hassle free or a simple method identifying respondent
- Furthermore, it is more relevant to legal research than other techniques

5. Data Analysis

The data derived or generated through the use of an online survey questionnaire is hereby analysed below:

Research Question One

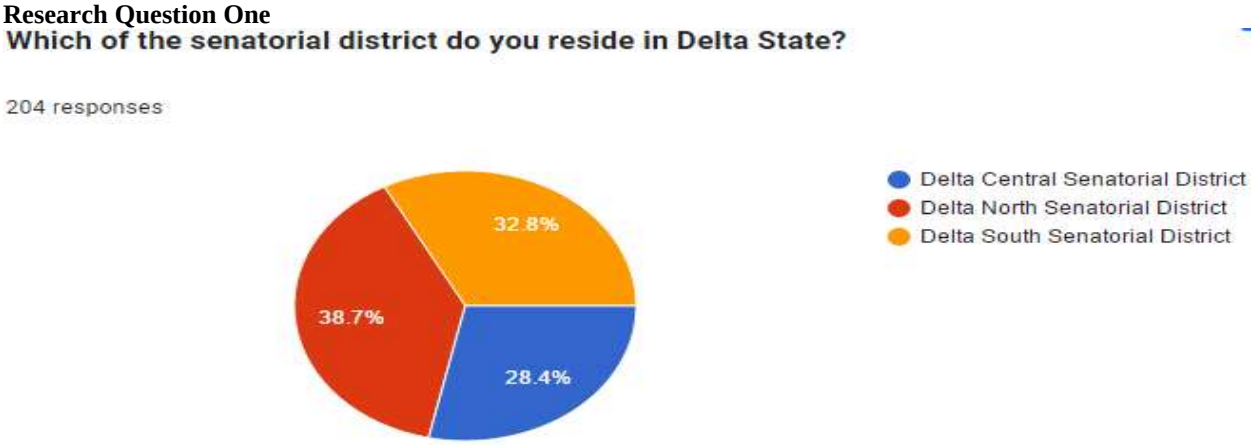

Figure 1: Identification of the senatorial district reside in by the respondents

S/N	Senatorial District in Delta States	Responses of Respondents	Percent
1	Delta Central Senatorial District	58	28.4%
2	Delta North Senatorial District	79	38.7%
3	Delta South Senatorial District	67	32.8%
	Total	**204**	**100%**

Table 1: Valid identification of the senatorial district reside in by the respondents

Figure 1 and Table 1 are respondents' identification of the various senatorial district they reside in Delta state.

Research Question Two

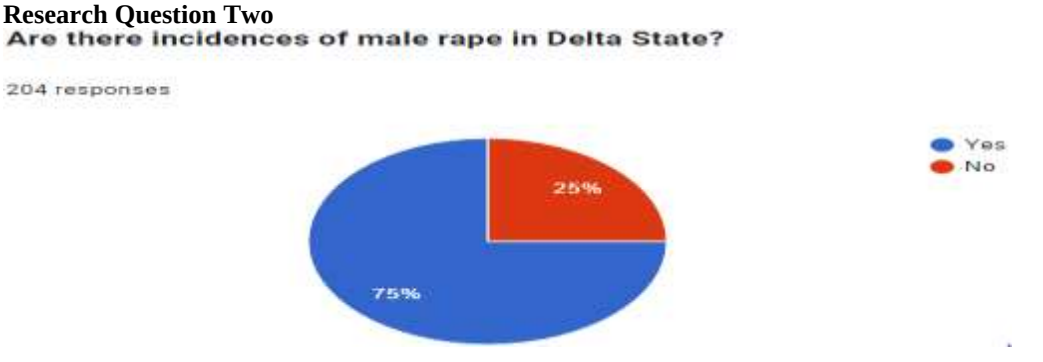

Figure 2: Identifying if there are incidences of male rape in Delta State

	Response	Percent
Valid Yes	153	75%
Valid No	51	25%
Total	**204**	**100%**

Table 2: Valid identification of if there are incidences of male rape in Delta State

Figure 2 and Table 2 above represent the identification by the respondents if there are incidence of male rape in Delta state.

Research Question Three

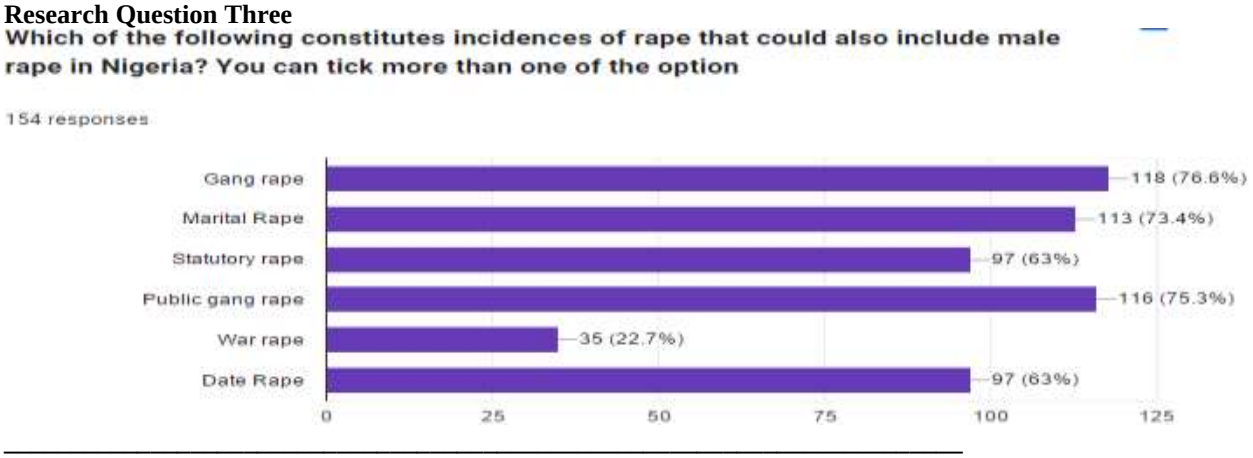

Figure 3: identifying acts or ways rape or male rape can be committed

Ways Male Rape can be Committed	Cluster of Response	Percentage
Gang rape	118	76.6%
Marital Rape	113	73.4%
Statutory rape	97	63%
Public gang rape	116	75.3%
War rape	35	22.7%
Date Rape	97	63%

Table 3: Valid Cluster respondents' of identifying acts or ways rape or male rape can be committed

Figure 3 and Table 3 are respondents' clusters of valid identification of the various ways rape or male rape can be committed.

Research Question Four

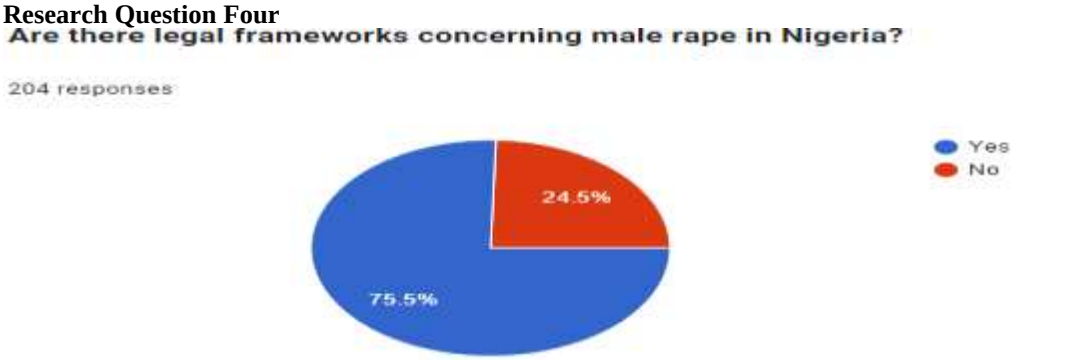

Figure 4: Respondents identifying if there are legal framework concerning male rape in Delta state

	Response	Percent
Valid Yes	154	75.5%
Valid No	50	24.5%
Total	**204**	**100%**

Table 4: Valid Respondents' identification of if there are legal framework concerning male rape in Delta state

Figure 4 and Table 4 are valid identification of if there are legal framework concerning male rape in Delta State.

Research Question Five

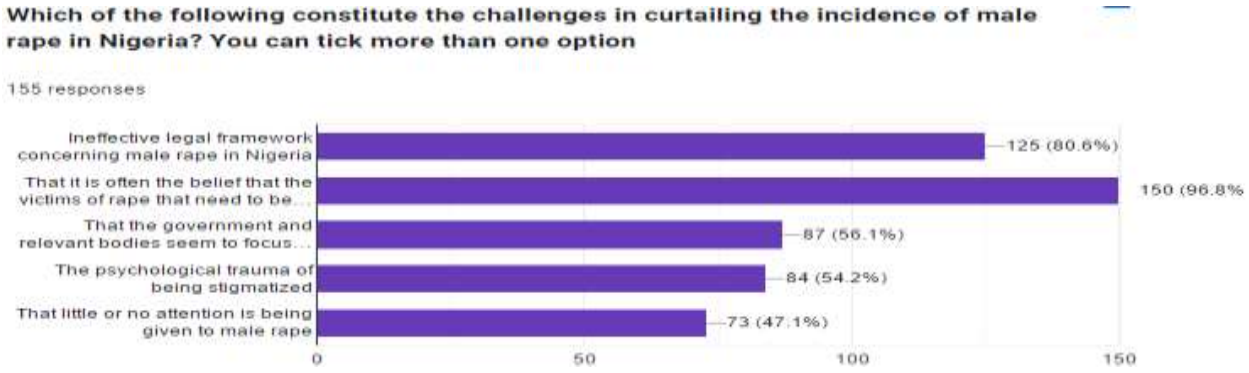

Figure 5: Identification of the challenges in curtailing incidence of male rape in Delta State

Challenges concerning Male Rape in Delta State	Cluster of Responses	Percentage
Ineffective legal framework concerning male rape in Nigeria	125	80.6%
That it is often the belief that the victims of rape that need to be protected are female	150	96.8%
That the government and relevant bodies seem to focus on female rape with little or no attention to male rape	87	56.1%
The psychological trauma of being stigmatized	84	54.2%
That little or no attention is being given to male rape	73	47.1%

Table 5: Valid cluster of Identification of the challenges in curtailing incidence of male rape in Delta State

Figure 5 and Table 5 represent a cluster of respondents' identification of the various challenges in curtailing male rape in Delta State.

Research Question Six

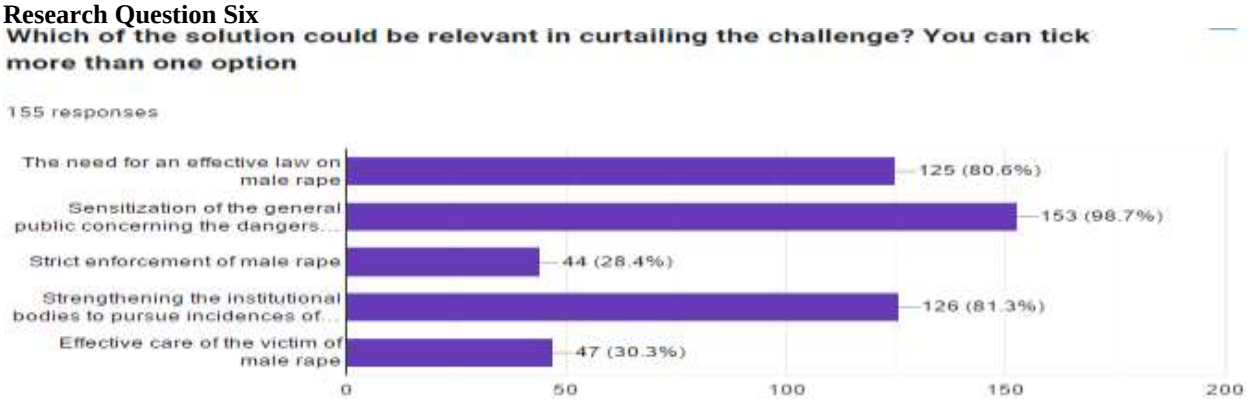

Figure 6: Identification of the challenges in curtailing incidence of male rape in Delta State

Remedies in curtailing Male Rape in Delta State	Cluster of Responses	Percentage
The need for an effective law on male rape	125	80.6%
Sensitization of the general public concerning the dangers of male rape	153	98.7%
Strict enforcement of male rape	44	28.4%
Strengthening the institutional bodies to pursue incidences of male rape	126	81.3%
Effective care of the victim of male rape	47	30.3%

Table 6: Valid cluster of respondents of identification of the challenges in curtailing incidence of male rape in Delta State

Figure 6 and Table 6 represent a cluster of respondents' valid responses in identifying some of the possible remedies in curtailing incidence of male rape in Delta state.

6. Discussion of Findings

Concerning the data obtained through the questionnaire and presented in this study, figure 1 and table 1 clarifies the fact that the 204 respondents who responded to the questionnaire are from or are resident of Delta state. In this regard, it suffices to state that the respondents are well-informed and possess the knowledge to give an appropriate answer to the question. In essence, in figure 2 and table 2 above, 75% of the respondent were able to identify that there are incidences of male rape in Delta State.

Furthermore, in figure 3 and table 3 the respondents further identify the various ways male rape can be committed as follows:

76.6% of the respondents identify that rape can be committed through gang rape
73.4% stated through marital rape
63% and 75.3 % identify that rape can be committed through statutory rape and public gang rape respectively
22.7% stated war rape
Furthermore, 63% of the respondents identify that rape can be committed through date rape

The above as identified by the respondents is aptly what is obtainable in most of Nigeria. However, in figure 4 and table 4, 75.5% of the respondent were able to identify that even though the evil of rape is been committed in Nigeria, there is a legal framework that tends to kick against the incidence of male rape in Nigeria. However, there are challenges often mitigating the curtailment of rape in Nigeria. In this regard, in figure 5 and table 5, the respondents were able to identify some of these challenges as follows:
80.6% of the respondents identify that there is an ineffective legal framework concerning male rape in Nigeria
96.8% identify that it is often the belief that the victims of rape that need to be protected are female
56.1% stated that the government and relevant bodies seem to focus on female rape with little or no attention to male rape
54.2% of the respondent identify that there is the psychological trauma of being stigmatized
Furthermore, 47.1% stated that little or no attention is being given to male rape

Having identified some of the challenges in curtailing the incidence of male rape, in figure 6 and table 6, the respondents were able to identify the possible remedies concerning challenges in curtailing the incidence of male rape in Nigeria as follows:

80.6% of the respondents identify that there is a need for an effective law on male rape
98.7% stated that there is a need for sensitization of the general public concerning the dangers of male rape
28.4% identify strict enforcement of male rape
81.3% stated there is a need to strengthen the institutional bodies to pursue incidences of male rape
Furthermore, 30.3% of the respondents were of the view that effective care of the victim of male rape could also aid in curtailing the incidence of male rape in Delta State

7. Conclusion

Given the above, it can be said that the issue of sexual violence or rape has always been the subject of discussion. Given the fact, a sexually victimised person is on a daily basis become very prevalent across the global environment. Furthermore, victims that are sexually assaulted are often suffering from trauma, psychological disorder, and having the only option of suicidal thought.

However, in accordance with this study, it was also observed that it could be emphatically said that there are several legal frameworks (both local and international) that condemn and criminalise sexual violence or rape. However, it suffices to emphasize the fact that, as observed in this study that the issue of rape has always been gender-based issues, given the fact that females are always seen as a weaker vessel that could easily be preyed on and the belief that the culprit is always the male. This belief also stems from the fact that the definition of rape or sexual violence is occasion to mean any form of sexual connection by objects such as penis, finger, sticks, or vibrators that could penetrate through the victim forcefully or without the victims' consent. In this regard, a male is not seen as one or an individual that could fit into the definition as one that is capable of being raped.

However, the study also identifies the fact that it is a misconception to hold the opinion that males are not capable of being raped or cannot be a victim of sexual violence. This is concerning the in recent time males are now being sexually abused, either by their fellow men or women. Given the deeper cultural myth that a man cannot be a victim of sexual violence has degenerated to a situation where male victims of sexual violence find it most difficult to speak and complain of rape or sexual violence against them.

It is concerning the above that this study further identifies the fact that there is a need to revamp the laws as they relate to the protection of males against sexual violence or male rape. Furthermore, various stakeholders on crime prevention (such as the government, Non-governmental organization, and society) need to put in place adequate measures in protecting males against sexual violence and also prosecuting culprits of perpetrating sexual violence against males.

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Women's Stance and Subjectivity in Nigerian Politics

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Abstract. On March 1st, 2022, the male-dominated federal parliament of Nigerian National Assembly voted against five (5) gender equality bills which were proposed to strengthen democratic practice and ensure the full participation of women and equitable representation in governance. These proposals are in dissonance with Agenda Five of the Sustainable Development Goals (SDGs). Sixty-three years after gaining independence from the colonial masters, Nigerian women still struggle for representation in elective politics, and this poses as one of the development challenges in Africa. Several scholars have explored this under-representation in politics from the cultural, economic, and social perspectives. However, the linguistic portrayal of women, as better candidates in politics, has not been given adequate scholarly attention. Therefore, this study specifically explores the engagement of stance and subjectivity in the discourse of female gubernatorial and senatorial candidates towards projecting positive self-image, voicing opinions and raising women's consciousness in Nigerian political context towards the actualization of Goal Five of Sustainable Development Goals (SDGs) in Africa. The study engages discourse stylistics in establishing the resourcefulness of stance-taking and subjectivity in women's projection of credibility in elective politics. In furtherance of that, Systemic Functional Linguistic (SFL) complements the framework in contextualizing the political discourses. With data gathered from the interview responses of three gubernatorial and three senatorial aspirants towards Elections in the Fourth Republic, this paper unveils the extent Nigerian women have gone in negotiating for wider representation and projecting themselves as better candidates in a male-dominated Nigerian politics.

Keywords: Women discourse, Stance, Subjectivity, Nigerian politics, SDGs

1. Introduction

It has been scholarly established that the development of any nation largely requires the equal participation of both female and male citizens; but sixty-three years after gaining independence from the colonial masters, Nigerian women still struggle for representation in elective politics, and this poses as one of the development challenges women face in Africa. The lesser visibility and underrepresentation of women in elective political positions insinuate the impression that men's dominance in elective political positions is the norm. Several scholars have explored women's under-representation in politics from cultural, economic and social perspectives, however, few exist from the linguistic viewpoint especially how women use language to project stance and subjectivity in establishing a positive self-image in political discourses.

Interestingly, the Agenda Five of the Sustainable Development Goals (SDGs) strives towards achieving gender equality and empowering all women and girls in actualising their potentials in all spheres of activity. Therefore, their active political participation should be one of the yardsticks for appraising the progress of democracy in any country. Considering the many orientations that have been used to measure women's underrepresentation and invisibility in politics, it is quite expedient and timely to examine how women construct a positive-self through stance-taking in Nigerian politics. In that vein, Zamfirache (2010:177) observes that an issue that is worth interrogating is how women politicians describe and project themselves as being credible and competent aspirants in political context.

2. Existing Studies and Problem Statement

Women sometimes revolve their rhetorical communication around personal experiences either at home, work, or growing-up years in order to have a shared mutual background and establish rapport with

their audience. Their feminine style is engaged in expressing feelings, maintaining unity and harmony among groups. The engagements of personal experiences and self-disclosure methods are useful tools in political discourse because they establish political speakers as genuine or reliable persons and make the audience feel they know them inside out. Oftentimes, female politicians adopt these tools to project, persuade and establish credibility with the audience. Studying the speeches of fifteen female activists between 1840 and 1920, Campbell (1989) concludes that women's rhetoric is a 'double-bind' that serves as a tool for the advancement of social agenda in politics. In the same vein, Dow and Tonn (1993) observe that women's rhetoric is not just a strategy to unite or empower an audience, but also an avenue to validate reasoning, celebrate strength and assume authority. The investigation of forty-five politicians' utterances made Blankenship and Robson (1995) agree that women's rhetoric expresses and supports women's issues in politics. On the contrary, many scholars have posited that women politicians sometimes engage masculine rhetoric to portray toughness, aggression and 'masculine energy' in political communication (Rosenwasser, Huddy and Terkildsen 1993). Likewise, Bystron (2004:34) stresses that women engage more of logical than ethical appeal in political communication.

Larner (2009) argues that unlike men whose language is considered commanding, instrumental, dominating and active; women's language is ascribed weak, intimate, unifying and too passive for politics. Using English pronouns as a point of divergence, she observes that men's pronominal engagement is exclusive while that of women is inclusive and supportive when communicating with either active or passive audience. In fulfilling the traditional roles assigned to them by the society, women's linguistic behaviour tilts towards nurture, conciliation, support, emotion, and inclusivity. In agreement with Spender (1980), Larner accedes that women adopt more of inclusive pronouns (we and us) and modal auxiliaries (may and could) in political discourse. However, she contests Spender's claim and asserts that women are not characterised with the use of hedges, unnecessary modals, expletives and tag questions when they are vying for a 'higher political position'. She posits that women vying for higher political positions, whether at the state or federal levels, revolve their speeches around certain rhetorical issues in maintaining their female-inclined goals in politics which make their language usually co-operative, sensitive, personal, nurturing, and identity represented.

Moscovici (1961) elucidates that social and identity representations are systems of values, ideas and practices which enable communication among members of a community by providing them with a code for social exchange, naming and for classifying unambiguous various aspects of their world as individuals and as a group (pg. xiii). In the same vein, Jodelet (1991) contends that social representations are meanings which are concentrated in ideologies, and which helped people understand their experiences. Based on these, Scollon and Scollon (2001) assert that the concept of social representation, which has been widely researched by social psychologists, has a lot of influence on other fields like psychology, linguistic, language education and so on.

Invariably, social representation helps in one's interaction with other people (Gillespie, 2006). Bal-Tal (1997:493) agrees that people are guided in their behaviours and discourses through the cognitive order of the stereotypes they have formed and learnt within their groups. The need to identify and generate an identity occurs anytime interaction arises between two or more people. Therefore, social representation emerges in the interrelationship between 'self' and 'other', which is the way people construct, reconstruct or deconstruct their identities. On the representation of 'self'; individuals incline towards narrating themselves 'positively' in interactions; while the 'other' is usually reduced to mere stereotype when talking about them, and this can be because of diverse motives such as educational background, position of the media, national or political inclinations. Basically, it is safe to assume that identity and representation of 'self' and 'other' are necessarily unpredictably created through relationships established with others.

Of all the English pronouns, 'I' is the most 'innocent', self-referential, incontestable, and credible pronoun that proclaims and supports the 'self. It can operate in many instances. First, it can project the other half of the 'other', that is, it can oppose any 'you' or ''they'. Secondly, it can operate by showing relationship between objectivity and subjectivity and lastly, it is capable of shifting reference, that is, it can mean different things in different contexts just as pronoun 'we' does (Pennycook, 1994:177). The political functions of pronouns transcend the traditional understanding of replacing nouns and playing deictic functions in rhetorical contexts. The idea of pronouns being political arises because they are intensely inherent in naming people, groups and implying relations to power. It also plays important roles in the political

context of legitimising 'self' and delegitimising 'others'.

From the foregoing, this study, therefore, examines the linguistic strategies engaged in taking stance and projecting subjectivity in politics. Specifically, the study focuses on how Nigerian women political aspirants engage the tenets of language to project subjective stances in political contexts with a view to enhancing visibility and audibility in elective politics.

3. Theoretical Orientation and Methodology

Stance or stancetaking is that aspect of interpersonal meaning that affords speakers or writers the opportunity to express their personal feelings, judgments, assessments, and attitudes towards any proposition made or written and it is central in understanding the indexicality of language. According to Osunbade (2016:207), stance is a linguistic construct marking attitudes which are expressed interactively or individually in communication. It is an act that focuses on the utterance of speakers and writers in a linguistic context. Du Bois (2007:139) maintains that stance has the power to assign value to objects of interest, position social actors with respect to those objects, calibrate alignment between stance takers, and invoke presupposed systems of socio-cultural value. Englebreston (2007) also posits that stance taking is a multifaceted activity, including not only linguistic and discursive components, but also sociocultural, historical, cross-linguistic, epistemic and psychological components.

Thompson and Hunston (2000) observe that when speakers produce utterances, they usually leave traces of their attitudes and emotions in whatever they are enunciate. Through a speaker's stance, an audience can easily decipher the position of such speaker in relation to the subject of discussion. For categorization, this study focuses on the few types that have been earlier cited by scholars (Hunston and Sinclair, 2000; Thompson and Hunston, 2000; Osunbade, 2016). First, there is the *evaluative stance* which is how specific socio-cultural attributes influence the expression of a speaker. That is, the positioning of a speaker towards the realisation of truth conditions. Secondly, *epistemic stance* presents a speaker as being knowledgeable or ignorant. It focuses on how a speaker is committed to the amount of certainty, likelihood or possibility enunciated in a proposition. Osunbade (2016: 216) affirms that this stance is usually expressed through pronouns, adjective, verbs, noun phrase, prepositional phrase and verb phrase. Thirdly, there is the *evidential stance*, which is the source of the knowledge expressed and the speaker-based evidence for the proposition articulated. Finally, there is the *affective stance* which focuses on the emotion expressed by the speaker. It depicts the expression of a speaker's emotional intensity in culturally peculiar attitudinal propositions. Based on the above, the study examines how stance is encoded in the interview responses of the selected Nigerian women politicians. In view of this, this study examines selected female aspirants' construction of positive self, attitudes, and political goals in the stances subjectively taken during political interviews.

Six Nigerian women political aspirants' interviews are purposively selected for this study. This selection comprises interviews granted by three gubernatorial aspirants (Mrs Omolara Abike Cudjoe Alakija, Lagos State, 2011; Senator Chris Anyanwu, Imo State, 2015; and Dr Ada Chenge, Benue State, 2015) and three senatorial aspirants (Dr Mary Bent, Adamawa State, 2007; Mrs Esther Usman Walabai, Adamawa State, 2011; and Dr. (Mrs) Abisola Sodipo-Clark, Ogun State, 2015) towards the General Elections in the Fourth Republic. Specifically, we have purposively selected pre-election interviews obtained from different print and online newspapers, among which are, Nigerian Tribune, Saturday Tribune and Punch etc. Owing to time and space constrains, we randomly selected and analysed ten excerpts. This study is limited to the identification and description of the lexical items indexing markers of epistemic, evidential and affective stance as used by the aspirants in their interview responses.

This study does not border on the interviewers but mainly on the responses given by the selected interviewees. The data were subjected to qualitative analysis in describing how women generally take stance in positioning themselves subjectively in political discourse. The analysis was based on theoretical orientations from Halliday's model of Systemic Functional Linguistic and Englebretson's perspective on stance taking.

4. Analysis and Discussion

It is an established fact that speakers do not perform stance types but stance acts which are fully domiciled in specific sequential and dialogical contexts. Since Biber and Finegan (1989:92) have posited that stance is the lexical and the grammatical expressions of attitudes, feelings, judgments and commitments, this analysis focuses on the lexical predicates encoded in the expressions enunciated by the aspirants, which are to exemplify their stance positions in the

responses given in the interviews. Basically, we identify and describe the lexical items indexing markers of stance and subjectivity.

4.1 Epistemic Stance Taking and Women Political Discourse

This is the knowledge and competence of a speaker as displayed in the stance taken. It usually shows the commitment of a speaker towards a proposition uttered. In other words, it shows the ways a speaker carries out a stance act aimed at estimating the likelihood of the manifestation of a proposition. The female aspirants illustrate, through their interview responses, that they are knowledgeable and competent in the act of governance and their wealth of experiences have prepared them for the ordeal of politics. This stance is usually indicated through first person pronoun 'I', which is significant in its syntactic subjective position, with respect to the role the speaker is playing, while the predicate employed in stance delineates the stance taker's position towards virtues of competence and knowledgeability. Adapting Osunbade (2016:216), epistemic stance is pragmatically marked for the display of certainty towards the necessity of expression of a proposition. The selected female aspirants display their certainty to the proposition uttered in the excerpts below:

Excerpt 1
And if you are talking of zoning, women are saying we have never had it; I think I, as a woman, should benefit from the 35 per cent affirmative action. **(Rosaline Ada Change)**

In excerpt one, Rosaline Ada Chenge displays *certainty* in her stance when she asserts that, *'I think I, as a woman, should benefit…'* This proposition is not just made, but it was premised on the prior knowledge that women have never enjoyed zoning pattern in Nigerian political system. The aspirant has positively positioned herself with the truth conditionals manifested in the epistemic stance taken. The stance predicate 'think' used with pronoun 'I' is a cognitive predicate which is used to demonstrate a fact or opinion about the aspirant's proposition. Based on the fact that a woman has never emerged as a governor in Nigeria, her stance displays commitment to the certainty of benefitting from the 35 per cent affirmative action. The engagement of modal verb *'should'* epistemically buttress the previous knowledge displayed in the utterance, which is indicated in '*women have never had it'*. The subjectivity of the speaker is displayed in the engagement of personal pronoun '*I*' with modal verb '*should*' which pragmatically displayed the level of the aspirant's certainty in the proposition made.

Excerpt 2
We will ensure the welfare of the people is paramount in our programmes because we cannot do without giving people quality education and healthcare delivery systems. **(Omolara Abike Cudjoe-Alakija)**

In the above, Abike Omolara Cudjoe-Alakija displays her commitment to the proposition uttered through the stance predicate employed. The predicate 'ensure' presupposes her commitment to the certainty of the stance. 'Ensure' being a transitive verb collocates with other verbs like 'ascertain', 'guarantee', 'secure', 'insure', and so on, which are all indicative of commitment to a proposition. The aspirant positions herself with her party through the engagement of 'we'. In the engagement of pronoun 'we', there is the need to look at the individual ideas and practices within a collective whole. The aspirant has been able to portray collective subjectivity which has reinforced a collective goal in the shared responsibility. The epistemic stance taken in this utterance portrays that the aspirant is a credible person who made attempt to promise what she can deliver. The linguistic employment of the stance predicate conceptualises her as a visionary leader who is competent and confident about what she does.

Excerpt 3
Well, I know I am confident and I am competent with my wealth of experience. I think that I have an upper-hand; some of them are just joining politics. (Mrs. Esther Usman Walabai)

Here, Esther Usman Walabai projects herself as a competent aspirant through the proposition given. She enunciates her knowledge, competence, confidence and commitment in a male-dominated Nigerian politics. The linguistic resources encoded in the stance predicates 'know', 'think', and 'have' give credence to the aspirant's credibility. As displayed in the excerpt, the stance predicates engage with other stance adjectives to position the aspirant in a dialogical authorial voice. This dialogical-authorial voice reverberates the aspirant's interpersonal stance style, which subsequently gives the proposition a rhetorical effect. The subjective position of this senatorial aspirant is based on the knowledge that her political contenders just joined politics, which literarily depicts their inexperience and incompetence. Therefore, she is confident that her wealth of experience could possibly afford her the senatorial position in her state.

4.2 Evidential Stance and Women Discourse

Given the fact that women are underrepresented in Nigerian elective politics, they tend to table facts and evidence which help discredit their political opponents who are usually men. This stance usually has the markers which emphasize the acquisition or availability of information. Sanders (1999: 478) postulates that speakers can have direct or indirect access to facts and evidence which could be presented as sign, direct proof or claim. In the excerpts below, we have evidential stance displayed through the aspirants' academic and political experiences.

Excerpt 4
I have been here for two terms and people have tested a female public servant and they have observed me the way I have conducted myself, the types of things that I have done, the compassion I have shown in working for people. (Sen. Chris Anyanwu)

In the excerpt above, Chris Anyanwu conjures an evidential stance based on her experiences in politics. The aspirant engages the place demonstrative deixis 'here' which indicates 'location' whose reference can only be determined in relation to the context of the utterance in which they occur. 'Here' in this context encodes the aspirant's senatorial experience at the National Assembly. The aspirant premised her evidential stance on the belief that her two-term experience at the Senate has proven her worthy of Imo people's support. She claims through this stance that given the fact that Imo people voted for her twice at the senatorial election is enough to convince them that she is a better candidate for the gubernatorial seat. The subjectivity of the aspirant is displayed through the pronominals 'I', 'me', and 'myself' which conflate with stance predicates like 'have been', 'observed', 'conducted' and 'shown'. In this excerpt, there is the recognition of the stance object 'people' which is represented as the 'Imo people'. Chris Anyanwu subjectively introduces the stance object to give credence to her proposition. She evidentially evokes that Imo people have 'tested' and 'observed' her during her stay at the Senate and they will support her based on such evidence.

Excerpt 5
I started politics at the grassroots level. I was a woman leader of my political organisation and at that position; I was able to mingle with women at the grassroots level**.** (Omolara Abike Cudjoe Alakija)

The stance predicates 'started' and 'was' engaged in Excerpt 5 provide the background for the evidential stance taken by the aspirant. This stance is displayed in the aspirant's experience-driven evidence in grassroots politics in Lagos State. The aspirant subjectively maintains her position that her political involvements at the grassroots level and also being the women-leader of her political organisation have afforded her the experience needed to contest for the gubernatorial seat of Lagos State. This stance invokes the attitude of competence and knowledgeability in the aspirant. Therefore, the aspirant endears Lagos citizens to support her based on the rationality shown in the evidential stance taken.

Excerpt 6
In the part of Nigerian from where I am contesting a senate seat, the impression is that men have failed Nigerian politically. During my tour of the nine local governments that comprise the southern senatorial zone, the people gave me rousing welcome with promises of overwhelming support for my aspiration**.** (Mary Bent)

In the excerpt above, Mary Bent acknowledges, through evidential stance, that Adamawa citizens prefer her to any other male aspirant for the senatorial seat. The evidential stance predicate phrase which reveals this is the 'rousing welcome' given to her on her tour to the nine local governments which make up her senatorial district. She indirectly portrays that in Adamawa State, there is the general impression that men have failed Nigeria politically, which is the more reason why they gave her an enthusiastic welcome and promises to support her senatorial candidature. In Excerpt 6, Mary Bent claims that the joyful and concerted welcome accorded her in her senatorial district is enough evidence that the electorates will support her.

In the excerpts above, we have projected how female aspirants use political experience in taking evidential stance in political discourses. However, evidential stance can also be taken using academic achievement as a pedestal in projecting competence in politics.

Excerpt 7
By the grace of God, I have Masters' degree in Production Engineering and the degree is not meant just to be accepted but to be practicalised. (Rosaline Ada Chenge)

The aspirant above highlights how her academic achievement will politically help her in Benue State. Rosaline Ada Chenge relies on her political and academic experiences in winning Benue people's support in the gubernatorial election. The aspirant uses her academic knowledge to invoke her

evidential stance in her interview responses. Based on her academic achievement in Production Engineering; she enunciates that the issue of electricity will be dealt with given the fact that it is turf. The stance predicate 'have' reveals the evidential stance taken in the utterance.

4.3 Affective stance and women political discourse

This focuses on a speaker's emotions as expressed in a proposition taken. This stance orients towards a stance-taker's socially recognised mood, feeling, attitude or emotional intensity towards the propositional content of a message (Ochs, 1990:2). It shows a speaker's involvement in emotions such as anger, sadness, love, solidarity, loyalty or hate. The affective markers can be encoded in nouns, verbs, adverbs and adjectives, which can be engaged positively or negatively to show the position of the stance taker. Whether it portrays positivity or negativity, it is meant to influence the audience to support the speaker. Given the fact that political public opinion is often shaped by the mood and feelings of the citizens (Marcus, 2000), affective stance is of high necessity in political discourse. In the excerpts below, we examine the engagement of linguistic items in taking affective stance towards the projection of a positive self-image to the electorates. As a matter of fact, we look at the import of the grammatical expressions that convey emotions to the audiences and, how the aspirants have constructed themselves as better candidates in the interview responses.

Excerpt 8
What we are interested in is to better the lives of our people in Ogun State. (Bisola Sodipo-Clark)

Excerpt 9
If I had initial plan to serve the people well at the Senate, by the overwhelming victory that I got at the PDP primaries, I have to double my commitment now that I feel more indebted to the people. (Mary Bent)

Excerpt 10
When I promise, I keep my promise. I don't promise too much; I promise what I can deliver. And my promise to Imo people is that I will do everything humanly possible to help bring about transformation. (Sen. Chris Anyanwu)

From the excerpts above, it is noted that affective stance accentuates the mood of the stance taker. For this reason, the selected aspirants use affective stance to reach the core of their audience's hearts in a more emotional manner. When the female political aspirants take affective stance through positive linguistic items like 'interested', 'better', 'double my commitment', 'indebted', 'promise', 'keep', 'do everything humanly possible', 'transformation', they are simultaneously projecting themselves in a positive light to the electorates. Through these lexical items engaged, they do not only project their feelings, but also invoke and provoke emotions from their audiences through the positive evaluative meanings embedded in the affective stances taken. Using this as a backdrop, we observe that affective stance is an important aspect of political positive framing which avails political aspirants the opportunity to construct positive frames based on identifiable social meaning between themselves and their audiences (Park, 2011:266).

Asides Bisola Sodipo-Clark that engages pronoun 'we' to conceptualise the party and herself as 'one'; the other aspirants in the above excerpts make use of personal pronoun 'I' to show their emotions towards the proposition and promises enunciated. Pronoun 'I' is usually used subjectively in politics to refer to 'self' alone and this is not only for referential purpose, but to give credence to the subjectivity and positions of the stance-taker. It establishes the personal involvement and commitment of the stance taker to the proposition made. Moreover, in affective stance, pronouns 'We' and 'I' are used to avoid obscurity of reference. The choices of pronouns, either 'We' or 'I', do not merely exist for deictic or anaphoric purposes in the above excerpts, but they function in relation to identity and solidarity for the main purpose of portraying a positive self-image, establish credibility and seek the total support of electorates.

5. Conclusion

One of the Sustainable Development Goals (SGDs) is achieving gender equality and empowering all girls and women in actualising their potentials. Therefore, the erroneous perception of women being inferior in politics is a development challenge which should be eradicated. There can be no equality if women are considered inferior to men in all spheres of activity. Based on that, women's contribution to national development should be unilaterally recognised in elective politics and leadership.

This study has paid particular attention to how women employ stance and subjectivity to project themselves as better candidates in elective politics in Nigeria. In doing this, we have highlighted the stance acts usually used by women aspirants and described

the lexical items engaged in taking the highlighted stances. We observe that against the stance types identified by Englebretson (2007), the selected women politicians in this study only engaged epistemic, evidential and affective stances in their interview responses.

The analysis also indicated that Nigerian women politicians project themselves as being competent, confident, and knowledgeable and these are evidently manifested in their linguistic resources in taking stance and aligning positions on political matters. Their subjectivity is also displayed in their careful selection of pronominals which help position the stance-takers positively towards the propositions uttered in their interview responses. The engagement of pronoun 'we' and 'I' is more prominent than any other pronouns, and they are politically engaged to show the relationship between 'aspirants and party members'.

The concepts of stance and subjectivity have helped us understand how Nigerian women politicians position themselves and take subjective stance in politics. This reveals the concerted efforts women make to shatter the political glass-ceiling blocking them from attaining their full sustainable potentials in elective politics.

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Nexus International University ISSN: *3007-1704*; 8(1): 163–181

Thematic Mapping of the Trend of Road Traffic Crashes in Nigeria: A Tool for Advancing Sustainable Safety of Lives

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Abstract. The problem of Road Traffic Accidents (RTAs) in the Nigerian context cannot be overemphasized. The paper will map the trend of road traffic crashes in Nigeria using Geographic Information System (GIS) techniques for a decade (2010-2020). Findings from such mapping will inform policy formulation and program implementation at tactical and operational levels to curb the menace of RTA in Nigeria. Data used for this study is extracted from the Federal Road Safety Commission (FRSC) Statistical Digest. The methods of analysis adopted for the study are Descriptive Statistic and Geographic Information System (GIS) with results presented in tables, graphs and maps. The results shows that the highest rate of road traffic crashes is in year 2011(10.8%), 2012(10.5%), 2013(11.1%) and 2021(10.6%) respectively with Kaduna state, Ogun state, Oyo state and the Federal Capital Territory, Abuja classified as black or hot spots over a decade now. This study therefore recommends that geo-visualization as the creation and use of visual representations that facilitate thinking, understanding, and knowledge construction of geospatial data should be encourage among agencies and parastatals responsible for safety of lives and properties most especially on the roads.

Keywords: Road Traffic Crashes, Trend, Thematic Mapping, Geographic Information System, Nigeria.

1. Introduction

Road traffic crashes have become a global phenomenon. Its frequency is higher in developing countries when compared to the developed countries (Obafemi & Obafemi, 2021). According to global estimates, road traffic crashes claim the lives of approximately 1.35 million people each year, with an additional 20 to 50 million people suffering non-fatal injuries with many resulting in various forms of disability (International Transport Forum, 2020). Injuries sustained from road traffic crashes are one of the leading causes of death in Africa with 20% of the World's Road deaths (World Health Organization, 2015). Recent studies also show that Africa has the higher cases of road traffic crashes when compared with Europe and Asia. Furthermore, low- and middle-income countries over the World have less than half of the world's vehicle, yet contributing to 80% of the total number of road traffic deaths; this could be due to the poorly maintained roads and lack of enough resources to enforce laws (FRSC, 2020).

In Nigeria, available statistics put the casualty figure at about 1.2 million deaths yearly, and between 20 to 50 million people are injured annually (Atubi & Gbadamosi, 2015). Nigeria is among the countries with the highest rate of accident in the world, with a figure of 1042 deaths for every 100,000 vehicles and about ₦80billion is lost yearly on road accidents (Labinjo *et al*, 2010, Atubi, 2012). According to the Federal Road Safety Commission (FRSC, 2017), 5053 people were killed in 9694 road crashes in 2016, a decrease of 387 people when compared to the death toll of 5440 in 2015, when 9734 crashes occurred.

According to Ukoji (2014), unsafe driving behaviours account for up to 90% of crashes in Nigeria, including inappropriate speeding and speed-related factors, a lack of understanding of traffic regulations, including road signs and markings, drink driving, dangerous driving, driver fatigue, and inappropriate overtaking. Individuals' quality of life, social and

economic activities and the nation's overall economic activity are all affected by crashes (Gudaji & Dankishiya, 2016). Road traffic crashes in Nigeria have also been attributed to human, mechanical, and environmental elements (Odufuwa et al., 2017). However, recent studies have revealed man as the central factor responsible for most of the road traffic crashes in developing countries like Nigeria, as the decisions to either put the roads or vehicles in good condition nor careful driving for safety purposes solely depend on him (Afolabi & Gbadamosi,2017).

Road traffic accident in Nigeria is increasing at an alarming rate and with the high number of lives lost to road traffic accidents as the highest in African continent is a serious concern that deserves urgent action from various stakeholders involve in transportation and disaster management (Emmanuel et al.,2021). Nigeria has the highest rate of mortality from road accidents in the world according to statistics compiled by the Federal Road Safety Commission (FRSC). The country leads 43 other nations with highest number of deaths in 10,000 vehicle crashes followed by Ethiopia with 219 killed per 10,000 vehicles while Malawi and Ghana are with 183 and 178 killed per 10,000 respectively (Adebayo, 2015). This study is therefore necessary, considering the importance of roads, and the increasing level of road traffic accidents over the years along Nigeria motorways and with its huge effect on the economy and healthcare services, everyone will like to see a reduction in it. Despite measures taken by the law enforcement agencies to curb this menace, it is still a growing problem. Hence, if this is not checked, there is every tendency of increase in the cases of road traffic accidents in Nigeria due to increase in the number of vehicles on the roads without commensurate increase in the number of roads as well as improvement in the available road conditions and other facilities (Emmanuel et al., 2021).

This research paper is however important to pursue the course of curbing road traffic crashes in achieving the Sustainable Development Goal (SDGs 3) on Good Health and well being in Nigeria by 2030 using thematic mapping techniques and classifying the states in Nigeria based on their rate of crashes occurrence. What is the current trend of road traffic crashes in Nigeria? Where are the black pots? How thematic maps can give better understanding of the trends and events leading up to a crash in order to prevent it? These and others will form the specific objectives of the study.

2. Literature Review and Theoretical Framework

The peculiarity of road has made it to be epicenter of Road Traffic Crashes (RTC) globally, and it is even more disturbing when it is considered that global annual deaths attributed to road traffic crashes were 1.24million in 2013, 1.25million in 2014 and 1.35million in 2018 respectively with strong indications that about 90% of these fatalities are accounted for by low and middle income countries that have only about 48% of registered vehicles (FRSC, 2020). More than half of global fatalities are attributed to road users; while RTC has crashes, injuries and fatalities has remained the leading cause of death among the young people within the age bracket of 5-29 years.

The pathetic situation in low and middle income countries were linked to the absence of Sustainable City Structures and Safe System Approach. There are sufficient indications that the alarming projection of 1.9 million annual fatalities by the United Nations (UN) could become a reality in the near future. The official RTC data of Nigeria as published by the FRSC and the Nigeria Bureau of Statistics indicates that there were 5,181 deaths and 32,220 injuries in 2018. The rate of crashes, injuries and fatalities has been trending downwards in the last ten years. The figures however still remain high and require more efforts to curtail the menace (FRSC, 2020).

The trend of road accidents varies all around the world and also differs in its causative factor from one country to another. In the United States of America for example, studies have shown that the main causative factor of road accident is driving under the influence of alcohol, which accounts for 82% of road accidents in the country while in India, lack of knowledge regarding prevention of road accidents is among the major causative factors (Sanjay, 2017). A lot of road traffic accidents in Nigeria are attributed to reckless driving, brake failure, burst tyres, engine failure, undulated terrain, bad weather and heavy shower that resulted to poor road conditions and other road facilities (Afolabi & Gbadamosi, 2017; Emmanuel et al.,2021).

Like in many parts of the world, road traffic accidents are very high in Nigeria and have become progressively important because of its heavy health and financial burden (Osayomi & Areola, 2015). Developing countries generally suffer most losses from road traffic accident when compare to developed countries due to the current trend of urban growth, poor state of road infrastructures, and

defective political economy system (Osayomi, 2013). Due to the consequences of this hazard in Nigeria, it has drawn keen attention from both academic and policy makers who have tried to come up with road traffic accidents prevention and reduction strategies. These strategies include the country's recent National Action Plan on Road Safety, the Safe Road initiative, which was largely derived from the United Nations' Decade of Action for Road Safety (2011-2020) to "reduce road traffic crashes and injuries by 50 percent in 2020" (FRSC, 2020), despite this, road traffic crashes still remain major causes of anxiety (Emmanuel et al.,2021).

Despite the huge attention given to road traffic accidents, little studies are done on its geographic distribution and severity especially in the developing countries such as Nigeria (Iyanda, 2018; Osoro et al., 2011). However, the area of thematic mapping which is the focus of this study has not been explored in details in explaining the trend of road traffic crashes and its consequences in Nigeria.

Thematic mapping is the process of producing a type of map that portrays the geographic pattern of a particular subject matter (theme) in a geographic area. This usually involves the use of map symbols to visualize selected properties of geographic features that are not naturally visible, such as temperature, language, or population (Nelson, 2020; Bartz, 1979). In this, they contrast with general reference maps, which focus on the location (more than the properties) of a diverse set of physical features, such as rivers, roads, and buildings. Thematic mapping is closely allied with the field of Geovisualization.

Several types of thematic maps have been invented, starting in the 18th and 19th centuries, as large amounts of statistical data began to be collected and published, such as national censuses. These types include; choropleth maps, isarithmic maps, and chorochromatic maps, that use different strategies for representing the location and attributes of geographic phenomena.

One of the earliest thematic maps was one entitled *Designatio orbis christiani* (1607) by Jodocus Hondius, showing the dispersion of major religions using map symbols, in the French edition of his *Atlas Minor* (1607). This was followed by a thematic globe (in the form of a six-gore map) showing the same subject, using Hondius' symbols, by Franciscus Haraeus, entitled *Novus typus orbis ipsus globus, ex Analemmate Ptolomaei diductus* (1614). An early contributor to thematic mapping in England was the English astronomer Edmond Halley (1656–1742), who introduced the Enlightenment conception of the thematic map as a tool for scientific thinking. Early chorochromatic (nominal area-class) maps also appeared in the late 18th century as scientific instruments for exploring geographic phenomena such as geology and language.

The early to middle 19th century could be considered, as Robinson called it, a "golden age" of thematic mapping, when many of the current techniques were invented or further developed. For example, the earliest known choropleth map was created in 1826 by Charles Dupin. Based on this work Louis-Léger Vauthier (1815–1901) developed the population contour map, a map that shows the population density of Paris in 1874 by isolines. One of the most influential early works of thematic cartography was a small booklet of five maps produced in 1837 by Henry Drury Harness as part of a government report on the potential for construction of railroads in Ireland. Included were early chorochromatic and flow maps, and possibly the first proportional point symbol and dasymetric maps.

Another example of early thematic mapping comes from London physician John Snow. Though disease had been mapped thematically, Snow's cholera map in 1854 is the best-known example of using thematic maps for analysis. Essentially, his technique and methodology anticipated the principles of a geographic information system (GIS). Starting with an accurate base map of a London neighborhood which included streets and water pump locations, Snow mapped out the incidence of cholera deaths. The emerging pattern centered around one particular pump in Broad Street. At Snow's request, the handle of the pump was removed, and new cholera cases ceased almost at once. Further investigation of the area revealed that the Broad Street pump was near a cesspit under the home of the outbreak's first cholera victim.

By the early 20th century, established methods were in place for manually drafting a variety of thematic maps, but they were still produced in far fewer numbers than general reference maps, and occupied a relatively small portion of cartographic education. Their popularity vastly increased in the second half of the century, due to several influences: first, the Quantitative revolution in geography and the rise of cartography as an academic discipline, both of which increased the role of thematic maps as tools for scientific analysis and communication; second,

technology that facilitates map design and production, especially the personal computer, the geographic information system (GIS), graphics software, and the Internet; and third, the widespread availability of large volumes of data, notably the first digital releases of national censuses in the 1990s.

3. Materials and Methods

3.1 Study Area

Nigeria is located between 4° to 14°N of the equator and between 2° to 15°E of Greenwich Meridian in West Africa along the Atlantic Ocean Gulf of Guinea. It has the total land area of 923,768 square kilometers and 853km coastline. Nigeria shares boundary with Benin Republic to the west, Cameroun and Chad to the east and Niger Republic to the North. The country has 36 states with the Federal capital territory in Abuja. The terrain of Nigeria includes lowlands that ascend up into the hills in the south, plateaus in the central, mountainous in the southeast and plains in the north. It has an estimated population of about 200 million people (NBS, 2015).

Nigeria has the largest road network in West Africa with about 195,000 km of road network of which about 60,000 km are paved (World Bank, 2022). Most of the major road networks in the country were constructed in the 80s and early 90s, of which most, as a result of poor maintenance and low-quality materials used for repairs are deteriorating in conditions (World- ometer, 2022). The country most important highways run from the South to the North, designed to bring produce from the hinterlands to the coast for export and to link the economies of old Northern and Southern Nigeria. These highways are labelled the A1, A2, A3 and A4. All other major roads in the country originate from these four (World Bank, 2022). The country as at today has evolved into a political structure that consist of 36 states and a new Federal Capital Territory (Abuja), all constitutionally summarized into six Geopolitical zones. There are also, 774 Local Government Areas (LGAs) in the country, each with its own administrative headquarters (Ademiluyi, 2020).

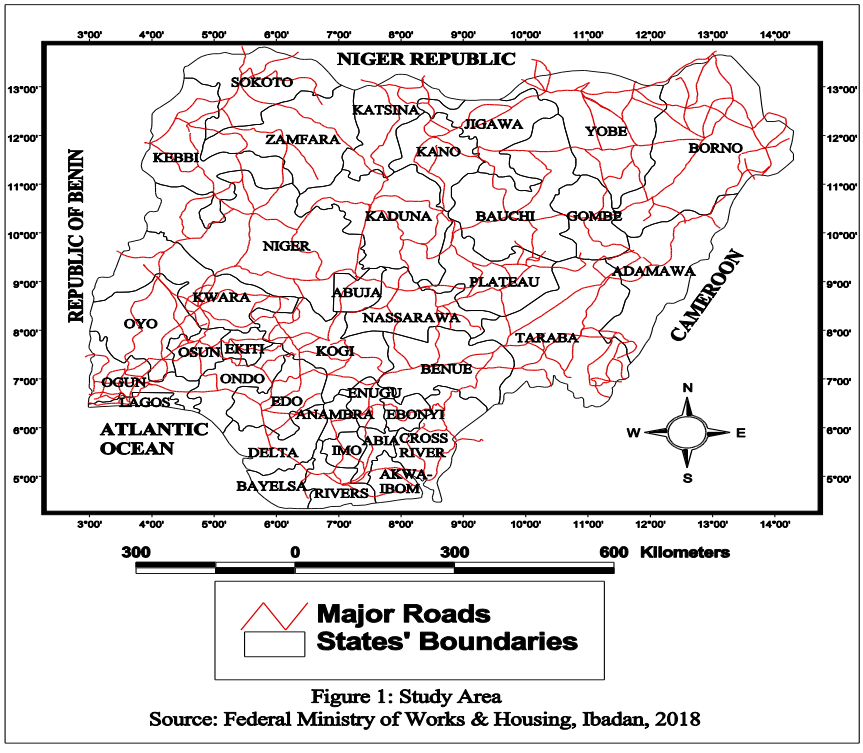


Figure 1: Study Area
Source: Federal Ministry of Works & Housing, Ibadan, 2018

3.2 Data Source and Types

This research made use of secondary data, accessed from the National Bureau of Statistics (NBS) data bank for the compiled reported cases of road traffic accident in Nigeria for a decade. Additional data were also collected from the data bank of the Federal Road Safety Commission (FRSC) as well as their quarterly road traffic data

publication called "Digest". The data provided include year, state of occurrence, number of accidents, number of injuries and number of deaths.

3.3 Method of Data Analysis

The methodology employed for the data analysis include preparation of thematic maps showing the rate of road traffic crashes in each state of Nigeria as well as classification of the states based on the fatality rate of road accident that occurred in them for better visualization. Descriptive and inferential statistical methods were also used in presenting the current trend of recorded road traffic crashes in Nigeria. ArcGIS 10.0 software was used to design the thematic maps indicating the rate of road traffic accidents and their fatality across the 36 States of the federation and Abuja, the federal capital territory.

4. Results and Discussions

Trend of the Reported Cases of Road Traffic Crashes in Nigeria for Year 2011-2021

Table 1: Reported Cases of Road Traffic Crashes in Nigeria between year 2011 and 2021

Year	Fatal Cases	Serious Cases	Minor Cases	Total Cases	Number Killed	Number Injured	Total Casualty
2011	2840	8357	1999	13196	6054	41165	47219
2012	2935	8277	2050	13262	6092	39348	45440
2013	3294	8589	1700	13583	6544	40057	46601
2014	3117	6356	907	10380	5996	32063	38059
2015	2854	6039	841	9734	5440	30478	35918
2016	2638	5633	1423	9694	5053	30105	35158
2017	2587	5456	1340	9383	5121	31094	36215
2018	2739	5849	1153	9741	5181	32220	37401
2019	2896	6911	1265	11072	5483	35981	41464
2020	2809	4124	2490	9424	4382	26159	30541
2021	1712	3027	1393	13027	6205	38073	44278
Total	**30421**	**68618**	**16561**	**122496**	**61551**	**376743**	**438294**

Source: *Federal Road Safety Commission (FRSC) Statistical Digest, 2022.*

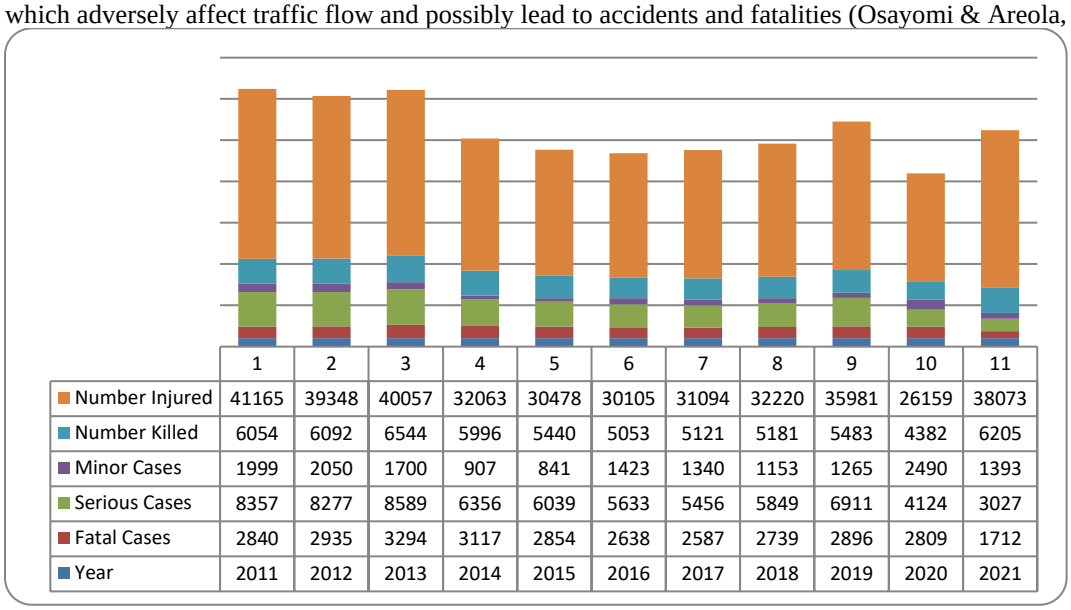
The trend of road traffic crashes cases for the past ten years (2011-2021) is presented in Table 1 and Figure 2 respectively. A total number of 122,496 different types of road traffic accidents cases were reported for the year of study. Of which 25% are fatal cases with 56% classified as serious and 14% minor in nature. Table 1 and Figure 2 further revealed the degree of casualty involved in the reported cases of road crashes between 2011 and 2021 with a total of 438,294 casualties out of which 14% of the victims died while 86% sustained various form of injuries. On year bases, year 2011 recorded the highest number of casualties (47,219) as a result of road crashes followed by year 2013 (46,601), 2012 (45,440), 2021(44,278), 2019 (41,464) with year 2020 having the least casualties (30,541) (see Table 1 and Figure 2).

Table 1 and Figure 2 also shows that more cases of road traffic accidents were recorded in year 2013 (13,583), 2012 (13,262) and 2011 (13,196) with a downward trend for the rest of the years before picking up again in year 2021. The trend of fatality involved as a result of this menace also varies over the period of study with virtually all the years recording a great number of deaths (Table 1 and Figure 2). These findings corroborate the fact that road traffic crashes in Nigeria is still very high and this can be largely attributed to various causative factors such as human, natural and mechanical factors (Emmanuel et al., 2021).

Gbadamosi (1997) stressed that more than half of all the road traffic accidents and casualties in Nigeria were due to drivers' error which include recklessness, over speeding, improper overtaking, in attention or confusion, inexperience, carelessness at junctions and intoxication. Furthermore, according to him nearly six (6) percent of the accidents were due to mechanical vehicular factors while another six (6) percent was due to road construction problems. As for mechanical causes, the incidence is traced to owners' or drivers' refusal to take adequate care of the defects in their vehicles until they degenerate into disastrous conditions.

Generally, Nigerian roads are in dreadful conditions because of "…continued lack of maintenance, poor design and construction, excessive use and inadequate financing of road projects by the federal, state and local governments"

(Akinyemi, 2012). Given these challenges, these roads repeatedly develop potholes and, in some cases, gullies which adversely affect traffic flow and possibly lead to accidents and fatalities (Osayomi & Areola, 2015).



	1	2	3	4	5	6	7	8	9	10	11
Number Injured	41165	39348	40057	32063	30478	30105	31094	32220	35981	26159	38073
Number Killed	6054	6092	6544	5996	5440	5053	5121	5181	5483	4382	6205
Minor Cases	1999	2050	1700	907	841	1423	1340	1153	1265	2490	1393
Serious Cases	8357	8277	8589	6356	6039	5633	5456	5849	6911	4124	3027
Fatal Cases	2840	2935	3294	3117	2854	2638	2587	2739	2896	2809	1712
Year	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021

Figure 2: The Trend of Road Traffic Crashes Cases in Nigeria for year 2011-2021

Thematic Mapping of the Trend of Road Traffic Crashes Cases, Injuries, Deaths and Number of People Involved in Nigeria by States for year 2018-2021

Reported Cases of Road Traffic Crashes Cases

Table 2: Reported Cases of Road Traffic Crashes by States for year 2018-2021

State	Cases (2018)	Cases (2019)	Cases (2020)	Cases (2021)
Abia	77	90	87	106
Adamawa	130	143	235	330
Akwa-Ibom	81	80	77	73
Anambra	165	160	190	267
Bauchi	356	318	352	583
Bayelsa	53	18	14	48
Benue	268	234	279	227
Borno	46	57	51	86
Cross-River	56	79	90	145
Delta	124	168	172	215
Ebonyi	133	90	74	124
Edo	208	209	215	243
Ekiti	71	76	73	143
Enugu	175	150	93	285
Abuja,FCT	1051	972	908	1117
Gombe	217	292	205	328
Imo	128	117	76	103
Jigawa	361	227	237	353
Kaduna	830	756	759	829
Kano	356	302	304	279
Katsina	283	295	253	138
Kebbi	139	186	259	213
Kogi	332	288	300	472
Kwara	268	231	290	394
Lagos	356	452	425	596
Nasarawa	485	420	455	893
Niger	475	405	384	655
Ogun	539	611	702	1221
Ondo	449	330	290	459
Osun	233	193	271	404
Oyo	401	405	487	628
Plateau	246	163	201	298
Rivers	134	110	44	105
Sokoto	114	137	129	122

Taraba	126	170	166	238
Yobe	147	149	148	174
Zamfara	128	135	129	133
Total	**9741**	**9218**	**9424**	**13027**

Source: *Federal Road Safety Commission (FRSC) Statistical Digest, 2020*

Table 2 and Figures 3 to 6 shows the spatial pattern of reported cases of road traffic crashes in Nigeria by states for year 2018-2021. In 2018, a total number of 9,741 cases of road traffic accidents were reported with Abuja, the Federal Capital Territory having the highest number of cases (1051) followed by Kaduna (830) and Ogun (539) states respectively (see Table 2). Likewise in the years 2019, 2020 and 2021, the Federal Capital Territory, Abuja still recorded the highest number of cases of road traffic accidents closely followed by Kaduna and Ogun states, making them the blackspot or hotspot when it comes to road traffic crashes in Nigeria (see Figure 3 to 6).

The manifestation of these black spots suggests that there may be some prevalent conditions in the region which are responsible for the occurrence of these events such as the presence of Nigeria's busiest highway, the 121.8 kilometre Ibadan-Lagos expressway which begins at Ibadan in Oyo state; traverses Ogun state and ends at Ikeja, Lagos state) could be one of the reasons for this hotspot (Osayomi & Areola, 2015). This highway among others has been described by some as a death trap (Okwuofu, 2011) because many lives have been lost and many people injured.

Another explanatory factor might be the relatively high vehicle ownership level in most of the identified hotspot states which could translate to high accident severity and fatality rates in these states (FRSC, 2020; Vasconcellos, 1996; Jones et al., 2008; Kanchan et al., 2012). Another reason could be the level of economic development as it has been revealed that accidents follow the pathways of economic development. Areas with high degree of economic activities such as Abuja, Kaduna, Kano, Ogun, Oyo and Lagos states are particularly known to draw people, goods and services from near and distant locations, thereby generating a high volume of vehicular traffic. In such circumstances, accidents are more likely to occur (Osayomi & Areola, 2015).

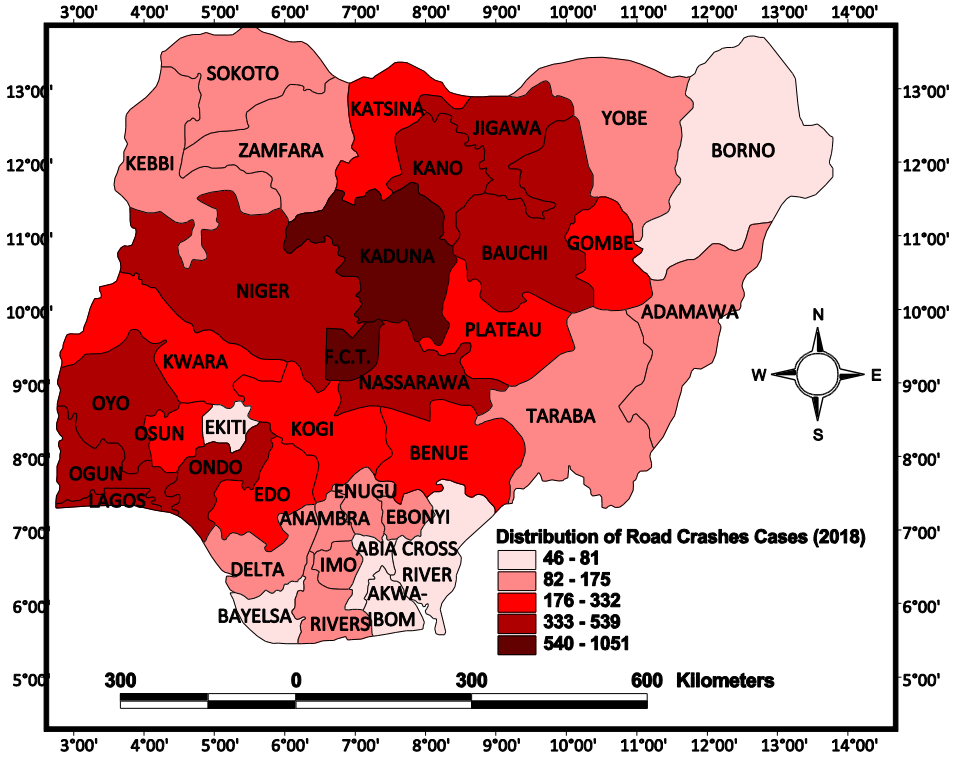


Figure 3: Road Traffic Crashes in 2018

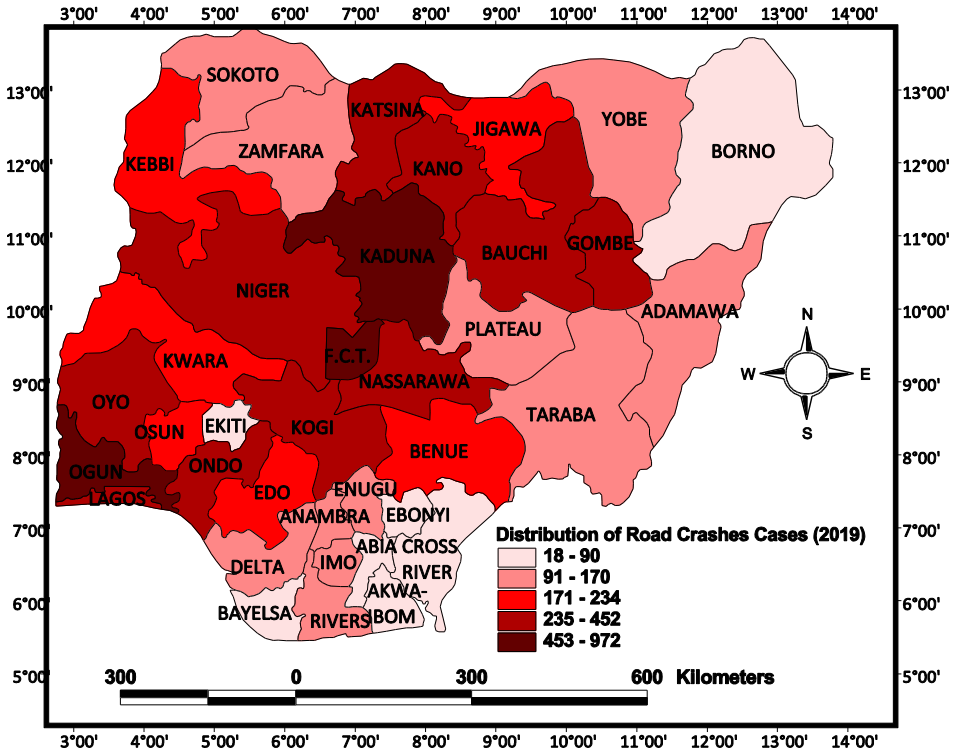


Figure 4: Road Traffic Crashes in 2019

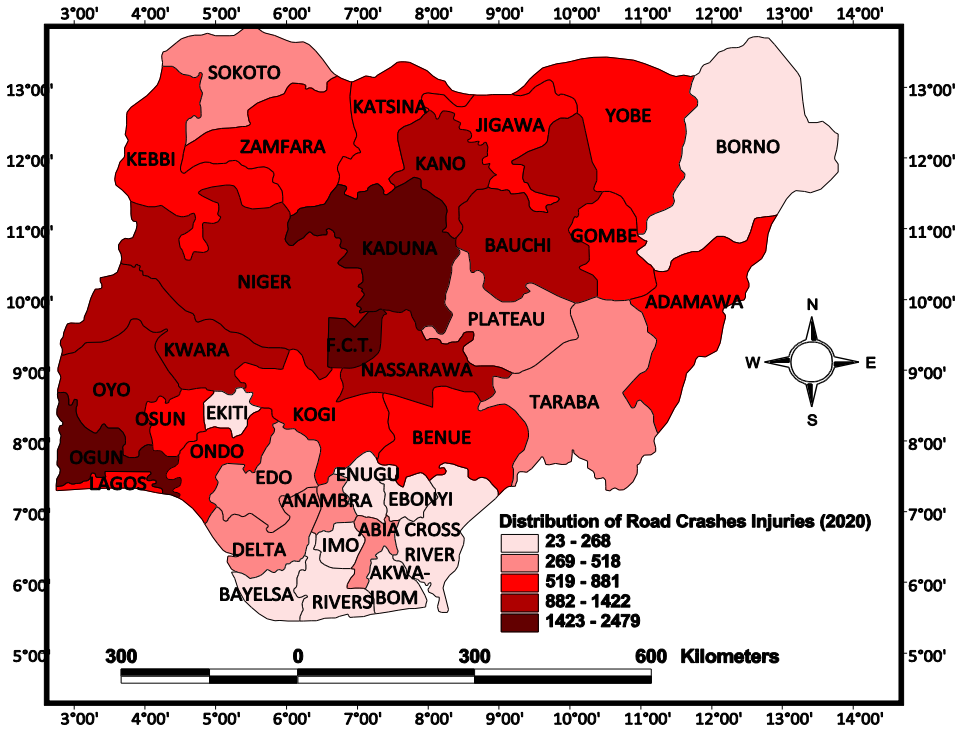


Figure 5: Road Traffic Crashes in 2020

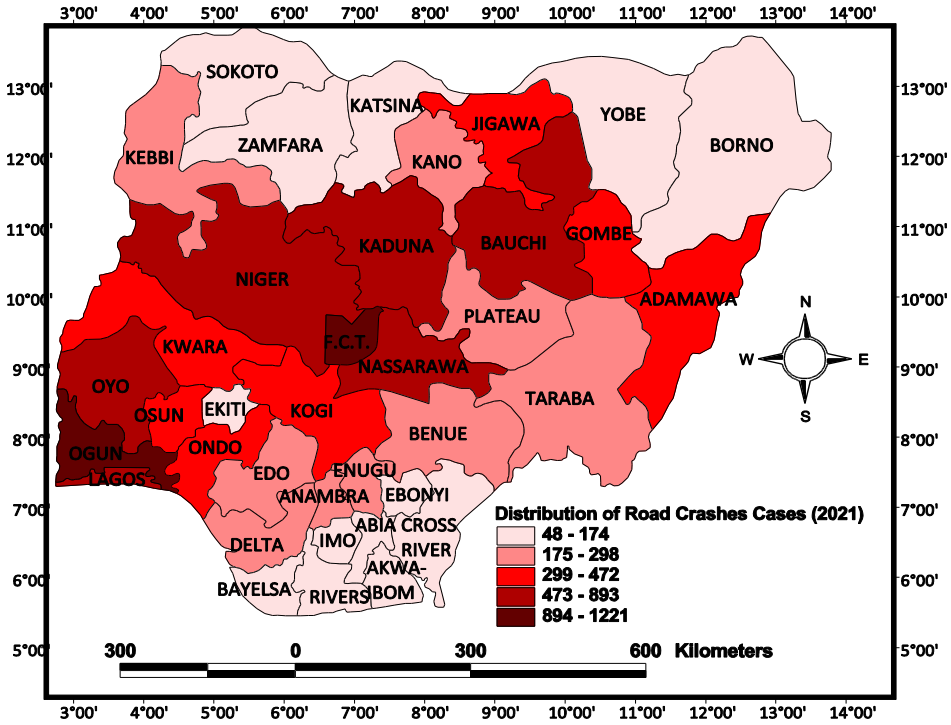


Figure 6: Road Traffic Crashes in 2021

Reported Cases of Injuries sustained during Road Traffic Crashes

Table 3: Reported Injuries of Road Traffic Crashes by States for year 2018-2021

State	Injuries (2018)	Injuries (2019)	Injuries (2020)	Injuries (2021)
Abia	316	317	325	307
Adamawa	392	462	642	930
Akwa-Ibom	149	219	118	124
Anambra	532	397	378	583
Bauchi	1580	1558	1422	2561
Bayelsa	92	50	23	94
Benue	797	735	681	575
Borno	215	202	212	323
Cross-River	157	176	219	401
Delta	476	470	384	626
Ebonyi	383	276	203	390
Edo	811	700	518	577
Ekiti	234	238	156	388
Enugu	576	532	268	783
Abuja,FCT	2347	2035	1623	2184
Gombe	658	965	587	945
Imo	423	365	184	350
Jigawa	921	766	825	1456
Kaduna	3300	3053	2479	3361
Kano	1382	1177	1105	1211
Katsina	1256	1131	833	571
Kebbi	399	594	815	676
Kogi	1059	982	881	1379
Kwara	942	883	1019	1357
Lagos	772	778	599	1004
Nasarawa	1613	1311	1115	2273
Niger	1505	1478	1344	2344
Ogun	1886	1900	1645	2558
Ondo	1199	1025	851	1087
Osun	1053	866	709	1193

Oyo	1323	1263	1194	1637
Plateau	860	546	510	923
Rivers	322	245	93	342
Sokoto	383	498	417	430
Taraba	343	470	470	690
Yobe	964	838	701	883
Zamfara	600	687	611	557
Total	**32220**	**30242**	**26159**	**38073**

Source: *Federal Road Safety Commission (FRSC) Statistical Digest, 2022*

Table 3 and Figures 7 to 11 depict the spatial distribution of road traffic injuries across Nigeria for year 2018, 2019, 2020 and 2021. A total number of 32,220 people sustained various degree of injuries in year 2018 as a result of road traffic crashes with Kaduna state (3,300) leading the chart, followed by Abuja (2,347), Ogun (1,886), Nasarawa (1,613), Bauchi (1,580), Niger (1,505), Kano (1,382), Oyo (1,323), Katsina (1,256), Ondo (1,199), Kogi (1059) and Osun states (1053) and Bayelsa state (92) recording the least (see Table 3). The thematic map (Figure 7) further confirmed these findings.

In 2019, a total number of 30,242 road traffic injuries were reported with Kaduna state (10.1% of the total cases of injuries) recording the highest followed by Abuja, the Federal Capital Territory (7%), Ogun (6.3%), Bauchi (5.2%), Niger (4.9%), Nasarawa (4.3%), Oyo (4.2%), Kano (3.9%), Katsina (3.7%) states respectively and Bayelsa state (0.2%) still with the least number of road traffic injuries (Table 3). Table 3 further revealed that the same states including Abuja with the highest number of injuries in the year 2018 and 2019 are still the blackspot for year 2020 and 2021 with Bayelsa state still the cold spot. Figures 7 to 11 further visualized the spread of cases of road traffic injuries with virtually all the states in Nigeria recording various levels of injuries.

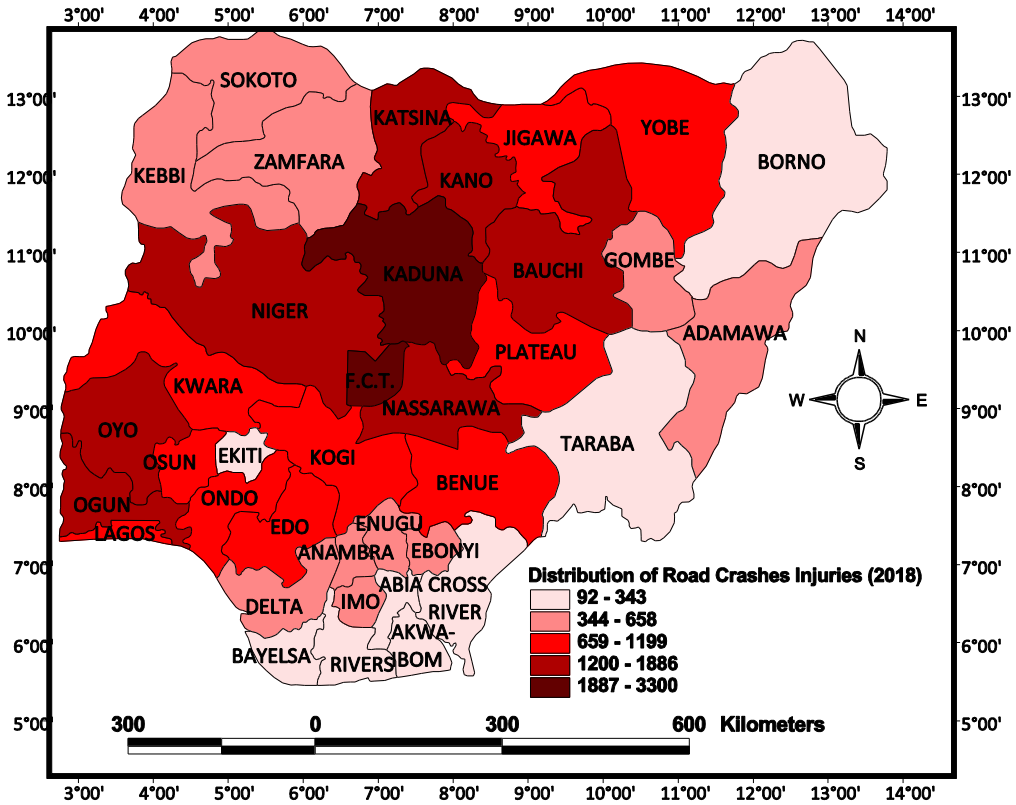


Figure 7: Road Traffic Injuries in 2018

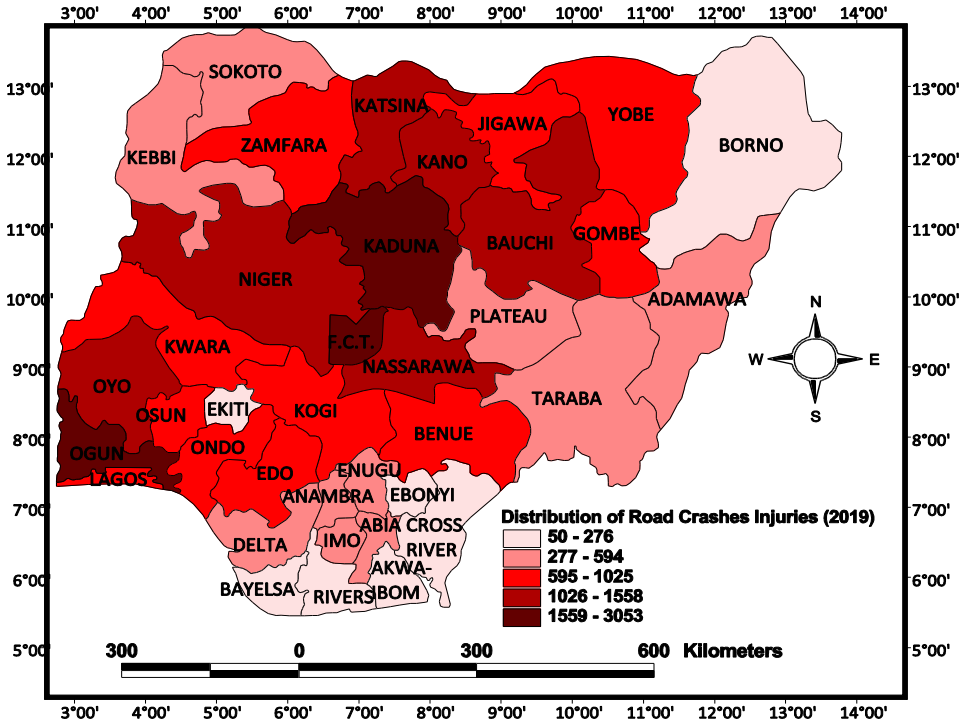


Figure 8: Road Traffic Injuries in 2019

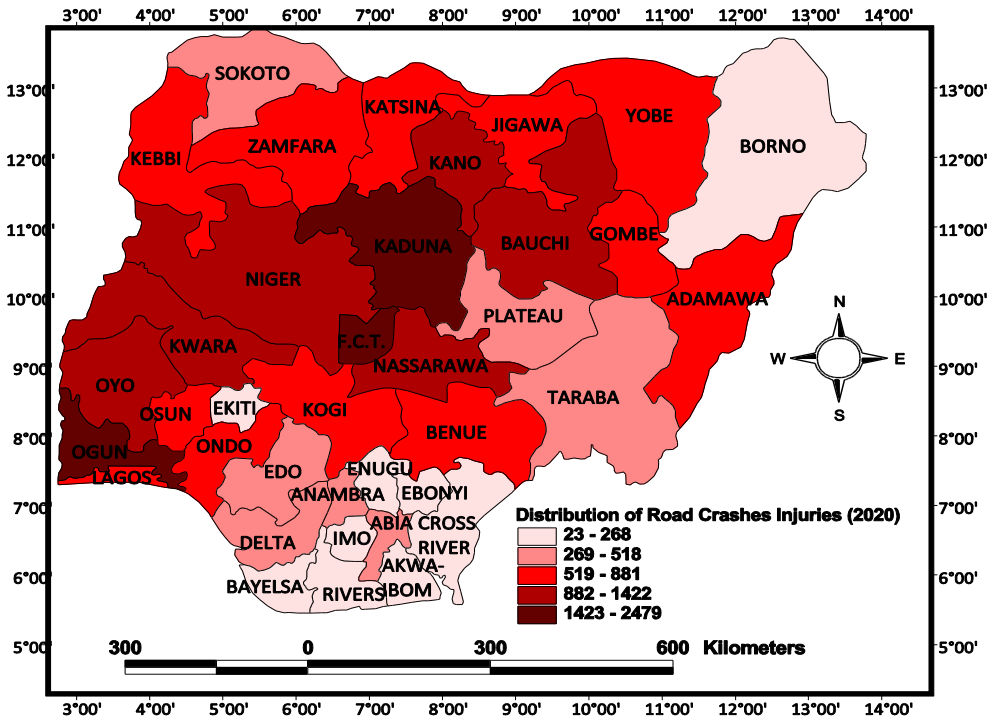


Figure 10: Road Traffic Injuries in 2020

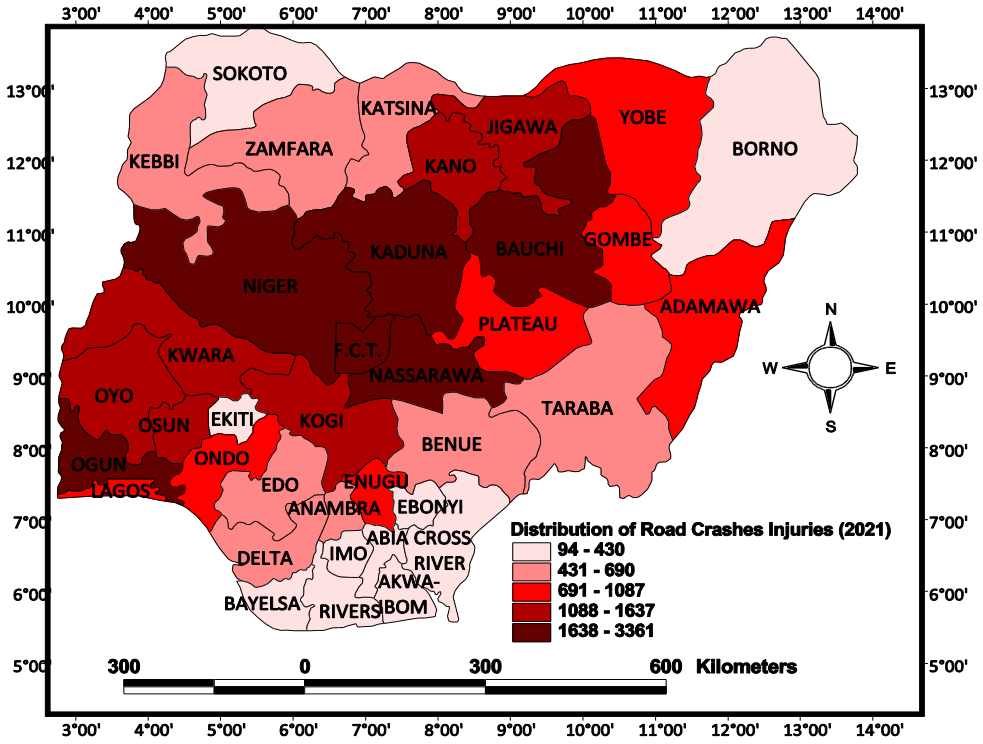


Figure 11: Road Traffic Injuries in 2021

Reported cases of Deaths as a result of Road Traffic Crashes

Table 4: Reported cases of Deaths as a result of Road Traffic Crashes by States for year 2011-2018

State	Deaths(2018)	Deaths (2019)	Deaths (2020)	Deaths (2021)
Abia	39	46	60	68
Adamawa	44	73	71	93
Akwa-Ibom	49	36	12	33
Anambra	70	94	67	89
Bauchi	245	306	238	396
Bayelsa	14	3	21	35
Benue	101	145	55	61
Borno	55	24	29	36
Cross-River	39	44	72	70
Delta	123	83	91	120
Ebonyi	81	55	54	89
Edo	142	152	159	158
Ekiti	31	32	19	48
Enugu	100	71	65	108
Abuja,FCT	281	209	174	216
Gombe	65	144	63	102
Imo	72	56	37	69
Jigawa	301	147	124	208
Kaduna	597	385	414	677
Kano	204	183	292	250
Katsina	161	152	187	115
Kebbi	50	40	104	112
Kogi	187	160	129	229
Kwara	200	160	232	246
Lagos	100	99	102	157
Nasarawa	202	193	130	222
Niger	289	265	205	454
Ogun	281	314	279	430
Ondo	233	141	159	203
Osun	146	128	125	240
Oyo	239	244	220	339

Plateau	85	58	53	97
Rivers	59	21	12	56
Sokoto	60	65	56	110
Taraba	26	48	27	36
Yobe	117	96	129	118
Zamfara	93	137	116	115
Total	**5181**	**4609**	**4382**	**6205**

Source: *Federal Road Safety Commission (FRSC) Statistical Digest, 2022*

Table 4 and Figures 12 to 15 present the spatial distribution of cases of deaths as a result of road traffic crashes in Nigeria. The result shows a significant variation in the reported cases of road traffic deaths among the states with Kaduna state having the highest fatalities for the year 2018, 2019, 2020 and 2021 followed by Bauchi, Niger, Oyo and Ogun states. Year 2021 happens to be the year with the highest number of deaths followed by year 2018 (5,181), 2019 (4,609) and year 2020 with 4,382. These findings confirmed a survey that was conducted on road traffic accidents involving 193 countries of the world where it was revealed that Nigeria happens to be the second highest countries (WHO,2013). Hence, three quarter of all accidents on Nigerian roads are fatal (Oladepo & Brieger., 2006). This has however prompted the World Health Organization in the recent time to conduct a survey of death rate in Nigeria as the most vulnerable country in Africa with death rate of 33.7 persons per 100,000 populations annually. This sub-set of United Nations reported that one in every four road accidents death in Africa occurred in Nigeria (FRSC, 2020).

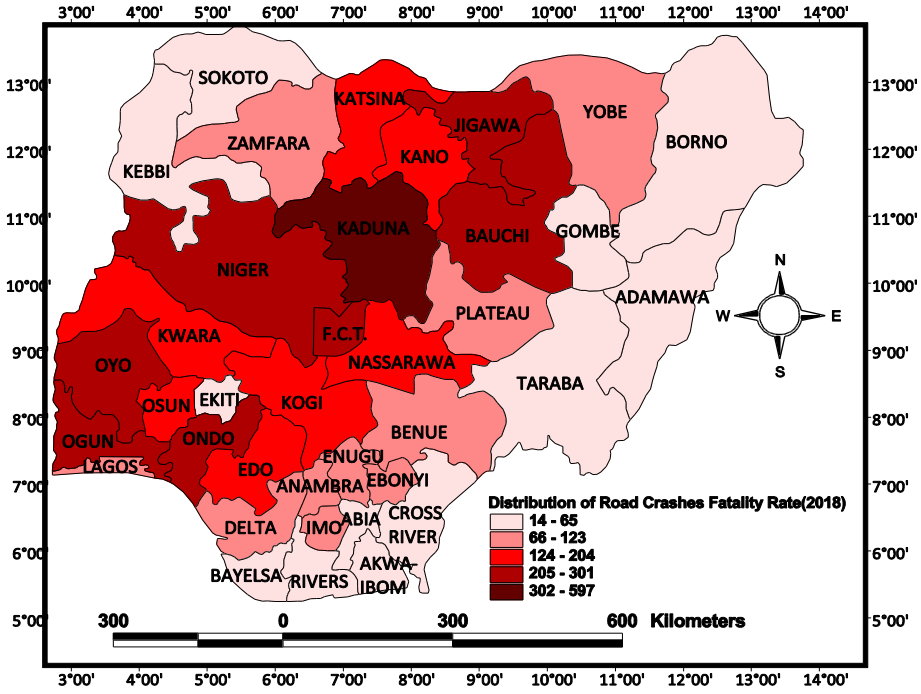


Figure 12: Road Traffic Deaths in 2018

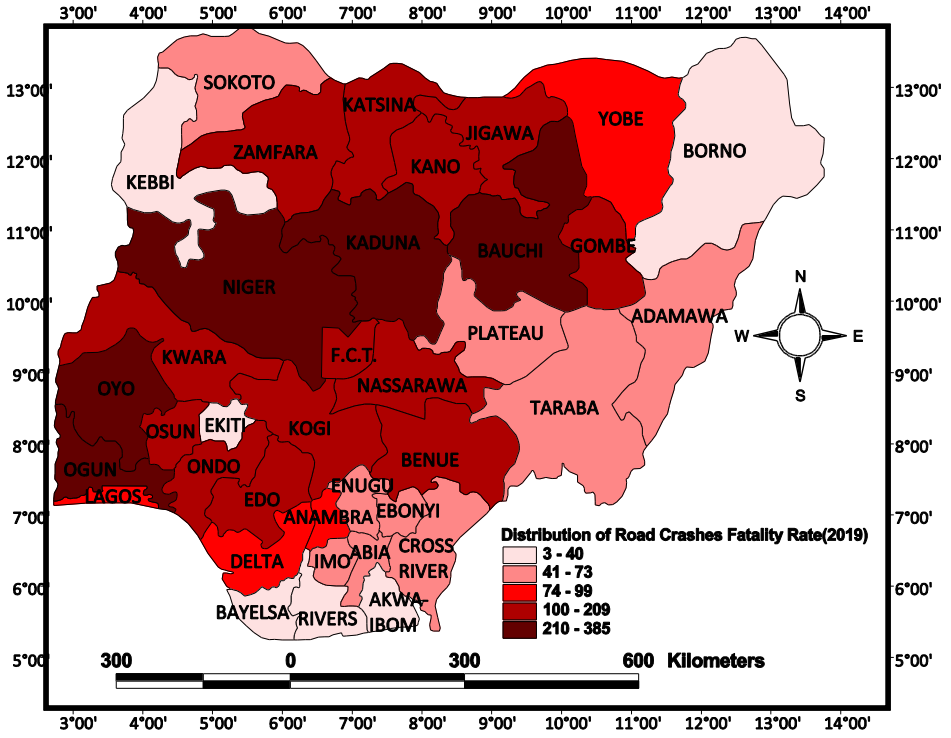


Figure 13: Road Traffic Deaths in 2019

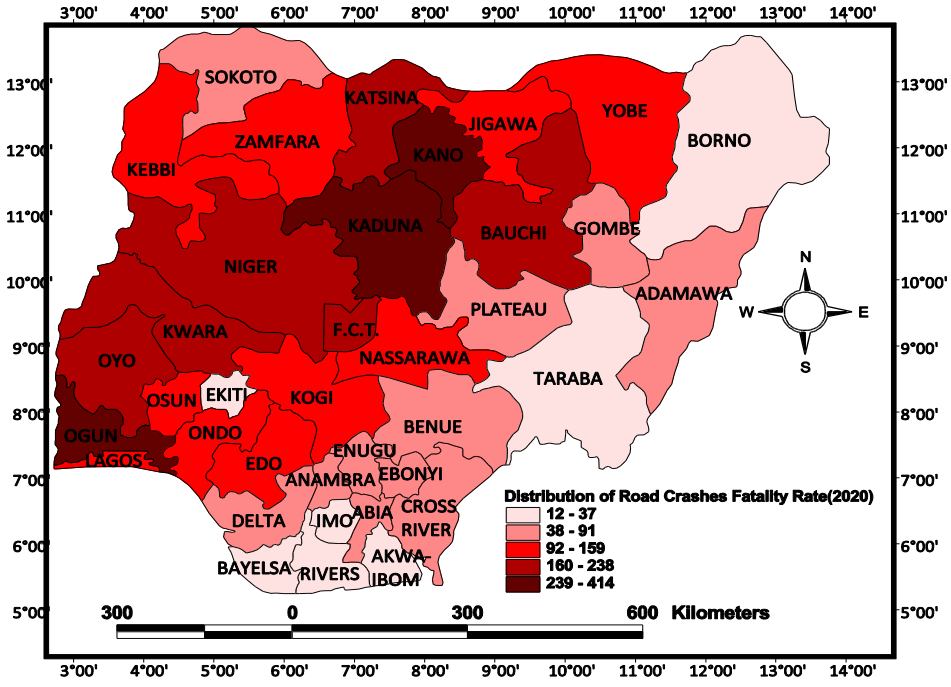


Figure 14: Road Traffic Deaths in 2020

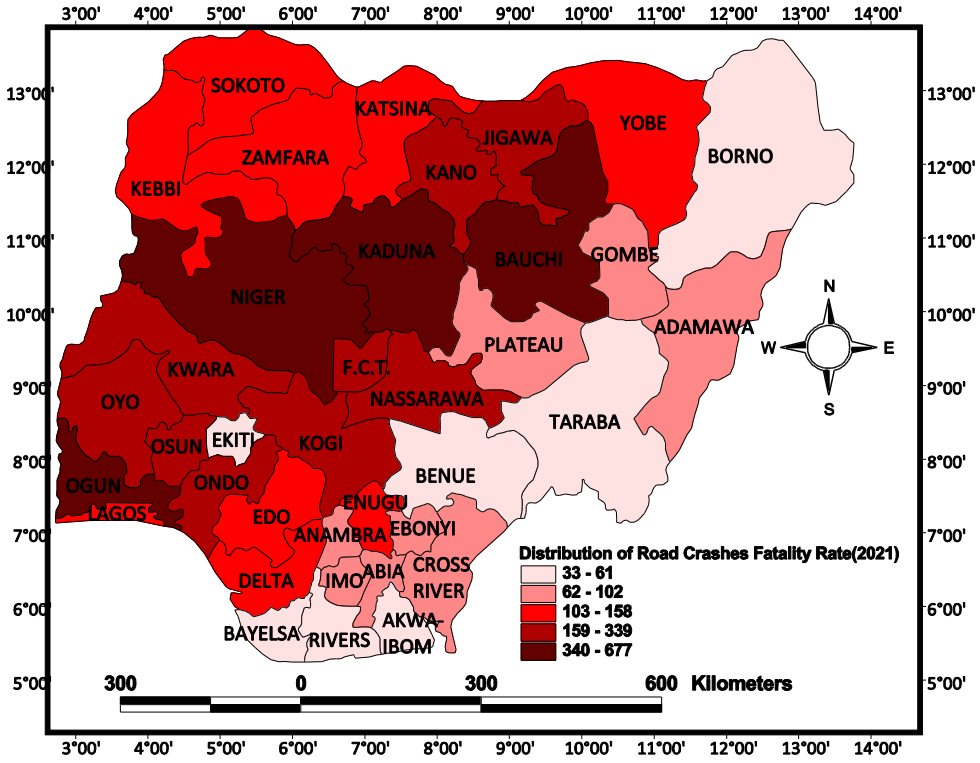


Figure 15: Road Traffic Deaths in 2021

The Number of People Involved in Road Traffic Crashes

Table 5: The Number of People Involved in Road Traffic Crashes by States for year 2011-2021

State	No. of People Involved (2018)	No. of People Involved (2019)	No. of People Involved (2020)	No. of People Involved (2021)
Abia	849	759	639	648
Adamawa	803	869	1277	1554
Akwa-Ibom	438	547	331	307
Anambra	1247	1148	1209	1562
Bauchi	2737	2566	2446	4096
Bayelsa	295	130	78	209
Benue	1423	1427	1033	784
Borno	368	339	315	545
Cross-River	316	379	540	706
Delta	948	1296	1046	1289
Ebonyi	978	836	503	776
Edo	2023	1843	1452	1377
Ekiti	499	553	321	831
Enugu	1676	1319	689	1808
Abuja,FCT	6069	5509	4101	4900
Gombe	1190	1761	1156	1495
Imo	1038	851	515	812
Jigawa	2062	1328	1529	2216
Kaduna	6804	6234	5585	6042
Kano	2641	2158	1983	1852
Katsina	2093	1827	1346	756
Kebbi	642	897	1173	1070
Kogi	2751	2760	2252	3217
Kwara	2093	1784	2170	2521
Lagos	2859	3338	2094	2426
Nasarawa	3007	2454	2067	3973
Niger	3254	2812	2616	4135
Ogun	4692	4948	4271	6541
Ondo	3367	2632	2099	2482
Osun	2242	1972	1713	2654

Oyo	3257	3072	3035	3612
Plateau	1783	1123	1012	1670
Rivers	912	717	276	647
Sokoto	547	840	655	747
Taraba	638	868	790	1010
Yobe	1431	1387	1218	1351
Zamfara	1221	1165	962	912
Total	**71193**	**66448**	**56506**	**73534**

Source: *Federal Road Safety Commission (FRSC) Statistical Digest, 2022.*

The number of people, that get involved in road traffic crashes in Nigeria annually is alarming and of a great concern. Table 5 present the number of people involved in road traffic accidents for year 2018,2019,2020 and 2021 with year 2021 recording the highest number of people involved (73,534) followed by year 2018 (71,193), 2019 (66,448) and year 2020 with 56,506.

In the year 2018, Kaduna state recorded the highest number of people involved in road traffic crashes (9.5% of the total number of peoples involved) followed by Abuja (8.5%) and Ogun (6.6%). It is the same trend for year 2019, 2020 and 2021 with Kaduna state maintaining the 1st position except for year 2021 with Ogun state recording the highest (9%). Bayelsa state happens to be the only state for the 4years of study with the lowest number of people involved in road traffic crashes in Nigeria (see Table 5). Figure 16 to 19 derived using the thematic mapping techniques in the ArcGIS environment further confirmed the above findings with Kaduna, Ogun states and Abuja being the black spots for the number of people involved for year 2018, 2019, and 2020 and then joined by Bauchi, Niger and Nasarawa for year 2021.

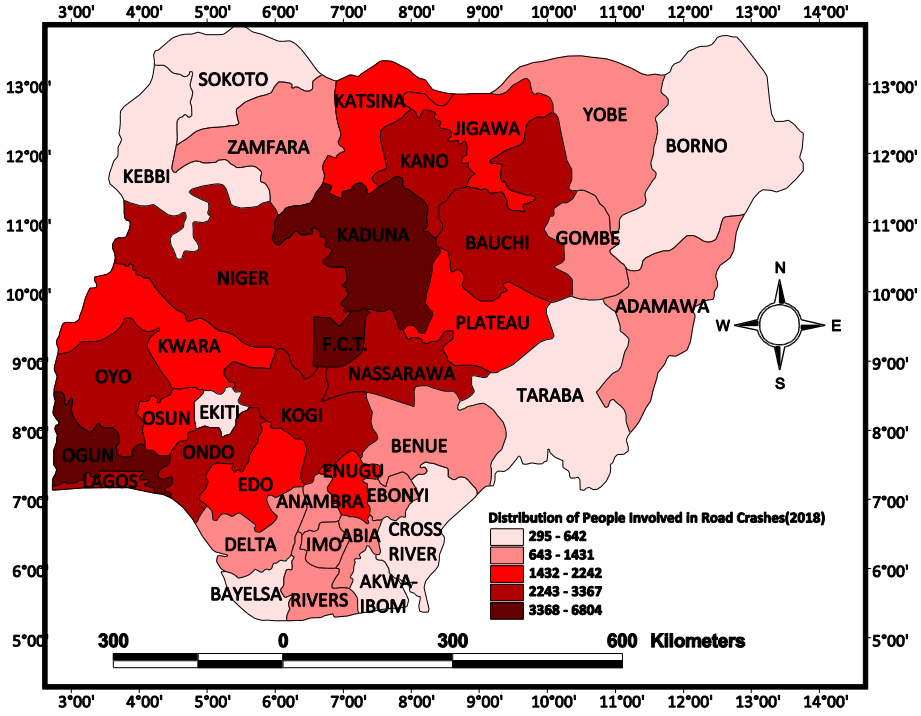


Figure 16: Number of People Involved in Road Traffic Crashes in 2018

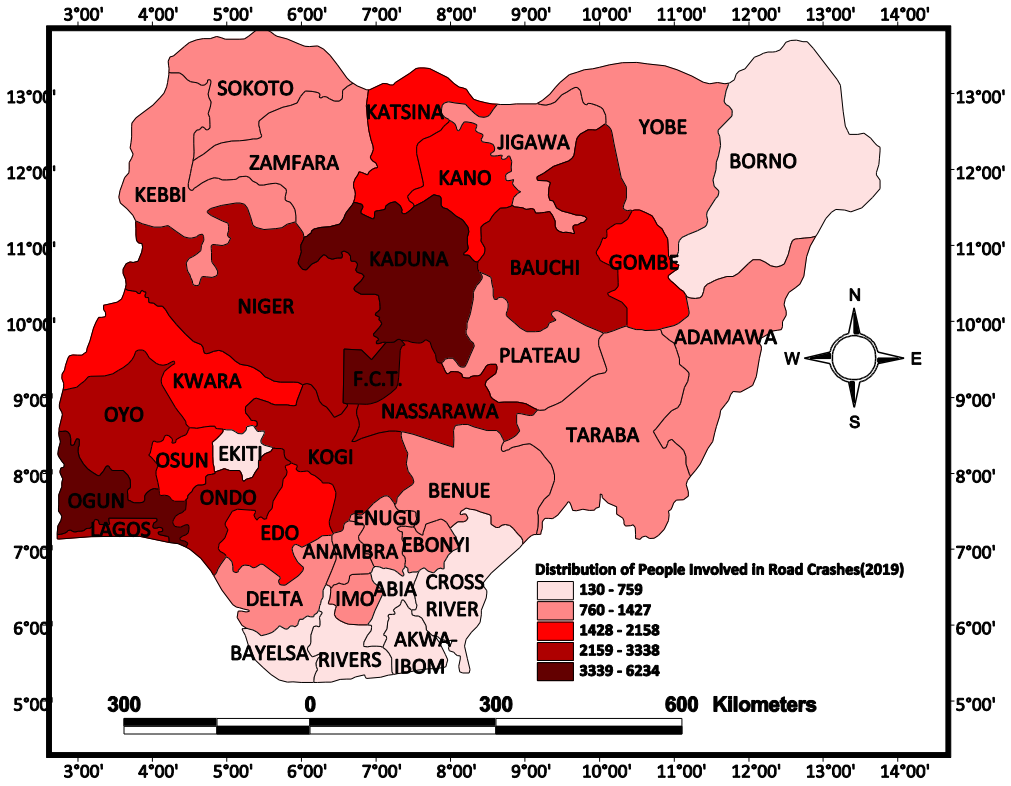


Figure 17: Number of People Involved in Road Traffic Crashes in 2019

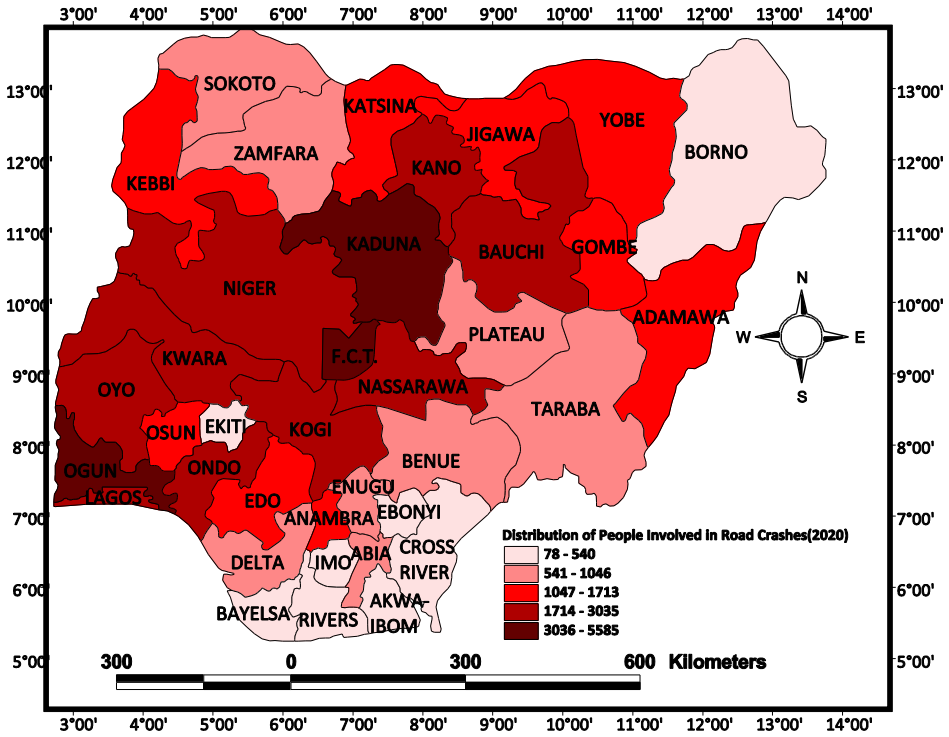


Figure 18: Number of People Involved in Road Traffic Crashes in 2020

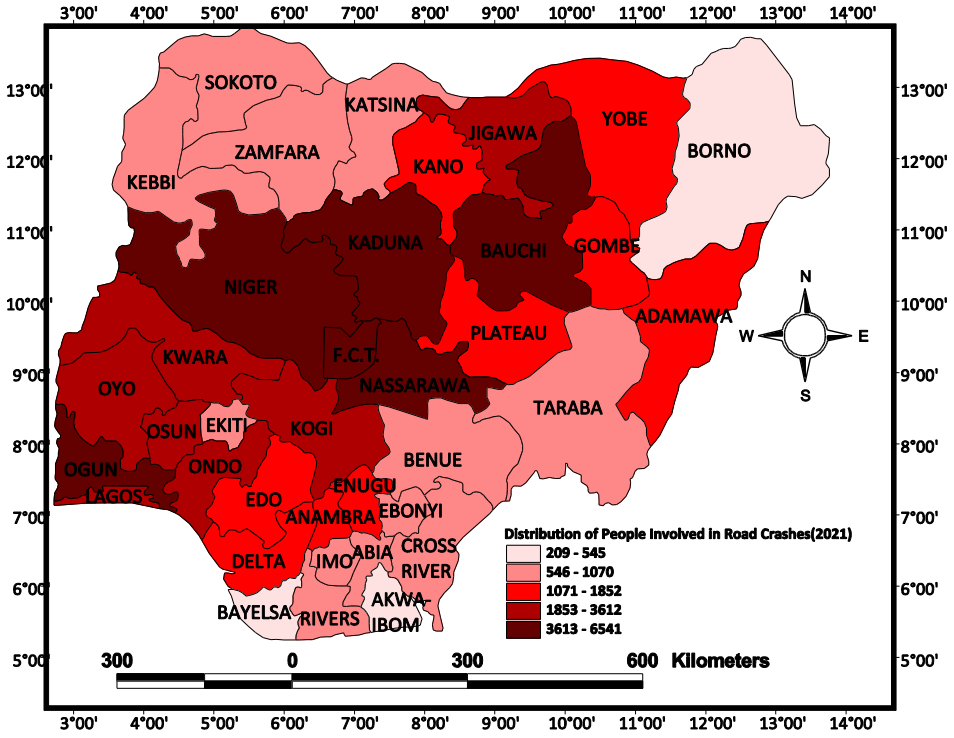


Figure 19: Number of People Involved in Road Traffic Crashes in 2021

5. Conclusion and Recommendations

This study focused on the thematic mapping of the trend of road traffic crashes in Nigeria over a decade (2011-2021); to serve as a tool for advancing sustainable safety of lives. The study makes use of reported cases of road traffic crashes in Nigeria between year 2011 and 2021, this was extracted from the Federal Road Safety Commission (FRSC) Statistical Digest. The study shows that the highest rate of road traffic accidents occurred in years 2011(10.8%), 2012(10.5%), 2013(11.1%) and 2021(10.6%) with Kaduna state, Ogun state, Oyo state and the Federal capital territory, Abuja classified as the black spots or hot spots. This was as a result of the strategic positions of these states as the economic and administrative headquarters of the country. The study further revealed a high number of casualties (438,294) over the ten years of study with 61,551 road traffic deaths.

The implementation of this research will provide detail spatial information of road traffic crashes and fatality, using map representation for the purpose of emergency management for the Federal Road Safety Commission (FRSC), National Emergency Agency (NEMA) and other stakeholders involved in road transportation management. It will also provide good map visualization platform which is the best way to enhance periodic road sensitization programme to the road users and the general public instead of the normal quoting of figures.

Therefore, this study recommends that: (i) zonal and sector commands of the Federal Road Safety Commission (FRSC) must design place-specific interventions such as deployment of more road safety officials, road safety campaigns, particularly in the black spots areas, to reduce the accident, casualty and fatality rates on Nigerian roads. (ii) Nigerian roads should be continually monitored and maintained (iii) strict enforcement of traffic regulations, use of safety belts and helmets is advised.

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Nexus International University ISSN: *3007-1704*; 8(1): 183–189

Pattern of Urban Crimes in Lagos State, Nigeria

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Abstract. Urban crime is becoming more widespread and chronic in many of the world's largest growing cities in Latin America, Asia and sub-Saharan Africa. This study examined the pattern of urban crimes committed in Lagos State, Nigeria. The theory of routine activities was used as the anchor for the study. Secondary data on crimes committed and reported to Lagos State Police Command from 2012 to 2017 were used as the basis for analysis. Most of the offences committed were against properties (37.3%), offences committed against persons (33.8%), other crimes not against persons and properties (18.0%), false pretenses and cheating (9.5%) and local act (1.3%). The means of crimes committed by male and female were 39,285.67 (84.1%) and 7,418.5 (15.9%) respectively. The results of a paired sample t-test (5.135) were significant even at 0.01 level. More than 95% (96.5%) of all the crimes were committed by adults (18 years and above), adolescents (14 -17 years) (2.7%) and juveniles (under 14 years) (0.8%). In reducing crime, the creation of enabling social, economic and physical environments that discourage criminal tendency and activities will be of great value.

Keywords: Pattern of Urban crimes, Offences committed, Gender-based crime.

1. Introduction

Philip (2002) opined that the challenges of urban crimes have become increasingly complex especially now that the world is experiencing dynamic transformation and population growth couple with the risk of violence and instability. The way many large urban regions are currently developing has destructive consequences for societal stability. Ineffective governance, exclusion and segregation lead to inequality, poverty and violence. Cities are becoming havens for international terrorist and criminal networks.

Miller (2009) observed that urban crime exacts a high cost on global development. He further expressed that in sixty countries, over the last ten years, violence, crime, incessant bombing and terrorism have significant and directly reduced economic growth, hampered poverty reduction efforts and limited progress towards the actualization of Millennium Development Goals. Robert (2011) noted that a considerable number of middle and lower-income cities exhibit above-average rate of urban crime. He stated further that urban crime is becoming more widespread and chronic in many of the world's largest-growing cities particularly in Latin America, the Caribbean, sub-Saharan Africa and South and Central Asia. This is affecting all socio-economic groups in myriad, direct and indirect ways, while the burden of urban crime is heavy on the urban poor.

According to Oduwaye and Lawanson (2007), Lagos State is faced with a plethora of urban insecurity issues ranging from the high prevalence of miscreants popularly called 'area boys', urban crime, juvenile delinquency, to ethnic clashes and political violence. The assertion of the authors on the increasing rate of criminal activities in Lagos State was further buttressed by Oshodi (2010) that the rate of crime occurrence in the urban areas of Lagos has grown to near epidemic proportions mainly due to population explosion, economic inequality and deprivation, social disorganization, poor governance and law enforcement incapacity. Against this background, the study examined pattern of urban crimes committed in Lagos State, Nigeria.

2. Theoretical Framework and Related Literature

Theory of routine activities was used as anchor for this study while relevant literature was reviewed. Clarke and Felson (1993) opined that in practice, the Situational Crime Prevention draws heavily from the theoretical constructs of Routine Activities Theory. The main objective of the Routine Activities Theory

is to provide a macro perspective on crime as it predicts how changes in social and economic conditions influence the overall crime and victimization rate. Cohen and Felson (1979) asserted that in the routine activities approach, three essential elements must interact for a crime to occur: a motivated offender, suitable target and a time/ place lacking capable guardian.

The convergence of these three elements referred to as the crime triangle, increases the opportunity for crime to transpire. Hence the removal of any of these conditions should prevent crime. Initially, the Routine Activities approach concentrated on how decreased guardianship made targets more vulnerable. Cohen and Felson (1979) suggested that motivated offenders and suitable targets have always been around; the supplies of these are persistent and many. What explains the increase in crime rates is the variable decrease of capable guardians because of changes in patterns of activity in society and technological advances. Conversely, from this perspective, the way to prevent crime is to adequately guard the target when faced with a likely offender. Eck (1995) builds on this new aspect of Routine Activities Theory by stating that a third group of individuals can also inhibit crime - those who manage places, or place managers. He further opined that places with weak and negligent management provide more suitable opportunities for crime than places where management is strong and vigilant.

Martin (2009) noted that causes of the crimes could be summarized into four major categories. They are psychological, biological, economic and sociological. For the psychological causes, he stated that an individual's personality and pre-dispositions induces one to commit crimes. One relates the occurrence that happens in the surroundings to his traits and predispositions and reacts which if there is an imbalance in an individual's ego and super-ego, it could result into disorderly behaviour. White, Haines and Asquith (2017) stressed that while superego influences good behavior, a predominance of identity over super-ego propels one to commit crimes regardless of the consequences. Furthermore, biological causes are governed by genetics and neurological make up of an individual. Genetically speaking, an individual is predisposed to commit crime if one's parents have a criminal past. Agnew (2005) opined that neurologically, abnormalities and chemical imbalances in brain are reasons for an individual to behave criminally.

The economical cause which emphasizes more on poverty and deprivation makes an individual to commit crime (Martin, 2009). Poverty leads to frustration and anger which provokes criminal activities as crimes are committed on the assumption that they will end one's deprivation. However, it is not only poverty and wants that lead to crimes; greediness is also a big contributor to criminal acts (Reiman and Leighton, 2015). Martin (2009) stressed that the sociological causes revolve around the ever-changing lifestyle of people in urban areas. The position of an individual in an urban society puts a limit on him and to adapt himself to the compelling limitations, an individual resort to crimes. An individual also needs to have chances to learn how to commit a crime for which the environment he lives in comes in handy (Verdier and Zenou, 2004).

Caldeira (2000) asserted that the causes of crime are of varying degree and scope throughout history as the rate, type, cause and effect on each society might be highly different. The author further stressed that among criminologist, there is a general consensus that urban areas have higher rates of crime than rural areas but of less certainty is why certain urban settings have higher crime rates than other urban settings with widespread variation in crime levels across urban spaces. Cullen and Levitt (1999) attributed this growing urban crime to a series of socio-economic factors such as unemployment rates, underemployment, rapid urbanization, low wages, social gap between the rich and the poor, educational levels, age composition and population growth rates. Cullen and Levitt (1999) further stressed that key determinants of crime in developing countries include an explosive combination of modernization and fast urbanization, together with high levels of social discrepancies, aggravated consumption levels and political freedom. Robert and David (2013) and U.S. Department of Justice (2010) argued that there are no differences in the types of offenses against property in both the developed and Third World countries.

UN Economic and Social Council (2007) further asserted that most other forms of transnational organized crime also take place largely in cities where organized criminal groups use the same infrastructure as legitimate commerce and use cities and their populations to conceal their activities. Okere (2012) added that in such cases, crime and its aftermath in the city are only part of a bigger picture raising the need to coordinate municipal countermeasures with those taken at the national and international levels. Urban environments may also have an effect on the ways in which the community reacts or responds to crime and how it is perceived by residents as this can be seen both institutionally in the presence of and roles played by law enforcement and the mass media in big cities and in some cases

directly as when riots or mass violence have been sparked by crime or law enforcement actions (Scull, 2014).

Crime against property can be described as crimes that affect another person's rights of ownership (or in some cases possession or control). Typical examples of main offenses against property include: theft, fraud, deception and making off without payment, criminal damage, arson, forgery and forcible entry. Thomson (2019) viewed property crimes as relating to theft or destruction of someone else's property. They can range from lower-level offenses such as shoplifting or vandalism to high-level felonies including armed robbery and arson. Some of such crimes do not require the offender to make off with stolen goods or even to harm a victim - such as burglary, which only requires unlawful entry with the intent to commit a crime.

Robert and David (2013) provided a broader view of crime against property by classifying it into man-made and natural. Natural hazards may include fire, tornado, flood, earthquake, blizzards and other acts of nature that could result in disruptions of damage to the organization such as to cause building collapse, equipment failure, accidents, safety hazards and other events which quite often man-made, intentionally or unintentionally. Moreover, man-made hazards may include crimes against the person (for example, robbery or rape) or crimes against property (theft and pilferage, fraud and embezzlement). Robert and David (2013) further expressed that man also creates problems through terrorism (domestic and international), espionage and sabotage, civil disturbances, bomb threats, fire, workplace violence and accidents. U.S. Department of Justice (2010) identified different types of property crimes and these include: burglary, larceny-theft, motor vehicle theft and arson.

Thomson (2019) stated that the term "crime against the person" refers to a broad array of criminal offenses which usually involve bodily harm, the threat of bodily harm or other actions committed against the will of an individual. Williams (2019) gives a clearer picture of crime against person, though, it consists of bodily harm or a threat of bodily harm, the actions are taken without the consent of the individual the crime is committed against, or the victim. Thomson (2019) further expatiated on crimes involving bodily harm (or the threat thereof) as include assault, battery, domestic violence, harassment, kidnapping and stalking.

Louise and Shelly (2001) opined that urban crime is universal, but research suggests that the patterns of urban crime are affected by the nature of cities, social, economic and geographical environments in which they exist. For example, property crime tends to be higher in cities in developed countries, while violent crime is higher in cities in the developing world (Heinemann and Verner, 2006). Regardless of social or economic development, the larger the population of a city, the greater the level of crime and victimization; a relationship often most clearly manifest in homicide rates (Braga, Hureau, and Papachristos 2011). Geographical location and crime patterns from outside the city also make a difference, as do differences in law culture or approaches to crime just as over time and across each city, specific crime patterns influence the general social climate and social reactions to crime, which have a longer-term influence: cultural developments may support lawlessness or the rule of law and social conformity, depending on circumstances (UN Economic and Social Council, 2007).

3. The Study Area

Lagos State in Nigeria has been the major focus of socio-economic, political and physical development since amalgamation in 1914 being the Federal Capital, until December 12, 1991 that the Federal Capital was shifted to Abuja. Lagos is one of the megacities in Africa, a single largest commercial centre, an outpost of the industrialized West in tropical Africa, the economic well-being and relatively affluence made Lagos State a focus of attraction for people within and outside the country to be flowing daily in search of better way of life. Sporadic growth of Lagos that is not well controlled/managed as resulted to various security challenges.

Lagos metropolis is located approximately on Longitude 2^0 42^1 and 3^0 40^1 East of the Greenwich Meridian and Latitude 6^0 23^1 and 6^0 40^1 North as the Equator. Lagos shares boundary with Ogun state in the northern and north-eastern part, Benin Republic in the western part and Atlantic Ocean in the southern part (see Figure 1). The vantage position of Lagos in terms of easy accessibility by air, water, and land transport, either from within the country or outside the country contributed to its sporadic growth and attendant security challenges. In 2016, the National Bureau of Statistics opined that Nigeria recorded 125,790 crimes across the 36 states and the Federal Capital Territory (FCT). The report with data gathered from Nigerian Police Force and validated by National Bureau of Statistics (NBS) noted that Lagos

State has the highest percentage share of total cases reported with 45,385 cases. The state recorded 15,426 offences against persons; 22,885 offences against property; 6,768 offences against lawful authority and 306 offences against local acts despite all efforts to enhance security surveillance which includes the installation of nine hundred and six Closed Circuit Television Cameras in the strategic areas of Lagos State and other measures.

According to Oshodi (2010), population growth coupled with the influxes of international and national migrants, travelers and the resulting numbers of people concentrated in Lagos State are creating increasingly complex challenges for governments and private stakeholders, among them is urban insecurity which affects the quality of life of residential neighbourhood dwellers in Lagos State. This made security to become a public goods managed by Lagos State government and private entities. In order to complement the formal security sector, citizens and communities in Lagos State involve informal and formal private sectors security providers to protect themselves against criminality and other forms of insecurity.

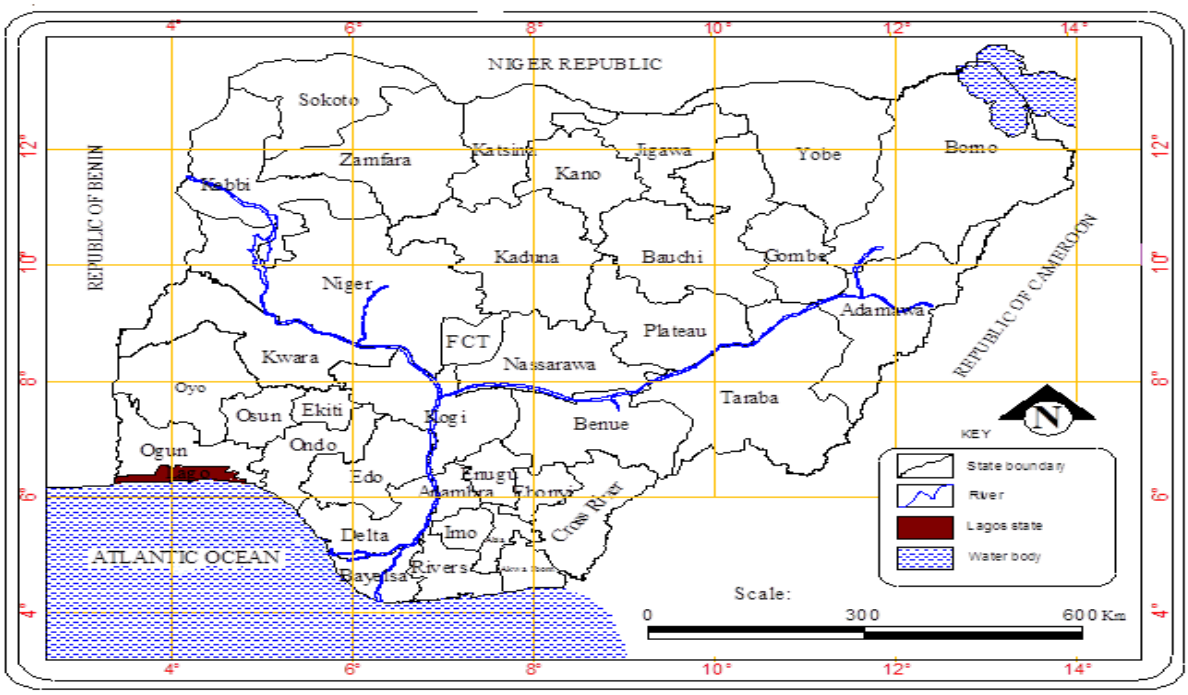

Figure 1: *Lagos State within the Context of Nigeria*

4. Methodology

The study is based on secondary data. The methodological approach used is meta-analysis whereby secondary materials and information on crimes committed and reported to Lagos State Police Command from 2012 to 2017 were systematically reviewed, assembled, critically appraised, synthesized and re-analysed. Thereafter, relevant findings and conclusions were drawn. Based on the secondary data collected, crimes committed and reported are categorized into four, which include: offences against persons (i.e. murder, attempted murder, manslaughter, suicide, attempted suicide, grievous harm and wounding, assaults, child stealing, slave dealing, rape and indecent assault, kidnapping, unnatural offenses and others); offences against property (i.e. armed robbery, demanding with menaces, thefts and other stealing, burglary, house breaking, store breaking, false pretense, cheating, forgery, receiving stolen property, unlawful possession, arson and others); offences not against persons and properties (i.e. forgery of currency note, coining offences, gambling, breach of public peace, perjury, bribery and corruption, escaping from lawful custody, and others); and offences against local acts (i.e. non-compliance to traffic acts, township acts, liquor acts, Dog acts, fire arms acts, narcotics and other offences not in compliance with the local acts policy). Data on age and gender of the persons arrested or summoned were collected for further analysis. Data were analysed using descriptive and inferential statistics (Analysis of Variance (ANOVA) and *t*-test at $p \leq 0.05$

5. Findings and Discussions

Information gathered from District Police Officers (DPOs) in Lagos State revealed that crimes against persons increased from 16,815 in 2012 to 21,332 in 2017, an increase of about 27%. Likewise, crimes against properties jumped from 18,187 in 2012 to 24,260 in 2017. The increase of about 33% was attributed to poverty, unemployment, political instability and weakness of the civil societies responsible for security in the state. With reference to false pretense and cheating, nothing was recorded for 2012 but in 2013, 4,450 cases (16.6%) were recorded, 2014 (7,179 cases), 2015 (5,034 cases), 2016 (5,198 cases) and 2017 (4858 cases). Reported cases of offences not against persons and properties which stood at 5296 in 2012 increased to 10,675 in 2013 but declined to 6593 in 2014 but rose again to 11,943 before it decreased to 8,068 and 7,991 in 2016 and 2017 respectively. Offences against local acts accounted for 9.5% in 2012 and 6.7% in 2017 respectively. It was highest in 2015 with 1,904 case (52.3%).

Table 1 contains information on crimes committed by types between 2012 and 2017. Between 2012 and 2017, 94,767 offences (33.8%) were committed against persons, crimes against properties stood at 104,606 (37.3%), false pretenses and cheating (9.5%), other crimes not against persons and properties (18.0%) and local act (1.3%). On the average, 15,794.5 offences were committed against persons; crimes against properties (17,434.3), false pretense and cheating (4,453.2); other crimes not against persons and properties (8,416) and local acts (606.2). It is vivid from Table 4.1 that offences against persons was lowest in 2014. Most of the offences recorded between 2012 and 2017 were against properties as these accounted for 37.3%. This study, therefore, disagrees with the line of argument by Louise and Shelly (2001) opinion that in developing countries, violent crimes are more than property crimes in urban areas. However, it buttressed the argument of Ogundipe (2013) that 67% of Lagos residents have fear of becoming victims of property crimes and 23.0% have the fear of violent crime.

While crimes against properties have been reducing in the United State of America, it has been fluctuating in Lagos State. U.S. Department of Justice (2010) revealed a downward trend in property crime in the U.S by comparing 5-year trend from 2006 property crime data with that of 2010. According to this source, in 2010, the rate of property crime was 12.1% lower than the 2006 rate and 9.6% below the 2001 rate. In Lagos State, higher number of crimes against properties were recorded in 2015 (21.6%), 2016 (20.1%) and 2017 (23.2%) when compared to 2012 (17.4%) and 2013 (17.7%).

Table 1: Crimes Committed by Types and Years of Occurrence

Year	Offences Against									
	Persons	%	Properties	%	False Pretenses and Cheating	%	Others not Person and Property	%	Local Acts	%
2012	16,815	17.7	18,187	17.4	0	0.0	5,296	10.5	344	9.5
2013	17,628	18.6	18,518	17.7	4,450	16.6	10,675	21.1	710	19.5
2014	5,632	5.9	0	0.0	7,179	26.9	6,593	13.1	157	4.3
2015	16,483	17.4	22,604	21.6	5,034	18.8	11,943	23.6	1,904	52.3
2016	16,877	17.8	21,037	20.1	5,198	19.4	8,068	16.0	279	7.7
2017	21,332	22.5	24,260	23.2	4,858	18.2	7,921	15.7	243	6.7
Sub-total	94,767	100.0	104,606	100.0	26,719	100.0	50,496	100.0	3,637	100.0
Mean	15,794.5		17,434.3		4,453.2		8,416		606.2	
Prop. by Total	33.8		37.3		9.5		18.0		1.3	

Source: *Lagos State Police Command (2018)*

A gender analysis of crime committed between 2012 and 2017 shows that more male (84.1%) committed crimes when compared to their female counterparts (15.9%). In 2012, 77.2% males committed crimes. This percentage increased to 75.7% in 2013, increased further to 76.6% and rose astronomically to 95.2% and 96.8% in 2016 and 2017 respectively. In other words, rates of crimes committed has been on the increase except between 2014 and 2015 when it reduced slightly from 76.6% to 76.3%. There was no year that female committed crimes that was up to one-quarter (25%) of total crimes committed. In 2012, only 22.8% crimes were committed by female, 2013 (24.3%), 2014 (23.4%), 2015 (23.7%), 2016 (4.8%) and 2017 (3.2%). During the last two years, the percentages of crimes committed by female were less than 5%. See Table 2.

There was a significant difference in the number of crimes committed by male and female. The means of crimes committed by male and female were 39,285.67 and 7,418.5 respectively. The results of a paired sample *t*-test carried out (as shown in Table 3) show that there was a significant difference in the number of crimes committed by gender. The student t-value was 5.135 with 29 degree of freedom. The p-value was 0.000 and this is less than the threshold of 0.05.

Table 2: Crime Committed by Gender

	Number of Crimes Committed By			
Year	Male	%	Female	%
2012	31,391	77.2	9,251	22.8
2013	39,361	75.7	12,620	24.3
2014	14,986	76.6	4,575	23.4
2015	44,251	76.3	13,717	23.7
2016	49,002	95.2	2,457	4.8
2017	56,723	96.8	1,891	3.2
Sub-Total	235,714		44,511	
Mean	39,285.67		7,418.5	
Prop. by Total	84.1		15.9	

Source: *Lagos State Police Command (2018)*

Table 3: Paired Samples T Test: Crime Committed by Male and Female (2012-2017)

		Paired Differences					T	Df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference Lower	Upper			
Pair 1	Male - Female involved in crimes (2012-2017)	6373.433	6798.392	1241.211	3834.872	8911.994	5.135	29	.000

Source: *Author's Construct (2018)*

While 96.5% of the total number of crimes committed were linked to adults (18 years and above), 2.7% were linked to adolescents (14 -17 years). The remaining 0.8% crimes committed were linked to juveniles (under 14 years). It is, thus, evident from Table 4 that adults commit criminal offences more than any other age group (See Table 4).

Table 4: Crime Committed by Age

	Age (Years) of Criminals					
Year	Under 14	%	14 – 17	%	Adult	%
2012	307	0.8	1,722	4.2	38,613	95
2013	269	0.5	2,258	4.3	49,454	95.1
2014	87	0.4	475	2.4	18,999	97.1
2015	1,506	2.6	2,096	3.6	54,366	93.8
2016	10	0	516	1	50,933	99
2017	2	0	482	0.8	58,130	99.2
Sub-Total	2,181		7,549		270,495	
Mean	363.5		1,258.167		45,082.5	
Prop. by Total	0.8		2.7		96.5	

Source: *Lagos State Police Command (2018)*

In considering the criminal offences committed between 2012 and 2017, there was no significant difference in the crime rate over a period of 6 years against the grand total. This is the sum of all the crimes confirmed to be true cases over the years. The lowest was in 2012 (98.3%) while the highest was in 2017 (99.5%). There was irregular movement in the rate of crime but the trend showed increase in crimes over the years. Moreover, the rate of crime is in an upward trend of 98.3% in 2012, 99.2% in 2013, 99.4% in 2014, 99.4% in 2016 and 99.5% in 2017. See Figure 2. This implies that crime rate is at upsurge in Lagos State and it is threatening to lives and properties. This validated the assertions of Oduwaye and Lawanson (2017), and Oshodi (2007) that Lagos State is faced with plethora of urban

crimes and it has grown to near epidemic. Figure 3 shows that societal unrest (breach of public peace) was higher than any other crime from 2012 to 2017. It was highest in 2016 (13%) and lowest in 2015 (7%). Burglary was next, highest in 2016 (3%) and lowest in 2014 (2%). CLEEN Foundation (2013) opined that the Lagos State is the second most vulnerable site for kidnapping (4.0%), fourth in theft of mobile phones (55.0%) and third in car theft (5.0%) in Nigeria. The increasing rate of crime and the inability of the police in providing adequate protection for the residents has made individuals, communities and business owners to adopt different private security approaches as alternative framework in ensuring safety of lives and properties which validated the assertion of Ogboi and Eze (2013).

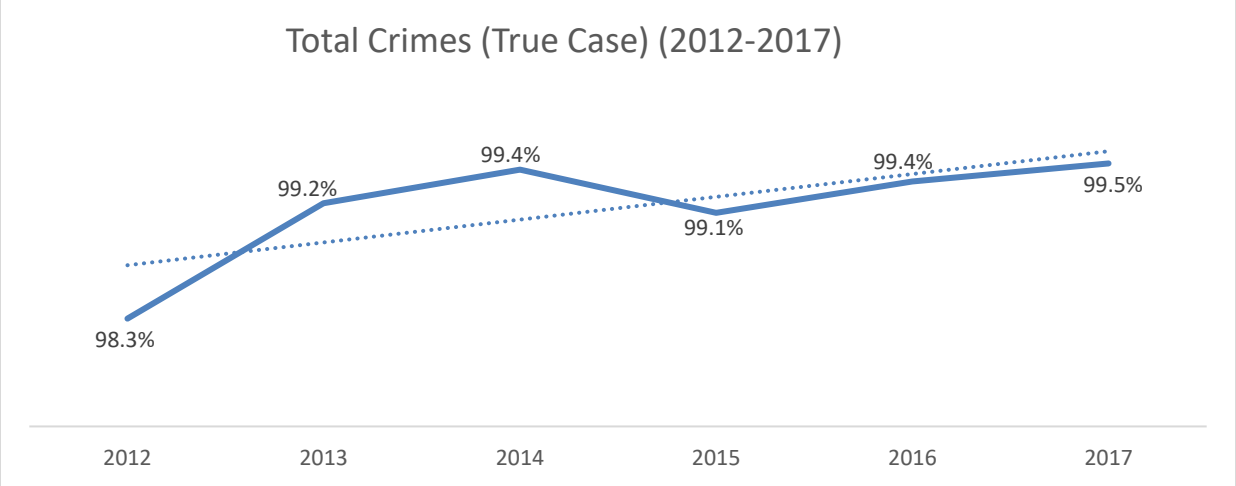

Figure 2: Total Crimes, 2012 - 2017

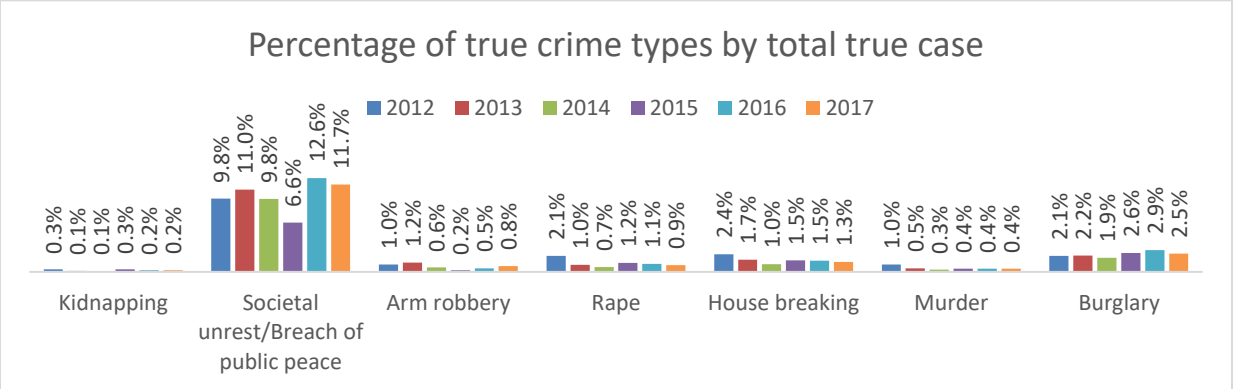

Figure 3: Percentage of True Crime Type by Total True Case

6. Recommendations and Conclusion

Crime has been increasing in Lagos state and government intervention is paramount in reducing the phenomenon. Creation of enabling social, economic and physical environments that discourage criminal tendency and activities will be of great value. Typical examples of these include: installation of Close Circuit Television (CCTV); provision of infraqstructural facilities such as good roads with functioning street lights; introduction of youth empowerment programmes with a view to reducing poverty and unemployment; and partnership of state and non-state actors involved in urban security governance. Moreover, there is a need to provide modern and post-modern offices and field operational equipment for the Nigeria Police Force. This will enable the Force to have quick access to information and swift reach to the crime scene. Examples of these equipment include: strong internet based operational facilities, crime spot detector drones, digitized maps, etc. Community policing that strengthens quality and quantity of contacts between Lagos communities and police should be improved upon. All these recommendations would contribute to the positive reformation in the security architecture of the State.

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NIU Journal of Humanities Copyright©2023
Nexus International University ISSN: *3007-1704*; 8(1): 191–196

Strategic Thinking and Entrepreneurial Orientation of SMEs Businesses in Oyo State, Nigeria

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Abstract. The study examined the influence of strategic thinking on entrepreneurial orientation of SMEs in Oyo States, Nigeria. The research design used for the study was survey research design. The population of the study was 1,864,954 SMEs in Oyo State that are registered with SMEDAN. The sample size of 400 SMEs was selected from the state using simple and stratified random sampling techniques. The instrument used was questionnaire. The instrument was validated and the reliability of the instrument displays a coefficient value of 0.715. The study employed normality test and spearman correlation analysis was used to determine the degree of influence exists between strategic thinking and entrepreneurial orientation variables. The null hypotheses were tested at 5% level of significance ($\alpha = 0.05$). The findings revealed positive significance value among the variables. Thereby, null hypotheses were rejected. The study concluded that strategic thinking has significance influence on entrepreneurial orientation of SMEs in Oyo State. It is therefore recommended that to improve entrepreneurial orientation among the SMEs, there should be sustainable improvement on SI and OI. Strategic thinking has shown the favourable improvement on EO, hence, must be embraced in Oyo State.

Keywords: Strategy, Thinking, Entrepreneurial Orientation and SMEs Businesses

1. Introduction

A critical component of the dynamic management process is strategic thinking. It is crucial to thoughtfully integrate different strategic stances and consider how these countless options influence a SMEs value-creating process. When a company is poorly managed, strategic thinking can help it become more environmentally adaptable and maintain a bird's-eye view of the entrepreneurial orientation of SMEs business owners. Strategic thinking enables entrepreneurs to think critically and perform based on their business orientation. Therefore, strategic thinking is essential for an entrepreneur to perform well in an environment where competition is fierce and new, emerging competitive forces threaten the SMEs' survival (Pisapia, 2009; Akinrinola, Aribaba & Ahmodu, 2022). The paradigm shifts by SMEs are a major catalyst for global competition, technological disruptions, and shifting customer expectations, which place new demands on entrepreneurial orientation strategies and lead to the vagaries of various businesses.

These changes compel business owners to develop a strategic intent to find novel strategies that offer direction in a chaotic environment. SMEs businesses gain from having a clear strategy for achieving their goals and adhering to strategic intent. The strategic thinker must incorporate the intelligent opportunism of the business environment into a vision of what the SMEs businesses could become to restore entrepreneurial competitiveness. Stemming from the military, where the word strategy originated, it is the distribution of resources to ensure the greatest likelihood of victory (Grant, 2016). Its application in business is more pertinent than one might initially think. Consequently, a strategy is how managers, the business, and employees can work together to

achieve a goal. Strategy is also essential to successful management (Haycock, Cheadle, & Bluestone, 2012).

Abiodun and Mahmood (2015); Akinrinola, Aribaba, and Ahmodu (2022) explained that the success of any business enterprise does not come on a platter of gold. Business owners adopted strategic thinking to be able to achieve entrepreneurial orientation and to have a competitive advantage. It has been noticed that many SMEs still need to embrace the strategic thinking approach in their operations. Due to the increasing complexity and volatility of the business environment, entrepreneurial orientation has become crucial for every business enterprise. Any business must be entrepreneurial to succeed and endure in the current business climate (Arshad & Rash, 2018). The study of Shirokova and McDougall–Covin (2012); Wales, Shirokova and Sokolova (2015) explained that strategy-making process is where entrepreneurial orientation (EO) first emerged.

2. Problem Statement

Prior research needs help constructing a coherent theory about the nature of strategic thinking that will maintain its shape when put to the test in practice (Scroggins, 2015). However, there is a persistent belief that effective managers should have some capacity for general strategic thinking. This is the point at which the study begins. What insight can be gained about the nature of strategic thinking from how SMEs perceive it? Studies from a deductive perspective are frequent and frequently very useful in research in general. However, the contradictory results and reflections surrounding the theory and nature of strategic thinking suggest that there are other approaches to examining this phenomenon (Scroggins, 2015). It has also been demonstrated that disagreement with the idea makes it difficult to teach or foster the capacity for strategic thinking.

The necessity for management research to be grounded in real-world data is also highlighted by renowned strategy and management research (Mintzberg, 2000). A significant amount of earlier research in management reveals contradictions with what has been observed when it is used in actual situations. There is a knowledge and research gap due to this discrepancy between theory and practice. It also emphasises the necessity of a deductive research strategy used in this study. Therefore, rather than relying on earlier theories or understandings of the concept, the study's motivation for using a qualitative approach is to try to understand the world being studied (Charmaz, 2006).

3. Purpose of the Study

The study examined the influence of strategic thinking on entrepreneurial orientation of SMEs in Oyo State, Nigeria. The specific objectives sought to:

- assess how strategic intent influences the entrepreneurial orientation of SMEs in Oyo State
- predict how intelligent opportunism influences the entrepreneurial orientation of SMEs in Oyo State

4. Research Hypotheses

- There is no significant influence between strategic intent and entrepreneurial orientation of SMEs in Oyo State.
- There is no significant influence between intelligent opportunism and the entrepreneurial orientation of SMEs in Oyo State.

5. Literature Review

Bonn (2001) opined that businesses successfully foster individual and organisational strategic thinking can develop a core competency as the foundation for long-lasting competitive advantage. This viewpoint necessitates making strategic thinking a key component of an organisation's long-term success. The study found that most SMEs used strategic management tools. The results also demonstrated that most SMEs require a flexible strategic mechanism, which makes it challenging for them to respond effectively to environmental changes. Liedtka (1998) identifies the fundamental components of strategic thinking such as systems perception, strategic intent (intent focus), intelligent opportunism and hypothesis-driven thinking. Strategic thinking requires thinking across time (past to future) and testing hypotheses.

According to Hanford (1995), strategic thinking entails a helicopter view and a breakdown of the most important problems. On the other hand, Mintzberg (1994) identifies the necessity of inductive thinking and provides specific approaches to problem-solving. Therefore, strategic thinking necessitates both specific task completion and specific mental strategies. According to Gibson and Cassar (2002), there is a connection between strategic planning and business performance, as supported by empirical data. According to Graetz (2002), creative individuals who can step outside their comfort zones and think strategically fare better in situations with few structures in the information. There are a

plethora of tests and methods available today that claim to identify creative people. He further combining these selection criteria with follow-up training programs can help the chosen candidates learn how to think and act in unstructured situations.

Akinrinola, Aribaba, and Ahmodu (2022) points out that planning, as we typically understand it differs from strategic thinking. Analysis, a key component of planning, calls for logic, reasoning, linear thinking, and rational thought. It requires the ability to work with both words and numbers. On the other hand, strategic thinking emphasises synthesis and integration and calls for the capacity to consider novel possibilities when dealing with substantial amounts of data and the ability to put disparate pieces together to form a comprehensive picture. It also requires the ability to spot patterns and visual images. In contrast to strategic planning, strategic thinking uses different data sources and uses different data analyses. According to Pisapia (2009), strategic thinking is the capacity to examine driving forces inside and outside the organisation to identify a strategic direction that would direct the organisation's decision-making and resource allocation for three to five years.

An overview of the differences between the dimensions of strategic thinking and strategic planning is provided by Leidtka's (1998) taxonomy. Strategic thinking is the mental process that comes before strategic planning or action, according to Bonn (2001) opined that future-oriented perspective, strategic formulation and implementation, managerial role in strategy making, control, and the role of management in strategy implementation are some of the dimensions of strategic thinking. Mintzberg (1994) argues that effective strategic planning can only occur following strategic thinking. He coined the term "emergent strategy" to describe the process of strategic thought and action occurring alongside operational activity. He further explained that thinking involves synthesis, which promotes intuitive, original, and creative thinking.

Strategic planning and thinking are related and both critical for efficient strategic management, according to Heracleous (1998). Strategic thinking is the cognitive process that can and should precede strategic decisions and actions, whether through planning or emergent action. A core competency that can strengthen and maintain an organisation's competitive advantage can be created by a widespread and integrated capability in strategic thinking. A well-designed strategic management system facilitates the organisation's strategic thinking, according to the World Economic Forum (WEF) in Switzerland.

Ejdys (2016) examined the innovativeness and entrepreneurial orientation of small and medium-sized businesses in the Podlaske Region. The study's findings demonstrated that being proactive has a significant overall positive impact on enhancing inventiveness. The findings suggest that risk-taking discourages businesses from implementing organisational innovation, in contrast to the literature on strategic orientation. The outcomes confirmed that risk-taking has a significantly greater influence as an intermediary variable on innovation through the mediator of proactivity. This study added to the knowledge of strategic orientation by looking at the connections between innovativeness and entrepreneurial orientation.

6. Methodology

The research design used for this study was a survey research design with a population of 1,864,954 SMEs in Oyo State registered with SMEDAN. The sample size of 400 SMEs was randomly selected from the state using simple random and stratified random sampling techniques to select the sample size. The research instrument used was a questionnaire. This Questionnaire was validated. Data were collected through the administration of a questionnaire. The reliability of the instrument revealed a coefficient value of 0.715. The method of data analysis used was descriptive and Pearson Product-moment correlation analysis to determine the degree of relationship that exists between strategic thinking and entrepreneurial orientation among the SMEs in Oyo State. The regression model used by Aribaba and Ahmodu (2022) was adopted to test the null hypotheses formulated for this study. The model stated thus:

$Y = ß0 + ßx_1 + ßx_n + \Sigma_{it}$ ……..……*……..(Eqn. 1)*

The study expands from the model in the following econometric form:

$EO = ß0 + ß(SI_{it}) + ß(IO_{it}) + \Sigma_{it}$ ……*(Eqn. 2)*

Where:

EO = Entrepreneurial Orientation
SI = Strategic Intent
IO = Intelligence Opportunity
$ß0$ = intercept
$ß_{1-4}$ = coefficients
Σ_{it} = Stochastic error term

The apriori expectation for the sign: *ß1>0:ß2>0:ß3>0:ß4>0:* denotes the formulated null hypotheses.

Result and Interpretations
Normality Test

Table 1: Normality Test of Strategic Thinking and Entrepreneurship Orientation

Items	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	df	Sig.
Strategic intent	.306	400	.000	.833	400	.000
Thinking flexibility	.193	400	.000	.861	400	.000
Locus of control	.374	400	.000	.715	400	.000
Thinking horizon	.243	400	.000	.869	400	.000
Intelligent opportunity	.317	400	.000	.750	400	.000
Innovation	.205	400	.000	.850	400	.000
Pro-activeness	.268	400	.000	.746	400	.000
Risk-taking	.262	400	.000	.878	400	.000

Source: *Researchers' Computation (2022)*

The strategic thinking and entrepreneurial orientation normality test table shows that all items are statistically significant at 5% for both Kolmogorov-Smirnov and Shapiro-Wilk. However, since there are more than 100 data points in the study's data set, we continue to use Kolmogorov-Smirnov statistics. This normality test is required to determine which of the various types of regression analysis is appropriate for the data. After discovering that the items were normally distributed, linear regression was applied. Similarly, it was noted that the data from Oyo State opened the door for the study's use of spearman rank correlation.
Test of Research Hypotheses

Table 2: Spearman Rank Correlation Statistics

			EO	SI	IO
Spearman's rho	SI	Correlation Coefficient	1.000	.685**	.949**
		Sig. (2-tailed)	.	.000	.000
		N	400	400	400
	IO	Correlation Coefficient	.685**	-	1.000
		Sig. (2-tailed)	.000	.000	.
		N	400	400	400

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

The spearman rank correlation table displays the positive coefficient value of the Pearson correlations analysis of the parameters. The outcome of this correlation depicts that SI has a significant influence on entrepreneurship orientation with the statistical value of (*N= 400*, *r =0*.685, *P=0.000 < 0.05)*; therefore, the null hypothesis, which said there is no significant relationship between strategic thinking and entrepreneurial orientation of SMEs in Oyo State is hereby rejected. The statistical outcome of IO was correlated and revealed a significant influence on the entrepreneurial orientation of SMEs in Oyo State with the statistical value of (*N=400*, *r = 0*.949, *p = 0.000 < 0.05*); hence, the null hypothesis which states that there is no significant relationship between intelligent opportunism and entrepreneurial orientation of SMEs in Oyo State is hereby rejected. The result of correlation analysis implies that among the variables of strategic thinking used are very strong and positive relationships. Also, from the findings, it was concluded that strategic thinking significantly influences SMEs' entrepreneurial orientation in Oyo State.

7. Discussion of Findings

The implication of the findings is that strategic intent is an aspect of strategic thinking that can improve the orientation of an entrepreneur. The finding is similar to the study of Bonn (2001), who also concluded that an adequate understanding of the strategic scanning where a business operates is very important for the orientation of an entrepreneur. The finding against the conclusion of Ejdys (2016) underscores the importance of strategic thinking on entrepreneurial orientation. This indicates that for an entrepreneur to succeed in any business, there is a need for strategic thinking to enable an entrepreneur to prioritize environmental scanning, as this will boost the orientation of an entrepreneur and pave the way for good business performance.

The result of hypothesis two is similar to the findings of Akinrinola, Aribaba, and Ahmodu (2022), which concludes their study with a positive and significant relationship between entrepreneurial orientation and planning horizon. Thus, the difference in the findings was unconnected with the fact that their study used corporate and relatively big firms as a case studies.

Therefore, intelligent opportunism in small firms is good for entrepreneurial orientation. SMEs reported low capital and limited employees with fewer chains of operations and could benefit from the opportunities in the sectors.

8. Conclusion

The study concluded that there is a significant correlation between strategic thinking and the entrepreneurial orientation of SMEs in Oyo State. As a result, among SMEs in Oyo State, strategic intent, a proximate of strategic thinking, showed a significant association between the predictor and criteria variables. The research has found that entrepreneurial mindset and strategic thinking are highly correlated. These influenced the tested hypotheses' result, which was a rejection. The intelligence opportunity hypothesis significantly impacted SMEs in Oyo State's entrepreneurial orientation. One crucial element that entrepreneurs should consider is intelligence opportunity, which has a potent descriptive effect. Therefore, a crucial technique to improve entrepreneurial orientation is strategic thinking. The conclusion has thus unanimously supported the requirement for precincts for this to be effective.

9. Recommendations

Therefore, the study suggested that important recommendations be followed to encourage strategic thinking and foster an entrepreneurial mindset among SMEs in Oyo State. This study advises businesses where SMEs are located to adopt a sustainable strategic intent to understand the potential threat, dynamism, and competition from any entity nearby that could impact the business's performance. The study has also highlighted how crucial intelligence opportunity is to entrepreneurial orientation. Strategic thinking will enable SME owners to be more active and stable in their business orientation. This suggests that the ability of SMEs to reproduce is limited in the absence of intelligence opportunities, and this should be discouraged.

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Nexus International University ISSN: *3007-1704*; 8(1): 197–201

Gender Right Violations and the Rejected Gender Bill in Nigeria: A Call for Social Work Action

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Abstract. This paper examines the violations of the human rights of women through the lens of the rejected gender bill and the urgency of social work profession to swing into actions in order to liberate women from their vulnerability in Nigeria. It provides a summary of a timeline account of gender conspiracy against women in their attempt to be involved in public life in Nigeria. The paper established that Nigeria Constitution which is supposed to be an instrument of social justice and a symbol of equality was intentionally codified to marginalized and violate the rights of women and denied them the rights which their male counterparts enjoy. The paper recommend that the Nigeria Association of Social Workers (NASW) should as a matter of urgency embark on enlightenment campaign and advocacy by calling on the legislators to see the need for Constitutional reform in order to address all gender rights gaps in the Constitution.

Keywords: Nigerian Constitution, Gender bill, Gender conspiracy, Rights violation, Social work

1. Introduction

Women rights violations are globally regarded as entrenched global pandemic (Anyalebechi, 2016) because promoting equality and equity for all is germane and a core value of the United Nations (UN). Women all over the world constantly suffer violations of their rights and the realization of women rights has not always been a priority (Office of the UN High Commissioner for Human Rights, 2014). The difference is that the developed countries are consciously working towards respecting, protecting, promoting women rights and preventing women's rights violations, while developing countries still lag behind despite their ratification of various international, regional and national conventions, policies and statutes. Such policies and statues include the Convention on Elimination of All Forms of Discrimination against Women (CEDAW), Universal Declaration of Human Rights (UDHR), and African Charter on Human and Peoples‟ Rights (ACHHPR). In Sub-Saharan Africa, violation of the rights of women is more endemic and many women are marginalized in the socio-political and socio-economic activities (Okogule, 2017). In Nigeria, the Constitution was codified against the female gender in a way that it deprives them of privileges that their male counterparts freely enjoy.

Empirical evidence shows that UN has strong traditions and values of alleviating women rights violation and significant result has been attained in protecting and promoting women rights around the world in recent times. Consequently, significant gap still exists due to the constantly changing condition of women with unfolding new manifestations of violation or discrimination of their rights. The violation or discrimination of the rights of these women are premised upon factors such as nationality, ethnicity, age, marital status, disability, health, education, religion and socioeconomic issues, amongst other socio-cultural, socio-economic, and socio-political constructs (Office of the UN High Commissioner for Human Rights, 2014). Olulu & Oriji (2018) asserted that the shadow assessment result of the CEDAW that was submitted to the UN committee focused on reducing the incidence of all forms of discriminations against women. It demonstrated the subservient condition of women in Nigeria and the high incidence of violence against women is constantly on the increase despite Nigerian Government signatory to CEDAW. The Committee faulted the 1999 Constitution for not expressly conceptualizing violence against women but generally condemn the discrimination exclusive of particular emphasis on the discrimination on the basis of sex. The Committee's report added that other policy frameworks and laws targeted at eliminating women rights violation are only practiced in five of

the states of the Federal Republic of Nigeria and it is usually implemented poorly.

Furthermore, CEDAW noted that section 26 subsections 2 of Nigeria's 1999 Constitution practically violates and discriminates against women. This section of the Constitution states that women who marry a foreign-born husband cannot legitimately confer Nigerian citizenship on such husband. However, the consummation of marital vow by male citizens states otherwise because express permission is granted to their male counterpart foreign-born wives who are regarded automatically as Nigerian citizens. The Committee reiterated that those social, economic, political and legal frameworks needed to respect, protect and promote women's rights are biasedly enforced. This is evident in the rejection of the domestication of CEDAW bill by the National Assembly in 2007. The Committee's report added that gender rights violation, discrimination, marginalization and deprivation have remained constant variables and are reinforced by Nigerians through socialization agents like the family, school, churches and mosques, while the social media platform are being perpetuated to be the "disseminators" of gender roles stereotyping, prejudices and discriminatory practices (Olulu & Oriji, 2018).

2. The Rejected Gender Bill in Nigeria: A Demonstration of Gender Conspiracy

The recent rejection of five Gender Justice Bills, that sought to end gender-based injustice for women involvement in socio-political activities, by the members of the Nigeria's ninth National Assembly (9^{th} NASS) was a call to consciousness and the need to be resilient in the questioning of the oppressive patriarchal Nigerian society and the constraints it imposes on women as well as the urgent need to revamp and purge the democratic system of the obscure biases and inadequacies (Aliogo, 2022). The members of the 9th NASS have reinforced the injustice and socio-political biases against women as enshrined in the 1999 Constitution. For example, by denying citizenship to a foreign-born husband of a Nigerian woman whereas the wives of their male counterparts are granted express Nigerian citizenship, deprivation of 35% appointed positions for women and settling instead for 20%, denying women Affirmative Action in political party administration and leadership, and denying specific seats for women in the National and State Houses of Assembly" (Uthman, 2022, Udegbunam 2022 and Iroanusi, 2022).

The rejection demonstrates that it was a conspiracy by men and supported/motivated by patriarchal ideals. One of the senators representing Ekiti State lamented in an interview with the Guardian that the Bills failed largely because male legislators could not be convinced on the relevance i.e. "the men has a previously prepared for what they wanted to do and simply had their way" (Akubo, Thomas-odia and Nwaoku, 2022). The implication of the rejection of the Gender Bills is that it further widens the gender gap that excluded and marginalized women in the scheme of things, and reinforced the old beliefs that women are men's property, second class citizens and their place is in the kitchen of their marital homes.

3. Theoretical Framework

The theory that was utilized to illuminate this discourse is the right-based approach. The approach is rooted in the Universal Human Right Declaration of 1948 by the United Nations, (UN) which according to the Secretary-General of UN affirmed that rights-based approach x-rays situations not primarily on the basis of needs required by humans to survive or developmental necessities but on the premise of human society to be responsible in order to guarantee the inalienable rights of people, empower them to be firmed in demanding for justice as a right and not as a social welfare service, and to provide communities the moral standing from which to part take of international assistance when needed. Similarly, Nyamu-Musembi & Cornwal (2004) reaffirmed rights-based approach as the conceptualized framework that is in line with the purpose of human capital enhancement that is normatively anchored on international human rights standards and operationally focused to promoting and protecting human rights. X-rayed through the lens of development discourse, it is presented as a conceptualized framework for the purpose of assessing, analyzing and keeping in mind that the outcome or goal is to achieve all human rights for everyone (Rios-Kohn, 2001) regardless of gender, sexual orientation, ethnic background, racial, non-citizens of their husband or wife country of origin as is the case in Nigeria where women whose husbands are foreigners are denied citizenship and other benefits based on socio-cultural, socio-economic, and socio-political constructs. Rights-based concentrates efforts on the achievement of people basic living necessities and the guarantee of their dignity. This is achieved by eliminating the root cause of vulnerability, marginalization and widen the range of responses. The aim is to encourage all individuals to take possession of and exercise their rights for the fulfillment of their responsibilities (CARE, 2000).

The High Commissioner for Human Rights office of the United Nations expresses comprehensive and universal notion as follows: "Perhaps the most important source of added value in the rights-based approach is the emphasis it places on the accountability of policymakers and other state actors whose actions have an import on the rights of people" (UN OHCHR, 2002:23). As an essential feature of international human rights framework, the principle of equality, equity, empowerment, participation, and non-discrimination are central to rights-based approach (UN OHCHR, 2003). Furthermore, Eyben (2003) reiterated that rights-based approach embraces a universal respect for individual's general sense of equality, justice, entitlement and fairness. This can be achieved in the process of collaborating with stakeholders inclusive of formal and non-formal duty holders in order to enhance their skills and competency to be responsive and be accountable in protecting, respecting and fulfilling human rights. This is what UK Department for International Development refers to as "Obligation" and as "accountability". UN OHCHR conceptualized it as enhancing the knowledge, skills and competence of citizens to claim their rights, through collaborative efforts with them as advocates and providing opportunities for people to be empowered.

4. The Context of Gender and Rights Violation in Nigeria

Nigeria just like many other African societies is a patriarchal society whereby gender determines the patterns of social relations, including access to opportunities and respect for human rights. The report of Social Institutions and Gender Index 2012 ranked Nigeria 79 out of 86 nations assessed against 5 social indicators. The indicators are discriminatory family codes, restricted physical integrity, son bias/preference, restricted resources and entitlements and restricted civil liberties. Eliminating inequality cum inequity between men and women on the basis of ending gender marginalization is no longer just a human rights issue but a necessity for achieving sustainable development (Nnamma-Okechukwu, Chukwu & Ekoh, 2017).

The violation of the human rights of Nigerian women as it is experienced in the 21st century Nigerian society is the demonstration of the negative impact of colonialism. The "direct and indirect rule" system of government established by the colonialists marginalized and violated the rights of women. This was the beginning of the loss of power and authority they hitherto enjoyed in the pre-colonial era to the extent that there was no account of any woman who occupied a single leadership position in the British Legislative Council (Oni, 2014). Colonialism gradually made women to become irrelevant, powerless and removed them from inclusive public life and restricted their activities mainly to working at home. Moreover, the colonial policies that were in operation then disenfranchised women in the socio-political inclusion. This was responsible for the establishment of the Colonial Nigerian first elective principles and the Clifford's Constitution of 1922 that introduced the elective principles that violated the rights of the female gender and restricted political participation absolutely to only the wealthy male adults (Edegbe & Imafidon, 2018).

The injustice, marginalization, oppression and discrimination against the rights of women forced women to engage in protests and activism in many parts of Nigeria. One of the most important of these protests and activism was the one organized by women in the Eastern part of Nigeria which is popularly referred to as "Aba women riot of 1929". In addition to the Aba women riot, there was the campaign/protest led by Mrs. Olufunmilayo Ransome Kuti in 1949 at Abeokuta towards the emancipation of women and women's "rights to vote and be voted for". Furthermore, Dorothy Nyone received a violent response upon the declaration of her intention to be the Representative of Gokana area in the National Assembly to be the flag bearer for the then ruling People's Democratic Party (PDP). I regard the response from her male counterpart as a violation of human right which stated that:

"Men are the decision makers; women should be cooking in the kitchen while men play politics" (Olufade, 2013).

Similarly, in 2016 the President Muhammadu Buhari of Nigeria publicly declared as follows: "I don't know which party my wife belongs to, but I know she belongs to my kitchen and my living room and the other room" (BBC News, 2016). All these discriminatory utterances about the female gender are a violation of their rights and as such, require the actions of social work professionals and other stakeholders for the liberation of the right of the Nigerian women. The Constitution of the Federal of Nigeria that is supposed to be the instrument and weapon against human right violation created opportunity for man domination and for the further violation of women's rights. For example, section 26 (2) of the 1999 Constitution emphasizes and expressly states that women who marry a foreign-born husband cannot legitimately confer Nigerian citizenship on their husband upon their marital union whereas express citizenship is granted to the wives of Nigerian men who are foreigners.

5. Call for Social Work Action

Social work profession aims at social change and liberation of people most importantly with and on behalf of vulnerable individuals and groups relegated in the scheme of things in their society: those without capacity to protect the violation of their rights (Robbins, 2016). Similarly, Nnamma-Okechukwu, Chukwu & Ekoh, (2017) asserted that the profession of social work has an age long tradition of challenging the injustices affecting the social functioning of oppressed/vulnerable individuals and groups. Advocacy for social justice and promotion of human rights are among the core principles that are central to social work practice (Faruque & Ahmmed, 2013). Social Work enhances the social functioning of all people particularly those oppressed, disadvantage, marginalized and discriminated against through actions and responsibilities that embrace, promote, protect and respect the fundamental and inalienable rights of all persons. The profession's philosophy is premised on respecting the inherent worth and dignity of all persons regardless of their gender. It is committed to achieve social justice for the realization of human rights in relation to the people with whom the professionals work with, help to challenge violence, discriminatory and oppressive social relations on the account of gender, gender identity, sex and sexual orientation. Social workers work to bring to the attention of policymakers, politicians, and the public situations in which policies and legislative enactments are inadequate or in which policies and practices are oppressive, unfair, or harmful.

The rejection of the gender bill in Nigeria will further strengthen men domination and enhance their access to opportunities and resource while the voice of the women are perpetually silenced with their rights trampled on. If social work led advocacies and social actions are awaken under the auspices of seminars, workshops and symposia, for public enlightenment reflecting on the oppression of women in the Nigerian society, a lot will be achieved. The social workers in Nigeria must use this opportunity to bring social work profession to the limelight for them to occupy their rightful position of the profession that actually has the capacities to restore human dignity, promote social justice and enhance human rights. At this time in Nigeria where civil society organizations, non-governmental organizations and other concern stakeholders are silent about the rejection of the gender bill, social workers at the local, state and national level must occupy the center stage in newspapers and all social media platforms calling on the policy makers to reconsider and approve all the items on the gender bill. Also, the social work professionals must use the opportunity to lobby for the amendment of section 26 (2) of the Nigeria Constitution that denied husband who are foreigner Nigerian citizenship when their wives are Nigerians.

Finally, to end gender rights violation in Nigeria, social workers must engage in cultural re-orientation and advocacies in order to change perceptions and biases about gender, promote women's rights, enforce new policies, legislations and legal rights of women, increase women empowerment initiatives, integrate gender balance in key decision making positions and sectors, and encourage women to participate more in economic and political activities (Agbawodikeizu & Agwu, 2016).

6. Conclusion

Promoting equality and equity of all gender and eliminating all forms of discrimination against women are germane to UN values and is one of the core principles of social work profession. The deprivation and violation of human rights of individual or a certain group in the society does not only make them to be inferior but also it reduces their worth of human dignity and seems to equate them with other lower animals. Social work as a profession primarily believes that for the quality of life of a people, especially the vulnerable and oppressed group, to improve, their rights must first be respected and protected. Improve quality of life cannot be achieved by Nigerian women when the constitution which is supposed to be the instrument of protection violates their rights by denying citizenship to their foreign-born husband whereas express permission is granted or the foreign-born wives of Nigerian men to be Nigerian citizens to be awarded automatic citizenship, the denial of 35% appointed positions and settling for 20%, denial of Affirmative Action in party administration and leadership, and the denial of specific position supposedly to be reserved for Nigerian women in the National and State Houses of Assembly.

7. Recommendations

In the light of the above discourse, the paper recommends as follows:

- The Nigeria Association of Social Workers (NASW) as a matter of urgency should embark on Change At All Cost (CAAC) campaign and advocacy by calling on the legislators on the need for constitutional

reform in order to address all gender violence issues.

- Social workers in Nigeria must consciously engaged stakeholders through workshop and seminars to bridge the gender gap and discrimination against women in order to achieve inclusive society.

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Nexus International University ISSN: *3007-1704*; 8(1): 203–205

Transitive 7-Groups Degree 7^N (N=2)

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Abstract. In this paper we successfully classify transitive 7-groups of degree 49 and other unique properties of these groups.

Keywords: Abelian group, classification, degree, generator, isomorphism, p-groups, presentation, transitive.

1. Introduction

Let G be a group acting on a non-empty set Ω of size p^n. where p is an arbitrary fixed prime number (p= 7, n= 2). We therefore, determine up to isomorphism, the actual transitive p-groups of degree p^2 for p=7, and realize a total classification of transitive isomorphism with regards to degree. Again we will use GAP (Group Algorithms Programing) to establish the presentations and generators of the groups.

Lemma: 1.0.2

Let Ω be a set, and G be a group acting on Ω. Let H be a transitive subgroup of G on Ω. Then G is transitive on Ω.

Proof

Let $\alpha\epsilon\Omega$, since α^G is an orbit of G on Ω. It follows that $\alpha^G c\Omega$…(i)

Again since H is transitive on Ω, we must have $\alpha^H = \Omega$….(ii)

Claim: $\Omega c\ \alpha^G$

Let $\beta\epsilon\Omega$, then $\beta\epsilon\alpha^H$ using equation (ii), $\beta = \alpha^h$ for $h\epsilon H\leq G$. hence $\beta = \alpha^h$ for some $h\epsilon G$ and G is transitive on Ω and so Ω cα and using (i) the results follows:

Lemma:1.0.3

Let G≤sym(Ω) where Ω is a set. If |G| < |Ω|. Then G is not transitive on Ω

Proof:

If G is transitive on Ω, then $|\alpha^G| = |\Omega| \forall \alpha\epsilon\Omega$, therefore, if

$|G|=|\alpha^G||G_\alpha|=|\Omega||\Omega| \forall \alpha\epsilon\Omega$, thus $|\Omega||G|$ and $|G|\geq|\Omega|$.

Lemma:1.0.4

Let G and M be finite polycyclic groups such that |G|=|M|. If G contains all the generators of M. then G=M, thus the groups G and M are just two different presentations of the same group.

Proof

Let $\{m_1,\ldots..m_s\}$ be the of all generators of M with $m l^{ni}=1$, where ni=0(mi) and (i=1, 2,…6). Let $\{g_1,g_{2\ldots}g_r\}$ be the set of generators of G with $g_i mi=1$. Suppose $x\epsilon M$, then we can always write $x=\prod_{i=1}^{s} mi = 1$, where $n_i\leq n_j$. since each $m_j\epsilon G$, and $m_j^{nj}=1$, we have m_j divide n_j and $m_j=\prod_{i=1}^{r} g_i^{mij}$ with mij≤mi. therefore,

$X=\prod_{i=1}^{s} M_i^{ni}= \prod_{i=1}^{s} \prod_{j=1}^{r}(g_i^{mij})^{ni} = \prod_{ij=1}^{rs} g_i^{mijni}$ with $m_i jn_i < n_i$, consequently, M < G. M is a subgroup of G and since |G|=|M|, hence the result follows.

TRANSITIVE 7-GROUPS OF DEGREE 49 = 7^2

Let G be a transitive p-group of degree 49 = 7^2, acting on the set.

Ω = {1,2,3,4,5…49}. Then G≤sym(Ω) as |sym(Ω)|= 49! = 2.3.5.7.9.11

We must have $|G| = 7^n$ where n = 1,2,3 clearly, n≠ 1, n = 2 by lemma 1.0.3 above $|G| = 7^2=49$. G is certainly abelian and therefore,

$G\cong C_{49}$ or $G\cong C_7\times C_7$. For transitivity, we have $\forall\alpha\epsilon\Omega$. $|G_{\alpha|\ =\ |G|,\ |\alpha^G||G_\alpha|} = 49$. Then we have the following possibilities.

$|\alpha^G|=1$, $|\alpha^G|= 49$……(i)

$|\alpha^G|=7$, $|\alpha^G|= 7$……..(ii)

$|\alpha^G|=49$, $|\alpha^G|= 1$…..(iii)

The equation (iii) holds for transitivity. Its well-known that there are exact 3 transitive 7-groups of degree $7^2 = 49$ or order 49.

If $G\cong C_{49.}$ Then we may write.

G.= <a> where $a^{49}= 1$, aεsym(49). Assume G is abelian. If G≅C49.

take a= (1, 2, 3, 4 …..49)

If C7*C7, then $G\cong G_{2,2}$ = < a, b: = 1, b^2 =1, ab = ba> with generators a= (1,2,3,4,5,6,7,) (8,9,10,11,12,13,14) (15,16,17,18,19,20) (22, 23,24,25,26,27,28) (29,30,31,32,33,34,35) (36,37,38,39,40,41,42) (43,44,45,46,47,48,49)

b=(1,2,3,15,23,26,8) (2,16,18,22,49,27,25) (3,25,29,34,10,43,48) (4,17,24,28,36,11,44) (5,19,31,33,12,37,40) (6,21,32,38,13,41,46) (7,20,30,39,14,45,47).

Readily, $G_{1,3}$ and $G_{2,2}$ are transitive on Ω as shown above.

Lemma: 1.1

There are up to isomorphism, two (2) transitive 7-groups of degree 49 and order 49, namely the abelian groups $G_{1,2}$ and $G_{2,3}$ as shown above. When

n=3, then |G| = 343 and for transitivity we must have $|\alpha G| = 49$, $|G_\alpha| = 7$ $\forall \alpha \epsilon \Omega$.
Here G is non- abelian and we have the following possibilities for G,
$G \cong G_{1,3} = < a, b: a^{49}=1, b=1, ab = ba^4 >$ with generators,
a= (1,2,3,4,5…..49)b=(1,10,13,21,33,39,27) (2,14,22,35,40,26,7 (2,8,15,23,29,36,41) (4,9,16,20,24,30,34)
(5,11,17,25,37,42,31)(6,12,18,26,38,43,32).
Obtain by GAP- (see programme 1) the case $G_{2,3}$. We have the following presentation.
$G_{2,3} =< a, b, c : a^7 =1, b^7=1$ ab=ba, $c^7=1$, ac= cab, bc =cb> with generators a= (1,9,16,23,30,38,7) (2,10,37,24,31,39,45) (3,11,18,25,32,40,46) (4,12,21,28,35,43,48) (8,15,22,29,36,44,49), b= (1,9,16,23,30,37,7) (2,17,24,38,45,31,10) (3,18,25,39,44,32,11) (4,19,26,40,46,12,33) (5,20,27,34,41,47,13) (6,21,35,42,46,28,14) (7,22,36,29,15,43,49). C= (1,7,19,41,31,,27,13) (2,8,20,32,26,12) (3,9,21,33,39,25,15) (4,10,22,34,40,25,16) (5,11,23,41,35,29,17) (6,12,24,13,6,42,18) (obtained by modification to programme 1) we can see that the above groups are transitive on Ω .

Lemma: 1.1.2
There are upto isomorphism two transitive 7-groups of degree 49 and order 343 namely the non-abelian groups $G_{1,3}$ and $G_{2,3}$ ab shown above
When n=4, $|G|=2401$ transitively, $|\alpha^G| = 49$, $|G_\alpha| = 49, \alpha \epsilon \Omega$, assuming G is non-abelian and the following are the possibilities of G.
$G \cong G_{1,4} = < G_{1,3}, c>$ where $c^7 =1$, $G_{1,3} \Delta G_{1,4}$ or $G \cong G_{2,4} = <G_{2,3}. d>$ where $d^7 = 1$, $G_{2,3} \Delta G_{2,4}$ for $G_{1,}4$ we have as a presentation.
$G_{1,4} = <a,b,c: a^{49}=1, b^7=1$, ab= ba^4, $c^7=1$ ac=1 bc=cb> where a and b are same generators as those of $G_{1,3}$ and c= (1,5,4,8,16,11,23) for $G_{2,4}$ we have presentation:
$G_{2,4} = < a,b,c,d: a^7 =1, b^7=1$, ab=ba, $c^7=1$, ac=cab, bc=cb, $d^7=1$, ad =dac, bd =db, cd =dc> we have the same generators of a,b,c as $G_{2,3}$ and we found that $G_{1,4} \cong G_{2,4.}$

Lemma 1:1.3
There are up to isomorphism 3 transitive 7-group of degree 49 and order 2401. Namely the non-abelian group $G_{1,4,}$ $G_{2.4,}$ $G_{3,4}$ as shown above. Here we therefore summarize our findings as shown on the table below:

Table 1: The number of transitive 7-groups of degree 49,isomorphism.

	$\|G\| = 7^n$	Number of transitive abelian 7-group of degree 49upto isomorphism	Number of transitive non-abelian 7-group of degree 49 upto isomorphism	Number of transitive 7-groups of degree 49 upto isomorphism
n=1	7	0	0	0
n=2	49	2	0	2
n=3	343	0	2	2
n=4 n=5 n=6	2401 16807 117649	0 0 0	3 3 3	3 3 3
Total		2	11	13

When n=5, then |G|= 16,807 and transitivity gave us $|\alpha^G|=49$, $|G_\alpha|=343$, therefore G will be non-abelian and have the following possibilities for G:
$G=G_{1,5} = <G_{1,4}, d>$ with $d^7=1$, $G_{1,4} \Delta G_{1,5}$ or $G=G_{2,5} =<G_{2,4}, e>$ with $e^7=1$, $G_{2,4} \Delta G_{2,5}$.
The presentation of $G_{1,5}$ is $G_{1,5} =<a, b , c, d; a^{49}=1, b^7=1$, ab $=ba^6$, $c^7=1$, ac=cab, bc=cb, $d^7=1$, ad=dbc, bd=db, cd=$da^4b^3c^2$; $e^7=1$, ae,=ea^2bcd^4, be= eb, ce = $eab^3c^2d^4$,de=ea^3bcd^4> with generators a,b,c,d, the same as $G_{1,4}$ and d=(1,7,8,11, 15,21,20) (3,12,13,10,12,24,2,)(4,16,24,28,32,40,48,)(obtained from programme 1.).
The group $G_{2,5}$ we have presentation: $G_{2,5}$=<a,b,c,d,e:a^7=1, b^7=1 ab=ba, c^7=1, ac=cab^3,bc=cb, d^7=1, ad dbc, bd=bd, cd=$da^4b^3c^2$, e^7=1, ae=ea^2bcd^4, be=eb, ce= $eab^3c^2d^4$,de =ea^2bcd^4> with Generators a, b, c, d give us the same presentation of
$G_{2,4}$and:e=(1,20,13,16,11,9,24)(2,21,5,17,15,25,23) (3,10,8,19,13,7,26)(4,7.14.20,18,31,27) Therefore:
Lemma: 1.1.4 There is up to isomorphism 3 transitive 7-group of degree 49 and order 16807. The non-abelian group $G_{1,5,}$ $G_{2,5}$ (of exponent 49) and $G_{3,5}$ (of exponent 7) as described above when n=6, |G|=117,649 and for transitivity $|\alpha^G|=49$, $|G_\alpha|$ 2401, $\alpha \epsilon \Omega$.
Here G is non-abelian and the following possibilities obtained.
$G=G_{1,6}=<G_{1,5}, e>$ with $e^7=1$, $G_{1,5} \Delta G_{1,6}$ or $G=G_{2,6}=<G_{2,5}, f>$ with $f^7=1$, $G_{2,5} \Delta G_{2,6}$
When $G_{1,6}$ we have a presentation: $G_{1,5}$=<a, b, c, d, e,: $a^{49}=1, b^7=1$, ab= ab^6, $c^7=1$,ac=cab, bc= cb, $d^7=1$,ad=dab^3c,bd =db, cd=dc, $e^7=1$, ae=eab^3cd^3, be=eb, ce =ec, de=ed> With generators a,b,c,d, have the same result as $G_{1,5}$ and e=(1,7,8,11,,15,21,20)(3,12,13,10,12,24,2) (4,16,24,28,32,40,48,) for $G_{2,4}$ we have the presentation: $G_{2,6}$ =<a, b, c, d, e: a^7=1,b^7=1, ab=ba, c^7=1, ac=cab^3, bc=cb, d^7=1, ad=dbc, bd=db, cd=$da^4b^3c^2$, e^7=1, ae= ea^2bcd^4,be=eb, ce=$eab^3c^2d^4$, de= ea^3bcd^4, f^7=1, af=$fa^4b^4c^2e$, bf=fb, cf=fa^3c^3e, df=$fabc^2d^2e^2$, ef=fe> with generators a, b, c, d, e, the same as $G_{2,5}$ and f=(1,16,21,9,23,5,20) (2,11,13,8,25,10,23) (3,15,7,26,24,19,17)

Lemma: 1.1.5 There is up to isomorphism three transitive 7-group of degree 49 and order 117649, that is the non-abelian group $G_{1,\ 6,}$ $G_{2,6}$, $G_{3,6}$, of exponent 49 described above.

Proposition 1.1.6
There are up to isomorphism 13 transitive 7-groups of degree 7^2.,2 of these are abelian and the remaining 11 non-abelian, 6 are exponent 49 and 5 are of exponent 7.
Programme 1:

```
Gap>49: =symmetric Group (49)
Gap>a:=(1,2,3,,4,5,6,7,8,9,10,11,12,13,14,15,16,17
,18,19,20,21,22,23,24,25,26,27,28,29,30,31,32,33,3
4,35,36,37,38,39,40,41,42,43,44,45,46,47,48,49).
Gap>b:=(1,6,11,16,21.26,31)(2,7,12,17,22,27)(3,8,
13,18,23,28,32)(4,9,14,19,24,29,33)(5,10,15,20,25,
30,34)
Gap>H: = subgroup (s49,[a,b])
Gap>centa:=(centralizer(s49,a );; centb:=centralizer
(549,b)
Gap>x:=(1,2,3,4,5,6,7,8,9,10,11,12,13,14,15,16,17,
18,19,20,21,22,23,24,25,26,27,28,29,30,31,32,33,3
4,35,36,37,38,39,40,41,42,43,44,45,46,47,48,49).
Gap>y:= (1,2,3,4,5,6,7)(8,9,10,11,12,13,15,17)
Gap>k: =subgroup (s49,[x, y])
Gap>int: = intersection (k, centb)
Gap>diff: = Different(int,H)
Gap>req: = [ ]
Gap>for c in diff do
>if order (int,c) =7 then
>if order (int,c) < > 49 then
>if size (subgroup (s49,[a,b,c]) = then
>Add (req, c)
>fi
>fi
>fi
>od
Gap>req
Gap>size (req)
Gap>100
```

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Nexus International University ISSN: *3007-1704*; 8(1): 207–219

Faith, Illusion and the Church: A Theological Evaluation of Selected Churches in Delta Central Senatorial District

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Abstract. The study examines faith, illusion and the church: a theological evaluation in the context of selected churches in Delta Central Senatorial District. Religion has been termed illusion because it is used to becloud the mind and make them to believe what does not really exist. If it is an illusion, then any scripture penned by a human is just an illusion. The question is that, how does one engage persons who base their arguments on the claim that religion is just an illusion? The study examines the concept of illusion, faith and the church and brings to bare the inconsequential argument on religion as mere illusion. The study adopted sociological, phenomenological and hermeneutical interpretation of the phenomenon within the context of the Pentecostals with the aim of establishing the correlation between faith and illusion in the context of the church. The conceptual framework of this study is based on the Africentric understanding of the phenomenon of faith from the teachings of Archbishop Benson Andrew Idahosa (1938-1998), who believed the literal text of Heb. 11:1 "Now faith is the substance of things hope for, evidence of things not seen" from a practical dimension. The study argues that faith is the basis of clear thinking therefore, every man has the choice to make; longing for an encounter is the basis for religion. The study concludes that Pentecostal Faith has been criticized and commonly considered as a mixed grill of faith and occult practice, yet there are many things here worshipers who have turned from criticism that people may put forward as a front against Pentecostal exercise of faith and practice. That the Bible is explicit in its teachings when it established that without faith it is impossible to please God, all who live without failure for around the Pentecostal churches should not live to complain rather they should seek to address their background and examine that level of commitment as to the teaching or begin nomination as the basis for a fledgling Christian life and finally that the Apostles of faith from the scriptures and those living examples among us, were all evidence of faith with testimonies and miracles to their record.

Keywords: Illusion, Faith, Church and Theology.

1. Introduction

In an attempt to discredit religion, some have termed it to an illusion. The claim is that religion is used to becloud the mind of men and make them to believe what does not really exist. On the other hand, proponents of religion averred that a person can know God personally through a reciprocal relationship. This kind of response can be termed as an illusion. Which means that one is creating an experience whether he or she realizes it or not. This illusion argument also serves as a foundation for many other atheistic arguments. Because if it is an illusion, then any scripture penned by a human is just an illusion. The question is that, how does one engage persons who base their arguments on the claim that religion is just an illusion?

The problem with talking to people who claim that religion is just an illusion is that before engaging in discussion with such people, one should first establish reasonable ground rules for such discussion. Simply saying that religion is just an illusion does not constitute an argument and much less proof of anything. Such a person is simply giving his personal opinion and assumes that his own experience is universal and applies to all other living beings in the universe. Probably, it should be said that first, such persons, are creating the experience that is the real illusion per se. Such persons may choose to believe that their own experience is illusory, however on what grounds can they impose their view on someone else's experience?

If there is no God, it is very likely that there is no omniscient being. If no one is omniscient, no one knows everything. Therefore, no one knows if there is a God or not. That is one of the main problems with atheism, it necessarily contradicts itself. The atheist claims to know what, in principle, only a God could know, namely everything. Before entering into serious discussion with another

person, it is strongly advised to ascertain whether one is dealing with open-minded reasonable persons. If not, then one will be wasting his or her valuable time. For instance, a dogmatically inclined person who claims to know everything, as if that person were God, is not a promising discussion partner. However, an illusion is part and parcel to innate perceptual interpretation system. It is universal and all humans experience them; they are inescapable. Not all humans however, fall sway to the God delusion, as Richard Dawkins correctly termed it in the title of his famous book (cited in Omotoye, 2010). Wathey (cited in Adams & Bezner, 2000) purposely contrasts his title, describing the feeling of the presence of God as an illusion, which a theist will argue to be an obvious mistake.

The study adopted sociological, phenomenological and hermeneutical interpretation of the phenomenon within the context of the Pentecostals with the aim of establishing the correlation between faith and illusion in the context of the church. The conceptual framework of this study is based on the Africentric understanding of the phenomenon of faith from the teachings of Archbishop Benson Andrew Idahosa (1938-1998), who believed the literal text of Heb. 11:1 "Now faith is the substance of things hope for, evidence of things not seen" from a practical dimension.

2. Concept of Faith

Faith is the unwavering strong conviction that something is wholly true. According to Migliore (2004), faith can also be a belief in someone considered as being supreme and possessing supernatural ability and qualities. Faith is a concept that is central in most world religions. This is because their beliefs are founded in certain religious teachers whose teachings are considered as the absolute truth to them that possess that faith. There is also the belief in an all-powerful, all knowing being in these religions whose ability is never questioned but people professing the faith seek to obey this being without failing. On the other hand, there are those who think that such beliefs which are not founded on reality but on what one is persuaded is the reality is illogical and lacking any validity and hence choose not to believe in any religious teachings or existence of a supreme being because faith and reasoning do not agree.

According to Migliore (2004), the most common type of faith in the world is the religious faith. There are many different religions professing different faiths. What each religion believes in causes a major disparity among the different religions or even among members of the same religion. For example, both Christians and Muslims believe in Jesus but there is a great discrepancy in their belief. The greatest difference that exists to date is the belief of the Christians that Jesus is God but came in form of a man to atone for the sins of men through His death on the cross and resurrection (Migliore, 2004). This belief is strongly refuted by Muslims, who believe that Jesus was sent by God as a prophet to the Israelites and that he was not crucified and did resurrect after his death. Within the same religious group, there can also be differing views about the faith they profess. This is one of the reasons why there are many denominations within some religious groups for example the Christians. In regard to the Holy Books, the Muslims see the Koran as the absolute truth and being God's unchanging word to the human race. The Christians view the Bible as the God-inspired word which can never be altered. Other religions too have what they consider Holy Scriptures for example, is the Bhagavad Gita for Hindus.

Newman (1998) saw faith as a phenomenon with a wide range of meanings, ranging from a general religious attitude to personal acceptance of a specific set of beliefs. Despite this, Christians' lives are still dominated by their beliefs. For Hellwig (1990), faith is a difficult concept to define. It has a different meaning for each person. Faith is widely seen as a deeply personal experience that should be kept private. Faith is an extremely significant construct, even if it is most typically seen in religious terms (Lee, 1990). Faith, which is defined as a general religious attitude or an accepted set of particular beliefs, was not present in the ancient Greek and Roman empires. Rather, the Hebrew Scriptures are the sole and direct source of the concept of faith (Hellwig, 1990). Hellwig follows the development of faith from the New Testament to the Church Fathers, the Middle Ages, the Reformation, and the Modern Era. Faith has always been a part of religion, and it has been studied by scholars from a variety of fields (Hellwig, 1990).

Migliore (2004) argument on the phenomenon of faith as virtue found in certain religions has little or no basis here. Every religious belief, being an atheist, also involves certain level of faith expression of not exercising belief in anything but the Bible defined faith as a practical arena hence, Hellwig (1990) assumption of the faith as a difficult concept is bereft of the biblical claims about faith expression. He left off in a hurry to assert that in the Ancient Greco-Roman world, faith was not expressed until the New Testament otherwise, the Hebrew scripture. Abraham in Gen 12, was moved by faith, his action was guided by practical departure from his home land on a journey with God. Hence, Fowler (1981) assertion that faith

is the most universal and profound aspect of man in germane; it reveals the independence and dependent nature of man on God; the Ultimate Reality. The research, thus aligns with the biblical claims as expressed by Fowler.

The act of faith, according to Aquinas (1920), consists primarily of knowledge. Faith is an intellectual act with the goal of discovering the truth. As a result, it has a subjective as well as an objective aspect. It is the mind's assent to what is not seen from the subject's perspective: faith is the proof of things that do not appear (Hebrews 11:1). Furthermore, as an act of volition, this assent can be meritorious for the believer, even if it always needs God's grace. Furthermore, faith can be a virtue because it is a good habit that leads to good deeds. When one assents to truth in faith, however, he or she does so based on the evidence of another. From the standpoint of what is believed, Aquinas in his *Summa Theologiae*, distinguished between "preambles of faith," which are based on intellectual principles, and "articles of faith," which are based only on divine evidence.

Locke (cited in Jolley, 2007) lived during a period when the old mediaeval concept of a coherent body of intelligible wisdom looked implausible. Nonetheless, he adhered to the underlying mediaeval concept of faith as acceptance of specific propositions based on God's authority. Unlike Aquinas, however, he claimed that faith is a type of opinion rather than a state between knowledge and opinion (*doxa*). But he devised a form of Christian apologia: an appeal to revelation rather than excitement or inspiration. His goal was to show that Christianity is "logical." Despite the fact that faith and reason have "strict" separate provinces, faith must be consistent with reason. Faith cannot persuade us of something that opposes or contradicts our knowledge. If a revealed notion contradicts our plain intuitive understanding, we cannot assent to it. Faith propositions, on the other hand, are regarded to be "above reason."

3. Illusion

When it comes to spiritual development, it is practically hard to avoid mentioning James Fowler's work and the impact he had on the field. Fowler not only defined faith and distinguished it from religion, but he also developed a stage theory to describe how people grow into loyal people. As a result of his work's influence, many people have criticized, modified, and debated his theory's applicability to other groups. Despite the fact that Fowler's faith development model is not classified as a Christian theory, it is quite applicable to Christians and can be studied in the context of Christian theology of faith. Fowler (1981) articulated his understanding of faith and laid out the elements of his faith development theory in his *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*. Here, faith is described as "a generic trait of the human quest to acquire and retain meaning," according to him, and should not be considered synonymous with religion (Fowler, 1981, p. 91).

However, according to Fowler, meaning does not have to be sought through religion. People's questions about faith include, among other things, what gives their lives meaning and purpose, as well as what their hopes are for themselves and their loved ones (Fowler, 1981). These concerns are answered through faith, and because Fowler defined religion as "a human universal" (Fowler, 1981, p. xiii), he believed all people capable of thinking on them throughout their lives. It is worth noting that Fowler believed that faith enabled people to comprehend what he termed the "ultimate environment," (Fowler, 1981, p. 24) the imagined worlds that people create in their heads that impact how they understand and live in the real world. Differences in belief, faith, and religion, according to Fowler, are linked to the ultimate environment because people's beliefs allow them to communicate their ideas about it.

Religion is both a technique of faith and a way of thinking about the environment. Individuals' interactions and experiences in the different components that make up their lives culminate in faith, which connects these components so that they can feel their lives are "whole" (Fowler, 1981, p. 25). Fowler was influenced by the work of many renowned theorists, including Lawrence Kohlberg, Erik Erikson, and Jean Piaget, in developing his theory of faith development, which is divided into six stages that occur throughout a person's life (Fowler, 1986a). Fowler's perspective of how people grow religion was affected by the stage theories proposed by each theorist, as were his interviews with people of all ages about their faith ideas. The pre-stage, infancy, and undifferentiated faith, according to Fowler (1981), begins throughout infancy and is defined by babies' knowledge that they are independent entities from their parents and rely fully on them to supply their needs.

As a result, as humans begin to develop a sense of confidence in others, Fowler (1981) argued that the "initial pre-images of God have their origins" in this period (p. 121). Individuals aged seven to ten are capable of narrating stories that they understand in literal terms in stage two, mythic-literal religion. As a result, descriptions of God are based on the images of Him that they have seen. During this stage, Fowler (1981) also explained that the

concept of fairness is used to distinguish between right and incorrect activities. Puberty and teenagers' development of self-images based on how they think others see them impact stage three, synthetic-conventional faith. According to Fowler (1986b) a person has an 'ideology,' a more or less consistent clustering of values and beliefs, but he or she has not objectified it for study and, in a sense, is unconscious of having it. People in this stage have formed faith beliefs based on a variety of factors, but they do not engage in active personal thought on what these beliefs entail.

Individuals can either stay in stage three or progress to individuative-reflective faith, which is the fourth stage of faith formation in which people might accept new value systems as a result of exposure to diverse ways of living, according to Fowler (1981). As a result of these encounters, they begin to question the faith concepts that had previously been imposed on them. Though it is most common in people's twenties, a period marked by significant upheaval for many, it can also happen later in life. They are able to combine concepts that previously appeared to be at odds with one another without fear of jeopardizing their own belief systems, and this stage usually occurs throughout middle life.

Finally, individuals in stage six, universalizing faith, differ from those in stage five in that they are willing to sacrifice the self and risk the partial justice of the present order for the sake of a more inclusive justice and the realization of love (Fowler, 1981), whereas those in stage five simply recognize justice without committing themselves to challenging the existing order to ensure it is a reality for all. Fowler (1981) cited Martin Luther King Jr. and Gandhi as examples of people who have progressed to the sixth stage of faith development, which only a few people achieve. Many scholars have also challenged Fowler's idea for being founded on Western Christian beliefs (Keeley, 2010). Indeed, according to Broughton (1986), over 80% of the people Fowler examined and based his argument on were Christians. This is another cultural constraint of his thesis, in that it may not be appropriate for non-Christians or Christians who do not reside in Western countries. Taking these two cultural constraints into account, Fowler's theory most closely applies to Christians living in highly developed Western countries (Clore & Fitzgerald, 2002). However, it is important to note that, while Fowler initially claimed that his theory was universal, he eventually stopped doing so due to criticisms of this aspect of his theory.

The relationship between psychotherapy and religion has historically been strained, because it has been dominated by psychoanalytic theory and has turned on that field's conceptualization of illusion until recently. Psychotherapy has traditionally regarded religion as an illusion in a strictly pejorative sense, owing to the psychobiological origins of psychoanalytic theory. Many psychotherapists have only recently realized that illusion is a psychological need, and that, like any other need, it can be healthy enjoyed in a socially beneficial way or distorted into pathology. Religion has reacted defensively to psychoanalysis' largely negative assessment of it by campaigning against it, ignoring it entirely, or incorporating its theory prematurely. Religion, understandably, has resisted being labeled as merely illusory, because such a label denies the reality of religious experience. Often, psychoanalytic consideration of religious material has used a methodology based on nineteenth-century physical science, which makes study of religious experience impossible due to its own assumptions. Psychoanalysis' scientific origins (some would say aspirations) have enabled the field to claim objectivity, which requires it to dismiss religious experience as illusory. Fortunately, there has been some beneficial advancement in the psychotherapy-religion relationship: Religion has begun to appreciate the psychological and cultural role of psychotherapy, and psychotherapy has begun to use religion more appropriately and less defensively. The main characteristics of this developing relationship are examined in this current study.

Freud views religion to be an illusion in a number of works, but none more clearly than *The Future of an Illusion* (1927). He claims that religion arose from early humanity's (and continues to arise from the child's) primal worries and yearning for assistance. The psyche's projection onto the universe of immature, unconscious yearning for omnipotence and protection, an attempt to regulate the cosmos' impersonal harshness by personalizing it as a father-God, is the concept of God. As a result, God is merely a psychological phenomenon, the result of wishful thinking in other words, an illusion. For Freud, illusion is a derogatory term, an adaptation that should be avoided if at all feasible in favour of confronting reality without illusion. Despite Freud's distinction between delusion and illusion (the former clearly a false belief and the latter a belief that, whether true or false, is reached independently of rational means), religion is false because it is not real, according to the strictures of the nineteenth-century scientific paradigm that Freud employed.

Fromm, Frankel, and Erikson are three other psychoanalytic theorists who should be addressed in a discussion of psychotherapy and religion. The first two are included not because they made a

significant contribution to the development of psychoanalytic theory, nor because they advanced psychoanalytic understanding of illusion, but because they took religion seriously on its own terms, breaking away from Freud's reductionist methodology in studying religion. As a representative of the first group of psychoanalytic theorists already stated, Fromm regarded religion's worth from a wide cultural perspective, whereas Frankl saw religion's psychological purpose in supporting the individual's search for meaning. In the psychoanalytic investigation of religion, Erikson's work must also be addressed. Erikson, who is most known for his research into the "identity crisis," founded the field of psychohistory. Erikson investigated what he called *homo* religious in young human that is, the individual whose nature and historical circumstance compel a religious existence a way of life, Erikson claimed, that can be psychologically healthy. Both Luther and Gandhi's religious aspirations are treated with respect, humanity, and compassion by Erikson. Even two decades ago, it would have been unthinkable for an analyst of Erikson's repute to psychoanalyze a religious icon without turning him into a psychopathology case study.

Jung's denial of the standard psychoanalytic link between religion and illusion explains theology's kinship with Jungian theory. Jung's concept of the psychological fact encapsulates the Jungian perspective on illusion: Jung claims that all psychic products, including visions, dreams, and hallucinations, are facts with the same grounding in reality as other facts, including physical facts. As a result, in Jungian psychology theory, there is essentially no such thing as illusion. It is a psychology that's practically devoid of illusions. Although Jung was a reductionist, his reductionism differed from Freud's reduction of religion. Jung was able to understand religion more clearly on its own terms as a human activity that, while frequently tainted by social hypocrisy or personal pathology, could yet be based on a reality of experience that was inextricably linked to other unconscious drives using psychological methods. It is not the business of psychology to prove or reject the presence of God, says Jung. He claimed that while psychology can examine the psychological effects of the God-image and its mythic antecedents, it can't debate God's existence outside of the human psyche. Jung maintained his belief in the reality and significance of religious experience till the end of his life. Jung placed a high value on religion. This was due in part to his personal past. His father, as well as several of his uncles, was clergymen. However, it was also a result of his work as a psychotherapist. Among all my patients in the second half of life that is, beyond thirty-five there has not been one whose difficulty in the end resort was not that of establishing a religious outlook on life, he wrote in "Psychotherapy or the Clergy." Of course, this has nothing to do with a particular creed or membership in a religion, he continued (Jung, 1967).

Jungian theory advancements have broadened the discourse between psychotherapy and religion beyond customary boundaries. Archetypal psychology is a Jungian theory schism that is rather formally arranged. It is led by James Hillman and focuses nearly entirely on the archetypes of the collective unconscious. This group investigates polytheism. A second trend can be seen in certain Jungians' growing interest in the Goddess. They contend that modern consciousness, including modern religion in particular, is patriarchal. A number of Jungian analysts and writers have concentrated on past Goddess religions, and have occasionally advocated for a return to religious concentration on the Goddess in modern people's lives. Although neither is strictly about the Goddess, two phenomena in popular culture mirror these notions. *Women Who Run with the Wolves*, written by Jungian analyst Clarrisa Pinkola Estes in 1992, contended that women's wholeness depended on reengaging their repressed instinctual nature, while Dan Brown's *The Da Vinci Code*, released in 2003, stated that the sacred feminine is on the increase.

Many people have noticed that organized religion has a fundamental conflict. An organized religion must continue to promote its own beliefs in order to survive, which is sometimes at odds with individual religious experiences. As a result, the mystic tradition is marginalized in many religions. Individual experience, on the other hand, is at the centre of religion (as contrasted to religious organization). This disparity has led many people to believe that organized religions are oppressive and restrictive. This impression, however, is not without flaws. Interestingly, established religions such as Roman Catholicism and mainline Protestantism, which use external standards to judge individual religious experiences, are losing members in the United States, while newer religious organizations, particularly fundamentalism, which also use external standards, are thriving. Disillusioned with established religion, some people have started to practice or develop spiritual activities on their own; others have resorted to unorthodox sources, such as psychotherapists who incorporate spirituality into their treatments. These practitioners come from a variety of theoretical backgrounds and use a variety of psychotherapeutic techniques, such as meditation, yoga, and chanting none of which would have been regarded proper in psychotherapy even fifteen years ago. Although spirituality in

psychotherapy is not widely practiced, there is reason to anticipate that it will grow in popularity and eventually alter the field.

4. Faith in the New Testament

According to Brown (1979), the most evocative description of faith in the New Testament is found in Hebrews 11:1, where faith is heralded as the assurance of things hoped for, the conviction of things not seen. Here, the word for faith is the Greek *pistis,* which denotes the act of giving one's trust. The New Testament conception of faith involves amplification and an alteration of the older, Hebrew idea of faith as that quality of stability and trust that informs the living relationship between two beings (Brand, Draper & England, 1998). For the New Testament writers, faith has found its center in the believer's relationship to Jesus Christ. But the New Testament idea of faith goes beyond that of the Hebrew Scriptures in its addition of the concept of "belief in" or "belief that." Hence, Christian theology has traditionally distinguished between the "subjective" element in faith, which involves the supernatural action of God upon the human soul, and faith's "objective" component, which is characterized as adherence to a body of truth found in creeds, in definitions of church councils, and especially in the Bible.

In a similar vein, the 19th-century Danish thinker, Søren Kierkegaard (cited in Tillich, 1957/2001) felt that a chasm separates human reason from faith, and that the would-be believer must make a "leap of faith" across this abyss in order to find salvation. In general, modern Protestant theologians have emphasized, as Kierkegaard did, the subjective or individualistic aspect of faith and have concentrated on the risk and moral effort involved in attempting to lead the life of faith, rather than on the acceptance of creeds as an expression of faith.

5. Presentation and Discussion of Data on Faith and Illusion

(i) To ascertain the impact of faith on man's ability to think and to act rightly or rendered powerless due to the influence of religious faith, 68 respondents with 17% , agreed that man is powerless once faith-based issues are involved. However, 305 respondents with 76.25% disagreed with the opinion, that faith suppresses man's thinking ability, thus making him powerless. They averred that faith is the basis of clear thinking therefore, every man has the choice to make. 21 respondents having 5.25% were not sure of what entry to make while 6 respondents, having 1.5% made no answers to the item in question. They possibly do not understand the question as to make and entry. The overwhelming response with 'No' shows that man has the freedom to make choices. It is thus commonly acclaimed that religion is the opium of the people according to Karl Marx however, this cannot be said about the principle and application of faith as a vehicle for the suppression of man, rendering him powerless. Umukoro (Personal communication, 2023), averred that the submission of man through religion is an act of worship and should not be considered as impotency.

(ii) Religion is an illusion, it's only a man's thinking that is capable of creating reality

56 respondents with 14 % were of the opinion that indeed, religion is an illusion borne out of man's imagination. However, 321 respondents with 80.25% disagreed with this this opinion. They posited that the longing for an encounter is the basis for religion.

Amagiya (Personal communication, 2023) was of the view that the claim was said to be true way back then. He added that it cannot be true today because it was believed then about the function of religion that it was used for the undoing of the masses. Today, with enlightenment, religion cannot be said to be the only weapon of keeping the people poor rather, neo forms of slavery are worse than religion. Isiorhovoja et al (2011) noted that inasmuch as religion cannot be separated from man, the psyche in religion among adherents is a phenomenon that cannot be explained away by mere wishes. It is based on the longing of the soul for an encounter with the other which is usually higher and superior. Enuwosa (2005) thus considered it as the search by man for God. Religion as illusion has resonated since the time of the Marxist theory of religion being the opiate of the people became popular across the globe. In the snappily

titled Contribution to the Critique of Hegel's Philosophy of Right, he famously called religion "the opium of the people," in that religion was not only used by those in power to oppress the workers, but it also made them feel better about being oppressed when they couldn't afford real opium. 18 respondents were not sure about the claim having 4.5% while 5 respondents made no answers to this item in the questionnaire. The No Answer had 1.25%

(iii) To ascertain the claims of religious experience being an illusion that is capable of creating false belief, 56 respondents with 14% as in Table 2, were of the opinion that religious experience is an illusion that is capable of creating false belief. 324 respondents with 81% disagreed with the statement that religious experience is an illusion. Overah (Personal communication, 2023) in support of the above claim, noted that we respond to God's invitation through the experiences and encounters that we have and not because we are frustrated or delusion. Those with illusion experiences are either over ambitious or were never drawn to the point of submission and encounter. Religion experiences are the colourful roses that sustain the souls longing and continuous fellowship with the divine. 12 respondents with 3.0% were not certain about the question while 8 respondents made no entry to the question here with 2.0%.

(iv) The absence of faith can cause delusion in a man's heart. This question had overwhelming response among other items. A total of 352 respondents with 88% agreed that disillusionment in a man's heart can be caused by the absence of faith which is the stronghold for religious encounter and fulfilment; for without it, man cannot both please and encounter God. Arigbe (personal Communication, 2023) posited that not only in Christianity, the principle is applicable in every area of human endeavours. The possibility of disillusionment sets in as a man becomes desperate to come into the presence of the divine. With 8.0%, 32 respondents disagreed that the absence of faith can cause disillusionment in a man's heart. Failure for any man to live and walk by faith is tantamount to illusion because there is no foot hold. 12 respondents were not certain about the phenomenon as to make decision while 4 respondents, having 1.0% made no answer at all. Abushe (personal communication, 2023) noted that a life void of faith is an illusion by itself, a path to aimless living, wandering through the wilderness of life.

(v) Testimonies about faith-based experiences if it could conquer illusion and delusion among members. Showed that a total of 308 respondents with 77% agreed with this item while 71 respondents with 17.75% disagreed arguing that sometimes, some of the miracles declared are not real rather, mere situations of make belief aimed at cajoling others to boost membership and followership as the case may be. Eruteyan (personal communication, 2023), noted that some testimonies and miracles are arranged especially by unknown guest ministers who profess miracles and fulfilment of prophecy above God. This phenomenon has made it laughable sometimes when testimonies are shared. Ohre (personal communication, 2023), noted that testimonies are the wings upon which the Christian message is spread abroad, building faith and conquering fears. 15 respondents were undecided, since they were not very certain as to agree or disagree with the item. 6 respondents having 1.5% made no answer at all to the item.

(vi) If the knowability of God results in loss of personal identity and ability resulting in strong faith issue revealed that 88% of the respondents representing 352 persons were affirmative. They agreed that knowing God requires the loss of personal will that leads to stronger demonstration of faith. Onotu (Personal communication, 2023) stated that knowing and experiencing God is an act of acknowledgement of His supreme will over the individuals.

Though the process may seem dreary and dark yet, the experience is usually great. Those whose choice is No, 26 respondents with 6.5% claimed it will result in illusion. Ottutu (Personal communication, 2023) posited that in the absence of persistence, patience and piety, the individual may be totally lost otherwise, a great faith is the end result of it. Those who were not sure had 17 respondents with 4.25%. Ogboru (personal communication, 2023) noted that unless a man had a religious encounter, the whole exercise appears vague and seemingly obscure. The response low response explained the perceptions of the populace who have had no experience of the divine as Martin Buba called it the "*I and Thou*." 5 respondents made no entry at all to this very item in the questionnaire. They have 1.25% in all.

(vii) To examine the claim about Pentecostal practices, whether it is actually a mixed grill, having faith and illusion, a total of 73 respondents with 18.25% agreed. Eghwubare (personal communication, 2023) said that there cannot be pure practices among Pentecostals. He added that some of the practices are shrouded in mysticism that goes beyond the ordinary eyes. While some are genuine, others go by the way of medium, the path of Saul to Endor (1Sam. 28:3-25). But 302 respondents having 75.5% objected to the Yes response above. Omena (personal communication, 2023) stated that the Bible is replete with promises which the believers in Christ can rely on to soar like eagles. He contended that faith is the only passport to achieving all that we ever needed as a child of God in a world so full of opportunities. He added that the seeming mixed grill are the reflection from few bad eggs who otherwise like the sons of Sceva (Acts 19:14), that window shopped in to the realm of the divine. They were however disgraced, a pointer to the ultimate end of the sons of perdition. Those who objected were 302 with 75.5%. Onoru (personal communication, 2023) averred that the teachings and demonstration of faith taught by Christ is enough to live victoriously. There are no points calling the practice of faith among Pentecostals mixed grill. There is power in the spoken word as practiced among the bloc, healings, miracles, deliverance and breakthroughs and the blessings which the individuals can claim through faith Onosakponome (personal communication, 2023) said that once faith is absent, once the individual begins to trivialise the spoken Word, illusion has been given a foothold. The basis of blessings and upliftment is then destroyed. Consequently, such person goes with the mantra of being deceived by the church or defrauded as the case may be. Isiorhovoja (personal communication, 2023) added that the new move of the Holy Spirit as evidenced then among Pentecostals has become the symbol and the seal of the church. Unless anyone believes in it, the refrain and chant will not change. The phenomenon is not unique only to our generation, even in the time of Christ, among the Apostles, early church Fathers and the present-day church. 21 respondents were not sure of this phenomenon among the Pentecostals. They represent 5.25% while 4 respondents representing 1% did not respond to the item at all.

(viii) The phenomenon of faith and its expression across the churches prove to be interesting. This is shown in the closeness of the percentage of responses and the number of respondents to this item in the questionnaire. A total of 188 respondents with 47% were affirmative, they answered 'Yes.' Kokoricha (personal communication, 2023) was ambivalent. He said the response could be 'Yes' and 'No.' This he attributed to the mind-set of the individual involved, the state of being of those involved too. Idugun (personal communication, 2023), Many who come to the churches are definitely seeking for solution(s) to their problems. However, 192 respondents with 48% were of the opinion that 'No', it can be void of the delusion. Ovigue (personal communication, 2023) noted that it can be void of delusion because there

are sincere members who come genuinely with faith seeking God. This category of persons cannot be said to be driven by problem alone. There were 15 respondents who were not sure as to pitch tents with either 'Yes' or 'No' ; 5 respondents made no entry at all.

(ix) The absence of the object of faith is illusion Faith is the assurance of things hoped for, the evidence of things not seen. This is the substance, an anchor upon which faith rests. A total of 233 persons with 58.25% agreed that the absence of faith implies illusion. The manifestation of faith is the ability to look beyond the present hopefully, not giving in to the present situation of things around. Okotete (personal communication, 2023) agreed that the object of faith which is your expectation of the heart, as the reality. 152 respondents to this item with 38% answered 'No', the object of faith does not matter. They noted that sometimes it could occur miraculously without any form of pre-arrangements. Obubu (personal communication, 2023) posited that God cannot be predicted, He moves in a mysterious way. This statement showed that the object of faith cannot be taken as a must and should not be seen as illusion. Hence, illusion should be seen as a deception if ever the person or persons were promised a particular thing such as: Miracles, healings, cars, wealth and they were not given. Oyibo (personal communication, 2023) added that God cannot be pre-emptied as to His operation. 8 respondents with a total of 2% were not sure of either position as to approve of the statement or disapprove of it. 7 respondents did not address the item in the questionnaire. Akpodaire (personal communication, 2023) argued that we cannot say 'Yes, No, or Not Answer' to this item because some persons are too superficial when it comes to the issue of object of faith. He left the entry blank as personal encounter matters so much.

(x) On the inseparable nature of faith and illusion among Pentecostals, A total of 164 respondents agreed that faith and illusion cannot be separated among Pentecostals. They have a total of 41%. However, 213 respondents answered 'No', that faith can be separated from illusion. Umude (personal communication, 2023) disagreed with those who answered 'Yes', she noted that one could lead to the other especially, illusion leading to faith among members. Sometimes, out of desperation and confusion, someone could stumble into faith and reality. This is not impossible with the issues of faith. Erakpowerin (personal communication, 2023) was in support of the views shared by Umude, he added that faith is different from illusion, the later has no substance or object while the former has. Hence, talking about the possibilities of separation is yet another illusion in itself. Eriomala (personal communication, 2023), argued that the converse is also true when the individual is frustrated in faith. He added that when perceived brothers suddenly become enemies, throwing in the towel amidst frustration remained an option. 4 Respondents did not make entry while 19 respondents having 4.75% were again not sure.

(xi) The evidence of faith is the substance lacking in illusion, the item of faith substance has 363 respondents with 90.75%. This is about the highest percentage of response in the whole items under treatment. The high percentage showed the difference between faith and illusion. Faith is real while illusion could be deceptive and or deception. Ikakiri (personal communication, 2023) said that faith has an envisaged object in view that the individual could see with the eyes of faith, he /she hoped for it but illusion has no such hope in place, just groping in the dark,

(xii) The expression of faith with miracles among Pentecostals makes it real based on the interview, it showed that faith expressed with miracles make real the experience. 375 respondents with the overwhelming percentage of 93.73% agreed, they answered 'Yes' to this particular item. Ijessa (personal communication, 2023) argued that seeing is the practical knowledge of

that which has been conceived in the mind, moving from abstract to reality. Orugboh (personal communication, 2023) added that miracles dispel the shade of dark created by illusion. A total of 16 respondents disagreed with the overwhelming number that answered 'Yes', Oghotomo (personal communication, 2023) stated that miracles could be faked or planned by a group of persons or individuals as to create the scene, making it appear real. A total of 3 respondents were not sure while 6 persons made no entry at all.

(xiii) Faith and illusion correlates negatively, they are direct opposite of each other since they are opposite. 68% of the respondents with 272 respondents answered yes. The large number of response could probably have been influenced by the level of commitment of members of the churches interview. Okoroh (personal communication, 2023) however, differ in opinion. He noted that faith can either be positive or negative hence, becomes illusion. In support of 'No' with 102 respondents having 25.5% . 26 respondents did not address the item. This came as a surprise to the researcher with 6.5%. Onoru (personal communication, 2023) was of the opinion that the high number could have been a sign of displeasure or disapproval.

(xiv) Through religious spirituality, encounter and devotion, illusion and delusion are readily overcome illusion and delusion, 302 respondents with 75.5% affirmed that the individual (s) could move from illusion to faith. The act of disbelief is not new to our context as it made its way into the New Testament in the life Thomas. He however, moved from delusion to reality and practical demonstration of the lifestyle of a believer. No was the response made by 89 respondents who felt that religiosity is not enough. Akpona (personal communication, 2023) reasoned that the level of atrocity within the church today has no respect for the rank and file of the church especially in times like this. He added that deception has crept into the church so much that the hood does not make a priest. 4 respondents with a percentage were not sure while 7 respondents were unable to make entry.

(xv) Faith is based on the Word of God while illusion is mere feelings, there is the need for clarifications between faith and illusion by way of tracing their substance. 324 respondents agreed to this taxonomy of the foundation between faith and illusion. Aluya (personal communication, 2023) noted that faith is rooted on the Word of God while illusion is mere feelings. Akpobasa (personal communication, 2023) similarly supported Aluya, adding that the Word of God is the foundation of faith in the life of the individual(s). 65 respondents differ in opinion, with 16.25%., 4 respondents were not sure while 7respondents with 1.75 % made no response to this very item.

6. Findings based on the Data

Based on the calculated percentage of response to the questionnaire, it is observed among the Pentecostals they are do there appear to be relationship between faith and illusion most respondents debunk the idea of faith as practiced among the Pentecostals being a mixture of illusion and delusion.

The common views among members based on the questionnaire review that faith is never handled with levity rather it is accorded his rightful place as it creates the atmosphere for the encounter in what ship and other forms of religious observance among members hence receive religious experiences and never considered as solution for the miracles teachings and Bible expositions are real based on the testimonies that are shared among members across the churches interviewed.

The absence of faith therefore is an indication that the individual has not come to terms with the basis, otherwise he or she may not have been converted genuinely. Such persons who experience delusions in the course of fellowshipping with others within the same household of faith this is not enough to conclude that faith can cause illusion in a man's heart rather, a genuinely converted individual would seek to grow his faith from the various experiences and groups, Bible studies, camp meetings and other opportunities of fanning his faith into flame.

In the Book of Revelation, the Bible speaks about the overcoming of the believers through the power

of testimonies, premised on life experiences otherwise known as miracles that have taken place within their lives that are shared. Such testimonies therefore, serves as the basis for eradicating illusion and delusion among members. This is not to say that the person who has not shared testimonies is leaving with illusion or delusion as some persons are known to be shy and not outspoken. Such person should be encouraged.

There's no one person who claim to live a life of faith who would rather seek to maintain his self-identity outside of Christ. This is why the knowledge of God and about him becomes the leeway to total surrender unto Christ for daily leadership, as a sheep before the Shepherd. Like the clay in the hands of the Potter, the act of submission unto God by the believers is a voluntary surrender of one's will unto that that individual accepted the ultimate knowledge about God (Afornughe, personal communication, 2023).

Although some critique the Pentecostal practices as a mixed grill of fate and illusion premised on daily observance and currencies from and across the society, it is not enough to conclude therefore that Pentecostal practice of faith is not devoid of necromancy and other forms of occult practices. The individuals who practice such should not be termed as Pentecostal members rather they should be seen as the seven sons of Sceva (Acts 19:11-20), who desire the act of faith but we're not believers hence, they called on the name of God that Paul mentioned in their act of deliverance before the madman. The result shows the basics of their faith even though they claim to have a little knowledge of who Christ is and physically knowing I'm meeting with Apostle Paul, they have not accepted him as their Saviour (Onoriode, personal communication, 2023).

The act of expression of faith and more Pentecostal therefore should be classified between the believers and those who window-shopped in to the faith. Apostle Paul in his admonition to Timothy encourage him to find his gift into flame, this is the basis for overcoming illusion as one runs the rays of life. Paul did not mince words when he said to Timothy, fan your gifts into flame. Remember the laying on of hands which is the commission that Timothy received from Paul as a mentor who truly pass through the process of being discipled. The Pentecostal are far from the experience of delusion Andalusian which son closely described as being deceived.

No one receive anything of the Father except he or she is a child. The absence of the object of faith that some have argued to be an illusion is borne out of the convention that these categories of persons could not be called the sons of God among the members. For the believers there are unique experiences which Jesus Christ has promised that will Mark and characterize the believers through signs and wonders otherwise not present with those followers who failed to believe doubt is a practical way of seeing and witnessing to a live void of testimonies miracles progress and breakthroughs. Since God moves in a mysterious way no one formula can be applied on him like the errors of the sons of Sceva, who instead of listening to Apostle Paul, decided to jump into practice without being disabled while others decided to offer money for the same gift of operation erroneously.

Faith and illusion sometimes appear to be inseparable among Pentecostal. This has become part of the common sayings among some members even within Pentecostal bloc yet from the respondents, it is quite obvious that faith and illusion which are direct opposite cannot go together. A man whose life is filled with illusion has no faith in him, he dabbles into everything through trials and errors, peradventure one my work for him. From the definition of faith as the object of things not seen, the man of faith cannot walk by sight but, the man of illusion works primarily through sight. However, since they all constitute the congregations, sharing different testimonies based on their personal convictions, it is common for onlookers among others, to generalize that faith and illusion are inseparable among Pentecostal as the claim maybe (Christopher, personal communication, 2023).

What a word of encouragement that is lacking in the life of a man who lives his life daily based on feelings. Item 15 from the respondents' show that the Word of God is the foundation of faith and all forms of exploration such as: miracles among others are deeply rooted on the Word of God, alive that sincerely desire the milk of the word according to Apostle Peter. However, James the Apostle also made it clear about illusion at a man who lacks faith, it's like a one that is talked to and fro never been settled in the course of life. This finding shows that the life of a believer especially among Pentecostal and a date Christians is premised on the Word of God as the basis pledges through sharing of testimonies and matured through constant fellowshipping with one another yep by dispelling fears growing stronger daily in faith.

7. Conclusion

Pentecostal Faith has been criticized and commonly considered as a mixed grill of faith and occult practice, yet there are many things here worshipers who have turned from criticism that people may put forward as a front against Pentecostal exercise of

faith and practice. This is the reason why the spread of Pentecostals churches across the senatorial district has actually serve as a springboard for advancing the gospel message without hindrance to testimonies and miracles

Fathers of faith like at Bishop Benson Idahosa Oyedepo and Adegboye among others have proven beyond illusion and delusion, the power of the spoken word that heals, delivers and brings answers to many across the globe. To achieve the dimension of faith as practiced among the early church fathers of the Pentecostal Faith fervency of spirit Faith devotion and constant study of God's word are sine qua non. All who expressed disbelief live within the ambit of selfish 1 disciples and unheeded life onto the master. This is why the concept of faith as practice among believers remained enigmatic to the ordinary man who hitherto has not come in contacts having the life experience of what the power encounter is.

The Bible is explicit in his teachings when it established that without faith it is impossible to please God, all who live without failure for around the Pentecostal churches should not live to complain rather they should seek to address their background and examine that level of commitment as to the teaching or begin nomination as the basis for a fledgling Christian life.

The Apostles of faith from the scriptures and those living examples among us, were all evidence of faith with testimonies and miracles to their record. This should remain the springboard for the constant propagation of the faith among Pentecostals and indeed all Christians because without faith, it is impossible to please God and all who by virtue of not, did not think that the scriptures can be handled with carnal knowledge will not experience their live of fulfilment, because the text are leaving and they are acceptable through the medium of faith.

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Personal Communication

S/N	Name	Occupation	Age	Date	Place
1	ABUSHE, B. D	Nurse	46	23/12/2023	Warri
2	ABEDNEGO, H.T	Clergy	63	23/12/2023	Effurun
3	AMAGIYA, P. S	Businessman	59	23/12/2023	Mosogar
4	OKPAKO, D	Trader	42	23/12/2023	Amukpe
5	OYIBO, M	Civil servant	56	23/12/2023	Mosogar
6	EMUOBOSA, R.A	Businesswoman	46	23/12/2023	Abraka
7	OMAMURHOMU, K	Teacher	54	23/12/2023	Orerokpe
8	UMUKORO, L.	Church worker	53	23/12/2023	Abraka
9	OVERAH, H.P	Public servant	51	23/12/2023	Sapele
10	ARIGBE, O	Applicant	43	23/12/2023	Effurun
11	ERUTEYAN, M.F	leader	63	29/12/2023	Urhuovie
12	OHRE, P.T	Clergy	54	29/12/2023	Osubi
13	ONOTU, G.O	Businessman	51	29/12/2023	Effurun
14	OGBORU, P	trader	46	29/12/2023	Ugono
15	ONOTU, S.P.E	Engineer	53	29/12/2023	Warri
16	EGHWUBARE, h	Leader	64	29/12/2023	Oghara
17	OMENA,O	Engineer	48	29/12/2023	Agbarho
18	ONORUONOSAKPONOMA	Missionary	47	29/12/2023	Agbarho
19	KOKORICHA	pensioners	65	03/01/2023	Okpara
20	IDIGUN	Civil servant	46	03/01/2023	Kokori
21	OVIGUE	missionary	50	03/01/2023	Abraka
22	OKOTETE	Deacon	67	03/01/2023	Otujeremi
23	OBUBU	Teacher	54	03/01/2023	Ogbu-Udu
24	AKPODAIRE	Musician	38	03/01/2023	Eku
25	AKPONA	Businessman	46	03/01/2023	Eku
26	UMUDE	Nurse	51	03/01/2023	Abraka
27	ERAKPOWERIN	Evangelist	55	03/01/2023	Abraka
28	IKAKIRI	Businessman	38	03/01/2023	Okpara
29	IJESSA	Banker	49	03/01/2023	Orogun
30	OGHOTOMO	Engineer	40	03/01/2023	Effurun
31	ORUGBOH	Civil servant	48	08/01/2023	Abraka
32	ISIORHOVOJA, A	businessman	43	03/01/2023	Eku
33	ALUYA	Clergy	56	03/01/2023	Jesse
34	AKPOBASA	Builder	53	03/01/2023	Eku
35	OKOROH	Community Leader	68	03/01/2023	Jesse
36	EMUDIAGA, S	Organist	42	03/01/2023	Eku
37	CHRISTOPHER J.A	Mechanic	46	03/01/2023	Effurun
38	ONORIODE, Z. A	Fashion Designer	41	03/01/2023	Sapale
39	REHOBOTH, J	Web Designer	45	03/01/2023	Abraka
40	Afornughe, G	Architect	48	03/01/2023	Effurun

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Nexus International University ISSN: *3007-1704*; 8(1): 221–225

The Social Media Advertising and its Influence on Product Patronage in Ijebu-Ode, Ogun State, Nigeria

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Abstract. This paper examines the Influence of Social Media advertising on product patronage in Ijebu-Ode, Ogun State. The aim is to measure the consumer's acceptance of the platform in terms purchasing of goods and services. The study adopts the survey research method, and chiefly makes use of primary data, using the questionnaire as a research instrument for data collection. The data gathered and analyzed shows that contemporarily, the social media has advanced beyond chit-chat nature to business facilitation. Through the deployment of content analysis, the paper established that Facebook, and by extension social media, fosters an open, transparent environment where discussion flows freely between the consumer and the advertiser. It is however clear that a very thin line exists between these two groups on social media (Facebook) since the content of the sites are user-generated. Thus, anyone with a computer and Internet service can create and publish content, despite the challenges inherent in social media advertising. The paper concludes that consumers and the advertisers are gradually harnessing these new media platforms as part of their marketing strategies and others making buying decisions from them either on their own accord or through recommendations by others.

Keywords: Social Media, Advertising, Product Patronage, Ijebu-Ode, Networking

1. Introduction

It is now an over-flogged fact that advertising and social media are currently two elements working speedily with the synergy of actualizing organizational goals. Before now, traditional media have enjoyed the monopoly as a medium of advertising. But lately a significant new version of Worldwide Web after the dot-corn bubble burst (also refer to as the dot-corn boom) in 2001, Web 2.0 brought an unprecedented change in the online users' behaviour (Chan & Guillet, 2011). Social media is the way that describes a variety of new sources of online information that are created, initiated, circulated and used by consumers' intent on educating each other about products, brands, services, personalities and issues (Blackshaw and Nazzaro, 2004).

Social media is a medium to interact the people to create, share, exchange and commenting contents in networks and virtual communities (Toivomen, 2007). By 1979, Tom Truscott and Jim Ellis of Duke University created the Usenet, a discussion system that permitted Internet users to post messages. According (Kaplan and Haenlein, 2010), the era of social media probably started about 23 years earlier, when Bruce and Susan Abelson developed "open diary" an early social networking website that brought the online diary writers into one community. The growing access and availability of Internet make virtual shopping more popular. Social networking sites such as My Space, Facebook, Twitter, Badoo, etc. Terminology of "weblog" was corned at the same point, and truncated as "blog" a year later when a blogger transformed the noun "weblog" into the sentence "web blog". Now the use of twitter is very popular for blog purpose in Nigeria.

Social media could be described as a communication made easy. Never in the history of this country and possibly in that of the entire mankind, have there been such sophisticated platforms/media, for people to connect and communicate in such a dynamic fashion as we are witnessing today. Social media encompasses a wide range of online, word-of-mouth forums including blogs (Huffaker. D, 2006), company sponsored discussion boards and forums, moblogs (sites containing digital audio, images, movies or photographs), and social networking websites specially Facebook. The use of social media has

better reach and impact (Atkinson et al., 2009; Nardi et al., 2004) on younger generation. A survey (Atkinson et al., 2009) found relatively low penetration in the population aged 55 and older which suggests that it is not yet an appropriate time to utilize social media for this age group. Spending time on social networking sites appears to be part of young adult's daily activities (Goh et al., 2009; Lenhart et al., 2007) Nigerians are enthusiastic about the Internet: 82% connect at least once a day; 25% are connected around the clock. A minimum of two hours is spent surfing the web per day. According to an article published in Nigeria, Internet penetration in Africa as a whole is still at a low 8.7% (85 million users) growth rates are phenomenal; between 2000 and 2009, internet penetration grew by 1,810%.

In Nigeria, in the same period of time, Internet penetration grew by almost 12,000%. Internet penetration stood at 16.1% by the end of 2009; there are now almost 24 million Nigerians surfing the web. In fact, 27% of all African Internet users are Nigerian. From the aforementioned statistics about social media, businesses are also increasingly using the Internet especially the social media for commercial activities (Ghouri & Khan, 2012; Teo, 2005; As'ad & Ahmad, 2012). The importance of social media as platforms of social interaction, communication and marketing is growing enormously (Constantinidesa & Stagnoa, 2011). Social media advertising is now integrated to organizations' marketing communications plans. Integrated marketing communications is a practice organizations follow to connect with their target markets. According to Vargas (2005) promotional elements like, advertising, personal selling, public relations, publicity, direct marketing and sales promotion are parts of integrated marketing communications (IMC).

Social media defined by Garnyte & Perez (2009) as "the democratization of content and the shift in the role people play in the process of reading and disseminating information (and thus creating and sharing content)". Gunelius (2011) defined social media advertising and marketing as any form of direct or indirect marketing that is used to build awareness, recognition, recall, and action for a brand, business, product, person, or other entity and is earned out using the tools of the social Web, such as blogging, micro-blogging, social networking, social bookmarking, and content sharing. Kotler et al. (2008) describes social media advertising as "a social and managerial process by which individuals and groups obtain what they need and want through". Social networking and social media specifically, have been painted as the new marketing landscape for businesses to engage with their communities of customers wherever they congregate (Solis, 2009). The evolution of social networks allows for personalized interactions between advertisers and consumers (Mabry, 2010).

By using social media as advertising tool business can integrate community marketing and learning from online user behaviors to engage, share and drive conversations with customers and partners online (Brown, 2010). Social media is a complementary extension of all marketing efforts. Social media is more of a mindset than a true channel (Evans, 2010). Social networks and social media are permeating society more and more every day. In fact, recent research has revealed that the scope of social networks spans much of the globe and is comprised of more than just Facebook, Twitter (Twitter.com, 2010), blogs, YouTube and Flickr (Solis, 2010) (as cited in Dickey & Lewis 2010).

Based on the above explication, this paper aims at examining the influence of social media on product patronage by customers in Ijebu-Ode, Ogun State through the under listed objectives:

- To ascertain the awareness of the use of social media in advertising by residents of Ijebu-Ode.
- To find out if users patronize goods and services advertised on social media.
- To determine whether consumers make buying decisions based on referrals made on social media.
- To find out the factors that hamper effective application of social media in advertising.

1.1 Research Questions

- Are the people of Ijebu-Ode aware of social media ads and adopting them as part of their advertising media?
- Do the users in Ijebu-Ode patronize goods and services advertised on social media?
- Do the consumers in Ijebu-Ode make buying decisions based on referrals made on social media?
- What are the factors that hamper effective application of social media in advertising in Ijebu-Ode?

2. Research Design

Methodology guides the course of study. It provides the basis and serves as a bed rock for the study through which the research was conducted to gather responses that provided factual result. . This created an avenue for further research. Considering the nature of this paper, survey research method was adopted for the field work. By definition,

Survey research is the collection of information directly from respondents through the use of questionnaire. It is the plan, structure and strategy operated by the researcher in getting answers to the questions raised during the research. This method was adopted because of its qualities that make it relevant and appropriate for carrying out the field study.

2.1 Population of the Study

In research terms, population is all the possible members or element to which the research relates. The target population for the study is residents of Ijebu-Ode, Ogun State. These are people who live within the city of Ijebu-Ode or come around for business in the ancient town.

2.2 Sampling Technique

For the purpose of this study the researcher will be making use of the simple random technique. The sample in this research study will be used as representative of the entire population, 200 questionnaires will be administered to a randomly selected people in the Ijebu-Ode area of the Ogun State.

2.3 Sample Size

Samples of 200 respondents were drawn into this research study, and the whole questionnaire were administered to respondents from Ijebu-Ode, Ogun State, Nigeria. This break down was to know the opinion or perspective of the respondents on the Influence of Social Media on Product Patronage in Ijebu-Ode area.

2.4 Method of Data Collection

The method used in collecting data for this study was questionnaire. The Questionnaire consisted of two sections, sections A and B. The first section contained items to inquire into the respondents' demographic data such as sex, and so on. Section B consisted of items which the respondents were to air their candid opinion, which invariably exposed their decisions on the research questions.

3. Demographic Analysis

Table 1: Sex Distribution of Respondents

Sex	Frequency	Percentage
Male	97	52%
Female	91	48%
Total	188	100%

Table 1 shows that 52% were male; while 48% were female; it thus shows that more than average of the respondents was male.

Table 2: Age Distribution of Respondents

Age	Frequency	Percentage
15-20	50	27%
21-25	68	36%
26-30	42	22%
31-35	19	10%
35+	9	5%
TOTAL	188	100%

Table 4 shows that 27% were ages between 15-20, 36% were ages between 2 1-25, 22% were ages between 26-30, while 10% were ages from 31-35 and 5% age 35 and above. Findings therefore shows that majority of the respondent were ages between 21 and 25.

Table 3: Distribution Based On Occupation

Educational Level	Frequency	Percentage
Trader	16	9%
Student	136	72%
Civil Servant	36	19%
TOTAL	188	100%

The above table shows that 9% represent 16 respondents' traders; while 72% representing 136 who are students, and Civil servant are 19% representing 36 of the respondents. This therefore indicates that most of our respondents are student.

Table 4: Distribution Based On Marital Status

Marital Status	Frequency	Percentage
Single	142	75.5%
Married	46	24.5%
Separated	0	0%
Total	188	100%

Table 4 shows that 75.5% were singles and 24.5% were married. Findings therefore reveals that majority of the respondents were still single.

4. Analysis of Research Questions

Research Question 1: Are the people of Ijebu-Ode aware of social media ads?

RESPONSES FREQUENCY DISTRIBUTION

Responses	Frequency	Percentage
Yes	89	47%
No	75	40.5%
Indifference	24	12.5
Total	188	100%

Source: *Field Survey (2022)*

According to the above table, the following responses were gathered. 89 respondents representing 47% cited that they are aware of social media ads; while 75 respondents representing 40.5% are not aware of social media ads. 24 of them representing 12.5% were indifferent concerning the matter.

Hence, it is now obvious that the members of the public in Ijebu-Ode are aware of social media ads.

Research Question 2: Do the users in Ijebu-Ode patronize goods and services advertised on social media?

RESPONSES FREQUENCY DISTRIBUTION

Responses	Frequency	Percentage
Yes	127	67.5%
No	49	26%
Indifference	12	6.5%
Total	188	100%

Source: *Field survey (2022)*

The above table 4.2.1 indicates that 127 respondents representing 67.5% shows that the patronize goods and services advertised on social network, while 49 respondents representing 49% shows otherwise. And 12 representing 6.5% were indifference.

Research Question 3: Do the consumers in Ijebu-Ode make buying decisions based on referrals made on social media?

RESPONSES FREQUENCY DISTRIBUTION

Responses	Frequency	Percentage
Yes	98	52%
No	56	30%
Indifference	34	18%
Total	188	100%

Source: *Field Survey (2022)*

The findings in the table above shows that the 98 respondents, representing 52% make buying decisions based on referrals made on social media, while 56 representing 30% do not, 34 respondents representing 18% were indifference towards the issue. From the aforementioned, it shows that most people make buying decisions based on referrals made on social media

Research Question 4: What are the factors that hamper effective application of social media in advertising in Ijebu-Ode?

Responses	Frequency	Percentage
Poor Network Services	89	47%
Expensive Subscription	78	41.5%
High level of illiteracy	21	11.5
Total	188	100%

Source: *Field Survey (2022)*

According the above table, the respondents made their views known as follows; 89 respondents representing 47% opinionated that the poor network services is a factors that hamper effective application of social media in advertising, 78 respondents representing 41.5% said expensive subscription, and 21 of them representing 11.5%.

From the aforementioned it is obvious that the issue of poor network service hampers effective application of social media in advertising.

5. Findings

From the result of the findings in research question one and two it is obvious that majority of sampled respondents are aware of social media adverts and have one time or the other taken action in responds to the adverts that they have been expose to. The finding according to research question three shows that most people make buying decisions based on referrals made on social media. They tend to trust and believe the referral advert messages on social media, in this way, making buying decisions for product and services.

Consequently, the findings from research question four makes it obvious that the issue of poor network service hampers effective application of social media in advertising in Ijebu-Ode, Ogun State, Nigeria. The speed of our internet service in this part of the world is not anything to write home about. And this is discouraging target audience from viewing the advert on social media.

6. Conclusions

This paper has established that Facebook, and by extension social media, fosters an open, transparent environment where discussion flows freely between the consumer and the advertiser. The paper is also clear that a very thin line exists between consumers and advertisers on social media (Facebook) since the content of social media sites are user-generated. Thus, anyone with a computer and internet service can create and publish content. Despite the challenges inherent in social media advertising in the city, this paper reveals that people are gradually harnessing these new media as part of their marketing strategies and others making buying decisions on them either on their own accord or through recommendations by their trusted friends. These findings are indicators that advertising or doing business on social media will get better with time. As more people gravitate to the net, advertisers continue to chase them online to relate with them more personally.

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